Full text of " Jewish Preponderance "

See other formats

THERE

JUIYE PREPONDERATION

PART ONE

ITS ORIGINS (1789-1791)

:6 Arar. 1S80.

I)n primat II r:

fj.-A. CAUD. FOULON, AKCII. lugi>

i.YcN IM !• 1! iMi; K II: iMTr.AT viNK, i. K i :: (;i;ntii..

THERE

JEWISH PREPONDERATION

first part

ITS ORIGINS (1739-1791)

D' A 1' RE s NEW DOCUMENTS

(Sviitc h i'Entrrr des Israélites dans la Société française)

Father Joseph Lemann

TA in S

LIRRAIRIK \ IC 'i' OR LECO !> FRE

90, RUE BONAPARTE, 90

1889

Touti ili'oits ruservc

WHO IS IT FOR?

THE TRIBUTE OF THIS BOOK

We are not here to draw attention to the preJewish moderation, which is no longer necessary; still less to advocate it, which would be a bad thing, but we Let's explain it.

We vaguely know that she is a product of Pxevolution French.", but the circumstances and the perfragments of its genesis. This book tells them.

It is a birth certificate that we allow ourselves. to bring before the eyes of Mr. Sadi Garnot, Précurrent president of the French Republic, before the eyes from the National Assembly recently emerged from the agricultural show of September 1889, and under the eyes of Messrs. Members of these loyal Provincial Assemblies, who, from one end of France to the other, they have brought together in

2098721

a beautiful patriotic synthesis of old things and new things.

The tribute is primarily addressed to Mr. Sadi Garnot, because the father of the President of the République wrote the life of the man who was the principal agent of Jewish emancipation to the Constituent Assembly, of the priest-deputy Gregory ^ The biographer held in the vicinity of truth rather than in truth herself. Better informed by these pages which solicitedThey cite the honor of being read, the head of state will judge It might be wise to preserve the Élysée Palace of the Hebrew influence bequeathed to him by the house of his father ^.

---

* Henri Grégoire, by Hippolyte Cabnot (central bookstore of popular publications).

2 It was Mr. Carnot senior who, in the session of May 28, 1851, brought to the

Tribune of the Chamber of Deputies on the question of the emancipation of Israelites to obtain in other European countries, through the <;oins of the France. Mr. Guizot was then Minister of Foreign Affairs. Two major names of France, two members of the Cliam')re of deputies, joined the proposal from M Carnot: MM. of Beaumont and La Rochefoucauld- Lian- In short. Here are some excerpts from Mr. Carnot's speech: "Emancipation Jews and a very French question: he is a Catholic priest Frenchman, whose name will be eternally honored by his friends It was the pious and venerable Gregory who made it possible to achieve freedom. this thought by the Constituent Assembly; we would be failing in our duties, if his generous legacy remained barren in our hands... The hope of having other countries' legislation reviewed regarding The Jews would be perfectly inclined to encourage us, and that's not Not there, I like to believe, what our government would call a illegitimate intervention... France began by giving the example; he is quite entitled today to remind Germany-Magne that, if all of humanity owes reparations to the people of Moses for so many centuries of humiliation and barbarity, the German Magne, in particular, has inscribed itself in its own history, among others.

THE TRIBUTE OF THIS BOOK seen

We then name, in our tribute, the National Assembly emerging from the September agricultural shows September 1889, because it happens to be remembered, and for the name and for the dates, the first French assembly French woman who was burdened with the responsibility of taking care of the first time on the Jewish question. The expression does not will not seem too strong, once we have taken note the publication of this work. From 1789 to 1791, the Assembly national, which became the Constituent Assembly, had the nightmare of this question. In the event that the Assembly national law of 1889 would come to be seized again during his upcoming legislative term (which would not be (not at all impossible), it remains to be seen whether it will resist-would respond to the hesitations and perplexities of his predecessor ceremonial, and if, in the end, she were to capitulate, as She, in front of the Jews.

Could we have forgotten, in our tribute, Members of the Provincial Assemblies of this centenary? Resuming, with a broad perspective and admirable precision, all the questions related to... held in the notebooks of 1789, they did not deliberate on the Israelite question, with one extreme reservation, solely regarding hoarding and agio-

its principal debtors.” The Israelites’ gratitude for the The Carnet family records date from this period. (See for further details) the Moniteur of May 28, 1841, they Archives Israélites, year 18'rl.

p. 34Û-3Ù1.)

VIII TO WHOM IT IS ADDRESSED

tage*. They lacked authentic documents
to judge, on other points, the Israelite community
temporary. That they would be so kind as to allow us to
They will be able to present these documents to them: they will be able to be
useful, if the reins of power return to their
Hands. The tarnished, full of nobility and restraint
that they used against the Israelites, in their
recent and too short deliberation^, prove that they
would know how to combat and ward off the Semitic peril by
not harming these two holy clioses: the glories of

1. Resolution of the General Assembly of Provincial Delegates held in Paris:
That speculation, immoral practices, and coalitions tending

to bring about the artificial rise or fall of products of all kinds, but
especially foodstuffs, be severely punished by law;

2. That the government, guided solely by the national interest, strive
to remove from Jewish banks any influence over financial operations
State bonds, loans and markets.

2 Here, indeed, is the language held by Count Nicolay in
The general assembly of provincial delegates in Paris:

"The Commission recognized that, respectable in itself — because at
Amidst universal indifference, the Jewish nation has managed to preserve its faith, its
customs, and the invincible hope of the restoration of its altars—she does not
is no less formidable for Christian society, because, entrenched
rather than being established within nations, it professes and practices there in our
to the detriment of economic principles opposed to moral principles
Christian, economic principles which she herself regards as such-
reprehensible acts that, while seeking to benefit from them in his rap-
She is careful not to establish any ports with Christian nations at home.
the application.

"Consequently, the Commission believes that as long as Jesus-
Christ will not have illuminated these minds with his divine light, however well
milks, however, to know him and to work to spread the glory
of his name, it is necessary that all men concerned about our anti-
that the reputation for honor and French probity highly repudiates
disastrous economic principles and regrettable financial practices
which the Jewish nation has spread among us, and avoid these compromises
strange and these all-too-frequent reports, including those of all-too-recent catastrophes
They have abundantly warned us of the danger.

the ancient people of God, and the movement of the converts
we were moving towards Catholicism.

He

It is a birth certificate, we said, that we
Let's put things in front of eyes capable of appreciating them.

The birth certificate, in fact, can be written as follows -
which he follows:

JEWISH PREPONDERATION

^st born from the Rights of r/ionime and of France
dechristianized^ in the premises of the National Assembly
Final year: from August 14, 1789 to September 21, 1791, duration
of this laborious birth.

Once this dominance is revealed, it will grow.
These developments will be the subject of subsequent studies.
Let us immediately point out the auxiliary of his prodigious
growth, by an apologue grafted onto a m)t historisk:

“The Revolution will go around the world,” he announced.
One day, Mirabeau. Keeping his word to the tribune who was...
thus wagered, for her, the Revolution began
walk;

From the very beginning of her gigantic tour, she is

approached by a singular companion: the Wandering Jew. They
They look at each other and say: let us unite.

“I’m starting my world tour,” he adds, “with a
youthful eagerness, the Revolution.

“—I have been doing it for eighteen centuries,” he replied.
► the Wandering Jew; I will guide you!... «

Since then, all continents and all peoples
They saw them walk by together.

This parable is enough to make one understand the speed
of increase which manifested itself in the preponderance-

Jewish rancid.

Obviously, the Jews had everything to gain in
the Revolution Company. They no longer need
to discuss, as in the past, their way of life, at-
close to the governments: the Revolution discusses in their
favor. They will no longer fight as in the days of
In the Middle Ages, she fought for them. They just have to leave
to make their young and wild ally, only to excite her alone-
She lies when she doesn't keep up with them fast enough:
March, march!

At the time we are writing this preface, the preponder-
Jewish leadership (to speak only of its development)
in France) is vigorously described in these
Reflections from the newspaper L'Univers, regarding the circular
from the Chief Rabbi of Paris on the centenary of 1789*:

1 In this circular addressed to fellow believers, dated May 3,
Mr. Zadoc Kahn, Chief Rabbi of Paris, announces that a public service

"Aren't Jews at home in France? They

They've only been there for a hundred years, and already they're halfway there.
conquered. Soon it will be entirely theirs. Do not possess-
Don't they today have the terr3, the money, the influence?
Don't they have government and a press?
Currently, Mr. de Rothschild and his coreligionists-
The presidents are more in control in France than the President of
The Republic and its ministers. They rule the Stock Exchange.
And that palace, that's the true center of power and...
the action ^ ;>

What a long way we've come, good God! from the act of
birth presented above, to this takeover of the
French government!

But the Israelites themselves erected the barrier
of wood that subjugates and humiliates all preponderance:
The Cross!

She alone can be, against them, the salvation of society
modern, and their salvation, theirs, in modern society.

Thanksgiving services will be celebrated in all French synagogues at
on the occasion of the Centenary celebrations of 1789.
1 Journal [^Univei^s, May 11, 18?9.

Lvon, the G octol.re 18S9.

THERE

PREPONDERANCE

JEWISH

CHAPTER ONE

DANGEROUS INITIATIVE OF PHILOSOPHY

IN THE OPENING

FROM A COMPETITION IN METZ IN FAVOR OF THE JEWS (1785-1788)

I. A painful contrast which, starting with the revolution of 1789, will fill the history of the French people and make pro- ever-increasing portions: the rejected Christ and the Jews admitted into society. — II. Such a contrast cannot be posed by such a great people that, like a poisonous beverage... stunned and drowsy, he will have previously removed the clear Given what he's going to do, what is this bi-eugnage? Liberalism revolutionary. — III First public essay on liberalism in an open competition in favor of Jews in the city of Metz, in 1788. — IV. Significance of the choice of Metz for this competition. — V. Its organization and duration. Dangers that may arise. reveal. — VI. Abbot Grégoire, parish priest of Emberménil near Luuéville made a name for himself there and won the prize.

I

Two events of incalculable gravity are juxtaposed at the beginning of the French Revolution: the dismissal of Christ and the admission of the Jews.

Relating throughout this book, the most meticulous details, the way these two fruits have have been brought about and have occurred; we will limit ourselves here to present their precise formula:

First historical fact: Christ rejected at the head of the Declaration of the Rights of Man;

Second historical fact: The Jews admitted into the
society, by virtue of that same Declaration of Rights.

These two events, linked together, are reminiscent of a
painful contrast to the past: the preference given
to Barabbas concerning Jesus; consequently the exchange of
Jarabbas against Jesus, since the august son of David
^belonged. properly, to the people of Israel, by its
blood, his miracles, his patriotism. They remind us of this
preference, this exchange; alas! they also had to do
to enter into phases of disappointment for the French people,
of decadence and impoverishment, where the Jews have
market first.

A word about this unfortunate primacy:

The immense outcry: Let his blood fall upon
us and our children! It was not for the people
Jewish, the most calamitous episode of the Passion, what-
that it was the most serious. The reason is that down here the
The blood of Christ excludes no one from his offerings of half-
Mercy and tenderness. It purifies, in the dew of love and
for refreshments, Jews as well as anyone else
What other men, as soon as these poor blind men,
remembering the blessed Passion (sweet and
comforting expressions of the Holy Liturgy*), con-

1 ('.ti>. words are inscribed in the Canon of the Mass. The priest pronounces them
immediately after the Consecration, in the presence of the Precious Blood.

They feel like enjoying the divine blood. The most calamitous episode-
the miserable Passion, a source of ignominy and disastrous
very much for the people of Israel, was the preference given
to Barabbas about Jesus.

The Just One, the benefactor of Judea, is placed in parallel
A woman with an infamous thief and murderer. An indescribable...
tible vociferation denotes preference: Barabbas l
Pilate insists on giving the Jews time to dream
to agree on their choice. With even more fury, they replied to him-
tooth: Not this one, but Barabbas! These men, whose
exasperation knows no bounds, they do not deign
They didn't even want to say Jesus, to pronounce his name, so much did they...
it seems that pronouncing it would defile their mouths; they
they exclaim: This one! no7i, we don't want him anymore;
We choose Barabbas!

The results of the exchange were not long in coming.

Time to wait. In the past, Israel was a very
noble, with a distinguished appearance, notwithstanding his flaws
fought by Moses and the Prophets. But yes, since
Nineteen centuries, O Israelites of the dispersion, you have
were known to be plunderers and deceivers, if you have been considered
dismissed as worthless and plunderers, if the accusation
you have even, at times, been accused of homicide against Christians.
addressed, you support, in this transmission of-
Gradante, the consequence of the choice made by your ancestors,
before Pontius Pilate. To the royal son of David, have they not
They did not prefer a thief; to the scepter, did they not prefer
Fake keys?

A preference, not as categorical, brought about
Perhaps surreptitiously, but no less deplorable,

was destined, one day, to be part of the history of the people of
France. It was also supposed to involve an exchange.
We have designated it thus: The Rejected Christ and the
Jews admitted into society. There had been cries in Judea:
Grace for Barabbas, who died for Christ! We should have...
To create in France: The dismissal of Christ, the entry of the Jews!
The laws were the expression of this grim contrast.
Laws manifest the thoughts and will of a
people. If, at one point in the life of the French people, the
The same laws said to Christ: "Come out!" and to the Jews:
Enter! A great misdeed has been committed. The exchange, for
France, will be all too real: by being Christ to her,
They give him the Jews! What a disproportion, oh heavens!
The Climber rejected by the new social order while
Jews are admitted there: a grim and painful contrast.
an affront to the Divinity that was not accomplished, as in
Jerusalem, in the hustle and bustle of a morning, but at
the long, with a frightening calm, after a series
of events brought about by an inexorable logic. This
The affront was not a criminal, explicit, and swift act.
as was the preference of Barabbas over Jesus; but
It was the consequence of criminal ideas and doctrines.
criminal, given that, since Christianity, .the
Peoples are guided only by ideas. The affront and
The contrast decreased, slowly and gradually.
gestures of the Constituent Assembly, reflected in the gestures of the country,
spread like a dark stain, and many-
What do all eyes see, whether they like it or not?
This: Christ loudly rejected everywhere, and the Jews
accepted superbly everywhere. For the painful expansion-
Reusing the contrast, Providence has allowed a century!

Among the people who were spectators and also victims of the dark tragedy of the end of the century last, only one, perhaps, sensed, with its intuition of a Christian woman and princess of France, what was going to happen; we are talking about Madame Elisabeth. The day after the Jews were admitted to all the jobs created by the Constituent Assembly, the royal princeCess wrote to Madame de Bombelles in these terms:

> VAssG)}ihlèe yesterday brought all her foolishness to a head and its irreligious citizens by giving Jews the right to be admitted to all jobs. I cannot tell you how much I am in anger at this decree. But God has his days of vengeance, and '\ Even if he suffers the evil for a long time, he does not punish him. with less force*. ^--

And yet the pious princess only glimpsed one Part 1: The Truth! EUo reports, regarding irreligions of the Assembly which aroused his anger, the entry of the Jews, She did not consider the contrast with the dismissal of Christ.

It is this contrast that we are going to highlight.

II

First and foremost, we asked ourselves this question: How can such a contrast be justified by "the dismissal of Christ and "The admission of Jews"—could it have happened? in France? It wasn't done in cold blood, during- that we call ourselves France, that we say to Christ: Come out,

---

* Correspondence between Marie Antoinette and Madame Elisabeth, by M. Feuillet de Couches. — Archives israélites, 1864, page 823.

And to the Jews: Come in. There must have been beforehand something that disturbed the reason of the most popular people enlightened of the earth, the most religious, the most courteous in its forms and the most chivalrous in its processes. In fact, a major cause of trouble has prepared this contrast. At the end of the 18th century, France was drinking to a poisoned and soporific cup. A brew The treacherous nature of the situation was beginning to upset his temperament.

What was this beverage?

The Revolution, brilliant, bold, fascinating and
terrible, like an Athaliah or an Agrippina, she must have,
as well as those ambitious women of ancient times,
proceed with cunning and stop at nothing.
All jobs are good for someone consumed by ambition.
tion! From the outset, the Revolution made itself embodied
bell ringer, but with artistry, with skill; she recalled
and surpassed the combinations of Agrippina and Locusta.

Let us, for a moment, imagine pagan Rome:

Locusta is a notorious time-poisoner
of the Caesars. She must first kill the emperor
Claude, by order of Agrippina. She is summoned to
Advice; he is asked to put genius into his
crucibles! A poison that is too rapid would make the manifest
Claudius's murder; a poison that was too slow would have given him
time to recognize each other, and to restore the rights of
Britannicus, his son. Locust understands, and finds what-
that something sought after in terms of poison, which trou-
"Blera la raison et ti' extinguishera que lentement la vie^."
A eunuch gives the unfortunate Caesar poison

i Tacitus, Ann., XII, 69. — Suét., in Claud., 4'). — Champaqny,
The Caesars, II, iGi, 5.

in a mushroom which he savors with delight: he dies
Dazed!

A year later, Locustes rids Nero of Britannicus
which bothered him. This time, he is asked not for poison
slow, timid, secretive, like the one she had so refined-
a compounded solution for Claude, but an active poison,
swift, lightning-fast. Britannicus falls down dead at the
imperial table.

Locusta had students, and Nero allowed him to train them.
disciples, to run a school of poisoning. The history-
Indeed, the painting represents it trying
his poisons on unfortunate slaves, some of whom
writhe at his feet, and the others go mad*.

Let's return to our time.

Who would have ever thought that Locusta could be surpassed?
The Revolution took charge of this sinister progress.

Indeed, since the appearance of Christianity in the

world, everything has taken on a higher, more spiritual form
It was used, even evil, even poisoning.
poisons minds and morals, as in the past
They poisoned bodies: with genius! Don't they say,
In the Christian centuries, the poison of heresy, the poison
of the error? The shadow of Locusta, surely, haunted
already the secret meetings of Manichaeism, of Arianism,
Calvinism, Voltaireanism; but, as of the date of
1789, the Revolution, inspired by the poisoner and
eager to surpass it, will imagine in the intellectual order
tuel and social something sought after in fact
poison^ which will disturb reason, will not extinguish what is needed—

1 Suét., in Ner., 33. — Champaony, les Césars, II, 191.

What is life like among Christian peoples?
What will she imagine?

'Liberalism'.

Indeed, in order to disturb the reason of a
people like that of France and to extinguish slowly—
In his life, he needs a beverage that is all at once
poison, potion, narcotic:

Poison kills;

The potion intoxicates;

The narcotic induces drowsiness.

All these combined effects are necessary to come to
end of the robust constitution of a Christian nation.

The aim is to kill Christian ideas within her;
At the same time, to intoxicate generous souls; at the same time
There's still time to lull honest people to sleep: all of this,
At the same time. Liberalism will be this skillful mixture,
Ice terrible brew. If you break it down, you'll find
the three elements: poison, potion, narcotic.

Poison first:

* Leo XIII's Encyclical on Human Liberty (June 1888)
absolutely condemns liberalism. Here is one of the passages that...
strike:

"There are many who, like Lucifer, from whom is this

criminal word: I will not serve pan, understand by the name of liberty this
which is nothing but pure and absurd license. Such are those who belong
to this widespread and powerful school, which, borrowing their name from
They want to be called liberals, given the word "freedom".

V And, indeed, what are the partisans of naturalism and ratio-
In philosophy, these proponents of liberalism are so in
moral and civil order, since they introduced it into customs and practice
of life the principles laid down by the proponents of naturalism. However, the
The principle of all rationalism is the sovereign domination of reason.
human, who, refusing the obedience due to divine and eternal reason,
and claiming to answer only to herself, recognizes only herself
as supreme principle, concern and judge of truth. Such is the claim
followers of liberalism.

Similarly, one encounters plants in the fields
poisonous, we also encounter, in the intellectual realm,
bad doctrines, pernicious opinions.
No matter how hard the Church tries to eradicate them, they reappear with the
fecundity and tenacity of weeds: for example,
the denial of original sin; for example,
the omnipotence of reason in the tribunal of which all
must submit, the sufficiency of human forces
to make its way and the sufficiency of social forces
to lead the people. Poisonous productions of
every century, the philosophism of the 18th century had...
amazement brought about, and spread. The Revolution
will only have to bend down to pick them. They will form
the first element of his terrible brew.

Besides poison, there was the potion:

In the treasure trove of human languages, there are words
which have the power to excite passions, to intoxicate,
To inspire passion, these are: the magic words of freedom, of
Fraternity, equality. The Gospel had purified these words,
had explained them, and, placing within them a divine leaven,
had expanded them so much that they expressed ideas
news. As long as they had remained rat-
Having been influenced by the Gospel, they had penetrated and worked on the
world in a way that is all the more certain and beneficial because it
She was gentle, level-headed, and respectful. But now, at
In the 18th century, philosophism seized upon these words and
explains them. Immediately, they lose their divine leaven
and turn to the potion ^ The National Assembly in the

[1] According to the testimony of the divine Book of Revelation, there is a mouth that
cursed the Lamb and who speaks like the Lamb: Os loquens sicut Agnus.

The AgneaM said in the Gospel: Freedom! If Christ delivers you, you

famous night of August 4, 1789, which will be a drunken frenzy unprecedented in the history of peoples, will make the expe-effect of this potion*. They therefore enter as second an element in the enchanting and fatal potion that prepares the Revolution. The narcotic, finally, is found there as a third element.

Among all the feelings that the heart of man was gifted, there is one who stands out by a great Nobility when truth is its guide, but which becomes an extreme danger when he draws inspiration only from himself-same: it is the feeling of tolerance, of indulgence. Indeed, when it takes truth as its guide, tolerance rance translates into compassion for people; but she refuses to admit her mistakes: compassion for the person, disapproval of error, Such is the expression of Catholic tolerance. At the con-

You will be free. — The cursed mouth repeats: Liberty, — The Lamb said: Brotherhood! You are all brothers: Omnes vos fratres estis. — The The cursed mouth repeats: Fraternity! — The Lamb said: Equality! You You have no masters except one, who is Christ, and those whom the Christ made them his vicars in the Church and in the state, one is Magister Vester Christus. — The cursed mouth repeats: Equality! — Liberty, fraternity, equality—old words like the Gospel! As much as their Its charm is heavenly and sweet upon the lips of the Lamb and his Church, It is just as treacherous and fatal when the Spirit of Lies utters them and explains them.

Mr. Thiers recounts this event as follows: "The aroused generosity among Some, driven by pride, others by commitment, lead to selflessness. each one rushes to the podium to abdicate their privileges. The nobility set the first example; the clergy, no less eager, They were eager to follow her. A kind of intoxication seized the Assembly: putting Aside from a superfluous discussion, all orders, all classes, all Those who possess any prerogatives whatsoever, strive to also make their renunciations. After the deputies of the first estates, those of the com-The monks in turn come to make their offerings. Unable to sacrifice... personal privileges, they offer those of the provinces and cities. The en-"Training is general." (Thiers, La Réioluiion, t. L)

milking, when it draws inspiration only from itself, the tolerance, straying into the softness of beliefs or

In a false and exaggerated sensitivity, indulgence becomes
for mistakes no less than for people, and
excuses everything recklessly: acts of weakness and
guilty doctrines. The Church had always linked
Carefully consider this feeling in truth. Philosophy
In the 18th century, it was detached from this. It was then that in the
societies adopt maxims like these:
"Tolerance is the mother of peace;" – "Tolerance
only she was able to staunch the blood that was flowing from one end of
Europe to the other;" – "If God had willed it, all
men would have the same religion, as they have
the same moral instinct: so be tolerant.” This system-
The theme of tolerance, encouraged and propagated, will be opium.
the narcotic the Revolution needs. It needs it
will serve to quell all religious disputes,
Better still, to lull, if possible, the religions themselves. A crowd of honest people, good
people will only want to become numb, to become complacent
to remain neutral, notwithstanding the severity of the
Theology. Third element of the revolutionary brew.
naire! And so:

Omnipotence of reason in the tribunal of which all
must submit; sufficiency of human forces to
to make its way, and sufficiency of social forces to
lead the people (poison);

Grand words of liberty, equality, and fraternity
(philter);

A feeling of mutual tolerance not only
for people, but for doctrines (narcotic);

Such is the treacherous brew which, as in the days of
Locusta must disturb reason, and only extinguish
Life slowly unfolds. Some will be intoxicated, others
As they dozed off, a large number were eventually killed. This
mixture will subsequently be given the characteristic name:
Liberalism.

III

This was, as one might well imagine, the pre-philosophy of
preparer of the Revolution who undertook to make the pre-
He made public the fatal brew. He did it appropriately
of the Jewish question.

Important preliminary observation:

Before being transported into such a question
public as was that of the Israelites, the trials of
poisons and poppies of the new doctrine were long-
Private time, and even greatly increased. The Sophists,
offspring of philosophical philosophy, practiced the vile profession,
to be servants to the noble people of France
of poisoning, intoxication, and madness.

It is worth remembering that the worthy philosopher
of this name has nothing in common with the sophist: the
first seeks to know or to make known the
truth; the second seeks only to disfigure it or to
to obscure it with false subtleties. The word sophist
means, according to its Greek etymology, deceitful in
his subtle and insidious reasoning. Doesn't it seem
not that we see a man preparing and infiltrating.

In the thoughts of others, a subtle poison? Plato, in
one of his admirable dialogues, calls in turn the
Sophist: hunter of rich young men, fisherman of
the hook, a merchant trading in knowledge
for the benefit of souls, charlatan. Beneath this banter, the
A great moralist, he let a profound irony shine through and
a serious meaning; also, when he wants to oppose sophis-
a tic towards true philosophy, the pure love of beauty and of
well on the lookout for fake glitter and vain
appearances, it characterizes, and so to speak, is serious in
two profound traits the difference between the philosopher and the
Sophist: That one, he says, tends towards Being; this one
goes to nothing ^ .

4'

How much this cessation of ancient wisdom was found
justified in the 18th century by the subversive doctrines of
intellectual criminals have become more dangerous under
The sun of Christian truth! It has been said of them, in the
linking them to those of Plato's time: "Race of
Sophists! An eternal, mocking, implacable race, who
He passionately seeks the error, and for whom the shadow,
Whatever form it takes, it is a discovery and
bliss. Socrates could hear their voices around
him, when he was teaching the Athenian youth
the existence and unity of God; it was they who
poured the hemlock while he prophesied to his
disciples the immortality of his soul and theirs. Jesus-
Christ saw them at the foot of his cross, and the Church, heir

of all the truths he gave to the world, he did not He stopped for a single day dragging them along in his wake. He is not

1 Plato, Theaetetus,

progress in the light that they do not fight by a Progress in the art of doubt and negation. Socrates was their first victim, Jesus Christ was the second; They hope that humankind will be the third, and They are working hard at it*.

Humankind, their victim! It is this great murdertre, indeed, which was preparing and about to begin in 89. The sophist, whose enchanting style distilled with No more perfidy, the poppies of tolerance, the steam intoxicating liberal ideas and the venom of deism, was the famous citizen of Geneva, Jean-Jacques Rousseau.

11. It is fair to recognize that alongside the sophists clever, there were unconscious ones who must have concontributing to the poisoning of the beautiful country of France, solely through ignorance, through incomplete education, through prejudice. Less dangerous at first glance, they they become so because they serve, alas! as intermediaries. History tells us that in some cases of poisoning From Locusta, two slaves were employed. The first served a beverage that was too hot, but harmless; The guests' lips could be brought closer to it for a better view. to deceive the victim; the other slave, with the cold water, poured the poison. Similarly, there will be two kinds of esongs of the revolutionary beverage: some have- Some people will accept it, others will make it happen.

After this preliminary observation, let's return to the Jewish question:

The trials of liberalism, we have said, were

t Lacordairk, DiscoKrs stir le/: philosophical studies.

long deprived, in the sense that they did not emanate of a public meeting, of an assembly. The brochures, The pamphlets were its organs; the salons, the dinners heard his first effusions, mingled with those Champagne. Salon rebellion, liberalism of

women, such is the title of a very curious passage in
one of Taine's scholarly works: "The salons open-
They are drawn to political philosophy, as a consequence of the Social Contract.
social, to the Encyclopedia, to the sermons of Rousseau,
Mably, d'Holbach, Raynal and Diderot*. — "A word
formidable, that of citizen, imported by Rousseau, is
it has entered common parlance, and, what is crucial,
Women adorn themselves with it like a cockade. "You
"You know how much of a citizen I am," wrote a young woman.
daughter to her friend. Citizen eraser and as a friend,
Could I have received more pleasant news than
that of my dear little one's health and peace? In
All of this, there were still only private trials of
liberalism. But here comes a public essay, and it is to
regarding the Jewish question, which he will attempt to address.

The Jews had followed the events as very astute observers.
development of the liberal movement. Carefully avoiding,
out of religion as much as out of prudence, the protection of the
less open, philosophers who positioned themselves as advers-
declared champions of Christianity and Revelation, they
had become particularly attached to the celebrities who
bordered on both philosophism and Christianity,
for example Malcsherbes, Montesquieu.

* Taine, The Origins of Contemporary France, The Old
Diet, p. 385.
2 Ibkl., p. 380.

He, in particular, was their man. The author of
V The Spirit of the Laws 2i had spoken of the Jews in extreme terms-
favorable comments in a chapter entitled: Very Humble
remonstrances to the inquisitors of Spain and Portugal^.
Therefore, the authority of his name was invoked.
by them on every subject, in their petitions to Versailles,
in their lawyers' arguments. They will benefit from
Rousseau, but they will not rely on him. They rely
on Montesquieu. A very subtle critique, although not
Christian, comparing Montesquieu and Rous-
bucket, noted these differences: "h^ The Spirit of the Laws marked,
in the history of human thought, one of the great
Dates from the 18th century. Like the statue Racon mentions,
who, without walking herself, points the way,
V. The Spirit of the Laws laid out in all their aspects the pro-
political problems whose solution preoccupied everyone
minds, those, at least, to whom the future appears-
The weather was uncertain and shrouded in dark clouds. It was...
trained men of reason and experience, to
statesmen and thinkers; he thus escaped

even, at crowd training sessions, who doesn't want to be enlightened, but moved. On the contrary, Rousseau, less reserved that Montesquieu, in love to an excessive degree, popularity, was not afraid to speak, in these territories The subject matter, the language of passion. Also Rousseau He made many disciples; he truly created a school and a party whose Declaration of Rights "The man was the expression and the banner." Montesquieu he only obtained the admiration of the wise and cultivated minds,

1. About a Jewish girl of eight years old who had been burned in Lisbon at the last auto-da-fé, (The Spirit of the Laws, xxv, 13.)

And the Spirit of the Laws remained unknown to the people.'" The Jews, however, did not ignore it! They understood the sign. indicated by the statue's finger. Before enjoying the Rousseau, the great agitator, they attach themselves to moderators, who are ^Lontesquieu and Malesherbes^.

Suddenly, the newspaper Mercwe de France announces this news:

The city of Metz has just put this out to tender Question: Are there ways to make the Jews

MORE USEFUL AND HAPPIER IN FRANCE? The iuitia-

The decision regarding this competition is made by the Royal Society of city sciences and arts.

Such a subject, at first glance, presented nothing than very peaceful and suitably liberal. could only arouse curiosity and sympathy. 11 produced a certain amount of emotion. "This competition, open by a most important literary society, had a great impact, and the Mercure de France in spoke in excellent terms.

* Dictionary of philosophical sciences, by a society of pro- professors and (the scholars, t. IV.

Although Montesquieu was anything but innovative and revered The king, the laws, the country; he came to the aid of the revolutionary party through his naire who, upon his death, lost a moderator; then he only remained the A great agitator of the century. (Gantu, Universal History, vol. XVII.)

As for religion, and especially the Christian religion, Montes- who speaks of it with as much gravity as respect; however, one can with good reason to reproach him, what has been said of Gibbon, that he piously

buried. Montesquieu's religious viewpoint is rationalism

theist. lia particularly contributed to the prejudice which considers the {)rotestan" ism as being more appropriate to free constitutions, and Catholicism ccjmme contrary to liberty and especially favouring strict monarchy. (Goschler, Dictionary of Theology.)

3 Mercure de France, year 1785, 2nd semester. — Review of studies Jewish, no. 1, p. 84.

IS A COMPETITION IN METZ

But it is far from the leaders and the politicians of the French people have understood the gravity of the attempt of philosophism in favor of the Jews; The effect of the drink! We didn't notice the opening the value of this competition was equivalent to that of a breach; Metz, Despite its citadels, it was going to let the invasion through. Semitic, and philosophism was the traitor! Mr. do Bonald said, quite rightly, in his Mélanges: Philosophy, tired of reigning only in the literature, took the reins of 'political' government that the Jews were the first objects of his affections philanthropic actions*. It's true, the Jews were the the primary objects of his philanthropic affections; but The eminent publicist is mistaken, and following him, others writers, by placing the beginning of the sympathies of the philosophistry for the Jews at the time of the Congregational Assembly constituent assembly, in 1791: it is in Metz that this must be placed beginning in 1788.

IV

The choice of Metz was not without significance.

This city, like Strasbourg, was attached to...
For the Jews of France, these were the most cherished memories bitter.

We recounted, in our first volume, how, for four hundred years, the Jews had been

1 De Bon.vld, Mélant/es, I, p. 3i!8.

forced to leave Strasbourg every night, to the sound of the trunk, to go and find shelter and sleep elsewhere; and also how, the pride of Gerfberr- revolted- one evening, faced with this custom, the skillful and tenacious Israelite had conquered, in Strasbourg, not only the right to reside, but even the right to property. Strasbourg, therefore, the idea of becoming homeowners had summer was awakened, communicated and stimulated in all Israelites from the rest of France.

Another idea was linked to the choice of Metz: that of rehabilitation, of repair, we would believe almost like revenge, the documents are so strange!

Indeed, it was in Metz that the execution had taken place by Raphaël Lévy, which caused such a stir in France, around the end of the 16th century.

Here is what motivated her; we borrow the Account in the Jewish Archives:

It was in 1669. Raphaël Lévy, born in the village of Ghellain-Boulaj, a small town in the area, lived four leagues from Metz. department of Moselle and which at that time depended on the duchy of Lorraine. He was a poor cattle dealer, as he is still found in the vicinity of this city; and with this com- It was a very difficult and unprofitable business; he was raising a family composed of of his wife, a son and a daughter, already engaged; he was by- he arrived at the age of 56, without any complaints being raised against him, until the fateful day of September 25, 1669, on the eve of the great Trumpet Festival. He left that day, a Wednesday, at 7 a.m., from Boulay, on horseback, and accompanied accompanied by his son, to go to Metz to buy oil and search there- I'm looking for a ram's horn for the next day's celebration. At 3 o'clock In the afternoon, he found himself back at the Ponds, where he did to shoe his horse, and at 4 o'clock he returned to Boulay with his son and the local miller. We also know that the day before

During the holidays, the Jews were burned early so as not to expose themselves. to serve to violate certain precepts.

On the same day, at 1 o'clock in the evening, a woman named Mangeote Willemin, wife of Gilles Lemoino, wheelwright of the village of Glatiirny was going to a fountain, two hundred paces from the village, to wash some clothes there; his child, named Didier, aged At 3 years old, she walked behind her; it seems she didn't attention and that the child ran onto the road and entered the

the forest of Ilaycz, where he lost his way, and as it was at the approaches During the winter, it was probably devoured by wolves, and indeed, On November 26th, four swineherds found in this wood a very disfigured child's head with a shirt collar.

The mother turned around, no longer seeing her son, and ran to warn her husband; together they set out to search and discovered the remains of the child's footprints on the road; but, instead of crossing that road and entering the woods, the father had the unfortunate idea that the child had taken the path of Metz and he headed towards that city; having met a a knight of the Count of Vaudemont's company and having asked for news of the child, this rider said that he had found a Jew with a long black beard and mounted a white horse, which was carrying a child in front of it, and that at its return against which he had moved away from the main road within reach of a A gunshot. The father ran to Metz, all the way to the gate known as Germans. There, he learns that they had seen the named Lévy de Boulay, and that he usually lodged in the Jewish Street, at the home of his relative named Garçon. He goes to this street and asks for her child; she is told that they don't know what that he means. Eight days later, on October 30, the father filed his complaint to the criminal lieutenant of the bailiwick of Metz.

The prosecutor's investigation proved that the child had not It was not devoured by wolves. The Parliament of Metz concluded that it was a kidnapping, a crime; Raphaël Lévy was condemned to be burned alive, and the sentence was carried out on January 17, 1070. Let's continue with the /4>"c//iy^5;

On Friday morning, January 17, he was read the judgment; from his cell, he was led to the torture chamber;

then he told the commissioners to record the following in writing: That everything he could say, every confession that the pain of the The torture that could tear him away is nothing but a lie; for he, he is innocent, and all Israel is innocent; that he did not accuse him His judges, but also the witnesses. On this, the holy man and pious man endured all tortures without deviating from the truth and of justice from beginning to end, and the do- Their most pointed arguments could not persuade him to confess this lie. by the weakest word; he persisted in the truth, saying that He, like all of Israel, was innocent. How he almost lost the soul through great suffering, they wanted to make him drink wine to strengthen him, but he refused it, because he was not according to Hebrew rites; then he was taken out of torture and They led him into a room, where they made him sit in front of the fire. to warm him up: several people then came to he tried to get him to talk, but he wouldn't listen to anyone and he

He desired that Israelites be sent to him. This request having was granted, then Seligman, the s^'ndic, and Rabbi Zanville, They went to him and comforted him; he commended his wife to them and his children, then he wept, prayed, and put on his phylacteries. Two hours in the afternoon, he was taken from his prison and he was... suisit in front of the metropolitan church, in order to ask for forgiveness; But he would neither take the candle nor ask for forgiveness. because, he said, he neither wants nor should ask forgiveness for a a crime he had not committed; from there he was taken to Fournirue, where a car was waiting to give him a seat; he said that, as God had given him the strength to endure such things suffering, he will continue to give him even more to sanctify his holy name and go to the place of the stake. Many came they tried again to get him to confess; but he rejected them, their saying, “Do you not see heaven opened and two angels "Ready to receive my soul?" Several Christians attest to having I heard those words come out of his mouth.

That is how he walked to Champ-à-Seille, a place where the pyre was lit; the sentence was read to him again, the adweaving together his thoughts and confessions; but he always remained faithful to the truth, protesting his innocence. He approached the pyre that had been prepared for him; then the bourReau covered his face with straw so he wouldn't see the fire.

but he removed it from his face, and in less than a quarter of an hour his The body was burned and destroyed.

The Israelite Archbishops follow the account of this reflection: "If this man had belonged to the comChristian communion, the Chateaubriands, the Lamartines would have sung of his death; but a poor Jew, a merchant "Of livestock, who cares?"

Don't be mistaken, Israelite Archives, the merchant of livestock has found better than the singer of Eudore in the Mcwtyrs: Metz herself, after having condemned him and burned, took up the cause of his people. TouHowever, impartiality leads us to say: Here again, the effect of beverage! because a century apart (1670-1788), Metz had returned; here is the proof, in this confession. Regarding the competition open to Jewish people:

"The initiative taken by the Literary Society of Metz" was of great importance. This role belonged to the link to the city of Metz, a liberal city par excellence, which for several centuries possessed within itself a A model Jewish community, resistant to persecution against the Protestants, on the contrary, and in several repeated, aldermen of the Reformed religion. It appears-also held to the liberal Aoms, who made up the Royal Society of Sciences and Arts and which were e)i frequent contact with the Jews of the country, to do to return public opinion of Secular Terror in which we had stumbled upon concerning the Jews, and to reckon-dearly the means to make them more useful to the country and

1 Archives israëlites, year 1811, pages 371-3 and G09-10.

2 Ibid., p. GIO.

IN FAVOR OF THE JEWS ^3

happier themselves, by freeing them from the the disapproval that was placed upon them

For us, we can only reason as follows: If Raphaël Lévy was innocent, then Providence, which uses everything, consoled the ashes of the poor merchant of livestock by the first signal of a repair towards his people;

If he was guilty, Jewish audacity is frightening. since, from the scene of the crime and the stake that punished him, she threw down the challenge of her emancipation to Christian society pation. ^, /W^/-,^^ r^-^ J^.I'f^/f;^ ^y ^^^^

V

"To seek ways to make the Israelites "more useful and happier in France," such is the the aim of the competition held in Metz. That is, as we have said, the Royal Society of Sciences and Arts of this city that took the initiative.

The competition was announced in 1785.

The competitors had, in order to submit their submissions, the period of two years, until the end of 1787.

Indeed, seven memories are sent.

The commission examining them identifies two; But instead of awarding prizes, she hires authors

* The Emancipation of the Jews before the Royal Society of Sciences

and arts of Metz in 1787 and Mr. Roederer, by Abraham Cahex, (Review of Jewish Studies, 11° 1, p. 84.)

to improve them, and, extending the duration of the competition, The new sanction was postponed to the year 1788. In all This, it seems, is nothing but harmless. The Royal Society of Sciences and Arts seems even deserve praise for having initiated this competition and had the duration extended. Here, however, are the dangers that were hidden there.

The project to improve the lot of the Israelites was entered deeply into the heart of the generous Louis XVI. As early as January 1784, more than a year before the first resounding announcement of the competition open to In Metz, the king had issued an edict abolishing tolls. bodily tortures to which the Jews were subjected. Then, from Versailles, had arrived the Letters Patent of 1784 which, by mitigating it, resolved the critical situation of Jews of Alsace. Finally, the monarch had put into study the question of emancipating the Israelites, and had entrusted it to Maleslierbes, who was handling it with a commission of the Council of State; an edict was being prepared under the watchful eye of the king, where "Christian prudence would be allied with the royal benevolence^”. But it was in the meantime that the second noisy announcement originates from Metz: the The competition has been extended. That's strange. Why is this extension? Why maintain a center in Metz? independent of studies and ideas, while the question is

1 All these benefits of Louis XVI have been extensively discussed in our Volume one: The Entry of the Israelites into French Society.

- "The apparent reason given seems quite childish. The The famous Count Rcederer, born in Metz, was a rapporteur within the com-mission. However, "with his profoundly liberal and practical mind, he grasped the importance of this competition and all the details that the solution entailed

desired After having read, analyzed and appreciated all the reports

sent, after having judged the most important and best made, he

seriously studied in Versailles? Isn't it in the The goal was to discuss and control the royal edict? And even, Isn't that the goal, if events happen to rush, to remove the question from the decision of

The monarchy? The first danger of this competition.

A second, even more serious danger: philosophism
presides over the competition and awards the prizes.
Versailles, the direction that the Crown gives to the e-
The study of the question is Clerical, and Malesherbes, all
As a philosopher, he would not dare to introduce it, under the
in the eyes of the king and queen, nothing that is contrary to
interests of the Church and the kingdom ^ But in Metz, in
within the Jewish community, the question slips under the in-
Hebrew influence which cannot fail to guide it
surreptitiously. All members of the commission
who read the submitted reports and award the prizes
They think they are philosophers. They should judge with
impartiality, and they themselves poison the issue
liberal ideas. What could be more pernicious than these words
of the president, Mr. Le Payen, at the solemn session of
August 25, 1788, for the distribution of prizes:

found that none of these works met the Society's expectations
the oyale of Metz.

"In its report, the Royal Society left the competition open

until 1788, primarily by engaging the two authors whose memoirs
"Raval struck, -to enter the fray again." (Review of Jewish Studies,
No. 1, pages 85, 90, 93.) Is it not entantiu, but at the same time signi-
It's fictitious to see two competitors, excited by the Commission, returning to...
lice, because their memoirs are not yet sufficiently in line with the
desired solution?

Did Malesherbes disapprove of this provoked and prolonged contest?
Metz? The documents are silent. All we know is that he was
friendly relations and scholarly collaboration with Count Roederkr, who was passionate
for the competition in support of Jews.

"It was not without experiencing great satisfaction-
tion that the Royal Society noted that the three
works that she crowns, based on the same principles
cipes, based on the same facts, tending to the same
but and by roughly the same means, have for
authors of the people on whom the difference in status,
of homeland and presumably of religion, has no
Vaclion's arrest of the eternal truths of nature and of
The reason. In general, all the memories we have
receipts, give or take one or two, accuse our prejudices against
the Jews being the primary cause of their vices, and in particular-
the one thing that revolts us the most (usury).

We reduce them to the impossibility of being honest; How would we want them to be? Let's be fair. towards them, so that they become like them towards us, This is the wish of humanity and of all reasonable people. nebulous; everything suggests that the government has gathered and will soon realize it » Such a language was a betrayal of the Church and France; He accused the Christians more than the Jews. This president-tooth, perpetual secretary of the Royal Society of sciences and arts, justified his name: Mr. Le Payen.

Three submissions were deemed worthy of a reward, out of nine that had been sent to the Commission. The award-winning authors were: Mr. Grégoire, parish priest d'Einberménil, near Lunéville; Thiéry, lawyer at Parliament of Nancy; and Zalkind-Houritz, a Polish Jew, resident of Paris.

They carefully avoided awarding an honorable mention.

^Posters of the Bishoprics and Lorraine, year 1783, no. 35, p. 275, col. 4. — Review of Jewish Studies, no. 1, p. 104.

to the sixth memoir; its author, who was a Benedictine from Saint-Avold and former parish priest of Gliarlevillc, named after Dom Chais said there that: "The Jews being birds As prey, one must, without wanting to kill them, cut off their... beaks and the seirs ;)) and to make them useful, the author saw nothing better, at that time, than to to employ "to harvest honey and wax" throughout the kingdom, given their decided taste 'for these substances." More than one reader will be tempted to to agree, a century later, that if one were listened to and crowned the naive Benedictine, the use of emptying the beehives might have prevented the emptying of the crates of the State, and that this Ruth-like work would have saved the fortune public viewing of a shipwreck worthy of the Pharaoh! . . .

VI

The Revolution is a thief, a judgment we We motivated in our first volume*. She had to to take in a violent manner, she had to steal also in a surreptitious way. It was in Metz that it was inaugurated-figure this second method of theft.

The Revolution surreptitiously appropriated the question of the improvement of the lot of the Jews, including the Crown had had the idea and the initiative in Versailles, and whose The solution, full of caution, was to be among its

* Entry of the Israelites, book IV, chap. vi.

titles of iioiineur before Fliistoirc. In Metz, the theft begins, to end and be legitimized before the Constituent Assembly.

Until then, one man had been in charge of the (judgment: Malesherbes. The king had appointed him, and the Jews surrounded him- would cease their obsequiousness. But the Revolution pushes forward another man in front, Abbé Grégoire, parish priest of Em- Berménil. 11 is the main winner of the Metz competition, for his Essay on Physical, Moral Regeneration and Jewish policy. Good Malesherbes, you were gave much effort on behalf of the Hebrews! They leave you; they will now surround the priest. of Emberménil and to become attached to him, but, alas! as

Tîf'i

rust on a Temple utensil.

In the major crises that have shaken society In Christian culture, the Spirit of darkness has always used a piêke. Evil, then, enters more deeply, because that the corruption of what is best is demented the worst thing is that the divine leaven, of which the The fallen priest was the custodian, acquiring an effectiveness terrible in his return against God. The priest Arius has served for Arianism; Bishop Photius, for the Greek schism; the monk Luther, for Protestantism; Father Grégoire, for the Jewish predominance. To their appearance, the splendor of the priesthood which enhances their qualities their respective natural beds designate them to the crowd, and soon, from the coal stolen from the censer, the fire lights up! "Some names have left behind them, on the islands of time, a dazzling trace and throw into History has a great brilliance. May this brilliance not seduce you. No! Look closely: their splendors are the

splendors of conflagration; their fires, the fires of lightning and lightning. It looks like the sinister flame that projects In the distance, a vast heap of impure matter was igniting.

all of a sudden; it is not the sweet and pure light so harmoniously spread across the vaults of heaven by the "Sovereign brush of the sovereign artist" Such will be the brilliance of Father Gregory, parish priest of Emberménil, in the the Jewish question, a shard that will also have nothing to do with the discreet light from the sanctuary lamp!

His debut was therefore at the Metz competition; he He is the most celebrated laureate. As we will see again his appearance, his words and his actions during the course From this book, we will limit ourselves here to quoting the peroration. from his thesis submitted to the Metz competition:

"A new century is about to begin; may the palms of Humanity adorns its frontispiece, and posterity applaud in advance the reunion of your hearts. The Jews are members of this universal family which must to establish brotherhood among all peoples; and upon them, as over you, the Revelation extends its veil majeskillers. Children of the same father, steal away any pretext to the aversion of your brothers, who will one day be reunited in the same fold; open sanctuaries for them where they can quietly rest their heads and dry their tears; and that finally, the Jew, granting the Christian a return of tenderness, embrace within me his concitoj'en and

---

* DoNoso GoRTKs, Works, t. III.

2 Gregory, Essay on the political, moral and politico- regeneration The Jew's tic, p. 194.

What could be more reassuring, more enchanting even, that this portico adorned with palm trees, which Gregory announces and Famous? The problem is that at its base there is an abyss. A dreadful void. Let's see this abyss, let's probe this void.

CHAPTER II

Christ Rejected by the National Assembly

— 1789 —

1. Name given in Scripture to the Adversary of God: the snake bar or lever^This name is realized in a way striking in 1789. — II. A lugubrious absence that bursts forth in the Declaration of the Rights of Man and of the Citizen, notwithstandingstant all the apologies that one has tried to make for it: the stone

Christ, the cornerstone of the social order, was rejected from it. m. It is historically certain that the legislators of '89 They wanted to get rid of Christ as the cornerstone. IV. The darkness of this rejection of Christ. A poignant contrast between 3i Declaration of Human Rights and the Salic Law, Viine, the constitution of France in its mature age, the other, constitution of France in its infancy. — V. The destinies of stone angular and the destinies of official France diverge. — VI. What this separation will mean for France.

I

At the beginning of such a chapter, it is necessary to pronounce, at the discharge of the French nation, the name of Satan.

He is the great architect of revolutions, and in that, He justifies his name of Satan, the adversary! For such is j/î*^ the meaning, in Hebrew, of this cursed name. Ad ver-

God's servant, he is also, in humanity, an evolutionary figure. tions of truth, goodness, and beauty. It thwarts the evolutionstions by revolutions.

An opponent rarely standing, rarely facing, because that he felt, — and no, you haven't forgotten, — the arm of the Almighty; but oblique, detoured, sinuous, to the in the manner of the sickle, from which he borrowed the shape and degraded the path to earthly paradise.

Let us carefully consider the different phases of bad in world history, and we will recognize it there easily follow the winding tracks of the crawling adversary, He spies and takes advantage. In Muhammad's time, he used the Bible and the name of Abraham to detach the East from Christ. In Luther's time, he took advantage of the need for reform that is being felt universally, for to take away from the Church, through the Reformation, half of the West tooth. Its path is almost always tortuous and diverted. But then came the French Revolution It changes. The adversary changes his attitude. It is not He is fighting from an oblique angle, but head-on!

Also, in the gigantic struggle he is about to undertake, a A new, distinctive name suits him. The Bible, Again, it contains it. The Adversary always shows you his strength. pent, but with this strange and terrible qualification that Isaiah gives him: the serpent bcwre, the serpent lever *.

What energy in that figure!

We know the leverage required to shake things up.
and lift.

When did Satan reveal himself as a lever?

1 Serjyentem vectem, Isaiah, chap. xxvii 'f?'*!*! - v*7rr”., «/«• /»>*«^

In 1789, while society, driven by an insoulit and infernal, she suddenly felt herself lifted up against God, but raised to a height of pride that does not had never been seen, the Rights of Man coming to supPlant God's rights!

Arcliimedes said: "Give me a point
"With the lever, I will lift the earth."
What the surveyor could not do, Satan did. The.VdverSaire finally found, in 1789, a long-term foothold carefully sought, meticulously prepared, in the reason superb and solitary of man, this reason emanating the path of faith; and, insinuating himself into it, to apply, it forms the lever: the company is then shaken and shaken to its very core.

Indeed, he is the only one strong enough to obtain that, in the upheaval of the entire social structure, the Rêi'olutiou, which means reversal, overturning, attain this flight its fullness: placing on high that which, According to eternal laws, it should be down, and down what had been stored at the top.

To achieve such a result, the first effort of The snake-lever consists of lifting and pulling out of its place the ancient cornerstone placed by Glovis at roots of French society: Christ who loves Franks, and to substitute another basis for it. That is the empty, the abyss that is opening up beneath the pompous social portico, sung by Grégoire about the Jews:
"A new century is about to begin, may the palms of
"Humanity adorns its frontispiece!"

* Essay on regeneration, etc., p. 194.

Now is the time, or never, to fill the void, the abyss. below the portico which points to its frontispiece rilumauitc palms.

II

This portico, announced by Grégoire, did not remain imaginary. The National Assembly raised him and gave him given a name: the Declaration of the Rights of Man and of the citizen.

Here is its pompous frontispiece or preamble:

"The representatives of the French people, constituted in National Assembly, considering that ignorance, The only way is to forget or disregard human rights. causes of public misfortunes and corruption governments, have resolved to outline, in a declaration solemn ration, natural, inalienable and sacred to man, so that this declaration, cona statute present to all members of the social body, constantly reminds them of their rights and duties; so that the acts of the legislative power and those of the executive power, which can be activated at any moment - equipped with the goal of any political institution, be they more respected; so that citizens' demands, now based on simple and uncontestable, always revolve around maintaining the constitutiontion and to the happiness of all.

((Consequently, the National Assembly recognizes and declares, in the presence and under the auspices of the Being

supreme, the following rights, of man and of the citoyen...))

However lenient the interpretation may betion given to this preamble of the Declaration, and notobstant all the apologies that have been tried to be made for it, a gloomy absence bursts forth, a void gives rise to A chilling thought: Christ is not named.

Passed over in silence, it is rejected. It's the same thing! For to remain silent about Christ, when one owes him everything, is to deny it;

Not naming it, even though it is, as well as the

carries this preamble, of the most serious determination
for society, a new order of things that must
To ensure the happiness of humankind is to commit
a radiate, an apostasy;

A silence all the more somber and formidable in its
consequences, that he leaves from the great assembly of the
French nation and an assembly composed as
It was in 1789.

Indeed, how is it composed?

By their education, by their birth, by their position-
social formation, through their insights, the members who form-
The Estates-General, they are the elite of the nation.
among them are bishops, priests, religious
Eminent, moreover, all are Catholic. Raised in
Christian houses, they had exclusively for
masters of the Jesuits, the Oratorians, the Sulpicians,
Benedictines, Barnabites, secular priests,
recommended for their knowledge and respected for their
virtues. Finally, they are the legislators of a Christian people.

It is therefore natural to think that they will draw inspiration from

social doctrines of the Gospel, and that they will do
to pass through in their work, if not the text, at least the spirit
of this divine code; that they will seek the fundamental bases-
blades of the new order of things in the old
traditions of the monarchy of Glovis, of Charlemagne
and of Saint Louis; that they will carefully question the
charters and institutions of Catholic states
Europe; in short, that the monuments and the legislature
The authors of the Christian centuries will be their oracles, of
in order to put the wisdom of the fathers to use for the benefit
children.

The exact opposite is happening.

The Assembly, or rather the Revolution that it personified
It simplifies, it cuts in two the life of French society, in
repudiating the Christian past, and, to clearly show that she
She no longer draws inspiration from this past; she remains silent on Christ:

Silence on him, in the preamble to the Declaration;

Silence on him, in the statement of the articles;

Silence surrounded him during the discussion, which lasted several minutes.

several months. Not once the names of Jesus Christ, of
The Gospel of Christianity is not found on the
the lips of these legislators, during the discussion of the
Human rights. Such prolonged silence is ominous:
We only remain silent about the dead! The new building
social rises with the manifest repudiation of the old
cornerstone. The foundations of French society
are stirred up, reworked. Man supplants the other.
God. It is no longer the God-Man who forms the new-
The fundamental social base is man. Humanitarian society
is proclaimed.

Let's make a guess:

If returning in time, by divine permission,
Saint Paul had entered the National Assembly,
What would he have thought of the Declaration of the Rights of Man?
Saint Paul was rightly called the Apostle to the Gentiles,
because, by expending himself on them, he brought them from
idolatry to the knowledge and love of Jesus Christ.
When he entered the middle of the Areopagus in Athens, he
borrowed the beginning of his harangue from this inscription
famous man he had met on his journey: To the God
unknown. If he had entered in the middle of the Estates General
of the French nation, he would have, upon reading the Declaration-
Lion of human rights, abandoned, for sure,
this sorrowful appreciation: To the unknown God!

The great Apostle, during his apostolate, had outlined
to the nations this rule of conduct towards Christ:
That in all things, he should have the first rank. But
Here, not only is Christ dethroned from the first rank,
He no longer has a rank, he no longer counts.

1 Acts of the Apostles, 17:25.

* Epistle to the Colossians, i, 18.

3 Mr. Gabriel de BELCASTiiL, former senator, formerly received,
during one of his eloquent exclamations of faith, the Declaration of
human rights, he denounced her as a valiant champion of old France:

"This prodigy of the century's madness dares to build a world by scarring the
cornerstone of the world! Surely, this is not an oversight. For, at the time
where the Declaration is deliberated, Jesus Christ fills and enlivens the sphere
morality of the humanized, like sunlight illuminating and enlivening the
globe.

"An oversight? Was it possible, ten hundred years after the Christian era?" when the Church, bride of the God-Man, delivered the human soul from infamies of paganism, to carry it to the highest peaks of the moral grandeur, liberated women and children, abolished slavery, repressed all lyrancy, all authority and all obedience, inaugurated the fraeternity through universal prayer to the Heavenly Father, brings down upon the Earth, the divine bird of charity, to shelter the suffering under its wings, the poor and the lowly, while all disorder and all filth

III

It was said of the National Assembly, to explain and to mitigate her fault, that she had merely avoided the name of Christ in the Constitution, without bias of hostility.

Avoiding Christ, especially when you are the French nation çaise: what an excuse!

The snake was very clever; it inspired the process to proceed by elimination. Eliminated from the law, the name of Christ will be a matter of custom, and soon after. Do laws not create Not morals? A day will come when, in the nation that France was valiant, we will no longer have the courage to To publicly pronounce the name of Jesus Christ. within parliaments, it will be a miracle when a member of parliament will make it heard: there will be snickering on the left, a lot on The right will lower their heads. In other meetings public, we will readily agree, when we have to name the Divinity, to say: God, but one will carefully avoid the name of Jesus Christ. And finally, in the very midst of Christian families and among Christians, the pronunciation of this august name will become timid and rare. Silence of

would be more than just iuûdilitë to the bis of TÉi^angile, etiseigié by her to the universe, and that the simple practice of the Decalogue, of which it is the deposit- Would silence be the advent of the dreamed-of golden age?... No! C3 Insulting silence It is not oblivion: it is exile!... Voltaire spent thirty years launching attacks against the Cliriit the blaspliéiïiî that my bjuche refuses to repeat; Rousseau bat- So much so that all cults have been challenged, proclaiming native goodness and independer of nature; and the pen of the Constituent Assembly is te:iue by the disciples of these two apostates. The exile of the Ghj'ist of the rights of the honinif," it is doijc apostasy I »

weakness which will have had as its principle, and which will allege

The National Assembly's silence is the justification. The legislators of '89 laid the foundation stone of scandal. No, they were not allowed to remain silent. He whom the heavens adore and who formed in space the harmonious concert of Christian nations, and to In the midst of them, the French nation!

"They simply repeated his name without bias" "of hostility," it was said, attributing to them the attitude of these truly pitiable men who, through a remnant of fear reverential, they avoid encountering a sanctuary, which they would not want to enter. Would to God that such would have been, among the legislators of '89, the basis of their thoughts and the motive for their silence! But, alas! he This has not been the case. 11 is, on the contrary, historically certain that they were keen to get rid of Christ as cornerstone in the new society they were founding.

Three things prove this abundantly:

A. Firstly, the goal they were pursuing.

Indeed, what did they want?

Rebuilding society from top to bottom, using, for this reconstruction, of the Social Contract of Rousbucket, which was their catechism and which they applied from Point by point. They took, as a type of citizen, that they wanted to create the abstract man, isolated from civilization-Christian sation, which Rousseau stages, is-that is to say, man without Revelation, man of the nature. That's their type, they say it loud and clear: "When we wanted to imagine the foundation of a human society, we vaguely imagined a scene half-bucolic, half-theatrical, roughly similar to

the one that was seen on the frontispiece of illustrated books moral and political issues. Half-hearted men or dressed in animal skins are gathered under a large oak; in their midst a venerable old man rises and their straw the language of nature and reason; he them proposes that they unite and explains to them what they are committing to. through this mutual commitment; he shows them the agreement of the public interest and the private interest and ends up making them without feeling the beauties of virtue. All immediately grow cries of joy, embraces, crowds rushing around from him and choose him as their magistrate; from all sides We dance under the elm trees, and bliss is now established on the earth. — I'm not exaggerating. The addresses from the National Assembly to the nation will be haran - wards of this style. For years, the government- "He will speak to the people as if they were a shepherd from Gessner." So, it was no longer the Christian who was going to be the object of the concerns of the legislators of '89 was the man of nature, the man before and without Revelation lation.

But in truth,

Was there, decently, any room left for Christ in a a company that was making a clean sweep, to this extent, of Christianism?

So they knowingly eliminated Christ. taking more account, for the French, of their quality of Christians, they necessarily eliminated, in the Con- French institution, the divine Master of Christians. Dedeigning, for their edifice, living stones, they have,

1 T ^ï^SF., VA ncien Régime, p. 310-311.

All the more so, the rejected V-stone. Some They did it with premeditation, the others, out of cowardly complicity. pleasure boating. The influence of Rousseau has, almost all of them, fascinated.

B. The leaders and a significant portion of the Assembly have, moreover, publicly revealed and ratified their hostility loyalty to the living God. It had been decided that the enumeration of human rights would be preceded of a preamble or frontispiece which, by its terms solemn, would command respect from future generations. This can be reread in § IP of this chapter. However, when The Assembly agreed on the terms, not only it Christ was not mentioned at all, but the storms The most violent clashes erupted when a few members of parliament wanted to link this preamble, this frontispiece, to the the notion of Divinity as a protective vault.

Newspapers of the time reported on these sessions stormy. Here is a faithful summary:

Impiety, disguised under the name of philosophism, proposes to include in the preamble that the man holds its rights of nature. Count de Virieu observes forcefully: "Hey! What is nature? What an idea!" Does she present herself? It's a meaningless word, which... steals the Creator's idea, to consider only the matter. "

Supporting]\[. de Virieu, Lally-Tollendal asks "Let us not forget the Supreme Being."

This name of "Supreme Being" did not express, it must be said, alas! to recognize it, that the rainimum of the Divinity; nothingless, when, several times, this minimiim of the Diviunity is sought from the Assembly, the tumult of

Opponents and the platforms drown out the speakers' voices. and the bias of not listening manifests itself in the the most obvious way.

The link was thus particularly evident in the later sessions:

The Bishop of Glermont had explained that the principles of the French Constitution were to be based on religion as if on an eternal basis;

This time, Mirabeau takes the trouble to reply. He said in a disdainful and sometimes ironic tone: "We "We have," he said, "only to take care of the things of this..." world... Let's allow freedom of worship, let's not say Nothing else, and let's sleep in peace.

The discussion resumes another day; Maillet and the Count of Glermont-Lodève insist that the necessarythe city of religion is affirmed and the worship is respected of each proclaimed as a right; but Tallejrand replies "that we will address this in the Constitution," but that the place for these statements is not in the "Declaration." This disdainful retort is greeted by noisy approval. The discussion cannot continue. A clearly calculated mess. prevents contradictions from arising. The turmoil is such that the president offers his resignation twice*.

Finally, this minimum of Divinity, conceived in these terms: "In the presence and under the auspices of Being "supreme," managed to pass because it excluded the recognition of the living God of Revelation. Semblabbery to a ferocious mastiff who is still restrained, impiety revolutionary grumbled as he agreed to let them write

---

i Roux AND BucnEi, H ist. speak yes. ds ^(iîé(;o;., t. lUseaoces of August (l789).

in the preamble the vague observation of the Being su-
first "expressly reduced to the role of a witness without
authority, whose presence hardly bothers the Assem-
"Bleue, who greets him formally as she gives him leave."
C. Is it necessary to provide, as final proof of
the clear exclusion of Christ in the thought of
legislators, the articles of the Declaration which follow
to the preamble and form the principles of 89 ^ ? A his-
A rather dubious Torian had the courage to say: "These are
so many daggers aimed at society: it will suffice
to push the handle to insert the blade. The
The 1989 legislators sharpened the blade, the clubs, and the

1 Ten Years of Legal History, 1789-1799, by Lucien Brun,
pp. 17-18.

2. The articles of the Declaration can be divided into two categories.
ries, according to the very accurate classification of Mr. Lui< ien Brun.

"The first contains vulgar maxims of absolute universal justice-
indisputable. Thus: social distinctions cannot be fundamentally
ideas that only concern common runoff; the law only has the right to defend the
actions harmful to society; anything not prohibited by law
can be prevented and no one can be forced to do what it does not or-
Don't give; the law is the same for everyone; all citizens are eligible.
to all jobs and there are no reasons for preference between them except the
degree of their capacity to fulfill them; property is an inherent right
label and sacred, etc.

“None of this is subject to contradiction. It is only surprising that…”
The legislators of '89 may have believed that Us were revealing to the world
unknown truths, by proclaiming with such pomp axioms of
natural di'oit, from which they must undoubtedly have drawn inspiration to operate the
necessary reforms, but which, before them, were not ignored even
by governments that had failed to recognize them in practice.

"The second category contains the famous articles that form more
particularly the principles of '89. Three ideas emerge from them
Various formulas, here they are: 1° no one is obliged to obey laws that he has not
consented; 2' legitimate power lies in numbers; 3' all men
are born and remain equal. Such, according to this accurate summary, are the principal-
The first denies authority, the second denies freedom, and the third...
"Third, justice." Ten Years of History of Law, 1789-1799, by
Lucien Brun, p. 24-5.

3 Tajnb, the Bevolution, t. I, p. 275,

Hordes of 93 will take charge of pushing the handle. Let's as judge:

PRINCIPLES EN 89

Article II. — Natural rights
and prescribable by Vhomyne
are... resistance to oppression-
Zion.

Aut. XV. — The society has the
right to demand an accounting from everyone
public agent of its administration
tion.

Article I. — Men born
feel and remain free and equal
in rights.

Article III. — The principle of
all sovereignty resides essentially in
tiellement in the nation.

Article VI. — The law is the expression of
sion of the general will.

APPLICATIONS IN 93

“We are oppressed, resist-
"Let us raise our voices and take up arms."

Let's go to the Town Hall, inter-
Let us be angry at our lukewarm magistrates or
suspects, let's monitor their sessions.
Let's check if they are prosecuting the priests.
and if they disarm the aristocracy;
Let's stop them from plotting against
the people, and let us march these •
"A bad clerk."

“Therefore, let no one
either excluded from the national guard; to
everyone, even the poorest, a
weapon, picpie or rifle, depending
their lilt.

"Hereditary monarchy is
therefore illegitimate: let's go to the Tiles-

"Let's throw the throne at him."

“Listen to these cries of the public square, these petitions which They arrive from all the cities: here the general will, which is the law living and which abolishes written law. In this respect, the leaders of which-which Paris clubs will file the King and will violently assault the Assembly legislative. In other words, the noisy and factious minority will to supplant the sovereign nation; and now he doesn't lack anything for to do what he likes and when he He likes it*.

---

1 Taine, The Revolution, p. 5:76.

The link between the principles of '89 and their Isn't it obvious that applications in '93 were used? He couldn't to be different. "On the still bloody ruins" the Bastille, was the hearth of this patriotic flame which was soon to ignite and engulf the nation. This It was no longer Paris, but a new city and a people new... The youth carried, in crowds, bodies of duty was observed in the districts and exercised in these assemblies. 'populawes to discuss and to support^ the rights of men. Less than three years later, a large number of those who had collaborated or applauded the writing The principles of 1889, or Human Rights, could be reread their Declaration posted on the guillotine poles-to sit and meditate, climbing the steps they should not have not to come down, on the wisdom of their forecasts and on the effectiveness of their work for the happiness of all."

This is what was being prepared within its walls, the Declaration of the Rights of Man; and, again, are not-this is where its most immediate consequences are; subsequent, no less pernicious consequences, y remain enveloped, awaiting their turn to hatch.

One wonders, not without some surprise, when one reads in the Moniteur the report of the sessions consacred to the famous Declaration, how could he have to ensure that, out of 290 clergymen who were members of the National Assembly, none proposed a rem-to place the vague designation of the Supreme Being by the

The clear name of Jesus Christ. One is almost tempted to
blame the clergy of that time for this silence. But the astonished-

"Moniteur, 1789, no. 33.

The process ceases when one takes the trouble to deduce, thus
that we tried it, what was contained in the
dreadful premises. A painful premonition has
to give a glimpse to all these priests, notwithstanding the equal-
the reaction of a few, what would emerge from the Declaration
ration. Now, to bring the name of Jesus Christ to a
Such a work, would it not have been tantamount to placing the head of Christ?
on a body of Belial? That's why, obviously.
The clergy, who were part of the Assembly, abstained.
to plead in favor of the name of his divine Master: he has
acted wisely.

A vicious circle, a terrible circle! The plan is firmly in place.
to do without Christ as the cornerstone iit ela-
to bore such articles, to conceal these treacherous poi-
gnards; and when the articles were once written, they
could no longer decently bear the pure name, ra-
gods and guardian of the Savior of the world.

IV

It is therefore historically certain that, when he
Christ, who was tasked with laying the foundations of the new society, has
has been positively eliminated as a cornerstone: one
did away with him deliberately.

At the beginning of this chapter, we stated this
conviction that only God's adversary, Satan, had
was able to thus overturn the foundations of
the French nation. By striving to bring down
on the infernal serpent the primary responsibility of a

such a radical and lamentable upheaval, we cannot-
however, we will conceal and veil, on the coat of arms of the
France, a darkness that is, moreover, presupposed by the intellectual-
agency of the historical events that will follow. To our
It is a great regret, therefore it must be pointed out.

Well, yes, France, hitherto so noble, so renowned-nascent, so tender, began this dark stain, this a darkness that will spread to the coats of arms of other nations and that is called ingratitude.

Darkness! because since the Sanhedrin (that great the assembly in Jerusalem, which, with Gaiaphas at its head, had re(Christ was thrown) no other national assembly had repeated this mistake; and it was an assembly of France, which was repeating the blindness and ingratitude of Sanhedrin!

Darkness! Because, when Christ descended here below, having found the nations groaning in the esClave and seated in the shadows of death, he had them, at the cost of their blood, freed, redeemed, led to the light; he had, truly, acquired them: they had become, as admirably expressed the apostle Saint Peter, the people of V acquisition^. Now, to oppose the dual right of liberator and owner that Christ possessed over them, the rights of riiomme.di to use the pretext of these human rights To get rid of Christ, wasn't that ungrateful? study?

Darkness! because^ if France had become the France, wasn't it to Christ that she owed it? No

1 First Epistle of Saint Peter, ii, 9.

Had he not chosen her from among all nations, like the Does a farmer choose a delectable vine? No Had he not delighted in making her his most beautiful kingdom? after that of heaven? To her, had he not granted a a succession of kings similar to that which had prepared its Born in Judea? At the foot of his throne, Charlemagne Didn't he hold David's hand? Didn't he have hers? entrusted the care of his Church, as he had to Saint John Hadn't he entrusted the care of his mother to her? Hadn't he, after all, not chained the gazes of the rest of the world, until we To admire her, to imitate her, to follow her? And it was she which signaled to the world the rejection of Christ!

We experienced an indescribable pang of heartache. by undertaking the parallel that we are about to read, and which has not not done yet. May this pang of heartache be... communicate, with the reading of the parallel!

France has given itself two famous constitutions, among all those that have marked the phases of his the man; one, a charter of his childhood; the other, a charter of his mature age. Let's compare them.

Preamble to the Salic Law*

The illustrious nation of the Franks, founded by God, strong in arms, firm in peace treaties, deep in counsel, noble and healthy of body, of a whiteness and beauty' singular, bold, agile and tough in battle, recently converted tied to the Catholic faith, free from heresy; she was still under a a barbaric belief, but with the inspiration of God she searched-

^ Paclus Legis salicx quemadmodum a Basilio Joannc Heroldo primum, et deinde a Godofredo \Vendelino publicatus est, et notis illustratus to Georgio Eccadû.

He held the key to science, according to the nature of his qualities, desi- maintaining justice and piety; then the Salic law was dictated by the leaders of that nation who, at that time, commanded at her home.

We choose, from among several, four men, namely: the gast* of Wise, the gast of Bode, the gast of Sale and the gast of Wiude, in the places called Wise canton, Sale canton, canton of Bode and Winde canton. These men gathered in three They carefully discussed all the causes of the trial, treaties rent of each in particular and decreed their judgment in in the following manner. Then, when, with God's help, Ghlod- Avigh the long-haired, the handsome, the illustrious king of the Franks, would have receiv first Catholic baptism, everything in that pact was deemed unsuitable, it was clearly amended by the illustrious kings. Ghlod\vigh, Ghildeber and Ghloter, and thus this decree was drawn up:

"Jesus Christ, who loves the Franks! May he keep their kingdom and fill their leaders with the light of his grace! May he protect the army, may he grant them signs that attest to their faith, joy, peace, and happiness. May the Lord... Lord Jesus Christ guides those who govern | For this nation is the one which, i^etite in numerous, but brave and strong, she shook off the harsh yoke from her head of the Romans, and who, after having recognized the sanctity of the baptism, lavishly adorned with gold and precious stones the corpus of the holy martyrs that the Romans had con- consumed by fire, mutilated by iron, or torn apart by the animals.

Following this preamble, which has a lively character The Salic Law, which is warlike, is set out in 408 articles.

This law of the early Franks was primarily a penal code. Thus, of these 408 articles, 343 are devoted to the pejudicial law, 77 of which provide for and punish theft

---

1 Gast designated the quality ilu patriarchy or the clief of the tiibu,

2. Mal means assembly.

3 See on the spirit of the law &Si\iqueVlntroducliO)i to the historical text customary law, by Henui Beavne.

of animals, in the following manner: 19, thefts of pigs; 17. Horse thefts; 14. Bull and ox thefts or cows; 6, thefts of sheep or goats; 5, the flights of dogs, 9, flights of birds; 7, flights of abeilles. The law enters into the law for each of these offenses. more minute details. Then, 113 articles reported to violence against persons, of which 20 provide all varieties of mutilation, 24, outrages towards women, etc. So that it is true to say that the violence and robberies, that is to say attacks against the people and against things, form the great preoccupation of the Salic Law. It is, it must be agreednir, an indigestible mass; it reveals, on every page, and the barbarity of a people among whom acts of violence are frequent, and the rudeness of a legislator who, Lacking the ability to generalize, formulates a new provision. new for each case that presents itself to him; but, at the dedying, security of life, security of property, These are the two principles around which it all unfolds. all the articles of this fundamental legislation of Frankish people, still rustic and catechumens.

Let us now turn to the Declaration of Rights of the man.

PREAMBLE

The representatives of the French people, constituted in assembly national, considering that ignorance, forgetfulness or contempt for human rights are the sole cause of public misfortunes and government corruption, resolved to expose, in a solemn declaration, the natural, inalienable and sacred to man, so that this declaration, constantly present to all members of the social body, constantly reminding them their rights and duties; so that the acts of the legislative power

Latif and those of the executive branch, who can be at any moment compared with the goal of any political institution, let them be more respected; so that the citizens' claims, now well-founded, may be addressed. but on simple and indisputable principles, all revolvedays to the maintenance of the Constitution and the happiness of all.

Consequently, the National Assembly recognizes and declares, in the presence and under the auspices of the Supreme Being, the rights following of Vhomme and of the citizen.

Following this preamble, where the vague expressions and hollow "In the presence and under the auspices of Being supreme” have replaced the purely warlike vivacity of this The cry "Long live Christ who loves the Franks!" was heard in the Declaration. tion lists in 17 articles the different rights of the man or principles of '89 (mentioned above) pp. 43-44). The Salic Law has been criticized for not having to generalize; the Declaration of the Rights of Man presents the opposite defect; its articles are forabstract mules; "the Social Contract, from which they are drawn, has the authority of geometry; the National Assemblynale built politics on the model of mathematics matics ^ »

These, in comparison to each other, are the two Confundamental constitutions of the French people, while he was young and when he reached full maturity.

Well, we don't hesitate to speak out, the The children of the people were better inspired than the mature people. The first Constitution, though formless, is a page Christ is at the forefront of love; his second Constitution, Although scholarly and philosophical, it is a page of oblivion, the Christ is no longer there. From the first will come forth an ar-

---

*■ Taine, V Ancien régime, p. 304, 305.

of the tooth and loyal; of the second, an oblique and treacherous people knowable. The first is a sap, the second, a volcano; one prepares the ruclie to which the beautiful kingdom France was compared, the other is preparing the whole Revolution The revolution and its ruins. When you read the first one, you feels no apprehension, one even senses a partthe security fumes emanating from it; his articles on flights pigs, cattle thefts, bee thefts, etc. at the same time as they are naive, they are precise, clear; if the

A lack of synthesis is encountered there, the mind is satisfied with These well-presented cases of crime: the thieves will not spared. But when you read the second, you experience a secret dread before these articles with their abstract forms and geometric shapes, they look like caverns: out of them will emerge crimes and legal theft, we will rightly say: the Revolutiontion, that's theft.

Let us assume the founder of the French nation, the old, long-haired king, so irritated one day about the vase of Soissons, suddenly reappearing in the middle of the Assemnational wheat of 1789: what a formidable blow to its Francisque had he not discharged on the Declaration of Human rights, a vessel of misery and shame!

V

The French Grand Assembly has therefore laid the foundations of a new society without the Ghriit. What will happennir and of Christ considered as the cornerstone that we reject, and from official France which does not possess it no longer in its fundamental constitution?

First, Christ.

He is the cornerstone, the cornerstone. We We have referred to it several times by this famous expression. Now is the time to explain it.

A brief preliminary overview of architecture is necessary. saire: what is the cornerstone in a building, in a building?

The corner of a house is formed, as one can see... to observe at every step, by the junction of two walls. Meeting against each other, two walls form an angle: you only have to look to understanddre. In this angle, the cornerstone is the solid stone of a size which, when placed and buried in the ground, supports on she herself the two walls and thus allows them to to join, to come together. Thanks to her, the two walls, that the right and the left, meet, unite|; and persist in their union. Such is the role of the stone angular. As we can see, it's a role of meeting.

Applied to Jesus Christ, this expression meant that, since he was the Messiah, his role must have consisted of to bring together and unite what was divided, what was distant, either from God to man, or from man to man. And indeed, did not Jesus Christ appear truly, in the impressive series of eighteen centuries, Like the angle of love that had brought everything together? That we judge:

In Him, these two families, one of which is the most holy Trinity, and humanity, had they not united in a delightful way? As the Church sings in one of his hymns of triumph, the Word of God Having become flesh, these two houses, one of which is that

of the Most High, and the other, quite tiny, our own! found closely united. Participating in one and in the other, Christ became their angle of love *!

He continues this role every day in the Church. Catholic, where, through its sacraments, the Christian children of God, he incessantly joins the earth to heaven.

But, moreover, before the Revolution came, the Was not Christ the angel of love in society? civil itself? Hadn't he brought together, united, and the rich and poor, masters and slaves, and the Barbarians and the peoples of Rome and Athens, and The white race and the black race? In Him, all Adam's children had bowed down towards one another, joining their hearts and hands. Among them, alas! Distances, contrasts, and castes, enmities, extremes; but in Jesus-Christ, those distances had vanished, those contrasts had harmonized, these castes had merged, these Enmities had softened, these extremes had allchés: the attractive cornerstone had finally been everywhere to subjugate, by bringing everything into conjunction with love!

This is how nations were able to form Christians. What, in effect, were the nations Christian? Admirable communities of men and

Alto ex Olympi verlice
Summi Parentis Filius,
Geu monte desectus lapis
Terras in inias deoidens,
Donius supernse et infinie
Utrumqiie junxit anguluni.

(Hymn from the Office of the Dedication, Roman Breviary.)

depopulates united by faith, tradition, and language, through customs, through the land, and also through the vocation of to spread the truth, to enlighten the less advanced nations towards God, and to bring them, at the price of labor and to the chance of death, eternal possessions, justice and civilization lisation. But of all these glories of which the nations Christian women were rightly proud: of their faith, of their traditions, their language, their customs, their land, of their vocation, was it not Christ who was the base? Wasn't it Him that formed their angle of meeting?

And so, around Christ, the divine cornerstone, had formed and developed over eighteen centuries, in a magnificent concert of balance and advancement, this triple marvel: the Catholic Church, the Christian nations, civilization.

But then, in 1789, France gave the signal of a new order of things, and in the inauguration that she makes of it, the cornerstone, Christ, is rejected.

Disregarded, what will become of the famous cornerstone? Will it remain in the wasteland where the Assembly The national government has dismissed and relegated her, deeming her useless? If she If it had been allowed to, it would no longer be a living stone. That's its name again, in the Scriptures*. Any other The stone is inert; when moved, it remains in the corner. where she is relegated; but this one, she is alive, she does not never resigns itself to inertia! From the dawn of time, Although kept in reserve, it moved empires. At the top of the book of the world, it is of me that he wrote^]

1 “Approaching him as if he were a living stone,...” (Pre- (First Epistle of Saint Peter, II, 4.)

2 Psalm 39:8.

Empires were arranging and disrupting each other in view of of its reception*. And now that it has manifested itself and that, visible at the conjunction of ancient centuries and of In the new centuries, she conquered pagan chaos and drew from it, These wonders, in the eyes of men and angels named the Catholic Church, Christendom, civilization-

tion, we imagine that it will submit to a state of discard
And inertia? Think again, proud legislators.
of 89. L3.2yi6rre, a living, humble place in its foundations
which are the manger and the cross, is located in its building
which is the Catholic or universal Church. You don't want
more of it at the foundation of the new society and nations
modern: the heavens will take other dis- in its favor
positions.

Which ones?

The Book inspired by Job foreshadows them:

"The Lord spoke to Job from the midst of a whirlwind and
He said to him: Where were you when I laid the foundations of
Earth? Tell me, if you have any intelligence.
Savez-voHS, who laid the cornerstone of this, while
The morning stars all praised me together, and that
"The angels were shouting with joy."

Thus, at the moment when the Creator laid the stone
The cornerstone of the world, which is Christ, the supreme goal of
creation, the morning stars and the angels competed
of praise and rejoicing. And, throughout the ages,
It was a custom among the ancients to always place
the cornerstone of the buildings amidst the songs

---

[1] Bossuet magnificently presented this revolution of empires in
View of Christ. Part III of the Course on Universal History,

[2] Jobi XXXVIII, A; 6, 7: -.

and to the sound of the instruments, as if to recall and per~
to pay homage to the divine cornerstone of
world ^ .

Well, you don't need to be a prophet to
to announce that these transports of joy and these testimonies
honorary gestures will be found with regard to the Rejected One of
89. You no longer wanted Him as a stone of
the angle in your new building, reckless architects:
Heaven will, in turn, know how to make new arrangements.
new things in his regard. This living stone will move.
outside of the French government that put it
discarded, outside of Christendom which no longer exists;
it will move, and attract peoples from another
New way. New lands, new skies.
will organize themselves around her, will enter into conjunction

With her: it will take time, she will take her time! But a day will come when the cries of joy, the songs and the The sound of instruments will be heard again; and the peroration of world history will see a renewal to celebrate the same festival as at its genesis: the morning stars and the choirs of angels applauded the placement of the divine cornerstone; the applause recommended– will begin, for it is ineradicable. And while the Christ, with his Church, will thus preside over destinies ever more extensive, ever more glorious, may the sky, which, in contrast to the cries of joy and the sound of the instruments– the sounds, the cries of pain and the crashing of the collapses not be the sharing of governments and Guilty peoples!

1 First Book of Ezra, 3, 10, 11. – Zechariah, 4, 71

2 Isaiah, Lxv, 17.

VI

Alas! at the very moment when official France was about to reject Christ of his fundamental Constitution, it happened in she this phenomenon which almost always accompanies the major errors: the illusion. The Monitor has retained the traces of this illusion in a dithyramb in honor of the night of August 4th * where impiety vies with fever and to intoxication: the accents could not have been more enthusiastic siestas if it had been a matter of celebrating the sacred night where The Savior of the world was born:

"In one night, the face of France changed; the year– the old order of things that force has maintained, despite The opposition of a hundred generations has been overthrown.

"In one night, the famous tree of feudalism, of which The shadow that covered all of France has been uprooted.

"In one night, the farmer became the equal of the one who, by virtue of his ancient parchments, drank sweating and devouring the fruits of his vigils. The man

i On that night of August 4th, all members of the National Assembly, working tirelessly to create ruins, they decreed the following:

Article 1. – The National Assembly completely destroys the feudal system.

Art. II — Pecuniary privileges, personal or real, in matters
subsidies are abolished forever.

Article III. — National custom and public liberty being more
advantageous to the provinces than the privileges, it is declared that all the
The special privileges of the provinces are abolished without recourse.

Article 1 — All citizens, without distinction of birth, may
to be admitted to all ecclesiastical, civil and military jobs and positions
silence, and no profession shall entail derogation.

Article V. — In the future, no money will be sent to the court of Rome.
for aunates or for any other reason whatsoever.

BY THE NATIONAL ASSEMBLY 59

has reclaimed the place that nature and the
reason.

"In one night, the long undertakings of the court of
Rome, its abuses, its greed, have come to an end and
an insurmountable barrier that have just been erected for
Human wisdom and reason are an eternity.

"In one night, the triple power of feudalism, aristocracy,
parliamentary, was annihilated.

"In one night, France was saved, regenerated!"

What a fever, what delirium! And also, what an illusion!
Doesn't it look like we can see a crazy doe?
white which, before crossing and abandoning the pro- park
the detector would revel in his freedom at the moment
where, as the shadows of night descended, the wild beasts
Are they lying in wait for her and going to devour her? Oh poor France, who
repudiate your ancient Christian constitution and, by the
more sacrilegious abuse of words, proclaim yourself saved, i^ège-
Born, you had become, however, the white nation
of Christ on a Christmas night, at the baptism of Glovis:
And now, this memory weighs on you!

Bossuet wrote in his grand style: "There are laws
fundamental principles that cannot be changed; by violating them,
We shake all the foundations of the earth. It is then
that nations seem to falter as if troubled and
wine-drinking, as the prophets speak. The spirit
They are overcome by vertigo and their fall is inevitable.
because the people have violated the laws, changed the law
public, and broke the most solemn pacts." The eagle
de Meaux noticed and reported the wavering of the em-

[1] J/o>«7eMr,i:89, n" 33.

[2] Bossuet, Polit, taken from the EcriK, livie I, article iv, proposition viii.

worse, in the hypothesis where fundamental laws come-
would have to be changed; but what would he have thought, what would he have
announced, if he could have foreseen that a day would come when
Christ himself, the very foundation of the fundamental laws,
would be removed and rejected! Here are the severe consequences.
collapse which will be deduced, over time, from the derailment
impious ceremony carried out by the National Assembly:

Rejected from the fundamental constitution of France,
Christ will be, then, of public laws, then, of
institutions of the State, then, the customs of the State, then,
inevitably, by virtue of the omnipotence of the State,
Private institutions, private morals: and so, the
cornerstone no longer to be found anywhere, that
What will become of France, and what will become of us in France?
We will feel ourselves wavering, faltering; we will feel ourselves dis-
To join, to die! Everything will pass through this formidable chan-
Indeed, everything will undergo this fatal dislocation; and it
will not occur to the hardened legislators of
unfortunate, revolutionary France, some would say
To the others: Let's take back the cornerstone*!...

[1] “Thirty years ago, there existed a nation governed by a race
ancient kings, according to the most perfect constitution that ever existed,
and according to laws that one might have thought, in a more just sense, than those of
Ancient Roman women, descended from heaven, so wise and pure were they,
beneficial and favorable to humanity. This nation, famous for its
frankness, gentleness and insights, through her love for her memories
rains and for the religion to which it owed fourteen centuries of glory and
of happiness, flourished in peace in the midst of Europe, which it excited
envy, and which she adorned with the beauty of her legislation, by
the noble politeness of its manners, and by the brilliant masterpieces of all
genre whose literature, sciences, and arts had enriched it with con-
Certainly. Happy within, respected without, her renown everywhere
Its widespread popularity attracted homage from the most distant lands, elTunivers
He admired in her the queen of civilization.

"Such was the people whom God chose to give to humankind"

To make matters worse, a formidable auxiliary will contribute to this disintegration, and France itself will have called him into her bosom! Auxiliary of ruins of which The National Assembly felt it necessary to grant amnesty to the entire past. Indeed, at the very moment she repudiated the divine cornerstone, the Assembly, by contrast incredible, distressing, impious, it brought in, as citizen, the Jew, enemy of Christ. Let us examine this leader-of incompetence and lack of foresight.

a great and egregious lesson. Suddenly, at the voice of some sophists, New opinions and new desires are taking hold of this misguided people. He is disgusted by his beliefs and the tutelary doctrines that raised him so high. Tempted by the fruit of the arche of science, he wants to get out of his condition, and become like God, to whom alone belongs all sovereignty. Suddenly this attack is punished, like that of the first man, by a reprehensible death sentence, that the guilty party himself is responsible for carrying it out.

Who wrote this? Lamennais in 1836 (Indifference, vol. I). We do not think-They don't believe, like him, that the death sentence is irrevocable. There are too many saints in heaven who, with the Virgin Mary, presented their appeal for grace! But the punishment continues, long and drawn out.

CHAPTER III

A WAR MACHINE IN THE HANDS OF THE JEWS

I. The Declaration of the Rights of Man becomes a machine of healed in the hands of the Jews. French society has inspired with intoxication, to make the Revolution, from paganism condemned by the Gospel; the Trojan horse, an ancient machine war will make him understand what happened regarding Jews. — II. Account, according to Virgil, of the introduction of the treacherous horse within the walls of Troy, the Greeks escaped: The Hebrews emerge from the Declaration of Human Rights modern. — III By whom this fatal machine of Rights of the man would have been constructed; what the historical documents-riques suggest. — IV. The most basic precautions-principles of prudence neglected, alas! by the Assembly con-constituent assembly and by the governments that will succeed it. V. The episode of the snakes entwining Laocoou at the time where the horse is brought into the walls of Troy, renew-also at the time of the Declaration of Human Rights becomes a war machine.

I

The Declaration of the Rights of Man should to go out, with aches and unpleasant surprises. "We is punished by the very means by which one has sinned; the guilty, that they whether nations or individuals, justify, by their setbacks and their misfortunes, the truth of the old adage. French society, having broken with Christ, found-

will see its punishment in its Constitution itself: the pre-Jewish moderation, which will emerge from it, will be the punishment of Human rights.

A martyr of the Revolution, a true standard-bearer of A contradiction for the new times, Pope Pius VI, declared that "Human Rights or principles of 89 were no less opposed to civil society than to the religion, Illa sgilicet jura hominis religioni et sociETATi ADVERSANTiA)). It would be easy to establish the long list of disasters and calamities that resulted from it civil society; but our task here must be limited to point out the calamity of the Hebrew invasion.

How can an angry Providence allow that Are Jews becoming the punishment of Human Rights?

In that this disastrous Constitution, proclaimed as a basis new, unique foundation of society, will transform a war machine in their hands.

War machine! That's definitely the right term. This name was formerly given to instruments, to constructions, which were used to demolish the walls, to to breach the lines and cover the besiegers. The ancients were very skilled at building and operating these machines; the invention of gunpowder completely changed it to lose its use. But the Jews will know how to rediscover it in the famous Declaration of Rights: it will serve them to tear down the walls, starting in France, dismantle them society is everywhere, but they must remain covered!

At the end of the last century, society was intoxicated by paganism: we have recounted this degeneration*.

* Read, in V Entry of the Israelites, pages 258-262.

Everyone was going crazy for the Greeks and the Romans; and the French Revolution had exploded by taking for models Brutus and the fierce henchmen of Rome and Sparta, after the court of Louis XIV had

debased in mythological pleasures. It seems that at
this ungrateful society which, in its ideas and its tendencies
dances, had taken up the cause of paganism against the Evan-
gile, a means of punishment inscribed in the
the most famous splendors of paganism: the machine of
war known as the Trojan Horse.

What the treacherous wooden horse was to the imprudent
toothy and light city of Priam, the Declaration of Rights
of the man will be for French society. What
Stiffness must have existed in the contours of this horse!
But your constitution of Human Rights, unfortunately-
two legislators of '89, this constitution in the forms
abstract and geometric, didn't it present the
same rigidity and the same danger?

The Trojan horse episode is perhaps without real-
Resemblance: it matters little! Virgil's poetry does not concern him
Didn't she grant immortality? And then, what seems-
the notion that it belongs only to Fable has become, since the
Revolution, the most poignant of realities: for, if the

* a In accordance with the precepts of the prevailing ideology, one builds
Politics modeled on mathematics... The new social code
has the authority of geometry; that is why it is valid, like geometry, in every respect
time, in all places, for all people; its establishment is a right.
Anyone who obstructs this is an enemy of humankind; government,
"Aristocracy, clergy, whoever they may be, they must be overthrown." (Taine, The Elder)
Diet.)

'2 "This period of the ruin of Troy, which occurred around the year 308 AD
The Exodus from Egypt, and 1174 years after the Flood, is considerable, both in
due to the importance of such a large event celebrated by the two most
great poets of Greece and Italy, which can be attributed to

Fables are the history of crude times, aren't they?
just to say that disasters that have something
fabulous are the stories of times of decadence and
of apostasy?

Let us therefore examine the two war machines: that
of the past, that of our time.

II

Before reporting, in translation, the beautiful verses

From Virgil, it may be useful to remind the reader what happened at Troy.

The siege of this city had lasted for ten years. At the end At that time, the Greeks pretended to withdraw and let – will be, on the shore, an enormous wooden horse, in the vines from which their most robust warriors had hidden. The Trojans, believing that this colossus had been (■'raised to fulfill a wish, introduced it into their nights. During the night, the Greeks left the Hancs (the machine, opened the city gates to their companions and delivered Troy to plunder.

Here, now, are the verses of Virgil*:

i cele date what is most remarkable in the times called fabulous or heroic: fabulous because of the whims of the stories of These times are shrouded in mystery; heroic, because of those whom the poets "They called upon the gods and the heroes." (Bossuet, Disc, on univ. history, (part.)

1 Ducendum ad sedes simulacrum, orandaque divce

Numina, proclaiming.

Dividimus muros et inœnia pandimus urLis.

Acingunt omnes operi, pediLusque rotarum

The Jewish response.

We are of the opinion that the colossus should be driven into the Pallas's dwelling, and to implore the protection of the Goddess: such is the cry of embarrassment. We make a breach to our walls, and let us open the city gates.

Everyone gets to work: wheels slide under the horse's feet and cables stiffen at its neck. The fatal machine crossed the walls, porso much war within its ranks; the young boys and The young girls V surround, singing hymns. and enjoy touching the ropes.

She advances and slithers menacingly to the heart of the city. 0 my peerage! 6 Ilium, abode of the gods; ramparts of the Trojans, famous for the war l Qua- Three times she stopped on the very threshold of the doors, and Four times the sound of weapons resounded in his sides. But we continue without being moved by it, and we

Subjiciunt lapsus, et siuppea vincula collo
Steward. Scandit fatalis machina muros,
Feta armis; pueri circum innuptceque puellse
Sacra canunt, funemqiie manu conlingere gaudent.
Illa submit, mediseque minans illabitur urbi.
O patiia, o divum domus Ilium, et inclyta bello
Moenia Dardanidum! quater ipso in limine port”
Subslitit, atque utero sonitum quater arma dedere.
Instamus tanien immemores crecique furore,

Et monstrum infelix sacrata sistimus arce

Vertitur interea cœlum, et mit Oceano Nox,
Involvens a magna terramque polumque,
Myrmidonuiiiic dolos; fusi per mœnia Teucri

Conticuere; sopor fessos complectitur artus

Included utero Danaos and pinea furtim

Laxat claustra Otherwise. Illos patefactus ad auras

Reddit equus

Invadunt urbem somno vinoque sepultam:
Cjeduntur security guards; gantry patentibus omnes
Accipiunt socios, atque agmina conscia junguut.

let us place the fatal monster within the sacred enclosure of the
citadel.

However, night rises from the bosom of Ocean V, envelopping
with a thick orabra and the earth, and the sky, and
The cunning of the Greeks. The city falls silent, and sleep
impaled on the weary limbs of her defenders...

A traitor stealthily frees the imprisoned Greeks.
in their wooden prison, and opens the horse's flanks
which brings them back to the light; from this nebulous lair
They joyfully emerge, sliding down a cable,
main leaders. They invade the buried city.
In wine and sleep, they massacre the sentinels.
and, opening the doors, they all receive their companions
gnons and rally to the conspiring battalions.

It was the hour when the first sleep begins
for unfortunate mortals, and, by a benevolence of

gods, insinuates itself with such charisma into their senses.

Tempus erat quo prima quies mortalibus segris
Incipit, et dono divum gratissima serpit.
In somnis ecce ante oculos mœstissimus Ilpctor
Visus adesse mihi, largosque effundere fletus....

Hostis habet muros

Si Pergania dextra

Defendi possess, etiam hac defensa flee

Arduus arrnatos mediis in inoeuibus adstans

Fundit equus

Quis cladem illius noctis, quis funeral fando
Explicitet, aut possit lacrymis cequare labores?

Urbs antiqua ruit, multos dominala per annos

Ac veluti sunimis antiquam in inontibus ornum
Quum ferro accisani crebrisk bipennibus instant
Agricultural career certatim; illa usquc iiiinatur.
And three facts coinani conceive verlice nutat;
Viilneribus donec paulatiin evicta, supremum
Congemuit, traxitque jiigis avulsa ruinam.

is A WAR MACHINE

That's when I thought I saw Hector appear before me.
Overwhelmed with sadness and shedding copious tears,
letting out deep groans, he said to me:
"Ah! Flee, son of a goddess, and hide from the
Flames ignite, Vennenn holds our walls!
If Troy could be defended by the arm of a
"Deadly, this arm wants to defend itself!"

The menacing horse, rearing up in the middle of our ramparts
parts, vomits forth waves of combatants.

How to depict, through words, disasters and
The massacres of last night? Who could pay for
Do such misfortunes warrant a just tribute of tears? She
collapsed, this ancient city which had reigned supreme
rained for so many years... So, when on the
mountaintops, the lumberjacks, iron in hand,
s'efforts, vying with one another, to cut down an ancient ash tree: under
the repeated blows of the axe, the tree for a long time

Its foliage threatens and sways with every tremor trembling, until, gradually exhausted by his wounded, he lets out a final groan and falls torn from the mountaintop.

This, in part, is the vivid description of Virgil: Let us now turn to the sons of Jacob.

The Jews will withdraw from the Declaration of the Rights of Man and of the Citizen. the man of memory, the way the Greeks emerged from flanks of the monster.

Let us return to the most vivid features of the narrative of great poet:

We breach our walls, and open V city walls. — In 1789, the imprudent Assem- French wheat itself creates the breach, and opens the enclosure through which the Jews will enter and make contact based on many things.

The fatal machine crossed the walls, carrying the war within its very core. — This constitution of the The Rights of Man is, indeed, also a fatal ma- China, and the striking expression used by the poet, suits him all too well: foeta armis, bearing war in its Hancs. Isn't that from its deadly fertility that will emerge from both the Terror and the Commune, and the bloody battles, and dominant Judaism, and many other calamitous surprises that are not Finished?

The young boys and girls V surround singing hymns^ and enjoying touching the ropes. — Alas! what hymns have not been sung also in civic festivals in honor of the "Free Constitution." Long lines of young women and young girls, dressed in white dresses, adorned with national colors, preceded by drums and With timpani, they marched to the temple, escorted by cohorts citizens; and after confessing, thanking heaven for the con- in search of freedom, they came to the Town Hall to surrender A tribute to the heroes of the Revolution ^

' yioniteur, n^ 33.

The machine advances, and slips menacingly up-than in the heart of the city. — Right to the heart! That's where it is which is precisely what Louis XVI wanted to avoid. His plan was to welcome the Israelites kindly into society civil, but by keeping them, in a way, on the boundaries of society. On the contrary, with the help of the Constitution of human rights, they will advance right to the heart...

Four times she stopped on the very threshold of the doors, and four times the sound of weapons resounded in its flanks. — Several times too, as we saw-Let us go further, the question of the emancipation of Jews in the name of human rights, brought to the stand of the Constituent Assembly, was literally arrested on the threshold of the chamber. The Assembly in She was frightened; she thought she heard a sinister noise. Worried, she kept sending her away, she sent her away ^.up to fourteen times.

But we continue without being moved by it, and we let us place the fatal monster within the sacred enclosure of the citadel. — At the final hour of the existence of In the Constituent Assembly, all emotion ceased; the decision-The fatal decree was promulgated amidst a dreary silence: In the name of human rights, Jews are citizens!

"The enemy holds the walls!... " What a cry! — It will be the terrifying cry of Christian society, some years later. This impression will circulate throughout Alsace-sion of terror: "The Estates General have rendered a decree which admits Jews as citizens.

and who declares them capable of all responsibilities and jobs. 0 misfortune, misfortune for our country! "Drive them out, or we're all lost."

The menacing horse, rearing up in the middle of our ramparts Part Sj vomited forth waves of combatants. — What waves! Will we not see impure combatants emerge from this The infernal Constitution of 1789: Jacobins, Communards, socialists, freethinkers, atheists, and, in such bad company, alas! the Israelites.

It's crumbling, this ancient city.... — That's it also makes Christian homelands, if the Almighty Don't extend your arm! . . .

In truth, wouldn't one say that the author, poetic-

inspired by the fourth Eclogue, was also
Was he somewhat prophetic in his account of the Trojan horse?
Lift your head, you who smile: do you not see
around you and above you, opening through
all the avenues, crowning all the heights, and
the Hebrew tribes and the socialist hordes, who achet-
Is the wind silently conquering French society?
In 1789, all these consequences were still being discussed.
lopped and concealed in the beginnings of the sinister
Declaration, as the Greeks were, in the flanks
of the monster!

---

* Report read at the Society of Friends of the Constitution, on February 27th
February 1790, on the question of the civil status of the Jews of Alsace, p. 29.

A WAR MACHINE

ir

But this disastrous human rights machine, which
So, who built it? Here are two chapters that we'll discuss.
Let's discuss without having investigated its origins; that's fine.
The time has come to ask: who is the author?

Mystery ! . . .

Introduced before the National Assembly to be vo-
Told and accepted, she never revealed the true lair
where she was born.

At the origin of the fundamental constitutions of the peoples
At the cradle of legislation, we encounter names
which, like ancient oaks, shade these le-
legislations while at the same time immortalizing their
authors: alongside the Decalogue, Moses; alongside the le-
The legislation of Athens, Solon; the legislation of Sparta,
Lycurgus; of the legislation of Crete, Minos; of the legislation
Roman culture, Numa. Here, nothing of the sort. None
proper name, radiant, cannot be invoked: it is a
product, offspring on which one must register
This impure and somber designation: Legion! Unless f0F.\
that we prefer not to designate it by this disdain, fallen one
Voltaire's day of lips: I prefer to obey a
What a beautiful lion, compared to two hundred rats of my kind!

In eÔèt, in the creation of this hybrid work,
alongside patriotism and goodness
the faith of a few, the perfidy and conspiracy of a larger
large numbers, anxiety and ignorance of most.

nja eu des coups et des leaders. Voici que les documents allowed us to gather as authentictick:

a) As soon as the Estates General are convened by Louis XVI in 1789, France sent there, in addition to the representatives appointed by her, her notebooks. The notebooks were a drafting of the grievances and wishes of the nation; it was reported there to the king and to the assembly of deputies the points that called for reforms. There were the cathe clergy's petitions, the nobility's notebooks, the notebooks of the Third Estate, and, because of the importance of the capital, the notebook of the city of Paris * .

Gold,

Regarding the need for a Constitution expressed in a large number of these notebooks, including that of the city of Paris, alone, instructs its representatives to demand, as a preambubble, a declaration of the Rights of the Nation:

c(He is expressly enjoined to consent to no subsidy, to no loan, that the Declaration- "The principle of the rights of the Nation has not been enshrined in law." This Declaration of the Rights of the Nation follows.

Among the clergy's notebooks, several ask also "that, first and foremost, it be promulgated a general and fundamental law, which states and defines- clearly defines the main rights of citizens, provinces, of the Nation ^)).

---

1. The use of notebooks dates back to 1353. The deputies of the Third Estate... they knelt to present them to the King; those of the clergy and of the The nobility remained standing and uncovered.

2 Moniteur, 1789, p. 216. — Bûchez and Rolï, Hut. pjrleinentaire d'! la Révolution /">•., t. L p. 336.

3 BucuEz AND Roux, t. I, p. 3i!3.

So, the discussion is still only about the rights of the Nation, citizens, but by no means, or hardly at all, of V man's rights ^.

b) Suddenly, this designation "rights of the
"Nation," another is substituted in the public, as
superior; it is requested that the Estates General de-
They are infringing on the rights of "man" and of the citizen. By
Consequently, it is no longer specifically a French goal.
that we indicate, that we prescribe, to the work of the Assem-
wheat: it is a universal, abstract goal.

No one was mistaken: this new name
was borrowed from the Social Contract and from Emile de Rouss-
bucket. The philosopher from Geneva became the pontiff of the
Revolution. Someone said, "that humankind
had lost his titles, and Rousseau gave them to him
to find again"; isn't it a hundred times more accurate to say, in
thinking of the pleasant surprises that were sure to emerge from the flanks
of this human rights machine, "that society
French had very good titles, recognized as such, and
that Rousseau made him lose them?

c) But to whom should this transformation of
c(National Rights) > in "Human Rights"? com-
How did this substitution take place?

Count de Glermont-Tonnerre had been chosen
to examine the notebooks of the provinces, and charged

* A petition from the nobility makes only a vague mention of it. The deputies
One small locality (Clermont-en-Beauvoisis, county seat, near
Beauvais) were tasked with insisting "that above all a
Declaration of the Rights of Man which cites their freedom, their rights
"privetities, their safety." Bûchez and Roux, vol. I, p. 39.

to present a summary of it to the National Assembly. He did
reading of his report in the session of July 27
1789. Distributing the notebooks into two large categories
groups, those who demanded the maintenance of the old
existing constitution, with correction of abuses, and those
who desired a new constitution, he pronounced, at
Regarding the latter, this resounding phrase:

"Those people, gentlemen, believed that the first cha-
The chapter of the Constitution should contain the Declaration
tion of human rights, these imprescriptible rights
blemishes for the maintenance of which the Society was established.

Now, what were the notebooks that formulated this
request? From which provinces, from which seneschals-
From which bailiwicks did these notebooks come? We don't know.

We never knew; we might have been quite embarrassed. to draw up a list of them*. This substitution of the demand supposedly from a declaration of human rights, to the request for a declaration of the rights of the nation or of the citizen confined to notebooks, is a capitale in the history of France. Was it done? The Did the notebooks call for a declaration of rights? The man, weren't they asking for it? That he be controlled at the vengeful hour of this centenary! Sir Count, if you have introduced this substitution in the Notebooks of France, you have caused a great deal of damage. to our poor France! . . .

Of all the Speakers of the Assembly who served

Why did Mr. Thiers deem it appropriate to reject it in the notes? at the end of his volume, Mr. de Clermont-Tonnerre's report on the Notebooks, a piece that is nevertheless so serious, so crucial?... (See Thiers, History of (The French Revolution, vol. I, note 4, pp. 354-63.)

■76 A WAR MACHINE

In the Constituent Assembly, the Count of Glermont-Tomierre was the more favorable to the Jews; we will tell you about it later. They were taking advantage of his turn as president to present or make their requests progress.

d) Following the report of the Count of Glermont-Tonnerre, A committee was appointed, tasked with drafting a Declaration union of human rights and to welcome projects editorial staff who would be sent from the various points from France.

Now, who was the promoter of the infamous Z)<?WaReason for the rights that have governed France for a hundred years?

Officially, Tun or the other of these three peopleswimming, in concert with Mirabeau, who put the last hand to the writing work:

LAFAYETTE

"The initial idea was provided by Lafayette, who He himself had borrowed it from the Americans. (Thiers, History) of the Revolution, vol. II p. 15U-i. — When the Marquis of Lafayette had read aloud his draft Declaration of rights in the National Assembly during the session of July 11, 1789, Count Lally-Tolendal, succeeding him at the podium, said: ((The author of the motio7i speaks of freedom as he Va su "To defend." (Universal applause.) Moniteur, 1789 no. 17. — Parliamentary History of the French Revolution çaise. Bûchez et Roux. t. II p. 70.

MOU>sIER

The committee tasked with preparing the work of the Constitution had appointed Mounicr as rapporteur of the preamble, that is to say of the Declaration of Rights. Mounier read his report in the session of July 9, and thus prepared the way for Lafayette who did not

read his motion that on the 11th, Meunier proposed the question to the deliberators Assembly resolutions, in the following order: Declaration of human rights; principles of the monarchy; rights of the nation; rights of the king; rights of citizens under the government French. (Moniteur, no. 16.)

SIEYES

This famous abbot with a geometric mind, in the manner of disdry cutter and metaphysics, was, in reality, the metaphysician of the Revolution. He found the formulas, which the eloquence of Mirabeau was fruitful. As a member of the Constitutional Committee, he present a project that was rejected because of its metaphysical obscurity music, but which, in print, exerted a considerable influence on the minds; its title was: Preliminaries to the Constitution-French tion, followed by recognition and exhibition of human rights, 1789. Sieyès therefore perhaps foreshadowed ceded, in this conception. Meunier and Lafayette.

The Marquis de Lafayette, the lawyer Moiinier, the Abbot All three Sieyès belonged to secret societies.

(i) Officially, we said, they were the promoters of the Declaration of Rights before the National Assembly; for it is, today, perfectit was proven that before being presented to the States general, the draft Declaration of Rights of r/iomme had been conceived and developed in the lodges of sec7-'èies companies, not only in France, but in the foreigner. The conscientious and revealing works of

---

1 Deschamps, Secret Societies, vol. II, pp. 138, 139, 148. — Meudenier, horrified by the events of October 5 and 6, 1799, gave his denudation from deputy, left France in 1790 and only returned after the 18 Brumaire. He published, among other works: On the Attributed Influence to the philosophers, to the Maroons, to the enlightened ones, on the Revolutiontion of France, Tubingue, iSOl.

P. Deschamps shed irrefutable light on this point. bles. We will quote two passages:

One day, in the drawing room of Count Nikolai, the first president tooth of the Paris Chamber of Accounts, shortly after At the opening of the Estates General, a discussion arose on the question of whether France had a Constitution: him in Was one necessary? Would she have it?

This was the theme of the discussion, in which the following people participated. right-wing deputies, such as Maury and Cazalès, philosophers sophists such as La Harpe and Marmontel, and other men less well-known. Standing apart was a rather silent figure. usually, who was thought to belong to Masonic societies and to know its secrets. But why a constitution-written tion? said the members of the right; France in possesses one that centuries have gradually created and of which it I find it very good. England alone has a clear constitution-"How formulated," replied the supporters of the new ideas.

The conversation continued in this vein, when the character The silent man stood up and, in a confident tone, pronounced the following words: vantes: "We don't need a constitution, that's true; but -we will have it, and this constitution will make the around the world. She will go as far as Russia, as far as ConstantTinople

The other passage is no less significant:

Under the direction of the Grand Orient, in Paris, the lodge called The Friends Reunited was more specifically in charge of correspondence foreign weight. They were also called philalethes or truth seekers. To further impress the public, this lodge had also become the lodge of pleasure and luxury. Tocratic. While the brothers of the upper pariah, with the The women, who had also become followers, danced and sang. in the common room the delights of their equality and their They were free, unaware that a secret committee was operating above them.

---

1 Deschamps, vol. III, Notes and documents collected by Mr. Claudio J AN NET, pp. 76-77.

WHERE everything was being prepared to soon extend this equality beyond of the lodge, on ranks and fortunes, on castles and the cottages, about the marquises and the bourgeois.

It was truly above the common lodge that was a
another lodge called the Secret Committee of Reimi's Friends. Also.
The party had been going on for a long time downstairs, two brothers ter-
Ribles, armed with their swords, one at the bottom of the stairs, the other
near the gate, they defended the entrance to this new sanctuary.
tuary. There were the archives of the secret correspondence;
the very one to whom all the packages from the brothers in Germany or
({'Italy were addressed, had no permission to cross
the threshold of the door. He did not know the code; he
was simply responsible for delivering the letters. People came to them
to receive, and the secret remained with the committee

At the time of the opening of the Estates General, all the con-
The Freemasons were summoned to Paris by this committee
director. They dealt with works that prudence had
forbidden to entrust to paper, and even less to the printer-
The notebooks of 1789 had brought to the Estates-
the expression of the provinces' attachment to the Catholic faith
lique and to the monarchical government. The assembled lodges took
leïcr revanche de la rédaction de ces cahiers'

Finally, when, after having been prepared and written
in the lodges, the Declaration of the Rights of Man
was brought before the National Assembly, there again,
Masonic influence was felt. Heated debates ensued.
took place; during these debates, the people refused
taxes, the populace through crimes, demagogues
districts through disorganizing motions, translated
they know in their own way about human rights, discussed at
the National Assembly. Out of thirty offices of the Assem-
wheat, twenty-eight had rejected them. They were adopted in

1 Deschamps, Les Soc. secr., vol. II, pp. 115-17, pp. 137-8. The secret committee
of these lodges was presided over by Abbot Sieyès (p. 138).

public discussion, under the threat of
stands*.

From all these documents, doesn't it fall...
abundant light on how it was formed
The Declaration of Rights? Were we wrong to think
that it had been fashioned like a machine
war? These editorial plots, this work in
the boxes, these threats that come from the stands, like
All of this is reminiscent of the dull thud of weapons which
resounded in the sides of the wooden horse when it was
brought inside the citadel:

Qiiater ipso in limine portx
Noun, alque utero sonitum quater orrna dedere.

However, one point remains to be clarified: the Jews have-
Did they participate in the creation of this rights machine?

That a direct influence, coming from the Jews, had taken place
to feel in the drafting of human rights, at once
Sure, no;

But that they have achieved an indirect influence,
It's possible;

11 There is no formal proof^ but here are some preliminary indications
assumptions:

a) It seems that some of them had
knowledge of what was being prepared, since, from the end
from 1787, the Israelite Gerfbepr (the leader of the siege of Strasbourg)
bourg^), which we will soon see reappear on stage,

1 PouJOULAT, Hist. de la Révolution française.

2 See the Entry of the Israelites into French Society, Book I,
chapters vi and \n.

Important note. — In our book: The Entry of the Israelites into
In the French Society, the name Cerfbeer is written with two e's and

expressed himself in these terms, in a request addressed to
Louis XVI: "The petitioner hopes for a public law
WILL LEAVE NO MORE EXCUSE for the Strasbourg city
neither town, nor any other city, to deal with so many
rigor is an unfortunate nation, and it will not be necessary
no more special grace so that the Jews could-
"I feel I am among Your Majesty's subjects."
The request ended, towards the end, with these words: "A
"Jew is even more libertine than he is Jewish."

Was Cerfberr aware of the rights thesis of
man through reading Rousseau's books, or
through his relationships with several of the main leaders of
The Revolution? The documents we bring in
the following chapters make us lean further
towards the second hypothesis.

bj The links between Jews and secret societies
were beginning to become very narrow -. 11 there is that of par-
it was especially the lodge of the PJnlalèt/ies or

Friends reunited who led the movement in the capital revolutionary moment of 1789; we have just established it in the preceding pages, according to Father Deschamps. However, it is possible that this sect of the P/tilalèihes had, if not a Jewish origin, at least a very strong inclination [»pronounced, from its formation, for the circumcised people^.

(ua)■. A slight modification needs to be made. Autograph letters of the character, found since, thus establish a rewriting of his name: Cerfbebr.
* National Archives, 0*, 610,

2 See YEntrée des Israélites dans la Société française, book III, Chapter VI, paragraphs 4 and 5.

3 “In the second half of the 18th century, a character whose true The name is unknown, but someone calling himself Eyrénée Phiialethe, travels France, England, Holland, America, speaking of a new

Furthermore, this lodge of the Pldlalèthes or United Friends had the responsibility for correspondence with foreign countries. with the brothers from Germany, England, etc. One of the the most prominent and influential brothers in 1789, is Dohm, from Berlin; Dohm who wrote, in 1781, the book De the reform of the political situation of the Jews, including we said "that this book has been, in its influence occult, the counterpart to Rousseau's Social Contract^”. The entire theory of humanitarianism or human rights The man is laid bare beforehand. This point is crucial.
c) Finally (something that hasn't been noticed enough), the wish expressed in the Cahiers of 1789, especially in those from the city of Paris, was, as we have reported above, a declaration of the rights "of the Nation" or c(citizens). Why then the desire for a declaration The more general principles of "human" rights have come to light. To seize first place? Would it be reckless to to think that the Jewish cause was not entirely foreign – manages this substitution? Powerful friends, like Gler- Weren't Mont-Tonnerre, Mirabeau, and Grégoire going to...? Could it be introduced through this indirect route? Indeed, it is remarkable that, if the question had been maintained in its original terms, "rights of the Nation, citizens) The Jews had nothing to do with it, nothing to to claim. They would not have been allowed to claim, especially

a humanitarian religion that must be established. His writings have a Judaic tinge-

that very pronounced. This is obviously not without a certain relationship
earlier than this appellation of Philatethes is taken at the beginning-
ment of the 13th century by the group of the Englishman Toland (very favorable
to the Jews) and later by the most advanced elements of the others
sects. » (Deschamps, Secret Societies, vol. III, p. 35.)

[1] See The Entry of the Israelites, etc., book III, chap. vii, § 4.

with the emphasis we will emphasize, the benefit of rights,
not being citizens nor natives of the French nation.
Their request would easily have been dismissed.

These are the reasons why he would not
It is highly unlikely that they were indirectly
involved in the construction of the sinister machine. However,
Apart from these presumptions, nothing can be asserted.
But what is certain is that with their perspica-
In their usual situation, they understood the profit at first glance.
that they would be able to draw from the resounding Declaration
tion. In summary:

The Greeks themselves built the horse of
woods, and hid there to surprise the Trojans;

Jews witness the construction of the Rights of
man, perhaps they grow there, and when it is termini-
born there, they lie in wait, and will surprise all countries.

IV

Although dangerous in itself, the Declaration of
rights could, however, not have become a machine
of war turned against society, if one had
taken precautions. But, precisely, the precautions-
The most basic principles were neglected. The information
The tuned city of Troy is still the type of such a
lightness. Only, at Troy, they were only light; in
France, negligence was criminal.

Indeed, among these precautions, two were essential;
However, not only were they not taken, but...
I took great care not to take them.

The first was the idea of homework assignments to be reminded of alongside
of that of rights. One cannot exist without the other. Indeed,

philosophy and morality agree on teaching
that the concept of duty precedes the concept of right.
The first is simpler, the second, more complex.
Every right corresponds to a duty, but not every duty corresponds to a duty.
does not correspond to a right.

If this precaution had been taken, if a declaration
Duties, at least, had accompanied that of rights.
The passage was blocked to Jews. Indeed, as the ob-
serve very judiciously V Parliamentary History of
the French Revolution: c(Suppose that instead of
its Declaration, the National Assembly would have proclaimed the
principle which has always been the origin of organi-
social stations, knowledge: All rights emanate from a
Had he had to do so, how different would his career have been? So,
to the opponents, whoever they might be, one would have asked
What duties did they perform? — None, would they have-
They replied, "So you have no rights."
What duties do you perform? Would we have the same-
"Not at all," they asked the Jews. "None," they replied.
replied. — So don't demand rights; wait
that they be granted to you in moderation. They were arrested!

This safeguard provided by the notion of duty has not
not at all escaped the notice of a number of deputies from
the National Assembly, even the most enthusiastic ones -.

i Bûchez et Roux, His. parlera, de la liécol. fr,, t. III, preface, p. 3.

2 Abbot Gregory was among them. He said from the tribune: “He is prin-
It is essential to make a statement of duties, in order to remember
men within the limits of their rights; one is always inclined to
to extend; and duties, we neglect them, we misunderstand them, we forget them.
We need to establish a balance, we need to show Tliomme the circle that he can

In the (morning) session of August 4, 1789, which was extremely
tumultuous moment, a deputy, Mr. Camus % having
proposed adding the word duty to the Declaration of
As the proceedings concluded, the room suddenly erupted in applause.
parties sided with the clergy, while a veritable hurricane
The Bishop of Chartres emerged from the ranks of the opposition.
Then, he gets up, manages to get silence with difficulty, but can
Finally, pronounce these words: a. If a declaration is needed
Regarding rights, there's a pitfall to avoid. We run a risk.
to awaken selfishness and pride. The flattering expression
rights must be skillfully managed; one should
to be accompanied by the homework assignment that would be useful to him
of correction. » The entire clergy renews its ap-

Applause. Shouts and stamping begin. Moreover, the president puts the proposal to a vote. Mr. Camus, as an amendment to the principal questionpale. The amendment is rejected by 570 votes to 433.

It's done, the Jews will be able to pass: there's no more nothing in the Declaration that could stop them.

The clergy alone, along with the jurist Camus, had concern for the future!

Another precaution, more basic, more important-My aunt, the most important of all, was neglected again. knowingly, deliberately, by the Constituent Assembly

to traverse, and the barriers that can and must be addressed. Many have supported the opposite thesis; I do not share their opinion, and I believe that the The declaration of rights is inseparable from that of duties. (Moniteur, 1789, n° 33)

1 Mr. Camus, jurist, deputy for Paris to the Estates General, was Jansenist, oi)iniâtre, may?, moreover, a fearless man of integrity without equal. He was perhaps the most honest politician of the Revolution. lution. (Dictionary by Drzohry.)

■i Moniteur, no. 3. — Hist. parlem. de la RévoL, t. II, p. 221-222.

S) A WAR MACHINE

first, and subsequently by governments, all without exception, which were, alas! to follow one another in the revolutionary path. This culpable omission, we the We will recall this more than once during our story, because what was the fundamental error that accompanied the Declaration? The principle of human rights. It should be stated as follows:

While this Declaration of Rights will introduce and establish the Jews as citizens in the midst of the popopulations in France and elsewhere, among these populations the Christian faith is in no way protected by the govgovernments; and not only is it not protected, but it is being undermined and taken away from the people by most governments.

This surpasses anything one could imagine. Nonsense and betrayal!

The Trojans did not surrender themselves, they nor did they throw down their weapons at the sight of the Greeks who, from the flanks of the sinister horse and the gates Open, they opened up in all directions. Ah! indeed, No, they did not throw down their weapons. And to the people In France, governments are withdrawing weapons. The ultimate weapon: faith; they deliver them unarmed!

When Troy was on fire, the unfortunate but valiant Hector, appearing to Aeneas, was able to tell him: If Troy could be defended by the arm of a mortal, this arms would have been defended!... This first justification, well Few governments, since 1789, will have the right to to repeat it, in the face of the threatening hordes of socialism or the invading tribes of Judaism: for their arm, Instead of guaranteeing the people, it tore them away Shield of faith! The proof is overwhelming:

Already, the Declaration of the Rights of Man was, by V. Elimination of the name of Christ, impious, disastrous, danmanager;

Already, the rejection of the homework assignments alongside the statement of rights made it even more dangerous;

But that these two imprudent acts were compounded by the intertaken, stopped, calculated by some, permitted, accepted by others, to take away the Christian faith from the populacetions in the middle of which this monstrous machine of war was introduced, ah! it was the most detestable trahison, along with the most incredible nonsense. Hebrews will soon become masters of these peoples disarmed tions. What! If faith had ever been necessarysare to the populations, wasn't it at the moment when the Jews would find themselves mingling with them, spying on their customs. their beliefs, ready to take advantage of the slightest weaknessspears, and even provoking them! If ever faith had of being not only protected, but corroborated, augmented Lied by governments, wasn't it at the time where they gave the Jews to the French as fellow citizens? For, is it not, above all, by faith that the Nations have become superior to the Jews? If we stick to They are inferior to the simple forces of nature. in several key areas: they do not have their vitality their skill, their dexterity, their finesse, their tenacity, their understanding, their duration. So it was now or never to get a tan. their ancient Christian faith: this faith which, divinely added to their natural qualities, had made them proto conduct, in all spheres of human activity, wonders, marvels, of which the Jews themselves had been stunned and jealous. But, on the other hand, their to withdraw this faith, worker of great things, at the mo- where the Jews will become their emulators in the civilian life, wasn't it preparing them to become their inferiors, and to pass under their yoke? Well, that's to this latter party, which so many governments have rallied to - ments! Jesus Christ is already erased from the new Con- French institution; we will soon, in '93, break the crosses, closing churches, slaughtering priests; in Subsequently, governments will continue, under a in one form or another, and step by step, the amoin- the decline of the Church, the disappearance of the Church; and It is in such conditions that the Jews are told: Enter, all civil rights belong to you! Nonsense! Treason! People will complain that they're becoming the masters. that they are; we did everything to make sure they are! At the same time as they were being introduced into the generous France, they were tearing away her faith, her shield of her breasts! . . .

One final detail completes the resemblance between the bag of Troy and the one who threatens French society. This As a final point of resemblance, Virgil also drew it from masterful hand. We didn't mention it in the poet's verses quoted above, holding him in reserve for a particular relief, more striking by That's it. It's the episode of the snakes that entwine Laocoön and his sons.

Laocoön, priest of Neptune, had been the only one to to suspect the Greeks of a trap and to blame their imprudence of the Trojans. 11 had even thrown a javelin into the the monster's flanks. The stinger had fixed itself, quivering and the deep cavities had emitted a muffled groan- semation. Suddenly, a terrible sight... to strike the eyes of the unfortunate Trojans and throw into Their hearts were filled with an unexpected turmoil.

Let Virgil speak - :

Here are two snakes, who came from Tenedos (I shudders at this tale), cross the tranquil waters, alloying their immense rings on the sea and head straight towards the shore.

We see their chests rising in the middle of the waves and their bloody crests dominate the sea, tan ■

say that the rest of their bodies drag themselves along, barely touching

Ecce autem groaned ni a Tenedo tranquilla per alla
(Uorresco referensi immensis orbibus aiigues
Incumbuat pelago, pariterque ad littora tendent;
Pectora quorum inter fluctus arrecta, juboeque
Saaguineœ exsuperaat undas; pars cetera pontuin
Pone legit, siuuatque imensa volumine terga.
Fit sonitus spumante salo. Jamque arva tenebaat,
Ardentesque oculos sufficient sanguine and igni,
Sibila lambebant linguis vibratingibus ora.
Diffugimus visu bloodless; i'ii agiuine certo
Laocoonta petunt: et priinum parva duorum
Gorpora natorum serpens amplexus uterque
Implicat, et iniseros morsH depascitur arcus;
Post ipsuin auxiiio subeuntem ac tela ffrentem
Gorripiunt, spirisk ligant ingentlbus; and jani
Bis medium amplexi, bis collo squamea circum
Terga dati, superant capite et cervicibus altis.
nie simul nianibus tendit divellere nodos,
Perfusns sanie vittas atroque veneno;
Glamores simul horrendos ad sidera tollit:
Quales mugilus, fugit quum saucius aram,
Taurus, and incertara etcussit cervice secarim.

the liquid plain and that their rumps fold in
An enormous spiral. A bitter wave foams and resounds.

They were already touching the ground, and their eyes were red.
of blood and fire, they darted their tongues and
They were licking each other's mouths while whistling. We fled at that
sight. The heart, frozen with terror.

They, without hesitation, go straight to Laocoön; and first,
Both serpents, embracing the weak cotys
of his two sons, embrace their victims and tear them apart-
rent the wretched members. Then, like Laocoön
flew to their aid, weapons in hand, they knew it-
they also sissent and embrace with their long folds;
They had already, twice, embraced his body in the middle.
and twice rolled around his neck their rump
scaly; they still tower above it with their heads and
their high necks.

He was completely covered in their saliva and black venom.
who soils his bandages, strives, with his hands,
to break free from their embraces, and, at the same time,
he utters terrifying cries towards the heavens; such a roar

a bull, which, wounded in the neck, fled from the altar,
and shook the unsteady axe.

In Virgil's poignant account, ancient sculpture has wanted to add, under the chisel of Phidias' emulators, a an even more poignant representation. There is, in Rome, the famous marble group which expresses the long agony of Laocoön with his children. Whoever saw you, in rap-

It leaves an indelible impression. One never forgets this. the agony of a father struggling with his sons against the coils of snakes. 0 this head, raised and suffering I can still see Laocoön's arm! And then that desperate arm one who remains suspended in the air while the other falls back down, frozen in their efforts by the formidable rings of Reptiles: they're alive, they're poignant, you want to fly Help them!

Looking at this pathetic marble, I thought to myself: This is the situation of poor modern society;

Whereas, beyond the Declaration of Human Rights Similar to the Greeks' lair, terrible surprises await. will emerge: the hideous masonry, whose folds do not remind us that too many of those of Laocoön's serpents, will to embrace French society. Everything that is father, everything which relates to that glorious role of fatherhood which God himself is the principle, will be understood in his Embraces. There is the fatherhood of the king for his people. He There is the priest's fatherhood for souls. There is the pater-The unity of the head of the family towards his children. This threefold fatherhood, the hideous and creeping masonry will pro-Gradually embrace him, and slowly smother him. The Christian monarchy will succumb, the Christian religion-Yours will die, the Christian family will crumble like bones beneath formidable rings. Seized in the immense folds and embraces of the Masonic sect, French society will struggle, in despair!

And while Freemasonry will thus paralyze all life and all movement, the Jews, free and invaders, will seize control of the top positions.

CHAPTER LY

UNDER WHAT CIRCUMSTANCES THE JEWISH QUESTION

WAS INTRODUCED

BEFORE THE NATIONAL ASSEMBLY

(August to December 1789)

I. Considerations presented to the reader in the chapter
Having moved on from the previous section, we now turn to the details of the facts. — II.
Estates General: a Jewish depopulation, coming from Alsace, of
Lorraine and the Three Bishoprics, pending with the 'As-
national gathering. First attempt, but unsuccessful.
not, to introduce the Jewish question before the Assembly at
the most laborious moment and the most critical moment of the year 1789.
Father Gregory led the undertaking. — Impatience,
among a number of Jews, to be recognized as
citizens. Reasons for this impatience: 1° the rising anger-
hidden in Alsace; 2" the pocket of gall among the Jews no
less than among commoners and peasants. — IV. New
Plan: The Jews of Paris take the initiative. Based on
the Declaration of the Rights of Man, they demand the title
of citizens, as men, without reproach; and the
Jews of Alsace, in order to obtain it as well, promise to
Alsatians to resemble the Jews of Paris. This plan does not
did not succeed. — V. The Jewish delegation, after having languished
[several months, is brought before the Assembly bar for
to present his request, on August 14 (penultimate session of
the Assembly at Versailles). It is agreed that the matter of
Jews will be examined during the session. — \l. In-
official introduction of the question of liberation from
Jewish people, on Christmas Eve of the year 1189? They asked
both civil rights for Jews, Protestants, and
actors, the executioner. Reflections on the singular encounter-
The order, at the bar of the assembly. of the Jews and the executioner. The

cross and the guillotine. — VII. Robespierre supports the rehabilitation-
The proposed quote about the Jews and the executioner. Historians
Israelites, in their accounts of this session, all omitted
The grim coincidence. Probable reason for this omission.
The National Assembly rehabilitates the executioner of high works
vres, niais pas les juifs; l'examen de leur soit est aprés.
Anger from the newspaper Le Courrier de Paris.

I

If the reader has been paying attention, the two chapters which
preceding, combined like two torches, have approached

shone an accusing light on the Declaration of human rights, to examine it from a point of view which until now had remained in the shadows.

In the time of Isaiah, the people of Seir came to interRoger the Seer, the prophet, and they said to him, “Watchtheir, what do you perceive in the night of events; "Watchman, tell us what you see?" We also, questioning, without any bias, the Spirit of justice and truth that never ceases to hover, even in darkest days, on the society he protects and We asked him, "Incorruptible Watchman," What do you perceive in this preamble to the Revolution? that so many people mistook for a dawn and which we seems to conceal darkness and danger; watchman, Tell us what you see? And the Spirit of Justice And truth gave us this answer:

We glimpse in this preamble: Christ who is eliminated from the French Constitution and the Jews who were there are confined as if in a war machine...

---

1 The small tribe of Seir, located in Idumea, had come to question The prophet Isaiah on the events. — Isaiah, chapter 21, 11, 12.

These general considerations were indispensable- Shouldn't we have denounced the Hebrew color which hides among the chameleon-like colors enjoyed by The Declaration of Rights of 1789?

A state of affairs where impoverishment, exclusion the law, the continuous alarms will pass to the side Christians, and, on the contrary, the accumulation of wealth, the favors of power, security, on the side The state of the Jews is no longer normal. He accuses not only a shift of influences, but a reversal- The foundation of ancient religious and social data. The The seer, quoted above, also said: Like a man He who is hungry dreams that he eats during the night, but, When he is awake, he finds himself empty; and like that He who is thirsty dreams that he drinks, and after his sleep has passed, he gets up still tired and thirsty, and he is empty i thus will be found the whole multitude of these Nations *... And, indeed, since they rejected obedience- steadfastness to Christ to govern itself according to the rights of man, the unfortunate nations dream, each at night, they eat, and they wake up hungry; that they drink, and they wake up tired and altered-rees; the void, an ever more frightening void, replied to their Declaration of Rights!

Only Jacob's children do not complain.
That's right, because abundance comes to them!

Gela alone would suffice to judge a work that has reversed the order of things, and revealed the sources of the life...

^ ISAIAH, ZX1£, 8.

From these general considerations, we move on to... paying close attention to the details of the facts. Under what circumstances Was the Jewish question introduced before the Assembly? national? What were its auxiliaries and What adversaries did she face? What trials did she go through? What What means did the Hebrews resort to in order to do it? to succeed, and to wrest from the Assembly the decree of a Complete emancipation? These are the facts, very few known, truncated or mutilated, which we will restore and to highlight them perfectly, supporting them with documentary evidence unassailable elements. It's a piece of history palpitant.

II

The initiative of the agreement that was to be established between the Jews and the Revolution, belongs to the priest of Emberménil: He was the one who united them. A laureate, as we have seen at the Metz competition, he had found a vein in the question of the Jews. Flattered by their praise and their marks of trust, he wanted to make, from their liberation chissement, his business. A little before the opening of the States General, he had written, in these terms, to one of the The most influential among them was Isaiah Biug, from Metz:

EmberménJl, February 23, 1789.

"Lites-iHoi then, my dear Bing, on the eve of the States Generals, shouldn't you consult with others? very members of your nation, to claim the rights and

The advantages for citizens? More than ever, here is the mo-ly...

"Always love your inviolable friend."

GREGORY.
parish priest of Emberménil*.

His advice was followed, and, in the spring of this year In 1789, six Jews were on their way to Paris.

The Estates-General having been convened by Louis XVI, from all parts of France, divided into seneschalships and in the bailiwicks, had left for the capital, and the The appointed deputies and the notebooks handed over to the deputies. These notebooks contained the grievances and wishes of populations; the country expressed itself freely on the reforms he believed were useful. The Jews of Alsace, of Lorraine and the Three Bishoprics, not enjoying the citizens' rights, had not been able to participate in this great national life movement. Nevertheless, in the month of May 1789, "letters from the Keeper of the Seals, delivered by the intendants, had authorized the Jews to assemble to appear before their trustees, in the customary manner, to each appoint two members of parliament in their provinces respective, and bring their lists of grievances, which were to be merged into one at their meeting in the capital, and then handed over to the Keeper of the Seals, to refer it to the king. This had been done, and the six Jews, on their way to the capital, were these deputies ^.

1 Archives Israélites, year 1S44, p. 416.

2 Motion in favor of the Jews, by Gregory, p. 5.

3 The deputies from Alsace were: D. Sintzheim and S. Seiignoan Vittersheim; The deputies from Lorraine: Mayer-Marx and Berr-Isaac-Berr: the deputies from Metz and the Three Bishoprics: Goudchaux, Maver Calin and Louis W'olf.

Here they are, having arrived in Paris, then in Versailles, where The Assembly is in session. They have found a rather singular center-Link: the residence of Father Grégoire, deputy of Lorraine, who became their man. It was to him, moreover, that The Keeper of the Seals sent back the notebooks of the Jews, for to use it in the National Assembly ^ Together, protected and protector follow the sessions that are held They arrived in Versailles. The sons of Israel, being self-serving people and skillful, do not lose sight of a single one of the moves the Assembly's actions, and the naive and liberal Gregory, flattered to have the Old Testament under his wing, he gives himself airs of Moses searching for a ford to cross his Customers in the land of freedom!

The first attempt was unsuccessful. It was attempted on Monday, August 3. The Assembly was in a state of The overexcitement is easy to understand. We had just learneddre, through letters from the provinces, that the proPriecies were prey to the most reprehensible banditry. that the castles were burned, the convents destroyed, and the farms abandoned to piling. In the session which had preceded (Saturday, August 1st), we had feverishhow the discussion on the Constitution began, by this question: Will we put it? Will we not put it? a Declaration of the Rights of Man and of the Citizen at the top of the Constitution? The orators were... were registered. Enlin, in the session that was going to follow (Tuesday, August 4), this superb event was scheduled to take place explosion of voluntary stripping where clergy and nobility would compete in selflessness, to abandon

1. "The current Minister of Justice has returned the documents to me so that I can do the use in the National Assembly. » Motion, etc., p. 5.

to give up their privileges. The time had therefore come for over-excitement tation. However, it is this hour that our Grégoire. Between the session that inaugurates the grand discussion of human rights, and the one that will see the enthusiastic enthusiasm of the nobility and clergy in the voluntary stripping, he comes to pose: the Jews! He appears at the podium, anonymous letters to the hand. He wants to read them. A general "no" resounds in the room. But Grégoire is stubborn - it's not for nothing more than his interactions with the people of the Old Testament; he insists. The entire Assembly, judging, no doubt, indiscreet and inappropriate, the communication with which he besieges her, shouts loudly: Fire! Fire! The anonymous letters! Having been warmly welcomed in the morning, Grégoire reappeared that same evening at the podium, and, regarding the looting of convents, castles and farms, he interspersed the looting of Jews in Alsace. He exclaims: "Minister of a A religion that regards all men as brothers, I request, in this instance, the intervention of the 'power of the Assembly in favor of this people' outlaw and unfortunate. ^ » He would have liked to remove a a favorable vote, and, since we were starting the discussion human rights, to have the first one lead application on his protégés.

The Assembly remained cold.

A few hours later, we said, the
legendary session of the night of August 4th. What a topic!
reflections from these two consecutive sessions:

---

* Moniteur, 1789, ir 33. — Parliamentary History of the Revolution, t. II, p. 209, 212.

the Jews presenting themselves to try to gain possession human rights, and the French nobility, with the clergy, dispossessing themselves, perhaps too hastily, of their feudal rights and ancient privileges. Mr. Thiers has This depicts the transport as follows:

"The monarchy had made the eager sacrifice of all its prerogatives; but we were faced with the mass of privileged, and everyone at that time had their privileges: the nobility, the clergy, the third estate, the provinces, the cities; and, faced with such a mass of adversaries, we were experiencing that kind of anxiety that a army when the first cannon shot is about to sound of a great battle.

"Suddenly the French nobility, heroic in this occasion, as it was in Fontenoy, when she galloped off towards the English lines, so as not to not to leave to the infantry the honor of braving these alone formidable lines, the French nobility rushes to the tribune, and the first to sacrifice her privileges: All its members rushed there without exception. The clergy, seized by the same enthusiasm, he imitates his example, and he He comes to sacrifice his privileges, the tithe, the profits. The third estate followed in turn with the same enthusiasm; And, when everything has been sacrificed, one still searches in one's memory, if there were not some forgotten privilege that one might place on this altar which, on that day, was indeed the altar of the fatherland ^ »

And so, Frenchmen and Jews, some stripped themselves of their possessions.

---

1. Speech on political liberties, delivered by Mr. Thiers to the Corps legislative session of March 28, 18C5.

milks, the others presented themselves to acquire: this
It wasn't quite the same thing!

Grégoire did not succeed. But, with the tenacity that...
characterized, and, moreover, supported and revived by its
clients, he is preparing for new attempts: Moses
Didn't he strike the rock twice? Adoption
of the Declaration of Human Rights, after debates
lasting several months, it took place towards the end of August. The priest
d'Emberménil wasted no time; the very next day,
He was preparing a motion in favor of his protégés; she
began like this: "Gentlemen of Parliament, you have
dedicated to the rights of man and of the citizen, allow
that a Catholic priest raises his voice in favor of five
forty thousand Jews scattered throughout the kingdom, who, being
men, demand the rights of citizens'^." The pero-
The reason was no less pressing: "Arbiters of their
In short, will you limit yourselves, gentlemen, to a sterile com-
Passion? Will they have conceived hopes only for
see their chains doubled and their irons riveted, and by
Who?... by you, the generous representatives of a people
whose freedom you cemented by abolishing slavery
feudal age. You have proclaimed the Restorer king
of Liberty; he would be humiliated to reign over
men who would not enjoy it: fifty thousand Fran-
The Spanish rose up as slaves; it depends on you whether they...
"They sleep freely!" As we can see, Gregory was going
Quickly to the point: Jews are men, therefore they must
to be citizens. And then, what cunning in this last one

1 yiotion. etc., pi
* Ihid., p. 45.

phrase: "Fifty thousand French people rose up"
"Slaves, it depends on you whether they go to bed free."
No, Father, it's not fifty
One thousand Frenchmen, that's fifty thousand Jews who
They get up and they go to bed: you presume the conclusion!

The National Assembly did not deem it necessary to hear
the reading of the motion. Then Gregory had it printed
and the address to the public. "May my motion, which could not
to be pronounced in the National Assembly, to dispose of the
public support for the Jews. When their case is dismissed
Cut, I will redouble my efforts*. » The paths and the
comings of this singular pastor to obtain

Jewish civil rights, don't they remind us of the famous
fable: The Coach and the Fly?

On an uphill, sandy, difficult path
And exposed to the sun on all sides,

Six strong horses were pulling a coach.
Women, monks, old men, everyone had come down.
The team was sweating, panting, exhausted.
A fly appears, and some horses approach.
It claims to animate them with its buzzing.
Sting one, sting the other; and think at all times

Let her get the machine going!
He sits on the pole, on the coachman's nose;

Go, come, does the hurried one

After a lot of hard work, the coach arrives at the top.

In this exquisite and tiny description of the good
Fontaine, he already, alas! the whole story of the efforts of

* Page 15 of the Historical Note preceding 7a Motion.

- And again, this word "machine" keeps appearing here without us having used it.
Wanted. War machine like the Trojan horse, heavy machinery
like the coach of the fountain, oh fatal Declaration of Rights, then-
We hope we can succeed in ridiculing you and making you hated!

the National Assembly around the Declaration of Rights
of man and citizen.

Consider this: This uphill, sandy path,
difficult, as the new Constitution aptly expresses,
stiff and abrupt in its philosophism, that one is
climbing since the Estates General
reunited;

Along the length of this Constitution, one can barely see
mounting the Declaration of Rights, a real milestone, so much so that
It's heavy and ungainly!

There's a strange arrangement in the room and the tri-
members of this National Assembly, as around the
Carriage: women, monks, old men!

The team was sweating, panting, exhausted; and also

The Assembly! Let's read the minutes of the sessions devoted to the arduous march of the Declaration since May until the end of August, and we will see if the Assembly has sweated...

And the fly appears... Is it Gregory, the priest? of Embermênil? Or is it the Jewish question? Because If Gregory acts hastily, the Jewish question becomes urgent. to succeed. What is quite certain is that such fly in the National Assembly, and in the year 1789, was not completely harmless!

After much work, the coach arrives at the top: the Declaration! And Grégoire is delighted for his sheep of Judea.

III

The sons of Israel who gravitate around Gregory are of several kinds. First, there are the six Jews who are officially from Alsace, Lorraine, and Metz and the Three Bishoprics. Behind these envoys, they wait. and most of the Jews in these provinces take vows. Then there's the famous Gerfberr, who is in struggle and in lawsuit with the city of Strasbourg: that one is a true power through its gold, its credit, and its relations with the great and the pliilosoplies. Finally, there are the Jews. from Paris, still few in number at that time; we don't know of any They barely number 500 in the capital, but their ideas are very advanced. These various clans of Hebrews are unanimous in pressing the issue, in hastening the outcome. The Jews of neighboring countries, all the more so those from different parts of the world, completely ignorant-^ the attempt being made in their favor, namely the civil rights that are being sought for them; they are asleep, slumbering as they have been for centuries around the sepul- Their freedom is at stake. But there is no doubt about their adherence - Zion, from the great upheaval that will awaken them; for one will find a way to prove to them that they will be renewed, for them, the ancient wonders of Israel's entry in the Promised Land, while the emissaries, insent to explore it, returned with fruits of a extraordinary size, and a bunch of grapes carried by two men on their shoulders*. This perspective large profits will ignite the passions of their descendants, the The leaders have no doubt about it!

What was it that determined the Jews of Alsace, to Paris, and especially personalities like Gerfberr, to to immediately put the Declaration of Rights into practice, not to waste any time, to the point that the last article of the Declaration was voted on August 26, and that, On that same August 26th, the Jews residing in Paris presented to The National Assembly: an address to obtain rights civilians; what then incited them to act in this way? agency?

Two things: the storm that was brewing in Alsace against the Jews of that region; and also impatience which came from hearts embittered by insults and the What a misfortune. Let's explain this haste:

In Alsace, the position of Jewish families was no longer tenable. We have recounted elsewhere the incredible episode of the False receipts: how the farmers of Sundgau in Alsace had been led by arsonists to to forge receipts to free themselves from their debts to Jewish usurers; but how, also, the Louis XVI's government, rightly ashamed of a a similar approach on the part of Christians, and no less rightly alarmed by the usurious and oppressive conduct Jews, had hastened to intervene either to repair the injustice of some, either to limit the wear and tear of others. The Sovereign Council of Colmar had been seized

1 Book of Numbers, chapter 13, 24-28.

See YEntrée des Israélites dans la Société franiaise, book II. cbap. II.

of the case. A major trial had taken place. Verification In fact, the debts owed by the Jews to the Christians amounted to... were at 10,757,161 francs, from which the following had to be deducted Corrupt instruments, expired receivables and their debts passive. On August 28, 1787, the court of Golmar had rendered a ruling that set out the terms and conditions under which the Jewish creditors of Christians could demand repayment partial stock market of their receivables, including securities would have been recognized in court. It was therefore believed that... The lamentable affair was over. 11. Nothing of the sort. The factory-The practice of issuing false receipts had continued. But what was more serious, in August 1789, at the very same time where castles were burned and farms looted on various points in France, Alsace had been the scene scenes of delirium and frenzy. In more than twenty In the villages, the peasants had rushed at the Jews: "Their Houses were ransacked; their money, their belongings, They were looted; they fled half-naked and took refuge by the hundreds in Basel, where they were received and treated charitably. The grafts were violated, in order to annihilate all the titles of their claims against the Christians*. The expelled Jews returned before the end of September. in their homes, where they are more encamped than They are housed. They must give thanks to God for the sweet winter temperature^ without which several of theThree of them would have perished from the cold, having found nothing in their houses without doors, windows, or stoves. The ChristiansThey seem to have been received quite well everywhere; they appear

'Report read from the assembly of the Society of the Constituent Assembly' tion in Strasbourg, on February 27, 1790, on the question of civil status of Jews, p. 9.

ashamed of the violence they committed*. » In a village, however, in Uffholtz, the Jews had continued to endure such abuse, which we had needed to do For their safety, they called for the protection of bayonets: A detachment of troops was permanently stationed there. Things were at this point. But with their practical sense, our The Hebrews quickly realized that no protection would would be equivalent for them to that of the Declaration of the Rights of the man who was developing within the National Assembly and that, if they were recognized as citizens, they would be covered in a more effective and durable way blue. That's why the good priest Gregory, okay with them, pressed with his fly stinger or his pastor's crook, the completion of the legislation tutéarea; and that is why, also, the last article of the The Declaration of Rights had not yet been voted on, but already Our Jews, eager to be protected, demanded it. For them, it was the first application.

Another factor further fueled their impatience; they were tired of being scapegoats; the pocket at bile, at their place, had burst.

Among peoples, as among individuals, there is a pocket of gall that fills up, and when it bursts, This results in storms of the heart: these are the most terrbles! Among all the causes that led to the Revolution-

French tion, that one was perhaps the most real. This were neither taxes, nor abuses of authority, nor the vexations of the stewards, nor the ruinous delays of the justice system that had most angered the nation, but well

[1] Report read, etc., p. 10.

Ibid., pp. 11, 12.

the contempt to which commoners had been subjected on the part of of the great ones. Also, when the ideas of reform and equalityity were put into circulation by the books of Rousbucket, the little people threw themselves into it with more eagerness than who that it be *. In his study on the Ancien Régime, Mr. Taine strongly expressed this irritation of middle and lower classes, and he supported it with anecdotes dots that will help to make us understand what we We have something to say about the storms of the heart among the Jews:

"At the Grenoble theatre, Barnave as a child was with his mother in a box that the Duke of Tonnerre, governorthe province's leader, intended for one of his constituents The theatre director, then the officer on duty, They come to ask Madame Barnave to withdraw: she refuses; by order of the governor, four fusiliers arrivewind to force him there. Already, the audience was taking party, and violence was feared, when Mr. Barnave, having been informed of the affront, came to take away his woman and said aloud: "I am leaving by order of the governorVerneur. The public, the entire indignant bourgeoisie, pledged not to return to the show until satisfiedtion, and, indeed, the theatre remained empty for several months, until Madame Barnave had agreed to it reappear. The future deputy later remembered the outrage, and from then on, swore "to raise up the caste, to

[1] At the beginning of the reign of Louis XVI, a traveler who was returning after a few years' absence, and when asked what changewhen he noticed something in the nation, he replied: "Nothing else, except that what was said in the drawing rooms was repeated in the streets. And this What is repeated in the streets is Rousseau's doctrine, the Discourse on Vinégalité, the Social Contract amplified, popularized and repeated by the disciples in all tones and in all forms.

to which it belonged, of rhiimiliation to which it seemed doomed.

“Similarly, Lacroix, the future member of the National Convention, pushed, as they left the theatre, by a gentleman who He gives his arm to a pretty woman and complains aloud. Who are you? — He, still a provincial, has good nature to scroll through, all the way, his name, first names and qualities. — (.(Well, said the other, that serves you very well^ to be all of that; I am the Count of Chabannes, and I'm in a great hurry." To which, laughing excessively- "He's lying," he said, getting back into the car. "Ah, sir," he said. Lacroix, still reeling from his misadventure, the dreadful The distance that pride and prejudice put between "Men!"

c(Be assured that at Marat's, surgeon at the stables from the Count of Artois, at Robespierre's, a protégé of the bishop from Arras, at Danton's, a small lawyer in Mery-sur-Seine, In all the others, in twenty encounters, love- His own body had bled in the same way. Thanks to Rousseau, the vanity, so natural in man, so sensitive in a French has become more sensitive. The slightest nuance, A tone of voice, seems a mark of disdain. the day we were speaking in front of the Minister of War, of a general officer, who attained that rank through his merit: c(Ali, yes, said the minister, general officer of fortune! » This word was repeated, commented on, and did a lot of wrong.

"At the Duke of Penthièvre's, the nobles eat with the master of the house, the commoners dine at his first gentleman and only come to the drawing room for the café. There, they find the "strong and loud voices"

others who had the honor of dining with His Highness and who never fail to greet the newcomers with a complacency full of protection. Gela is enough; the duke has beautiful, pushing attention to the point of research; Beugnot, so pliable, has no desire to return. We keep them resentment, not only from the saints who are too short-lived, but also the excessive deference shown to them.

"When the heart is in revolt, everything is a subject to it of resentment. The Third Estate, following the example of Rousseau, He knows the nobles resent everything they do, well better of all that they are, of their luxury, of their elegance elegance, their banter, their refined and brilliant ways Their coldness as well as their familiarity, their Both their attentiveness and their inattention are offenses. and, beneath these millions of pinpricks, real or imagined-

Ginaires, the pocket of gall fills.

"In 1789, it was full and about to burst."

Well, a similar moral phenomenon occurs in the
Jewish people, at the very moment when the common classes
France sets an example for him. After having been
scapegoats for nearly two thousand years, is-
It is surprising that, when announcements of freedom and e-
equality penetrates even into the Jewish quarters, his pride
suffering straightens up, and his old blood, which had trembled
in Sinai and animated the Maccabees, finds boils
Lonnements? His pocket, too, was filled with bitterness.
and breaks.

They are tired of the contemptuous terms that the laws authorize-
They are against them, in the proceedings. The notebooks of

'Taine, The Old Regime, pp. 417-20.

Jews of Alsace, handed over to the priest of Emberménil by the
Keeper of the Seals, contain this grievance and this
request: "That it be forbidden for any public man to
to use derogatory epithets towards Jews, in the
pleas, actions, meanings* », etc.

They are tired of being a source of wealth for the
lords. "These unfortunate people cannot establish themselves anywhere
part, without the permission of the lord who sells it at the price
that he wants. They pay him an annual protection fee.
And the young Jewish man, when he marries, is still obliged to
to pay the tax that the lord imposes on him, in order to have the
permission to settle in the village where he was born!

Geriberr, so enduring, is tired of the endless opposition
the situation that the Strasbourg magistrates make with regard to the law that
Louis XVI conferred upon him, in reward for his services,
to reside in Strasbourg as a free man. His last-
The latest plea to Her Majesty reveals a pro- irritation
found: "Thus, the magistrates of Strasbourg refused-
Your Majesty is entitled to reward the petitioner
in the place where he had the honor of serving Your
Your Majesty. What! The royal authority that has so much power
for the punishment of the crime, would not have for the
Reward for services! JN, isn't it peculiar to see
A Jew stipulating the interests of the State! And why not?
since the government stipulated them with him, these
"Interests!"

The Jews of Strasbourg are tired of being turned away.

i Grégoire, Motion in favor of the Jews, historical note, p. 6-7.

2 Report read in Strasbourg at the meeting of the Society of Friends of the Constitution (1~90), p. 4,

3 See The Entry of the Israelites, etc., Part One, Chapter VII,
■* National Archives, Qi 610, p. 18.

and dismissed, every evening, from the city, to the sound of the deceived, and forced to go sleep in the villages surrounding areas*. This horn whose sounds want Saying "Jews out!" gets on their nerves. What an outpouring of bile in these lines: "We hope- we will ensure that the new municipality of Strasbourg does not allow will be more than just a daily opportunity to frighten to tell children impertinent fables, to to sow seeds of hatred in their hearts, which develop through education, take root and become indestructible: I'm talking about that hideous horn, whose mournful sound spreads every evening at the entrance to at night, from the top of the cathedral, and brings terror in the souls of all those whose ears are not there accustomed. The prejudices of which the people of Strasbourg is imbued, his blind hatred against the Jews, must in a large part of their origin lies in the impression that was made on the children the sound of this horn, to the ridiculous stories that they were told, and whose tradition is preserved religiously.

And so, how many long-suppressed storms of the heart, regarding these terms of contempt used in the procedures, of these heavy taxes to be paid to the lords, of these shameful tolls, of these daily evictions, of that odious horn! Long contained, they erupt, along with similar storms in the heart of the commoners, as of 1789: and that is what explains why, as soon as the discussion on rights The state of man seems to be coming to an end; our Jews are already

1 See Entry of the Israelites, etc., first part, chap. vi.
~ Report read in Strasbourg, etc., pp. 26-7.

there, at the door of the Assembly, in Gregory's ear, to whisper: Press, press the denouement!

IV

To succeed, what operational plan was adopted? The following: — that is not to say that we have it found traced in no document, but it resclearly emerges from the pieces that we are about to read:

First line of operation. — Erasing the Jews of AlSace are very poorly rated in public opinion because of their multiplied wear and tear which led to the ruin of so many unfortunate farmers, they are the Jews of Paris, which drafted the documents and which are being presented to the Assembly national the request by which they ask to be admitted to the ranks of citizens.

The reasoning behind their request is very simple: They They are men, and by their conduct they are irreproachable. blemishes, worthy of another fate: therefore they must be citizens.

The confident tone with which they addressed the members of parliament is written, wouldn't that suggest that they were aware of the starting point and the ending point of this The famous Declaration of Rights? Let us judge for ourselves: "Without No doubt, and we like to think so, your justice does not demanddait pomt to be solicited, nor warned by our wishes. In restoring to man his original dignity, by restoring him complicating the enjoyment of his rights, you have not understood to make no distinction between a man and a

another man; this title belongs to us as to all the other members of the company; the rights that derive from them Therefore, they also belong to us. That's the consesequence, reassuring for us, which results from the principles The fundamentals you have just established. Therefore, we we are now certain of having a different existence rent from that to which we had been devoted until now. The title of man guarantees us that of citizen; and the The title of citizen will give us all the rights of the city. all the civil faculties, which we see enjoyed, alongside of us, the members of a society of which we are part *. » Such assurance of language does not supposedoesn't she have prior, in-depth knowledge, do What was being planned? Men kept away from the company, if they hadn't been aware (behind the scenes) of the drafting, purpose and scope of the Declaration

rights, would they have presented conclusions if
assured, on August 26, the very evening of the vote on the Declaration
Rationale? Isn't ignorance accompanied by more
of shyness and reserve, especially in the early days
steps?

The Jews of Paris, demanding their admission to
number of citizens, based, on the one hand, on the rights
of man, on the other hand, on "their submission to
laws of which they had given such a constant example, their
ardent love for the monarch, their peaceful character
"fique^", in short, regarding their irreproachable conduct,

1 Address presented to the National Assembly on August 26, 1789, by
Jews residing in Paris, pp. 2-3. — It is signed by J. Goldscbmidt,
President, Abraham Lopès Lagouna, Vice President, Weil, Benjamin.
Fernandes, Mordechai Levi, etc.

2 Expressions contained in the Address, p. 4.

had probably forgotten the recriminations and the
reproaches to which they had been subjected under the pre-reign
cede. A request from the six merchant guilds of
Paris, addressed to His Majesty King Louis XV, represents
that the admission of Jews would be directly contrary
in view of His Majesty's desire to make trade more
In addition, it is becoming increasingly important; it contains these amenities: "No
but they are unable to give him the slightest
advantage, but they would only be able to sadden him and the
ruin... The admission of this kind of man into
A political society can only be very dangerous.
They can be compared to wasps that do not enter
in the hives only to kill the bees, open them
the belly and extract the honey. Allow trade
To allow one Jew in a city is to allow it in all cities.
and to oppose each trader with the forces of a nation
whole: these are particles of quicksilver that run,
who stray, and who gather together at the slightest incline
in a main block*. » The Jews of Paris, drunk with
A revolution that was about to restart humanity, or-
They were probably forgetting that past. So true is it that the
The desire to appear transformed often produces, in the
a repentant sinner, the illusion that his transformation
It's already done!

So here is the first line of operation: among the
Jews, it is those from Paris who present themselves to the Assembly

national address to obtain recognition as citizens.

Second line of operation. — The Jews of Alsace pro-

1 National Archives, ADIB xxvii, no. 26, Request from the merchants and Parisian merchants against the admission of Jews, pages 19, 245, 28.

put the Alsatians in a position to resemble their coreligionists legionnaires of Paris.

Indeed, while their coreligionists were working to succeed with the National Assembly, the Jews Alsatians, for their part, tried to soften and reconcile citing the Alsatian people. As a counterpart to the Address among the first to the National Assembly, a Address of the Alsatian Jews to the people of Alsace. A Sure enough, we had to rub our eyes in Strasbourg, in Golmar, and especially in Sungau, by reading what follows:

a) Beginning:

Citizens, we expect the National Assembly a decree favorable to our hopes; but we desi- We will first reassure you about your concerns and the fears that it might raise in your minds. Don't Don't think we ever abuse it. If you judged of what we will one day be through everything we have If it could have been possible up to now, your mistake would be very big. And you are too wise to adopt it. Rest assured, On the contrary, that men are, in general, only what they want them to be, and what we have been forced to have the flaws and wrongs attributed to some of us*.

b) Promise to resemble the Jews of Paris:

"The capital of the kingdom, at this moment, is making a a formal appeal to the National Assembly, to bear him an authentic testimony in favor Jews living within its walls, and to express to him

^ Address of the Alsatian Jews to the people of Alsace, pp. 1-2.

at the same time the desire that all those of the party- State contribute to the same benefit... Once again, do not despair- Don't expect to see a beneficial revolution taking place in our customs, when the example of the Jews of Paris, to the-which, for which no criticism is made, is a sure guarantee of the truth of the promises we dare to make to you ^ »

c) But they do not relinquish their claims:

“Citizens I, when we have obtained from the Assembly-National wheat, the decree we await from his wisdom, Please, then, applaud it.

"We have claims against you; these claims are considerable, but very distant terms you are granted by a decree of the sovereign council of Golmar, from the year 1787, to settle your debts towards We.

"Could it be because of these debts that you will-laugh to see with displeasure our admission to the title of Citizens? Would you be less indebted? And the times Would the payment arrive later if we don't get it? Let us not deny the act of justice that the National Assembly does not "Can we fuse?"

11. It must be admitted that for people who had seen the the roofs of their houses torn off and which had been heckled, as we have said, in more than twenty villages, there was no small amount of arrogance and recklessness It was a matter of speaking to the Alsatians in that way. Also, the plan combined between Parisian Hebrews and Alsatian Hebrews no was hardly successful. The National Assembly did not seem to to realize, let alone be moved, by

* Address of the Alsatian Jews to the people of Alsace, p. 4.

* Ibid., pp. 5-6.

the address of the first ones; and Alsace, upon reading the address of the latter, only made him feel more exasperatedration. As for the six Jewish deputies, who had come to Versailles and surrounded Gregory, they continued to to languish, for several months, on the threshold of the Asseemed, without having been able to penetrate even once into its speaker ^

Gregory, however, has not entirely lost his pain. Since the horrible day of October 6th in Ver-

'sailles', the Assembly is humiliated, appalled, discouraged: One hundred and twenty members deserted its benches. It is in these unfortunate circumstances and at the penultimate session which is held in Versailles, that Gregory obtains that the Jewish delegation from Lorraine, Alsace and the Three-Bishoprics should finally be introduced to present their request. It is October 14th. At the evening session, the six Jews who The members of this delegation are admitted to the bar of the Assembly. More astute than their coreligionists of Paris and Alsace, whose addresses were hurt by Their haughty demands, they advance with a

---

1 Motion in favour of the Jews, by Gregory, historical note, p. 12.

2 A vile mob had marched from Paris to Versailles. The Assembly, during the session, she had been insulted, then defiled by people who passed by at night. At dawn the cluiteau had been invaded, the apartments, where sleep- The queen, besieged by a ferocious band, and two bodyguards, killed, and their heads placed at the head of the filthy procession that moved the king and queen of Versailles in Paris,

Their request, the drafting of which leaves nothing to be desired. President Berr-Isaac-Berr speaks in these terms:

My Lords,

"It is in the name of the Lord, the author of all righteousness." and in all truth, in the name of this God who, in giving to each the same rights, prescribed to all the same duties; it is in the name of humanity outraged since so many centuries through the ignominious treatment they have suffered, in almost every region of the earth, the unfortunate descendants of the oldest of all peoples, whom we come to conjure up today to be willing to take their destiny into consideration deplorable.

“Everywhere persecuted, everywhere vilified, and yet always submissive, never rebellious, an object in everyone's lives peoples, of indignation and contempt, when they would not have of being than of tolerance and pity, the Jews that we representing at your feet, they allowed themselves to hope that at amidst the important work to which you deliver, you will not disdain their complaints, you will listen with some interest to the timid complaints that they dare to form within the depths of humiliation in which they are buried.

((We will not abuse your time, Messeiteachers, to talk to you about nature and justice our requests; they are recorded in the memoirs that we have the honor of placing under your eyes. May we owe you a less How painful is the one to which we are condemned! May the veil of shame that has covered us for so long be lifted.

(BEFORE THE NATIONAL ASSEMBLY)

For a long time, to finally tear each other apart over our heads! May the Men look at us as their brothers! May this divine charity, which is so particularly commendable to you-mandated, extend to us as well! May an absolute reform-reading takes place in the most ignominious institutions to-that we are enslaved by, and that this reform, hitherto desired too unnecessarily, which we solicit-with tears in your eyes, be your blessing and your "Work!"

This humble and pleading language could only move... See also Mr. de Fréteau, president of the fortnight, answers :

"The main reasons you put forward in support Your requests do not allow the Assembly national to hear them without interest; she will take Your request has been taken into consideration and she will be happy to remind your brothers of peace and happiness, and You can temporarily inform your colleagues "tants*."

The answer was vague in its kindness. But Grégoire was there, having learned from a good school what That's the positive side. He immediately stood up and said:

"Whereas the matter cannot be adjourned indefinitely" As for the Jews, I demand that they be promised, at least, to address it during the current session.

The request was granted by the Assembly, "despite the complaints of some people that I am strong "It's easy not to know," wrote Gregory.

1 iIoniteu)',du. October 13 to 15, 1789.

- Gregory, Motion, etc. Historical note, p. xv.

'Ibid,, p. 15.

VI

The Assembly was based in Paris, in the Salle du Manège; She has been holding her sessions there for two months. In the sessions of December 21, 23 and 24, the case of Jews is officially called. It was Christmas Eve!

The anniversary of the arrival into this world of the Libera- The author was thus chosen by divine Providence, to to introduce the cause of the freedmen before the people - soment or the liberation of God's ancient people. The French Chamber paid no attention to it, likewise that she no longer remembered, according to all the appearances- references, to the outrage against the Divinity which, shortly before, the Monitor had recorded in its columns in com- associating the night of August 4th with the sacred night of the Redeemer of the world. We mentioned it above. 11 is useful to recall here the most poignant features:

"In one night, the face of France changed;

((In one night, the famous tree of feudalism, of which the shadow that covered all of France, has been uprooted;

In one night, the man reclaimed the place he marked nature and reason;

"In one night, the long undertakings of the court of Rome, its abuses, its greed, have come to an end and a an insurmountable barrier that has just been posed for a eternity, wisdom and reason, light;

"In one night, France was saved, regenerated."

t Monitor, il69, ii" 3S.

Perhaps it was to punish this sacrilegious contrast, that divine Providence, in turn, caused to be called the the question of emancipation from his former people, the Christmas Eve. There is still only one point of light. almost imperceptible, but it will grow!

Likewise, everything is uncertain and complex in the return of this people, it is a twilight; one can distinguish the battles of mercy and justice. While

His case was called on Christmas Eve, on the other hand,
A somber figure appeared at his side, demanding
like him, civil rights, and in the same session:
the executioner!

In the old society, the deprivation of civil rights
affected many categories of people, including:
Jews, Protestants, actors, the executioner;
Jews and Protestants, because of their beliefs
were in opposition to the fundamental laws and the
customs of the country; the actors and the executioner, because
that they practiced professions considered infamous.

In the sessions of December 21, 23 and 24, these
four categories of incapable people presented themselves together,
and on the same line, before the National Assembly,
to claim civil rights.

How did this combination of Jews and executioner not
Wouldn't it fix our thinking? Israelite historians in
They kept it mysterious in their memoirs!

The executioner then presented himself,
He too, to obtain his rehabilitation. A few days
previously, in that same month of December, the instru-
the tortures that form its domain, had been
transformed, perfected; he came to ask to be

transform it himself! Here, according to the documents
of the time, how was this proposed and adopted
A double, funereal transformation, that of the instruments.
that of the executor; we attach to it, addressed to
our former coreligionists, some reflections, tou-
days submitted with respect, especially in such matters!
Transformation of instruments of torture.
<(In the session of December 1, 1789, Dr.
Guillotin came to read a long speech on the Reformation
of the penal code, which the Moniteur has not judged.
to retain only one word. It is in this speech that he
proposed to decree that there would be only one
a type of torture for capital crimes; to substitute
at the executioner's arm the action of a machine, of this
a machine that we now call a guillotine. "With
"MamacJiine," said Mr. Guillotin, "I'll blow you up."
"He blinks his eye, and you suffer no pain."
The Assembly began to laugh. She listened, however, to the rest
of the report with care, it was concluded with the proposals
following sites:

Article I. — Offenses of the same kind shall be punished by the same kind of punishment, regardless of rank and state of the neckpable.

Article II. — In all cases where the law pronounces the penalty of Death against an accused person, the punishment will be the same; the criminal will be beheaded. He will be by the effect of a similar mechanism.

Doctor Guillotin, deputy of Paris, was a skilled doctor and the gentlest of men. It was by a feeling of humanity that he proposed decapitation to the

---

* Parliamentary History of the French Revolution, by Buchez and Houx, t. III, p. 4i7-8.

place of the gallows, the wheel, and the stake; and thus "the the name of a good man was given to this instrument of the death of such a despicable celebrity ^ »

May our former coreligionists be pleased Now consider the following comparison:

The Christian world, almost two thousand years ago, and the revolutionary world, a century ago, were opened by two famous transformations, which crush The thought: the cross and the guillotine.

In ancient times, the cross was considered an infamous wood. In Rome and almost everywhere, they did not torture the crosses that slaves and the vilest criminals. All at Suddenly, this instrument of torture is transformed: the Precious stones adorn it lavishly, all the jewels... yield the first rank; it rises right up to the diadome of kings! And not only this instrument of torture is transfigured, but, what is more extraordinaryIn his prime, he transfigures the world. The ancient virtues they come to take refuge in its shade where they bloom againscent, and new ones blossom there, of marvelous beauty lightness, humility, chastity, charity, heroism of Martyrdom! The radiance of this cross becomes suchsuperbly, it surpasses that of the sun: the star of the day, in its course, only illuminates one hemisphere at the same time, the rays of the cross envelop all the

---

* Poujoulat, History of the French Revolution, chap. viii. — Guillolin, who had been guided only by love for humanity, understood He soon realized the harm he had unintentionally caused and cursed his work. He spoke out forcefully against the excesses of the Terror and was imprisoned.

And, without the 9th of Thermidor, he would have been executed. He spent the rest of his in retirement. He was the one who came up with the idea for the medical association which which became the Academy of Medicine.

worlds! When we say of a daring navigator that he is went to plant the cross on foreign shores, all the The world will understand from this that, on these shores, he went to introduce and begin civilization. To all In civilized kingdoms, it becomes the symbol of Florineur and national awards. And finally, when Bossuet will want to praise, before the most magnificent court of the universe, the kind of life that trumps all others, it will say of a princess: Now she preferred the cross to the throne.

This is the transformation that marked the genesis of Christian world.

The revolutionary world, in opening itself up, wanted to also have one's own, also inherent to an instrument Method of torture: the guillotine.

What haven't we resorted to in order to celebrate the invention? tion of this sepulchral mechanism, of these jus- woods tice, as they are called today? It is in the name of the homeland in danger, which they were raised upon the Place de la Révolution. The knife fell to the cry of Long live the Nation! In its impious and savage ambition to mimic the popularity and spread of the cross, The revolutionary fervor went so far as to lead to the manufacture of multitudes of small guillotines, toys for children, Home ornaments*. People affected by good services of the guillotine, were present of summy money for its upkeep! . . . On the other hand, the the most touching scenes took place at the foot

---

1 "The children's toys were little bird guillotines." Chateaubriand, E^aai on English literature, IV"^ part.
- Monitor, u° 198.

of this instrument of torture: the young girl and the young women suddenly became as tall as the devoted-sublime, like martyrdom; the old man regrets-it was a matter of having to give only a remnant of life, as a testament to pledge of his faith; they were going up, almost all of them, the steps from the scaffold, pointing to the sky and forgiving their executioners. "There was an hour of anguish, the hour of evening, when the messenger of revolutionary justice- The officer arrived to designate the prisoners who, the next-tomorrow, they were due to appear in court; the parents and the friends held hands, and, by instinct for conservation, they leaned against each other. The heart was breaking at the farewells*. But in the presence From the scaffold, resignation, calm, hope had quickly regained their empire, and from the altar of sacrificefice, legions of angels ascended to heaven!

So why is it that, notwithstanding these touching scenes, and encounters with the anthems of

1.6 THE JEWISH QUESTION INTRODUCED

During the Revolution, the guillotine became an object of execution. creation, while the cross continued its radiance Pure and luminous?

Hence it is that before the instrument of torture of the platform of Golgotha, generations have passed and pass by, bowing in admiration and love, while that in front of the instrument of torture in the square of the Revolution, did they bow their heads in fear and horror?

Of the two instruments of torture, one was renowned more infamous, and that was the cross!... Indeed, out of respect

---

1 PouJOULAT, History of the French Revolution.

* A few examples among thousands. Sixteen Carmelite nuns from Royal-Lieu, near Compiègne, they made their way to the executioner, singing the Salve Reglna. How touching their voices must have been when they said: FAa ergo advocata nostra! The angelic concert continued down to the foot

of the slashing, and only ceased completely at the last blow of the axe.

Twenty peasant women from Poitou were walking towards their deaths; one of them was going-
She kept her child quiet; she would have liked to give him all the life she was going to h
to lose; when she arrived at the foot of the scaffold, her child was torn from her. of the breast!... Former servants of royalty, women who had- known for the Versailles festivities, were placed in Ma-'s cart Lady Elisabeth. The pious and irreproachable princess was standing in for the priest Among her fellow sufferers, she was the angel of their last moments. hour. Her companions had the consolation of embracing her; each con- The damned man, having climbed down from the cart, respectfully bowed to the princess. before mounting the scaffold. We know of no scene of a A more touching grandeur. Madame Elisabeth perished last. She was 30 years old. » Poujoulat, History of the Revolution. '' 0 ,^,^f

For his title of Roman citizen, Saint Paul was only beheaded, while Saint Peter was crucified.

Why is it that we have never found the cry strange? of admiration and eagerness prompted by Saint Andrew towards the instrument of his torture? As soon as he sees it, He cries out: "O cross, O good cross, which has become So beautiful, you for whom I have sighed for so long, You, why do I love you so ardently, you, why do I so yersévêramly sought after, and that my impatience Finally, find it prepared, receive me, take some of it in the midst of men to return to my divine Master, so that through you He who through "You redeemed me*." Who ever thought of pushing towards The guillotine, a similar cry? And where does that even come from? to know how to die under the guillotine's blade, everything Convicted, innocent or guilty, needs, at the foot of the scaffold, to kiss the cross?

---

1 Roman Breviary.

• Here is one of the highest spectacles on earth: at both corners of this scalded man, the two justices are present, human justice and the Divine justice: one, implacable and leaning on a sword, is accompanied the image of despair; the other, holding a cross soaked with tears, shows himself

Saint John Christostom said to the people of GonstanTinople: "Which of you would want to touch the instruments?" The grim consequences of the deaths of criminals? Who hasn't experienced them? Not horrifying, on the contrary? And who wouldn't believe it? dishonored, if he were forced to keep some part from the gallows where they were hung*? Who among us will... should keep it at home and show it to visitors one of the woods where the knife of the guillotine? Where, on the contrary, does it come from that we experience a a feeling of joy in possessing, and a movement of honor What would you like to show, a piece of the wood from the True Cross?

Where do these profound differences come from? Where doWhat are these striking oppositions? They have tormented my thought; they will cause similar torment in whomWhoever is willing to think about it. They cannot be explained without a major reason. May your most learned rabbis They rise up, 6 Israel, and give you this explanation! I I urge them to speak. For my part, I opened our(3 old Bible at the place of these words of Isaiah: “Nou.'i We looked at him, he was the man of sorrows, he He carried the winged riniqé of us all... He will be displayed as a banner before all peoples; the nations

will come to offer him their prayers, and his tomb will be
glorious^ ï)\ then, satisfied with this ray of light and fer-
Reading the Bible, I thought to myself: this is the reason for the feelings

between pity and hope; the former has as its minister a man of blood,
the other a man of peace; one condemns, the other absolves; innocent oti
The guilty party, the first one, says to the victim: "Die!" The second one shouts at him:
"Sons of innocence or repentance, ascend to heaven." - Chateaubriand
Genius of Christianity.

i Saint Chrysost., lib. Quod Christus sit Deus, c. ix.

- Isaiah, chapters 11 and 12.

such profoundly dissimilar things that excite, in
All the peoples of the world, the cross and the guillotine:

Under the guillotine, the victims, so holy and innocent-
Even if they were centes, they were only creatures;

On the cross, the victim was the Son of God!

That is why the cross is sought after, multiplied to
The infinite, glorified, adored; God reigned through the wood,
regnavit a ligno Deus * 1

VII

In the same month of December of the year 1789,
These various coincidences were thus grouped together: the doc-
Guillotin, the executioner, had his invention accepted;
great works, after having seen the transformation of
instruments of torture, came, in turn, to solicit his
own transformation through the demand for civil rights;
Finally, the Jews met at the Assem- bar
wheat with him, for the same purpose.

The Israelite historians who report on this session
mention the rehabilitation request for the
actors, for the Protestants, for the Jews; but
Everyone remains silent about the executioner's participation in the
same request. It is registered, however, throughout the
long, with the other three, dM Moniteur, and one experiences
even a shiver upon seeing, in the report
official, among the deputies who take to the podium to

pleading the cause of both the executioner and the Jews, who? Robespierre. Robespierre interceding on behalf of executioner and Jews, what a strange intercession! Here is part of his motion:

For the executioner: "We will never say successfully, in this assembly, that a necessary function of the The law may be tarnished by him. This must be changed. The law, and the prejudice, having no basis, will disappear.

For the Jews: "You have been told about the Jews..." things infinitely exaggerated and often contrary to History. The vices of the Jews are born from degradation. in which you have immersed them; they will be good when They might find some advantage in being so... I He therefore believes that they cannot be deprived of their sacred rights. that gives them the title of man*.))

Such are the words, and such are the deeds. — For- So what did the Israelite historians judge about to silence the executioner's name and to remove it from the group that applied for rehabilitation? Why?... Ah! The coincidence was just too striking. Too instructive, too eloquent, too overwhelming. The Jews appearing on stage with the executioner, what A reminder of the past, what memories! . . . Every child of Israel, - Upon reading these lines, will he not experience a disturbance and an unease that historians wanted to spare him?

Well, here's how it turned out:

The collective demand for rehabilitation therefore had

---

i Moniteur, 1789, December, p. 503-4.

2. Jewish historians, BéJarride (the Jews in France), Halévy (History of the Jews), and others, have all remained silent on this funeral encounter.

was introduced before the Assembly on December 21; it was discussed on the 23rd and 24th, and the result was this:

The executioner was rehabilitated, but not the Jews, the examen of their fate was postponed*. Yes, this being "whose Other dwellings flee the house... which lives in a "a kind of void with its female and its young," this being, There he is, now he has his place in society; he will have the last one, but he has one, and the people of Israel have none Not yet! . . . However, it would be a mistake to think that to attribute to the legislators of 1789 a presaid, a Christian thought, when they did to put the executioner before the Jews in the admission to citizens' rights. No religious motive guided their conduct, when, on December 24, 1789, they rehabilitated- they silenced the executioner and postponed the rehabilitation of the Jews. But Providence allowed that, since the Revo- The revolution systematically sought to exclude Jesus Christ and forget the bloodstain on the foreheads of the Jews in their rehabilitation trial, the bloodstain reappeared suddenly, due to the executioner's fortuitous presence at on the Jewish side, and by contrast with the rehabilitation of One with the postponement of the others. Many members of parliament They must have been thinking this in private.

* Here is the decree of the National Assembly (December 24).

1" (For Protestants.*). That non-Catholics have ca^^ahles of all civilian and military jobs, Koran, and other citizens.

2" (For the actors and the executioner). That he will not be opposed to the eligibility of no citizen other grounds for exclusion than those which result from constitutional decrees.

And the Assembly adds: Which does not mean anything is being innovated relatively to the Jews, on whose status it reserves the right to pronounce, (Monitor December 2, 1789

2 t)'s Ma:stre.

For us, who have unearthed this detail so far carefully shrouded in shadow and silence, and which We feel it is our duty to highlight this after a century of neglect. we will accompany it with this admission that the impartial Truth compels us: The day of December 24th 1789 was a profoundly humiliating year for our race, But she was sublimely just! Yes, the executioner deserved to be rehabilitated before us; for the executioner only kills men, guilty ones, and us, We had put to death the Son of God, the innocent one!

It is a good thing, Lord, that you have us
humiliated... Oh! May this penitent thought, that
we have drawn a line against Israelite pride,
to touch your mercy, O Father of Jesus Christ, and
count towards the conversion of our brothers in Israel!

The Israelites of that time were, however, deeply
injured. Written evidence of this also remains. What-
A few days after the postponement, one of the most important sheets
read from Paris and devoted to the Jews, it contained these words,
A veritable explosion of anger and disgust: "In a
the moment when human rights are recognized; in
a moment when the vilest of beings, covered in everything
In the time of the mud of infamy, he had the audacity to do
to hear his sinister voice in the courts (the executioner),
How is it possible that the Jews, this ancient people
that prejudice alone has striven to debase, still have
Do they need defenders? Why do God's people, for-
What a people, degraded by a constant barrage of humiliating insults!
Is he forced to resort to prayers to obtain the

1 Psalm 11:11 David.

Manly quality: a manly quality that one does not reject
to one of those infamous creatures of whom one cannot forgive
existence only because a cruel nature has allowed
that there were crimes and toads

What language!

Such was the episode of the encounter between the executioner and the
Jews in the dock at the Assembly.

^ The Courier from Paris to the provinces and from the provinces to Paris,
no XXV (February 2, 1790), p 3S9-W.

CHAPTER V

PHYSIONOMY OF THE NATIONAL ASSEMBLY

ON THE QUESTION OF JEWISH EMANCIPATION. ITS ANXIETIES.

SHE HESITS

DURING THE TWO YEARS OF ITS EXISTENCE

TO ISSUE A DECREE

(1789–1791)

Ideological, theatrical and philanthropic, the National Assembly (which became the Constituent Assembly) suddenly found itself facing the fact In practice, the most serious and obscure consequence: Tadnûssionet the integration of Jews into society. — II. His embarrassment, She becomes thoughtful and reflective. Remarkably, this is the the only question that preoccupied, and even tired the Constitutionkiller, throughout its entire existence, from 17S9 to iT91. — III. Supporters of the Jews within the Assembly; opponents; the partisans all belong to Masonic lodges; proof. — IV. Some portraits of deputies in relation to The Jewish question. Mirabeau: how to explain the attachmentthe lie he bore to the Jews. — V. The Constitutional Priest Gregory, their most zealous servant; his self-importance and his views short and dangerous in the Jewish question; his efforts to to have emancipation decreed on the anniversary of Saint-Barthélémy. ■ — \l. Abbé Maury: he fights against emancipation, as an athlete of the past. — VII. Rewbell, their most formidable opponent relentless; Alsace supports him with its complaints and anger against usurers. Last protection of Louis XI. VIII. Growing hesitations of the Assembly regarding the decree to be returned; she resumes and postpones up to fourteen times the question. — IX. Reasons for these hesitations: by no means religieux. What must have been going through the minds of many. of MPs. Their official silence in the face of this painful contrastreux: the voted departure of Christ, the imminent entry of the Jews.

I

What, then, was the value of this Assembly in the eyes of from which the Israelites had to devour, from the very beginning, Such affronts?

Let us note, in passing, that the Assembly has amended its name. It is now called the Constituent Assembly, at because of the constitution that France is waiting for, and which The Declaration of the Rights of Man was the preface.

Very different judgments have been made on the Asseemingly constitutive, dictated by the viewpoints of the auxwhich one we were placing ourselves. We ask permission from to present our own, provided by the emancipation of the people a Jew whom the Constituent Assembly had to deal with. He is a an additional point that may well be of interest.

and, perhaps, shed new light on the famous
Assembly.

We say of the Constituent Assembly: that it was
generous, very generous, to the Israelites, but to
against her will; that she appeared worried and
serious, very worried and very serious, during the examination
of this question; and that it was supremely impre-
flashy and reckless in its solution, but of a
fatally, by virtue of the principles she had proudly upheld
happily proclaimed and which she had to endure in this
circumstance.

We are convinced that after reading the chapters

Many readers who follow will share our
way of seeing things.

First, let's determine the historical context or the
the makeup of the Assembly at the time the question
Jewish emancipation is brought before her. We
we have already had occasion to point out that, when
we want to judge a person or a society, surely
from the past, one must rebuild one's environment, that is to say the-
it seems like the disposition she presented at the time
of his existence. 11 It was easy for us to recreate the middle
history of the Constituent Assembly, thanks to the book
by Mr. Taine: The Origins of Contemporary France
raine; the Rêwlution.

There are books that are providential. This is one of them.
Certainly. The author reveals what the Assembly was like.
constituent, no longer solely based on more accounts
or less legendary, but according to documents
original and irrefutable, numbered and thankfully
discovered by him at the National and Departmental Archives
mental. These are details that shed light on the physiognomy-
the Assembly. Its actions are presented there with
order, clarity, with an implacable light; it looks like
almost the Scrutabor Jerusalem in lucernis of the Pro-
Phetius: “I will bring the light of the lamps even into
the most hidden places in Jerusalem ^ » (the book
was a good deed. We trusted the im-
the author's bias in redoing, with his chisel, the
environment or the true character of the Constituent Assembly.

Let's imagine:

1 Zephaniah, i, 12.

a) An ideological assembly, convinced of the absolute-power of philosophy;

All of that (the past) is backward; the age of reason has come. And the Assembly is too enlightened to drag itself down into routine... She operates in the manner of Rousseau, based on an abstract notion of law, the State, and the social contract... On this principle, they legislate They do, and one can guess what their discussions might be like. Period. of conclusive facts, nor of precise arguments; one could not imagine It is never the case that the people who speak are there to settle matters. real... From speech to speech, a string of abstractions hollows extend and renew themselves infinitely, as in a conference of rhetoric students practicing. (Taine, (The Revolution, vol. I, p. HERE.)

b) An Assembly novice in practice, null-kept up-to-date on matters;

With careful searching, one could, in 1789, find in the France, five or six hundred experienced men; first the intendants, then the principal members of the provincial assemblies ciales, all people of sense and weight, having ujaniéles men and the affairs... but most of these lights remain hidden under the wood-bucket; only a few make it to the Assembly; they there They burn without giving light and are soon blown away by a wind of the storm. Old Nlachault is not here, nor Malesherbes; not A steward... The vast majority are unknown lawyers. and lower-ranking legal professionals, notaries, commissioners of terrier, bailiffs and lieutenants of the bailiwick, simple practitioners confined since their youth within the narrow circle of a mediocesan jurisdiction or a bureaucratic routine, without other escape from philosophical walks through the Imaginary spaces under the guidance of Rousseau and Raj^nal... It would be just as worthwhile to take eleven hundred notables from a province from dry land to entrust them with the repair of an old frigate; they will consciously demolish it, and the one they will build instead will sink before leaving the part. (Ibid., p. 154, 155, 15G.)

c) A theatrical assembly; #

They like emphasis, grand orchestrated rhetoric, the pieces of declamatory and sentimental eloquence: such is the style of almost all their speeches... Almost all the sessions begin with the public reading of admiring addresses or of threatening denunciations. The session is no longer a conference. business dealings, but a patriotic opera where the eilologue, the meloDrama, and sometimes masquerade, mingle amidst the clattering. of hands and the bravos:<. (Ibid., p. 151.)

d) An overexcited Assembly;

To be honest, they are nervous women, and, from beginning to end The other side of the Revolution, their overexcitement will only increase. No not only are they elated, but they also need elationtion, and, like a drinker who, once warmed up, seeks the strong liquors, it was said that they take it upon themselves to expel from their brains the last vestiges of cold and good sense... So overexcited, they don't know in the morning what they They will spend the evening and are at the mercy of all surprises. When Enthusiasm seized them, a dizziness ran through the benches: all Caution is bewildered, all forecasting disappears, all objecttion is stifled. (Ibid., pp. 150-151.)

e) A presumptuous Assembly, infatuated with its mission, without doubting anything:

The assembly had such a high opinion of itself, especially the left side, which she would have gladly taken on the task of doing God of all nations... We had never seen so many men to imagine that they were all legislators and that they were there to to repair all the mistakes of the past, to remedy all the errors of the human spirit and ensure the happiness of future centuries... Impossible to paint the confusion of ideas, the disorder of Imaginations, the burlesque of popular movements: one would have thought to see the world in the aftermath of creation. Indeed, they supthey assert that human society does not exist and that they are tasked with doing it. Without hesitation: they are convinced that the The thing is easy, and with two or three axioms of philosophy

^ politically, anyone can overcome it. fJbid., p. 160 and pp. 164-165.)

Thanks to this collection of quotes, we have really the historical milieu of the Constituent Assembly in 1789.

Thus: ideologue, business novice, theatrical, Impatient, doubting nothing, such is the physiognomy the heart of the famous Assembly. We are not inventing anything In this respect, we are merely reproducing it. Besides, besides flaws, qualities: "The Assembly is composed young-at-heart, sincere, enthusiastic men, generous even, and, moreover, diligent, hardworking, par- "often endowed with rare talents" (p. 162). However, all acknowledging these qualities, the implacable historian adds: "But neither zeal, nor work, nor talent are useful when they are not used by an idea true; and, if they are put to the service of a false idea, "They do more harm the bigger they are." (p. 162).

If we find the picture drawn by Mr. Taine a little While severe, nothing prevents it from being tempered by the use of color. We do not reject them from Mr. de Tocqueville:

I don't believe that at any point in history have we seen, Nowhere on earth was there such a large number of men, so sin- genuinely passionate about the public good, if truly forgetful of themselves, so absorbed in contemplating interest common. This is what made the incomparable size of these pre- First days of 1789.

The show was short... It was only a moment; but I I doubt he had ever met anyone like him in his lifetime. a people. (Tocqueville, vol. 1, Fragments of History) pp. 145, 147.)

HIS ANXIETIES BEFORE DECREE 139

"It was only a moment, the show was short!" Mr. de Tocqueville is forced to acknowledge it; the na- turel, with the litany of defects pointed out by Mr. Taine, It didn't take long for everything to go wrong. Why? Because at- beneath this real, undeniable foundation of selflessness of courage, of devotion, had been, alas! The foundation stone, Christ, was removed!

So here is the Constituent Assembly with its flaws and its generous aspirations.

Let us now consider the question of emancipation the sudden emergence of the ancient Hebrew people in the midst of such an assembly. Certainly, if a The question was bound to clash with the way of being of the Assembly, it was indeed that one. In all its In these aspects, it was the antithesis of the provisions of the Constituent.

Indeed, this question presented, without a doubt: The most serious, most grave fact: a people, unsociable for 4000 years, to be received into society; — and the Assembly was light, theatrical, almost comical dienne;

The most practical fact: certainly, the children of Israel

They are practical, they are! — and the Assembly was hardly so;

The most obscure fact, in consequence: what will come of it?

Is this the entry of Jews into society? — and

The Assembly was inspired only by philosophy.

Let's say it again: if there was disagreement on a question complete, not with ideas, but with dis- the mindset of the men of 1789, that was good That one.

II

This justice must be done to the Constituent Assembly. that she found herself embarrassed, acknowledged her embarrassment, and became concerned and thoughtful about the solution that was came to ask him.

We recounted in the previous chapter how- the rehabilitation of the Jews had been requested at its bar, jointly with that of the Protestants, of the actors and the executioner, and how she had all rehabilitated, even the executioner, declaring that she believed she should postpone the Jews. This postponement- "ment" was the expression of his embarrassment.

This awkward situation will continue, and the memo will be extended. throughout the entire duration of the Constituent Assembly's existence. This is a peculiarity that went unnoticed and that he It is important to point this out.

Yes, a very peculiar thing, this Assembly that nothing It was no surprise that nothing could stop her, ardent, impulsive, presumptuous, she suddenly felt uneasy, Indecisive, weak, when faced with a solution concerning the Jews. of all the other questions, none of them embarrassed her; That one alone stopped her, and even tired and worried her. No decree seemed difficult to him, no article to draft it cost him nothing; on matters of public law and natural law, it is said, it promulgated 3250 articles and decrees; but for the decree concerning the Jews, she he will only write it in pieces, at different times. and at considerable intervals. When it came to to abolish feudal rights, the tithe, the privileges of people and provinces, the night of August 4th was enough for him. In twelve hours, the entire old order of the monarchy was overturned. "What would have taken a year of care and meditation was proposed, deliberated and voted on by general acclamation ^ » But for the reversal barriers that keep Jews out, for a year, Two years of hesitation and meditation will not be enough. no, the entire duration of the Constituent Assembly will not be Not too much. It will only be at the very last minute. of its existence that the Assembly will decide to take a party, and even then, it will be necessary to force them to do so! In short, It's the only question that embarrassed her, that... stopped until the very end. The Constituent Assembly lasted a little while. more than two years: from June 1789 to September 30, 1791; and the question of Jewish emancipation, introduced officially in December 1789, did not receive its solution that of September 27, 1791: just three days before the separation of the Assembly.

11 will be interesting to search, a few pages further. The reason for this prolonged embarrassment is far from clear.

But let's return to where we left off. the account, which was the adjournment of December 24 1789. The Protestants, the actors, the executioner, were therefore granted the enjoyment of civil rights. As for the Jews, the Assembly has taken this measure: "that she did not intend to prejudge anything regarding the

1 Taine, ?c(ncvolution,i>. 150.

Jews, on whose condition she reserved pro- noncer*. »

We left off there. Let's continue the story with exactness.

III

For the story that follows, two methods were available. to us: or else report, one after the other, the sessions of the Constituent Assembly in which he was question of the Jews—or perhaps present some perspectives— sonnages, a few portraits, taking care, however, to group around them what was important and interesting things happened during the sessions.

We gave preference to the second method. as being more striking, and more likely to leave traces in the reader's memory.

Here is first how the Assembly divided itself in the question of the Jews. — It goes without saying that out of the 1118 of the deputies who made up the Constituent Assembly, we will not mention that the names of those who took a certain part active in the debates, for or against.

DKPUTKS SUPPORTERS OF THE JEWS

Names of sessions where they spoke.

Rahaud-Saiiit-Klieime August 23, 1789.

De Gastellane, August 23, 1789

1 Monitor, 178;', ji. TUdj

Names of sessions where they spoke

; September 28, 1789.

From Clcrinon-Tonueri'C .21 December 1789.

(December 23, 1789.

; September 28, 1789.

Abbé Grégoire, January 28, 1790.

'January 18, 1791.

Mounier, September 28, 1789.

r. c- -i \ ^^ octobi'e 1789.

Ue Fretcau { ^,

December 21, 1789.

Dcsmcuiiiicrs December 23, 1789.

Robespierre, December 23, 1789.

December 23, 1789.

Duport J July 21, 1790.

'September 27, 1791.

Baniave, December 24, 1789.

Mirabeau, December 24, 1789.

r^ -r 11 1 / ■ ' r \ t N (January 28, 1790.

From 1 Allevrand (Bishop of Auteuil). . .) ''

^ '■ 1 May 7, 1791.

Viscount of Noailles, January 28, 1790.

L'e Fuuiel, January 28, 1790.

Lcchapelier, January 28, 1790.

De Beauharnais, January 28, 1790.

De Scze 28 January 1790.

n 1 I Tj 1 r 1 1 T • ij January 28.

Duke of Roclicloucauld-Liancourt. . \ \

t 26 February 1790.

Rœdcrcr April 15, 1790.

Vismcs July 20, 1790.

Dumetz July 21 t790.

p. u 1 c ■ ^ T r V 1) July 21, 1790,-

ReLiuault de Sauit-Jeau-d An^-elv. > . { ^^ , ,«^.

° " (September 27, 1791.

Martiucau, January 18, 1791.

Vernier, May 20, 1791.

They also expressed favorable opinions:
Sieyès, Necker, Camille Desmoulins, Target, Notebook de Cerville, Marshal de Alouchy, de Saint-Priest, Lanicth, Bergasse, dWntraigues, Brevet de Beauday.

All these names will be at Moaileiir as favorites.

144 PHYSIONOMY OF THE ASSEMBLY

rables to Jewish re-emancipation. However, there is a singular a rapprochement to be made public:

The truthful and scholarly book of Father Deschamps on secret societies, contains the authentic listtick of the members of the National Assembly who, in 1789, were part of Masonic lodges. Eli
Well, all the names that we have just enumerated and which listed in the Official Gazette as having voted for the Jews are found on the Masonic list revealed by the Father Deschamps ^ Isn't this coincidence the proof of the given order, in the lodges of Paris, in favor of Jewish emancipation? Moreover, to this
We add that this is highly probable evidence derived from names.
below (in the chapter mentioned) the irrefutable proof drawn facts.

DEPUTIES OPPOSED TO THE JEWS

Names of sessions where Us spoke.

December 21, 1789.
December 24, 1789.

Rewbell. . ' J January 28, 1790.

April 15, 1790.

July 20 and 21, 1790.

September 27, 1791.
f December 23, 1789.

Abbot Maury, born January 28, 1790.

^ April 15th; 90.
Bishop de la Are, Bishop of Nancy... December 23, 1789.

Bishop Cortois de Balore, Bishop of Nîmes. December 23, 1789.

December 24, 1789.

The Prince of Broo-lie > ,o . • ,~„^.

'■ " 'January 18, 1791.

1 Dbschamps. Secret Societies, vol. II, book II, chap. vi, § 3 Composition of the lodges in 1789.

Bishop Fr. de Donnai, Bishop of Clermont. December 24, 1789.

(24 December 1789.

De la Galissouniere i oo • j-,nA

January 28, 1790.

De Baumetz, December 24, 1789.

Schwends (deputy for Alsace). ... January 29, 1790.

Fontaing, January 18, 1791.

Alquier, January 18, 1791.

Folleville, January 18, 1791.

Also among the opponents are almost all the deputies of J.' Alsace.

Of all the names contained in the two lists, four particularly shone in the discussion of The Jewish question: Mirabeau, Father Grégoire, the abbot Maury, Rewbell. Their portraits, as auxiliaries or Jewish adversaries, are extremely curious. summarize the main interest of most of the sessions.

Let's start with the Count of Mirabeau:

IV

Mirabeau has been called "the lion of the Revolution" "lution, with a powerful and terrible voice"; the comparison is right, for those who came after him were the tigers.

It was also said that "he gave himself to no one He left, but negotiated with everyone, and loved only himself. That's still true.

Nevertheless, this giant and selfish nature took to compassion, and it was for the Jews: as we see, what- Sometimes, a lion might tolerate, in its den, the company The spirit of a small, familiar dog!... We can affirm that,

He truly loved them. There was, from his affection, several reasons: he loved them, first of all, because of Mendelssohn.

Mendelssohn, of Jewish origin, had acquired, in Berlin, the renown of Socrates in Germany. Mirabeau, during the secret diplomatic mission * he carries out in the The Prussian cajDitale in 1786-1788, was put to the currant of this simple and patriarchal existence that came to die out. Indeed, when he arrived in Berlin, MenDelssohn was no more. But he was able to appreciate the esteem universal which surrounded the name and writings of the illustrious Israelite philosopher. He shared it, a From this Mirabeau's predilection for Mendelssohn emerged then his affection for the entire Jewish nation.

Everything must be said. It is likely that Mirabeau was not so sensitive to the memory of Mendelssohn that he had never seen, except because it had been, previously, to the radiance and charms of a Jewish woman from Berlin, famous in the same era, by its beauty, its spirit and by its salon: Henriette de Lémos, married to Doctor Plerz. Mirabeau became his captive, and he was not reckless. to think that she was the one who knew best how to inspire him

* "Galonné buys him and sends him as a spy to the courts of Germany" and especially in Prussia to study the future prince. Nothing more Disgusting, those fifty-one letters from Mirabeau to Galonné; besides His vanity, pushed to the point of delirium, reveals a base immorality, and He judges people and things crudely. He only concerns himself with a|) ignoble acts of the new king, and advises Galonné to send for spying on a woman, indicating the physical qualities she should possess provided. » (Gantu, Universal History, vol. XVIII, p. 6.)

■- Gr&ktz, History of the Jews, vol. XI, p. 191.

3 “Mirabeau proved to be a frequent guest at this residence, much more so for Henriette Herz than for her husband. » Graetz, ibid., p. 157. — Read in The Israelites' Entrance, and –, pages 379, 380, 381 relating to "Mirabeau" and to the Jewish community of Berlin."

the admiration of the departed philosopher, and who, kindling in his heart an oriental flame, made him promise to rehabilitate to bilate the nation to which Mendelssohn, and herself, belonged. Chateaubriand wrote of Mirabeau:

"Nature seemed to have molded his head for himworse, or for the gallows, his arms carved to embrace a nation or to abduct a woman. When he shook his mane, looking at the people, he stopped them; when he raised its paw and showed its claws, the plebeians ran furious*. » Now we will know that among women abducted by this colossus, the Jewish woman of Berlin was the most She is perceptive and, perhaps, the most dangerous. guessed, she heard the volcano rumbling in that breast, and mingled with the bubbling and the puffing of fire that would bring forth those of his nation.

But Berlin's connections alone do not explain the Mirabeau's devotion to the Jewish people. He still loved them. because of the contempt that weighed upon her: this contempt was like a connection between her and him. Gela may seem strange, a paradox; but, let us reflect on the situation of this man and this race. Mirabeau — all the hisToryians agree — had arrived at the States General raux under the crushing weight of the notoriety of his vices. His first appearance in the ranks of the Third Estate had stirred up murmurs. This future king of the tribune he initially had great difficulty in gaining the floor; inspired disgust in good people; they did not want to hear him, as if one feared the stench of his debaucheryches. Already, regarding his pamphlet on speculation,

* CdATEAUBRiAND, Es iai on English literature.

directed against Necker, he had drawn this response from virtuous Rulhière: "You, speaking of fatherland, Count of Mirabeau! If a triple bronze shield did not cover your brow, How could you not blush to pronounce that name? What constitutes a citizen is a family that... links connect relatives, to the common family friends, clients, goods for them to use, and the homeland; the duties of a son, a brother, a husband, a father to remjjlir; an honorable career to pursue. But you, Count of Mirabeau, do you have even one of these characteristics? You, without shelter, without parents, you have for ordinary homes, prisons, where, in turn, locked up or recorded by paternal prudence, guilty or You fool, you have distilled the poisons of your soul. gnawed with your teeth the bars of your dungeons, for you practice tearing even better what it has of "More honorable and more respected."

Crushed under this appalling reputation, Mirabeau needed all the power of his genius to to free himself from the mountain of contempt that weighed upon him, and that barely aroused the rarest prodigies of eloquence. When his enemies or envious ones wither-Knowing his past life, he bowed his head, feeling that he had deserved these reproaches. This mountain of contempt establishes itself as an insurmountable barrier between its "The genius and confidence of Louis XVII," he would have exclaimed, Towards the end of his life: "Ah! If only I had carried in the Revolution, a reputation similar to that of Malesherbes, what fate did you assure to my peerage?

^ Cantu, Histoire wiivjrselle, t. XVIII. p. 27.

Such was the meridian under which Mirabeau lived. Now, Isn't it natural, fundamentally, to have retained the goodness of nature? human, that, when one has known contempt and one lo knows it was deserved, we have compassion for those who had the The misfortune of being born and finding the light of day amidst such contempt: And so we don't refuse the help they come to you Ask! That's what finally explains the great sympathy that Mirabeau showed to the cause of the Jews. In the writing he published in their favor, of the Reformation Regarding the policy towards Jews, he cannot, concerning the appeal of the glory that exists for every man, to hold back this cry almost poignant, addressed to the poor Jew: "To be unfortunate, without a homeland, who can acquire nothing anywhere, nor freely exercise his talents; to whose virtue one has no faith, and for which there is no kind of glory! . . . »

Here's how we explain it, with evidence. sufficient, Mirabeau's sympathy for this race unfortunate. After that, that the gold of the Jews had not contributed to fostering and more firmly cementing this sympathy, not only have we not been careful to to revolt at this thought, but even we have no

he hardly admits it. He is absolutely certain of his-
The toric that the great and poor Mirabeau was in the
needing it all his life, because of his pleasures; he is equally
with absolute certainty that, on advice
Pressed for time, Louis XVI resigned himself to buying Mirabeau,
and gave him 600,000 francs, in addition to a pension of
50,000 francs per month ~. Therefore, we are not exposed to

1. On the political reform of the Jews, by Mirabeau, p. 61.

2 Gantu, vol. XVIII, p. 20. — “Mirabeau’s relations with Monsieur

to make a rash judgment, thinking that, if the king
In order to win Mirabeau's favor, France had to give gold.
All the more so, the sons of Israel must have slipped into it!
They undoubtedly remembered, on this occasion,
an episode from the Bible, their ancient history: this lion,
who met on the way, with a ray of honey
in the mouth ^ It is likely that they imitated the
bees, and that, in the mouth of the lion of the Revolution,
Eloquence was aided by a persuasive ingot!

In addition to these various explanations, it remains a given,
by the Moniteur, that Mirabeau was within the Assem-
National wheat, the declared and devoted champion of the cause
Jewish. Others, perhaps, went into more detail; he asked
He defended the main points, and ensured their maintenance.
He hurled words that struck a blow. The Assembly
Whether she was tired or frightened, it was said, it was enough that
this hideous and sublime head appeared at the podium, and
that his powerful voice reads to hear some of these
words that need to be spoken, not written,
to give it a violent shake and warm it up^.
Thus, he came to this question several times.

had no further consequences other than the promise of an embassy and treatment
on Louis XVI's treasury, a salary of 50,000 francs per month for
for some time: this result was not the least of the speaker's wishes
tormented by great debts and great needs. Married in 1772, he
"He had not yet paid for his wedding clothes by the end of October 1789."
(PouJOULAT, History of the Revolution, p. 163,) — “Consumed by needs”
Dissatisfied with the present, he moved towards an unknown future, doing everything
to assume of his talents, his ambition, his vices, the poor condition
of his fortune, and authorizing, through the cynicism of his words, all the
suspicions and all sorts of calumnies.” (Thiers, History of the Revolution)
French, vol. I, p. 130).

1. The Story of Samson.

2 TuiKRS, History of the French Revolution, p. 1-4.

Jewish emancipation, which the Assembly seemed weary of
or poorly educated. Baumetz, the opposing deputy, having said that,
"Until now, the Jews had been stigmatized by the law"
political, as if they seemed cursed by the
religion. », Mirabeau's indignant voice cried out: “The
7'eligion, our holy religion, does not curse anyone;
On the contrary, she blesses all men without
distinction ^ »

Mirabeau was the shining standard-bearer of the cause
An Israelite within the Assembly, the priest Gregory in
He was the zealous servant, the most active agent. Our readers
They already know this strange pastor, his success at the con-
Metz course (pages 28-30), and his fervor in wanting to do
to resolve the Jewish question through the National Assembly as soon as possible
his first sessions, and before all other questions
(pages 97, 102). We will complete his physiognomy-
mie, considered only under the tents of Israel.

A superficial eulogy thus presents this physiognomy-
Mie: "He was a man in whom combined
harmoniously two completely different natures.
As proud of his reasoning as a philosopher, as simple
of heart, like the humblest of village pastors, he
had acquired contempt from reading secular authors

* Monitor, decenhn l'S^.

prejudices, and that of the Gospel, the love of
poor ^))

Without detracting from the harmonious combination of the qua-
traits that came to him from nature, from the Gospel and from
philosophy, we do not hesitate to say that, under this
a rather elusive assembly, concealed a pro- ambition
founded, inspired by the laurels of Metz; and that its des-
obedience to the Church, stemming from ambition, made
dangerous, despite his undeniable talents.

The same eulogy adds: "This priest, so harsh to the powerful-
earthly sessions, who voted without hesitation for the death of
Louis XVI, however, devoted his life to the defense of

Jews and all the damned of this world.

Oh! Would to God he had rejected with horror the
vote of death, and that he had not undertaken the defense of the
Jews, who were by no means damned!

This is one of the most painful aspects of history.
than to see the issues that are of the most serious interest-
humankind, corrupted by rebellious priests-.
Gregory, a constitutional priest, spoiled the question
Jewish woman by raping her, by forcing her. It is said of him
This trait indicates a man quick in his methods:

At the opening of the Estates General, it had been arranged,
At the entrance to the hall, mobile barriers that se-
were given to the clergy, the nobility, and the communes of
different entrances. Abbot Gregory arrives; he protests;
Then he quickly jumps over the barrier to bear witness.
that there should be none between the three orders.

'Louis Buang, French Revolution, vol. II, p. 3j3.
2 Jbid.

Following Gregory, the Jews will jump in the same way
way in society!...

Shouldn't the priest of Emberménil, in one case
of such exceptional gravity, to emulate the prudence of
the Church, which, by ordaining him a priest, had entrusted to him his
their own interests, and then, instead of posing as noisy
liberator of the Israelites, humbly stand behind
the bishops who were members of the Assembly, who advised,
With kindness towards this people, circumspection? What
a painful contrast, at the podium of the Assembly, between the
the impetuosity of this undisciplined priest and the wise measure of
Bishop de la Fare, his bishop in Nancy? The bishop said:
"The Jews have grievances that need to be addressed. The legislature-
The author forgot that they are men and unhappy. 11 must
grant them protection, security, and freedom; but
to make them active citizens, no... My notebook or-
"Grégoire has given the right to protest against this motion."
ideas other than those of his bishop, and, once he has them,
“I am,” he said of himself, “like granite;
"You can break me, but you can't bend me."

A self-satisfied mind, with reckless zeal, has pres-
Always such short-sighted views. The priest of Emberménil
This is proof of that. Hasn't he repeated it ad nauseam, to say-

to alleviate the fears we had about granting all rights
civil and political figures to the Hebrews: "We will not see
Jews to wear the diadem, and by granting them a
Land of Gessen, we will not go looking for our Pharaohs
at their place ^.)) Poor Gregory! Poor short-sightedness! 11

1 Monitor)\ December 23, 1789.

- Garnot, Gregory's Miscellany.

3 Gregory provides this reassuring reason in his Essay on the regen-

It was, however, easy to foresee that the emancipated of the
the day before would become, from the very next day, the kings of the epo-
Ah, pharaohs of a new kind! But the dust
Would not the gold of the Hebrews have dazzled him?
We are tempted to believe it. We compared it to the
coachman's fly (page 101); at the end of the climb,
The good La Fontaine makes his fly say:

That, gentlemen, your horses, pay me for my trouble.

The priest of Emberménil certainly did not cross the
The French Revolution with empty hands. Republicans,
He accepted a bishopric; from Emperor Napoleon, the titles
of count, senator, commander of the Legion
honorary award, with a substantial cash endowment
ringing. The emancipation of the poor blacks of Saint-
Domingue, whose ardent promoter he was, told him-
one, procured great advantages ^ Only emancipation
Wouldn't rich Israel have brought her anything? It's not
hardly likely. His biographers, moreover, do not spare him-
gent not in this place.

But, to return to his misconceptions about the question-
Jewish tradition, the impatient pride that stirred within him to do it
His triumph was such that he, a priest, did not back down from the
slander, betrayal: to rehabilitate the people of
Calvaire, he did not hesitate to denigrate the people of the Church.
His writings on the Jews, his motions in the Assembly concerning them

Nation of the Jews, p. 130; he repeats it in his Motion in favor of
Jews, tabled in the National Assembly, p. 17.

Bertrand de Molleville, in his History of the Revolution, vol. VIII,
p. 38J. speaks of a ratification of SO.OÛO francs that he allegedly presented
the Society of Friends of Blacks.

favor, are interspersed with features like these: "It is we who forced them to become vicious. The Jew was despised, he became despicable; in his place, perhaps- Had we been worse!... The crimes of the Jews, Their misfortunes are a reflection of our conduct towards them. Nations, admit with groans that this is your own doing. The Jews produced the effects, you had identified the causes: "Who are the most guilty?" It was as if he were preborn with the task of carrying the thorns of the crown of Jesus on the heads of the Jews... It is this spirit of denigration- which prompted him to take active steps with the National Assembly to ensure that the decree of e-emancipation was adopted and promulgated on the anniversary day the Saint-Barthélémy massacre. He himself admits his steps. "I would have liked the matter to have been discussed." and decreed on Saint Bartholomew's Day, for that an act of justice and charity should mark the year anniversary of a forever execrable crime. Who doesn't sees that such a project involved and concealed a A gratuitous insult against the Church? Because a Catholic priestlique, who comes to demand that the Jews be emancipated On the anniversary of the Saint Bartholomew's Day massacre, everything is on display. First, the ignorant and the simple-minded believe that E- The church feels the need for repair, and that it wants to to atone for the massacre of Protestants through emancipation the cipation of the Israelites. Well, the Church has nothing to do with it. to make amends; she condemns the St. Bartholomew's Day Massacre like a despicable political attack. The Assem-

---

* Essay on the regeneration of the Jews, pages 1(1, 43, 44, 71, etc., etc.

2 Motion in favor of the Jews, preface, p. 10.

national wheat, a large number of whose members were Still Christians, they understood the dreadful meaning of such an act: she rejected Gregory's project.

Attempts were made to excuse the boldness of the priest of EmBerménil, saying that he had wanted to Christianize the Bêvoliiiion. Alas! The opposite happened. The The revolution dechristianized it. How many imprudent people have had the same fate as him! The rest of his life, and his end, were deplorable*.

The severity of judgment, that devotion to the Church

and the defense of the Christian people commanded our
pen, however, has not banished recognition
of our hearts. Gregory loved the Israelites; supported
or not through temporal rewards, his successes
were often moved, convinced, sincere: "Puissc-
I, he said, lighten the sentences of an informed nation
tuned, and to procure for him a more eloquent defender;
she won't find a more elegant one. The recognition
birth causes one to experience a poignant tightness of
heart when we compare the fate of those who have com-
began our emancipation with the fate of those who have
completed: Louis XVI and Malesherbes, Mirabeau and Gré-
goire! The first two dying as martyrs, s\ir one
scaffold, the other two dying as it is not

* Mr. Guizol painted a harsh portrait of the "old Jacobin, who had
wages war on honest people, property, liberty, rights and
"to the rest of all." From the Government of France, 1820, p. 232.

* Motion, etc., p. 42. — He also said: “The suffering of anger
divine has scattered the children of Jacob across the globe for a
limited time, but he directs events in a manner consistent with his
superior views; and doubtless he reserves for us the glory of preparing by
Our goodness, the revolution that must regenerate this people. It will come, this time-
reux jour, et doute nous loiss à son aurore, olbid., p. 17.

A license to die: Mirabeau asked on his deathbed
death of music and flowers, and Gregory refused
to the Church, his mother, to retract.

Poor Mirabeau! Poor priest of Emberménil! May
what they did for Israel, having softened the blow for them
God's justice!

VI

Facing these two zealous promoters of emancipation-
Israelite tion, rose up in the ranks of the Constitution-
deadly, two main adversaries: Abbot Maury and
Rewbell.

Abbot Maury — later Cardinal Maury —
was the son of a humble shoemaker from Valréas (Vaucluse).
Of a fiery nature, spiritual, very learned, of a strong
and abundant eloquence, he entered, as a deputy of
clergy, at the Estates-General of 1789. His glory was

to dare to stand up almost alone to the thunderous words
of Mirabeau. He declared himself the defender of the Church and of
'the monarchy. This impartial judgment was passed on him:

-“Abbé Maury, the Mirabeau on the right, improv-
Such a powerful viewfinder with a consistently classic language
shows a spectacle unprecedented in history: it is that
of a man of the people protecting all the past that the
The people want to destroy, defending the privileges and the
titles of nobility despite nobility itself, of-
mandating the monarchy more guarantees than dares

to ask the king, surrounding him with his nervous arms
The work of centuries^ which fell piece by piece before
him... Strange and glorious destiny which will lead to in-
worthy weaknesses. These revolutions that Abbot Maury
continues with such eloquent audacity, will seem to want-
dormouse avenges itself for his blows by stealing from his sight the
Homework line M »

This man, who fights in the name of the past, who surrounds
from his sinewy arms the work of centuries at the moment when
It falls piece by piece, advancing with the same attitude
in the question of the Jews. A priest, he wants them
He respects French; he opposes their introduction.
in the heart of France, by entrusting them with the handling
public affairs.

His plea against them is causing a sensation:

“I first observe that the word, /wî/, is not the noun
of a sect, but of a nation that has laws that
has always followed them, and who still wants to follow them? Appe-
To separate Jews from citizens would be like saying
that, without letters of naturalization and without ceasing to be
English and Danish, the English and the Danes could
to become French citizens... The Jews crossed ten-
seven centuries without mixing with other peoples.

“They must not be persecuted; they are human beings,
They are our brothers; and anathema to anyone who would speak
of intolerance! No one can be harassed for their opinions
religious unions; you recognized it, and from then on
You have ensured the Jews the most extensive protection
due. That they are endowed, protected as individuals and

* Uis'oi) c from the R.'voîuliorii by Pùujoci.at, p. 155-G.

not as French, since they cannot be citizens.

The president of the Assembly at that time was the Count of Glermont-Tonnerre, very favorable, too favorable to Israelites. Reasoning from the point of view of French unity- He reproached Abbot Maury for wanting to exclude the Israelites, to constitute or maintain a separate nation within the French nation, which had already done so many sacrifices for the sake of strong unity. "He does not "There may be a nation in the..." exclaimed the count. nation l »

— “It is a nation that has laws, that has always had them "followed, and who still wants to follow them?" said the abbot. Maury.

— “There cannot be a nation within a nation.” replied the Count of Glermont-Tonnerre]

The entire future is contained in these words.

The new organization of nations does not allow Excluding the Jews is true. However, assuming that the great storms that are brewing come to to overwhelm the nations or to dissolve them, the Hebrews, Those who still have their laws will survive!

* Monitor-. December 23, 1789,

VII

The most determined fighter against Fémancipation Rewbell was Jewish. He did not give up, not for a single moment, the breccia.

He was harsh and hurtful in his quickness and aggressiveness. his language. “Rewbell, mediocre lawyer of Golmar, violent, without fanfare in the Constituent Assembly, instigated author of the violation of the secrecy of letters, distinguished himself by his animosity towards Louis XVI. While in Mainz While this prince was on trial, he wrote to hasten the condemnation, expressing surprise that Louis Capet véciU still ^ » From this, one can infer if he should to be tender towards the Jews.

All of these things led to him, as a deputy for Alsace.
the complaints of this unfortunate province devoured by
The usurers. Gomme, at the session of December 24, 1789,
The Count of Glermont-Tonnerre insisted in favor of
"Emancipation!" exclaimed the fiery deputy from Alsace.
"The decree that will elevate Jews to the rank of citizens"
This will undoubtedly be their death warrant in Alsace.
so much do the people there hate them, and so much do I fear that his
"Fury awakens upon them!"

It was following this session that Rewbell attacked

1 PouJOULAT, //t'iVou-e Jj i(i Révolution, p. 497.— DiizODUv, Diction-
naire, under the word Rewbell.
* Monitor, 1789, 21 deciui jre.

by Camille Desmoulins, regarding the opinion he had
defended in concert with Abbot Maury, wrote to the spir-
a pamphlet ritual, a letter in which he invited her to go
to ascertain with his own eyes, in Alsace, the true situation-
"Your humanity," he told her, "at the end of things."
a few hours' stay would certainly bring you
to employ all your talents in favor of the class name-
breuse, industrious and brave of my infoitunés compa-
Triots, oppressed and oppressed in the most atrocious way
by the first cruel twist of these Africans crammed into
my country*.

It was a close call, as prophesied by
Rewbell, did not receive his execution in April 1790. During-
that it was learned in Alsace that the Constituent Assembly
was prepared to issue a decree favorable to the Jews, a
A muffled rumor spread everywhere. The barbaric scenes
from the end of the previous summer, were going to start again (see
(above, p. 105, 6). Fortunately, the Count of
Gler mont-Tonnerre, Abbé Grégoire, Mirabeau, Rœde-
They hastened to inform the Assembly of the dangers.
that their clients were running. For the second time,
the National Assembly placed their persons and their property
under the protection of the law. And as Louis XVI was
While still king, the generous monarch hastened to their
to grant his protection. A proclamation of the king
appeared in Alsace; and moreover, by his order, Mr. de la

* Hai.lez, Jews in France, p. 171.
- Proclamation of the King:

"Having regard to the decree whose content follows:
"Decree of the National Assembly, dated April 16, 179"
"The National Assembly is once again putting the Jews of Alsace and the other provinces of the kingdom under the protection of the law, forbids all The Jewish repression. 11

Tour-du-Pin wrote in their favor to M. de Rochamhandsome, who commanded in this province*. The Jews They were all trembling and protected, and the sad prophecy Rewbell's plan was not fulfilled.

Rewbell is, in history, one of the last figures res where one can read the relentless persecution against the Israelites. That who was surprised that Louis Capet was still alive could to be able to conceive of the same astonishment regarding the remains of this people, indestructible in its duration -.

VIII

Regarding the figures we have just presented: Mirabeau, Grégoire, Maurj, Rewbell, are concentrating, For two years, the Assembly's disagreements in

people to attack their safety; orders the municipalities and the National authorities to protect their persons and with all their power their properties.

"The king has sanctioned and sanctions the said decree, consequently commands and orders the municipalities and the national guard to comply with it, and (have it done and observed).

"Done in Paris, on April 18, 1790, and the sixteenth of our reign.

Signed: LOUIS.
By the King:
Signed. -From Saint-Priest.

* GRÉaoïRE, Motion in favor of the Jews, historical note, p. 10.

2 Rewbell was the constant persecutor of the emigrants. His talent and beauty-His stubborn dedication to his work later earned him the presidency of Directory; its brutal and sharp character made it ill-suited to foreign relations, which he believed he could handle. Under Bonaparte, he entered the council of the Aucians, disappeared from political life after the 18th of Brumayor, and died in the Upper Rhine, with a reputation for avarice.

the debates about the Jews, the animosities of some, the encouragement from others.

And what was the outcome of the debates?

Hesitation, ever-increasing hesitation, and, by Following this, there were indefinite postponements of the question.

Some overly favorable historians readily admit that The case of the Jews was postponed several times, but they they add that "each flight was delayed by the emergency" and the multiplicity of other occupations*". Gela is not The truth is not on the table. One does not postpone a case like this. that one, for two years, solely because we have other occupations. More impartial historians They frankly explain why the Assembly adjourned: because she had vague apprehensions. "Despite all instances, the question of the Jews in all its force was only brought to the agenda very late in the National Assembly, as if the latter had fears raising this matter." And again: "The The Jewish question was becoming increasingly urgent... But there are still postponements... The representatives "Jews were 'losing patience'." Such an admission justifies as we said at the beginning of this chapter, and which it is important to repeat: this assembly that nothing It's no wonder, that nothing stops him, enthusiastic to the point of... presumption, feels unwell, indecisive, weak, faced with a sanction, a decree concerning the Jews. This decree will take her two years to draft; she will

* That is Gregory's opinion. (Motion in favor of the Jews, note) (historical, p. 10.)

2 Graetz, History of the Jews, vol. XI, chap. v.

3 Ibid.

will write in eleven parts, granting from time to time something; it will be necessary to wrest it from him, somehow sort of, piece by piece.

Here, moreover, is the picture of the trial and error, of the postponements, and partial and successive concessions Assembly resolutions:

On December 24, 1789, the question was therefore a preFirst time postponed.

On January 28, 1790, the following were recognized and confirmed civil rights formerly granted to the Jews of Bordeaux by Henry II and some of his successors; but a new postponement for the Jews of Alsace*.

One month later, on February 26, 1790, the Duke of Rochefoucauld-Liancourt asks the Assembly to set the day when she will deal with the civil status to be granted to the rest of the Jews; he is told that this question is undoubtedly very important, but we have some that are more, and the adjournment is voted ^.

Eighteen days later, on April 16, 1790, the Jews of Alsace, threatened by enraged populations, are placed, by a special decree, under the protection of the law and the National Assembly; but the examination of their The final outcome is still postponed ^.

Fourteen days later, on April 30, 1790, the partisans that they have within the Assembly are returning to the attack, regarding a decree aimed at granting the rights of

^ Monitor of January 29, 1790. — Details on this session in the Collection of laws concerning the Israelites by Halplien, p. 195199.
- Monitor of February 27, 1790.
3 Monitor of April 17, 1790.

citizen all those who, born outside the kingdom, of parents foreigners are established in France, provided that they are there a continuous residence for five years. This project does not renagainst any contradiction. But, as one asks by amendment that is nominally understood therein The Jews, far from adopting this motion, the Assembly decrees: that she intends to make no prejudgment on the matter Jews who have been and who are added^.

Three months later, on July 20, 1790, at ten o'clock in the evening, when part of the benches of the As-omblée is empty, repeal of all charges and redethe demands that were made of the Jews, but always silence on their final fate-.

Then a long year passes, fourteen months, without that the Assembly, despite a skillful and pressing siege Jews, agree to revisit the question. Indeed,

During these fourteen months, five attempts were made,
accompanied several times by surprise
the Assembly, and they fail; here they are:

On August 25 and September 2, 1790, regarding
the judicial system in which Protestants are admitted,
The Assembly declares that it has not yet heard anything pre–
to judge in relation to the Jews.

On January 18, 1791, Gregory, the ardent friend of Israel,
was elected president of the fortnight at the Assembly; quickly,

'Moniteur, 1790, p. H33etsuiv.

2 Moniteur of July 22, 1790. — Rewbell, at the moment of the flight, cried out:
"The draft decree we have just read presents a fundamental question"
tional which should not be put to the discus>ioa at ten o'clock in the morning
evening, and which is undoubtedly worthy of a full assembly and a
morning session.

IG") PHYSIONOMY OF THE ASSEMBLY

We take advantage of it; the Jewish question is introduced, but
immediately adjourned by a large majority

On May 7, 1791, the Assembly heard a report from
Talleyrand on places of worship; the Jews are fed up with them.
parent to link the question of their civil status to it:
The Assembly did not respond to their request.

On May 20, 1791, the Assembly adopted a law which
regulates the method of liquidating Jewish communities
suppressed, like all other communities, in
France. This law being of paramount importance,
and the very serious interests attached to it, one expects-
had to see the question of the state discussed on this occasion
civil. But the Assembly did not abandon its reserve,
It adopts the law on the method of debt settlement.
Jewish communities, without concerning themselves with the emancipation of
the rise of the Jews ^.

Such is the picture of the hesitations of the Constituent Assembly and
postponements of the question. And so, in less than
two years, from December 24, 1789 to September 27
In 1791, thirteen official presentations on the question were made.
veritable assaults were carried out, not to mention the attempts-
specific situations. If we add to this the three tend-
official introductory attempts tried by the priest
Grégoire, from August 3, 1789 to December 24 of the same year
year, we reach a total of ll^instaii^es with respect to

the Assembly to formally demand that it decide

• Monitor of January 20, 1791.

2 See details in the Collection of Laws Concerning the Israelites by Halphen, p. 224-6.

3. Minister of May 20, 1791.

on emancipation, of 14 categorical refusals on his part, of 14 defeats for the Jews. Doesn't it seem that we catches sight of a panting pack that rushes forward, that sniffs around, Who is going back and forth to enter the square? It is, from remains the comparison used, with regard to them, by a prophets: They will return toward evening, they stir up-They will rumble through the tumult like dogs, and they will turn around the city*. Let them say after that that the The Constituent Assembly lent itself to their emancipation, and has Louis XVI was surpassed in kindness!

IX

Now is the time to ask ourselves: Where did they come from? So what about these hesitations of the Assembly? And were they, in Partly inspired by a religious motif?

All the research we've done, and the study The in-depth analysis of the Constituent Assembly allows us to Answer: These hesitations stemmed from two reasons: one provided by the Jews in their request, the other, by the populations of Alsace; but by no means from a religious motif.

From the Jewish perspective, the question arose when they introduced it. at the bar of the Assembly, was poorly presented, or, from the less, very incompletely. The object of their request was poorly defined; there had been no agreement between them prerequisite. No doubt, they were demanding civil rights;

---

i PsTumes, Lviii.

but many aspired to keep their privileges, their old customs: which was equivalent to trans-

to carry or to keep Judea in France, while enjoying-
the health of France. That is the reproach that was made to the Jews
The Jews of Alsace and Bordeaux. "We don't know
more precisely, what are the demands of
Jews of Alsace. But, judging by public documents,
they should appear quite extraordinary, since
These Jews aspire to live in France under a regime
in particular ^ » Moreover, some (the Jews of Alsace, of
Metz, from Lorraine) asked, in their petitions to
the Assembly, that the rabbis continued to rem-
to fulfill the functions of judges within the communities
Jewish women. The others (the Jews of Paris) gave them
willingly leave ^ It was only very late, under the
the blow of the repeated postponements, which the Jews felt-
They felt the need to unify their demands*. But we

1 Address of the Jews of Bordeaux to the National Court.

2 “Speaking of their rabbis, they detail the functions of which they
desire preservation: the right to swear divorces, to affix the
sealed, to draw up inventories, to appoint guardians and curators. »etc.
(Request from the Jews of Alsace and Lorraine.)

3 “The Jews established in Paris have become closer to us in their
printed requests. They testify that, wanting to dispute it in patriotism
to all Frenchmen, they renounce the right to have leaders drawn from their
breast. » (Gregory, Motion on the Jews, pp. 8-9.)

■* Here is the letter of unification addressed by the Jews of Paris and Alsace
and of Lorraine to the President of the National Assembly.

Mr. President,
"We have been informed that an address from the Jews of Bordeaux has just arrived."
to be presented to the National Assembly... Our main demands are
the same as theirs: with the exception of what they ask to keep,
We demand to conquer it. Our cause is absolutely synonymous with
theirs. We therefore believe that the National Assembly will not swear by one
without the other, because it does not seem to us that she could have any motives
to separate them... » Petition from the Jews to the National Assembly.
January 23, 1791, preface.

the presence of these obscurities of the question and of these
Given the discrepancies in the demands, it's not surprising.
that the Assembly initially hesitated, was very pleased
then to find a pretext for her hesitations, and that she
she had eagerly lined up, from the very first
session, to this remark by Deputy Baumetz: "that the
the question concerning the Jews was barely known, when it
However, it deserved the most severe and scrupulous

examination... that this people needed to be given time
to examine his interests... which finally needed to be understood
precisely under what conditions they intended to support themselves -
to achieve the status of French citizens ^ »
The other reason for the hesitations and postponements of
the Assembly, was the growing irritation of the people of
Alsace. According to the account given from the tribune, of the
enormous losses suffered by the Jews in this unfortunate country, from
legal figure of their mortgages on the land, which
rose to 12 million, and the hatred that it fueled
The population was against them, the National Assembly had been
already painfully impressed. But, when information-
safe and prudent observations came to teach him further
that the populations were seething with rage at the pen-
the knowledge that these usurers would become their fellow citizens,
The Assembly became concerned. Faced with this state of affairs
which threatened to incite an insurrection in Alsace
against the government, as well as a perse-
She hesitated, and despite the plots against the Jews, she hesitated, and
pressing and powerful demands from those concerned, eDe temporisa,
found a way to delay until the end; but at the

'Monitor of 2A and 25 December 17Sy,

Last hour, an inflexible logic, like us
We will soon say it, will impose emancipation on him.

These are the causes of the hesitations and slowness of the As-
reunited. However, is it really true that the motive for re-
Religion had nothing to do with the delays? And the memory
Did not Jesus Christ have some influence in
Hesitations?

Alas! No.

In particular, in individual consciousness, one
must have thought of him, and even wished that those who
were the heirs of the crime of Calvary did not become-
We do not feel citizens in a Christian nation: we
We believe, we are convinced of it. But, in the determination-
Despite official pronouncements, these thoughts were not voiced.
could not even express themselves. Let us remember, in
Indeed, what the Constituent Assembly was:

It had twelve hundred deputies supplied by the three
orders of the nation, the clergy, the nobility, the third estate.
Therefore, among the members of the Assembly, a
a number of them represented the Catholic religion;
a large number, also, in the ranks of the

nobility and commoners were upright, honest, and de-
dedicated to Tordre; many, in fact, died on
the scaffold. Therefore, there should be no doubt that,
In their inner fury, all these deputies must have been thinking
to Jesus Christ, to experience sorrows, perplexities,
and hesitate at length before pronouncing the rehabilitation-
social tion of the sons of the deicides of Calvary;

That's what's going on inside.

But the official expression of these sentiments, that is to say
The consideration of Jesus Christ at the tribune, no one

HIS ANXIETIES BEFORE THE DECREE

They dared not, not even the priests, not even the bishops,
and they shouldn't be blamed for it, because it wasn't
No one will try it anymore. Why?
because the essence of the Constituent Assembly, its pro-
gram, its goal, was human rights. Yovmi-
diabolical original sin that was meant to paralyze everything, everything-

A priest, however, tried it. Here is the official account of this
session, where Talleyrand, in his report on the organization of worship,
betrayed the Church:

NATIONAL ASSEMBLY

Session of May 7, 1791

Mr. Couturier, formerly the parish priest of Salives. — I will first make a
observation on the inconsistency of the rapporteur, who, bound by his state
at the sanctuary, he made a report contrary to the duties of his station. (He
Murmurs arise; a request is made for the discussion to be closed.

Mr. Talleyrand, Bishop of Autun. — I ask, in the name of the
Constitution committee, let the opinion be heard,

Mr. Couturier. — So the moment has arrived! Finally, we raise
boldly remove the mask. It is now, in formal terms, that you
proposes to establish the abomination of desolation in the holy place...
(On rjt.) A military officer speaks about the military order, a legal expert
I quote you the code and the digest, Bartholome and Cujas; I quote you my Law.
which is also yours. We therefore propose, to use the language
In order to write, we propose that you establish Vabomination of desolation
In the holy place, (There is laughter and murmuring.) A formal decree is proposed
to establish any form of worship in our churches, to convert them into mos-
quays, in synagogues, in Lutheran temples, in Anabaptist temples, in pagodas;
to order that the temple of the true God be converted into a temple of Baai.
(There's a murmur.) If, two years ago, someone had dared to propose to con-

By converting churches into mosques and pagodas, you would have repelled him with
Indignation. (Several voices. 'No, no.') The rapporteur asked that we
declared the director's decree worthy of praise, and sent it to the four
twenty-two departments to serve as a model. Is this how we res-
Respect our holy religion? Is this how you avoid touching
Our religion? Is this how our religion is elevated to such a high position?
She was held in high esteem when the Pantheon was dedicated to the true God, to
God of our fathers. Today we invite you to consecrate the temple
From the true God to error, to idolatry; if I were the enemy of the Constitution,
If I wanted to act in a Machiavellian way, I would tell you: Impiety
Mensuram. Are you not afraid that the people, not finding at the temple

to try, and which consequently paralyzed any argument
Christian at the podium! Rights were no longer the issue.
of Christ, since the Declaration of the Rights of Man
voted on and adopted at the end of August 1789. At the base of the
In society, the Cow^r«^ soc/a/ had replaced the Gospel. If
so some deputy would have tried to fight against emancipation -
If he had been arrested for denouncing the Jews in the name of Christ's rights, he would h
from the very beginning.

A strange and painful spectacle, however! While
that, by virtue of the Declaration of the Rights of Man, Jé-
The Lord Christ had actually been driven out of the legislation
French, exposed, as in the past, to no longer knowing where to re-
Having laid his head down, one was also preparing to welcome the
Jews, and to give them back the citizenship that had been withdrawn
to the God-Man. The Jews, as men, were
prevailing over the God-Man. We hesitated this-
during. We sensed that there was a terrible con-
traste, which we didn't fully realize. Until the
The Constituent Assembly on its final night

Neither tranquility nor contemplation, seeing these churches where he would fill
his religious duties having become the temple of idols, seeing these pulpits of
Truths transformed into pulpits of pestilence... (Laughter.)

I am quite surprised that, in an assembly where there is so much light,
I am troubled when I use the very words of Scripture. I quote
what Our Lord says, following the expressions I have just...

Remember: When you see: the abomination of desolation (On

(laughs; murmurs; laughter), flee, flee but. Gentlemen, the decree

is not yet worn, I can say: Flee: flee these lands once so
Christian countries, where the true God was worshipped, where now they worship the
God of Baal: flee, flee; cross the mountains so as not to witness

of the desecration of temples and the overthrow of altars!... I conclude:
The assembly rejects the proposed articles: 2" that the gentlemen of the director-
3° that the members of the Paris department be summoned to the bar; 4° that the committee
of the Constitution be called to order and censured; it is the honor of
the Assembly to grant my request.

(Monitor of May 7, 1791.)

would have preferred not to decide the matter. She postponed it.
three times, six times, eleven times, and the last time indefinitely-
the discontent and rumors of Alsace
were a relief, a welcome excuse. But at the
Finally, delays, postponements, and hesitations had to give way.
faced with the inflexible logic of a principle: 0 Jesus Christ
(excuse the digression), under the Declaration of
human rights, you must go out, and that the
Jews are starting to come in! . . .

CHAPTER VI

MEANS USED BY THE ISRAELITES
TO TRY TO OVERCOME THE ASSEMBLY'S HESITATIONS

1789-1790

I. The Jews of Paris attempt to force the Assembly to capitulate
national. Their district in 1789; their number; their leaders:
Cerfber;' and Beir-Isaac-Berr. — II. Means to which they have
legal recourse to force the Assembly to be favorable to them.
First method: supplication. One charm out of several
Presidents of the Assembly, — III. Second means: the in-
gold's influence. — IV. Third means; logic; the
Jews appeal to human rights. Implacable arrogance.
cable of their petitions. Embarrassment of the legislators of '89.
V. Fourth means: recourse to the suburbs and to the Gom-
Mime. The young lawyer Godard (1791). He is nicknamed Yavocat.
Jews. His wallet in our hands.

I

Anyone familiar with the restless and inventive nature of the
of the Israelite race, we will certainly not cause any
It would be surprising if we said that, faced with the hesitations and the
The slowness of the Constituent Assembly, the sons of Israel did not
They didn't just sit idly by. They reminded us of this

that natural history tells of beavers which, gathered together

in troops along the waters, they build dikes and They build homes: they too have dreamed of a dike that allows them to enter, alleyways of the Middle Ages, within the context of modern society, and to have new and larger dwellings there; but The National Assembly does not seem at all inclined to encourage them and welcome them; industrious rodents, How will they go about achieving their goals? and one day own sumptuous homes?

At the time when these things were being prepared, that is to say- To say that towards the end of the last century, there was hardly More than 500 Jews in Paris. Today, they are a crowd in the capital.

These 500 Jews preferably lived in the district of Carmelites. They had a small synagogue located in the narrow B^nsemiche street ^ In immediate contact and daily with the proponents of modern ideas, this The Parisian Jewish community was more advanced and mon- a more determined trait than the rest of the Israelites of France. The proof is that she did not hesitate, in order to acquire civil rights, to be thrown into the sea — it is more just to to tell the Seine — its particular syndics, its rabbis ^.

It is this small group, interesting and fertile in expedients, which, like beavers with their teeth their fingers were shaped like saws, their tails flattened. agile, will take care of gnawing through obstacles and con- to build the dam on which all the tribes of Israel, a day, will pass.

---

* Archives Israélites, year 1841, p. 504.

2 Petition from the Jews of Paris to the National Assembly, cited by Grégoire in his Motion, pp. 8-9.

His superiors, however, were not from Paris. They They had come from Alsace and Lorraine. The two The principal ones were called: Gerf-Berr, and Berr-Isaac-Berr.

The name Bej- (which, in German, means bear) is famous, in the chronicles of the Israelites of France, at equal to that of O'Gonnell in the mountains of Ireland. Gerî-Berr helped with the emancipation of his corereligious people, particularly because of its wealth; Berr-\^di.2iC-Berr, more particularly by its discourse: both of them, through their tireless efforts.

Gerfberr is that wealthy Alsatian Jew about whom we We have, on many occasions, entertained the reader. Former director-General manager of fodder in Northern France, he had rendered distinguished services to Louis XVI who, in upon his return, he had been granted the rights of a royal subject, and given permission to own land and houses in the entire extent of the kingdom. Strasbourg, have we having seen it, had protested against this munificence, and brave- The Jew, a protégé of the king, was thrown out. At this place From our story, Gerfberr, who traveled to Paris, became the soul of an agreement that was established between the Society of Friends of the Constitution in Strasbourg, and The Society of Friends of the Constitution in Paris. One report or memorandum of the Alsatian Friends in favor of Jews reach the Friends of the capital; it is said there, among other arguments: "I buy grain at the market; I don't bother to know if the field that has it The product was plowed by an Anabaptist, a Catholic or a Lutheran: I would be quite indifferent to whether he had been plowed by a Jew; but what is not plowed by me is that there be plenty of grain in the market, and that there sell at a moderate price. I am quite indifferent to that. The field that produces my food belongs to Saint Benedict, to Saint Bernard, to Saint Bruno, or to some descendant of the patriarch Jacob; which should not be indifferent to no one, that is, all fields are cultivated and well-cultivated*. It is easy to recognize, in this language, the inspiration of the general manager fodder. But he was mistaken, the memorandum... was mistaken, just as all the others were mistaken liberals of the Constituent Assembly, when both they convinced themselves that he was completely indifferent that a sheaf of wheat was cultivated and gathered jjar a Catholic, Lutheran, or Jew, as long as they was full and well pressed. The ma- whole. Every creature is, in itself, indifferent; but The wrinkled texture infused within it makes it a source of life, or a volcano. of death. A sheaf of wheat presented as a gift to a besogneux by the prior of a monastery or by the venerable The name of a Masonic lodge indicates two opposing goals. Similarly, collected from a Jewish or Lutheran field, on which no blessing has passed, or of a field

A Christian who has been blessed will not be indifferent to her.

1 Rajiportlu at the Assembly of the Society of Friends of the Constitution, February 27, 1790, on the question of the civil status of the Jews of Alsace, p. 20. — Extract from the minutes of this meeting:

"The company, having heard the report read, decided to adopt it." in its entirety, and to send it in his name to the Society of Friends of the Constitution in Paris, as an expression of his feelings and his opinion on this matter, asking her to "put it under the eyes of the National Assembly.

Signed: Barbier de Tinan, President.
Genthol'.

secretaries.
Levrault,

Jewish poverty. 12

178 MEANS USED TO WIN

rent. The liberals, alas! did not enter into these mystical distinctions. Gerfberr, for his part, does not suspect them- he wasn't even born, foreign as he was to Christian doctrine yours. Only one thing concerned him: getting people involved his coreligionists to the freedom to acquire fields and houses that he himself owned, by virtue of the letters patents of Louis XVI. Liberty was, in his eyes, the beautiful and gentle Queen Esther; a new Mordecai, he said to its rays: Not for me alone, but for all our brothers!

Berr-Isaac-Berr, the other chief, was originally from Nancy. He began and made a name for himself by translating, from Hebrew in French, composed funeral prayers by the rabbi of Lorraine, his master, on death of Louis XV. He always maintained good relations with the monarchy; under the Restoration, he obtained from Louis XVIll and Charles
Berr "was an eminent, enlightened, and religious mind. United- without the austerity of morals, the severity of principles, the firmness of convictions, kindness of heart, gentle religion, he lived at the head of his large family as a rabbi, like a patriarch. Chosen by his coreligious figures from Lorraine to go and plead their case at the National Assembly, he was truly, with Gerfberr, the pioneer of emancipation. Bishop de la Fare, Bishop of Nancy and deputy of Lorraine, having reported

* Berr-Isaac-Berr is also known as Berr of Turithat, because of a piece of land of that name which he inhabited in the vicinity of Nancy. A royal decree under the Restoration allowed him to add the name from Turique to his own.

2 Carmoly, the Israelite Fraiice, p. 59.

From the podium, this frightened statement from one of his diocesan parishioners: “Yes, Your Grace, if we were to lose you, we would see a Jew become our bishop, so much so that they are adept at seizing everything*; » Berr-Isaac-Berr wrote to the noble prelate "that the children of Jacob, longIn those unfortunate times, they were not aiming at his stock, but only to a roof, peaceful and secluded, on the ground From France!

Berr-Isaac-Beit was 46 years old when he ran for office. for the cause of his brothers, before the National Assembly nale; Gerfberr had 63 ^.

Under the leadership of these two chiefs, the Jews of ParisThey therefore undertook the siege of the Assembly, to force it to surrender.

II

They resorted to every means that such a enterprise and the genius of the Israelite race could their suggest. The word "means" which means: that which serves to achieve an end, loses too easily, alongside dear Hebrews, this meaning in another, which It also belongs to him, and that means: wealth, abilities pecuniary. Israel's means, as pecuniary faculties Niaires are considerable, who doesn't know that? And because

---

■1 Moniteur, 23 December 1789.

* Gerfberr died in 17'j3, in Tàife at the age of 61. Ben-Isa.c-Berr mourut in 1828, at 84 years old.

Gold is corrupting; the other means employed to

The Constituent Assembly has lost its fairness in its
alliance with this metal.

Let's not get ahead of ourselves, though.

The first method was supplication. They begged
and even with that obsequious and fearful tone typical of
beings long despised and unhappy. In the plu-
part of their requests addressed to the members of the Assem-
national wheat, these poor people employ with eagerness
Using the language of the time, they call the deputies:
Our Lords. (< Our Lords, the hopes that one
had led us to conceive, and that your decrees themselves
what they had given us, could they today be...
To faint?... Our Lords, we entrust ourselves to you
all *. "

We have not encountered any documents that establish-
I felt that these pleas had been quite persuasive.
Except for the session of October 14, 1789, where the representatives
Jewish communities in Alsace and Lorraine were
introduced for the first time before the Assembly,
and where Berr-Isaac-Berr, with tears in his eyes, spoke
truly touching words that moved people
(see above, pages 118-19), the subjugations of the Jews
found the Assembly stiff, on guard. These short backs
but, those pale faces, those moaning voices had no
not the talent to greatly arouse his compassion. And
However, we had entered the era of idylls, of sen-
tender and generous feelings! The Jews said: "He

---

[1] New Address of the Jews to the National Assembly, December 24
1789 (from the Frauit printing house, Quai des Augustins).

The oak must be the hardest, like triple bronze
surrounds the heart^ y> of this Assembly!

And the members of the Assembly were thinking to each other:
"This flour-covered block doesn't tell us anything worthwhile!"

There is, however, one exception to note. Ger -
Some presidents were extremely moved,
Perhaps too much! In those times of the Constituent Assembly, the
The presidential chair saw its elected representatives being renewed.
every month. But when the seat is occupied by a friend
From Israel, the pleas begin again, more urgently-
yours, and an attempt is permitted. We abstain-
We will name names; there is no problem with that.

However, to name Abbot Gregory. He sometimes happens to to hold the chair in January 1791, and immediately The Jewish question erupts; but he attracts this The Duke of Broglie's green lesson: "It is with surprise that I intend to reiterate a proposal from this platform. relating to an object you own. Gentlemen, use Postponed for several months. I am no less surprised that a member of the ecclesiastical committee had permission to swap the indicated agenda, for to make such a dangerous proposal in itself that was out of place in the circumstances... In short, a real A charm from Israel sometimes hovered over the presidency. What was this charm made of? Would A skilled chemist indeed, whoever would say that! All educated people had read Rousseau, and, presumably, at the preresidence of the Assembly, this reflection of the philosopher

---

* Horace.

2. The Fountain.

* Session of January 18, 1791 (Moniteur of January 20, 1791).

Geneva should not have been unknown: "I was making myself a century cVor to my fancy, and, filling these beautiful days of all the scenes of my life that had left me sweet memories, and of all those that my heart I still desired him, and I became so moved I cried over him. "The true pleasures of humanity." Hypocrite Rousseau! Naive presidents! The golden age you dream of with so much sentimental philosophy for yourselves and for humanity is no longer far off: the Jewish people, emanplanned by you, will take care of carrying it out, but at its in his own way, and to his own benefit.

III

Also, with supplication on his lips, the second means which the Jews resorted to in order to interest To their cause, gold was in their hands.

No one will ever believe that gold, which has was, at all times, the great power of this people since its dispersal, it has not been of use to him in this circumstance stance, and that the purse, which had provided him so many times the means of resolving the most delicate difficulties, had Ele, this time, scorned by him, so much did her cause have

seemed ideal, and so disinterested would his views have been
sées! This, however, is the strange assertion that he supports
the historian Graetz. "The enemies of the Jews," he said, "had
spread the rumor that a very rich Jew (Gerfberr) had

distributed very considerable sums of money to
To win lawyers. It was a terrible slander.
Can a city of seven hundred thousand be bribed in this way?
inhabitants? A far too innocent assertion, and justified
overly biased tion! No, certainly not, one does not bribe
not a city of seven hundred thousand inhabitants; but in a
In a city of seven hundred thousand inhabitants, one can bribe such a
or such and such a resident, such and such a lawyer, such and such a member of parliament.
which our good Hebrews were careful not to disdain.
We believe it very firmly, without causing the least harm.
of the world to their qualities. Yes, that's our feeling, they
They had to spend and distribute a lot of gold. The Duke of
Broglie, moreover, declared it in full Parliament. "Among
"There are them," he said in the session of January 18, 1791.
one in particular who acquired an immense fortune at
at the expense of the State, and which spreads throughout the city of Paris
considerable sums of money to win over defenders
to his cause. 11 referred to Gerfberr. Accuse Gerfberr
of having made his fortune at the expense of the State, while
Louis XVI himself had acknowledged, in letters
magnificent patents, the great services that Gerfberr
had returned to the State, was an unjust accusation, few
worthy of the noble duke. But that the Duke of Broglie had
is mistaken in stating "that Gerfberr was spreading in
The entire city of Paris is offering sums of money to be won.
"Defenders to his cause"? No, certainly not!

The hands that offered the gold were not worthy.
praise; those who accepted it even less.

'Graetz, History of the Jews, vol. XI, p. 211.
2 Moniteur, of January 20, 1791,

That the Jews resorted to a similar means
As for persuasion, that was to be expected. But what else?
On the one hand, we have favored their emancipation by letting
winning them over with money was a sign
characteristic of the proud and, at the same time, little
A proud era inaugurated with the Revolution. The serious Ma-
Lesherbes, presiding over the section of the Council of State responsible

Louis XVI's decision to examine the cause of the Jews had never
allowed the golden calf to cast its shadow in the room
of the Council. We wouldn't dare say the same of some of its members,
even some presidents of the Constitutional Assembly
deadly. Society, alas! was beginning to exhibit this
a venal aspect that inevitably came to him from the doctrines
materialists and Voltairean morals, and which, in the
next, he will be completely assimilated to the Jews. Who will res-
seems to fit together! That's why the doors of the so-
Their societies were no longer strong enough to withstand the Jews. They were no longer
plus these heavy medieval doors, all locked
lines of honor. The golden key was already playing with ease there.
"(O venal city!" exclaimed a foreigner with the appearance
of degenerate ancient Rome; "you only need one
"Buyer!" With their keen perception, the Jews
had sensed that the company had become mercenary, and
They presented themselves as buyers!

IV

By employing supplications and prayers, the besieged Jews
were shaping society through means that were somewhat familiar

liers and which belonged to them. But now, from her-
even, society imprudently offers them the means
to enter, without a fight, into its heart: this means is
The Declaration of the Rights of Man!

Many frivolous and irreligious French people — of the —
all the more so because they have become irreligious — have not
never paid attention to the formidable breach that the Declar-
the human rights ration came to practice in the
Christian society. They should realize this.
Take stock once and for all by reading the following:

As long as, at the foundation of society, the legislators
89 of them removed the Gospel of Jesus Christ for him
to substitute Rousseau's Social Contract, and at the moment
that, in order to be a citizen of a nation such as France,
In the future, it was enough to be a man, without worrying any further-
Having been stripped of the title of Christian, it followed that the Jews
had the right to present themselves, to become citizens;
For they too were men! They understood this well.
They appeared quickly, and very quickly indeed. The reader...
will certainly appreciate being shown two
striking paintings, borrowed from the historian who re-
found the local color of the Revolution; we added to it-

We will be a Jewish color:

“A new ferment has entered the ignorant mass- old and crude, and the new ideas have their effect. They have long since threaded (re-imperceptibly from layer upon layer, and that after having gained aristocracy, the entire educated segment of the Third Estate, the lawyers, the schools, all the youth, they insinuated themselves, drop by drop drip by drip and through a thousand cracks, in the class that lives from work of his arms. The great lords, to lew

toiletle, mocked Christianity and affirmed the d?-ois of man before the valets, their 'perruquiers, their suppliers and all their antichamber. Men of letters, lawyers, prosecutors The reurs, repeated, in a harsher tone, the same diatribes and the same theories in cafes, restaurants, in walks and all public places. We talked in front of the common people as if they weren't there and, from all this eloquence poured forth without caution, It spurted from the splashes right into the brain of the craftsman, the tavern keeper, the commission agent, the resaleswoman*... » We add: and of the Jew. Indeed, the Jews, too, by selling their secondhand clothes and making Their conversations were noted and reported in the alleyways. from their neighborhoods, apart from what they've heard about human rights. Is it, then, surprising that they should raise- They felt their foreheads humiliated, since at the games of the new legislation, the stain of deicide no longer counts, and that they say: We too are men, and as Men, we demand to share the rights of all! Were they wrong? Let's answer that. As long as the representatives of a Christian nation were abandoning the peaks created by the Christians to descend and to place oneself on the terrain of pure humanity, in order to- What, on this ground, wouldn't the Jews have gotten themselves into trouble? In a hurry to come running, raising their heads? They came running. In this danger of their appearance, who are the coupables?

Another painting from that period:

1 Taine, The Revolution, vol. I, p. 84-5.

We are familiar with the famous Federation Day, celebrated July 14, 1790, and which was, in a way, the idyll of the Social Contract. At the Champ de Mars, theatre of the festival, and where more than three hundred thousand people crowded patriots, at the moment when the cannon announced the oath Out of loyalty, all arms were raised, all voices they cried: I swear! Before and after the oath, it was like a delusion, here are some details which formenttableau. "In Paris," wrote an eyewitness, "I saw Knights of Saint Louis and chaplains dancing in the street with individuals from their department. At Champ de Mars, on Federation Day, despite the The rain is falling heavily, the first arrivals begina hundred to dance; those who follow join them and form a circle that soon embraces part of the Champ de Mars... Three hundred thousand spectators were beating the measurement with the hands. – The following days, at On the Champ de Mars and in the streets, people are still dancing, they drinks, singing; there's dancing and refreshments at the Corn exchange, ball on the site of the Bastille. – A Tours, where fifty-two detachments from the provinces neighbors gathered around four o'clock in the evening, In an irresistible burst of wild gaiety, the officers, non-commissioned officers and soldiers, all together, began to run in the streets, forming dances, shouting: Long live the king! Long live the nation! throwing their hats in the air, and forcing to dance with all the people they meet on their path. A canon of the cathedral, who was passing by "The skittle, is adorned with a grenadier's cap, in –" dragged into the circle; after him, two religious men; one We kiss them a lot, then we let them go... By-

ISS MEANS USED TO WIN

The whole scene ends with a ball. It's the universal finale. saddle ^ ...))

Well, now that the reader can picture... Jews appearing in the shadows, around these dances. Although still timid and dirty, they are tempted to go there to mix. How could this temptation not be for them? Didn't come? Dances, circle dances in honor of human rights and universal brotherhood, But it's the dance of the resurrected. The Middle Ages had his dance of death; here, it is the dance of the living and resurrected. They could therefore boldly... to feel and to say: We too are men, Let's enlarge the circle! . . .

Philosophers of the Social Contract, deputies of the Constitution killing of 1789, it is therefore you who, with your Declaration In the context of human rights, you have exploited the loophole. which will allow passage for the Jews. And you're surprised?

that Jews flock to your sessions to be recognized
Naked like men and accepted as citizens!
Come now! It would have been very simple for them to abstain.
and not to insist. You opened, shot down the
door, and they want to come in! You knocked over the
walls of Christian society, and they, from their feet
Alert, they are already in your ranks!

Also, it is curious to note how, in the
requests that they address to the National Assembly, to
On the side of supplications, there are also the boldnesses that
The new law is suggested to them. "Our Lords, we

---

1 Accounts of eyewitness accounts, cited by Taine (The Revolution.
>. 289-90).

we entrust to you all; and your respect is known for
human rights, V impossibility where you are
today to put you in contact with all
these acts of wisdom and justice that emanated from
you, the pain you would feel from dishonoring, by
a glaring injustice, a constitution that must do the
happiness of France and the object of the admiration of
foreigners: everything guarantees that our cause, which has
found yesterday so many adversaries among you, will find in
All of you, today, so much support and defense
sisters*. » What could one say to the logic of these
Observations? None.

Those concerned are still telling the legislators: "If
If you refuse us, your refusal will appear as approval.
solemn commemoration of popular hatred against Jews. Carie
people comparing ISIS and the dehumanization of human rights,
so often read and reread by him, with the unfortunate
destiny of the Jews, will conclude that they are not
Men... You would push them away deep in their hearts.
The prejudice that is ready to escape... And the fury
of the people who have so often erupted against the Jews, would be
even easier to ignite.

History has recorded no response to these arguments.
The Assembly's embarrassment was evident.

---

i New Address due to the Jews to the Assembly: national, of December 24
bre 1789, p. 3.

2 Petition from the Jews to the International Assembly of January 28, 1790,

pp. 78-9, p. 94. — This petition opens with this arrogant declaration:

"They are asking to be citizens. They have the right to be declared..."
such advantages that will result for France, and disadvantages that
would result from a decree contrary to their wishes, all of this is explained in
This writing, with the energy befitting men who demand not
a grace, but an act of justice" (p. 7-8).

190 MEANS USED TO WIN

The legislators of '89 having inadvertently overturned-
The entire old order of things in the name of rights
of man, here is an unexpected invasion, not of
barbarians, as in the 4th century, but cursed, a
A race despised by all, appears unexpectedly, to
to benefit immediately from the new legislation.
It must be admitted that this unexpected appearance was quite something.
designed to stun the Assembly. She would have preferred not to
not yet extending recognition to these foreigners
of man and his rights; but the Jews shouted at him: "Go
would put you in contradiction with the Constitution
tion... that would be to dishonor yourselves!... This
would expose us to a more terrifying persecution
table than all the previous ones... We are
"Men! . . ." And the legislators were speechless with e-
barras and fear.

For a long time, society had rejected the Wandering Jew
from her breast, saying to him: Walk, walk! But the
society having ceased to be Christian, and the new
legislators hesitant to recognize, with regard to the Jews,
the consequences of human rights, these return-
were born against the Assembly the famous and fatal word and, to
In turn, they shouted at him: March, march!

V

They finally resorted to one last method, this one
hidden and devious, reprehensible in every respect: the
recourse to the fuubourgs and to the Commune. "The rej^ré-

THE HESITATIONS OF THE ASSEMBLY 101

"The Jews were losing patience," said one of them
historians*. The suffering of waiting does not excuse the em-
The bending of the oblique paths. Their petition (of January 28, 1790)
the National Assembly contained this audacious pro-
gram: ((Everything we wouldn't have dared, or everything that
that we would only have dared to do with infinite precautions, ell

In a more distant era, we can and must dare to do so in this moment of universal regeneration, where all ideas and all feelings take a new direction; and we must hurry to V 0867." They themselves did not put This management advice is all too good in practice.

We are, here, in possession of the last secret of the way in which Jewish emancipation took place. Mayes - herbs and Louis XVI, that's how it all began; the suburbs and The Commune, that's the denouncing. Also, given this historical truth: that it is, indeed, at the Com-the fact that the Jews requested the ultimate impetus, the categorical assistance that brought about their emancipation-tion, it is important, before recounting the events, to add a line to the table we have drawn the Constituent Assembly, when we described, at the beginning of chapter IV, its local color.

We described it like this: Enthusiastic assembly and generous, but ideological, theatrical, full of pre-assumption and sufficiency. We held in reserve, for to bring it back to this place, this last feature: Assembly entirely subject to the influence of the suburbs and the Paris Commune.

i Graetz, t. XL

2 Petition from the Jews addressed to the National Assembly on January 21 vier 1790, p. 96.

This historical fact is now too well known for that it may be necessary to provide a large number of quotations. One will suffice: "Outside of the National Assembly-In the end, there are real powers: the City Hall, the districts and clubs. That's where the unrest is brewing. the street, the threats, the conspiracies... The clubs had a means of action called the Sabbath; it was a an association of ten devoted men, taking orders from every day, which each of them then gave to ten men belonging to the various battalions of the guard national of Paris; all battalions and all sec-both groups received the same proposal to riot, the same demonstration against the constitutional authorities killed ^ »

The oppression of the National Assembly by the Com-The commune and the districts, such was the distinctive character of the Revolution. Breaking with her sovereign, this

The presumptuous Assembly was obliged to grant in What she refused above was at the bottom: obedience. We decrelaws were passed in the Assembly, but they were received, preadorned, from the Town Hall and the clubs.

Well, the Israelites were, obviously, too perclever and too cunning not to take advantage of this Confusion of powers. Constantly adjourned and dismissed. by the Assembly, they turned back towards the Hotel of City, towards the Commune, and consulted with the occult force to compel legal and legislative force to take care of them and to be favorable to them.

'Memoirs of Lafayette, vol. II. — History of the Revolution, by Poujoulat, i>. 157-9.

THE HESITATIONS OF THE ASSEMBLY 193

One of their most comprehensive historians did not believe having to conceal this maneuver. "Tired," he said, "by the thousand and futile efforts they had attempted to To obtain civil rights, they imagined a final means. Seeing that it was impossible to obtain, by the reason and common sense, what they called their rights, They resolved to force the National Assembly to ap ■ to prove their emancipation... They knew all too well that power was no longer in the hands of the Assemwheat, but in those of the various parties of the capital % who, in their revolutionary zeal, dominated everything, the The king, the Assembly, the entire country! It is therefore to them that the Jews of Paris, Alsace and Lorraine addressed themselves raine*. »

Could the confession be any more formal?

But, for a page as serious as the one we Let us write, Providence has taken care to provide us with irrefutable information and testimonies.

There is a man who has remained virtually unknown before history, and which, however, while the cause the process of emancipation seemed to have been halted for an indefinite period. It's over, it's abrupt, decided everything, swept everything away: it's The lawyer Godard. He was appointed in Paris in 1791, under this title: the young lawyer for the Jews.

However, Providence allowed his portfolio to continue surrounding the Jews, his papers as a lawyer devoted to their because they fell into our hands. It's in Marseille that we made, twenty-five years ago, this discovery —

green; it is truly precious, since it allows us to-

[1] Graetz, vol. XI, p. 2H.

Jewish responsivity.

aims to reveal, using authentic documents and undeniable — the final phase of emancipation Jewish: its Jacobin phase.

[1] Several of these documents bear the stamp of Thôlel de ville or from the municipality of Paris, with the autograph signatures of persons- known swimming strokes. The portfolio also contains the minutes or drafts. of all Godard's speeches in favor of the Jews, with a good number of letters addressed to him, unpublished and unavailable elsewhere.

CHAPTER VII

THE JACOBINE PHASE OF THE JEWISH QUESTION

THE JEWS OF PARIS

THEY APPEAL TO THE COMMUNITY AND TRIUMPH

RESISTANCE FROM THE ASSEMBLY

1790-1791

Cerfberr and the lawyer Godard. Jacobin phase of the question Jewish. — II. Godard presents himself with 50 Jews enlisted in the gay of national pride, owed to the Paris Commune. — III. Two abbots, one of whom was the president of the Commune, Abbot Mulot, and The other, Abbot Bertolio, strongly supports the cause of Jews. — IV. Bold undertaking of the Jews: they tour the 60 districts or sections of Paris, to obtain their support; 59 out of 60 districts support the demand for emancipation. pation; only one refuses its vote: the district of the second-hand clothes dealers. — V. Strengthened by all these approvals, the Commune sends a seat in the National Assembly to obtain, or rather to impose the decree emancipating the Jews. Pétition that Godard places on the Assembly's desk; he finds extremely serious confessions. The delegates are were received courteously by Talleyrand, but the question is adjourned. — VI. The Jews are proving more astute than Talleyrand. Second intervention by the Commune in their favor before the National Assembly; further adjournment.

VII. The tireless tenacity of the Jews. The question adjourned
i4 times returns one last time, the very day before the closing
of the Assembly. Duport, member of the Jacobin Club, the
cuts by making a solemn appeal to the Declaration of
The laws of man. The National Assembly, cornered, capitulates.

Here is the chapter attacking the Jews! . . . We
we would have liked, by framing it in black, to express the
the difficulty we experienced in writing it.

While not all of them honorable, the means to which
we have seen them resort to the supplication of their
requests, insinuation to presidents, the con-
conclusion, sometimes arrogant, that they drew from the Declaration
tion of rights, even, to some extent, the em-
The use of gold were justifiable means; but the recourse
to the Commune and the suburbs comes to constitute a
illicit diversion and a phase of Jacobinism. Pure in
the cabinet of Louis XVI, troubled before the Constitution-
The deadly Jewish question will become murky with
The Commune. The hidden habits of a race
mistreated and degraded, the slowness of the National Assembly
the confusion and disarray that were beginning to
reigned everywhere, finally the fear where the demands were
disappointed to see their request definitively rejected
after two years of proceedings and postponements, explained-
They acknowledge this indirect recourse, without excusing it.

Our greatest sadness was encountering there
Ceriberr.

Israelite with patriarchal customs and devoted to liberation
his brothers' anger, burning with the desire to make them

to share the free and happy fate that he owes to the munifi-
The reign of Louis XVI, he successively became interested in
their cause, in tireless efforts, Malesherbes
and the king's ministers, Mirabeau and the presidents of
the Constituent Assembly, Gregory and certain hesitant consciences-
Aunts: That was enough!

He had to stop his efforts there.

Why do we need to meet him at number
56 rue des Blancs-Manteaux, in conclave with

lawyer Godard ^ ?

These interviews are undeniable. We have found
the three letters that follow in the wallet of
Godard; we provide them with the spelling mistakes
and the awkward expressions that betray the stay
of the Ghetto and the use of Judeo-Alsatian jargon.

First letter:

Mr. Théodore Cerfberr has the honor of extending a good morning
to Mr. Godard. As agreed last Monday with
that you would take the trouble to go to his place
Saturday evening with his thesis to confer ensample,
He therefore asks you to let him know if you would like to come
tomorrow evening at 6 o'clock; he will therefore give notice
Gentlemen, the Jews of Paris.

January 14, 1990.

Please let me know your answer.

* The letters addressed to Godard, kept among his papers,
They all bear this street name and number. The Old Woman's Street -
Parchment ie itrit, around the year 1257, \enomderaedes Blayics-Manteaux
because of the costume of the Servites or servants of the Virgin who were there-
They're blirent. It still exists in Paris under that name. A certain
A number of Jewish families lived there in 1789. Godard had therefore elected
domi-ile in the heart of the Jewish quarter.

Second letter:

Mr. Théodore Cerfberr has the honor to extend a good morning
to Mr. Godard; he has the right to send him the documents enclosed
that he asks him.

January 12, 1990.

Third letter:

Theodore Cerfberr has the honor of wishing you a good evening
to Mr. Godard and asks him to kindly let him know if he
can find it at his place tomorrow between noon and 2 p.m.
accompanied by his colleagues.

This Saturday.

Although these letters contain nothing explicit and

They are revealing, but very serious. They show Cerfberr in a community of action with Godard, for to help and guide him in the supreme assault in favor of the Jews*. The Commune, to which they were going to resort, probably did not yet have the dark colors which she has acquired since. But the sole fact of the appeal

* It goes without saying that Berr-Isaac-Berr, the other leader of the Jews (see, below-(above, pages 178-79) was also in secret contact with Godard. We found these two letters from him, alongside those from Cerfberr, in the Jacobin lawyer's portfolio:

First letter (with its style and mistakes).

Mr. Berr-Isaac-Berr has the honor of wishing a very good evening to Mr. Godard and he sent two passages from the translated Talmud in French. Who will still dare to claim that the Bible or the Talmud does it allow Jews to practice usury? Or who would still dare to doubt that Those who forced the Jews to live solely by usury forced them to violate both their own law and the law of the prince?

This Monday, January 18th.

Second letter.

Mr. Berr-Isaac-Berr wishes Mr. good evening a second time Godard and has the honor of sending him a passage from the Talmud traduite en francoie, par laquelle il juge Facilement si les Juifs sont intolerant towards foreigners, or if with such precepts one should to be accused of hatred against all those who are not Israelites.

This Monday evening.

his protection constituted, at the expense of the Israelite, an oblique and shadowy approach. The only circum- The mitigating circumstance that can be alleged is that the pen- The need to rehabilitate his brothers preoccupied him; he was going, demanding this rehabilitation from all the powerful of century, as well as the beggar who seeks to guess the rich in those he implores, as well as Toiseau who He moves from one climate to another to find the warmth! He traversed, as stages, the antechambers of Versailles, the Maleshorbes avenues, the presbytery of EmBerménil, Mirabeau's study, the Hôtel de Glermont-Thunder. There he is, according to the testimony of his own letters, climbing the stairs of the Jacobin Godard; we would have preferred to meet him under the windows of the Temple prison, where they will soon be locked up one benefactor I

II

How did the young lawyer Godard go about speeding things up? the emancipation of its customers?

The Jews had been criticized for not loving any country. outside of Palestine, to be in no way patriotic where they lived, and consequently to have in I was horrified by military service, since it would have meant serving a a country that was not their own. Abbot Maury had even exclaimed in the National Assembly, from its very first- First speech against them: "Will you make soldiers of them?"

— Nothing in the world will be able to make them fight the Saturday. » This belief had therefore become established in the people that the Jews did not want to be soldiers, or did not they could only be bad soldiers.

However, one day during the general meeting of the Commune at The Town Hall*, suddenly, the doors open, and Fifty national guardsmen presented themselves, all Jewish, and decorated with the cockade. At their head is the young and enthusiastic lawyer Godard.

"Gentlemen," he said, addressing the members beyond Commune, the Jews I am presenting to you dare to say that they are worthy of your votes because of the patriotic zeal which, From the moment of the Revolution, it transported their souls, He clothed them in civic armor, and made brave men of them. and tireless soldiers, entirely devoted to the salvation and to the prosperity of the nation.

He adds and points out that, out of five hundred Jews of those that exist in Paris, more than a hundred have enlisted in the National Guard, and sacrifice their time, their zeal, their forces, in defense of the Constitution.

Godard then asks the representatives of the Com- a moral certificate in favor of its clients which allows one to present oneself, on behalf of the city of Paris, before the members of the National Assembly, and of the thus leading to the creation of a law favorable to the Jews. He utters these words where Jacobin action has never summer, certainly, more visible: "It's not about making the law, but It's about preparing the opinion; it's about rendering the works easier for the legislator, and to transform, thus

* January 28, 1790.

* Graetz, Histcnrc des Juifs, t. XI, p. 212.

to state one's intentions in advance through decrees: so that all kinds of glory. Gentlemen, it seems to you that you are reserved. Sometimes you second a law already made, by the promptly consecrating it through public opinion; sometimes it is a to make him do what you prepare through actions, through in fact, through a set of conduct that legislators they seem to be asking you, and what they need for to accomplish all the good that they desire to do. There are no prejudices that can withstand this the incalculable power of public opinion in shaping the law, or of the law which is seconded and enshrined by the opinion*. »

Babble and treacherous chatterer! What audacity and What a clever trick! As if the legislators of the Constitution-killing people demanded that the Commune relinquish their mandate easier, by bringing their intentions to fruition through de- City Hall officials! As if they needed to be guided by public opinion to do the good they had the desire to do so! The legislators would have willingly passed away from the terrible encouragement of the Common. But already the legislative power does not give them no longer belonged to them. These encouragements did not teach them- They were born far too often!

A few days later, in a request addressed to In the National Assembly, the Jews wrote audaciously-mcnt, alluding to the protection of representatives members of the Commune: "We will even dare to say that they anticipate, in a way, the National Assembly

---

1. Godard's Portfolio. — Moniteur, February 2, 1790, — Halphen, Collection of laws concerning the Israelites, pp. 199-203.

to hasten our civil existence. They make us citizens, so that this Assembly may declare us as such... »

At the same time, the Courrier de Paris in the provinces published this appeal: “Generous citizens, de- Speak up, defend the cause of these good Israelites; they are our brothers. God, the God we worship, made them to emerge, like us, from the land of slavery;

"Like us, through a thousand perils, they have crossed the Red Sea, to reach the middle of the arid deserts of freedom, which will soon be changed into campaigns delicious, where milk and honey will flow; they are our brothers, finally; they want to become our friends, and they do so will be, despite the Rewbell, despite the AIaury^ », etc.

III

When lawyer Godard delivered the speech that We have just reported, the president of the assembly of the Commune was Abbot Mulot 3. It is unlikely that the said abbot had previously asked his superiors

* New memoir for the Jews of Luneville and Sarreguemines, Presented to the National Assembly, February 26, 1790, p. 5 (from the printing press) de Lottin, rue Saint-André-des-Arts, 1790), j iéce adjointe aux papiers (the GoJard.

2 Le Courrier de Paris dans les provinces, February 2, 1790, p. 390.

3 Mulot (François Valentin), preacher, writer and deputy, born in Born in Paris in 1749, died in 1804. He was a canon of Saint Victor at the time. of the Revolution, whose principles he embraced. Member, then president From the Paris municipality, he blamed the popular movements which The capital was so often the scene. Elected to the Legislative Assembly, he did not

ecclesiastical officials the authorization to occupy such a armchair. What Gregory, the parish priest of Emberménil, was for Jews within the National Assembly, Abbé Mulot He was a member of the Commune assembly. He wore Its name is quite fitting. When the beavers wanted to build their dike, this field mouse helped them gnaw through the obstacles.

He replied, in these terms, to the lawyer Godard and to fifty Jewish national guardsmen:

"You have come, gentlemen, to ask the assembly to..." the Commune to issue a second wish, in the presence of legislators of the nation, a request that you make to them done in the name of nature.

"I am proud, gentlemen, and of what I can, to be the organ of this assembly, and of what you are not afraid to present to she while I am performing the duties of the president theredensity.

"The distance between your religious opinions and the truths" that we all profess, as Christians, cannot to prevent us, as men, from getting closer to you; and, if we mutually believe each other to be in error, if

It was noted there that through proposals to prohibit ecclesiastical dress Siastic and to shut down gambling houses. Imprisoned for some time overseeing the Terror, he later became a member of the commission of monuments ments, commissioner of the Directory in Mainz, where he taught belles-letters, and proved himself one of the fervent apostles of the Theophilian secttrophic. We have from him a fairly large number of writings in a loose style and incorrect; among others: Essays on sermons preached at the Hôtel-Dieu (Paris, 1781); Eve of a Poor Monk (Paris, 1789); Discourse on the serinent ci r ic ue {Pavis,[~90); the A bnanachdcs sans-culottes (Paris, 1704); Memoir on the current state of our libraries (Paris, 1797); Essay on light poems (Maj'ence, 1798); etc. He is also credited with hymns and speeches for republican leaders, translations of Geese of Anacreon, of Ddphnis and Chloe, of the Locknian Fabl-^s. etc.

(Pierre Larousse Dictionary.)

mutually believe we should complain, we We can love each other.

((I cannot tell you what the precise wish will be) of the assembly on the merits of your request; but I then, at least, ensure both that its decrees will conform to the laws of reason and humanity, and that I will be the first to applaud what will be decided The end is favorable for your nation.

"As a first testament to our brotherhood, The assembly invites you, and through me, to attend the session ^))

The day after this session, the municipal newspaper The municipality and districts of Paris made this observation: "Abbot Mulot, in an embarrassing reply for a clergyman, knew how to reconcile the austerity of his ministry in line with the intentions of the assembly of which he was the body, like its president. His speech was deserving general admiration, and the impression it made was... given '. »

11 does not deserve ours. He was no longer the priest of The Catholic Church's response was a priest. adventurer. How many giddy ministers have we seen? compromising their ministry, and seeking adventures in the Revolution! Mulot was one of them. They made the Jewish affairs. Their protection was all the more important to them. more effective than their presence beside them was less suspicious.

i Godard's Portfolio. — Moniteur, February 2, 1790. — Halphen, Collection, etc., p. 203. — Le Courrier de Paris dans les provinces, February 2 February 1790, pp. 396-7.

2 Journal of the Municipality and Districts of Paris, January 29 1790, p. 380.

Another abbot also presented, before the Commune, to the cause of the Jews, the support of its religious character and his word: Father Bertolio. During a new meeting held on this subject at City Hall % of Opposition voices having been raised against the Jews, This Abbot Bertolio silenced the opposition by a ardent reply. He declared loudly "that it was a It is a mistake, a lapse of judgment, to make it dependent of religion the quality of citizen; equalmnit unf3. It was a big mistake to mix political issues to religious questions. To recognize these errors and to avoid the disaster that these mistakes would cause, it was necessary that such a significant and unexpected event as the

The Revolution came to rejuvenate France. It is only

It is all too true that for centuries, the Jews were the victims of the most cruel persecutions and intolerance The most incredible rancidity. But this long duration of Their suffering is yet another reason to rescue them. Let us hasten to make them forget the crimes of our fathers. Let us be quick to give back to the Jews what they should never have lost: their rights as citizens, which is immutable like the nature that gives it to them. Strange abbot who forgot the crime of Calvary for to shift the accusation of cri- mi^iels l Strange renewal of the world that this The era of '89! By placing ourselves on this ground of the only reason and purely human fraternity, priests very much themselves were even going so far as to put things in parentheses

1 January 30, 1790.

2 Halphen, Recueil, etc. p. 208-14; the discourse of Abbot Bertolio is there in full. — Graetz, History of the Jews, vol. XI, p. 214-1G.

the trial of Jesus by Gaiplia, and to put on trial their own Christian ancestors for their conduct to Regarding the Jews: Let us hasten to make them forget the crimes of our fathers.

IV

The Commune was therefore showing itself to be favorably disposed posed. But to fully convince her to intervene atNear the National Assembly, the Jews, always advised led by Godard, they attempted a daring move. They undertook the tour of the different districts or neighborhoods of the capital, soliciting and collecting, in the form of signs tures, the approval of each district in favor of their emancipation. Four of their number ran the towerborn*. Godard's portfolio contains curious Details about this tour:

For example: it was the Carmelite district that showed particular support for the emancipation project passion. Not only did he welcome it warmly the approach of the four petitioners, but he himself... even going soliciting signatures in other districts^.

An eyewitness, who lived in 1841, recorded their names in the Israelite Archives: Mordecai Polak, Jacob Trenel, Goldschmidt, renthird, and the jeweler Jacob Lazard (Archives, year 1811, p. 502). This fact is also recounted by Graetz, vol. XI, p. 216.

2 This zeal of the Carmelite district is explained by a motive of good neighborhood. It was within the boundaries of this district that the Jews of Paris were domiciled there in greater numbers. 11 They must have made real contributions there.

Furthermore, he issued Jews a certificate of patriotism. and of extremely flattering good reputation which could recommend first before the Gom assembly - mmie, then before the National Assembly ^ In short, this The Carmelite district showed itself to be so well disposed and took

Godard was so deeply committed to the cause of emancipation that
could say, upon appearing before the National Assembly:
Gentlemen, I present to you the Jews, at least as
my own clients as well as those of the district of
Carmelites ^. »

services, and lived in very good harmony with everyone, because* this
district has so zealously become the promoter of their emancipation.
* Here is the certificate:

Extract from the minutes of the deliberations of the General Assembly
of the Carmelite district.

From Friday, January 29, 1790.

The District Assembly, considering that, since the beginning of the
During the Revolution, the Jews residing in the district were
always conducted with the greatest zeal, the purest patriotism and the
more generous;

Considering the pernicious prejudice that has held them captive until now
their humiliation was not conducive to inspiring feelings of
good and loyal citizens; that the means to give all Jews the energy
The appropriate course for free men is to involve them in this
honorable quality;

Finally, considering that the district of the Carmelites, the one which contains
within its ranks the most Jews, was, as it still is, the most within reach
to know their political conduct, and to do them justice on the zealous
and the patriotism they have always shown; even thinking that it is
due to recognition;

Unanimously decided to deport to the assembly of representatives of the
Commune the wish expressed by the district that the Jews of which it attests
good conduct and complete devotion to the public good, enjoy
henceforth, the rights of citizens;

It was further decided that this decree would be sent to the President of
the National Assembly and the 59 districts.

For the extract that conforms to the original.

Signed: Gavot, one of the secretaries.
(Hau'hen, Collection, etc., pp. 206-7.)

* Godard's portfolio.

Another, even more curious detail:

During their tour, the four petitioners, supported by the district of the Carmelites, obtained for the emancipationpassion, the unanimous support of the other districts of Paris, Except for one, who stubbornly refused his. Who would believe it? And who could stop smiling when they heard the news? It was the district of the frTpîêfs. In his notes, the lawyer Godard He doesn't breathe a word about it. 11 even feigns, like a good lawyer, unanimitymined votes from the districts. But this curious This exception is attested to by the Jews themselves. "The petitioners first went to the forty-eight sections of Paris, to encourage them to support their request. Forty-seven unanimously accepted it; Only one refused: that of the secondhand dealers of "The market hall! This refusal requires no explanation." ((Only the market vendors refused) to give their consent, because they feared the competition ^.)>

We cannot help but make a point here. reflection on revolutionary passion, which transforms Suddenly, the hostility of an entire city rallied in support. Here's So, 48 sections of Paris, except one, support the demand for the emancipation of the Jews. However, a few years Previously, under Louis XV, Jews were tolerated in Paris, wanted to try some steps to obtain-

1 Archives Israélites, year 1841, p. 502. — While the Archives Israelites speak of sections, the papers of Godard, the official collection Laws mention districts. This is because Paris was indeed divided into GO districts and 48 sections. Fifty-nine districts or forty-seven The sections therefore approved the request for emancipation: the secondhand dealers of th Halle alone repelled her.

2 Graetz, vol. XI, p. 210-17.

iiir the right of citizenship, all merchants and tradersCitizens of Paris unanimously rose up against the p^étension with these outlaws. We have, before our eyes, in In writing this, the request of the six merchant bodies and Parisian merchants against the admission of Jews*, addressed to His Majesty King Louis XV. Certainly, the poor unfortunates are not presented there under attractive colors: "The admission of this species of men, says the merchants' petition, cannot be that very dangerous; they can be compared to fords - pests that only enter beehives to kill the bees, open their bellies and extract the honey which is in their entrails; such are the Jews, to whom he It is impossible to assume the qualities of citizens... » And a little further on: "The Christian merchant makes his own way commerce, every trading house is in some way in an isolated way, whereas the Jews are particles of quicksilver that run, that wander, and that, at the "With the slightest slope, they join together into a main block, etc." Gela was printed around 1760, and all the bodies of the marChands do Paris were unanimous in signing the request, to repel the Jews: 3. A few years pass; It's 1789, what do we see? All the districts of Paris, except for that of the secondhand dealers, who were soliciting, on behalf of these same Je the quality of citizens. Between these two attitudes of the Same city, what had happened? The passion of revolution. naire.

Only the secondhand dealers showed any wisdom.

A document preserved in the National Archives, ADIB, X>CVII, a" oô,
- Ibid., p. 19,
3 Ibid., p. 24.

V

Abbot Iulot, president of the Commune, and the lawyer Godard, are in the presence of the National Assembly (February 25, 1790).

They are leading a delegation sent by the Hôtel de City. They represent all 60 districts, except one, and comenent, therefore, on behalf of all these districts, to the name of the entire municipality, demanding emancipation Jews. "All the neighborhoods, except for that of the market hall, had given their approval \ y)

Their advertisement is categorical. History tells us that they had gone to the National Assembly "for him" to ask, or does Anioi have the strength?' to sign the decree concerning the Jews ^. «

We found, in Godard's papers, the minute of the petition he filed, on behalf of the Commune, on the desk of the National Assembly. Here is in some passages, where one will notice a significant confession catif, embarrassing, perhaps, for the Jews:

ADDRESS

OF the assembly of REPRESENTATIVES OF THE COMMUNITY

At the National Assembly
on the admission of Jews to civil authority.

Gentlemen,
"The fate of most of the Jews of the Kingdom is still undecided. Perhaps alterndicus that a fcrti opinion ment

---

1 G:\AETz, t. XI. p. 217.
» Ibid., p. 217.

The pronouncement came to strengthen your generous intentions and accelerate the moment of your justice. We are pleased to be the first to express this opinion to you: it is not only ours, It is that of the many districts of this capital; and it is All of Paris is speaking to you right now through our voice.

“At the time of the Revolution, the Jews of Paris, by

Their courage, their zeal, their patriotism, have earned them rights to public recognition.

“We saw them with us, decorated with the national emblem, help us conquer — and every day they help us to conserver — our common heritage.

"Ah! Gentlemen, 5' î7s contributed to the conquest of the freedom^ can they be condemned to not enjoy their their own work? If they are true citizens, under what pre- Would the title be denied to them? We dare say that they would deserve it as a reward, if it were not owed to them as an act of justice.

"In the name of republic and country, in the name of

social qualities of the Jews, their patriotic virtues, their With a deep love of liberty, we beg you to give them the title and the rights of which it would be unjust for them to be deprived more For a long time. We look upon them as our brothers, we long for them. to call them our fellow citizens. Ah! already we are treating them as such; our self-interest compels us to be confused with them, our interest gives us the right to claim your justice, both for them and for us. Hasten their happiness and the OUR.

Arrested by us, commissioners appointed by the Commune.
Town Hall, this February 1700.

Signed: Godard *,

Father Bertolio,

DUVEYRIER,

Abbot Faucuet-. »

i Godard's portfolio.

2 Faughkt (C^^.\xde),ésè^{^xec)ns^itutlonnel du Calvalos, couvenlionr.el Girondin, born in Bornes (Nivernais) in 1714, beheaded on October 31, 1793. 11 He entered the clergy early in life and became a pre-cleric to the king, abbot. of Monllbrt and vicar general to the archbishop of Bour-'es. He belonged to

This petition, which is quite imperative, is extremely Curious. Let's first note the signatories: two Abbots Bertolio and Faucliet; with the president of the Commune, Father Mulot who led the delegation, That made three priests out of five deputies, who came to demand the emancipation of the Jews.

Note also this phrase, this admission, embar-
Perhaps frustrating, as we have said, for the Jews: they have contributed to the conquest of freedom. This is the Com-
the municipality itself, which declares it and relies on this declaration to obtain from the National Assembly the emancipation of her clients. She claims that the Jews contributed to the conquest of freedom. What is it to

the sect of the Illuminati, and he mixed his Christian principles with daydreams ni3'£tiques and ideas of re-rormateur; there was also in this priest, at A stormy and passionate soul, that of the tribune and even the warrior. On July 14, 1789, he was among the electors gathered at the Town Hall. We saw him that day haranguing the people and leading them. from a column, saber in hand, to the attack on the Bastille; three times he brought back the attackers scattered by the fortress fire. — Charged by the Commune to pronounce the funeral oration for the citizens who died during For the fight, he took as the text of his speech these verses from Saint Paul: “For you are called to liberty, Brothers, you are called to the freedom." What was entirely new in this ceremony was that The preacher himself had contributed to the cotiqnete he was celebrating; he had found himself in the midst of those whose memory he honored; he had incurred the same peril and displayed the same intrepidity. The accounts of

Time has shown the prodigious effect of this speech on an audience. dominated by the same passions, the same spirit as the orator. A crown He was awarded a civic certificate, and they immediately went to procure one; a The herald carried it before him to the Town Hall, where he went surrounded of all the district officers, between two companies that were marching With drums beating and banners unfurled. — During the blessing of the flags of the districts, Fauchet was again charged with delivering the sermon patriotic address to citizen soldiers; he also published various works culminations intended to propagate his doctrine of the union of Christianity and New ideas, among others: On National Reformation, 1789; Sermon on the agreement between religion and liberty, 1791.

Pierre Larousse Dictionary.

To say, otherwise, that they were able to have a hand in all the serious events of 1789 and 1790?

Finally, let us note this statement of humility towards signatories: "Our self-interest creates a need for us to be confused with them. Alas! It was unfortunately a prophecy. How many degenerate Christians will not will subsequently show no scruples about being caught out withtheJews! The signatories even called it "a need.” After these remarks, made to clarify the Reader, let's pick up the thread of the story with him.

Such was this delegation sent by the Commune, on behalf of the districts of Paris: a small but well-organized troop determined to carry away, on that day, the emancipation of the Jews.

But, on that day too, the presidential chair, at The National Assembly was occupied by Talleyrand.

Tallejrand, no doubt, was sympathetic to the Jews. Nevertheless, their outright admission to the rights civilians appeared to her, as to many, pregnant with consequences.

Like a shrewd man, he courteously welcomed the the delegation listened to a touching plea from the abbot Mulot received the petition from Godard. Commune, and replied: "The National Assembly has makes it a sacred duty to restore to all men their rights; it decrees the necessary conditions to be active citizen; it is in this spirit that she will examine, in its justice, the reasons you set forth, of a in such a touching way, in favor of the Jews. The Assembly national invites you to attend the session.

* Monitor of March 1790,

In the session of the following day (February 26), the Duke of Rochefoucauld-Liancourt, very friendly to the Israelites lites, was already asking that the Assembly be willing to set a the day she would take care of their registration with the civil registry, when a member of parliament stood up and replied: "I observe that the question concerning the Jews is, without a doubt, very important aunt, but we have more important ones... I request a postponement of the question about the Jews ^)) This member of parliament remained unknown.

But, based on his observation, in accordance with the secrets the desires of the majority of MPs, the question was postponed again.

And so, fifty-nine out of sixty districts (that is- (that is to say, all of Paris represented), had solicited, demanded the entry of Jews into civil society, and the Constituent Assembly had reiïué: considerable proof of repugnance and of the fear that this solution inspired in him.

VI

From February 26, 1790 to May 7, 1791, three new Attempts are made with the Constituent Assembly; but the The result is always either a postponement or a slim one. concessions ^.

---

i Moniteur, 27 February 1790.

2 These three attempts were: on April 10, 1700 (Moniteur of April 17); July 20, 1700 (Moniteur of July 22); January 18, 1791 (Moniteur (January 20) See below in Chapter V, pp. 1(34-66), the summary of these three tenables.

Discouraged and embittered, the applicants turn away a second time officially towards the Commune.

It was Tallejrand who provided them with the opportunity. Was he an accomplice, or wasn't he? In any case, the Jews, as clever as him and even more clever than him, took advantage from his famous report on freedom of religion.

Here is :

On the Tallejrand report, the National Assembly had decreed complete freedom of worship, freedom therefore to erect religious buildings.

Until then, the Jews had had their oratories in the gap. Their religious ceremonies were tolerated, but they took place far from the main road. A synagogue had no visible place in the sun like a Catholic Church.

But Tallejrand had complete freedom decreed. of the cults. As swift men, the Jews, taking advantage without delay and of the report of Tallejrand and of the decree of the Assembly, acquired for the practice of their religion a spacious building, they display their religious ceremonies in broad daylight, and then come to propose, with their complaints and their lamentations, this argument to the Council General of the Commune:

“Our religious slavery has ended, but our enslavement Civil war still lasts. And yet, if we have received From the law, the right to raise sjnagogues, can we not to receive from her also the title and rights of citizens? Can we be citizens in our sjna- Only guttering, and outside of there foreigners and slaves? Wouldn't it be contradictory for the law to recognize us on the one hand, and would he deny us from Y âiiire'? He did not 2^eut y

to have half a libation. as there is no half-justice'^. »

This request from the Jews to the General Council of the Com- The agreement ended as follows: "It is the city of Paris that has began, in a way, the reign of freedom of Jews; it is to her that it is appropriate to complete, through her intertransfer to the legislators, a work worthy of his patriotism and his enlightenment.

The municipality of Paris not only did not remain not insensitive to the area, but she wanted to be logical with the conclusions of Talleyrand's report. On thecliamp she issued the following order:

ORDER OF THE MUNICIPALITY OF PARIS
of. 2 6 May 17 91.

The Municipal Council, convinced of the justice of the request that
The Jews renew with such honorable perseverance:

Stop,
That it will be written again in the National Assembly for
to place before his eyes both the request of the Jews and the wish of the mu-
municipality, and to 'urge it to formally extend to
Jews of the capital, the consequence of benevolent principles
which she has just dedicated to freedom of opinion
nuns.

Signed: Bailly, Mayor.

DE JoLY, secretary-clerk.

These words, "press her to formally extend" ren-
obviously posed a threat to the Assembly.

1. Petition from the Jews to the General Council of the Commune, drafted by
Godard and found in his purteleuille; reproduced equally in the
Official Gazette of June 11, 1791.

2 Ibid.

Nevertheless, the Constituent Assembly still felt
strong enough to resist: she resisted. The question of
The Jewish meeting was adjourned again.

VII

11. There was an inflexible logician in the Constituent Assembly:
It was Duport (Du Port).

Although a deputy of the nobility, Duport had passed to
the Revolution. After the storming of the Bastille, he had
driven to disorder^ in order to crisscross the depths of JPro, he said.
that is to say, to ensure the Revolution. Dark enthusiasm-
At the siesta of that time, he had exclaimed to the Assembly:
((We do not work for France only,
but for all nations. All peoples us
listen. We are the avengers and the preceptors-
authors of humankind. » 11 was part of the club of
Jacobins ^ His authority was great in the Constituent Assembly,

Bertrand de Mollkville, minister to Louis XVI, left on Duport,

in his History of the French Revolution, vol. IV, revelations
overwhelming, if they are true. He had received them from Louis XVI, who had
learned from Mirabeau himself after his rapprochement with the court.
“On May 21, 1789, in the lodge of the united Atnis, Adrieu Duport had
explained the reasons why one could be assured that no gou-
no European government would offer serious opposition to the Revolution, and
He had outlined the entire plan for the 1791 constitution. After long
discussions on this memorandum, Lafayette, who was also on this committee
If we are to believe Mirabeau, he took the floor and said to Adrien Duport:
"That's undoubtedly a very grand plan; but what are your resources?"
execution? Do you know of any that are capable of defeating
All the resistance that should be expected? You don't indicate-
"No one." – "It's true that I haven't spoken about it yet," replied

WHERE he formed, with Lainetli and Barnave, a triumvirate
who had inherited Mirabeau's popularity.

It was to him that the Jews turned to deliver the
decisive battle, and to draw from the Declaration of the Rights of
riiomme the supreme deduction which had so much difficulty in
get out of it.

It must be acknowledged that they had been tenacious, and on-
all good logicians;

Tenacious, since, within the space of two years, it was-
that is to say, for the entire duration of the Constituent Assembly, the
The question of their emancipation had been raised fourteen times
presented by them, rejected and adjourned fourteen times by
the legislators, and that they were still there for their own

Adrien Duport, with a deep sigh; I've thought about it a lot...
I know some for sure... but they are of such a nature that I myself shudder-
even thinking about it, and I won't be able to bring myself to make them known to you.
to be born only insofar as you approve my entire plan, that you will be well
convinced that it is essential to adopt it and that there is no other
to be continued (to ensure not only the success of the Revolution, but also)
"the salvation of the State..." After arousing the curiosity of his listeners, he
he added: "It is only through terror that one succeeds in..."
to put someone at the head of a revolution and to govern it. There isn't one
alone, in any country whatsoever, that I cannot cite the support of
this truth. Therefore, however much we may all repugnance to it, we must
"To signify the sacrifice of some remarkable individuals..." Leduc de la
Rochefoucauld was very struck by Adiien Duport's reflections and ended up,
like all other members of the committee, by adopting the plan and the
the means of execution he proposed. Instructions conforming to this plan
were given to the principal agents of the insurrection committee, who
was already organized and to which Adrien Duport was anything but a stranger.

The execution followed closely. The massacre of Messrs. de Launay and de Flesselles,
Foulon and Berthier, and their heads, paraded on the end of a pike, were
the first attempts at this philanthropic conspiracy.” Bertuand de
'MOLLKYiL'LE, History of the French Revolution, vol. IV, p. 181 et seq.
— Louis Blanc, in Y llistoii e dr'. the French Recolution, t. II, p. 318,
Duport is also credited with organizing the massacres of Paris and the
panics re,)uudue3 in the provinces. — So it is to this terrible
sectarian that the Jews, tired of so many postponements, turned to for
to be introduced summarily into society.

to present for the fifteenth time on the eve of the dissolution
of the Assembly;

Good logicians, because they demanded that one draw, from
the Declaration, logical consequences that we do not want-
milk not to be noticed. The legislators of 1789,
disdaining old Christianity, they had wanted to con-
to build their new society on the model of mathematics
matics. They boasted about it loudly. Gondorcet had
wrote: "The methods of mathematical sciences,
applied to new objects, have opened up new avenues
new developments in political and moral sciences. » Jean-
Jacques, in The Social Contract, had gone so far as to
the mathematical calculation of the fraction of sovereign-
negativity that belonged to each one. Well, in fact, in terms of math-'
in matters of technology, the Jews took it upon themselves to teach them a lesson.
anyone in this world who proclaimed themselves new-
calf. Also, given the Declaration of Rights
of the man, they stood there, stubbornly wanting to
to draw a conclusion to their advantage, all the consequences
sequences!

So we had reached the eve of the closing. It was
the penultimate session. There was no more time to
to lose, nor a reprieve to accept. Duport gets up and, in the middle
In a solemn silence, he utters these words: "I believe
that freedom of worship no longer allows any dis-
a distinction is made between the political rights of citizens
based on their belief. The question of existence
The policy regarding the Jews was postponed; however, the Turks,
Muslims, men of all sects are
I am entitled to enjoy political rights in France. I request
that the adjournment be revoked, and that consequently he

be decreed that Jews shall enjoy rights in France
of active citizens

Rewbell, the stubborn adversary of the Israelites, wants
to fight Duport's proposal.

But Régnault de Saint-Jean-d'Angély, cutting him off
He shouts, "I demand that order be restored!"
all those who speak against this proposal, because it is
the Constitution itself which they are abolishing.

When a corps of troops retreats, if one par-
comes to throw it against an obstacle to destroy it or
to force him to surrender, in war terms, we say that he
is cornered. It was the Constitution's hopeless situation.
killer, in the late hours of her retirement. She was
*Faced with this alternative: either lay down the arms of-
before the Jews, or destroy the Constitution, his work,
which, for the Constituent Assembly, amounted to destroying itself
She herself stood before history. She was cornered.

The famous Declaration of the Rights of Man was
which had become a dead end, a cul-de-sac. The Assembly of-
she remained silent in the face of Regnault's apostrophe
Saint-Jean-d'Angély. Victory remained with the Jews.

---

i Moniteur of September 2, 1791.
2 Ibid.

CHAPTER VIII

WHICH SHOWS THAT COMPARISON IS NECESSARY HERE

THE ENTERPRISE OF LOUIS XVI

AND THE ENTERPRISE OF THE REVOLUTION IN RELATION TO

TO THE EMANCIPATION OF THE ISRAELITES

I. Comparison between the roj'aie solution and the révo- solution
the lutionary approach to the Jewish question sheds a bright light on
the course of modern events. — II. Points of view of-
What position did King Louis XVI take regarding this solution?
of the point of view adopted by the Revolution. — III. First
Key difference: between these two modes of emancipation,
gradual re-emancipation and complete and immediate emancipation
Louis XVI would have adopted the first; the Revolution has
imposed the other, despite public opinion, despite Alsace,
despite the Constituent Assembly itself: it was in the spirit of
the Revolution! — IV. Explanation of these terms: “in the es-
"took hold of the Revolution." She demonstrated, on the occasion of the question
Jewish, her incontinence. — V. Terrible drawbacks

of this mode of emancipation predicted to Godard, as early as 1710. — VI. Second crucial difference, even more serious: the Re-
The evolution supported the emancipation of Jews based on the rights of
The man. Louis XVI, had he been free, would never have chosen such a foundation, disastrous beyond belief
âïvc. Comparisons that help to understand it. — VU. Ju-
statement of Mr. Donald on the act of the Constitutive Assembly
Luante concerning the Jews: in what way is it right to
to reconsider this judgment.

I

We now know all the details of the great work. The steps that the Jews had to take,

the innovations they implemented, the men at the protection to which they resorted, all the perse-
the care they have shown, all the paths they have tried, all the skill and all the resources they have spent, finally, their complete success at the Com-
The reader knows all this. He knows the truth.

Well, now, before we reveal the big day-
born of emancipation, we will gather in austere impartiality. Why? It's time to
to compare the undertaking of Louis XVI with the Jews, and the Enterprise of the Revolution. It is about to wonder what, in all likelihood, the solution adopted by Louis XVI in the event that he
He peacefully completed his undertaking, and what a thing it was,
On the other hand, the solution adopted by the Revolution. Solu-
royal ceremony, revolutionary solution: who doesn't see everything immediately how many differences, if we observe any, will be important? They will provide the means to penetrate-
to uncover the secret of many jarring, bizarre things, and even worrying, in the modern situation of Christians and Jews.

Let us therefore bring them closer together and discern:

Louis XM undertook, as well as the Revolution and even long before her, emancipation and rehabilitation
the tation of the Israelites, that's undeniable; the first, he
They loved them! We've amply proven it.

They wanted — the monarch and the Revolution, one like the other — the entry of the Israelites into society, their participation in the civil life of the people. Males-
Lierbes in the name of Louis XM, Mirabeau in the name of the

Revolution, were the two organs of this will Express. That's not the difficulty.

Where is she?

In this proposal:

Entry of the Israelites into society, participation by them to civil life; but to what extent?

((To some extent, at least for the "beginnings," the government of Louis XVI, if he had been free;

"Without measure," replied the Revolution.

II

From what points of view did Louis XVI position himself? by undertaking the re-emancipation of the Israelites? A cpiels What other points of view did the Revolution take?

Louis XVI, being a very Christian king, did not give up, In seeking to liberate the Israelites, the horizons of ChristTianism. 11 s'}' stood, and aimed to rehabilitate and rejoice these unfortunate people, precisely because of Christianity, custodian of mercy, discerns in the ages the opportune moment to implement it.

The Revolution completely disregarded the principle religious. She saw only men in the Jews. fallen ones that had to be brought back up next to the others men; his undertaking was purely humanitarian.

Louis XM was not only half very Christian, but also... but vigilant father of the few [»the Christian. As such, he seekschait, by showing himself merciful and liberal towards the Jews, not to compromise the interests of the people Christian. His magnanimity was far-sighted. In youBy not adopting Jews as children, he would have been careful not to adopt them. to diminish or expose the position of its other Catholic children, doubly dear to his heart, because that they were in the Church;

The Revolution, whose head bears as its emblem... The problem with the Phrygian cap, never had the idea of these delicate situations.

Finally, in studying Tafi Tranchissement des Israélites, Louis XVI was concerned about the future of France;

The Revolution had only one concern: Alsace devoured by usurers. She did not reproach to the Jews that their usury and the vices inherent in a long servitude. Louis XVI observed in them a hosdeeper utility, more difficult to eliminate: religious hostility.

These are the general points of view from which, in the same company li])éralc, appear and Louis XVI and the Revolution. We will see, at their light, profound differences between the solution royal preparations were underway, and the revolutionary solution which prevailed.

III

Two modes of emancipation were present.

Gradual emancipation;

Complete and immediate emancipation.

The first step was to gradually introduce them to duties and rights of citizens these men who had not never been mixed with society, new, though old as the world, and full of vices. 11 There will be for them an apThe acceptance of liberty and equality. They will rise, as if by degrees, until the full exercise of life civil. The legislator will make of the perfect quality of citizen, a reward for the accomplishment of first social duties.

But what were the concessions to consist of, and In what way, the reservations, of this gradual emancipation.

Several rather vague projects had been submitted? One of them (1790) formulated these concessions as follows and these reservations:

"That the Jew be a citizen in all respects where
He will not be a harmful citizen, very good;

"That all rights in the exercise of which our
laws will be able to monitor his conscience, be acquired by him
without distinction, very good;

"By exeinpi(^): that he may haljiter throughout the entire étcuidue from the kingdom;

Ia l'ré,ionil(,'ranr«> Jewish 15

•,.>

((Voting in the nation's primary assemblies,
to elect representatives, and compete with the others
citizens to the drafting of instruction manuals;

"To have a place in public deliberations"
and municipal;

“Acquiring a house to reoccupy with all its
family ;

"That he may be admitted into all corporations"
liberal and mechanical arts; to engage in trade,
to become a farmer, a cultivator, to own leased land,
becoming a child who acquires real estate;

((That he may finally freely practice his religion, so much
that he will not disturb the order;

"All of this is possible, even charitable, and must be
largely granted to new citizens.

((But that in no case should the Jew be eligible for
political, administrative, and judicial bodies. That is-
that is to say, that he is not vested (V) with any of these functions
important and delicate matters which must always be addressed ^r^^-
to consider the principles of Christian morality.

Such was the gradual emancipation, with its reservations
and its precautions.

Emancipation plotted and immediately was due, at
On the contrary, it would consist of eliminating all intermediaries.
to declare the Jew a perfect citizen on the spot, to tell him:

"Disonnais, you belong to society, (and society belongs to you).

1 Proyi-aiiiaïc liivde l'uiivi^Lje; The Jews of Alsace, liaz and Judge [[!{){}) ^
pp. 141-145.

The leaders among the Jews, including the principal
were Gerfberr, Berr-Isaac-Berr and the battalion of Jews
Parisians extremely feared emancipation.
dual, its reserves and its temperaments. Their most
important memorandum, addressed on January 28, 1790 to the As-
seemingly constitutive, it condemns and fights with
liveliness:

((The right of citizenship must be granted to Jews, without
restriction and without delay; it would be both unjust and
It is dangerous to try to prepare them to receive it through
gradual improvements, and there would also be injustice and
danger in not dressing them with the greatest promptness
titude...

"...Would it be fair to deprive them of their rights, of
condemning them to isolation and disgrace, because he
Are there any degraded Jews among them? If not
If they are still worthy, they will become so. If they are not
If they are still worthy, should we deprive others of that right?

((Justice therefore rejects all temperaments.

“Now consider the disadvantages that result from this-
would:

((By delaying the moment of civilization for the
Jews, your temperaments would have as their object the gift-
to establish specific laws... But, we say this loudly-
The more we drill into these specific regulations, and
The more we strengthen the demarcation line that existed
hitherto between Jews and Christians; while
that joint efforts must aim to erase en-
entirely ^ »

1 Petition linked to the Jews at the national 2nd 1700. p. 10,
p. 02-93.

This memorandum, addressed [to the Jews at the Assembly]
national, and signed Cerfberr and Bej^r-haac-Berr,

is due to the pen of their dear friend Tavocat Godard \

We could reply to him and to them: that the
The question was precisely whether it was appropriate-
to completely erase the demarcation line, of
to completely demolish the dividing wall. Don't
Was there no danger in suddenly destroying the wall?
Wouldn't there, on the contrary, be wisdom in practicing it?
What about communication gateways first?

These are the doors that Louis XVI is said to have opened.
with kindness, by bringing Israelite groups into the city,
in French civil life, but maintaining
reservations. 11 It would be obvious to us, in fact, that
Louis XVI did not conceive of emancipation.
complete on the first try. The wise conduct of the monarch-
that and the circumspect spirit of the French monarchy
leave no doubt about the precautions qrii eus-
We felt surrounded by the royal favor. We have, moreover,
abundantly proven in our work.

But here is an important point about this eman-
gradual cipation:

That the Christian monarchy had opted for this method
of emancipation: there is nothing surprising in that;

May the old Jews of the Ghetto look askance
any emancipation that was announced, even gra-
dual, and did not share the impatience of their

1 In a letter addressed to Mr. Mallet du Piui, director of Mercure,
Godard acknowledged that he was the author of this memorandum, of this petition of
Jews. (Unpublished letter, which is part of Godard's portfolio.)

2 Entry of the Israelites into French Society, pp. 459-465.

chiefs, their leaders: that was still natural; these
old Jews, petrified and dry as bones on
the road of the centuries, they dreaded, for all sorts
good reasons, Unknown of the civil resurrection *;

That Alsace, which followed with anxiety and a
The terrible exasperation caused by the twists and turns of this tide
ascending Hebrew, cried: "Steps, bars-
"Rages!" It was to be expected;

But what will seem surprising, and therefore,

provided a considerable supplement to the emancipation party
gradual implementation, that is, this project was among
Its most ardent instigator, a friend of the Jews, was the abbot
Gregory, or rather, Asseni]) constituent assembly
almost entirely;

Grégoire had written: necessiic de prépare/- à ce
reform the Jews and the Christians; time needed
to operate it; for this, he requested two generals.
rations ^ ;

And, except for Mirabeau, the Constituent Assembly was of this kind.
opinion: the proof is that she hesitated to return a
decree and that, seeking to gain time, she mar-
was changing, eroding emancipation by granting what-
concessions, from time to time, to the petitioners.

1 Entry of the Israelites, elc, pp. 404-410, where we presented the
development of their fears.

2 Essay on the physical, 'ordinal and political regeneration of the Jews,
Chapter XXVI.

3 In the memorandum of January 25, 179J presented by the Jews to the Assembly-
wheat, but written by Godard, there is this note, this admission: "The authors
those who wrote in favor of the Jews shared, in our view, this same
It is a mistake to want to soften their fate gradually, instead of making it
immediately, as it should be, Count Mirabeau is perhaps
the only one who, in his writing on IVIeudeUsjhti, did not fall into
this error, » p. 94.

So, here it is, sort of placed, one might say, on the side of eman-
gradual cipation, the whole of public opinion,
broken down in this way: the King, the old Talmudic Jews
distcs, Alsace, Grf'^goire, the Constituent Assembly. But then
How did it happen, an astonishing and unexpected thing?
due! that the solution had been quite different, that it had been
Total emancipation, without guarantees, without conditions?
There will only ever be one answer: this
The result was in the spirit of the Revolution!

A solution imbued with wisdom and moderation,
slowness and caution were not possible in the Revolution.
resolution. It would have been at odds with his spirit
of incontinence and temper tantrums that were beginning to
reveal*. If she had adopted gradual emancipation,
that is to say, temperate, prudent, she would no longer have been
the Revolution. On the contrary, it showed what it
was, by decreeing a spirited emancipation, that is-

that is to say, immediate and total.

IV

"But that's slander and obscurantism,"
"Such a judgment!" they will undoubtedly exclaim.

1 Mr. Thiers said: “Were we the most beautiful and most generous of revolutions Hilions, even if one were the greatest of the Lions, restraint is the first Duty and self-restraint are the great secret. History of the Consulate and of the Empire, t. XVII, chap. i.iii, p. S9P. — Now, incontinence. prevails This is the essence of the revolutionary spirit.

OF THE TWO EXTRA PRISES 231

Upon reading these lines, the extreme supporters of the freedom.

No, gentlemen, we were not slandering; God is with us. It is the grace to judge justly. Reflect for yourselves, this contrast struck us particularly:

Here is an Assembly — the Constituent Assembly — which throughout its entire existence (two years) is dealing with this serious issue;

She, so enthusiastic, so efficient in her business dealings, repeats this question up to fourteen times, without the to cut; he is even loath to cut it;

When she decides on a solution, there is only one voice to indicate to him which way: the monarch said: Gradual emancipation; the warmest parThe herbalist of the Israelites, Abbot Gregory, said: Emancipation gradual; Alsace, for its part, cries out: None emancipation! But, if that's what it takes, gradual, solely gradual; the Jews themselves, For the most part, they do not desire any other;

Public opinion therefore expects gradual emancipation;

And then, all of a sudden, this Assembly which had disbeaten, stiffened, against a solution to be given, which has Rejected many times, the situation, and, in this solution, She gives up everything, sacrifices everything, herself and public opinion!

We repeat firmly, there is only the spirit revolutionary that could bring about such results

dramatic turns of events. The Revolution dominated the Assembly.
constituent wheat, and led it. She said to him: You had
judged that way, but you will decide that way!

Have we slandered him?

232 PARALLKLE

VRALLKl

"(Hey, lion! will retort the supporters, to the extreme,
of liberty, the Revolution was right to impose its
decision; she did well to wrest the decree from the
hands of Louis XVI, and even of the hands of the Ace-
seemed constitutive, at the moment when Emancipation
The decreed measure was only going to be gradual; she was right to do so.
because Louis XVI had set a goal, a limit; the
Revolution, in its momentum, has surpassed that goal! With
Louis XVI, liberty would have had its reservations; with the
"It wasn't a revolution, it was freedom!"

Our response is:

It's true, with the Revolution, the goal was exceeded;
or, at least, the time that one wanted to give to the initiative
The training, the learning of freedom, was devoured. The
Revolution not only devoured centuries, as
Count de Maistre put it very well; she devoured
also the intermediaries; this elimination of months
Has using intermediaries been a good thing?

Our conviction is that it was a disaster.

A contemporary of 1791, a friend of Godanl, had the

1 The albi Gregory said of the edict given by Joseph II in favor of
Jews of Aulriche at almost the same time: "He has the defect of fran-
"To chir the intended ones." — (Motion in favor of the Jews, by Gré-
goire, p. 31.").

OF THE TWO EXTRETRISKS 233

courage to predict this to him and to give him a glimpse of it
disaster.

Godard had acquired, in the trade ck; his
clients, a brazen forehead, and a neck like a bar

of iron. A burgher of the district of Saint-Rocli, this friend
Godard's close friend, had been treated jubilatedly by him
"From hominids to prejudices^ lacking common sense",
because he had held a contrary opinion to his own, in the
The question of the Jews:

He wrote to her:

"...Be convinced of one truth, which is that your clients
((will never win their case soon enough according to my
"Wishes. I will gladly see the day when the Jews will be
"Compensated. But I will not be truly satisfied (and
"I'm speaking to you like a true citizen) that when their ad-
"The mission will not have been pronounced by the National Assembly"
((that after she has foreseen and eliminated the drawbacks
((terrible consequences that would result from such a favor,
((hastily and recklessly granted,

"Farewell, my friend, remember (and let's agree on one)
((once and for all), that our attachment can last
"without our opinions being similar, and that, when
((I will be forced, in the district of Saint-Roch, to open
"an opinion on any matter whatsoever, it will be per-
"I hope not to stick to the one you had in
"The Whitecloaks district."

Your friend: Billuart *.
Paris, this 11th of February 1790,

* This unpublished letter is part of Godard's portfolio.

This letter therefore stated:

"From a semhliihle favor, p7'éci2oiiammeni el incon-
The astonishingly granted inconveniences would result
terrible; »

Ninety-nine years later, the lec-
The author can judge whether Godard's friend was mistaken, and whether
The drawbacks are minor!

VI

Historians have pointed out this first without hesitation.
difference that we have just developed: emancipa-
patient and gradual tion with Louis XVI, fiery and
total with the Revolution. There is a second one,

more serious, deeper, and, unfortunately, it has
escaped the historians; or, perhaps, they believed it prudent-
Tooth of silence?

---

1 The historians most favorable to the Jews, who have examined at length the
dispute, they regretted that emancipation had not been gradual; for example:
Malvezin, History of the Jews of Bordeaux (pp. 273-4); Hallkz. History
Jews from France. Here is what the latter says in his introduction:
“We will have to ask ourselves if Von has not gone too far from the pre-
first blow, and if it had not been for a wiser and more pre-
seeing to manage the transition and to subordinate the obtaining of
citizens' rights to the fulfillment of civic duties. At this time-
What easy training, we only saw one question to solve between
an oppressive majority and an oppressed minority, and it was proclaimed
the equality of Jews before civil law, without even worrying about whether
The Jews wanted, if they could be citizens, if their entire past, if
all their haljiludes opposed it for much longer...
We should have remembered that it is not always permissible for man
of the State to substitute without transition and without '■compromise, to a
unjust and violent situation, the regime of justice and equality, n

We put the Declaration of Rights on trial
of Vhomme, with a merciless critique, to the point of fati-
war even the eyes and mind of the reader; but here is the
final blow:

The Revolution established and supported the emancipation of
Jews on the rights of man; Louis XVI, if he had been
free, would never have chosen sem])lal)le base.

We will be asked: What lasase would the mo- have chosen?
narcissism?

— We will answer: Clerical public law^.

— But why wouldn't he have accepted, as a basis,
Human rights?

— Because, on the one hand, in the heart of a king of
France, and especially a monarch like Louis XVI, he
there was the most attentive, the most tender solicitude, the
more far-sighted regarding the interests of the Christian people, and
that, on the other hand, this far-sighted concern had
immediately made it clear that the dangers that could result
ter, for his people, of an emancipation of the Jews based
on human rights. We are touching here on the point
the most delicate, the most important, of all this great
Question. Please consider the following:

Human rights, at first glance, seem-knew how to be neutral ground, a transaction, where the Christian Yours and the Jew, long bitter enemies, were going Finally, to be able to meet and understand each other. But let's not forget that... p renne garde: by adopting, as the basis of its encounter with the Jew, man, humanity, the Christian necessary-

---

1 His letters patent of 1784 concerning the Jews are sufficient proof of this. fisante (see {'Entry of the Israelites, Book I'); Jews in France, by Hallez, pages 20-21 of the introduction,

rcmeiit descended, not out of humility, but out of forgetfulness of his Christian dignity; it was degrading itself; it was lowering itself, to £0 to meet at the level of the Jew who, on the contrary, He would rise and rise again. Yes, we will have the courage to to say, of all his contracts or exchanges with the Hebrews, The Christian never made one more blind, nor more Disastrous. It was the abandonment of the siuviaiitrel, that advantage not only celestial, but terrestrial, which came to him from Christ, and that which constituted his superiority; he rejected the pearl Evangelical M . . .

This consequence, disastrous in the individual field visual, was preparing, even more disastrous, in the social domain. In eUet:

By this declaration, he was a man in politics like the Christian, and that the Christian was nothing to him-superior and had no other rights than those that he himself possessed, the Israelite will be authorized to show up everywhere, to compete or intrigue by-everything, to dispute any dock position in society. We will no longer be able to forbid him anything, to take nothing away from him, him block anything. If the circumstances or the ambition carry it in the vicinity of the throne and even towards The highest rank, who then can deny him access to it? Who will have the right? He is a man, a citizen, a pretender. Like everyone else!

Two comparisons will highlight the the peril of such an emancipation based on madness Declaration of Human Rights:

---

1 See the explanation of this unfortunate descent in uolre Entry of the Israelites, pp. 319-321.

The first: the famous Trojan horse. We We dedicated an entire chapter to it at the beginning of this book, to attract and strongly hold attention. Whether one Read it again: it's worth it. The Declaration of Rights man was the Trojan horse, for society French. Instead of the Greeks, the Hebrews emerged. modern.

Second comparison: the head of the snake and its rings;

((The snake's movements dilate from neck to neck) all the other animals; one could not say where the principle of its development; for it has neither fin^-, neither feet nor wings, and yet it flees like a shadow, he vanished magically, he reappeared and disappeared would still, like a little azure smoke or to flashes of a sword in the darkness*. Under a coat of mail Poetry, this is what is truly real:

The snake has such elasticity, such agility, that, As soon as her head has passed somewhere, she drags on Following all the rings. It is his head that opens the way to the rest of the body. "Caput serpeniis observa," he said A Church Father observes the head of the serpent. It is she who must be crushed as soon as she appears, for if the head passes through the smallest opening, all the rings have "I immediately spent time with her."

The learned and perceptive bishop followed his remark of a fine moral application: "In temptations, he said, does an evil thought come to mind. It's the snake's head that appears! If, unfortunately-

1 ClIATEAllîRIANl).

2 Saint Augustin.

In fact, we give her a glimpse into her mind, if we let her Once it has passed, all the rest of the temptation will pass and be established. in the heart... Crush the head, stop the bad thought and you will avoid the other drawbacks of temptation: caput calca, and escaped cœteros motus. »

Following the moral application of the great bishop-cpie, we will dare to point out a social application:

The Declaration of the Rights of Man was, for
French society, the head of the snake. With such a
The principle, the consequences, will pass, and pass quickly.
the most unexpected, the most unheard- of, the most dreadful-
tables, veritable reptile rings: among these
rings, the vitality and the preponderance of the Jews.

Ah! indeed, in writing these lines, there is no-
our intention is to establish an assimilation
between Israel and the crawling animal. Far from us
Such a thought! We only want to observe-
to see that the Declaration of the Rights of Man was,
upon the entry of Jews into society, what the head of the
The serpent is in the coils of its body. The rights of
Vliomme led to the entry of the Jews, such as the
The head we are talking about drives one ring, then two.
Then all the others? With extraordinary volubility...
They became citizens as soon as the pernicious
The principle was accepted; and today, as citizens, they will be
Masters of tomorrow, they already are! We defy anyone to...
He refutes us!

If any Jewish reader was shocked by the com-
The comparison we had to make, we beg you
with all our hearts G(,'he whom the serpent represented
of brass, to heal the wound made by our pen!

Such was the immense peril of emancipation
based on human rights. In 1791, many
They foresaw it, they dreaded it. The Constituent Assembly-
The killer foresaw it better than anyone, since she
still hesitated, and since the clamor resounded-
The people of Alsace kept warning him; but,
Let's be honest, the Assembly lacked courageous humility.
to admit to herself that she had gone down the wrong path,
that his Declaration of Rights was dangerous, and,
Not having had the courage for this confession, she did not have,
no more, that of breaking, aA'cc of the lo3^ales hands and
French women, the fatal instrument she had made!...

Is there any need to prove it at length now?
that Louis XVI, had he been free, would never have chosen
Such a basis for emancipation? Ah! He loved it too much
The Church, too much the Christian people! When the States
generals asked him to sanction the Constitution
In the 1789 decree, he made this reservation: I do not explain myself
that not on the Declaration of the Rights of Man;
It contains some very good maxims to guide
your work; but it contains principles that...

different application and even interpretation rents ^)) And later, in the prison of the Temple, the The royal prisoner wrote in his will: "I pray God, to receive the deep repentance that I have for having put my name (although it was against my will) to acts that may be contrary to discipline and to the beliefs of the Catholic Church. Such a Jewish emancipation, so formidable in its point of

' TouJouLAT, History of the Il('voliUio)i, \). 121.
2 JhicL. p. :-i21.

Louis XVI therefore did not have it. never chosen, nor adopted of its own accord. Yes, he would have adopted a lion-like method of emancipation suitable for the Israelites, but at the same time protective for the Christian people. In short, King of France and Being a devout Catholic, he would have acted with tact appropriate to the situation. Revolution lacked that tact, it couldn't have had it!

That, if you think about it, is what will distinguish all-days the acts of the Christian monarchy back acts of the unholy Revolution. A king of France brought some tact in business; the French Revolution replaced it. placed by brutality. The question of the Jews is part of it. tangible proof. With perfect tact, Louis XVI proceeded step by step, degree by degree, in this liberated- he loved the poor Jews, he wanted them free, enlightened, happy, but at the same time he was taking guards, with jealous care, not to compromise the interests of his Christian subjects. 11 sought an i-approved- honorable for some, tutelary {for the others: he would have succeeded. The Revolution, in pride;"C upstart:^, said to the Jews: "Come in," without worrying if the output did not coincide with this input and the decline of Christian and French influence Caise. Assuming she had foreseen it, she must have to experience infernal joy!

Between the king and the Revolution, poor Assamblée The Constituent Assembly thought, like the king, in this matter Jews; and yet she emancipated them as wanted the Revolution;

"Or never goes if Ijui qaj when we don't know"
"Not oh Von va." Gromwjlla said this;

This is the story of the Assembly of 1789.

By proclaiming, as the basis of society, the famous
The Assembly did not consider any human rights.
She lies to the Jews. When she saw them, and wanted to...
Stop, it was too late. With the snake's head, this
The first ring had passed, and many others were to follow.
follow !

VII

Mr. de Donald judged the act of the Constituent Assembly to be related
to the Israelites. His pamphlet, entitled On the
Jews, hurl lightning bolts;

Flashes of light, like illumination, and flashes of lightning,
like anger;

Here are the two of them:

"Assembly 3 declared them active citizens: title
cpii, with the contemplation of the rights of Vliomme,
The new decrees of Nouvellemont were then regarded as the
highest degree of honor and bliss to which a
a human creature could claim!

(...But the Jews were repelled by our customs)
much more than they were oppressed by our laws.

"The Assembly was making a huge and voluntary flute
to put its laws in contradiction with customs.

"The Jews were soon to become active citizens,
to be called upon to participate in the power itself.
"...Reckless legislators!"

((...That we keep the first guard that the rafifrancliisation of the
Jews do not turn to the oppression of the clerics.

(...Cliretians can be misled by the
Jews, but they must not (?^'^ gour:ernès by them;

This dependence offends their dignity, even more so
that the greed of the Jews should not harm their interests.

To these flashes of light that illuminate, but that pierce, that we may be permitted to attach one, which descends of God's justice:

"Abstract man" was invented by a society superb for getting rid of Jesus Christ;

From this same (abstract "honne") came the Jews;

And it happened that, Christ no longer counting in the government of this society, the deceivers have Found an open road to becoming governors!

Mr. Donald, you said, with a style biting: ((Christians can be deceived by The Jews, but they must not be governed by them.” If the deceivers are taking Rank among the governors, whose fault is it? To Christians of the Constituent Assembly, who dismissed the Man-God !

O Louis XVI, why were you not allowed to live, and to govern!

'Works of Mr. de Boiiald, Literary, political and political miscellany-SMj)hiques,t. \, pages 369, 371, 378, 350.

CHAIMTHE IX

EMANCIPATION DAY
ISRAELITES ADMITTED INTO FRENCH SOCIETY
SEPTEMBER 27, 179

I. The events of September 27th and the emancipatory decree. II. The somber aspect of this day: at the same time as it decreed the entry of Jews into French society, the Asseemingly a constituent body accepted the tribute of V'olney's book on the Ruins. The Jews will, in fact, make their entrance at through immense rubble. — III. Comparison with the ancient entry of Israel into the Promised Land through The collapsed walls of Jericho. Differences between the two situations. — IV. The providential aspect of that same dayborn: triple modification in the existence of the old people hebreu. — V. First, he breaks the yoke. What yoke? —

VI. Secondly, he ceases an isolation forty Ibis secuto become a member of universal society.

VII. Thirdly, he is mandated by Providence. — VIII. Eternal thanks to France for having been the instrument-the nature of this transformation.

I

Let's broaden the horizons of our PCNSôo: here we are in the face of the grave and solemn day of emancipation-tion. It's a day of broad strokes; and if it has

announced with revolutionary and dark shades, she must also have providential and reassuring ones rents.

The date is September 27, 1791; the place is the hall known as the Riding School, near the Tuileries: the Assembly con-The constituent assembly is holding its penultimate session there.

We have recounted above (cliap. vu, p. 217-20) what happened inside the room: the supreme attempt by the Jews, the support of the Jacobin Duport, the capitulation Assembly meeting. But what was happening outside the room presented a no less exciting interest*.

A renowned poet in Germany, Louis Wihl, has... }»painted with a striking color scheme that met the expectations of all of Israel who listens, in the guise of the Wandering Jew, at the gate of the Assembly; we are sending it this page with great enthusiasm efiét:

A liar in an antique costume,
listen at the door of the assembly of peoples.
Her face betrayed a deep pain.
The snow from his beard falls in long streams down his chest.

His gaze is fixed, strange.
like that of a marble statue.
11 pushes her long hair away from her ear:
timidly huddled in the corner of the door,
He listens breathlessly,

as if a single word spoken in the room
was going to end his hereditary suffering
and after a fatigue of two thousand years,
to finally allow rest for his long journeys.
In his right hand is a book.
for his salvation or his condemnation;

'CeUe salle t^'lait diluted on remjjlacemeat de la rue de Rivoli, près de Casliglione Street. There had previously been a carousel there. The .lsseiublée The Constitutional Council and the Convention held their sessions there.

in his left hand is a stick,
for marclicrà life or death.
An obscure and mystical enigma.
This has not yet been explained until today!

"The deer hunted by the hunter,
"finally succumbs in his flight,
"when he plunges headlong into the waves,
"and plunges into it completely covered in blood."
“I am the hunted, forced beast,”
"Hunted across the world."
a In the storms of fire and sea,
"I searched in vain for the inort."
I needed to live, to exist.
"and never see freedom!"
"But now I glimpse the dawn"
"who delivers me from all my ills,
"which heals me of all my suffering."

Thus spoke the deeply moved old man;
11 Listen: something is stirring in the room.
11. Listen; a word bursts forth aloud:
"7'oMi' the lioDimes are equal;
that Aliasver be delivered
of his eternal evil and his eternal pain!

11 There is grandeur in this poetry. But it is good to follow it with the practical and authentic act of emancipation cipation. We transcribe, as we Favuns found in the National Archives; he is known to Louis XVI and the Constituent Assembly:

Louis, by the grace of God and by the constitutional law of The State, King of the French: To all, present and future, greetings.

The National Assembly has decided, and we want and order the following:

* Louis Wihl, French translation, p. 230-2.

DECREE OF THE NATIONAL ASSEMBLY

If the National Assembly, considering that the conditions necessary actions to be a French citizen and to The conditions for becoming an active citizen are defined by the Constitution. and that every lioness who, meeting the said conditions tions, takes the civic oath and undertakes to fulfill all the duties that the Constitution imposes, has the right to all the benefits it provides;

Revokes all postponements, reservations and exceptions inserted in the previous decrees, with respect to Jewish individuals who take the civic oath.

We command and order all administrative bodies to contracts and courts, that they may make these presents consign in their registers, read, publish and display in their respective departments and jurisdictions, and executedcuter as law of the kingdom. In witness whereof we have signed these presents, to which we have made affix the seal of the State.

Signed: LOUIS.
And sealed with the seal of the State.

And further down, MLF Dr Port.

When this secret became known, there was immense emotion seized all the synagogues, not only in France^ but abroad. Louis's poetry has

not entirely a work of fiction, ear of the Wandering Jew had leaned out of the door of the Assembly!

The shock felt by Israel within the dispersion sion, bore some resemblance to the one that had felt in Europe upon hearing the news of the exchange America. We said of American dependence, when She read it well: "Among the men who, of all the the most remote corners of old Europe, felt so moved upon learning what a small people of In the New World, no one really understood the prothe deep and secret emotion he felt, but all they listened to this distant noise as if it were a sign; what it announced, we were still unaware. It was like the voice of John crying out from the depths of the desert that new times are close ^. » Something similar happened in synagogues around the world, when it was learned

that Louis XVI and the National Assembly of France had
emancipated the Jewish people. None of these dispersed people understood-
the deep and secret cause of the emotion that he
was experiencing it, but everyone was listening to that distant noise as if
a sign. They had no doubt that the destiny of all
Israel was not interested in what had just been accomplished.

II

To remain true to the truth, we must distinguish, in
On this day, September 27, 1791, two kinds of

i TocçrEvii.LE, McL,p.~l,

shades: some dark, others present a range of
familiar clearings in Providence.

What are the dark shades?

The Constituent Assembly therefore decreed, in 1791,
the entry of Jews into society; they will be able to enter;

On that same date in 1791, almost to the day
hour, at the memo minute, the Assembly accepts the hom-
image from Volney's book on the Ruins.

Volne was part of the Constitution as a deputy.
killing. His book on the Ruins is a pretentious work-
Tough, declamatory, even cold and boring. But he
was written in a way that was manifestly hostile to religion
gion. That was enough, in those sad times, for him
was exalted to the heavens. The Assembly solemnly accepted
eminently the tribute.

What a grim prophecy! Isn't there, and in this?
A tribute, and in this sense of the word?

The Ruins | It was, alas! the conclusion of all the
work of this Assembly: after two years of the-
However, it only led to disasters. "She has
assigned the mission to change the world. No respect
He stops it; no venerable majesty intimidates his decrees.
Demolition crews... With every blow struck by the Assembly,
"We hear the institutions of centuries crumbling."*

The Ruins î “She translated ideas into action
of the 18th century; she rushed through the old building

social fice like a bull in a china shop,
and soon everything shattered.

The Ruins | She had substituted the Social Contract

i l'oujouLAT, la Uèvolution, p. IGÔ.
2 Ihid., i». 225.

From Rousseau to the Gospel of the Redeemer, the rights of
Man with God's rights: how dust and
Wouldn't chaos have responded to such a substitution?
tion?

The Ruins! The Assembly has laid the axe to the roots
of the monarchy; others will strike; but it is she
who will have prepared the attack. "9."] was hidden behind 89
poorly directed ^ » — a The discrediting of royalty, vice
The radical nature of the 1791 Constitution worried the Assembly
in the final weeks of his life; the con-
constituents recoiled from their work; Barnave, Cha-
Pelier and Malouet would have liked a severe revision.
But passions are not easily corrected,
and the Assembly departed without having been able to rectify its mistakes,
produced by the forgetting of customs, traditions and
national history. She left after having madly
decreed that none of its members could be part
of the next legislature. The Constituent Assembly
thus leaving the field open to ignorance and incapacity,
to demagoguery and storms. On closing day,
the people held oak wreaths; but
He awarded them to Robespierre and Pétion.

The Ruins at last! Mirabeau had glimpsed their extent-
due and the depth, regretting having started them.
He, the giant of the Revolution, would say sadly:
"I would be devastated to have done nothing but tie my
name to a vast destruction." When he wanted to hold back
the monarchy on the rapid slope to which he had
Once launched, it was too late. "God makes the storm rumble,

i PouJOULAT, The Revolution, p. 225.
3 Ibid., p. 1-27.

and then all at once}) he gives us back the canoe and the blue of the
heaven; thus does not the hand of man do, it unleashes
and can no longer hold back ^ »

Well, it's at the moment when all these ruins com-
begin and will pile up, where Mirabeau dies unconscious-
It is important to have prepared them, that, on the one hand, the Assembly
wildly accepted the damage from Volney's book with
its gloomy title, and that on the other hand, neglecting all
As a precaution, she told the Jews: Enter society!

They will indeed enter, but through immense
Ruins, and what ruins! No century has seen such a thing
never been like it.

III

Likewise, a parallel naturally arises under
our pen:

France, thus granting passage to Jews through
its crumbling institutions remind us of the ancient
Jericho opening to the children of Israel the entrance to the
Promised land through its crumbling walls.

In Jericho, it is the physical walls that are collapsing.
slow; in France, it is the bulwark of institutions.

The Jews who entered Jericho were coming out of the long-
the captivity of Egypt; the Jews who enter the
French companies have also just undergone a
captivity eighteen centuries ago in the place of nations,

'PouJOuiv.vT, the Revolution, p. 200,

Because this people is as vast as the world and the
most prodigious of peoples, God allows, for the
Two entrances, one unparalleled crash. For his entrance
In the Promised Land, it's the crashing of walls
of a city; for his entry into French society,
It is the clash of the old regime and the Revolution.

These are the similarities, but here are the differences
References:

In Jericho, armed Ghanaians were guarding the
walls, determined to defend themselves and repel
every assault, says the Book of Judges, was
"closed and well-stocked." 11 It took nothing less than a
an unprecedented miracle to introduce into the place

Victorious and ruthless Israel. The Promised Land...
found open; but, at least, crushed under the mu-
In the end, the defenders had done their duty.

The same cannot be said of what happened in
1791. The Constituent Assembly and the French ren-
pour their own defenses, their solid institutions
tions, before the besieging Jews, and tell them, after
having practiced the])reclie themselves: "Enter among
we as citizens.

O generous but short-sighted France, haven't you
Not dismantled and delivered yourself!

In Jericho, God's rights came first.
Israel, with the sound of trumpets; in France, it's
Human rights, with the revolutionary axe,
who pave the way for him.

In Jericho, the miracle opened the breach; apostasy,
Alas! France opens. The people who entered

Jericho was God's people; silence that he who
Entering French society is the pjaple deicide.
always an enemy of Jesus Christ.

IV

But the horizon of that day, September 27, 1791
Is it only what we have just described? Fe-
Would it be among those days mentioned in Scripture?
said that because of their calamities and their darkness
"Are the heavens covered there like a sack?" Let's keep...
We think so. Everything concerning the Jewish people
is so vast and so complex, so much like Ixis in the abyss
of justice, but so elevated in the heights
of mercy, which one cannot reason about, of the
same way as with other peoples. 11 is k part:
the reasoning must be with regard to him.

A point of view has always singularly
struck by the consideration of this poor, dear people,
It is his obligation to be useful to humankind, even
despite his hatreds, even despite his repugnance
humankind;

Indeed, because he was chosen to prepare and pre-

to convey Christ to the rest of humanity, he will have the obligation-
to serve until the end of time. This role

1 Isaiah, chapter 1, 3,

compulsory service will follow him even into punishment.
the penalties he will have incurred. Thus:

Is he deported and held captive in Babylon? That is to say...
the moment he becomes the missionary of the Gentiles, and
that his Bible is known and propagated among the
Nations;

When the ruin of Jerusalem, the capital, is pre-
said by Christ as punishment for his bloody unbelief
This ruin, already so terrible in itself, acquires
even more solemn proportions and more instructive
tives, finding itself bound, in the terms that announce it-
a hundred and describe it, to that of the end of the world ^;

Providence, in its wrath, scatters its memories.
bres everywhere, as justice would do with a single stroke
The problem has been executed, and in this state it still serves as an example.
beneficial to the salvation of souls and peoples;

In its dispersion, it even renders another service.
manner. For, thrown into the universal, it became the heart-
tier of all Nations. In times when the rel-
If the conditions were difficult or infrequent, the Jews had
They were the porters of the people; they carried on their
shoulders, from one to the other, the spies and the fabrics.
What a contrast with the missionaries of the Catholic Church!
lique! This magnificent saying was used about them:
The Bible: How beautiful they are on the mountains,
feet of the one who announces the good news, who
Peace and salvation! People used to say of the Jews:
How useful they are on the mountains, the feet of that
who brings the goods!

* S.viNT MATrniiiu, chap. xxiv. — S. Luke, chap. xxi.

2 ISAIAH, READ, 7.

It is only fair to recognize that, even in their
In a situation of being guilty and helots, the Jews have never
He was able to evade the obligation to provide a service. However,

That being said, can we assume that Providence, if attentive to the implementation of this admirable strategy, was caught out at the time of one of the the most serious phases of this people, that of its entry in the civil and private life of Christian nations, and that of the now famous day of September 27, 1791 does not contain, besides the dark shades that we We have described, a brightening through which the disadvantages will be brought back and subjected sooner or later to the service of the humankind? 11 It is impossible for us to admit that dark shades; on the contrary, reminding us of the beautiful an expression used by Saint Paul with regard to wisdom of God, muUiformis sapientia Dei^, we believe in the preparation for a resounding triumph of this Wisdom, placing under its jurisdiction the day of September 27th December, which began in such a dark way.

Mr. de Bonald, who showed himself to be rather harsh towards the Israelites in writing who appreciate their emancipation, and in the words we have reported from him (p. 241-2), n*a })U to prevent being struck by a rear-plan for this day, September 27th, which his great A quick glance allowed him to see. "The most oracles respectable members of the religion, he said in the same document, and the oldest traditions teach that the Jews must in turn be called to freedom from children of God. And who knows if philosophy, which

---

1 Epistle to the Cjihesians, jji. 10.

seems to give the impetus to minds all by itself, isn't it not herself, clans this revolution as clans well Others, the blind instrument of the highest designs? Because every time a major question arises in society, we can be sure that a major reason is present and a major decision is not distant*.

It is this great, providential decision that we Let's greet you! Setting aside the dark shades we have reported impartially, we can also, feeling-a glimmer of hope, to make white dots visible in the new situation that this day of September 27th member created for Israel; we refer to them as follows:

This people breaks the yoke;

He enters the uni- society for the first time Verselle;

He is sent by Providence.

Breaking the yoke.

There is a very ancient prophecy that has remained, one
One might say, forgotten in the world. The hour, it seems,
came to rescue it from oblivion;

This was during the patriarchal era. Isaac, now old and
Blind, he had blessed Jacob, believing he was blessing Isaiah.

1 Books of M. de Bonuld. Mixture^. I.I, 376.

had, moreover, sold his birthright to Jacob, and
Consequently, the right to the blessing which formed it
the first inheritance. Jacob, blessed, had barely left the-
near the patriarch, Esaii entered in turn, returning
of his hunt, and counting on the blessing. We know his
fury, and also Isaac's profound astonishment, "admi-
rant, says the Holy Book, beyond all that one can
believing what had happened, and saying, “Your brother has received
"My blessing, and he will remain blessed."

But let the Holy Book speak for itself:

((Esail lets out a loud cry mixed with tears, and says:
"Do you then, my dear, have only one blessing?"
"tion? I implore you to bless me too."

((— And Isaac, being moved, said to him: “Your blessing-
"The saying will be in the fat of the earth..."

((But you are my brother; I have established your
Lord. y>

"And the old man added: 'The time will come when you
"shake off his yoke, and free yourselves from it"^y)

Such is this ancient prophecy. Now
How it was achieved ^: a striking achievement!

In Jacob taking the place of Esau, the commentaries

1 Genesis, chapter 26, 33, 37, 38-50.

2 There was, of that prophecy, a pious literal fulfillment in

in the time of Joram, son of Jehoshaphat, king of Judah, under whom the Edomites,
The descendants of Esau freed themselves and established a law of their own nation. Pen-
During the time of his reign, Edom shook off the yoke of Judah, for he did not want him
to be more subjugated, he chose a king... Edoin withdrew from Judah, and
no longer wished to be subject to him, as he still is to this day.
of today (IVi-' Livi'e des Rois, chap. 8, 20, 2i). But this accomplishment
literal in Joran's time does not complete the scope of the helia, which
belongs to the category of prophecies with a double horizon.
The explanation we prescribe is the spiritual fulfillment of the
proi)liétie.

They were unanimous in recognizing the Christian minority.
taking the place of the Jewish people, who were the elder. The people
Christian succeeds the Jewish people in their heritage, in
all his rights, and that because — just as Esau
had sold and transferred his right to the blessing — the
The Jewish people delivered, passed on to the nations, Jesus Christ.
source of all blessings: Christ will be delivered to
nations, it had been announced, Tradetur gentibus*; he
Summer!...

What was the result? This:

Isaac prophesying the fate of Isaiah — and consequently
The Jews had said: You shall serve your brother. Now the
Wasn't the Jewish people, literally, for eighteen
centuries, the servant of the Christian people? Peddler of
nations, as we pointed out in the
In the previous paragraph, he brought them the
Lace goods were needed. 11 is impossible
to fail to recognize this historical contrast, this fact
of a banal obviousness: on the one hand, throughout the middle
age, the Christian people who are in a way the son
of the house; and on the other hand the Jewish people who, themselves at
On the contrary, is the servant, the subordinate, the serf. What
Whatever his pride of race, the sincere Israelite will have the
The courage of this admission: scattered Israel served the people
Christian. I will establish your lordship. As well,
like Isaiah, of whom it is said: that he would do in anger,
The Jewish people never endured this yoke except in brotherhood.
misisant, with poorly concealed anger.

1 s. Lut;, chap. xviii, 3.'.
The Prepoinlèraiii;.jj live

But the ancient prophecy had reached a conclusion- This remarkable sion:

The patriarch, after saying: You will serve your brother, he added: And the time will come when you shake off his yoke and be freed from it;

However, this time of deliverance was marked on the day of September 27, 1791. When, through sheer cunning, detours, energy and perseverance, the Jews managed- were about to be wrested from the hesitant hands of the Assembly constituting the decree of emancipation, that day, they shook off the yoke and freed themselves. One of the most ancient and among the most important prophecies received its a perfect accomplishment, and nobody suspected a thing.

How profound and of a design are God's plans. A scale that overwhelms! Here is a patriarch, now old and blind, who from the depths of his tent pitched in Ghana pronounces words of severity and mercy upon his son Esaii: and, while he believes he is only pronouncing on Isaiah, the Spirit of truth, for whom the ages are all present, dictates an oracle to the old man's lips which will reach the final centuries: The time will come that you will shake off its yoke and free yourselves from it- Vrerez!

This breaking of the yoke resulted in an act of Minimal in importance in itself, but very significant. We We recounted, in our MweV Entry of the Israelites in French society, the humiliating custom which had been observed for five hundred years in Strasbourg against the Jews, and which consisted of ringing the bell every night of the horn or bugle, from the cathedral bell tower: warned by these high-pitched sounds, the Jews who had obtained the permission to spend the day in Strasbourg on the way out were, at nightfall, going to sleep elsewhere ^

Well, the Constituent Assembly had barely rendered his decree, that a small expeditionary force of Hebrews One evening, he climbed the cathedral tower and seized... would take the famous trunk and tear it to pieces. Since then, the bell ringer was no longer heard throwing from the top From the cathedral these words: "Out with the Jews!" The leader of the small group had been the son of Gerfberr. was the epilogue to the trial between Strasbourg and the protégé of Louis XVI.

VI

Breaking the yoke was, for the old people, the first
result of this day; to enter the uni- society
Verselle was supposed to be the second.

A strange thing indeed! This people — although their role had
consisted of, or rather, of the very fact that it had consisted of
to be the world's reservoir since it had supplied the
world the Decalogue, the Scriptures and the Messiah, — this
people had always lived isolated from the rest of the species
human. Let the reader fully understand this isolation:

During the first two thousand years of its existence,

i See Title of the Israelites in French Society, chapters vi
and VII of the first book.

The Jews in Strasbourg from 1349 until the Revolution by
Isidore Lokb. (Yearbook of the Society for Jewish Studies, 2nd year,
p. 175-6.)

From Abraliam to Jesus Christ, the Jewish people had been raised
carefully, but separately from other nations: as
a son from a prominent family who receives a partial education
refined and meticulous. Palestine was her home,
His garden was enclosed, and the prophets were his tutors.
He had been instructed: You shall not fail
by marriage with the nations; you will not give your
daughters to their sons, and you shall not take their daughters for
your sons^. Thanks to this severe isolation, Israel was in
part preserved from the monstrous errors of polytheism
and idolatry; and when the Messiah appeared, the
The Messiah found intact, in the hands of Israel, the dogma
which he needed to get the world through, from the
particular religion, to]a universal religion, of Judah-
Daism to Christianity: the dogma of the Oneness of God.

Such was the first isolation, an isolation of honor;
It had lasted two thousand years.

With the Messiah, the Jewish people were to, no less than
the true religion of which he was the guardian, to move from the party-
from the individual to the universal, and from his isolation of honor to the
The common life of peoples. Jewish history, which had not
until then, there had only been mandatory points of contact.
with the nations, was to expand and enter discreetly
and magnificent conjunction with universal history. It

However, nothing of the sort happened. The Jewish people, jealous of their race and his privileges, refused to make common cause with the rest of humanity, and he killed the Messiah who came to open its arms to all peoples.

Then isolation began again for Israel; but this

---

1 Deuteronomy, seen, 3.

This time it was no longer the isolation of honor, as in Palestine; it was a penal isolation, in the very heart of it of the nations: Israel no longer resembled a son of The prince, carefully raised apart, was the guilty one(3 herded apart like a convict.

This new isolation in turn lasted almost two another thousand years. Indeed, although scattered and dispersed Plundered everywhere in the midst of the nations, the Jews remained They were everywhere separated from the rest of humanity. The Jewishries in narrow, dark alleyways had replaced for them the noble Palestinian home of their ancestors very. On the one hand, the prescriptions of the Talmud, full of Resentment and pride compelled them to keep their distance. nations, in these alleyways. But, on the other hand, too, the Christian nations, in labor of distortion, have not- would have wanted to admit, at any price, into their midst these men hostile to their Christian constitution, these anticonvulsant men. A formidable line A dividing line had therefore been established between the company and the Jews. A particular costume immediately identified them. recognize; prohibitions of all kinds do not allow them did not allow mingling with the crowd; and laws Countless exceptions prevented them from addressing by any means necessary, society, which stood Before them stood a veritable fortress. Ah! like the Roles were reversed! The Jews, when they were pos- the leaders of Palestine had not wanted, at the time where the Messiah presented himself as a sublime trait of union, to fraternize with the nations: and the nations, to In turn, they cared nothing for eighteen ftircle-, to fraternize with them.

And so, to recap:

Two thousand years of isolation in Palestine, isolate- honor warrant;

Two thousand more years of isolation in the middle of the nations, penal isolation;

A total of four thousand years of isolation: such had been the prodigious state of this people, without example in human history.

But it is this isolation, immense as the desert, that the decree of September 27, 1791 came to put an end to;

This people was going to be mixed with the rest of the world, for the company's final destinies.

Count de Maistre said: The Revolution is not An event, it's an era. Words deeply true, and, in particular, in relation to this ancient people emerging from its forty-century-long isolation to finally entering, in 1791, French society and tmiVerselle: wasn't that a time? Imperishable fermentsand, it was going to be mixed with the world, like a leaven. Will it be for good or for evil, for life or for Death?

We respond by looking up at the sky while that we write: for life!

VII

Indeed, let us consider the reflection of Mr. de Bonald, quoted above: "The most respectable aspects of religion and the most ancient traditions

The ancients learn that the Jews must be called to their turn to the freedom of the children of God. And who knows if philosophy, which seems to provide the impetus all on its own to the minds, is not herself, in this revolution as in many others, the blind instrument of 'Higher designs?'

Philosophy, a blind instrument of higher designs! Mr. de Bonald said there, in a wisethe final word on the Jewish question before the Assseemed to be a constituent assembly. This superbly philosopher, on the one hand, dismissed Jesus Christ, and, On the other hand, it lets the Jews in: Providence, - Outraged by this contrast, she let it happen; but accustomed to it to bring good out of evil, she said: Bring me these people;

This is not an appeal to the Jews, it is only an order.
about them.

There is, from the prophet Isaiah, a text, whose justice and
The interpretation of mercy is disputed; this text:
Bring out a people who are blind, what-
that he has eyes; who is deaf, although he has
ears ^

Some commentators want this to be justice within -
the dignified one who dictates this language to the prophet: "Bring out-
"shooting," that is, chasing away the children from the assembly
God, a people who do not deserve to be there, because
that he is blind, although he has eyes, and deaf too-
that having ears. This interpretation is correct and
justified. In fact, during the past nineteen centuries of

1 Isaiah, chapter 11.3, 8.

2 This interpretation has as its principal representatives St. Jerome and
ThéoJoret. (See Cornelius La Pierre, Commentaries on Isaiah, clia-
(clown XLMi.)

Christianity, Christian kings and Pontic sovereigns
The authorities ensured that dangerous beings were kept away.
reux pointed out by the prophet.

But there is another interpretation according to misery-
rope, also true: Bring out, in the direction
d'amene:^-moi^; l'elles lève de leurs quartiers à
part of their dark alleyways, where they were penned up;

This interpretation finds its justification in the
September 27, 1791: indeed, here they are who
They're coming out!

But who brings them? For they are always blind.
and deaf, and the order given by Providence to
"faire sortir" refers to a third party;

- At the bottom of the emancipatory decree, issued on September 27th
In the section by the Constituent Assembly, there are two
names (see this decree, pp. 245-6):

There is the name of Louis XVI;

11 there is also that of the Jacobin Duport;

With Louis XVI, it was Christianity that guided
before Providence the old deaf people and confession-
The monarch, upon leaving his separate quarters.
Christian had undertaken this outing.
began when, all of a sudden, the Revolution, by the
Jacobinism replaced royal action, and that is
In reality, it was the Jacobin Duport who brought them!

In our first work on Y Entry, we have

1 This interpretation is developed by Duguet, in eloquent terms
and touching, in his Treatise on the Principles of the Christian Faith.
Part II, Chapter XVI. — It can be perfectly defended, because
among 1-i? diflfé.vnts meanings given to the magnificent forty-third cha-
In the story of Isairt, there is that of the conversion of the Jews, and the interpretatic
de Du.ruet s,- connects Irè? well to the context.

The Israelites expressed this thought: that Hell, when it
will suspect that times of mercy are approaching
as for the remnants of Israel, will strive to restore these remnants
unsuitable for God's purposes;

However, it was on this day, September 27th, that
begins to appear, with a terrible brilliance, its inter-
hellish position. Providence has given the order to
to bring the old, backward people out of their isolation
and in reserve. One might have hoped that it would be a Souve-
Rain Pontiff, or at least a most Christian king, would have
circumstances led him to take the lead of a
such a beautiful movement; but no, it's the satanic Revo-
a solution that comes to say to Providence, with a sneer
which is not imaginary: I'm the one bringing them to you!
And you will use it, if you can, after they have passed
through the education I will give them...

O divine and impenetrable Providence, you accept
these willfully blind and deaf people with their hos- spirit
tile to the Church, you accept them from the hands of the Revolution
lution, which brings them. But one day the world realizes-
tera that it is not to you, O divine Providence, but
well to the impious Revolution that this im-
disappointment that closes all the companies of the Es-
taken from darkness: Er7xivimus^, we are
deceived by emancipating them!

1 Entry of the Israelites, p. 300, 303-4.

2 Book of Wisdom, chapter 5, 6.

VIII

Israelite who became Catholic, deeply devoted to the truth, whether religious or historical, we have to judge this period from 1789 to 1791 harshly, deploring the pride of an Assembly which, idolatrous of the human reason, wanted to restart society in outside of Christianity; deploring, condemning the exal- sacrilegious violation of human rights regarding the degradation the rights of God; deploring, condemning a thousand times this particularly painful coincidence of the ren- the path of Jesus Christ in relation to the recall of the Jews.

From this perspective, no thanks are possible. For the legislators of 1791: they would have done better to spare Jesus Christ and leave us in our alleyways! . . .

But dispelling the clouds of revolutionary impiety, It is permissible for recognition to go straight to the heart beyond France; and so, thank you, oh! thank you to this heart which was the merciful instrument of our deliverance and of our rehabilitation!

France, you may have been the victim of fatal errors and commit serious mistakes; but there are resolute magnanimous actions that only you dare to conceive, selfless companies that you alone are capable of ac- to accomplish. Alone, you can, on a certain day, take in

I take up the common cause and fight for it. Alone, You have delivered the oppressed! . . . Like a nauton- denying defeat on the ocean of centuries, the unfortunate Jew Trembling, he could not land anywhere. But one day, You said: Mercy. At that moment he shouted: Earth, earth, waiting for him to shout: Jesus! Jesus!

France, if, at different times in your history, you You have banished us from your territory, you have also been, for us, the first smile of Providence long- Wrathful weather finally unleashing its fury. She entrusted you with the task of announcing peace to the remnants.

Jacob's humbled ones; perhaps it is you whom she will charge
to remind them one day of all points of the dis-
Persion! On your territory, the poor Wandering Jew has
therefore received permission to stop his wandering walk;
and it was in your breast that he rediscovered that something
something fixed that bears this sweet name: A dwelling
Thank you then, O noble country of France; and thank you to
You, children of France, who, first among all
The people, you extended your hand to us, who have
regarded as men, and who told us to
We will sit down and settle in your home. Ah! If only prayer
and the pilgrim's blessing brings happiness,
O France, our blessing, the pilgrim's blessing
For centuries, it has been upon you...; upon you, so that family quests may be fulfilled.
and your cities will prosper again; upon you, so that
God delivers you from all inner evil, and rewards you
for having loved us; upon you, so that in turn, for
the dwelling you gave us, you remain, oh
France, you never disappear, but you remain;

and may this word of a freedman like us be
true until the end of time: Every man has two
'homelands: his own, and France^ l

The phrase "il elle" was uttered by Jefferson as he left the coasts of France.
a) having obtained from Louis XVI recognition of independence
American.

END OF PART ONE

TABLE OF CONTENTS

TO WHOM is ADRICSK the IIOMMAGK of view LIYIUi

CHAPTER ONE

Dangerous initiative of the philosophy of opening a convention: s
in Metz in support of the Jews (1785-1788).

I. The painful crisis which, from the Revolution of 1789, will
to fill the history of the French people and take on ever-increasing proportions
Growing trends: The rejected Christ and the marginalized Jews in society,
pp. 1-5. — II. Such a contrast cannot be established by such a large
people that as much as a poisonous and soporific book will have

He had previously removed the clear view of what he was going to end up doing. What is thi Beverage? Revolutionary liberalism, pp. 5-12. — III. First essay public of liberalism in an open competition in the washer of the fountains in the city of Metz, in 1785, p. i2-l^. — IV. Significance of the choice of Metz For this competition, pp. 18-23. — See: Its conduct and duration. Dangers that arise there reveal, pp. 23-27. — VI. Abbot Grégoire, parish priest of Emberménil, near Lunéville, made a name for himself there and won the prize, pp. 27-30.

CHAPTER II

Christ Rejected by the National Assembly (1789).

I. Name given in Scripture to the Adversary of God: the Barred Serpent or lever. This name is strikingly realized in 1789, pp. 31-34.

II. A grim absence that glaringly appears in the Declaration of the Rights of Vhonime and the citizen, notwithstanding all the apologies that have been attempted to make it: the cornerstone of the social order, Christ, was rejected from it, pp. 34-37. — III. It is historically certain that the legislators of '89 wanted to get rid of Christ as the cornerstone, pp. 38-46. IV. The darkness of this rejection of Christ. A poignant contrast between the Declaration the ration of human rights and the Saligue Law, one, constitution of France in its mature age, the other, the constitution of France in its childhood, pp. 46-52. — V. The deliberates of the cornerstone they deliberateborn of official France separate, pp. 52-58. — VI. What this The separation will be for France, pp. 58-61.

CHAPTER III

A war machine in the hands of the Jews.

I. The Declaration of the Rights of Man becomes a weapon of war between the hands of the Jews. French society was intoxicated by this, to to make the Revolution, from paganism condemned by the Gospel; the horse of Troy, an ancient war machine, will make him understand what has happened past concerning the Jews, pp. 62-65. — II. Narrative, after Virgil, of TintroThe Greeks left the walls of Troy after the treacherous horse had been deduced; From the Declaration of Human Rights emerge modern Hebrews, pp. 65-71. — III. By whom this disastrous machine of Human Rights would have been built; what historical documents leave betweenSee pp. 72-83. — IV. The most basic precautions of prudence neglected by the Constituent Assembly and by the governments which will succeed him, pp. 83-88. — V. The episode of the entwining snakes Laocoön, at the moment the horse is brought into the walls of Troy, is also being renewed at the time when the Declaration of Human Rights becomes a war machine, pp. 88-91.

CHAPTER IV

Under what circumstances was the Jewish question introduced before the National Assembly (August to December 1789).

I. From the considerations presented to the reader in the previous chapter, we goes into the details of the facts, pp. 93-95. — II. Opening of the Estates General: A Jewish delegation, coming from Alsace, Lorraine and the Three Bishoprics, pending before the National Assembly. First attempt, but who failed to bring the Jewish question before the Assembly at the most laborious and critical moment of the year 1789: the Father Gregory leads the enterprise, pp. 95-102, — III. Impatience, among a number of Jews, to be recognized as citizens. xReasons for

This impatience: 1) the pent-up anger of Alsace; 2) the pocket at bile among Jews no less than among commoners and villains, pp. 103-112. — IV, New plan: the Jews of Paris take the initiative. Based on the Declaration of Human Rights, they demand the as citizens, as being blameless: and the Jews from Alsace, to obtain it as well, promise the Alsatians resem- to help the Jews of Paris. This plan did not succeed, pp. 112-117. — V. Ladépu- Jewish retaliation, after having languished for several months, is brought before the bar of the Assembly to present its request, on August 14 (second to last) (Assembly session in Versailles). It is agreed that the Jewish affair will be examined during the session, pp. 117-119. — VI. Introduction official question of the liberation of the Jewish people, the day before Christmas (the year 1789). Civil rights are demanded for both... Jews, Protestants, actors, the executioner. Reflections on the a singular encounter, in the dock of the Assembly, between Jews and the executioner, the cross and the guillotine, pp. 120-128. — VII. Robespierre supports the rehabilitation- Proposed quote about the Jews and the executioner. Israelite historians, in Their accounts of that session all omitted the grim coincidence. Reason likely due to this omission. The National Assembly rehabilitates the executor high works, but not the Jews, the examination of their fate is postponed. Anger from the newspaper Le Courrier de Paris, pp. 128-132.

CHAPTER V

The National Assembly's stance on the question of emancipation Jewish passion. Her anxieties. She hesitated during the two years of its existence to issue a decree (1789-1791),

I. Ideological, theatrical and presumptuous, the National Assembly (which became the Constituent Assembly) suddenly finds itself faced with a practical fact, the more serious and, consequently, more obscure: admission and merger Jews in society, pp. 134-139. — II, Her embarrassment, she becomes thoughtful and considerate. Remarkably, this is the only question that had preoccupied, and even tired, the Constituent Assembly throughout the entire period of its existence, from 1789 to 1791, pp. 140-142, — III, Partisans of the Jews at within the Assembly; opponents; the supporters all belong to the Masonic lodges, proof, pp. 142-145, — IV, Some portraits of deputies regarding the Jewish question. Mu'a]>eau: how is this explained the attachment he shows to the Jews, pp. 145-151. — V. The priest coninstitutional Gregory, their most zealous servant; his self-sufficiency and his views short and dangerous in the Jewish question; his efforts to make to decree emancipation on the anniversary of Saint Bartholomew's Day, pp. 151-157. — VI. Abbot Maury: he fights emancipation like an athlete of the past, pp. 157-159. — VII. Rewbell, their most relentless opponent; Alsace supports him with its complaints and anger against the usurers. Last protection of Louis XVI, pp. 160-162, — VIII. Hesitation growing

Health Assembly before the decree; it resumes and adjourns up to fourteen, flee the question, p. 1 (32-167. — IX. Motives of these hesitations The reasons: not religious in any way. What must have happened in his innermost thoughts. of many MPs. Their official silence in the face of this painful contrastreux: the voted departure of Christ, and the imminent entry of the Jews, pp. 167-173.

CHAPTER VI

Means used by the Israelites to try to defeat the hesitations of the 1st Assembly (1789-1790).

I. The Jews of Paris undertake to force the surrender of the National Assemblynational. Their district in 1789; their number; their leaders; Cerfberr and Berr-Isaac Berr, pp. 174-179. — II. Laws to which they resort for to force Tassemolée to be favorable to them. First means: the supj)licatiou. A charm on several presidents of the Assembly, pp. 179-182. — III. Second, second hub: the influence of gold, p. 182 18i. — IV. Third Means: logic; the Jews are subject to human rights. ArroThe relentless force of their petitions. Embarrassment for the legislators of '89. pp. 184-190. — V. (average juatnenie: recourse to the suburbs and to the Commune. The young lawyer Godard (1791), 11 is surnamed Vavocat da (iuif'i. ton poitefeuille entre nos mains, p. 19.)-194.

CHAPTER VIII

The Jacobin phase of the Jewish question. The Jews of Paris have recourse to the Commune and triumph over the resistance of the Assembly (1790-1791).

I. Cci.fberr and Tavojat Gjdai-J. Jacobin Phaie of the Jewish Question, p. 190-199. — II. Godard presents himself with 50 Jews enlisted in the national guard, before the Municipality of Pans, p. 19J 20Z. —III. Two years old, one of them the president of the Commune, Abbot Mulot, and the other, Abbot Bertolio, soutient vivenu.it la caase dvi-ijuifi, p. 202-200. —IV. The bold enterprise July: they tour the districts or sections of Paris, for

to obtain their support; (9 out of 6) are in favor of the request
of emancipation; only one refuses its vote: the district of the second-hand clothes deale
pp. 206-209.— V. Porte de toutes Cds a])probaUons, la Commune envoie une
deputation to the National Assembly to obtain, or rather to im,)Osei'
The decree on the eviction of the Jews. Petition submitted by Godard on the
office of the Assembly; there are extremely serious confessions there.
The delegates were received courteously by Talleyrand, but...
The question is adjourned, p. 210-:114. — VI. The Jews show themselves to be more astute t
Talleyrand. Second intervention of the Commune in their favor with
of the National Assembly; further adjournment, pp. 214-217. — VII Infa-
the formidable tenacity of the Jews. The question, adjourned for 14 years, returns once mo

nth time, the very day before the Assembly closed. Duport, member
from the Jacobins club, the slice by making a solemn appeal to U
Declaration of the Rights of Man. The National Assembly, cornered,
Chapter, pp. 217-220.

CHAPTER VIII

This shows that it is appropriate to compare the undertaking of Louis XVI and
the enterprise of the Revolution in relation to the emancipation of
Israelites.

l. Read the comparison between the royal solution and the revolutionary solution
the Jewish question sheds a vivid light on the course of events-
modern ments, pp. 221-223. — II. Points of view from which he placed himself, for
This solution, King Louis XVI: viewpoints to which the
Revolution, pp. 223-224. — III. First crucial difference: of these two
modes of emancipation, gradual emancipation and com-
Complete and immediate, Louis XVI would have adopted it first; the Revolution has
imposed the other, despite public opinion, despite Alsace, despite the
Constituent itself: that was in the spirit of the Revolution, pp. 225-230.
— IV. Explanation of these terms: “In the spirit of the Revolution.”
She demonstrated, on the occasion of the Jewish question, her spirit of incon-
tinence, p. 230-231. — V. Terrible disadvantages of this mode of emanation
predictions made to Godard, as early as 1790, pp. 232-234. — VI. Second difference
An even more serious issue: the Revolution supported the emancipation of
Jews on human rights; Louis XVI, had he been free, would not have
never chosen such a base, disastrous beyond anything one could have imagined
can say. Comparisons that help to understand it, pp. 234-241. — VII.
Judgment of Mr. Ronald on the act of the Constituent Assembly
concerning the Jews: 'key what way is it right to complete this
judgment, pp. 241-242.

CHAPTER IX

Emancipation Day. Israelites admitted into society

French on September 27, 1791.

I. The day of the 27th of September and the emancipatory decree, p. 243-24/.
— II. The somber aspect of that day: at the same time as she decreed
the entry of Jews into French society, the Constituent Assembly
accepted the tribute of Volney's book on the Ruins. The Jews, will,
Indeed, making their entrance through immense rubble, pp. 247-250.
III. Comparison with the ancient entry of Israel into the Promised Land
through the crumbling walls of Jericho. Difference between the two situations,
pp. 250-252. — IV. The providential aspect of that same day: triple mo-

identification in the existence of the ancient Hebrew people, pp. 252-255. — V. Pre-
First, he breaks the yoke. What yoke? pp. 255-259. — VI. Second-
In this way, it ceases an isolation that has lasted forty centuries, to become mem-
br of the universal society, pp. 259-262. — VII. Thirdly, it is
commanded by Providence, pp. 262-265. — VIII. Eternal thanks
nels to France for having been the instrument of this transformation,
pp. 266-268.

END OF TABLE

LYON. — IMPRIMERIK PITRAT AINE, 4, RUE GENTIL.

yf // ^"^-72^ ■'^ ^f^^ .C^Jiy

SOUTHERN REGIONAL LIBRARYFAC^^^^

'(A^

A 000 123 700 7

H (lt> I

Full text of " Jewish preponderance...: according to new documents (Following the entry of Israelites into French society) "

See other formats

NAPOLEON I

AND THE ISRAELITES

JEWISH PREPONDERATION

PART TWO: ITS ORGANIZATION (1806–1815)

Father Joseph LÉMANN

(

i

VICTOR LECOFFRE BOOKSTORE
90, RUE BONAPARTE, 90

1894

NAPOLEON I

AND THE ISRAELITES

Imprimatur

March 19, 1894.

^ PETRUS, Argh. Lugd. and Vienna.

Lyon.

lmp. Pitrat aîné, A. Rey, successor 7537.

NAPOLEON F

AND THE ISRAELITES

JEWISH PREPONDERATION

PART TWO: ITS ORGANIZATION (1806-1815)

BY

Father Joseph LÉMANN

PARIS

VICTOR LECOFFRE BOOKSTORE

90, RUE BONAPARTE, 90
1894

All rights reserved.

TOWARD*

JTAH

PREFACE

This new volume sheds light on, and my ter clans the details, Y organization of the preponderance Jewish: it follows the one that recounted its origins.

This organization is not limited to being, as Many believe it, a learned concentration of forces Hebrew: it includes among its elements the forces They themselves live from the welcoming nation. She develops, aided by events, institutions, and laws, customs. Events were favorable to him; Customs soon offered little resistance. tance; the laws and institutions lent themselves to his roots.

Furthermore, it grows from the decadence of others:

The magnificent rise of Christian nations had was compared by the royal Prophet to the majesty of great waters. These majestic waters, flowing at full of water, they passed victoriously over a rock, transformed into a reef by the Talmud: it was the

has

Jewish people, confined within their own midst. But the day when
the waters have become low, where the laws, the institutions
Traditions and morals have weakened, the rock has emerged,
to become a peak, a summit, a preponderance.

Such a state of affairs is difficult to explain if
no one bothers to go back as far as the Empire,
A successor to the French Revolution. In the Assembly
constituent, from 1789 to 1791, the Jewish preponderance
owed its origin to Napoleon, from 1806 to
1815, she is indebted to her organization.

This vast genius, with conservative intentions and
generous, largely went down the wrong path in
his measures towards the Jewish people. He wanted to em
to force the fusion of this people with the others
peoples, and the result is not a real success. lia cru,
through its laws and institutions, to strengthen society and
to subdue the Hebrews, and the opposite was supposed to happen
produce. Finally, when the struggle began between the
The mighty Emperor and the living remnants of Sinai, this
These are the remnants that resisted, and triumphed.

These various adventures make up a very short episode
known throughout the Empire, and of the keenest interest. We
Let's tell the story.

May the reader, whoever they may be, bear witness to this.
gnage: that truth is dear to us, and, no less so, the

charity! Our task is difficult. But by taking the
defense of the Christian people, and, following God's example,
Isaac's party against Ishmael, we do not forget the
arrangements that can help with the possibility of a
reconciliation. Do the two peoples belong to each other?
not together in the Christ of God, one as a child,
The other as an ancestor?... Napoleon certainly was
a commendable thing, when he was working on a rapprochement
His mistake was to have tempted him without the Church. It was

Attempting the impossible! Only the Church can resume...
to construct the underlying structure of the Concorde building, to repair its breaches and perfect it. What a happy thing for the society, when we say: The Israelites and the others Peoples are brothers, not under civil appearances. But for real!

May heaven grant that this historical study, which sheds light on situations by faithfully recounting the good and Evil also diminishes the distance that separates!

Lyon, March 19, 1891.

BOOK ONE

NAPOLEON UNDERTAKES TO REVIVE THE ISRAELITES IN THEIR CUSTOMS

AND TO RECONCILE THEM WITH THE PEOPLE

CHAPTER ONE

HOW NAPOLEON CAME TO DEVELOP BUSINESS ISRAELITES

I. Napoleon's glory did not disdain the Jews. — II. The Decree of emancipation and equality, issued by the Assembly the constituent assembly of 1791 had not improved them in any way; Nor had it brought the French closer to them. The hedge of the Talmud. — III. By what chain of circumstances Bonaparte was led to undertake this improvement and this rapprochement. His first encounter with Jews: in Syria. Oriental dream of the victor of the Pyramids. — IV. Then, he them encounter following his armies, during the campaign d'Austerlitz: the eagle and the vultures. — V. Third encounter: in Strasbourg. Alsace, devoured by them, complains to Napoleon. The leprosy of usury. Conscription evaded. The emperor restrains his irritation. — VI. Back in Paris, he unloads a A sweeping blow to all the debts owed to the Jews of Alsace. Council of State seized of the Jewish question. Session chaired by the Emperor, where he vents his irritation. The thought of his glory

brings him back to a calm examination of the question. A flash of his
Genius: convocation of the Jewish Estates-General. — VII Importance
to clearly define the historical context at the time when these
A unique Estates-General will convene: this is the apogee of
'Empire; we form the idea of Napoleon as a demigod; this
that he himself thought about religions.

I

He loves glory, because nothing else can
To fill the immense void in his soul. He devours time.
It devours space because it needs to live faster.
He walks faster than other men. He weighs the

world in his hand, and he finds it light;
Half-leaning over the abyss, he begins to dream of eternity.
of his dynasty and the universal monarchy 1. »

That's definitely Napoleon!

11 There are peoples who have worshipped the sun, Napoleon has
She adored her own glory. She had risen like a
Sun. Eagle, he stared at it, he drank it in.

She was the one he consulted in all his endeavors.
she whom he invoked in his proclamations to his sultans
dates. He was enamored, dazzled, infatuated. He loved passionately
France is unjust, who would dispute it; he vowed it
radiant milk, empress of the world, enveloped in
glory: but the glorious garment of France was
himself, with his victories, his crowns, his name!

Thus, his glory had particular characteristics
to the ancient deities: she proved insatiable, tinged
purple, blood-red, despotic, terrible.

One day, she encountered the Jewish people.

His first reaction was, undoubtedly, disdain and
Contempt. Did glory have anything to do with it?
with those people?

Maybe !

And the Emperor's face must have become pensive.

Didn't we hear his monologue!

The sun that makes the golden dome of Les Invalides sparkle Doesn't it also have some rays for the alleyways of the Jews? And the eagle, after it soared to the highest point of Heavens, does it not enter into the holes of the abyss?

And having reached the summit, he longs to descend!

[1] The Book of Orators, by Timon.

From the height of the Concordat and the manipulation of thrones, To delve into Jewish affairs, what a disparity for your Genius, O Napoleon!

But isn't there a glory in launching oneself from an extreme to one extreme, and haven't we said that this march Was that of the Almighty superb?

Come now, Napoleon, there will be no loss of It doesn't take time or loss of prestige to take care of them!

And his glory, which, by 1806, had already established his rays upon so many peoples, began to consider them as well.

In this first book, we will tell its story. loyal undertaking to correct their morals and to reconcile with the rest of the world.

II

The Emperor's undertaking will not leave only... to surprise anyone who has read our previous work. One might ask: "But the Constituent Assembly did not Hadn't she already invited the Israelites to enter into life common? Wasn't this invitation made in 1791, by the decree of their emancipation? We are in 1806. Fifteen years have passed. During these fifteen So, after all these years, no transformation has begun. to emerge, has any rapprochement taken place between The French and the Jews?

[1] Wisdom reaches with strength from one end to the other She is gentle, and she arranges all things with sweetness. (Book of Wisdom, 8, 1.)

History answers: No transformation, none rapprochement.

The populations, in fact, have shown themselves to be less that eager to open their ranks to new citizens; and these deemed it prudent not to abandon to give them their alleyways. We looked at each other from one side to the other, as if we were made of earthenware! But could he? To be otherwise? Wasn't there some naivety in to think that people, accustomed for centuries to existing separately from the general company, would abandon everything from couplers' customs and their lodgings to put themselves To live the French way?

However, there are other causes for this circumspec¬ mutual tion. What are they?

Events played a role in this. We have lived through the years of the Terror, each confined to their own quarters At home, as much as possible. We then moved on, without Transition and without respite, on the battlefields. It Admittedly, there was little time left to reach an agreement. and get to know each other. However, the real cause of the The real issue lies elsewhere.

Would it be different in the Law of Moses, in certain respects? Points of Christian law? Not exactly. "Standing At Sinai, Moses listens and writes: he listens and he writes a A law from which thirty-three centuries have not removed one syllable, which Athens received, which Rome venerates, which the conscience recognizes for its own and that Jesus Christ, He came from God to consume everything, and declares himself to be also his law. Moses is to Sinai what Adam is to Eden.

---

1 Discourse on the Law of History, by Lacordaire.

Brothers in Adam, Israelites and Christians do not find will therefore see no difficulty in continuing this fraternity to the shadow of the Decalogue of Moses.

But then, what manages to keep them far apart from each other?

The hedge of Talmudic laws!

On their own authority, the rabbis added and added to the Law of Moses, and these accumulations of additions are which have become inextricable jumbles: their union constitutes the Talmud, filled with rulings where the Spirit of God is absent, from a jumble of cumbersome things, and from ridiculous and endless subtleties. The rabbis have not- They did not decorate these additions with the name of hedge to the Law. as if they had been given a mission to protect her! Alas! No name has ever been better chosen, but with a grim meaning. The poor Jews were literally enclosed, imprisoned by this hedge, they who had enjoyed the grand avenues of the Bible. Ab! Certainly, the Talmud is not a hawthorn bulwark in flowers, but rather a bristling, impenetrable berry, favorable to snakes, theft, plunder, and behind which dangerous decisions could have been made in hatred of Christianity. If that's not the case, why not? Would Popes and Most Christian Kings have so often ordered the destruction of copies of the Talmud?

Now, — to return to the circumspection of the Persians aunt of Christians and Jews despite the liberating decree rateur and fraternal of 1791; — — it is explained by the maintenance of the detestable hedge, the undergrowth in remaining as inextricable and as dangerous as ever. The people who live in the bush, behind

The hedges are exposed, almost against their will, to dishonorable professions, such as those of gypsies; thus What about the Jews behind their Talmud, even after the emancipation of 1791; is it surprising that, from their On the other hand, Christians were hardly concerned with having trade with people who had repudiated nothing of Their distrust and habits? That's the real because of mutual circumspection i. Of the Israelites,

1 An impartial expert, the learned Rabbi Drach, said of the Talmud:

“We who, by virtue of our position, have long taught the Talmud and explained his doctrine, after having followed a special course in it, for many years born under the most renowned Israelite doctors of this century; we who We have, by the grace of heaven, abjured the false dogmas he preaches; We will discuss this with full knowledge and impartiality. If, on the one hand, We dedicated our best years to him, on the other hand, it is not for us Nothing more. We will say what recommends it, what condemns it...

"Now, in the Ghemara, there are at least a hundred passages that attack the memory of our beloved Savior, the more than angelic purity of his divine mother, the immaculate queen of Heaven, as well as the moral character of Christians, whom the Talmud portrays as given to the most serious crimes abominable. It contains passages that declare that the precepts of justice, fairness, and charity towards one's neighbor are not only not applicable to Christians, but make it a crime for anyone who acts Otherwise. The Talmud expressly forbids saving from death a non Jewish, to return his lost belongings, etc., to have pity on him; Treatise Aboda-Zara, fol. 13, verso, fol. 20, recto; treatise Baba-Kamma t fol. 29, verso. The rabbis also say: Since the life of the idolater is at the discretion the Jew's property, and all the more so his property.

"In the Mishnah, one encounters barely four or five of these passages." impious, hateful, atrociously intolerant; yet a certain measure in expressions. Here is the reason for this reservation: in the edition of the Talmud which Froben, printer of Basel, produced in 1581, the censors Marcus Marinus, Italus Brixiensis, Pétrus Cavallerius removed the principles the main passages we have just pointed out, as well as the entire treaty Aboda-Zara (On Idolatry). But some time later, the Jews re-established rent, in an edition they published in Krakow, all the deletions operated in Basel. However, these reinstated passages having raised the issue the assembly of Christian Hebrew scholars, the Jewish synod, meeting in Poland in In 1631, it was prescribed that it be removed from the editions which were to be to do subsequently, by his Hebrew encyclical, which we will transcribe the following passage:

"...Therefore, we enjoin you, under pain of excommunication-

yearning for light and reconciliation, they have not afraid to admit it, even at that time, and to appeal to a clearing operation. "In 1800, a Jewish association Hollande had published the resolution not to recognize that the pure and comforting religion of Moses, and to reject the institutions which, until then, were called laws Talmudic scholars. This association had many members rents. In 1801, a general congress was planned, for to bring together in Lunéville the representatives of all the Jews scattered throughout the various states of Europe 4. »

This project, which was not pursued, BonaParte had to take it back. A soldier's boot was, alone, capable of venturing through these undergrowth; And it took a voice like his to command: Come out of your holes; get in line! Let us see you!

But through what chain of circumstances did Bona¬
was he led to take this initiative and to take care of himself?
of the Jewish people? 11 It is important to know this before entering
in the study of the transformation company.

major tion, to print nothing in future editions either of the
Mishnah, or of the Gemara, which relates, good or bad, to
The acts of Jesus of Nazareth... We therefore urge you to
leave blank, in these editions, the passages that relate to Jesus the Nazarean, and to put in its place a circle like this O, which will warn
the rabbis and schoolteachers to teach the youth about these places
spoken orally only. By means of this precaution, the scholars among the
Nazarenes (Christians) will no longer have any pretext to attack us at this
subject. » (Drach, On Harmony between the Church and the Synagogue, vol. I,
(p. 121-2, 166-8.)

i Collection of writings and acts relating to the latest state of
individuals professing the Hebrew religion (1808), p. 69-70.

NAPOLEON IS TAKING CARE OF

III

<(We are now obliged to make large
"Things!" Bonaparte had exclaimed on Egyptian soil.
upon learning that the French fleet had just been
completely destroyed by Nelson at Aboukir, and that he
was imprisoned in the East, following the loss of his
fleet.

His departure from Toulon, in the spring, under a sky
splendid, with a harbor covered in spectators, had
had been full of enthusiasm; but at that moment his plans
were still uncertain. This Orient of infinite thoughts
opened before him. Like the eagle of Lebanon which,
From the top of Sannin, look at the sun, turn your head towards
different points in the sky and for some time hesitates on the
the prey that his swift flight will reach, the young general in
The captain, from atop his ship, had wondered if he would go
to raise Athens or Sparta, to attack Constantinople or
Cairo, take Aleppo and from there threaten India. His war
that imagination played with the kingdoms of Asia;
He felt something like omnipotence within himself.
He would have gladly said to the wind: Push my sail where you
You will want, and woe to the nations that resist my

sword! Bonaparte decided that they would go towards the Pyrates
mides. He wished, for the future greatness of his stature,
to take measurements on the granite colossi of Heliopolis
or of Thebes L

1 Poujoulat, History of the Revolution, chap. xxix.

The news of the destruction of his fleet did not stir
So no. Turning to his comrades-in-arms,
He announced to them the obligation to do great things.
He had all the intoxicating qualities of youth and of the
strength, with a firm will to accomplish wonders.
He dreamed of repeating Alexander's conquests.
facilitated by the means of modern warfare in
regions that were unaware of them.

The empire over the East truly presented itself to its
thought d, and it was then that he paid attention for the first
times to the Israelites.

The methods he used against them, on this land
who were dear to them, resemble those whom his policy
and his deism advised him to employ with regard to the
son of Islam, although more discreet.
Historians have recounted the advances he made in religion
to gain the trust of the Arabs. To take care of the
mosques and their interests with care and bias
marked by a distinguished status; to surround with honors and consideration
The muftis and imams were extraordinary; speaking to them about
Muhammad with admiration; to enter into the views and
sentiments of Islamism; attending their festivals, at the
Nile festival, at the Prophet's festival; watch over the sumptuous
the deadly nature of a carpet covered in sentences that the pilgrims
Muslims were required to carry to Mecca: such were the
considerations, not to say the captures, of the
victor of the Pyramids; considerations unknown to

1 “Whether this gigantic project was feasible or not, it is certain that it
occupied his imagination; and, when we saw what he did aided by the
"With his fortune, one no longer dares to declare any of his projects insane." (Thiers,
History of the Revolution, vol. X, chap. vii.)

previous conquerors. Also the old muftis listened to it They were filled with rapture. Their eyes sparkled with rays of happiness when he promised them recovery The fall of the Arab empire, the return of glorious times Fatimids L

His consideration and advances were similar. among the Israelites. When, as master of Egypt, he he undertook the conquest of Syria and Palestine, he He recommends to his soldiers that they respect the synagogues. He strokes the old beards that remind him of Aaron's, by offering them the hope of reviving the Hebrew name. He launches a proclamation in which he invites "all Jews from Asia and Africa to come and rally under his flags, to restore Jerusalem to its former splendor 1 2”.

But Saint-Jean d'Acre stops him 3.

11 could only contemplate Palestine from the summit of Thabor, which the Arabs call Gebel-el-Nour, mountain of light. From this vision, he retained a indelible impression 4.

1 The imams prayed on Fridays for Sultan Kébir (the great sultan). This is the name that the Orient gave to Bonaparte.

2 Moniteur of Year VII = 1799, No. 243, p. 187. The Moniteur reports Also, according to correspondence from Constantinople: that a great Many Jews had been armed by Bonaparte, and their battalions were already threatening Aleppo. — Details confirmed by Graetz, History of the Jews, t. XI, 'p. 236.

3 He finally decided to lift the siege. But his regret was so great that, despite his extraordinary destiny, he was often heard to repeat, when speaking of Sydney-Smith, city defender: "This man made me miss my chance tune. » The Druze, who during the siege had fed the army, all The enemy tribes of the Gate learned of his retreat with despair. (Thiers, History of the Revolution, vol. X, chap. vii.)

4 Bonaparte wanted to climb Mount Tabor; the traces of a God attracted as if invincibly his genius. The commander-in-chief slept in the convent

A few days later, he set sail for the West.

On the ship's deck, he was reading the Bible.1 The land
The Eastern woman did not see him leave without regret. 2. From her
On the other hand, he remained under the spell of "this cradle of the world"
and great things.” He liked to talk about them.
Saint Helena 3. The eternal silence of the Pyramids that
his cannon had interrupted, the consideration of the extra
ordinary duration of the Hebrew people, of which Moses was
again the legislator after having been its guide of the Nile to
Jordan, the keys to Palestine that had eluded him
In Acre, all of this had left a great deal of influence.

of Nazareth on April 18; he attended a solemn Te Deum sung to the noise
organ music in the presence of the Blessed Sacrament. For anyone who had keenly felt
matters of religion and patriotism, the Te Deum of April 18, 1798 in
The church in Nazareth was a beautiful sight; the victor of Tabor in
still kept the memory alive at Saint Helena. (Poujoulat, Hist. de la Rév.,
chapter 31.)

1 “This man, the object of such singular wishes, was sailing peacefully on
the seas amidst the English fleets. We had feared becoming their
prey. He alone, strolling on the deck of his ship with an air
Calm and serene, she confided in her star, learned to believe in it and not to
to fret about inevitable perils. He read the Bible and the Koran, works
of the peoples he had just left.” (Thiers, History of the Revolution, vol. X.)

2. "Great names are only made in the East," Napoleon once said.
Leon. Fortune led him through this land of glory. All the
Nations of the East have spoken to us of him. His deeds as a warrior and of
civilizing forces have occupied the imaginations of Asia for half a century;
Desert tents have no more captivating stories. The Arab of the Old Men
At times, when his horse was frightened, he would say to him: Have you seen the shadow of
King Richard? The shadow of the victor of the Pyramids, of Aboukir and of the
Thabor also looms over the eastern world.” (Poujoulat, chap. xxxi.)
How could it not have occurred to any poet to write the poem of
The East contested with the West for Napoleon's heart, and the West prevailed.
So much! What rich material for grandiose and moving scenes!

3 Within this island, his imagination, repressed in the past, returns
was heading towards Egypt and the Orient, and was illuminated by the brilliant memories of
youth. "I would have done better," he said, striking his forehead, "not to have
Leave Egypt. Saudi Arabia awaits a man. With the French in reserve,
with the Arabs and Egyptians as auxiliaries, I would have made myself master
of India, and I would today be emperor of all the East.” (Memorial)
of Saint Helena.)

his soul. Also, when the time comes to settle the
destinies of the Israelites, oriental reminiscences to him
will dismiss the issue.

His government was the interpreter of this sentiment, when, in the famous assembly that we are reporting Further on, he gave the Jewish question this prologue which does not lack grandeur: "By taking care of the gold regarding the organization of the various religions, the government has not She lost sight of the Jewish religion; she must participate like others, to the freedom decreed by our laws. the government felt it had to respect the eternity of this people who have reached us through the revolutions lutions and the debris of the centuries, and which, for all that concerning his priesthood and his worship, he regards it as a one of his greatest privileges is to have only God himself for legislator 1.

It was therefore in the Orient that Bonaparte met for the first time the sons of Israel.

IV

The second meeting took place in Germany, following armies, in the evening of the battlefields.

What a contrast, then, between him and them: him, in all the brilliance of his military qualities, they, in the demonstration They are full of their base passions!

---

1. Speech by Portalis at the session of the Legislative Body, on 15 Germinal year X (April 5, 1802).

It is the eve of the Battle of Austerlitz:

The terrain is favorable to the Russians and the Austrians dogs. They occupy a fairly high plateau, around the where their battalions are deployed. With this wonderful Napoleon's instinct, which allowed him to anticipate everything in war, shows the tray to his generals, and says: "The Russians will make the mistake of abandoning it: I establish myself, I cut "They split their army in two, and they are lost without hope." The Russians attack before dawn. A thick fog covers the vastness of the battlefield. Around eight o'clock The sun appears in all its brilliance. Napoleon arrives. galloping, joyful, superb like the eagle that measures his prey. He lets the enemy engage part of his forces, and offers him only eleven thousand brave men who, during

six o'clock, remain impassive. Suddenly, with his
Napoleon seized the high ground from which the Russians had retreated.
they went down, drove in their center, cut them in two,
and forces one of their entire bodies to venture onto
frozen ponds, soon to be partially opened by the cannonballs.

It was the eagle!

But the battle is over, evening has come: from afar
Far away, the last rumbles of the cannon! By the light of
With torches, the dead are stripped; a quick assessment is made.
and in a low voice all these torn, bloodied effects:
This estimate includes Jews.

After the eagle has passed, the vultures!

This contrast is painful, but it is true; Napoleon
He himself expressed himself in these bitter terms: This
They were veritable flocks of crows. We saw them
to the battles of Ulm, who had rushed from Strasbourg
town to buy marauders what they had

16 NAPOLEON IS OCCUPYING

looted. We know that Ulm prepared Austerlitz. The history
Nothing reports these words of the Emperor, he adds:
"Napoleon had strong reservations about this"
class of men (the Jews). He had drawn them from the
armies, following which marched too often
"Jews greedy for profit and ready to traffic in anything."
But, because he remembers that in their ranks
The Maccabees had appeared long ago, the eagle said to itself:
Why not try transforming them, and...
to return to their original nature?

y

Third meeting:

On his return from Austerlitz, the Emperor stopped at
Strasbourg. Immediately, from all points in Alsace,
Complaints and... arrive at the sovereign's feet.
extremely vehement demands against Jewish usury,

1. Words spoken by Napoleon at the Council of State (session of
April 30, 1806). — Cited by Graetz, vol. XI, p. 623.

2 Pelet, Napoleon's Opinions on Various Political Subjects and

of administration. (Paris, 1833, p. 211.) — Other historians, and of all the nuances, could not help but notice the sinister appearance of Jews on the evenings of the battlefields or during days of waste. Mr. Thiers said, regarding the invasion of the Papal States: “Unfortunate sowing, excesses, not against persons, but against property, sullied the entry of the French into the former capital of the world.... Berthier had just left for Paris; Masséna had succeeded him. This hero He was accused of setting the first example. He was soon imitated. People... began to plunder palaces, convents, and rich collections. Jews to the army's entourage bought the magnificent objects at bargain prices that The predators delivered them. The waste was revolting.” (Thiers, History of the Revolution, vol. IV.)

The people are terrified; they are the leprosy of this unfortunate country.

Leprosy, a hideous but symbolic disease, trans impacted in the moral sphere, would suffice to prove that Jews have committed, throughout their history, a A great mistake that heaven has not yet forgiven them. Symbolic illness, we say:

Indeed, Christian doctrine, pointing out its existence tence in the moral domain, has rightly appointed this disgusting name, sin and evil Morals: the leprosy of sin, the leprosy of misconduct! Yes, indeed, those who live in misconduct, at Whatever religion they belong to, they are, in view very pure of the Divinity, horrible lepers. But the The sons of Israel have become so, alas! in another way: through sordid greed and usurious practices. May they allow us and forgive us The following correlation is brief, but necessary:

People viewed leprosy as a sign not ambiguous divine vengeance; his very name inspires would be horrifying. — Wasn't it the same with avarice? which became the stigma, the reddish scale of Israel, sign Unequivocal divine vengeance? Judas, you have sold Christ for thirty pieces of silver: because of you, your unfortunate brothers have become the usurers, the lepers of the world!

In leprosy, the limbs fall off in shreds; But, most of the time, the patient survives. It seems that

this hideous disease is less hostile to the existence of
man, more than his forms, and that she makes him consist more
his triumph is more likely to be degraded than destroyed. — So it is.

NAPOLEON IS TAKING CARE OF

of the usurious people: it is degraded and cannot die!

Leprosy, finally, is contagious; it spreads and devours: And also, wear and tear! When Napoleon stopped in Strasbourg, Alsace appeared before him devoured, torn to pieces. Here the reports, or rather the wounds, that were laid bare her eyes:

a) Excessive loans. — In general, Jews demand 1.50 francs per month for the interest of 24 francs, which raises the interest rate on the sums they lend to 75 percent per year. Since interest is added to the capital in the effects that they induce, it is difficult to obtain the Legal proof of such excessive wear and tear is rare. that those who are reduced to the necessity of resorting to so that the Jews might be freed at the appointed times. At the deadline, the Jews did not fail to obtain judges. condemnation measures and they form opposition to the hypottheques. The mass of debts for which they have The number of registrations obtained is frightening: it is claimed that she exceeds thirty million. They take great care not to allowing interest to accumulate beyond what the The assets of their debtors can be guaranteed. When they believing they no longer need to grant a term, they continue the sale of goods.

b) Forced expropriations. — The proceeds of the ex Forced appropriations amount to approximately 1,500,000 francs per year in each of the departments of Haut-Rhin and Bas-Rhin, and from this sum the Jews, according to the records that we a faits, ont qui plus qui 6/7.

c) Mortgage claims. — The number of mortgage claims registered at the offices of reservation, for the benefit of the Jews, from the beginning from year VII until January 1, 1806, amounts to the sum a total of 21,199,826 francs, so that, if since In year VII, none of these inscriptions had been purged. The Jews of the Haut-Rhin region would currently be more of 23,000,000 in mortgage claims on the pros owners of this department.

d) Claims due. – In addition to these claims mortgages, there are 10,000,000 in the hands of Jews of receivables due: private agreements, Bills of exchange, bearer notes. It should be noted that mortgage claims relate primarily to the rural properties.

e) Land grabbing. – Through loans excessive burdens they have placed on farmers, through hypochecks that they take as collateral for these loans, the Jews find themselves in a position of vassalage, a a large part of the land in Alsace. The property belongs to them. passed sometimes even more directly into people's hands. A multitude of farmers were forced to leave in 1793 They fled their homes to escape death. The Jews have acquired at a pittance all these abandoned inheritances, and, when Those who owned them returned, speculating on their affections and their miseries, they sold them so dearly, due to lack of full payment or force of accumulated interest, they quickly became a second time owners i.

---

[1] National Archives, Secretariat Section, AF, IV, 300, dr. 2151. Note particular to His Majesty concerning the Jews of Alsace by the Marshal of the Empire Senator Kellermann, July 23, 1806. – Ibid., dr. 2150. Report to Napoleon appointed commissioners of His Majesty to handle Jewish affairs. March 1807. – This research at the National Archives was carried out by Mr. Fauchille, lawyer at the Court of Paris, and recorded by him in

But because wear and tear, like leprosy, is contagieuse, servants and day laborers came to bring to the Jews the price of their services or their days so that they could make them valued as their proclose to money; and notaries seduced by them employ Their ministry is hiding their shameful trafficking!

Do we think that by becoming aware of all these The facts show that the Emperor must have had wrinkles on his forehead and... Lightning in his eyes? But he controls himself, he listens, he He knows how to listen! So what else could he do, on The time? Formerly – and that's the last resemblance with the lepers who are isolated by separating them from the population lations – the Jews were isolated, herded apart in their neighborhoods, veritable leper colonies. But the Constitution killing threw them into the midst of society; and, all-powerful As he was, Napoleon would not dare to make them turn back in their alleyways, with exceptional laws2. On the contrary, He wants to tear them away from them and mold them in the French style.

Another abuse further fuels his anger. We instruths His Majesty of the deceptions they employ to to escape conscription. That was a real sting for NaPoléon! What's worse: these deceptions are imitated: "Everywhere these are false statements to

the conscientious and remarkable brochure The Jewish Question in France under the First Empire, from which we borrowed them.

1 “There are,” said a member of the Legislative Body, “Christian families” and even civil servants who engage in the despicable business of "usury". Nat. Archives, Sec. adm., F/19, 1808.

2 His government will make this declaration to the Moniteur: "... Their state of abasement in which they have long languished, a state that he does not enter "This is not our intention to maintain or renew." Decree of May 30, 1806.

Civil registration: fathers declare boys as daughters who were born to them; and the mayors tolerate these irregularities They even cooperate in falsifying the rituals when necessary. civil registry records. It is still the Jews who, The first ones set the example of this disobedience. compliance with the laws of conscription; out of sixty-six Jews who, within six years, were to be part of the Moselle contingent, none entered the armies; and in the department of Mont-Tonnerre, Until 1806, Jews consistently evaded the laws of conscription1. » Their habit of having no changing one's surname and constantly changing it favored particularly these deceptions.

That's good. The matter is settled. Napoleon promises to do justice. 11 leaves Strasbourg.

VI

Napoleon is in Paris.

His first act in the Jewish question is a blow to a sword against the debts of the usurers of Alsace. This is the apt and picturesque expression used by a rabbi sincere. "Napoleon, who was not joking, like Talleyrand said, and unleashed a saber blow on the Jewish claims 2. » The blow was struck from the palace of Saint-Cloud:

i Nat. Archives, Sect. adm., F/2, 410-413. Letters from the prefects of differences Reports to the Minister of the Interior. — Secret Section, AF. IV, 300, dr. 2150. Observations of the Archchancellor to the Council of State, June 1807.

* Rabbi Drach, Harmony between the Church and the Synagogue, 1. 1, p. 47.

At the Palace of Saint-Cloud, May 30, 1806.

Based on the account that was given to us... that some Jews; practicing no other profession than that of usury, have, by the accumulation of the most immoderate interests, put a lot of farmers in a state of great distress,

We thought we had to come to the aid of those of our subjects whom unjust greed would have reduced to these unfortunate extremities.

And the decree orders a one-year stay of execution tion of judgments or contracts, granted in favor of Jews, by non-merchant farmers from several northern departments of France.

A veritable sword blow! we said; nevertheless, The case of the Jewish gentlemen will not be cut short in any way. in the rest, that is to say, it will be neither fast nor crudely dispatched: far from it! One of the tactics the Emperor's favorite questions, in the questions and difficult matters, consisted of starting with a stroke of force, to intimidate, soften the opposition, and put Suddenly the odds were in his favor; then he proceeded, with sagacity and depth, in examining the case under all its sides.

Indeed, a few days before the violent measure of Saint-Cloud, Napoleon had referred the matter to the Council of State the Jewish question, and some very curious incidents there were produced. We only report the main ones according to the faithful account of earwitnesses.

Mr. Molé, a young and new listener, had made a report which concluded, against the Jews, that measures unfavorable, a sort of return to exceptional laws;

Mr. Beugnot, recently appointed advisor, con concluded with measures better in line with the liberal ideas of the Council of State;

Since reaching an agreement and finding a solution seemed difficult, the architect Chancellor, Mr. Régnault de Saint-Jean-d'Angély, announced, on the part of the Emperor, that the discussion would would resume before Her Majesty, one day when she presided The Council would do it.

The session was held in Saint-Cloud:

Mr. Beugnot, who was speaking for the first time in front of The Emperor was emphatic, pretentious, and declamatory. everything that shouldn't be at the Council of State, where the The discussion was a conversation between business people, without research, without phrases, without need for effect. We saw that the Emperor was impatient. Above all, there was a a certain phrase that seemed ridiculous: Mr. Beugnot called a measure that would be taken as an exception against the Jews, a battle lost on the fields of justice.
When he had finished, the Emperor spoke, and with a verve, a more marked vivacity than usual, he replied to Mr. Beugnot's speech, sometimes mockingly,

sometimes calmly; he spoke against the theories, against the general and absolute principles, against men for who disregarded facts and sacrificed reality to abstractions. He bitterly noted the unfortunate phrase of the lost battle; and, becoming more animated in Moreover, he went so far as to swear, which, to my knowledge, does not He never reached the Council of State; then he finished saying, "I know that the listener who did the first The report did not hold that opinion; I want to hear it. Mr. Molé stood up and read his report;

Mr. Régnault de Saint-Jean-d'Angély took a fairly good interest in it - fiercely defending the opposing opinion and even Mr. Beugnot; Mr. de Ségur also ventured a few words: "I don't see," he said, "what could be done." The Em The father had softened...

Three sessions were devoted, in the presence of the Empereur, to these preliminaries of the Jewish question 1 2.

In the first (April 30, 1806), Napoleon pronounced the terrible words reported above: "These are veritable flocks of crows. They were seen in battle. d'Ulm who had rushed from Strasbourg to buy "The marauders were looting what they had plundered."

In the second (May 17), he emphasizes their role disastrous: "... I point out again that one He does not complain about Protestants, nor about Catholics, It's like complaining about the Jews; it's because of the harm they do The Jewish people do not come from individuals, but from the constitution. tion itself of this people: they are caterpillars, sau¬ "Slag heaps that are ravaging France." Then, a flash of his genius piercing this vicious constitution, he exclaimed: "We must assemble the Estates General of Jews; I want there to be a general synagogue Jews in Paris." The vision of his glory was recame, a calming, transformative vision, because it was still a vassal of God; indeed, he adds: "I

1. Account by Mr. de Barante, then an auditor at the Council of State. This account... found in the article devoted to "Monsieur de Barante, his memories of "Family, his life and his works," by M. Guizot, in the Revue des Deux Mondes, year 1867, July, pp. 18-20.

2 The account of these three sessions was provided to us by the book Opinions Napoleon's views on various political and administrative subjects, by Pelet de la Lozère, who had heard the details from a Con- State seiller present at these sessions.

I am far from wanting to do anything against my glory and who might be disapproved of by posterity... There would be of the weakness to expel the Jews; there will be of "Forcing us to correct them."

In the third session (May 21), he discharged the fa¬ The best sword stroke we've been talking about: the reprieve of a an imposed tax on Jewish debts; vehement prologue, Notice to the Jewish Estates-General which were about to be convened: that obedience to the Emperor was to be enshrined, Somewhere in their Bible and their Talmud! remains, so that the children of Israel would not have to move to take the necessary steps, the same decree (May 30) jointly announced both the saber blow and the convocation of these Estates General.

Vile

Before contemplating the singular gathering of the dis¬ Persians from bygone centuries summoned, as the decree states, in the good city of Paris, it is of great importance tance, to appreciate the words and the proceedings of this meeting, to recompose through thought the historical context in which it took place. The The recomposition of historical environments is commonplace for us. The reader must have noticed; it is the essential condition. the essence of a sincere critique.

The year is 1806. This year and the next, during which the Israelites summoned from France, people from Italy and Holland will be in Paris, form the height of the Empire. Between 1806 and 1807, The Empire presents a dazzling spectacle. Napoleon He wears the halo of coronation on his brow: Pius VII has consented to crown the warrior who had bowed before the Christ. Beyond the borders, trails of victims toires, similar to milky ways, lead to Marengo and Austerlitz. France has a preponderant rancidity which had no equal under Richelieu, nor under Henry IV, barely in the time of Saint Louis. And, as for its new sovereign, whom can be brought into the country? Does he have a parallel with him? He alone drove out the foreigner like Charles VII restored religion like Henry IV and Who has more power, more glory than a long a lineage of ancestors and the momentum of a great century had not given to Louis XIV. Ireland and Poland are watching him From afar, like a liberator. The princes of the old Europe trembles before him. Inside, an amnesty. general to emigrants further enhances the exploits of the great captain, who at the same time proved to be a man State services consumed: legislation, finance, administration public works, general security, everything, under his powerful hand, has just changed its face, and justifies the enthusiasm universal. The Emperor, simple and austere for himself- He even surrounded himself with a large apparatus and a court brilliant; its marshals and ministers were rewarded conceived by principalities or duchies; his brothers enter the royal family. In Paris, the Treasury, filled by the war, offers complete security and balance of major works; the Austerlitz bridge is built over the Seine; The canals are multiplying; Saint-Denis has once again become a sepulchre the reign of the sovereigns and Sainte-Geneviève restored to worship receive significant developments; the Vendôme column with cannons taken from the enemy; The Arc de Triomphe du Carrousel was built, and Napoleon Leon made the celebration given to the grand army coincide with an exhibition of French industry, combining, following his favorite thought, civil glory to glory military.

It is at the time of the agglomeration of all these What splendors it is that the Jews are summoned to Paris!

History has preserved the response of the Doge of Venice. forced to come and deposit, in Versailles, at the feet of

Louis XIV, the apologies of the republic. He was asked dait, which had most excited his astonishment in the middle of this sumptuous court, in this palace of Versailles with its royal park, its grand avenues and its thousand bubbling jets of water: "To see me there!" he replied. All the more so the Jews, humiliated outcasts, embarrassed in Their demeanor, scattered, but summoned, they too, by the great man to learn to become like "Everyone," they might say to themselves, as they set foot on the ground. in this sumptuous Paris, and looking at each other: "This What strikes us most is seeing ourselves there!

After observing the Empire's zenith, he It is still necessary, in order to fully define the middle historically, answering these two questions: what what was the idea of Napoleon in the years 1806 and 1807; And what idea does he himself have of his mission in the domain, religious?

France is captive, and with good reason! Her soldiers, accustomed to watching, under his command, victory as an article of faith, they listen to it with rapture and do not listen no other teaching. In civilian life, the man who distributes sovereignly honors, titles, pensions, kingdoms, is the object of such flattery, that they can to surpass even the master's desires. After Austerlitz, he had triumphantly crossed the crowd of little ones princes of Germany, and, having returned to Paris, there He has received incredible honors. Artists depict him Sometimes as a hero, sometimes as a demigod; the medals reproduce the adulation of which Louis XIV had been the object jet. This adulation even seeps into the catechism, which imposes Napoleon's love at the same time as the love of God and parents. And what becomes of the Freedom, transported to the eagles' domain? She hasn't No more wings: the terror of this company paralyzes it. And The resistance of minds? It is nil. Also the word of the poet Ducis, to whom the Emperor offered a seat at the Senate, is it typical: I am a wild duck, of Those who can smell the gun from afar. Don't lose not your time: f prefers to wear rags than chains.

When the timid and supple Hebrews are assembled

Wheat in Paris, how will it fare? The show will be curious!

But what is the Emperor's idea of himself, and What are, in reality, his religious beliefs?

Let us not forget that we are in 1806, the most brilliant year of the Empire. Napoleon is not preoccupied with only one thought, almost a cult: his Glory! However, at that time, the glory of Napoleon still acknowledges herself as a vassal of God. It has been claimed that, at the height of his reign, he no longer believed himself to be a man, but the invincible and divine hero that he proclaimed "The poets were masters." This assertion seems to us erroneous. Napoleon never banished the idea from his mind of God and Providence 2. When he commits the the fault, and the crime, of attacking the Pope in order to try In order to dominate him, he will convince himself, in his illusion, that he does not attack religion, much less the Divinity. What was he, fundamentally? A deist: politically as much as out of religious sentiment. Born to organize, imbued with the concept of order, he understood the importance of meaning religious influence in the formation of his Empire, and he will never return from this fixed idea. The cult is, In his eyes, the sword's companion to subdue the men. Because he was born Catholic, and because the a strong and unified system of the Catholic Church suits its genius, he prefers it to other religions; but he He finds the titles of other religions respectable, and he command that they be respected. What he means is that religions in their public expression, that is to say the cults fall under his authority, as benefactor, as organizer, like a sovereign. He wants to control the differences rents cults in his hand, as well as a driver of

---

1 Cantu, Hist. universal, t. XVIII, p. 223.

2 Napoleon said to one of his lieutenants, while crossing the Alps: So you think it's a very great thing to be Emperor of the French and King of Italy? I'm not deluding myself; I am the instrument of Providence, which will preserve me as long as it will need me: once that's over, she'll break me like glass. Would to God that those words had never left his memory and that he had acted accordingly! (Memoirs of Colonel de Baudus.)

The chariot holds the reins of the team. That's the appearance. nun of Napoleon in 1806.

The splendor of the Empire at that time, the admiration delirious, as the Emperor excites, the role of repairer, of arbiter and sovereign that he claims to exercise with regard and above religions, have never been better informed interpreted and expressed only within the Jewish Assembly which was about to meet. A commissioner of the Emperor will say from his master: "If some character of the centuries what had passed returned to the light, and what a spectacle If it happened to catch his eye, wouldn't he think himself transformed? carried within the walls of the holy city, or would he not think not that a terrible revolution renewed things human to their very core? He is not mistaken It wasn't possible, gentlemen: it was in the aftermath of a revolution which threatened to engulf religions, thrones and the empires that altars and thrones rise again from All around to protect the earth. A frenzied crowd had tried to destroy everything, only one man came and fixed everything. The whole world and the past since his their origins were laid bare before his eyes; he saw them scattered on the surface of the globe the scattered remains of a nation as famous for its humiliation as any people was never known for his greatness. It was only right that he should take care of himself. of his fate, and one should have expected that these same Jews who hold such a large place in the memories nirs of men, would capture the attention of a prince who must forever fill their memory b"

What can we conclude from the entire exposition in this chapter? This:

1. Speech by Mr. Molé, His Majesty's Commissioner, at the 6th session of The Assembly of Notables, September 17, 1806.

That the Emperor is loyal in the plan he has conceived to correct the morals of the Israelites, to incorporate them

to his Empire, and to reconcile them with the people.
We will examine later whether his company has
summer, in every respect, political and prudent: we must
to acknowledge here that she is loyal. It is not by
affection for the Jews that he attempts the undertaking, he
referred to as "caterpillars and grasshoppers"; this is not,
no, not to harm the Catholic religion: the expression
that he used: The Estates General must be assembled
"raux of the Jews," proves that he excludes any parallel religieux; his enterprise has only one goal, in keeping with his genius
as a soldier: to put the Jews in line, to make them fall into step
the step in his Empire. Maréchal de Staël wrote, at this
era: Napoleon looks at a human being
as a fact or as a thing, but not as
a fellow human being. He neither hates nor loves; there is no
only him for himself; all the rest of the creatures are
figures. This assessment of the great man does not
It does not lack a certain accuracy: it can extend
to his conduct towards religions: Judaism, for
He is just a number, but he finds his place in his
calculations.

CHAPTER II

JEWISH PARLIAMENT AND GREAT SANHEDRIMIN
SUMMONED TO PARIS (1806-1807).

THEIR PHYSIONOMY AND THE EMPEROR'S DIRECTION.

CHAMPAGNY AND MOLÉ

I. Astonishment in Paris at the spectacle of Hebrew assemblies.
The Assembly of Notables of Israel, July 26, 1806. It is
followed by the meeting of the Grand Sanhedrin on February 9, 1807.
The nature of these two assemblies. — II. The purpose of
the Emperor in this double summons; why first
an assembly of notables, and why, afterwards, the great
Sanhedrin? — III. Learned composition of the Sanhedrin:
Napoleon displayed all his qualities as a politician there.
IV. Direction given by the Emperor, in the manner of a
military campaign; curious correspondence he kept, at
subject of the proceedings of these assemblies, with Mr. de Champagny.
Secret role of this minister. — V. The three commissioners
Imperial figures: Molé, Portalis, Pasquier. Jewish blood in their veins
of the young Count Molé: he delivers the opening speech;
He forgets to be benevolent. — VI. The Jewish Presidents:
Furlado, in the seat of the Assembly of Notables; Sinzheim,
to the chair of the great Sanhedrin. The parties and their disputes.

— VII. Intoxication and excess in Jewish praise bestowed to Napoleon; Holy Scripture twisted to authorize the flattery; warning of a formidable danger to Israel, in the future.

I

After the signing of the Concordat, the Catholic Church had risen again in Paris, no longer stained with blood and possessing more than the wooden cross, but in apom-

The device is small and in the shadow of a powerful sword. The day On Easter 1802, an artillery salvo had greeted the first Christian festival celebrated since 89; the people had enthusiastically heard the sound of the bells so They had been silent for a long time; they had flocked to the rites. solemn and had happily nourished himself on the word divine.

Another religious spectacle surprised Paris on the 26th July 1806, and especially February 9, 1807. Assemblies Hebrews came to reside in the capital. After having Having reached an agreement with the Catholic Church, the Emperor sent to the Synagogue, to come to an understanding with it.

These Hebrew assemblies were going to be two kinds.

The first, more specifically secular, would bring together the most distinguished among the Israelites of France and of Italy and was to be called the Assembly of Notaries bles; the second, more specifically religious, contained would include within its ranks the most eminent rabbis, and It would be called the Great Sanhedrin.

Before stating the reasons why the Emperor invited these two types of assemblies to sit successively moving into its capital and complementing each other the other, let us sketch their features, who had the privilege to greatly interest the Parisian public, to the point People wondered if the Seine was not the Jordan River, and what if circumcision was not going to recover.

The Emperor was seeking effect. The prestige of the extra ordinary, which always captures the imagination, was one of the means of his policy. Also the Assembly of Notables opens with great pomp. One hundred eleven Israelites, representing the departments of France and from Italy, are gathered. The location of their meetings is a building belonging to the Town Hall, the former Saint John's Chapel; the Minister of the Interior and the The prefect of the Seine made it available to them. Paris He follows the sessions with curiosity. It's a Jewish parliament.

But interest intensifies, and so does the theatrical apparatus. when the great Sanhedrin, succeeding the Assembly One of the notables then takes his seat.

What, first of all, was the great Sanhedrin?

There was nothing greater in the old republic of the Hebrews that the Sanhedrin 1 2. It formed the Supreme Council of the nation. He appears for the first time first time after returning from captivity in Babylon, around the Maccabean period; its date is between the year 170 and the year 106 BC. A true assembly sovereign, the Sanhedrin had, in recent times of Jewish nationality, replaced the monarchy: also its Was his authority considerable, both doctrinal National, judicial, administrative. He interpreted the law. He judged major cases. He exercised power over the administration. handling of affairs requires precise monitoring. 3. As for its In its composition, it consisted of seventy-one members, the

---

1 These one hundred and eleven members were distributed as follows: 94 laymen, 17 rabbis.

2 The reader will learn with interest the etymology of this name of Sanhedrin. Borrowed from the Greek language (auveôptov), it means assembly A multitude of seated people. We know with what calm and gravity the Orientals are used to dealing with these issues.

3 The judgment of the seventy-one, says the Mishnah, is invoked when the matter concerns an entire tribe, or a false prophet, or the high priest; when it comes to whether one should do the war; if it is important to enlarge Jerusalem and its suburbs, or there to make essential changes, etc. According to this quote from the Mishnah, we can see how broad the powers of the Sanhedrin were.

including presidents. The seventy-one represented the three classes of the nation: the priests; the scribes or doctors and interpreters of the Law; the elders, taken among the tribal and family leaders.

This famous assembly had never met before. since the destruction of Jerusalem by Titus. Eighteen hundred Years had therefore passed, and it was she who came to to be gathered in Paris, exhumed and summoned by Napoleon. orders that all ancient customs be reinstated and scrupulously followed.

The venue for the sessions is the same as for the Assembly. of the Notables: the former Saint-Jean chapel, adjoining at the Town Hall; its austere walls, which once housed the Catholic faith, and now stripped of everything ornament, they impress.

There are 71 Sanhedrites, as in the time of the sessions in Jerusalem.

They wear a severe, dark suit, the kind that were worn by the members of the great Sanhedrin of the ancient time. The chief's or president's costume is a full suit. black velvet with a wide belt, a wide flap and a black velvet cap with two horns trimmed with furs; that of the assessors or vice-presidents, a a silk sarong with a belt, a black fur-lined cap and a wide flap; that of the rabbis consists of a small coat and collar; and that of the ordinary deputies is similar, minus the flap, but the sword h

1 The Jewish Question in France under the First Empire, by Fauchille, pp. 33-9. — Regulations for members of the Grand

Sanhedrin inside the meeting hall:

Article 1. — No member comprising the assembly of the grand The Sanhedrin cannot enter its session unless it has conformed to the dress code.

Where the faithful copy of the old days excites the in¬ of the highest degree of interest, it is the designation of the membres, as well as the layout of the meeting room:

The president's name is Nasi, chief or prince of the

Sanhedrin;

He has two assessors: the first assessor, seated at his right, is called Ab-beth-din, father of the court; The second assessor, seated on the left, is named Haham, sage i.

The meeting room is arranged according to custom. tickled in antiquity, in a semicircle. The chief and his two assessors occupy the seats of honor at the back; They have all their colleagues sitting beside them on a a single line, in a semicircle, arranged by age, the rabbis first the laypeople, then the rabbis are in the name of of forty-six, and the laity, thirty-four. A each of the two ends of the hemicycle is placed a scribe or secretary 2.

The spectacle of these Sanhedrites is not without grandeur deur. By entering this Council of the Hebrews, one experiences a feeling of respect, almost of admiration; "the public present at the sessions of the great Sanhedrin has "has been built," wrote the imperial commissioners to Napoleon III.

But those who feel penetrated more deeply

prescribed. This costume consists of a complete outfit in black, coat, of silk in the same color, three-cornered hat with a flap. (Collection of minutes of the great Sanhedrin.)

1 Collection of the minutes and decisions of the Great Sanhedrin, published by Tama, pp. 17-18.

* National Archives, Section of the Secretariat, AF., IV, 312, d. 2250.

3 Ibid., AF., IV, 300, d. 2151.

GRAND SANHEDRIMIN MET IN PARIS, FROM FEBRUARY 9 TO MARCH 9, 1807, BY ORDER OF NAPOLEON

"

£ pi

'I i O ^
• 8

>5, >, ^ < d ^ i

^ ^ ^ -o ^ •

% 2 t-.

Q SP

O. . ■<. ,0 «fl P ^ £ .ôp

% ^

\HAS

< bs %

"% & \ P •- ^ ^

<Vx - Û.

^ A ^ ^ . <P

'<<v ^o, v i"A>

XLV

»,vv^

&&9

p°/f

Vv-?
\\>
*X >v «
^■"Z/ r 8s-°V'

*e°0ej3 V*7

P-?*

■£

Iznaitl *H *1
YN00703 wvHVHay

David Sinzheim
Mr. Segré
Ventura Foa
■Elias Spire
>ioise

Se\ig^aûU . t èvi \3

1. 0^ \V ü

1 ea^eV ' ^

. a G^V

S6

>W

^4”.o

*

<S> s-0 ^

<i>°' jp V -J

4>. J* & ^'4' J > -T
^ ^ _s? ^ y* "S '«> ..<?

in Blotz, scribe Jonas Vallabrègue, scribe |

Rabbinical substitutes: Mendel Prague; Moses-Hertz Mosbach; Betsallel Milhau. — Lay substi

Emilio Vita; J.Dreyfoss; Jeremiah Hirsch; Felix Levi; Michel Beer, scribe-editor.

Table composed from the names preserved with their place number in the collection of the

38

JEWISH PARLIAMENT

that all the others are the members themselves of the Sanhedrin. Enthusiasm was widespread from the very first first session. This had not been the case at the opening of the Assembly of Notables; the deputies had shown themselves rather reserved, and even fearful: indeed, no one knew not yet where the all-powerful master who summoned wanted to get to i. On the contrary, in the meeting of Sanhedrin, from the very first session, the bridge of defiance The threshold has been crossed, enthusiasm grips everyone's minds. and the leader interprets this in the following speech before:

“Doctors of the Law and Notables of Israel, glorify the Lord.

"The Holy Ark, battered by centuries of storms, finally ceases to be agitated.

"The Lord's chosen one has averted the storm, the Ark is in the port.

“O Israel, dry your tears, your God has cast a glance on you. Moved by your misery, he comes to renew his alliance.

"Thanks be to the liberator of the people of God.

cf. Thanks be to the Hero, forever famous, which binds human passions, just as it confounds the pride of nations.

"He exalts the humble, he humbles the proud: image

1 At the end of the first session of the Assembly of Notables, "when An officer who had been stationed at the entrance to the room approached the president elected to take his orders, the guard rendered military honors to the deputies, and as the drums beat, they felt uplifted, and Their fear turned into confidence. (Graetz, History of the Jews) t XI, p. 282.)

sensitive to the Divinity, which delights in confounding vanity men.

“Minister of eternal justice, all men are equal before him; their rights are immutable.

"Doctors and Notables of Israel, it is to this principle sacred to this great man, to whom you owe happiness to be gathered in assembly to discuss interests of Israel.

“By fixing my gaze on this Supreme Council, my Imagination spans thousands of centuries. I transports us back to the time of its institution, and my heart does not can defend itself against a certain emotion that you share "You'll probably tag with me, h"

But what were the Emperor's reasons for doing this? called for two kinds of assemblies?

II

Wear and tear had been the occasional cause that had prompted the Emperor's intervention in the matter Jewish. But from the moment her thoughts had been drawn On this subject, Napoleon had considered it from this point of view. A superior and general view that gave it a character of unprecedented grandeur in the actions of his government. He did not It is no longer enough for him to simply seek a remedy against wear and tear; wants to eliminate the root causes of the split

---

1 Speech by Mr. David Simheim, head of the Great Sanhedrin, session February 9, 1807.

which separate the Jews from the mass of the nation, and which Wear and tear itself was a consequence.

But how do we achieve this result?

However immense and absolute his power may be, The Emperor understood that, in order to transform a people tenacious and immobilized, like their descendants Following Abraham's example will lead to impotence if he adheres to it. solely the use of modern forces. Armed with With a sure eye, he also appeals to Jewish forces. themselves. "Help yourselves," he said to those he wanted regenerate, "and Napoleon will help you." That's why He convened two types of assemblies in succession. Indeed:

The first, that of the Notables, expresses the representation Jewish national sentiment: it is an appeal to the people.

The new and revolutionary principle of sovereignty The sovereignty of the people is applied to Judaism. The Emperor He explained it himself in a secret note. Blaming the religious omnipotence of this or that rabbi During the Middle Ages, he said: "The right of Religious legislation cannot belong to any one individual. It must be exercised by a General Assembly of Jews. legally and freely united, and containing within its among Spanish, Portuguese, Italian, and German Jews and French, representing more than three-quarters of the Jewish population of Europe L » At this assembly of Jewish deputies, one questions will be asked, their answers will be sought, and, These answers will be subject to sanctions by a a kind of Hebrew council.

Letters addressed by the Emperor to Mr. Champagny. (Archives) Israelites, year 1841, p. 139.) *

This Hebrew council, or the Sanhedrin, is, in the the Emperor's thought, the great driving force of regeneration projected tion. The Notables, in fact, or the deputies, do not are, after all, just private individuals, without any other authority than that of their personal merit. But Napoleon wants to create a more solid point of support from which to act on the mass of the Jewish population. He looks for it in a an institution forgotten since ancient times, and which must to give the decisions of the Civil Assembly the consequential creation of religious power i.

It was both logical and daring. How could this Did Napoleon come up with the idea of the Grand Sanhedrin? Presumably, some son of Israel suggested it to him. managed 2.

"His Majesty intends to convene the great Sanhedrin. This body, which fell with the Temple, will

TO REAPPEAR TO ILLUMINATE FOR EVERYONE PEOPLE WHOM HE GOVERNED 3.))

When this announcement was made unexpectedly in the As¬ An indescribable emotion arose during the assembly of notables. para of all the members. It seemed to these descendants tribes, whose imaginations were always burning suddenly refreshed by this surprise, Jerusalem, The dead city was already stirring in its shroud!

1 Hallez, Hist. des juifs en France, p. 205.

2 Graetz is inclined to believe that it was Mr. Furtado, President of the Assembly of the Notables (vol. XI, p. 282).

3. Speech by Mr. Molé, government commissioner, in the session of September 18, 1806. (Moniteur, September 21, 1806, p. 1171.)

III

The Assembly of Notables expresses the representation
As a Jewish national, she must help the Emperor in the inter
regeneration socket;

The great Sanhedrin will be the consecration of the inter
taken by the Jewish religion.

This is indeed the Emperor's thought, and also the gra
donation.

But Napoleon did not allow either of them to assemble wheat to be composed at random, nor at their whim; after having He determined their purpose and their gradation, he wanted to be sure of their elements, that is to say, to ensure a a devoted majority in both Assemblies.

Success came quite easily in composing The Assembly of Notables. Instead of having them appointed by all the Israelites of France and Italy, he made them designated sovereignly by the prefects. However, as Well, we think that these people did not commit the fault of to choose the Israelites most hostile to the wishes of the Emperor.

But it is in the composition of the great Sanhedrin that Napoleon particularly displayed his qualities of a politician. The Minister of the Interior, who was then Mr. de Champagny had proposed to His Majesty to compose this second Jewish assembly of men entirely new, as is the practice for the two Chambers of a country, where the men of the Chamber

The upper house is not the same as the lower house, and vice versa. How. This proposal seemed quite rational. The Emperor did not taste it: "It is not a "Happy thought," he wrote to Mr. Champagny; and then he proved to his minister that the members already captives of the Assembly of Notables were expected to contribute to make captures in the great Sanhedrin, exactly like birds already deprived contribute to making cap hairs of other, still wild, birds. Fifteen to seventeen rabbis had found a place in the Assembly of Notaries bles. They are therefore carefully preserved for the The Sanhedrin, as well as other learned lay notables 1 2. Thirty new rabbis, called from the different rents from parts of the Empire hasten to rush to accents of the call. The majority is well assured at the Emperor in both assemblies: when the Notable figures will have said amen to the imperial proposals. The Sanhedrites will add hallelujah to it.

IV

It was not enough for Napoleon, ever the planner, to have He composed the two Jewish assemblies as he saw fit; it was he who will lead them?

Interfering in Jewish affairs is indeed the the last temptation that ever came to a man

1. Correspondence of Napoleon VII, document number 10,725. Napoleon To Mr. Champagny, September 3, 1806.

2 Twenty-five secular notables, elected by secret ballot.

of the State. Besides the fact that this interference requires arduous without prior knowledge, it offers nothing cheerful or attractive. milking. But the great captain doubts nothing, he

will lead these Hebrews, in the manner of an army corps.
He has already prescribed that there would be two steps to follow:
the Assembly of Notables, then the Sanhedrin. He then
selected the best Jews from Jewish communities such as
Soldiers are selected from among the best troops. He
All that remains is to order what needs to be done: he will order it.

The collection of all these hard-headed people was not mistaken
not at all on the military direction that awaited her, and she
He carefully avoided offering any resistance. It was known that
the one who had said, on 18 Brumaire, to the Council of the An-
Ciens: Consider that I walk accompanied by the god of
Fortune and the god of war wanted to be obeyed in
legislation, obeyed as Moses had been upon descending
of Sinai, and better than him! The old beards of Ephraim
and Issachar understood it without difficulty. It had been said of
Bonaparte: "It's not just as commander-in-chief"
He joined the army as a master. The old
The generals trembled before the adolescent warrior.
cannot sustain these brief words which inter-
They rogue, that gaze that pierces them, that will that...
captivates. They feel simultaneously drawn in and restrained. They
They fall into line, they admire, they remain silent, they obey.
and the rest of the army with them.” All the more reason,
Will our timid and flexible Hebrews fall in line, admitted
To be quiet, to obey!

But Napoleon perfectly understood the necessity
to soften his rugged warrior persona. The polite question
a religious question becomes entangled here; and,

Furthermore, the Jewish people are not so easy to lead
than other peoples. That is why, adept at "sinking"
In accordance with his wishes, Caesar adopted two ways of governing
these Hebrew assemblies: one official, represented
by three commissioners who will bring before the deputies
the expression of his wishes; but the other unofficial,
who will prepare and soften the imperative mission of the three
commissioners.

This behind-the-scenes management is entrusted to Mr. de
Champagny.

Mr. de Champagny, then Minister of the Interior, was
blindly devoted to Napoleon, who, for his part, had

particularly esteemed for his rare qualities as a saga city, patience, selflessness. Future negotiator of the the Emperor's marriage to Marie-Louise, he was going to give to prove his case by negotiating an accommodation between Young Caesar and the old Synagogue. He was therefore chosen by Napoleon to be, under his orders, the strategist the secret of the Jewish question, and preparing for the success of its regeneration plans. He sent him, for this purpose, letters and explanatory notes, valuable documents which, The documents published today prove that the Emperor led the a Hebrew question in the manner of a military campaign. To spare the pride of their nationals, the his Israelite Torians recounted that the Assembly of Notaries The members and the great Sanhedrin had sat in the open possession of their light and their freedom. He did not It was nothing. They submitted to the imperial will for the most part. and for the form, for the broad outlines and for the details, except for the article on weddings, as we Let's talk about it later. The correspondence between Napoleon

and Mr. de Champagny testifies to what extent the EmPereur had carefully considered his campaign plan. He had nothing left to chance, nor to the discretion of the Jews. They sit will spend as many days as their imperative allows rial regulator. They will respond as he prescribes. to reply. The Sovereign wrote to Mr. de Champagny:

Rambouillet, March 13, 1806.

Mr. Champagny, I am sending you notes which you will make known the direction I wish to give to the association assembly of the Jews, and what the commissioners near this assembly wheat has things to do right now.

With that, I pray to God that he keeps you in his holy care.

Napoleon.

These grades can be categorized as follows:

Instructions given by the Emperor to establish a bridge between the Assembly of Notables and the great San hedrin 1;

Instructions, to secure the votes of the rabbis,
and force to capitulate those who would prove stubborn2 * *;

Instructions, to find in the Law of Moses itself-
even an illuminating principle that will have to subjugate
all the Jews of the world by persuading them that they can-

---

1 Correspondence of Napoleon I* R, document no. 10,725. Napoleon to Mr. Champagny, September 3, 1806. - Document no. 11.320. Letter to Mr. Champagny, November 29, 1806.

2 "'il- Piece no. ^.125. Nap. to Mr. Champ., Sept. 3, 1806. - Pieces

Piece no. ue3 'o° L6;tNaP' àM'^hamP- 22 J^Uet '806 and 23 August 1806. -

ùraéliUs^née mixages lisT' n°Vembre 18°6' “

wind to reconcile their new duties as citizens with
their ancient beliefs1. This was the masterpiece of the
strategy. Napoleon delves into the Law of Moses and into
extracts a principle that forces Jews to surrender
deniers on their own biblical territory. We expose
this strategy is discussed in the chapter that follows this one.

Mr. de Ghampagny is the confidant of these projects, he
receives the notes, the instructions, and communicates them to
interested. He is like the engineer in charge of disposing of
the mines that will shatter old habits.
It also quietly brings the master's lessons so that we
learn them and refrain from changing them in public
not a single iota.

y

The three government commissioners express,
On the contrary, they were the official leader of the Emperor.
These are three members of the Council of State: Mr. Molé,
Portalis and Pasquier.

Following Napoleon's express recommendations,
The commissioners are requesting "that a committee be formed"

of nine members chosen from among the Israelites
enlightened members of the Assembly, with whom they can work
to strive and bring about great results2”. This Committee

1. Correspondence of Napoleon I, document no. 11,320. Letter to Mr. Gham
Pagny, November 29, 1806. — Archives israélites, year 1841, p. 144.

2 Ibid., documents nos. 10,537 and 10,686. Napoleon to Mr. Champagny, July 22
1 80 J and August 23, 1806.

on the one hand, these three commissioners on the other,
constitute, in a way, the general staff at the head of the
Which Napoleon will maneuver?

A readiness to always take the initiative is a
qualities of his genius. That's why he named
Here are three commissioners who will come to make known, at
Gradually, his wishes. Through them he will express, the
First, his opinion as a decision.

lia, on any subject, knowledge and ideas or
It forms easily: that's another quality of its
genius. In this Hebrew question that he did not ren
country in Plutarch's Lives, if he lacks
whatever knowledge he acquires at once from
of this Committee of Nine, through its commissioners
sares.

The choice of the three commissioners, made with extreme
skill, in keeping with a staging of feelings
that Napoleon deploys as military resources.
The Emperor, in fact, excelled at seduction, as
also to intimidate. Seduction and intimidation were two
The means to success that he employed to great effect.
commissioners whom he selected express admirable
this seduction and intimidation that will be
useful to the assembled Jews.

One of them, in fact, is Portalis, in charge of administration
of the cults, full of tact and experience. He was the one who
negotiated the Concordat. By having it passed off as a precautionary measure...

1 The Committee of Nine was composed as follows:

Messrs. Furtado, Avigdor, Andrade (Portuguese Jews);

Jacob Lazare, Moyse Levy, Beer Isaac Berr (German Jews);
Segré, Cologna, Cracovia (Italian Jews).

between the Church and the Synagogue, Napoleon shows the case he makes of the Hebrews i. Portalis It will therefore be used to seduce them 2.

But with the young Count Molé, he will intimidate them. He is only twenty-six years old; he is proud, magnificent. By the qualities of his mind and the distinction of his person, It pleased the Emperor, to whom M. de Fontanes, Grand-Master of the University, presented him and he was appointed Master of Requests to the Council of State. The Emperor He is a judge of his ability to play the role of bully, and he is not mistaken. Another reason, it is said, influenced his choice: Molé had to Abraham's blood in his veins. "It was not without the plan that the Emperor had made, choosing the young Molé, descendant of the famous Keeper of the Seals, and of whom one another ancestor, the first president Mathieu Molé, had married, on September 22, 1733, the daughter of the rich and the famous Jewish banker Samuel, Count of Coubert.3

1 Portalis, director of ecclesiastical affairs, 1801, and minister of religious practices, 1804, was notable for its tolerance, but prepared the way for the dec Fearing the Jesuits, he reinstated the laws against religious orders. That same year he moved to the Ministry of the Interior, and in 1806, was elected member of the French Academy. 11 left behind: On the Use and Abuse of The philosophical spirit during the eighteenth century, a remarkable work quantifiable by impartiality, the true philosophical spirit, and the feeling Christians who inspired him; the style has clarity, elegance, and much of fine and delicate taste. (Disgusting.)

2 “He tried to seduce the Jews, if we can put it that way, to to draw people onto the main path of French nationality.” (Hallez, Des Jews in France, p. 184.)

3 Malvezin, Hist. des juifs à Bordeaux, p. 291. — The Samuel Bernard's fortune is estimated at 33 million. In a critical situation, as we saw several times at the end of the great reign, Louis XIV humiliated his pride to the point of flattering the vanity of this financier, and made him He himself received the honors of Marly. The fortunate financier was ennobled, and his The family subsequently became allied with some of the greatest names. It is reported that a plaything of a peculiar superstition, he believed his existence was linked to that of a black hen that he had treated with extreme care.

The presence of this young and brilliant character, from
of Israelite blood, was a stimulus to encourage the
Jews of the Assembly to assimilate into the nationality
French. On the other hand, there is little doubt that the
the young count would have preferred that this peculiarity of his
Its origins had fallen into oblivion. For he proved himself harsh
for this gathering of Israelites and commanded them with
height L If Napoleon thought of Moses when giving
laws at the Synagogue, Mole, in the Emperor's hand
reur, perfectly recalled his penis.

He, surrounded by the two other commissioners, makes the opening
The Assembly of Notables declared in these terms:

"Gentlemen,

"His Majesty the Emperor and King, after having
appointed its commissioners to deal with matters which

---

1 The Memoirs of Chancellor Pasquier, which have just been published
They carefully confirm our appreciation. We read there:

"One circumstance, which was personal to Mr. Molé, added further to
the horror that the forms of his language inspired in those he had put
sion to bring back. It was generally considered quite certain that his
great-grandmother, daughter of Samuel Bernard, famous financier of the late
of the reign of Louis XIV, was of Jewish origin, and it was not permitted to
doubting that the great fortune enjoyed by his family came almost
entirely of this alliance. In truth, he claimed that the Judaism of
Samuel Bernard was a pure fiction, based on the chance of a name
baptism, more commonly used, in fact, among Jews than among Christians.

"...Mr. Molé was still threatening; Mr. Portalis and I, we
let us strive to bring back, through more conciliatory means, the minds that
Our impetuous colleague kept rearing up. (Memoirs of Chance)
(Pasquier, by the Duke of Audiffret-Pasquier, vol. I.)

For his part, the Jewish historian Graetz does not hide his disappointment at the
Molé's harsh language and haughty manner; he said of him: "The
Count Molé was known for being a rather dishonest person. He, whose great-

Grandmother was Jewish, had given a report on the Jews, of which The Emperor had charged him, with a hostile undertone, and he had finished it by this conclusion: "that all French Jews should be subjected to exceptional laws. (Graetz, History of the Jews, vol. XI, pp. 272-3.)

concerns you, we are sending today to inform you to know his intentions. Called the extremities of this vast Empire, none of you, however, is unaware of the object for which His Majesty wished to gather you together.

"As you know, the conduct of several of those of Your religion has stirred up complaints that have reached the foot of the Throne: these complaints were well-founded, and yet The Emperor merely suspended the progress of the badly, and he wanted to hear from you on the means of the To heal. You will undoubtedly deserve some consideration. so paternal and will feel what a high mission is yours entrusted. Far from considering the government under which you live as a power from which you If you have to defend yourself, you will only think about enlightening him. to cooperate with him in the Link he is preparing; and thus, by showing that you were able to benefit from the experience of all the French people, you will prove that you do not You don't isolate yourself from other men.

"The laws that have been imposed on the individuals of your Religions have varied throughout the world. The interest of The moment often dictated them. But, just as this assembly has no precedent in the annals of the Christianity, likewise, for the first time, you will be judged fairly, and you will see, by a Christian prince, your fate is sealed. His Majesty wishes that You are French; it is up to you to accept such a thing. title, and to consider that it would be tantamount to giving it up to not to make yourselves worthy of it.

"We are going to read you some questions that are addressed to you." Your duty is to make known, on each From them, the whole truth. We tell you.

today, and we will repeat it to you constantly: when a monarch as firm as he is just, who knows also to know everything, to reward everything and everything to punish, questions his subjects, these, by not responding not with honesty, would make themselves as guilty as they would be blind to their true interests.

"His Majesty wished, gentlemen, that you should enjoy of the greatest freedom in your deliberations: to As your answers are written, your pre- The president will make them known to us.

((As for us, our most ardent wish is to be able to to see the Emperor learn that he does not count among his. subjects of the Jewish religion than faithful subjects, and determined to conform in all things to the laws and morality that all French people should follow and practice » The MPs were therefore warned. Under the vague calculated from the commissioner's language, clearly pierced the firm and determined will of the master 2.

The Jewish historian Graetz said of the opening speech The young count's speech: "The speech that Molé gave was excessively cold, and, in part, hurtful. 3.

VI

We now know the maneuver of the great captain:

* Moniteur, July 31, 1806, p. 97 2. — Collections of the acts of The Assembly of Israelites of France and the Kingdom of Italy convened at Paris in 1806, p. 130-2.

* Hallez, Jews in France, p. 200.

3 Graetz, Hist. des juifs, t. XI, p. 285.

Secret questions will be asked of Judaism;

Two Jewish assemblies were convened, one civil, to discuss, or rather, to accept what The Emperor will propose solutions to these questions; the other, [referring] gieuse, to consecrate it doctrinally.

The prefects of the Empire chose, in the departments the most flexible notables and the rabbis less surly;

Mr. de Champagny unofficially made known in the groups, the thoughts and the will of his master;

The three government commissioners, Messrs. Molé, Portalis and Pasquier officially express these views:

This is the evolution of Napoleon and his general staff;

What is the corresponding attitude of the two Assem? wheat?

What should first and foremost catch our attention is the two characters who occupy the chair of the president residence, one in the Assembly of Notables, the other in the great Sanhedrin.

Elected by a majority vote, the president of the Notables is Abraham Furtado, and that of the Sanhedrin, David Sinzheim.

Abraham Furtado descended from one of these families Israelites of Portugal who carefully hid the the secret of their belief, to practice, in the depths in the darkest underground areas, the main ceremonial monks of the cult of their ancestors. Still in the bosom from his mother, who lived in Lisbon, he lost his father in the infamous earthquake disaster of this city, in 1755. His mother was found buried under the rubble of a house and stayed there for a day whole. Soldiers who happened to be passing by they removed from beneath the ruins; she went to Lon dresses, and it was in this last city that she put at Abraham's world. Brought back to Bordeaux, he grew up And being wealthy, Furtado had devoted himself entirely to study. Malesherbes had called him into his council, when – that, on the orders of Louis XVI, the question of entry the Israelites in society had been, for the first First time, examined. And now, it's him again. that Napoleon consulted preferably, at the time of to give this harsh and difficult question its solution definitive. His coreligionists, in the Assembly of Notables, therefore, brought him to the presidential chair. He possessed, along with rare eloquence, exquisite tact. in business management. The beauty of his organ, the nobility of his features, the majesty of his bearing, added were still impressed by the impression it produced.

David Sinzheim, elected president of the Grand Sanhedrin was a rabbi in Strasbourg. All his fellow believers revered him for his age, his character, his great gentleness heart, his knowledge, his piety. With a patriarchal countenance He also had the advantage of being the brother-in-law of the famous Cerfberr; he was dead, but the memory of his credit with Louis XVI, from his struggles with Strasbourg bourg, from his labors for the cause of Israel, survived imperishable: it was reflected in the votes given to his parent. The president of the Sanhedrin also passed by. for the most powerful Talmudist of his time. The historian

'Arches délites, year 1841, p. 361 et seq. - Eulogy of Abraham Furtado by Michel Berr, Paris, 1817.

However, Graetz, an Israelite, expresses a reservation in the middle of his praise: "David Sinzheim was very well versed in knowledge of the Talmud, but it lacked depth "of mind 1."

Around these two names, Furtado and Sinzheim, Other illustrations shine and gravitate around them:

The first assessor to the great Sanhedrin is the Rabbi Segré, from Vercelli;

The second assessor is Rabbi Gologna, from Mantua;

Beer Isaac Berr, the Israelite from Nancv whose role has was so remarkable before the Constituent Assembly, continues to be a major figure here: he competed for the seat from the presidency of the Notables to the eminent Furtado;

Avigdor and Michel Berr, responsible for the minutes, They write with talent.

But, between these pale faces, between these old minds

Having agreed for so long, they openly accuse each other, for The first time, there were disagreements. These were sparked by the 18th-century philosophy, they will only increase and will divide Israel into two camps; they concern Talmudic customs. 11 ja the party of the 'pious who It remains firmly entrenched. There is the party of progressives who wants them to be sacrificed on the altar of the new homeland adoptive. Two rites are also present, which do not The Portuguese rite and the German rite cannot stand each other. like Jerusalem and Samaria of old. Finally, the ele- The secular element stands in opposition to the rabbinical element: a treacherous innovation, introduced into Israel by Napoleon.

1 Graetz, vol. XI, p. 278.

Sometimes, the discussions will threaten to become very heated. inside the two Jewish Chambers L But this thought: "They listen to us at the doors, they watch us at the windows, will lead to easy concentration of opinions. The advice Joseph once gave to his brothers traveling from Egypt to the land of Canaan to bring their old father: Don't argue about path 1 2, has always hovered over the assemblies and concise Hebrew liabules. At the Sanhedrin of Paris, a kind of great road where the Israelites are marching for Upon entering their new civil homeland, they quarrel; but the racial link, aided by the recommendation of Joseph, ensure that the agreement prevails. And then, the Emperor Wait!...

VII

This formidable personality was well suited for to compel harmony, in his presence. Unity in Obsequiousness and adulation were complete in the middle of our Hebrews. It's unbelievable how many they have flattered. Later, one of their most prominent historians complete will take all its care to extricate Israel from this disgusting idolatry 3; but it remains established that at this era, which spans from the victories of Marengo and Austerlitz At the Tilsit peace agreement, Israel was literally fascinated. It is

1 On parties, see chapter vi of Graetz.

Volume XI.

2 Pro/îciscentibus ait: Ne irascamini in via. (Genes., ilv, 24.)

3 Graetz.

simply to recognize that we had before us the example of half of Europe on its knees before Napoleon, and the dealing with demigods. But there is this peculiarity serious in the adulations that came out of the Assemblies Jewish, which they diverted and applied to Napoleon expressions and figures exclusively reserved to the Messiah, and that they humbled their majesty before him From the Scriptures, let us judge:

The Assembly of Notables held its sessions. the anniversary of Napoleon's birth (August 15). A kind of intoxication takes hold of the Assembly. The Synagogue of Paris is transformed into a temple pagan2, the Emperor's portrait is hung there, surrounded by flowers; and then speeches and odes are recited, where incense replaces the one that hasn't burned since The departure from Jerusalem. Shadows of the old Prophets, You must have shuddered when you heard that they were diverting the Scriptures to permit flattery!

Rabbi Segré, member of parliament for the department of Sésia, said:

The first rays of dawn had barely arrived this morning to enlighten my eyes, which were already presenting themselves in a multitude to my though the victories of Montenotte, the palms and laurels of Marengo, the glorious exploits and triumphs of Austerlitz. "So it's not a dream," I cried. "It seemed real!"

Bossuet spoke of the flattery the historian Josephus bestowed upon Herod. the Great, then with regard to Vespasian: "This is how he diverted Holy Scripture to authorize his flattery: blind, who transported to foreigners the hope of Jacob and Judah, who sought in Vespasian the son of David and attributed to an idolatrous prince the title of the one whose "The Enlightenment was meant to draw the Gentiles away from idolatry." (Speech on V Universal History, ID part, chap. xxm.)

* Graetz, vol. XI, p. 290.

a supernatural Genius, surrounded by grandeur, lies on earth
and of infinite glory:

And behold, with the clouds of heaven came the Son of Man:

And the Ancient of Days gave him power, honor, and a kingdom.

(Daniel, 7, 13.)

Already this day of joy and jubilation is reborn and shines forth.
Verse, marked by the stars in indelible characters^
day, more than any other, pure and serene; a forever happy day
where heaven gave earth the great Napoleon IV.

This is Daniel, prophesying the majesty of the Son of the man, that is to say the Messiah, who is thus bent to the praise of Napoleon.

Rabbi Sinzheim, a member of parliament from Strasbourg, said:

Text (Isaiah, ch. 41). Here is my servant, whom I take I will defend myself; here is my chosen one in whom my soul has placed all his affection. I will pour out my Spirit on him, and he will bring justice to the nations; he will not be sad or sad. precipitated when he executes his judgment on the earth, and the The islands will await his law. I am the Lord who has you preserved, which I have established for you to be the reconciler of people and the light of the nations.

...He chose Napoleon to place him on the throne of the France and Italy; we must apply to him the words of my Text: I will pour out my spirit on him.

And indeed, consider his marvelous works, his pre- his early campaigns in Italy, his exploits in Asia and Africa, his second Italian campaigns, finally his astonishing campaigns Nantes of Germany, and that Battle of Austerlitz forever memorable, of which the brilliant peace of Pressburg was the fruit. Could we, after that, hesitate for a moment to apply to our Invincible Emperor, the verse from Isaiah? From him again, should we not not to say: Here is what the Lord said to Cyrus: I have taken you by

---

1 Collection of the acts of the Fifth Assembly of Israelites in 1806, speeches spoken in Italian by Rabbi Segré, p. 204.

his hand to subdue the nations, to put kings on the run, to open all doors before him, without that none be closed to him. I will walk before you. I-I will level the mountains and hills, I will break down the gates of air. Isn't that how our invincible Emperor crossed this notoriously inaccessible mountain, the Saint Bernard, to To win the immortal victory of Marengo? The Lord he smooths out all obstacles before him, and he enters the countries enemies; he breaks down the bronze gates, this fortress of Ulm, fortified. This fortress was occupied by a an innumerable army, but as soon as the Lord's chosen one appears, one sees fulfillment of what Isaiah says (xu, 11): All those who Those who fight you will be crushed; all those who oppose will pose to you will be reduced to nothing and will perish.

The distant islands await its laws; by uniting the nations, he enlightens them on their true interests[1]!

It is Isaiah, also speaking of the Messiah, who, in his the tower, is bent in praise of Napoleon.

Rabbi Abraham Cologna, deputy of Mantua, reads An ode in Hebrew; these stanzas are applauded:

Towards immortal thoughts I will raise my spirit; my can will celebrate deeds of inconceivable grandeur. Oh! mighty-I, at the sacred springs, find sweetness for my words Honeycombs! May they be adorned with beauty, of brilliance and strength!

It is of the greatest of monarchs that I will sing the praises of ploits, of a mortal whose greatness no one has yet equaled. All the princes before him seem to me to be stripped of their brilliance; their grandeur before his is no more, and vanishes into nothingness.

Where would we begin to celebrate the actions of man? who, in the temple of memory, has engraved so many wonders! Who could recount his victories, his wonders! Or rather, who

---

[1] Collection of the acts of the Fifth Assembly of Israelites in 1806, sermon spoken in German by Rabbi Sjnzheim, p. 211-18.

could determine the number of stars in the firmament, and who, without
to be dazzled, 'could look at your star of the day!'

It is in the joy of governing with fairness that he has placed
the delights of his heart; to centuries past, the name of
Father of the peoples, it will fall to him as his inheritance. 11 He has engraved their ha
perpetual on the tablets of his laws; the crown of legislator^
The triumphant laurels adorn his brow with equal grace.

If these stanzas express valid ideas, great
Men of Jewish antiquity: Abraham, Moses, David,
And you, Messiah, foretold by them, all fall in line with them.
Napoleon's underside: this is the place awarded to you by
French Jewish Parliament!

That's all for the Chamber of Notables.

At the Sanhedrin, they were no more able to maintain moderation.
Moreover, the same men, rewarded for their
praise among the notables - reappear.

Rabbi Cologna, who became an assessor or vice-president
From the Sanhedrin, said in the opening speech:

It is therefore true that the prodigious genius of the immortal
Napoleon, emanation of the life-giving spirit of the Eternal
Wisdom, recalls to a new existence the desolate members
broken and disunited remnants of a people so famous for its
what misfortunes he had suffered because of his former glory!

...This creative genius, who among mortals is the best
formed in V image of Lieu, follows its sublime traces 3. »

Is flattery sickening enough?

1 Collection of the acts of the Fifth Assembly of Israelites in 1806, ode for
on the day of Napoleon the Great's birth by Rabbi Cologna,

pp. 222-226.

2 "The Emperor was very satisfied. There was no audience. But His
His Majesty conveyed his goodwill to the Assembly." Graetz, vol. XI, p. 290.

3. Collection of minutes and decisions of the Great Sanhedrin?
pp. 3 and 5.

Rabbi Sinzheim, who became president of the -grand
Sanhedrin said in the closing speech:

...The Lord has kept his promise; he has spoken from his high place
holy dwelling: Who is the one who will come to the aid of my
people?... Who is it that will protect them from their oppressors?
Sisters? I have named him my chosen one; my will has chosen him to be
the ruler of the nations and to spread his blessings on
men. The hero whom the peoples of the earth seek
will bring salvation and the covenant will be the liberator of Israel; the hero who
will overthrow the throne of the proud and raise up that of the humble
is the same one I intend to use to remove the dust from the descteeth of ancient Jacob. I reserve for my people a protector
great in his wisdom, great in his great deeds, great in his
lights, great in his virtues. I called him, I sanctified him;
and all nations will recognize by his works that I have not
I have not rejected my people, and I have not withdrawn my
affections of the middle of Israel l.

And again:

...And you, Napoleon, you the beloved, you the idol of France
and of Italy, you, terror of the proud, comforter of
humankind, the support of the afflicted, the father of all peoples
Ples, the Lord's chosen one, Israel will raise a temple for you in his
heart; all his thoughts will constantly turn to all that
which can fill your happiness.

Has, yes, has complete control over life and feelings
of those whom you have just placed among your children, by
involving all the prerogatives of your most
faithful 2.

Can the Divine be debased any further?

It is worth noting that all this praise, a diversion
born from Scripture with profanation, were awarded

1 Collection of the minutes and decisions of the great Sanhedrin
drin, p. 128-9.

2 Ibid., p 130.

by rabbis. The president of the Assembly of Notables, Mr. Furtado, a layman, simply compared Napoleon to a god of Fable [1]!

A serious lesson must be learned from this set of facts. excessive praise and this profaned incense:

The dazzling splendor of Napoleon's reign At that time, the helping hand he extended to the Jews, the luster with which he even wanted to envelop them by the re-uprising of the great Sanhedrin, treating them as a people which must* have, like the others, its major assemblies wheat; all these new products, all these benefits have to turn the heads of the deputies of so many of synagogues hitherto humiliated, and to make them, by recognition, going beyond the bounds of praise; it This intoxication was to be expected, and it would be unjust to to deny him mitigating circumstances. But what cannot be excused; it is attributed to Napoleon. great and holy expressions used in the Bible with regard to the Messiah. Blind people and children of blind people who, for having failed to recognize the Messiah in the past, where he was, once again, they became excited and delirious in their search for him. where he will never be! From learned exegetes and serious authors have expressed this fear, unfortunately founded: that the Jews, before turning to everything from good towards the God made man, Christ promised to their fathers will allow themselves to be seduced one last time by the A formidable personality who must be the Antichrist. Indeed, when a conqueror appears with a retinue of victories which were those of Napoleon; that this conqueror protects the Jews, that he renews for them the protections The Emperor's charms and seductions, which he surpasses: Will the fascination not begin again, and the Writers Will these traditions not be desecrated again? Popular imagination, in its fearful visions of The Antichrist, he is depicted with horns, and him lavish with ugliness: make no mistake, the man of Mal will have all the seductions L

---

[1] His pagan adulation was as follows:

"How to repay the immense debt of gratitude for the benefits So great? In times called heroic, and which were less so than In the one we live in, recognition deified the founders of societies. or the destroyers of the brigands who plagued peaceful men born into the nascent agricultural world. They were placed, like conservative gods, at the head of the tribe that their genius had brought forth from the heart of the forests that their valor had saved them from the ferocity of the wandering hordes; their family and their descendants received, through the veneration of the people, a an august character which designated them in advance as the natural heirs heroes from whom they came.

"Doctors and Notables of Israel, you feel it more strongly than I do." I could put it this way: it is not a single one of the benefits that attracted people to the heroes of antiquity, this unanimous concert of applause and respect, blessings from peoples for which we are not indebted, "And as Frenchmen, and as Israelites, to Napoleon the Great." (Speech) by Mr. Furtado. — Minutes and decisions of the Grand Sanhedrin,

pp. 110-111.)

Israelites, you were unable to restrain yourselves towards of Napoleon: will you better control yourself in front of the A formidable temporal king, the one you still dream of?

---

1 The apostle Saint Paul says of the Antichrist: “He must come with all the seductions that can lead to iniquity.” (Second Epistle to the Thessalonians)

(il, 10.)

CHAPTER III

THE WORK OF THE TWO ASSEMBLIES
SERVILITY, RESISTANCE, SINCERITY

I. The Imperial Questionnaire: Twelve Official Questions Count Molé speaks at the Jewish Assemblies.— II. Lesson made the previous day to the deputies by Mr. de Champagny for their to specify how to respond. — III. Solemn Preamble Answers: The Assembly of Notables puts the Law of Moses below the Gode Napoleon; and the Sanhedrin splits, On the Emperor's secret order, the Mosaic Law in two parts, one of which is declared inapplicable and outdated.

IV. Responses of the Assembly of Notables to the question imperial naire; the lesson is obediently repeated; but failure of the Emperor on the question of mixed marriages.

V. The Great Sanhedrin approves the responses of the Notables and continue their inflexibility on the issue of marriages mixed. Enumeration of doctrinal decisions, removed from the No race. — VI. Correspondence loyal to the purpose of Napoleon. Sincerity of the Jewish responses on the love of the Homeland, on usury, on military service. Magnificent tribute of recognition paid by the Assembly of Notables in the Papacy and the Catholic Clergy of all centuries. — VII. The Emperor's satisfaction with the outcome of the sessions.

I

The young Count Molé, followed by the two other clerks Saires, Portalis and Pasquier, entered the Assembly Notables at the beginning of the second session (July 29), a piece of paper in hand;

It's an imperial questionnaire.

Before reading it, he begins, in a opening speech that we already know (see (above, pages 50-52) by a warning which prefeel the yoke in the Assembly while pretending to believe in his independence. Let us recall—in this lovely passage:

c We will read you the questions that are addressed to you; Your duty is to make known about each of them the whole truth. We tell you today, And we will repeat it endlessly: when a monarch as firm as he is fair, and who also knows everything. "To reward everything and punish everything," his subjects questioned. By not responding frankly, they will... They would be just as guilty as they would be blind. on their true interests. Her Majesty wants you Enjoy the greatest freedom in your deliberations rations.

What does the questionnaire contain?

Presented to the Assembly by the Emperor and King, the There were twelve questions:

1. Is it permissible for Jews to marry several women?

2. Is divorce permitted by the Jewish religion?

Is a divorce valid if it is not pronounced by
the courts, and under laws that contradict those
French dildo?

3. Can a Jewish woman marry a Christian?
And a Christian woman with a Jew?

Or does Jewish law require that Jews not marry?
What about between them?

4. In the games of the Jews, are the French their
brothers, or are they strangers?

5. What does the law prescribe for them with regard to
French people who are not of their religion?

6. Do French Jews view France as
their homeland?

Are they obligated to defend her?

Are they obliged to obey the laws, and to follow the
provisions of the civil law?

7. Who appoints the rabbis?

8. What are their functions?

9. Is their authority based solely on custom?

10° Are several professions prohibited to
Jews?

1. Is usury legally permitted?

12° Is usury permitted with regard to foreigners?

These twelve questions, if one pays attention, refer to
would be divided into four groups:

The first three dealt with polygamy, the
divorce, and marriages between Israelites and Christians;

The next three dealt with the self-reporting
ridiculed by Hebrew law between Israelites and French;

Questions 7, 8, and 9 concerned organization Y
internal of the Israelites;

The latter were aimed more specifically at things
related to trade.

1 Collection of laws concerning the Israelites since the Revolution of
1789, by Halphen, pp. 249-50. Collection of the Acts of the Assembly of
Israelites in 18C6, p. 132-133.

II

"His Majesty wishes you to enjoy the greatest
"freedom in your deliberations," he had just said, with a
pompous self-satisfaction and an imperturbable composure,
Count Molé.

However, the day before and in the preceding days, Mr. de Cham-
Pagny, this secret preparer or attendant of the ques¬
Jewish association, whose role we have outlined above
(pp. 45-46), had taken all necessary measures to ensure the
triumph of the program he had received from his master,
in confidential notes.

These notes contained, in addition to the questionnaire which
Count Molé came to give a reading, the answers that
The Jews will have to do this, gentlemen. The contrast is striking.
between the excitement for freedom coming from the commissioner of
Government, and the result that must be achieved
drawn up for Mr. de Champagny;

The notes say:

First question. — Is it lawful for Jews to
Pushing several women? (The answer must be...)
negative should be stated positively, and that the Assembly
constituted as a grand Sanhedrin defended in Europe
(polygamy.)

Second question. — Is divorce permitted by
The Jewish religion? Is the divorce valid, without it

be pronounced by the courts, and under the laws
contradictory to those of the French Gode? (It is necessary that

The Assembly defends divorce, except in permitted cases.
by civil law in the Napoleonic Code, and that he does not
can only take place after it has been pronounced by
(civil authority.)

Third question. — Can a Jewish woman marry?
with a Christian man, and a Christian woman with a Jew? Or
Does Jewish law require that Jews only marry between
them. (The Great Sanhedrin must declare that the
A religious marriage can only take place after having
was pronounced by civil authority, and that Jews or
Jewish women can marry French men or women.
The chief rabbis must even recommend
these unions, as means of protection and convention
finance for the Jewish people.

Sixth question. — French Jews look-
Do they consider France their homeland? Do they have an obligation to
Defend it? (The Sanhedrin must declare that the
Jews must defend France as they defend
(would have Jerusalem, etc.)

Seventh question. — Who appoints the rabbis?
(The Sanhedrin must decide *..., etc.)

Are all these "shoulds" shining brightly enough? It seems so.
cannons, not of the Church, but of steel, placed at the head of
each question of the Hebrew Council, and ready to put on
Rabbis and members of parliament!

"His Majesty wishes you to enjoy the greatest

1. Secret notes addressed by the Emperor to Mr. Champagny in 1806
(faithfully copied from the originals in 1813 by Mr. Baude, councilor)
of the State and addressed by him in 1841 to the Jewish Archives, with a witness
(signature of authenticity). Jewish Archives, year 1841, pp. 138–142.

"freedom in your deliberations," he had just declared.

Count Molé;

"It is necessary... it is imperative... that we answer for such a..."

"nière," His Majesty enjoined M. de Champagny; and He took all necessary measures to ensure that the lesson was learned. by him, in particular, to the different groups, that is to say retention.

O liberty, born of the Revolution and raised in the Caesar's palace, how remarkable are your two foreheads! And what a promising future you have!

III

The measures, we said, are well taken. In In effect, wanting, above all, to secure a favorable position From a fixed point of operation, the Emperor still had given this order, in his secret notes, to Mr. de Champagny:

"To walk in a regular manner, one would need to declare that there are provisions in the laws of Moses religious and political provisions; that the provisions Religious beliefs are immutable, but that is not the case not the same for political arrangements which are above subject to change... After the declaration of This principle will come into play in application[1].

To force the Jews to surrender on their own territory and to abandon their old customs, by splitting the Law

---

[1] Secret notes, etc. (Archives Israélites, year 1811, p. 144.)

of Moses in two portions, one of which will be declared Inapplicable and outdated, won't it be a masterpiece? What about Napoleon's strategy in his Hebrew campaign? There is still that word from him, in his secret notes to Mr. de Ghampagny: "We must remove everything from the laws of Moses." that which is intolerant[1]... »

Will our Hebrews give themselves ammunition for this strategy?

First, here is the Assembly of Notables. It holds its third session (August 4, 1806). We will answer the Imperial questionnaire. But a solemn declaration What does this statement proclaim?

"The Assembly, deeply moved by the sentiments of recognition, love, respect, and admiration for the sacred person of His Imperial Majesty and Royale, declares, on behalf of the French who profess the religion of Moses, which, in order to make themselves worthy of The blessings that His Majesty is preparing for them, they are in the intention to comply with his paternal wishes; that their religion commands them to regard as law supreme is the law of the Prince in civil and political matters; that even when their religious code or the interpretations given to it would contain civil or political provisions that would not be in in harmony with the French Code, these provisions would therefore cease to govern them, since they must "First and foremost, recognize the law of the Prince and obey it."

Consequently, the Law of Moses was placed below the

---

1 Letter from Napoleon to Mr. Champagny, Posen, November 29, 1806. (Archives Israélites, year 1841, pp. 143-144.)

* Collection of the acts of the Fifth Assembly of Israelites of France and of the Kingdom of Italy, convened in Paris in 1806, p. 147.

Napoleon's dildo. Judaism was becoming discreet. of Caesar. This submission to the Prince's law, expressed with such fervor, recalls Bossuet's reflection: "What have you done, ungrateful people?... Remember this The word of your fathers: We have no other king than Caesar. The Messiah will not be your king; beware what you have chosen: remain the slave of Caesar and of the kings until the fullness of the Gentiles has entered, and that finally all Israel may be saved. 1.

Let us now enter the Assembly of Notables, in the Sanhedrin:

The 7 are seated in a semicircle, as in Jerusalem. They will precede their doctrinal decisions with a Preamble: Will it be more independent than the declaration?

Notables?

History, listen closely, and record:

Preamble to the Decrees

“Blessed be the Lord God of Israel forever who has placed on the throne of France and the kingdom of Italy a A prince after his own heart.

“God has seen the humiliation of the descendants of the ancient Jacob, and he chose Napoleon the Great to be the ins instrument of his mercy.

The Lord judges thoughts; He alone commands. to consciences, and his beloved Anointed One has allowed each worshipped the Lord according to his belief and faith.

"In the shadow of his name, security has entered our hearts and in our homes; and we can now to build, sow, harvest, cultivate the humanities, belonging to the large family of The State, to serve it and to glorify ourselves in its noble destinies.

"His great wisdom allowed this Assembly famous in our annals, and whose experience and virtue dictated the decisions, reappeared after fifteen centuries and contributed to its benefits upon Israel.

"Gathered today under his powerful protection" in his good city of Paris, numbering sixty and eleven of us, doctors of the law and notables of Israel, we let us constitute ourselves as a great Sanhedrin, in order to find in we have the means and the power to issue orders religious women conforming to the principles of our holy laws, and which serve as a rule and example for all Israelites.

"These ordinances will teach the nations that our dogmas are reconciled with civil laws under which we live, and do not separate us from the society of

Bossuet, Discourse on Universal History, Part II, Chapter XXIV men.

"Therefore, we declare:

"May divine law, this precious heritage of our ancestors, contains religious provisions and political arrangements;

“That religious dispositions are, speaking nature, absolute and independent of circumstances and times;

“That the same cannot be said of political provisions ques, that is to say, those which constitute the Government nement, and which were intended to govern the people of Israel in Palestine when it had its kings, its pontiffs and his magistrates;

What these political arrangements cannot be applicable since it no longer forms a body of nation *... »

Apart from the slightly emphatic tone of the preamble, it's the repetition, word for word, of the lesson given the day before, by Mr. de Champagny, according to secret instructions from the Emperor, and scrupulously restrained by the 7 1.

The Emperor's strategy succeeded; the Jews have Having surrendered on their own territory, the Bible is split: The rest will be granted almost without resistance.

IV

One author said, with a touch of irony: "The The Jewish deputies knew which way they should go. to respond in a way that was pleasant, and, as they were in The vast majority of men were very distinguished and well-educated Far above vulgar prejudices, it is permissible to to think that their answers, in accordance with the desires of Napoleon, were also in accordance with their convictions personal 2. »

The number of questions posed was therefore: twelve. We will not reproduce, for fear of tiring the reader, the long dissertations that came out of The Assembly of Notables: it will suffice to list the summary answers, to find that each notable had The lesson learned in particular has been well understood, and that...

1 Doctrinal decisions of the great Sanhedrin, preamble to the decrees. (Halphen, Collection of Laws Concerning the Israelites, pp. 20-21.)

2 Hallez, Jews in France, p. 200-1.

shining 11 must, recorded in the instructions secrets to M. de Champagny, corresponded, in The rows of the Assembly, with their aligned and resounding "amens" like weapons being presented to a military leader!

The Assembly decided, as in accordance with the Law French:

Monogamy;

The validity of the divorce, only with the consent of the country's courts;

The ability to contract marriage with Christians;

The French are the brothers of the French Jews;

11. There is no difference in the way of treating coreligionists or Christian compatriots;

France is our homeland;

The method of electing rabbis is not determined;

Their influence is based on usage;

They have no authority;

No profession is prohibited;

Usury is contrary to Mosaic Law; it is Shameful.

In this temporary adherence to the views of the Emperor However, there was a reservation, almost a resistance. tance, which honors the blood of Abraham: it was on the question of mixed marriages. Napoleon had said in his notes written to M. de Champagny: It is necessary that Jewish men or women could marry French men or French women. It is even necessary that the chief rabbis recommend these unions as a means of protection and of convenience for the Jewish people. 1 Now, when it came,

1 Secret notes from the Emperor to M. de Champagny in 1806 (Archives Israelites, year 1841, p. 140).

in the Assembly of Notables, the examination of this third question, a very strong irritation seized of a large number of members, especially rabbis, to the games in which the course of Abraham's blood would to become murky, like a river receiving tributaries. The rabbis wanted to give the decision, on their own, to the exclusion of secularists, because "just as when it comes to deciding on astronomical points, one is aimed solely at astronomers, similarly one must leave to theologians everything relating to the Religion 1; and the German rabbis in particular demanded that the decision be of inexorable rigor "because they felt great concern about awareness on this issue which targeted Judaism heart 2. » However, one could not say a flat no to the terrible Caesar. The reply was: "That religious law marriage was absolutely prohibited except with the seven Cliananian nations, Amon and Moab (in the past), and the idolaters (in the present); that the nations Modern people are not idolaters, since they worship a One God; that several mixed marriages had accomplished, at different times, between the Jews and the Christians in France, Spain and Germany; but that the rabbis would be no more willing to to bless the marriage of a Christian woman to a Jew, or of a A Jewish woman with a Christian, whom Catholic priests do not would consent to bless such unions. 3. »

The response was quite skillful.

1 Collection of the acts of the Fifth Assembly of the Israelites, etc., p. 149.

2 Ghaetz, vol. XI, p. 287.

3 Collection, etc., p. 152.

The Emperor, satisfied with the answers on everything else, he was not at all displeased with the failure on the mixed marriages: he flattered himself that he was rectifying it with the Grand Sanhedrin.

V

The role and function of the great Sanhedrin, in the Napoleon's idea, was to consist of translating into doctrinal decrees, the decisions of the Notables, crown thus shaping the work of the national representation Hebrew by the sanction and prestige of the religion.

From a purely human point of view, this gradation within the company displayed skill and greatness deur, as we have pointed out above (page 41).

The Sanhedrin prepared to be docile, like the Assembly wheat of the Notables, to the imperial views and lessons; but, A remarkable and honorable thing! The Sanhedrites continued tempered the inflexibility of the Notables on the question of mixed marriages. This inflexibility saved the blood of Abraham. It was providential. This blood that the Providence had protected him from all the passions of man and the invasions of ancient peoples in the tents of Israel, in order to bring forth the Messiah, she still protected against the attacks of the Revolution and the aims of a superb potentate who thought only of to mingle and merge. O Caesar, you have your star, but Israel to his destinies: they must lead him to the end-

the last evening of the world, and it is important that his blood remains without mixing, so that he can answer: present! and to be recognized without difficulty, when the God of battles calls him Pellera as the ultimate reserve! All that Napoleon what could be obtained from the Sanhedrin was limited to removing the anathema mixed marriages: they would not be blessed by the rabbis, but they would not be anathematized by them.

Apart from this essential article, everything the Emperor The demand was voted on and swept away in a hurry. was accustomed to not leaving, to those whom he wished to subjugate Judging, time for reflection. Eight sessions were devoted to new and impromptu legislation which

It completely overturned the law of Moses. For the only Decalogue, the great lawgiver of the Hebrews had passed Forty days on Sinai: the new legislators were only given thirty days by order of the Emperor, during which were held in eight sessions, from February 9th to March 2nd (1807)... Here are their decrees, presented here in their Substantive conclusions.

DOCTRINE DECISIONS

I. Polygamy. — It is forbidden to all Israelites of all states where polygamy is prohibited by law civil laws and, in particular, those of the Empire of France and the Kingdom of Italy, to marry a second woman while the first one was still alive, unless a divorce with this one, pronounced in accordance with the provisions of the Civil Code and following religious divorce, do not have them freed from the bonds of marriage.

II. Repudiation. — It is expressly forbidden to every rabbi in both the States of France and the Kingdom of Italy to lend its ministry in any act of republic apology or divorce, without the civil judgment that it pronounced it, having been shown to him in good condition. Every rabbi who would dare to violate the current religious statute will be regarded as unworthy of exercising it in the future functions.

III. Marriage. — It is forbidden for any rabbi or another person in both the French and Italian states, to lend their ministry to the religious act of marriage, without it having previously appeared to them that the act of spouses before the civil officer, in accordance with the law. Marriages between Israelites and Christians, contracted In accordance with the laws of civil law, these are mandatory. and valid in civil law; and, although they are not above susceptible to being clothed in religious forms, they do not will not be condemned.

IV. Fraternity. — The Great Sanhedrin orders to every Israelite of the French Empire and the Kingdom from Italy, and from all other places, to live with the subjects of each of the states in which they live as with their fellow citizens and their brothers, since they recognize God, creator of heaven and earth, is born, because that this is what the letter and spirit of the law of Moses require.

V. Moral Reports. — The Great Sanhedrin pres written to all Israelites, as essentially duties religious and inherent to their belief, the practice habitual and constant, towards all men recognized the newborn God, creator of heaven and earth, something religion they profess, acts of justice and charity, which the Holy Books prescribe for them, the accompaniment pleating.

VI. Civil and Political Relations. — Every Israelite— born and raised in France and the Kingdom of Italy, and treated by the laws of both states as a citizen, is religiously obliged to regard them as his homeland, to serve them, to defend them, to obey the laws and to to comply, in all its transactions, with the provisions Civil God sites. Every Israelite called to service military personnel are exempt by law, for the duration of this service, of all religious observances which do not can reconcile themselves with him.

VII. Useful Professions. — The Great Sanhedrin commands all the Israelites, and in particular those of France and Italy, who now enjoy the rights civil and political actors, to research and adopt the the most suitable means to inspire love in young people work, and to guide her towards a love of the arts and trades, as well as liberal professions, expected that this commendable exercise is in accordance with our holy religion gion, favorable to good morals, essentially useful to the fatherland, which cannot see in men idle and stateless citizens are nothing but dangerous citizens. They are also invited to acquire land, as a way to become more attached to their homeland, to renounce occupations that make men odious or despicable in the eyes of their fellow citizens, and to do everything within our power to acquire their esteem and their kindness.

VIII. Loans between Israelites. — The Great Sanhedrin declares and orders, as a religious duty, all Israelites should not demand any benefit from their coreligion. naires, every time it comes to helping the father of the family in need, through an unofficial loan. He further stipulates, that the legitimate profit of lending between coreligionists is religiously permitted only in the case of specu¬ commercial practices that pose a risk to the loan teur, or in the event of ceasing profit, according to the rate fixed by the law of the state.

IX. Loans between Israelites and non-Israelites. The great Sanhedrin declares to all Israelites, and particularly those from France and Italy, that the provisions prescribed by the previous decision on the informal or interest-bearing loans from Hebrew to Hebrew, as well as the principles and precepts recalled by the text of Holy Scripture on this matter extends so much to our compatriots, without distinction of religion, only to our corereligious men; he commands them all, as precepts religious, to make no distinction in the future in matters of loans between fellow citizens and coreligionists, all in accordance with the previous statute. Anyone will transgress this order will violate a duty religious and will notoriously sin against God's law. He further states that all wear and tear is indiscriminately defended, not only from Hebrew to Hebrew and from hebreu to a fellow citizen of another religion, but also with foreigners from all nations, looking at this practice as an abominable iniquity in the eyes of the Lord. He finally orders all the rabbis, in their sermons and their instructions, to neglect nothing with their coreligionists to accredit in their in spirit the maxims contained in this decision.

These doctrinal decisions expressed exactly the The Emperor's views: they were based on the notes sent to Mr. de Champagny. They had all done their duty: Champagny, by secretly warning; the commissioners, by demanding publicly; the Sanhedrites, by responding as they did.

VI

If Napoleon was loyal in the enterprise he had designed to integrate the Israelites into society, well that he conducted it militarily, it is right to re- to know that, for their part, the Israelites brought a correspondence equally loyal to the purpose of the Emperor. This loyalty is apparent not only in their docility, but in certain particularities which are linked to the sessions, some of which are remained famous.

When Count Molé, before reading the famous imperial questionnaire, pronounced the stern dis opening lecture which offended the notables, because it expressed doubts about their commitment to their new new duties; and when, during the reading of the On the questionnaire, he reached the sixth question: The Jews born in France and treated by law as citizens Do they see France as their homeland and Do they believe they are obliged to defend it? The Assembly, no

Unable to contain his emotion, he exclaimed in unison: Yes, until death i.

The wear and tear was also sincerely lamented. One does not no one could deny that the Talmud permits usury. against Christians, if indeed he does not prescribe it. Ges sordid arrangements are the fourfold consequence: of the perversion of Israel's national character since the crime of Golgotha; of hatred and unjust jealousy destructive hatreds perpetrated against Christians; reprehensible sallies that this often dispossessed people opposed to its oppressors: and finally, the misfortunes inherent in the salon dispersion. Whatever the causes and circumstances mitigating circumstances, these sordid provisions are not neither less detestable nor less antisocial. The Assembly The Jewish woman of 1807 had the merit and sincerity to recognize it. to be born. If she didn't have the courage to admit that the The words usurious and Jewish have become synonymous by a kind of extraordinary punishment, she released the ancient and beautiful Judaism of this reproach, and it withers "Highly wear and tear: It was about time," exclaimed the president. the teeth of the Notables, that this habit so often reproduces attributed to the Israelites as a consequence of their religion, received by an essentially Jewish court gieux the indelible stain which she deserves 2.

And here is this blemish:

"Doctors of the Law and Notables,

"None of you can possibly doubt that,
if we still lived under civil and political institutions

1 Civil and religious organization, etc., p. 134.

2 Collection of the minutes and decisions of the Great Sanhedrin
(1807), p. 101.

the habits of our ancestors, if we were to form a state, if
we retained the patriarchal customs of the time
of Abraham or Moses, and that there existed in Israel of
these men whom public opinion so rightly condemns
under the name of usurers, none of you, I say,
doubt that they were ignominiously driven out of
their breasts as violators of divine laws, and never cease
they were aware of belonging both to the religious society and to the
civil society.

"Well, what the magistrates and the
The laws of our ancestors, that is up to you, ministers of religion,
that it is now up to us to do so, with the help of the in
religious and moral influence that the minister will give you
a respectable position that you will fill.

“Thunder against this dishonorable and anti-habit”
social 1!

And again:

"Let no one object to us that a vice, that
The law prohibits in Israel, but may be tolerated towards
foreigners. There are no double standards in the Law, nor are there two
measures; it is one, and therefore binding
towards foreigners.

"It is therefore essential, it is therefore our
duty, to strongly condemn these destructive excesses
of all public morality; it is essential to oppose
a dike against this devastating torrent. May those who
are debased, to the point of misunderstanding and thus altering the
purity of Israel's morality, they return to themselves;

1 Report by Mr. Furtado on behalf of the Committee of Nine.

that they should be ashamed of their ignorance; that they should hasten to abandon all these excesses; that they may inspire their children of feelings in accordance with divine laws and human beings; that they may resume, since they have the freedom to do so, agriculture, arts and crafts that illustrated our ancestors; then, only then, will they have accomplished they will obey the Law, and make themselves pleasing to the God of Israel and to men L"

Where the loyal correspondence of the deputies to the design the Emperor's is no less brilliant, it is in their Full adherence to military conscription. The Jews they loathed it; they fled from it, they evaded it, we We said it above (pages 20-21). But, to please Napoleon, there is no repugnance in them not being ready to overcome. The praise they heaped upon him have overstepped the mark, they have been excessive; but the eflu-the sion of their recognition did not consist solely In outraged words, she expressed herself through acts in which they raised, as strong men, their nature having become cowardly under the centuries-old weight of humiliations; They enthusiastically accepted the service of arms for all their coreligionists, in the hands of the which they brought back the sword of the Maccabees. The day On the Emperor's feast day, Rabbi Segré exclaimed: "Now that our fate is linked to that of the homeland, Our hearts, so to speak, have already been ennobled. Embraces sounds with fervor a happiness that was so long ours unknown; we demand weapons to defend ourselves "Any insult to this beloved homeland."

[1] Speech by the President of the Sanhedrin, Mr. Sinzheim.

[2] Civil and religious organization, etc., p. 208.

As a consequence of this wish, the Commission of Nine included in his plan for the organization of synagogues of the Empire:

the assembly OF ISRAELITES OF THE EMPIRE OF FRANCE
AND OF THE KINGDOM OF ITALY

Considering that it is the duty of all Israelites–

lists of the French Empire and the Kingdom of Italy, of shed their blood in battles for the cause of France, with the same dedication and the same value that the ancestors once fought the nations mines of the Holy City, and to seek opportunities to to make worthy of the blessings that a great prince deigns to bestow at this moment spread over them;

Stop:

Which the Consistories will finish destroying 'by their intervention and their zeal, a distancing that only for¬ would have the Israelite youth for the noble profession weapons i.

But the most striking evidence of their sincerity was, undoubtedly, the spontaneous tribute that came out of their ranks addressed to the Papacy and the Catholic clergy a relic of all centuries. We had reached the end of the Assembly of Notables; Napoleon's protection Grand filled with intoxication, astonishment and recognition all representatives were born. What a difference, think They know, with the humiliations of the past! Nevertheless,

4 Civil and religious organization, etc., pp. 287-88.

behind the protection of the great captain, their gaze glimpsed another protection which, peaceful and uninterrupted pue, had covered them through all the dark periods of Their history: that of the Popes and the Catholic clergy. And then, like a cloud of incense, their recognition rise from the political sphere into the religious sphere. This tribute was moving and magnificent! He presented some analogy with the song of Moses after the Crossing of the Red Sea. The Lawgiver of the Hebrews had thanked, in the most beautiful transports of the year holy grievance, the Almighty God for having snatched away his people in servitude to Egypt; the astonishing speech which we are about to read, applauded by the entire Assembly of 1806, Trembling and standing, she came to thank the Papacy for see protected Israel during the eighteen-century bondage Keys in the midst of nations. It is up to the deputy from Nice, Mr. Avigdor, who has the honor of having made himself heard, in the name of the Jews gathered and dispersed, these nobles and touching accents:

The most famous Christian moralists defended the per sections, professed tolerance and preached brotherly charity.

Saint Athanasius (book I) says:

"It is a despicable heresy to want to shoot by force," through beatings, through imprisonment, those who could not "To convince through reason."

“Nothing is more contrary to religion,” said Justin Martyr (Book V), that the constraint. »

“Shall we persecute,” said Saint Augustine, “those whom God "Tolerates?"

Lactantius (Book III) says on this subject:

"Forced religion is no longer religion; it is necessary to persuade and..." "Not to coerce; religion cannot be commanded."

Saint Bernard said: "Advise, but do not force."

It is as a result of these sacred principles of morality that, in At different times, the Roman Pontiffs protected and welcomed In their states, the Jews were persecuted and expelled from various parts of Europe; and that the clergy of all countries have often defended them in several states in this part of the world.

Around the middle of the seventh century, Saint Gregory defended the Jews and protected them throughout the Christian world.

In the tenth century, the Bishops of Spain opposed the greater energy to the people who wanted to massacre them.

Pope Alexander II wrote a letter to these bishops full of congratulations for the wise conduct they had held on this subject.

In the eleventh century, the Jews, in very large numbers
in the dioceses of Uzès and Clermont, were powerful
protected by the Bishops.

Saint Bernard defended them in the twelfth century.
the fury of the crusaders.

Innocent II and Alexander III also protected them.

In the thirteenth century, Gregory IX preserved them, so much
in France, as in England and Spain, large
misfortunes with which they were threatened; he forbade, under penalty
of excommunication, to compel their conscience and of
disrupt their celebrations.

Clement V did more than protect them, he facilitated their lives.
still the means of instruction.

Clement VI granted them asylum in Avignon, then
that they were being persecuted throughout the rest of Europe.

Around the middle of the same century, the Bishop of Speyer
prevented the release that the debtors of the Jews demanded
they were forced, under the false pretext of wear and tear so often
renewed.

In the following centuries, Nicholas II wrote to the Inquisition, to prevent him from forcing the Jews to embrace
Christianity.

Clement XIII calmed the concerns of fathers of families,
alarmed about the fate of their children who were often taken away
from their own mother's breast.

It would be easy to cite an infinite number of other charitable actions

tables of which the Israelites have been the object at various times, of
the role of clergymen educated in the duties of men and
of those of their religion.

The people of Israel, always unhappy and almost always
oppressed, never had the means or the opportunity to demonstrate his
gratitude for so many good deeds; gratitude all the more
It's easier to bear witness to this, that he owes it to selfless men.

and doubly respectable.

For eighteen centuries, the circumstance in which we find ourselves
vons is the only one who came forward to publicize the
feelings that fill our hearts.

This great and happy circumstance, which we owe
to our august and immortal Emperor, is also the most
suitable, the most beautiful as well as the most glorious, to express
sea to philanthropists of all countries, and especially to
clergymen, our complete gratitude towards them and towards
their predecessors.

Let us hasten, gentlemen, to take advantage of this time
memorable, let us pay them this just tribute of gratitude that
we owe it to them; let us make the ex-
We express our deepest gratitude to them.
We extend our sincere thanks for the successive acts of kindness.
-which they provided for the generations that preceded us.

The official report concludes as follows:

"The assembly applauded Mr. Avigdor's speech;
She deliberated on its full inclusion in the trial.
verbal, as well as the printing, and adopted the order which
follows:

"The deputies of the Empire of France and the Kingdom
from Italy to the Hebrew Synod, decreed on May 30th,
filled with gratitude for the successive blessings of
Christian clergy, in past centuries, in favor of
Israelites from the various states of Europe;

"Full of gratitude for the welcome that various
Popes and several other ecclesiastics have done in
different times to the Israelites of various countries, then
that barbarity, prejudice, and ignorance combined
persecuted and expelled the Jews from the midst of
companies;

"Stop the expression of these feelings will be
recorded in today's minutes, so that it
remains forever as an authentic testimony
the gratitude of the Israelites in this assembly for the
benefits that the generations before them have
receipts from clergymen of various European countries;

"Furthermore, stop copying these sentiments." will be sent to His Excellency the Minister of Religious Affairs 1.

Never, O people of Israel, were you better inspired Since your long exile: all your Talmuds are not worth this outpouring of your gratitude and this monument of your sincerity.

VII

The Emperor only saw the Jews once during holding their sessions in Paris. A delegation composed of nine members (the Commission of Nine) was received in a private audience, and made a good impression on the sovereign. The Jewish historian Graetz, who reports This audience, we believe, is a bit of an exaggeration, 1 imPressure for and against: "The Emperor, who had imagined himselfginé to receive bric-a-brac dealers, usuriers, creeping beings, bent double, cunning, greedy of gain, lives with astonishment, in these members of the Commission, men of strong and dignified character, possessing intelligence, an imposing presence, and whose some of them could have been included to advantage in its Council of State i. »

Satisfied with his interview with the people, the EmThe pereur was no less impressed by the results of the sessions. How could it not have been? He had been praised, lauded, compared to the Messiah; the law of Moses had been put aside below the Napoleonic Code; except for the article on marriage ges, all his wishes transmitted by Mr. de Champagny and by the commissioners, had been carried out Point by point; Israelite conscripts were going to increase to increase the size of its battalions; in short, the ancient obstiThe Hebrew nation had fallen by the flash of his sword. The earth fell silent before Alexander II, he had read in the Hebrew Bible; he who liked to compare himself to Alexander was satisfied with their silence and their somission. Between the smoke of two battles, he found the time to express his satisfaction. On March 9, 1807, the

---

* Civil and religious organization, etc., pp. 314-328.

The great Sanhedrin had held its eighth and last session; Napoleon, returned from the bloody battle of EyLau was in Ostend; he wrote to Mr. de in these terms. Ghampagny:

1 Graetz, Hist. des juifs, t. XI, p. 2 87.

2 First Book of Macha, 3.

Ostend, March 30, 1807.

Mr. Champagny, I received your letter of March 18th with the report of my commissioners to the Great Sanhedrin. They have fulfilled the goal I set for myself, despite the obstacles they have had to overcome; show them my satisfaction.

Napoleon I.

The Emperor was satisfied. But the French people Was there any reason for it to be so?

And did the Jewish people themselves share this satisfaction? Faction? We'll examine it.

1 Correspondence of Napoleon, vol. XIII, document no. 1 2.226, p. 716.

CHAPTER IV

WHICH SHOWS THAT THE IMPERIAL ENTERPRISE WILL BE IN VAIN WHAT WILL PRODUCE

THE MERGER OF THE FRENCH AND THE ISRAELITES

I. Obstacles to Success from the Israelites' Perspective. Attitude The cold and hostile foreign synagogues: they reject the work accomplished in the Sanhedrin. On the other hand, the Sanhedrites, Despite their loyal intentions, they remain imbued with the spirit Judaic, which is a spirit of separation and domination. Their ability to gain recognition from the commissioners

imperial, the authority of the Talmud: enormous clumsiness of the
the Emperor's government. — II. Obstacles arising from the
But: it surpasses Napoleon's power. Reconciliation
The relationship between Jews and other peoples is reserved for a man
more extraordinary than him, which one? — III. Obstacles pro
coming from the great Emperor. Deism permeates his
enterprise. It replaces Christ, the sole cornerstone
of any reconciliation. — IV. Obstacles arising from the
the very convocation of the Sanhedrin: it is the Sanhedrin that
had pronounced the death penalty against Jesus Christ.
V. General overview of the incorporation of the Israelites into the
France, begun by the Constituent Assembly and completed by
Napoleon. A cold analysis of the advantages and disadvantages.
— VI. The tunic of Nessus.

I

The eye is saddened by the sight of the ruins; it is
perhaps more so through the encounter with a construct
unfinished and aimless tion: weakness and impotence

Human nature is more fully revealed in the work
It began, remained standing, and was useless.

It is this unpleasant feeling that one experiences in the face of the
Results of the Grand Sanhedrin convened by Napoleon:
a bold undertaking, unprecedented in Christian centuries
look, whose goal was the improvement of the Israelites and their
fusion with other peoples, and remained more or less
sterile. This goal had been recognized, agreed upon, acclaimed in
The Sanhedrin. “Doctors of the Law and Notables, you
You have just completed the important mission that was assigned to you.
entrusted by a Prince whose kindness changes the destiny
destiny of the remnants of Israel. In the frequent conferences
that you had, you didn't have a single thought,
you have not experienced a feeling that did not have for
sole aim V civil and moral improvement of children
of Israel, and the ardent desire to support the designs of
magnanimous of His Majesty in their favor L » A century
Afterwards, history's answer will be: sterility.

If an arm and a genius had been capable of doing
to succeed in the undertaking, was it not, however, the ge
Denied and Napoleon's arm? The Emperor had nothing
neglected for success: at the national representation
of the Hebrews, as expressed by the Assembly of Notables,
religious consecration had been added, expressed by
the Sanhedrin. But there are works that surpass

human effort, and that one was among them.

Let's try to demonstrate the vulnerable sides, starting with the beginning of the audacious undertaking.

From the very beginning, in fact, the Israelites themselves –

i Speech by Mr. Furtado (Collection of minutes and decisions) (Sions of the Sanhedrin, pp. 99-100.)

no, certainly not those who were within arm's reach of Napoleon, but all the others – my point not agreed the slightest confidence in what had been pompously presented Bored and determined in Paris. In an indignant letter, addressed seated at the Sanhedrin, an English Jew took pains to condemn the conduct of this assembly: "What votes did you cast?" you obtained from foreign Jewish communities France? Our brothers from Constantinople, from Aleppo, from Cochin, Baghdad, and all the countries that are not They were not subject to French domination, did they? Did you send members of parliament? Did they approve your decisions? In England, they also reject your doctrine religious and political1... » And later, in 1844, a a famous rabbi will ironically summarize the opinion Universal Jewish: "Besides the decisions of the Sanhedrin" are little known to the average Jew, they have not never taken seriously, knowing full well that they had were dictated under the pressure of the fear inspired by the

The choleric, iron will of the Marengo sword.

examples of these doctrinal decisions have become extremely rare. The Jews don't care about the publicity for this bad 'joke 2.'"

"A bad joke," that's how the en-
Napoleon's enterprise was judged in the Synagogue.

The unpretentious military manner with which the Emperor had treated the Law of Moses, placing it below the code Napoleon; the answers to his famous questionnaire, dictated, word for word, to the members of the Jewish council

1 Malo, History of the Jews, p. 445.

[2] Rabbi Drach, Harmony between the Church and the Synagogue, t. I, pages 266, 276.

as if they were children: all of this is known abroad, had greatly displeased the old grey beards of BagDad, from Cochin, from Aleppo, from Constantinople. The letter The English Jew is proof of this!

A very learned canon, whom we met one day, he asked us spiritually: "At the Sanhedrin Didn't the rabbis in Paris have their articles? organic, like us Catholic clergy, we have "Did we have ours in the Concordat?" The rapprochement is That's right. It's therefore not surprising that the rabbinate, after the disappearance of the terrible tutor, he dealt with His work on the Sanhedrin was a bad joke.

But the members of the Sanhedrin themselves, all by convincing themselves that they faithfully corresponded to Did they have, among themselves, the Emperor's designs? conviction that Israel would merge and reconcile with other peoples?

We don't believe it, we even think it's a con. milking.

Indeed, alongside their sincere intention to love and to serve their new homeland and to behave as brothers with the French, remained in parallel, in their at heart, the hereditary conviction that Israel is a race On the one hand, a chosen people, destined to dominate sooner or later over the world. This spirit of separatism and domination constitutes the very essence of perverted Judaism. Christ had wanted to join Judaism to the magnificent river which, coming from the Gospel, changed the face of the world; But he, with resentment, confined himself to a closed lake, to unhealthy exhalations. However, notwithstanding the declarations loyal actions of the Sanhedrin of 1807, this spirit of separation

Racism and domination will inevitably put everything back in question between people of the Synagogue and other people ples. The Sanhedrites may well promise with transparency port that they and their descendants will show themselves, the good brothers of the French, this promise, sincere on their lips and in their hearts, is contradicted and as annulled, speaking false Judaism, which has become pestilent. There a, let us hasten to point out, a true Judaism who, along with the apostles, all of Jewish origin, merged in Christianity; but, to the misfortune of Israel and of humanity, a false Judaism also persists which has consistently been inconvenient, because it perpetue the detestable leaven of the Pharisees; and, by it, The best Israelites remain predisposed to the hatred of the Christian name, and, consequently, of homelands Christians. Alas! This false Judaism makes them false despite themselves, even though they possess fine qualities. morals. How unfortunate! How sad to perceive receiving loyal intentions above a slope Jewish loyalty that ultimately drags it down! And Such dualism is a formidable threat to society! major Jewish bankers will be absorbing ber all the private fortunes in their colossal agio¬ their influence in the press will be to become the stumbling block of all Christian institutions and patriotic, that they will still believe they are fulfilling the prosworn masses of fraternity in the hands of Napoleon, because they pay taxes and they fulfill their obligations Military service. It is generally agreed that it does not There is no obstacle more hopeless than a A false judgment, complicated by stubbornness. Well, the-

Deviating Judaism is nothing less than a false judgment on Christ and Christian society, with granite of a hardening of nineteen centuries. It is however in this false judgment, hardened by hardening, that Napoleon, completing the undertaking without due caution legislators of 1789, further introduced in 1807, in French society. The improvement of the Israelites being only on the surface, the fusion and reconciliation relations with other peoples will only be possible if the surface.

The Emperor himself, according to history, would not have been long in realizing the sterility of his work. A few months later, while in Poland and seeing the Jews' eagerness to make themselves useful to the French army, and to serve, in exchange for a salary, "From suppliers or informants," he would say, laughing: Yet that is precisely what the great Sanhedrin 1 is for!

A lighthearted reflection that betrayed the powerlessness of others results.

Something more serious happened in Sanhédrin. The remark was never made.

To force the Jews to give up their habits brought from Palestine, Napoleon had thought it wise to to split the Law of Moses (see above, page 69). His A keen eye had discerned in the Bible a part immutable, doctrine, worship, and a part susceptible to be discussed, the Palestinian and political uses. "Let us remember one," he had meant, "let us

---

[1] Graetz, Hist. des juifs, t. XI, p. 622.

"Abandon the other!" It was this distinction that had This greatly angered the foreign synagogues, for, in the law Jewish, the connection is intimate between what is political and what is religious.

A breach had therefore been made in the Bible.

This was not the place to do it; Napoleon deceived.

It was the Talmud that should have been targeted, pierced, razed, in- to forbid, to destroy: the Talmud, a book of lead on the intellect Liability and the heart of Israel, a heavy pile with cracks of vipers against the nations, the devil's arsenal!

The Talmud had to be machine-gunned, and the... had to be left untouched. Bible!

However, through a very skillful reversal, the Jews of the Sanhedrin surrounding Molé, the imperial commissioner, Flattery and adulation had persuaded him to relying on the Talmud itself, as on an authority irresistible, to further intimidate the Israelites from all over the world, and to more surely win over their sympathies. And Molé had let himself be taken in. With his youthful exuberance, he had begun in this way amidst these old trickster:

"His Majesty, in exchange for the august protection that She grants you, requires a religious guarantee of full compliance with the principles set forth in your answers. These answers must... be able to be placed next to the Talmud, and thus acquire, at the eyes of all Jews from all countries and from all centuries, the greatest possible authority »

---

1 Collection of the acts of the Assembly of Israelites of France and of the Kingdom of Italy, convened in Paris in 1806, pp. 238-239.

Next to the Talmud! Never a blunder or clumsiness from a government no longer sprawled out on such enormous scales, and never The Jews no longer practiced clever trickery. Napoleon wants to make them give up their old anti-habits social, and they officially recognize and consecrate to create through his government the Talmud, food for their hatreds and their cunning! Also, one must see how their answers to the imperial questionnaire unfolded slow flanked by two redoubts, the Law of Moses and the Talmud.

Examples:

Third question

Can a Jewish woman marry a Christian, and A Christian woman with a Jew?

Answer

The prohibition only applies to idolatrous peoples; and the Talmud explicitly states that the nations modern ones are not, since, like us, they worship the God of heaven and earth.

Fourth question

In the eyes of the Jews, are the French their brothers?

Or are they foreigners?

Answer

In the eyes of the Jews, the French are their brothers, and
are not strangers. The spirit of the laws of Moses is

consistent with this way of viewing the French
And this doctrine is professed by the Talmud.

Fifth question

What are the relationships that their law prescribes for them with
French people who do not share their religion?

Answer

The Talmud and custom prescribe to us, along with the Franks
people who are not of our religion, the same rap
ports than those that exist between one Jew and another
Jewish[1].

And so, with the approval and even the complicity of
government, the Talmud is solemnly recognized
like a religious dildo. We repeat, we insist,
it was not possible to commit a more serious
It's a fault, morally and historically. Morally: one
announced in front of all of Paris, in front of all of Europe.
that we are going to reform the Jews, and we are allowing them to do
starting with this reformation of the Talmud, which has always
perverts: a disturbing vicious circle, which jumped to
eyes and that, undoubtedly, the new dogma of freedom
Consciousness prevented him from seeing or breaking. If
The Emperor had the prudence to associate with his co-
some theo-
Catholic ideologues, these would not have failed to
to raise the alarm against this entry all at once

---

[1] Collection of the acts of the Fifth Assembly of the Israelites in 18C6, p. 151, 170-171, 173.

surreptitious and official from the Talmud. This is a case, entered
a hundred others, where the absence of the clergy will have been forever
Regrettable. If the ecclesiastical authority had had its
rank, as in the times of Charlemagne and Saint
Louis, in such a serious matter, the Israelites of
The Sanhedrin would not have dared to draw conclusions
based on the Talmud. They would have been arrested from
first blow. "The law of Moses, as the basis of your
"Reformation," very good! "The Talmud," never!
Napoleon, for having wanted to judge as a competent master
such a difficult question, let the enemy pass through the
That's how, from a moral point of view, it was
a serious mistake.

Historically, the fault was no less enormous.
Didn't history tell us that the sovereign Pontiffs
and the Most Christian Kings had not ceased to take
strong measures against this book, which is considered a
A dangerous and hidden enemy. In this Paris that
attended the great Sanhedrin without understanding anything.
twenty cartloads of Talmuds and Jewish books had,
One day, they crossed the streets to be burned in place of
Strike. That was in the year 1239. And in 1807, that damned one
the book is unfurled by the Sanhedrin like a phoenix which
would rise from its ashes; and Paris, which no longer knows its
Their own history, let it be! Popes Gregory IX,
Innocent IV, Julius III, Paul IV wrote of their own
hand to the sovereigns of France, England, and Aragon,
from Castile, León, Portugal, Austria, for their
recommends relegating this book to the shadows
that darkness has formed; kings and emperors the tra-
They seek; and you, Caesar of the Revolution, disagree

With the wisdom of centuries, you approve that it be put
on the candlestick!

The final straw will be if the National Printing Office is charged
the age of the reprinting of the Talmud, and partly to
State expenses. This culmination will be seen in the year 1876.

II

By the old Pharisaical leaven that remains in them, and also by the detestable book that continues to govern them, The Israelites, despite their commendable efforts, are therefore rebels against the goal that Napoleon set for himself. But this goal Did he not himself exceed the power of the mighty one? Emperor?

To bring the Jews into the concert of national unity, and, therefore, within the family peoples with whom they would no longer live in enemies, but would reconcile: such was the objective of Napoleon.

The first part of this program, entry into the concert of national unity, was achievable until at a certain point, despite its dangers to the nation

1. Criminal legislation of Ta Ivnud. Organization of the judiciary rabbinic, legal authority of the Mishnah, or critical Talmudic translation dique synhedrin et makhoth et des deux passages du traité Edjoth , by Dr. J.-J.-M. Rabbinowicz. 1 vol. g. in-8, xxxvi, 231 p., Paris, Printed by order of the government at the National Printing Office, 1876. The French translation of the Jerusalem Talmud was done by Moses Schwab, Paris, Maisonneuve et Cie.

hospital. For that, it was enough that the new citizens pay the common tax, were called to military service, had free access to all the careers and state functions. As for the second Part of the program is reconciliation with the peoples, It was something else entirely! Almost a hundred years have passed. since the order to enter given by the Emperor, and the returning from Palestine, who entered the great family of peoples, circulate like ghosts or they establish themselves as masters, but have hardly merged, and by no means reconciled. Apart from a few Whether fleeting or positional friendships, distrust hangs heavy in the air. above civil and commercial relations. Between the native citizens and naturalized citizens, of a chasm dies that nothing has been able to fill.

Failure was to be expected.

An Abbot Emery who had been called to the Council of the Emperor, or some other theologian versed in the Scriptures, would have thus spoken to the Sovereign: “Sire, Your Majesty will not succeed.

“– And why?” Caesar would have suddenly asked.

“—Sire, Your Majesty is extraordinary: his
Works dazzle and overwhelm. But this work of
Reconciliation is reserved for a more extraordinary man.
ordinary though Napoleon; his name is: the prophet
Elie.

"This is the one about whom it is written in the book of oracles."
infallible:

"Elie will restore all things... He will reunite the

---

1 The very words of Jesus Christ, in Saint Matthew, 17th, 11th.

the hearts of fathers with their children, and the hearts of
children with their fathers 1.

"Sire, your sword is lightning, and your horsemen are
stealing fire. But this prophet, too, was taken away.
by horses of fire, and he must return to do
cease surrendering this Jewish people to whom Your
His Majesty is interested, and to reconcile him with the others
peoples.

"Sire, Your Majesty can prepare the way for this
A great work, but approached in a different way.

Indeed, the fusion that Napoleon dreamed of between the
Israelites and the peoples of his empire, on what
Did he primarily support him? He supported him, after the
relationships that equality before the law would create between them,
on flesh and blood, through mixed marriages.
The potentate regarded marriage as the most important and
the most effective means of fusion. Hadn't he attached himself to
to mingle the new men with the old races; its
The court offered the strangest motley collection of weddings.
had entered into family alliances for his family
with the Germanic princes; a daughter of the king of
Bavaria had just married the Viceroy of Italy, Eugene,
his adopted son; and he himself was thinking of growing old
origins in a marriage to an archduchess. He
persuaded that he would mix similarly, by means of the
Marriages, Jews with Christians. Wrong! The

1 Malachi, 4, 6 — Saint John Chrysostom, Saint John Damascene
And Theodoret explains this text thus: “Elijah will turn the hearts of the fathers, that is to say, from the Jews, who are the ancestors, to the Christians, who are their posterity, and the hearts of these towards their ancestors, so that they
"to have but one love and one faith." (Corn. Lapierre,
(Comment, on Malachi, vol. XIV, p. 617.)

The Sanhedrin resisted: the Jewish people do not interfere!
When the hour strikes on the clock of the ages
The belated reconciliation will not bring about a merger.
by means of flesh and blood, as desired
Napoleon, but in the vision of truth and in the
virtue of the word of the holy prophet.

That is why, O Caesar, you will not achieve your goal.
A prophet more extraordinary than you has been chosen.
in the Catholic Tradition, under a joyous name,
related to this purpose: the golden clasp of Israel and of
Nations. Towards the end of the centuries, in a twilight
magnificent, it will reconcile hearts, uniting, as
a knot of love, Israel and the Nations on the breast of
The Church!

Fasten your battle cloak, O Caesar, dig in your
spurs into the flanks of your steed, and depart: the recon-
The civilization of the Jews with humankind is not your
affair.

III

One objection, however.

This reconciliation, the success of which has been reserved to God,
Could Napoleon not have prepared her in civilian life?
just as Gharlemagne prepared the entry into the
civilization to the peoples of the North?

---

* See above, pages 74-77.

Certainly, Napoleon would have been the pioneer of this, if he had brought into his enterprise the views of faith of Charlemagne. But to the obstacles already observed, which originated either from the Israelites or from the goal itself, the The great Emperor added even more, prompted by his imperial person.

Continuing the errors of the Constituent Assembly which had repudiated Christ as the foundation of modern society, Napoleon was unconsciously substituting himself without doubt, to Him who alone, here below, plays the role of stone angular. It is in this sense that we must interpret the These astonishing words of flattery, spoken in Full Sanhedrin: This philanthropic conception is worthy of this great man, who cannot exclusively

BELONGING TO NO CLASS, TO NO RELIGION, TO

no people; of this sublime genius which is for the humankind is a gift from Providence, and whose This beneficial influence must be felt by all. men i. To Christ of God alone was given, by Heaven, the mission to exercise universal influence which recalled the flattery of the Sanhedrin, and to be the well-making the cornerstone that would join the extremes further apart, the most opposed. In proclamations superb to his armies, the Emperor undoubtedly showed extremes to be reached: Soldiers, after having triumphed You have crossed the Danube and the Vistula. forced marches V Germany and then France without taking a moment's rest. Soldiers, I need of you. Let us carry our triumphant eagles to* the

1. Speech by Mr. Avigdor, Organization of the Israelites, etc., pp. 314-315.

Cotonnes d1 Hercules. The conqueror who rushed forth

from one end of Europe to the other, from the Niemen to Pillars of Hercules, he flattered himself that he would do the same, in religion, from Catholicism to Judaism, from the Concordat to the Sanction hedrin, and to reconcile the extremes. But this reconciliation religious doctrine, Christ reserved it for himself. 11 yielded to Men, all other glories, except that one, retained for him and for his Church; a famous formula is The golden circle: One flock and one shepherd. Napoleon, in order to succeed in his work of conciliation Judeo-Christian, had appealed to all sources of support:

the Assembly of Notables, the Sanhedrin, the Civil Code, the Council of State; to all competitions, except the one without which the others are useless and which dispenses with all the others: the only flock under the only pastor. But also, the Napoleonic empire was hardly preparing for the divine sheepfold, and the Corsican with the Roman profile had not precisely the appearance of a shepherd-king!

Should we infer from this that Napoleon wanted to exclude The Divinity of his Hebrew enterprise? Not certain. He was lying, since he invoked the Law of Moses. However, The Emperor was a deist, as we have already stated (page 29) and he was so deluded as to believe that with deism, a vague form of religiosity, it would bring him closer in life civil, if not religions, at least the men of different religions. He opened up about it himself with Las Cases, one evening in Saint Helena: "Everything proclaims The existence of God. That's undeniable! But all our Religions are obviously the children of men... No doubt my spirit of incredulity was, in my capacity the emperor's life, a blessing for the people; and other -

How could I have also favored... sects as contrary, if I had been dominated by a "Only one?" Indeed, at the beginning of his astonishing fortune, As he set foot on Egyptian soil, he of deism and its rule of conduct and that of its army: “Soldiers, the people with whom we are going to live are Muslims, their first article of faith is this: He vC there is no other God than God, and Muhammad is his prophet. Do not contradict them; act with them as We acted with the Jews, with the Italians. Have respect for their muftis and imams, such as You had some for the rabbis and for the bishops. Have for the ceremonies prescribed by the Koran, for mosques, the same tolerance you showed for the convents, for the synagogues, for the religion of Moses and that of Jesus Christ. The Roman legions protected all religions.2” The Sanhedrin of Paris was therefore, no less than other enterprises connected gies, the expression of imperial deism, with the aim of to bring the Israelites and Christians closer together. Now, His Majesty He was wrong; deism never brought anything closer together. Besides that the God of this vague form of religion is a God icy, unknowing of the paths of the heart, an abstract being and solitary, inhabiting the inaccessible region of infinity, and past which man passes without having the idea of a neither prayer nor the power of a tear; beyond this emptiness, this ice, deism, vague and lazy religiosity, without revelation or cult, was absolutely inappropriate here

1 Memorial of Saint Helena, vol. IV, p. 209, by the Count of Las Cases. Reprint from 1828, Lecomte, bookseller, Paris.

2 Thiers, History of the Revolution, vol. I, pp. 108-109.

to bring believers closer together, as Christians were and the Israelites, some of whom possess the Revelation total, and the others, a significant part of the Revelation tion. The Christian is a complete believer; the Israelite, a An incomplete believer, a man behind the times. Who wants them? Bringing them closer should not bring them the absence of the ReRevelation, but rather the agreement on Revelation. The deist crowned at the Tuileries could not therefore, notwithstanding his views of philanthropy and the wingspan of his eagles, becoming the arbiter of a pacification.

IV

Far from it! Deism gave him bad advice in the con the vocation of the Sanhedrin.

At first glance, it seems there was a great deal or, at the very least, originality in the reappearance tion of an assembly that had not been held since that Titus had ruined the Jerusalem of David and Salus my. That the Israelite historians applauded, by following this reappearance 4, there is nothing there which sur take. But the decree itself of convocation, eman-

---

1 “It was an eminently religious body which, under the protection of the laws, in a Christian state, were established with all the accompanying ceremonial trapping Jewish. In the history of the Empire, this event is perhaps one of those who most deserve attention. The Jews seem to have been thrown into the midst of nations to mark, through their vicissitudes, the progress of human reason. What immense progress must have taken place in France so that we could see resurrected within its bosom with all its

"Pump the most respected assembly of ancient Jerusalem!" (Bédarride, Jews in France, pp. 414-415).

the sovereign's wife, let a proud expression shine through satisfaction at making this big move. Mr. Molé, clerk The government official expressed himself in these terms: we have already reported:

It is the great Sanhedrin that His Majesty proposes to summon. This body, which fell with the Temple, will to reappear to enlighten the people that he governed 1.

With all due respect, Commissioner of Government, the Emperor issued a challenge and made a an affront to Christian France and Europe, when he thus resurrected in the heart of Paris an assembly whose The previous ones were horrible.

What precedents are there?

It is with this Supreme Council of the Jewish Nation that The Savior had to struggle during his ministry in Judea and in Jerusalem; it was among its members that he met implacable adversaries, the hypocritical Pharisees and dissolute men, who pursued him relentlessly and succeeded finally to deliver him to torture;

It was the Sanhedrin that accepted the infamous bargain of Judas and who counted out the thirty pieces of silver to him that the Righteous One was handed over to him;

It was before the Sanhedrin that this dreadful event took place. and painful trial, where we found and counted twenty-seven Irregularities 2;

It was within the Sanhedrin that the Passion; that which sprang forth from her rotten breast, this exclamation-

---

1 Collection of the acts of the Assembly of Israelites in 1806, p. 239.

2 See the Value of the Assembly which pronounced the death penalty Against Jesus Christ, by Abbots Lémann. (Lecoffre publisher, Paris.)

hateful act: What do we need witnesses for? is worthy of death; and that immediately this scene took place of unspeakable outrages in which the Son of God was slapped, covered in spit and insults. These magistrates, giving the signal for indignities, spat the first to the face of Jesus, then they bandaged him, and him they threw punches, saying after each blow: Christ, prophesy! Who struck? When their Fury having grown weary, the Sanhedrites handed Jesus over to their servants. The servants took charge of the insults of the the rest of the night, and the Sanhedrin withdrew;

It was the Sanhedrin, finally, that reappeared on Golgotha, to mock and laugh at the Man of Sorrows, and incite in the crowd an outpouring of insults 1 2.

This execrable and cursed Assembly had never relieved of the blow of justice that Titus had dealt him, and it was the Emperor of the French who resurrected it at Paris 3!

It has been said of Napoleon, regarding his coronation at Notre-Dame-Lady :

“One day, the doors of this basilica opened,
A soldier appeared on the threshold, surrounded by generals and

---

1 Saint Mark, XIV, 65.

2 Saint Matthew, xxvii, 41; Saint Mark, xv, 31.

3 The Sanhedrites summoned by Napoleon failed in all their duties editions by accepting this summons. “The Sanhedrin, this great Consis¬ the toire, could only be held in the city of Jerusalem, in a place that one called Liscat-hagazit or the stone conclave, and which was adjoining to the Temple, or rather a part of the Temple itself.” (Leon of Modena, Jewish Ceremonies, supplement, page 44.) — In accordance with the The Sanhedrin (Mishnah) had its meeting place in one of the Temple buildings. in the Gasitz room, and later around the 40th year before the ruin of the Temple, in a place located near Mount Moriah.” (Sanhedrin, II, 2. Middoth, 5, 4. — Abod, Sar., fol. 8, b.)

followed by twenty victories. Where is he going? He enters, he crosses
Slowly, this nave, he ascends before the sanctuary; the
There he is, standing before the altar. What's he doing here, this child?
from a generation that laughed at Christ? He comes to pro-
to stare before the Vicar of Christ, and ask him
to bless his hands so that the scepter is not too
weighing down beside the sword; he comes to bow his head mi-
to remain silent before the old man of the Vatican, and to confess to everyone
that glory alone, without religion, is not enough to consecrate
an emperor i. »

Yes, it was a glorious day, the one at Notre-Dame; but
A few steps from the noble basilica, I glimpse the
Sanhedrin, and I hear these inconceivable words coming out
shot, in the name of the Emperor, from the mouth of his representative -
smelling:

This body, which fell with the Temple, has reappeared.
to enlighten the people he governs
would believe!

So you didn't know what the Sanhedrin had
committed against Jesus Christ! And so he did not meet
no one, neither in your circle nor in your clergy,
to warn Your Majesty that the words of his
The commissioners smelled like Julian the Apostate!
Julien attempted to rebuild the Temple: Your Majesty
The Sanhedrin, which fell with the Temple, is rising up. Ignorance
Excuse Your Majesty: but, here is the question posed, following the
Human rights, the second session of the Presidency
Jewish dynasty, otherwise colossal and formidable than a
stone temple!

---

1 Lacordaire, Discourse on the vocation of the French nation.

Julian the Apostate, evoked and celebrated in secret meetings
Masonic, he must have sneered in the shadows.

V

Ultimately, what would come of this strange situation?
assembly? The detailed enumeration that we have
Made from the various obstacles, it allows us to carry a

judgement.

This judgment is important, because it is before the Sanhedrin It was in 1807 that the Israelites of France attached their actual entry into society. One of their most learned legal experts, Mr. Bédarride, president of the bar association lawyers at the court of Montpellier during the reign of Napoleon Leo III speaks of it thus:

This is the immense work accomplished by Emperor Napoleon. It is, strictly speaking, the convocation of the Sanhedrin that dates the complete regeneration of the Jews, their empowerment to the exercise of citizens' rights.

The Revolution of 1789 had legally given the Jews citizens' rights, the Sanhedrin's responses proved that they were worthy of that title.

Napoleon's name must be inscribed at the head of the new era. which opened for the Jews i.

This is therefore the Sanhedrin, following the Assembly constituent assembly of 1791 which introduced, in 1807, the Hebrews in French society.

---

1 Béparride, The Jews in France, pp. 502-503.

The goal pursued by the Emperor in his convocation The goal was fusion: to merge the Israelites with the French. and then with other peoples.

Four types of merger were possible:

The one of hearts;

That of the spirits;

That of material interests;

That of vices.

Of these four mixtures, how many would succeed, and Is it worth anything? And for whom do the advantages come?

Who are the disadvantages? We must answer with impartiality.

Will the merging of hearts be achieved? No, obviously. dementia, since the examination of truth in religion or The true religion was not part of the program of the Sanhedrin. The dividing wall will remain, as in the past, between French Christians and French Israelites French. Same mutual distrust, same antipathies of races, will find themselves together again after a hundred years of living together under the Napoleonic Code, because there was only agreement in religion which brings about the merging of hearts.

Will the merging of minds, at least, succeed? Enough Fortunately, but entirely to the advantage of the Israelites. Indeed, in the mixture of ideas, the French spirit will acquire absolutely nothing from the Israelite spirit, given that, since their penal dispersal, the Jews have not nothing of value produced for intellectual development The human, moral, and artistic dimension of humanity. The blow of lightning that left no stone unturned in the construction the construction of the Temple, simultaneously cracked the intellect—

intelligence of the people of the Bible. This intelligence resembles to that of a man who had had a stroke. The ideas The lies follow one another more closely, or are petty and childish. ten folio volumes of the Jerusalem Talmud do not yield They don't close a single new, important idea, and by against a host of nonsense. Skilled doctors practitioners, that's all we accept from them, and even then... with caution, within the great current of literature, of Sciences and arts in the Middle Ages*. Therefore, In terms of the merging of minds, the French alas! they will have no intellectual resurgence to hope for in the entire expanse of the Hebrew field that opens up to them in 1807.

On the contrary, the Israelites will benefit from the me language. Having become French citizens, they will be able to frequent to leave schools, to sit in academies, to assimilate the treasure trove of knowledge acquired by peoples Christians. Their intelligence, revived and stimulated by the gift of freedom, will regain energies that it does not The ideas Christian women who form, notwithstanding the debauchery revolutionaries, the ambient air of nations, will penetrate unbeknownst to them, the children of Israel, and more than one, visited by a discreet ray of God's grace will make its way, from a state school, towards the sanctuary of the Church.

This is how things turned out for the lucky writer of this book and for his brother: by studying the Discourse on Bossuet's universal history in a high school, they were brought to study the Gospel in a seminary.

---

[1] See the Entry of the Israelites, etc., p. 203.

Will the merging of interests be, at the very least, more advantageous to the French than the previous one?

One would be inclined to hope that, in this case, there would be compensation could be obtained. Indeed, the business acumen that The Israelites flatter themselves that they possess, will it not become - 1- not a valuable boost for the French and a source of Prosperity for France?

What a pipe dream such a hope is! French fortune will have nothing to gain from its merger with fortune Hebrew.

First, from the point of view of the design of commercial or industrial enterprises, a disappointment tion is being prepared.

In all its undertakings, France had a custom to bring grandeur, a luxury, almost, of feeling magnanimous gestures. She did great things in business. as in politics, in the markets as in the battlefields. From now on, everything will shrink, with the Jewish spirit admitted to the Council of the Nation. The business acumen attributed to Israel is only that of small matters, of small artifices; that genius is to true genius what cunning is to skill frankly, what the foxes in the Song of Songs were to the lion of Judah: this one, majestic, inspired greatness, those who demolished the Crusades which, under the trade report, have formed one of the most useful and some of the most splendid companies in France will be replaced, for the French, by the tricks and the disasters of speculation.

Yes, from the design of commercial enterprises,

---

i Cantic., n, 15.

we move on to examining their honesty, what a peril Poor France, wait! The Talmud is still there. not only tolerated, but surrounded by consideration by the the Emperor's government. But the Talmud is the escape route of honesty, as the Gospel is the seal. If, in the Middle Ages, private fortunes Christians were anxious in the hidden neighborhood From the Talmud, what fears are there not to be conceived not only for private fortunes, but for the public fortune, at the spectacle of Jews now mixed up to the management of state affairs, and free to consult The morality of their Talmud. This morality is as follows: denounced by a sincere rabbi who had risen in the ranks of Catholicism:

The three least civilized, most ignorant Jews that one They are seated as judges, immediately forming a tribunal which in the eyes of the synagogue with full authority, we groan at having to to say it, to release their fellow believers from their oaths, to cancel their most sacred promises and commitments, both for the past and for the future!

The Jew who feels his conscience is too burdened with promises and oaths made three of his brothers sit down and constitute themselves He was immediately taken to court. Before the court, he stated that he repented. of all the promises and oaths he ever made articulated, and that he retracts them. "There are so many of them," he said, concluding his protest, I couldn't specify them. Therefore, I beg you, O Rabbis, let them be in your eyes as "If I had listed them in detail." The court, without further ado in the form of a trial, declares the aforementioned oaths and promises null and void, of no effect and null and void.

Before the cantor intones the first Prayer of the Feast of Atonement, three men, gathered in a tribe final and placed at the head of the audience, cancel of their own accord authority all vows, commitments and oaths of chaone of the assembly, both those from the past year, than those of the year one entered. This is called Col nidrè.

We do not need to emphasize the disastrous effect of these two ceremonies are so contrary to all principles of morality the simplest one l.

All of this is written in the Talmud, which is recognized as Doctrinal book of the Jews by the government of Napoleon Leon. From this official recognition, aren't there... fears to conceive and conclude for the honesty of French companies in the future, since the Jews will now participate?

Business design; honesty of businesses stocks; and then, company results:

Well, from the point of view of results, what can we expecting a merger of interests between French and Israelites?

Alas! Nothing more than the englobement of interests French interests in Jewish interests, which is equivalent to dra to their suppression: the renewed history of the seven skinny cows decorating the seven fat cows 2!

Indeed, no matter how much one says that there are Israelites honest, magnanimous Israelites, chaste Israelites worthy: we do not deny it, and we would show denatured son by refusing to acknowledge and support him to claim. There are many, that's undeniable. But he It is also undeniable that the Jewish people, in their together, as a people, is hoarding the goods of the earth, and that, remaining irreducible in the fusion from other peoples, he will imperceptibly siphon off their riches: a vast sponge whose swelling will be favorable ridiculed by the protection of liberal laws.

Please forgive us this rigorous, but necessary serious analysis of the merger.

That leaves the question of vices.

We would like to be able to write: fusion of virtues Also.

But virtues only germinate in succession and in the shade. religious doctrines, and the doctrines among Israelites

1 Drach, Harmony between the Church and the Synagogue, vol. I, p. 520.

2 Genesis, xli, 20.

Since the lites and the French remain opposed, there will only be
a chance encounter of virtues.

Alas! Of all the mergers, that of vices will be the
more real, accepted and fruitful on both sides.

The French will communicate to the Israelites the spirit
of disbelief and indifference in matters of religion, born
in the 18th century, and the depravity of morals, which became
popular since the imitated disorder of Louis XIV and
Louis XV and the Saturnalia of the Revolution. The ancient
Israelite faith, which in the space of eighteen centuries had not had
It is regrettable that Spinoza's boldness will begin to
to falter under the breath of rationalism; and the families
patriarchal, whose virtues had been preserved within
The dispersal of criminal cases will involve disruptions.
that they did not know. The emancipation of the Israelites
The reading took place in a detestable environment: that of the
rationalism and Voltaireanism. It is a heavy burden.
responsibility for France and the nations of Europe.

For their part, the Israelites will communicate with the French
their unbridled thirst for gold, and, with it, the cohort

of all failings and all pleasures
shameful. Excited by greed and profit, the sons of
Noble France, who know how to do nothing by halves, envy
will give to the Hebrews their gold, their expedients, their weapons
they will imitate them; and the French spirit will be silenced
the sign of false Judaism will be unrecognizable.

In this state of affairs, the Jewish preponderance found
will easily sit down.

VI

One of the most dramatic episodes of the Fable is,
Undoubtedly, that of Hercules donning the
unique of Nessus sent by Dejanira[1].

Sophocles tells it this way, through the words of Hyllus, son
of Hercules and Deianira:

I myself have seen the cruel sufferings of my

Father. He had stopped in Euboea, on Cape Cene beaten on both sides by the waves. He was about to offer a sacrifice to Jupiter, when the herald Liclias arrived, Bringing your gift, the mortal tunic. Hercules He dressed her according to your desire; he sacrificed twelve bulls superb, the first glimpses of his remains. And first the infortunate, his heart joyful, satisfied with his news

---

[1] The centaur Nessus, struck by a poisonous arrow from Hercules, handed To Deianira, before dying, a tunic soaked in her blood poisoned.

adornment, addressed her prayers to the gods; but to scarcely does the flame of sacrifice rise from the pyre to consume the victims, let the sweat flow from his body; the tunic fastens at its sides and clings to his flesh; a searing pain penetrates to the marrow from its bones, then a deadly venom like that of The fatal hydra devours its limbs. Then it calls the unfortunate Lichas, who was innocent of your crime, and asks him by what betrayal he brought him this tunic; the unfortunate V, who knew nothing, replies that the present came from you alone, who had charged V to bring it. Right now, a violent convulsion Slowly tears at the entrails of Iley'cule, he takes Lichas by the heel, and the spear against a rock beaten by the waves; from his half-open head, the brains spurted out on her hair with the blood. All the people throw a lamentable cry, at the sight of Lichas crushed and Hercules was in a frenzy, and nobody dared approach him; He rolled on the ground, then got up pushing out piercing cries, which made the rocks of Alen¬ resound tower, the steep mountains of the Locrians and the promontories of Eubée. Finally, exhausted, the unfortunate V, sometimes falling back to the ground, sometimes shouting Awful, cursed is the disastrous marriage that unites you to him. unhappy, and then, raising her wild and troubled eyes wheat, he noticed in the crowd where I melted into larvae mine, and calls to me: "Come, my son, do not flee from me" In my misfortune, even if you were to die with me; Take me away from these places, and above all, put me in one

A place where no mortal can see me. You know

Mount Oeta, sacred to Jupiter; well, that's it. that your hands will have to carry my body.

The prince of Christian eloquence, Father Lacordaire, made the most felicitous application of this Fable to the moral order. He had, at Notre-Dame de Paris, this A beautiful movement about the tyranny of passions:

“Oh! Which of you, gentlemen, not only in the passions of youth, but beneath the ice of age, did not painfully feel this incredible state of our personality? Which of you, if not abandoned Completely abject to the senses, she shed no tears mysterious things about himself, and he didn't raise his eyes to the sky. Uncertain and pleading thoughts! No strength of es taken, no increase in fortune can defend us against the effects of this evil that we could call evil The soul's decay. The ancients knew it and they told us said in a Fable which has remained famous above all others those that come from their genius. Hercules, the man heroic, had defeated the monsters and pacified the empires; at the height of its glory, in the maturity of a age which foretold nothing more than the rest of an imperishable of great stature, he received from the hands of a woman a a precious tunic which he hastened to put on. The unfortunate man! No sooner had the fragile fabric touched his skin than he he felt himself consumed by a devouring fire; he put his hands to it, He wants to tear it away from his generous limbs: it's in vain. The poisoned thread is stronger than this hand that

---

1. Tragedies of Sophocles: The Trachiniae.

had overthrown the tyrants. Hercules, Hercules! Don't be surprised No; man can defeat monsters, he does not tear them away "Not above her flesh, the tunic of Deianira 1..."

It has been said that, in the social order, this Fable found also its application: that the incorporation of the race

Jewish society was a poisonous tunic in modern society. born. What is true? And above all, what to do?

Without having been previously regenerated by the Church of God, and without having renounced the Talmud and its perfidy, the Jewish race was merged into the nation French; the members of the Constituent Assembly, in 1791, Then Napoleon, at the Grand Sanhedrin of 1807, did this Masterpiece; yes, that is indeed the tunic of Nessus, presented. In the name of the Revolution, a new Deianira!

France therefore incorporated the Jews, with insoufi confidence, with trust...

The result was immediate.

Now an unknown, strange fire has circulated in its veins; this fire, the burning thirst for gold, the animosity against the Christian religion, against the ministers of God, against the pure virgins; this fire, the hatred of Christ! The former glories have been torn to pieces; public funds have disappeared; the population has become anxious, starving: this is the agony of the promontory of Euboea...

If we want to be fair, we must nevertheless acknowledge that the poison does not come solely from the Jews. It comes from others It must be done! The Revolution, cunning and cruel Deianira, knew very well what she was doing, when passions were more

1 Lacordaire: 64th lecture “Signs of the Fall in Humanity.”

guilty and more hateful than Rousseau and Voltaire and Masonic Lodges, she added further Talmudic passions and hatreds.

Poor France, when she realized the misunderstanding, would have liked to revisit the fatal incorporation. But how to get rid of the Jews? The inevitable Logic says: It's impossible.

Impossible, since the Constituent Assembly voted Equality: equality before the law; equality of all citizens, without distinction of religion;

Impossible, since it was under the Napoleonic Code. French interests have become entangled in interests Hebrews; they became entwined with inextricable bonds;

on the fortunes and destinies of France has become attached
Shem's tunic: it could only be torn off by tearing oneself apart.
the flesh! Won't it be, in a moment, a hundred years since
Has interpenetration taken place? French and Israelites
They grew old together in the mixture of their vices
and the sharing of their pleasures; to separate is
became impossible.

But then, wouldn't there be some remedy?

Yes, really, there is a cure:

On the tunic sent by Deianira there was only
the blood of a centaur;

On the Jewish race, there is the blood of a God: May his
Blood falls on us and on our children!

When, on both sides, this blood is invoked as
A merciful and divine remedy, and all will be calmed.
and heal.

I

BOOK TWO

THE DISORGANIZED NATIONS OF EUROPE AND THE ORGANIZED JEWISH PEOPLE BY THE SAME MAN

CHAPTER ONE

THE KINGDOM OF GOD AND OF THE NATIONS

I. As if the Christian religion had proposed happiness under
the form of a kingdom of God, not only for the other
life, but from this life onward. The Catholic Church is the expression
visible from this kingdom. — II. Superb setting of the nations
in the kingdom of God; each one's place; holy empire
and Christian republic. — III. Picture of their happiness: flo¬
reason for the reign of justice in their midst. — IV. Con
trampled on the miserable condition of the Jews. — V. Reply
to an objection from the Jews drawn from the remnants of barbarity which
darkened the nations, despite their embeddedness in the
kingdom of God.

I

Christianity, which had the merit of
The originality, of the different religions, is the only one that
represented and offered to men happiness under
the form of a kingdom of God.

This, indeed, is the great word of the Gospel which
established an alliance forever, a kind of equation,
between this kingdom and bliss:

Seek first the kingdom of God and

his justice, and all the rest will be given to you by [the grace of]
grows i.

The region of happiness, which all men cherish
chaient, for which generations had sighed,
So there it is, finally designated, determined: and this
region, it is a kingdom of God and justice. He will not
that a God who, knowing our nature because he Ta
done, could present us with happiness in a form
as precise and as happy as that of a kingdom
relating to him.

Indeed, what is our idea of happiness?
By what signs do we judge that there is some happiness?
part?

Ordinarily, we say that there is happiness, when
The following three conditions are met:

Firstly, when there is possession, abundance,
fullness, satiety;

Secondly, when in possession, in the a¬
abundance, there is peace, order, harmony, tranquility;

Thirdly, when in this possession and in
This peace endures. In fact, happiness appears to us
It is like a stable state. A bliss where duration
Not entering would not be true happiness. We
In order to be happy, we need to convince ourselves
that our happiness will not end. Also, is it this way?
that the people, whatever efforts are made for the

demoralizing, they will always be warned not to confuse
Pleasure with happiness. We savor the pleasure.
as a transitional situation, as a passing act

Saint Matthew, 6, 33.

ger, which does not last, while we glimpse the
happiness as a lasting state. Yes, pleasure will not be
never more than a transitory situation; happiness, on the other hand, is
a state. No matter how many pleas one might make to the people
Sirs, and more pleasures, the absence of duration will make them
always understand that elsewhere lies the secret of being
happy.

Thus: Abundance, possession, fullness;

Peace, tranquility, order;

Duration;

These are the three elements that contribute to the formation of happiness.

Given that, could Christianity offer the
congratulations to men in a more precise, more
Just like that of a kingdom of God?

Indeed,

a) Happiness consists first of all, as we have said, in
possession, in abundance and fullness;

Now, what more accurate expression of this abundance could there be?
of this fullness, what is a kingdom of God?

Is not a kingdom renowned among men,
an assembly of all goods? What will not be
then the goods and riches of a kingdom where God
Would it be sovereign?

b) Happiness also consists in peace,
order, harmony.

Now, what more fitting expression of order and of

Peace, like a kingdom of God?

A kingdom, with all its forces organized, ponderelicts, is already the most beautiful representation of the order on Earth. But what then to think of order and the

peace in a kingdom that would bear the name of kingdom of God

c) Finally, happiness requires duration, a stable state.

Again, what better expression of this duration could there be? than a kingdom of God?

A kingdom, because it is organized to last, names a state precisely.

And what then to think of stability in a kingdom Where does God dwell?

Therefore, abundance, tranquility of order, duration: one The kingdom of God contains all of this.

Could happiness be offered to men? in a more precise, newer, more attractive form?

But is this kingdom reserved only for the other? life, or does it also extend to this life, to the earth?

Obviously, the kingdom of God will not appear in all its splendor is found only in the revelation of the heavens. Nothingness the less it begins and flourishes here below.

The kingdom of Lieu has 'arrived at your home 4, Christ said this explicitly to the crowds who were listening to him. The Pharisees questioned him: When the kingdom of Must God come? He answers: He is in the midst of you 1 2. And, one day when a small child was presented to him, He said: Whoever does not accept the kingdom of

God, like this child, will not enter it. 3.

The kingdom of God is therefore up there, and it is

1 Saint Matthew, xn, 28.

2 Saint Luke, xvn,][2i.

3 Ibid., xviir, 17.

also here below: how to reconcile this apparent Contradiction? It's quite simple.

In eternity, the kingdom will appear as the flower appears on the stem, and the fruit on the branch; but, Over time, it begins, blossoms, and develops.

Please bear this in mind: the kingdom of God on earth is in the kingdom of God in both what the germ and the flowering are to the blossoming. It is sown in seed form here below, to appear and flourish. up there; for the earth is the place of all cultivation and of all flowering; the sky, the place of all blossoming and in its fullness. But it is substantially the Same kingdom, the single mode is different.

As with this doctrine, the parables of Christ on the kingdom of God appear simple and luminous noses!

For example, the parable of the mustard seed: The The kingdom of the two is like a mustard seed

that a man takes and sows in his field, and who

becomes a large tree.

The flourishing of the kingdom is shown from the side of the

sky: the realm of the two. a great tree; but

Its beginnings and flowering take place on the earth side: a mustard seed that a man takes and sows in his field.

For example, the parable of the leaven: The
The kingdom of the two is like the leaven that a
woman takes, and that she mixes in three measures of
flour until the dough has fully risen.

The fully raised pada represents the celestial side of the
kingdom; but the earthly side of the same kingdom is

represented by the work of the leaven in the three measures
flour residue.

For example, the parable of the pearl: The
The kingdom of the two is like a merchant who
is in the trade and is looking for beautiful 'pearls'; in
Having found one of very high value, he is going to sell
He bought everything he had.

Possession of the pearl means possession of the kingdom.
in the heavens; but it is here below that the traffic takes place
and that everything must be sold to obtain the pearl,
that is to say, the entry into the kingdom.

Thus, there is one kingdom of God, but it has two
phases: a phase of flourishing and glory, at
heaven; a phase of formation and progress, on earth.

One might ask why the sovereign
Wisdom thus divided her kingdom into two phases.

We only have to look around us to see it.
take. Wisdom has ordained that here below everything
would begin in the germ stage, then reach
its development:

The plant is a bud and a flower before becoming fruit;

Man is a child before he becomes a grown man;

The religion was Judaism before it was Christianity.
nism;

The Church is militant before it is triumphant;

Grace was faith before it became glory.

Divine Wisdom having therefore decreed that everything in its The work would be subject to a law of flowering and progress, we do not see why the kingdom of God itself would not have also been subjected to this magnificent progression: and, defeated, before flourishing in the heavens, it was established that it would flourish and progress on earth.

One last point to note: the connection between this divine kingdom and the Catholic Church.

One thing, here below, in order to last, must it not descend, from the ideal sphere, into an institution Positive? The kingdom of God, sown in seed and blossoming. Health on earth, therefore, also needed its own institution. And that is the Church. It is organized like a kingdom, And what other society presents to men, by fighting against their passions and by showering them with blessings, More justice and more happiness?

Furthermore, we should note this admirable progress Sion:

The Messiah who passed by doing good, having been hailed as the Desired of Nations, he was expected to work, not only for little Judea, but for the u¬ universe. With him, happiness, whether heavenly or earthly, would cease to be the lot of a few, to become the the calling of all. That is why Jesus substituted for God's people, that is to say, at the Synagogue, the the kingdom of God, that is to say the Church. The people of God has expanded into the Kingdom of God, and the Synagogue, in the Church, so that everyone could enter and be happy.

A kingdom embraces space; a kingdom of God had to encompass all spaces: that is indeed the character territory of the Catholic or universal Church.

"This entire setting is divine," to use Pascal's word.

II

The nations were called into this setting, but with the freedom to leave.

Let's talk first about their call and their radiant effect in the inset.

There was Gentile before Christianity, that is– that is to say the nations, quickly drawn in by the paganism in a state of decomposition and decrepitude. Christianity reworked them, to save them and to harmonize with the kingdom of God where they were to enter. He reworked them, respecting them with tact divine, and carefully retaining what was of good in each of them. He also used it, as of a regenerative element, of fresh blood from the Barbares or Germanic nations, kept in reserve by Providence. This new saug was the passive part of the regeneration of nations. Christianity breathed life into, within these preserved elements, a new spirit, a divine ferment, all beauties and all passions of the Christian ideal, of the supernatural. Then, the nations have were worthy of being set in stone.

They were distributed there with the care that a artist to distribute and arrange large stones price in a jewel case. The kingdom of God or the Church was the setting.

What is most striking about the inset is the variety in unity: a blessing that is the kingdom of God was sparing the nations that were aligned under its law of love. Small states exist securely alongside the great. What a magnificent flowering of principalities, of small republics, duchies, free, fortified cities, glorious, sovereign like kingdoms: Genoa, Pisa, Venice, Florence! Christendom was the expression of this variety within unity.

What is striking next in the ench assures is the role providentially assigned, within the kingdom of God, to each nation in particular: a wonderfully adapted to the natural qualities and unique genius of the nation. Italy will gloriously fulfill this function to teach who hers is to the eleventh and twelfth centuries, in the time of its great doctors. France will be the right arm of Christendom and will bear the sword raised to defend it against everyone. Spain and Portugal, with their fleets, will go to meet these backward nations ideas that have not yet seen the light of civilization Christianization. That is the destiny, the character of these nationalities transformed by internal work of Christianity. Each of them has a social mission in the kingdom of God.

Finally, one last charming and delightful feature in The setting is the protection that the kingdom of God comes to ask the kingdoms, even the small states, that it encloses. Indeed, the kingdom of God protects, the first, his dear nations, since it is he who has formed and which preserves them. Nevertheless, by virtue of this exquisite subordination that one delights in seeking love, the kingdom of God, or the Church comes to say to Each protected state: Protect me!

This mutual subordination through reverence constitutes largely the splendor and charm of the Middle Ages. She produced, in the games of her love, this delirium a beautiful historical antithesis: the Holy Roman Empire and the Republic Christian church.

The ideal and the reality of the Holy Roman Empire were a great The thing is: the ideal, even more than reality. This empire, as Charlemagne conceived it, and received the consecration from the Church, and the mission of establishing the kingdom of God among the men, that is why it was called the Holy Roman Empire. He inherited from Rome the tradition of government, and the the tage of the wisest laws that ever were, it is why it was called the Holy Roman Empire. But it retained from the Barbarians the warlike genius, a certain resrespect for personal independence, and the custom of not to make a law without consulting the nation at least in the assembly of their leaders: that is why we he called it the Holy Roman Empire of the Germanic nation nic. When the Emperor, on the day of his coronation The diadem was displayed on her head, holding a in one hand the scepter and in the other the globe of the world, making to carry before him the cross, the lance and the sword, surrounded of feudalism under arms and of the deputies of the towns free of the Danube and the Rhine; in the presence of such a large The crowd repeated this solemn acclamation: “Christ is victorious, Christ reigns, Christ has the empire! Christus vincit, Christus reigned, Christus "imperat!" This grand design of the Holy Roman Empire did not have that a moment of reality, when Charlemagne, master from Gaul, Italy, and Germania, received at the same time the homage of the Duke of the Basques, of the King of Asturias, who declared himself his vassal, and Irish clan chiefs dais, who called him their lord and master, while the Byzantine emperors were negotiating with him from power to power, and that the caliph Aaroun-al-Rashid sent him the keys to the Holy Sepulchre. After In these short years, the Western empire was lost in the family divisions... But it wasn't so easy to do so to end with a plan to which Charlemagne had attached his name. Only Charlemagne, like so many others workers of Providence, did otherwise than he would have milk, more than he wanted. He didn't manage to recons to build a universal monarchy, whose reign would have been the ruin of nationalities, which would have enlisted, so to speak all peoples serving the same power under one same discipline. The freedom of nations endured; they they remained with their differences in vocations and characters, of geniuses. But the name of the empire served to maintain the union of Western peoples, to found among them the international law, to form this powerful family, the Latinity, which led to the Crusades, chivalry, and schooling. tick, all the great things of the Middle Ages. Thus The empire fell only to let emerge from its ruins what was called the Christian republic; and, if unity Politics perished, spiritual unity was established.

A Christian republic, we have just written. Thing Remarkably, God's work here below is a kingdom. since we speak of the kingdom of God; immutable, since Nothing can ever destroy it or change its form.

and that at the end of time Christ, as foretold,

[1] Ozanam, Christian Civilization among the Franks, vol. II, 366, 373–374.

will hand over the kingdom to his Father; and yet, over a long period of centuries, we see the movement To see at ease, in this imperturbable kingdom, what? the Christian republic, that is to say the concert of all the states of Europe, large and small, monarchies and republics, which, protected by the Church, show themselves to In turn, they have their protectors. They are in the Church which... enclave what a variety of rubies, sapphires and other precious stones, is in a magnificent A golden crown. Each stone has its own brilliance, its own color. The inset highlights them; but, in turn, the stitching The ronne is enhanced by their meeting. Thus, protective of the States, the Church was humble and grateful for the reciprocity of their protection; and the sovereign Pontiffs perpetuated forever the gratitude of the kingdom of God, in calling France the eldest daughter of the Church, Spain, the very Catholic nation, Portugal the Austria-Hungary, the kingdom, was very loyal. apostolic.

He I

Assembly, outward splendor of the embedded nations in the kingdom of God: that is what we have just read. An additional element is needed: the internal influence of the divine kingdom upon each of the blessed enshrined. In this picture of national bliss, we

[1] Cum tradiderit regnum Deo et Patri (Ia Ep. ad Corinth., xv, 24).

Let us only outline the main points, and even then, only those only those who bring back a comparison with the people

Jewish.

Christ had presented justice as inseparable
of the kingdom of God, seek the kingdom of God and
Justice. Justice should therefore be the main characteristic
the state of the happiness of nations. What does it consist of?
Here is :

Recognizing the rights of others, wanting them as our own
To uphold one's own right against selfishness is to love
Treating others as yourself is justice! It is the
justice, not abstract, but practiced. From this justice
From this real, living, concrete reality, honor was born: honor
a man who offered a lofty perspective of the Christian upon himself,
a thought of his nobility, and also of that of his neighbor.
However, during the centuries of their enshrining in the kingdom of
God, the nations flourished from this justice mingled with honor
neur. To observe this beautiful flowering in chivalry,
in the castle, would be an outdated compliment: it will suffice to
to recognize it in the eyes of the people, in the community.

The commune, an obscure but respected republic, had
the charter of its rights, possessing its council, its leaders,
his militia and his flag. Under this serious protection
which linked the honor of the weaker classes to that of the
stronger classes were formed within Christian society.
not only through the liberal arts, but also through
commerce and industry, so despised by the ancients, a
rearguard of knowledge and pointing that took rank in
the destinies of Europe, and prepared itself for itself
a more complete entry into public life. Which
remnants of slavery bequeathed by the ancient world to
The new world tended to become gentler each day, then to
disappear. The worker was free, and, warned by example
of the Church, the nobility and the bourgeoisie, that all
A man alone is a lost man; he joined forces to be
respected. If he still had masters, he also had
rights; he was no longer alone in the presence of wealth, nor
Not alone either in the face of misfortune. Thus, the prince
to the poor, from the sovereign pontiff to the craftsman, is established
within political Christianity a hierarchy where each
had his place, his power and his honor, and where, no
Being alone, everyone was something: vast
assembly of men divided by nations, and where it is realized

knows, despite the remaining vestiges of barbarian customs res, this form of government, composed of monarchs shit, aristocracy and democracy, which Aristotle considered the best one, and of which Saint Thomas Aquinas gave following him this description: “The government is par done in a city or among a people when only one there presides over all according to virtue, which he has under him of the great who share his authority according to virtue, and that finally one and the other principality is everyone's property, either because everyone can elect, either because everyone can be elected officials1 2. »

Were the nations not happy then? justice elevates a nation* \ were they not raised, Large, magnificent? Christ used this Comparison: The kingdom of God is like a mustard seed that a man takes and throws into

1 Lacordaire, V Influence of the supernatural life on private life and on public life. (Toulouse Conferences.)

2 Book of Proverbs, chapter 14, 134.

his garden, and which he believes will eventually become a large tree; so that the birds of the air may rest on it its branches i. This amusing comparison has passed, this It seems, from the Gospel in the history of Christian nations yours, becoming a comforting reality. The tree has It flourished in the Middle Ages. The history of France does not present Like Saint Louis sitting under the oak tree of Vincennes, dispensing justice, and the eager crowds around of the best of monarchs? These peasants who dream of him... They were born joyful, blessing God and the king, weren't they? the birds of the sky that sang on the branches, and to the surrounding area?

How beautiful you were, O nations! The Prophet royal, inspired by the vision of your prosperity in the Kingdom of God, had dedicated its songs of the future to you The most enthusiastic. You achieved them. Nations, Praise the Lord, all of you; praise him, all you peoples of the earth. You praised it, and you too were worthy praise!

IV

This beauty and prosperity were enhanced by a contrasts with the miserable condition of the Jews.

They, too, were tributaries of the reign of justice, but from a very different perspective: trigoals of justice as punishment. They atoned at In the midst of nations, a double major error, that which

---

i Saint Matthew, chap. xm, 32.

The whole world knows, the deicide, and another less known, their culpable conduct towards the nations. At what time and in what way did they then Have they begun to feel guilty towards the nations? So which he follows:

The people of Judea had been chosen as the people of God, and as such filled with favors: chosen, however, not to retreat eternally into itself and to savor his privileges greedily, but to spread himself to bear fruit like the plant and to present its fruit, the Messiah, to the other nations that were waiting for him. The role of Israel It was therefore supposed to consist of spending a day from the individual to Universal V. People of God, he was to, at the time of the the coming of the Messiah, to transform, to expand into a welcoming including all nations, and to form with them, in a A sublime synthesis, the kingdom of God.

Now, when the time came to move on from the particular to link to the universal and to unite with the nations, the Jewish people He felt an immense jealousy rising in his soul. This the idea of spiritual equality — no longer being all alone the future, the people of God, but to be formed with others nations the kingdom of God; to have no more privileges, no longer possessing the Law, the Temple, as their own, but to now form one Church with the Gentiles, with the rest of the world — in a word, spiritual equality: This prospect was unbearable to him! The crime of Calvary was decided upon, and, moreover, the Jewish people imposed possible, as the book of Acts reports, the impossible, to prevent the Gospel from being preached to the Gentiles.

11 employed everything to hinder universal religion. Even the Jews who firmly believed in Jesus-Christ and I opposed him for a moment, out of love for the Synagogue. gogue, to this appeal made to the nations. It was the heresy of Judaizers, the first and most delicate of all the heresies. In short, Judaism, blind, selfish and jealous, he stood in the way of the door of the kingdom of God, to prevent nations from passing through and entering. knows the punishment. The Jewish people were swept away in the universel, that is to say, throughout all nations.

It was therefore in their midst that the Jews atoned. their double fault. The punishment was, moreover, appropriate. as it suited their selfishness and jealousy.

First, all their privileges as the ancient people of God had passed on to the nations, insofar as they did part of the kingdom of God. They had possessed Y adopted tion of children: they possessed it, since, by the Baptism was the birth of God's children at their homes. — They had possessed the glorious presence of God: they possessed, since the tabernacle, containing the Prereal meaning, was established and universalized among them. — They had possessed the alliance: they possessed it, since the divine sacraments that unite God and man, were administered at their homes. — They had possessed the Law: they possessed it, since the Decalogue and The Gospel was taught and observed in their homes. They had possessed the cult: they possessed it, then that the priesthood was recruited from among them, that the churches numerous, like the stars in the sky, were being built at their homes, and all the parties, with their pomp and circumstance, Their perfumes and their joys were celebrated at They. — They had possessed the promises: they the possessed, since all the delights of the family-divine rite, graces, gifts, consolations, ecstasies, sweetness, apparitions, in short, everything that Heaven had promised good things were lavished upon them.

And so, in this transfer to the nations of its anti-

In addition to the privileges, there was, for the Jewish people, a brilliant first punishment for his selfishness and his jealousy.

The second was no less well inflicted: a miserable condition for him, in the face of prosperity and the happiness of nations. While they resemble blaient, as we have described above, to precious stones set in the kingdom of God, they looked like grains of wheat tossed about in a sieve, and the sieve was those nations they hated. One of their prophets had announced to them, in the name of the Lord, such a punishment: I will not exterminate entirely the house of Jacob; but I disperse them I will be in all nations, through an agitation similar to that which Von gives to wheat when it shake it in a sieve: not a single grain will fall through to the ground, but will be pushed away by the shock General L. All nations carried out this order. They all opposed the Jews being a a homogeneous people, and this people, dispersed throughout the others, looked exactly like grains of wheat that a violent commotion separates them, pushing them into Various places in the sieve. Shaken in France, shaken In Spain, they were going up to England; shaken in From England, they went down to Morocco; shaken at

---

1 Amos, ix, 8, 9.

In Morocco, they passed through Constantinople; they did not encounter They treat stability and security nowhere.

In contrast to this miserable condition, the Nations flourished, peaceful and happy.

V

There is, however, an objection regarding wheat grains against precious stones.

The Messianic era, say the Jews, must coincide with the establishment of justice and peace in the the whole world. Its signs will be these: the transformation

transformation of weapons of war into agricultural implements; the respect of the weak by the strong, of the lamb by the wolf; the reconciliation of the divided brothers, of Ephraim with Judah; the recognition and love of one Father supreme; the gathering of all men, a flock unique, led by a single Pastor; the united competition • verse of the peoples on the mountain of the Lord; and Finally, in accordance with an ambitious hope, the whole world which became the Holy Land.

But can we say that these providential signs of Have the blessed era already come to pass?

Far from it, the Jews add: and then they quote support for all kinds of disorder, wars, wild episodes that have continued to darken or disfigure nations, notwithstanding their embedding in so-called kingdom of God.

They draw this conclusion: that the Messiah is not point arrived.

The refutation is easy.

Let us first consider the 'providential signs of Vè- blessed era. — Haven't they begun to become reality? to serve in a brilliant way with the Gospel of Jesus Nazareth, a unique book of justice and peace? But their This work has continued unabated ever since. The Church, which applies Is not the Gospel the kingdom of justice and of peace? Is it not the mountain where the nations are Mounted together? Isn't it the refuge of the weak against The strong and the lamb against the wolf? Isn't she the a home where the one Pastor opens his arms to all men, to all peoples? Only, all these signs providential gifts accumulated in the Church develop in over generations, so that its mission of justice and peace may be successive over the centuries. It is very happy for each century. If only one century had concentrated within himself the signs of the Messiah who has come, that Would it have remained to be done for the others? On the contrary, Each century presents, with the seal of Emmanuel, the evidence that, through its progress, it belongs to the era

Messianic, in those blessed times. That's how one contributes to the common account the clearing of Europe; another, the institution of schools and laws; a another, the cathedrals; another, the Truce of God; this one, scholasticism and the Summa Theologica of Thomas Aquinas; that one, chivalry; that other one, the Crusades; that one other, the discovery of the new world; this other, the works of Saint Vincent de Paul. In this way, the kingdom of God, which dates from the Messianic era, subdued, like everything on Earth, subject to the law of flowering and growth, will have presented, in the succession for centuries, the appearance of an ever-ripening harvest, ever-growing; and thus we understand that the consumption of the ages, or what the Gospel proclaims: the fullness of maturity and contemplation in the celestial granaries.

From providential signs, let's move on to the remains of the bar Barrie among the nations. — Yes, undoubtedly, the nations, notwithstanding their calling into the kingdom of God, have presented, by their vices, their excesses, and their wars, contradictions with this kingdom and with the arrival of the Messiah. But we must not forget the state they were in. were found when this divine kingdom accepted them In your place, faithless children of Israel! They go out were of the state of gentility, state of nature and of bar Barie: you yourselves were full of contempt for this state.

The Church, entrusted with the kingdom of God, has undertaken their education. Because of human freedom and also because of the tenacity of all that is nature, if it is necessary years to correct the flaws in an individual, It takes centuries to correct them in a nation. the Church, which, like God, is patient because it is eternal, the Church has spent centuries correcting the flaws of nations. Ah! if only it had been up to her to... To secure and fix happiness, it has been a long time since the the world would have seen fulfilled and the prophecy of the swords trans formed into plowshares, and the ambitious hope of the entire earth, which had become the Holy Land. But, As a measured educator, the Church knew that it had to fight the remnants of the state of nature, and she guarded against demanding things from nations still in their infancy the qualities that we admire in a robust man and Perfect. Nevertheless, to his lessons, as respectful as The nations, being tender, were slowly but surely correcting themselves. the defects of their respective natures. The Italie has corrected herself, France has corrected herself, Spain has corrected itself, they have all corrected themselves. Also, from even as upon their arrival and during their meeting within the Church, the nations had ceased to be the Gentiles to become Christendom, likewise their progress were given a new name in the world, the civilization: from the barbarians they were in the time when The Jews were waiting for the Messiah in Palestine, they They became civilized when the Messiah had passed.

Poor grains of wheat shaken in the sieve of the Justice, in truth, have you truly come to draw a conclusion? Against Christ, the dross of precious stones? If In the faults of nations, you seek arguments What terrible things to say against the kingdom of God! Arguments could not have been found in your flaws to you, when you bore the title of God's people! We did acknowledge that, though.

Let us conclude the refutation of the objection with a look on the vicissitudes of the kingdom of God. — These vicissitudes situations, which consist of alternatives of brilliance and of darkness, power, and weakness, constitute a the most beautiful proofs of the coming of the Messiah: in this meaning that they denote a perfect harmony between the Messianic reign and the person of the Messiah, between the king and kingdom.

Isn't it a principle of philosophy that Y effect must always reflect the attributes of the cause? Thus: in creation, the vestiges of the Creator are perceived, e elements of its beauty, its power, and its goodness.

If the Messiah has already passed away, then he must have necessarily... how to deposit in his work, and for the entire duration of his work, reflections of his personality; in other

In terms of terms, a perfect harmony had to be established between the Messianic person and messianic reign, of such so that the characteristics of one are also the characteristics territories of the other.

Now, in the physiognomy of Jesus, what were the Striking features? They are the contrasts. It has reproduced in him something of the famous pillar of cloud and of fire that guided Israel in the desert: Jesus was both light dark and obscure. 11 is born in a stable, between two animals evils: but an angelic army appears in the air to celebrate his birth; he is ignored in Bethlehem. But a wondrous star brings him the Magi, from the depths of the East. And likewise for his public life and for his death, where the contrasts of light and shadow, the alternatives of power and weakness call themselves without to clash, and support each other by commanding respect. Wonder and love. These contrasts struck everyone elite minds, from Saint Augustine to Pascal. The latter said: "What man ever had More brilliance? The entire Jewish people predicted it, before His arrival. The kind people adore him, after his arrival. The Gentile and Jewish peoples regard him as their center. And yet, what man ever enjoyed less than All that glitz? Of thirty-three years, he lived thirty without to appear. Never has a man had such brilliance; never "Man has never suffered greater ignominy." And this great geometer Accurate thinking provides the reason for these contrasts: “We understand nothing,” he said, “of the works of God, if we…” He only takes as a principle that he wanted to blind some, and enlighten others 1. »

Let us now look at the Church, the kingdom of Jesus. The same contrasts continue there: the foundation resembles the founder. In her as in him, alternating figures of power and weakness, no less astonishing, no less harmonious, no less sustained, no less triumphant. Light and shadows in its Catholicism city: peoples leave it, others come to it; its its extent is perpetually modified, without ever being exceeded However, it was influenced by rival religions. — Light and shadows in his sanctity: alongside the best laws, abuses occur, and in the midst of legions of angels, Scandals appear; but his holiness is not affected. reached. "Who ever judged the Ocean by the foam it throws back on its shores, or by the storms that stir its waves? The Ocean is not in the impure debris of its neither shores nor in the inclemency of its storms: it is in the

depth and extent of its waters, in the paths
that it opens to trade of all races, in the
solemnity of his rest, in the magnificence of his
emotions, in the abyss of its noises as in the abyss
of his silence; and, when the sailor, carried on his

---

[1] Pascal, Thoughts on Religion, art. IX and art. XIII.

tranquil vaults, suddenly sees them tremble and rumble
Furthermore, he does not accuse the God who created this immensity.
Sublime, he only betrays his weakness, and his forehead to the ground.
On the plank of his ship, he implores the guiding star
everything, and which pacifies all.1 — Light and shadows in
the dispositions of his own subjects: sometimes the kingdom
God's favor is sometimes granted and sustained, sometimes restricted and
fought. The jealousy of princes is as famous as
their devotion; and the life of the Church, in men
magicians and the tribulations that come to him from the powers
civilians, recall these two days in the life of Christ:
The crowds want to make him king because he has raised five
a thousand men in the desert; and the inhabitants of Nazareth
They chased him out of their city, leading him all the way to the
the peak of the mountain on which it was built, for
to rush him down; but, says the Gospel, he passed through the middle
of them, and he went 2; and his kingdom, also, passes through the middle
He faces difficulties, and he keeps going.

And here is the perfect and magnificent harmony that exists.
between the characteristics of the messianic person and the
characteristics of the messianic reign, among the qualities of the
Christ and the qualities of the Church. And that is how the
The cause shines forth in the effect, how the effect reflects the
properties of the cause; admirable kinship, which convinces
that the finger of God is there, and that tears out this excla¬
Prayer: Hosanna to the king, hosanna to the reign! Whoever meditates
Christ can say what his reign should be; and who
Meditating on his reign can tell us what Christ must have been like.
This is one of the most grandiose, most unattainable aspects

---

[1] Lacordaire, Letters to a young man.

[2] Ipse autem transiens per medium illorum, ibat. (Luke v, 30.)

quables of Christianity, which has crushed and delighted my intelligence, against which one cannot invoke either the Neither chance nor anything human. If, to this day, my ancestors They didn't notice him, because, in the terrible night of the In the court of Caiaphas, among other outrages, they covered veiled the adorable face of Christ, and that, by a criminal consequence, the veil has passed, from the face, onto the reign. Or rather, neither the face nor the reign had it. more, but it remains, alas! in a thick band, on some blinded eyes and hardened foreheads i.

May mercy deign to make him fall from it!

---

1 II Epistle to the Corinthians, nr, 14, 15.

CHAPTER II

WHAT REMAINED OF THE BEAUTIFUL ORGANIZATION OF NATIONS ON THE EVE OF THE REVOLUTION AND THE EMPIRE

I. Beautiful but saddening remains. Part of the nations is at almost out of the setting of the kingdom of God, by the Protestantism. — II. Civilizing Missions of Europe interrupted far away, or considerably diminished.

III. Royal authority has been seriously compromised: Ja the cave of the Endor sorceress reappeared in the history of monarchies. — IV. However, the 18th century still presents this comforting spectacle: the kingdom of God linked to the royals My earthly souls. Melancholy of the approaching kingdom of God of the rupture. — V. The Revolution of 1789, as a thunder of pride, announces the end of this ancient state of things, and she bequeaths to the following century the realization of this A distressing program: the kingdom of God without the kingdoms of the earth, and the kingdoms of the earth except the kingdom of God. The Jews alone will benefit from the separation.

I

Let us place ourselves at the end of the 18th century, on the eve of the The Revolution and the reign of Napoleon. The nations, including The flowering began vigorously with Charlemagne (in the year 800), had a brilliant career A thousand years. What remains of it, at the threshold of time? new? What can we see of their brilliant careers and of their superb organization?

Nice leftovers, but still just leftovers!

First, several of them have more or less come out of the setting of the kingdom of God.

"You are not children anymore," he had whispered to them. The ears of the nations, the voice of the demon of self-sufficiency through the mouth of the apostate monk Luther; and the nations from northern Europe had, unfortunately, repeated: We're not children anymore! As if, in view There is no Church full of tact and reverence glory and profit in remaining forever her child. had added: Let us break his yoke and throw him out above our heads! And encouraging and training each other, they had abandoned the bosom of the Church.

This is how Germany, Prussia, Switzerland, England and the Scandinavian countries were a little near exits from the setting of the kingdom of God.

We say: roughly outings;

Although they have withdrawn from the kingdom, they retain however, a certain appearance of loyalty to the king. Rebellious children, they no longer love their saintly mother the Church, but they claim to still love Jesus who is their father. What's more, they live off what they have swept away in their flight. For, according to a very just com comparison that was used: "even in the branches leaves ostensibly separated from their primary stem, The Church maintains a regenerative sap and produces effects whose honor belongs to her. It is she who is still the link of the schism, the cement as such of the heresie; what remains of substance and cohesion comes of the blood she shed there and which is not yet withered, like branches fallen to the ground under the trunk that bore them, still preserve some vegetation Sensitive to light and dew. Death does not It is not in a day that the truth is revealed in people's minds.

mina. They retain reflections from it for a long time, which illuminate them. rent, impulses that drive them L »

It is these beautiful remains that have sustained, through the centuries of schism, the vitality of Protestant nations, particularly from England. A magnificent ship, it is in the church buildings he constructed; but, Alas! His pavilion no longer bears the colors of his mother !

II

Other remains.

The calling of the nations devoted to Jesus Christ and to His church was magnificent. It no longer consisted of to extend its own borders, to the detriment of its neighbors sins. Such had been the glory of the pagan peoples, par particularly of the Roman people, the greatest of all: But what was this glory? Tears and... blood. This was good for races that Christianity nism had not yet touched it with his finger. Well superior was the vocation of the Christian races, having with the aim of spreading the truth, of enlightening the nations less advanced towards God, and to bring them, at the price eternal goods, from work and the chance of death, Faith, justice, civilization.

But, since the rise of Protestantism, this the civilizing mission was considerably diminished Cloud, diminished. Bow your heads, Christian nations: if barbarity is still at your gates, if Islam Islamism maintains its camps in one of the situations the most beautiful locations in Europe, if Asia retains its immobility, despotism, and polygamy, if the coasts Palestine and poor Africa are before you in a state of degradation which forms with the large memories of history a painful contrast, if America Risk experiences bloody heartbreak; lower the

---

1 Lacordaire, of the Influence of Supernatural Life on Private Life and on public life. (Toulouse Conferences: 6th conference.)

The root cause lies in your failure to comply with the mandate. of God! The sublime Christian religion, which had was given as the banner of the future, of the con The quest and the civilization, has become in your hands a flag of discord. Resources and ingenuity, accumulated in your continent for regeneration from the rest of the universe, were devoured in wars fratricides. After Europe had been covered in Blood and mourning, the scandal was brought before the peoples of the new world; and these peoples are remained stunned by the sight of misery, hatred, and a spirit of revenge that reigned among these men whom they had made First, demigods! That's the reflection, the accusation. of a son of Catholic Spain, Jacques Balmès; It's terrible, but it's true. He rightly accuses Luther's schism thwarted the universal momentum of civilization, and having partially ruined the missions beneficent of Europe far away i.

However, in the breakdown of the European concert, Beautiful remnants still remained from those missions civilizing, at the end of the 18th century. If the State is no longer Himself a missionary, he protects missionaries. The Catholic apostle, who will water with his sweat and from his blood the Indian or American forests, can to count on the assistance of the nation to which he belongs holds; and, transported almost always by the vessels State buckets, he feels patriotic pride mingling to the apostolic flame. The kingdom of God, full of reverence and consideration for nations, a The difficulty arose: no longer being guided, or protected officially by the Powers, he confided in missionaries and religious orders that emerged from these Powers. He said to himself, in his embarrassment, but also with merciful delicacy: since the cedars no longer want to protect me and serve my advance cement, reeds and rushes will provide me with boats!

And the reeds came from France, Italy, and Spain. gne, nations always dear!

I am deeply convinced of this: without the disastrous event of In the sixteenth century, the world situation would be very different today. What is not... The heart is saddened at the sight of this disastrous event. which came to break this precious unity and divert the course of our civilization. One cannot, without anguish, make this reflection, what an appearance The rise of Protestantism coincided precisely with the moment when the European nations, finally reaping the rewards of their incredible efforts, presented themselves to the universe full of energy and brilliance. (Balmès, the Protestantism compared to Catholicism, vol. II.)

III

If the decrease has impacted the number of nations faithful, and if a decline has been felt in their civilizing mission, an institution, no doubt, will have remained intact within them: Royal authority?

Alas! No.

Bossuet had said: "Kings, no more than the sun, "They did not receive in vain the splendor that surrounds them." From the 18th century onwards, this brilliance diminished, because The kings received it in vain. They themselves compromised authority.

If we want to realize this eclipse, it It is important to consider successively the place which had been offered to the monarchs in the kingdom of God, and the one they suddenly went and got elsewhere.

Their reserved place in the kingdom of God has been described under a brilliant symbol. One day, a prophet Israel had a vision which he recounts as follows:

"The angel of the Lord showed me a golden lampstand, and seven lamps burned on the branches of this can untie.

“And I also saw two olive trees growing up, one at the right of the golden candlestick and the other to its left.

"And I said to the angel, 'My lord, what is This? Qae means these two olive trees that are around of the candlestick, one to its right and the other to its left?

And the angel answered me: These two olive trees are the two sons of V, healthy oil, who assist and watch over before the Ruler of all the earth i. »

Now, here, regarding this mysterious vision, is one of the most Beautiful explanations given by the sacred interpreters:

The golden candlestick represents the Catholic Church, the homeland of the light, the truth, and the kingdom of God.

The two sons of the holy oil, watching over the The candlestick represents the priesthood and royalty, the Pontiff and the Prince. Both, in fact, are sons of the oil holy. For holy chrism makes pontiffs, and the consecration made kings. And both were guardians together. around the Catholic Church, like the two olive trees around the golden candlestick. The priesthood watched over On the right, royalty watched over the left. The Pontiff guarded the alliance with the censer, the King kept it with the sword. The Pontiff taught the truth, and the Prince was observing justice!... Ah! Let us imagine this mystical golden candelabra bearing flames to all its branches, that is to say the Catholic Church by A beautiful time of light, peace, and serenity. Then, that we imagine the bright flames of the chandelier spreading their light: on the right, on the pontiffs' tiara, on the left, on the princes' crown; on the right, on faces like those of Saint Peter, of Saint Gregory goire, of Saint Leo, and the entire chain of pontiffs; to left, on faces like those of Constantine, of Charlemagne, Saint Louis, and the entire chain of kings Christians. Imagine all of this, this candlestick

1 Zechariah, chapter iv.

of gold, these bright flames, these noble faces, these great names, this peace, this serenity, and we will have, in this Together, an image of those fortunate times when for to advance the kingdom of God, there was union between The Pontiff and the Prince, between the priesthood and the royalty!

But suddenly, the kings left their places and They exchanged it for another one. Where did they go?

In an underground cavern.

They were plotting in this cave against the kingdom
of God, and the kings were there, accomplices in the conspiracy
ration. We simply have to choose from the many
Documents from Secret Societies:

In Germany, Freemasonry had attracted the

princes to its mysteries. After Frederick of Prussia and most
Protestant princes, the Catholic princes themselves
had been seduced. François de Lorraine, the husband of Marie-
Thérèse had been initiated in 1731, in The Hague, in a lodge
under the presidency of Earl Ghesterfield. Thanks to this protection
secret operation, despite the papal bulls of Clement XII and Benedict XIV,
despite the edict of Emperor Charles VI (1738), Freemasonry

it spread silently throughout the Empire.

Affiliated with the lodges from his youth, Joseph II devoted himself to
completely to advanced Freemason advisors. The destruction
religious orders, the confiscation of Church property, the
separation of bishops from the Pope, civil education provided
to the seminarians, such was the Masonic task that the unfortunate
the emperor accomplished with an ardor bordering on mania and
encouraged by a chorus of adulation, where derision...

bitterly mingled with his treacherous advisors.

The impetus given by Joseph II spread throughout
the Empire l.

1 Deschamps, Secret Societies, vol. II, pp. 99-10 L.

In France, Freemasonry had not yet been established.
on the throne, but she occupied its steps.

The new Order of the Temple had as its grand master a successor
the Duke of Maine, the Count of Clermont, the Prince of
Conti, then the Duke of Cossé-Brissac who, at the time of the Revolution
lution, had the title.

So that Freemasonry could move beyond propaganda

doctrinal and moral influence on political action, a work
Concentration and organization were necessary. In 1779, she
It was divided into a large number of rites. Now, it is very
It is remarkable to note that all the work of concentration
the lodges had as their linchpin the Duke of Chartres, later Philip-
Equality[1].

It emerges from these documents (history does not provide any)
(that too many others) that the sovereigns themselves have shaken-
even the basis of their authority. Most, placed between
royal duty and the suggestions of the sects, favored
in secret what they condemned in public. The constitution
Christian tradition of their people, virtuous habits
populations, ancient household traditions, the
forced them to disavow the customs of the underground,
but surreptitiously, either in person or through their emissaries,
They participated. They prepared their own
Death sentence. Gela reminds us of the end of the first king.
among the Jewish nation, for nothing is new under the
sun :

Saul, who had driven out the slaves in order to fulfill the law of Moses,
at the beginning of his reign, the magicians and soothsayers of
lands of Israel, returns to them, when it has begun to fail
He will act. He will secretly consult the soothsayer of Endor.
This consultation took place the day before his fall and his
dead. It is there, in a dark cavern, that he learns

[1] Deschamps, Secret Societies, vol. II, pp. 3-4, 89-90.

the fate reserved for him; the page of Scripture is
striking:

“His servants came to him and said: There is in Endor a
woman with the mind of a python.

“Saul disguised himself, put on other clothes, and went away.”
accompanied by only two men. He comes to

night at this woman's house, and said to her: Consult for me the spirit of python, and invoke me the one I will tell you about.

"This woman replied: You know everything he did Saul, and how he exterminated the magicians and the soothsayers of all his lands. Why then? Are you setting a trap for me to make me lose my life?

“Saul swore to him by the Lord, and said to him: Long live the Lord! No harm will come to you from this.

"The woman said to him, 'Who do you want me to bring for you?'" He replied: Bring Samuel here.

“The woman, having seen Samuel appear, throws a great cried out, and said to Saul, “Why have you deceived me? For you Saul.

"The king said to him: 'Do not be afraid; what have you seen?' — The The woman said to Saul, "I saw a god coming out of the earth."

“Saul said to her, ‘What is he made of?’ ‘It is,’ she said, an old man covered with a cloak. Saul acknowledges that It is Samuel, and he bows deeply to him, as he lowering to the ground.

Samuel said to Saul, “Why have you troubled my rest, by having me summoned? The Lord will deal with you as I told you from him. He will tear your Kingdom 1.

i Rr Book of Kings, chap. xxvm.

This dark and gripping evening of Saul at the the magician has been renewed in the history of the monarchs Chies in the 18th century of the Christian era. The princes have alliances with the underground. And that's where it all begins. their death warrant L

IV

Notwithstanding the division of Europe into two camps, Protestant nations and Catholic nations; notwithstanding the paralysis of its civilizing mission far away; nonobstant the infidelity of kings; notwithstanding the universal and a lamentable alteration of morals, of which we will not speak nothing, because everything has been said on this sad subject; nonob¬

stant the considerable breach caused to faith and reason by Jansenism and philosophism: the 18th century still presented the comforting spectacle of the kingdom of God linked to the kingdoms of the earth, especially in France!

1 The infidelity of kings has been summarized in this painting, an eloquent indictment: "Not to mention the princes who converted to Protestantism in order to seize power..." property and the authority of the Church, which further compromised rights and weakened The honor of the Holy See, like Louis XIV? Who was its greatest adversary? As implacable as the parliaments of Louis XV? What were Catherine II like? Frederick II, Joseph II, were they not declared enemies of the Church? Where in were, with regard to the Vicar of Jesus Christ, the governments of France, from Spain, Portugal, Naples, when jointly with others They threatened Clement XIV with extreme measures if he did not abolish within the Church a venerable institution, whose only crime was having poured his blood and sweat throughout the universe for the glory of God, and of to have consistently shown himself to be the intrepid servant of the apostolic keys? Is it not obvious that Protestantism, Jansenism, rationalism had ascended the thrones of Europe, and from their very steps Had a parricidal conspiracy been hatched against the papacy? The Revolution The French government's intervention fell like a thunderbolt in the midst of these project

Since Tolbiac, Terror or heresy had never approached the soul of a king of France, and the only one who had had been reached far from the steps of the throne, had not been able to ascend them that by receiving at Saint-Denis, through a necessary abjuration saire, the anointing, still untarnished, of the French royalty It was a moment of solemnity. We could feel that two blood flows simultaneously in the shared veins of nations: the fertile blood of Christian antiquity and the angry blood of a corrupting skepticism.

The attitude of the kingdom of God, at that moment, made to think of the outstretched wings in such a touching way which The Gospel speaks of it, while Christ wanted to gather under their tenderness, the ungrateful children of Jerusalem: The Church, too, would like to see this towards the end of the 17th century. century, to hold nations within its embrace, under its wings But they are preparing to leave them.

Yes, there really is a melancholy of the Church in this poignant era. Likewise, the alarms of the Sovereign Pontiffs, the warnings of the Bishops, the lamentations of pious souls have remained the saddened and heartbreaking expression. The Gospel had said,

at the joyous dawn of kindness called: The kingdom
God is 'near... He has come to you;
The funereal signs now said: The kingdom of God
It's leaving, the nations don't want it anymore. There would be, all
It is a mistake to think that the kingdom of God can
to leave; he remains, but the nations that do not
They die more with him, they go away and flow away: and that is
which caused the Church's melancholy. She was Jere-
built on ruins she did not prophesy — a
Mother closes her eyes to the future! — but what a she

sensed it. A page of touching sadness will help
to our description of this melancholy, and we will say,
So, why do we insist on this?

cc The loss of a nationality is one of the misfortunes of
The human race that most evokes sympathy. 11 years ago
in the homeland something so sacred, that when we
We arrive, while reading the story, at one of those moments where
God, by an unfathomable judgment, takes life from a
Nation, we are seized with the plight of this failing homeland,
already vanished into the distant past, from a love that
would like to resurrect her as if she were our own. We
we wish to fight alongside its unfortunate defenders,
we envy the fate that laid them on the ground, and this
melancholy glory that finite peoples leave on
Their tombs to their last heroes. Centuries have passed;
grass grew on Philopoemen's humble mound and
of Arminius; never the Achaean League and the tribes of the
Germany will not awaken around it to weep there again
once: but God, who is great in his justice, is
also in his mercy, and he made the heart of man
an immortal homeland to all those who have lost theirs
by remaining, through their courage, worthy of having one.
So, the ending is a spectacle that will bring tears to your eyes.
of a great people; even the victors are not there
insensitive: Scipio wept when he saw Carthage fall
inflamed, and when people expressed their surprise, he replied: I
Think of the day in Rome! Religion, so accustomed
that it is to see nations and men die,
It also holds secrets and tender tears for these immense
misfortunes that attest to the obsolescence of everything... »

1 Lacordaire, Letter on the Holy See.

This page is very touching. Well, secrets
and tender tears fell from the eyes of the Church at the
end of the 13th century: for immense misfortunes were brewing
would!

We hope you will forgive us for having emphasized this mixture.
the church council, thinking that he is a son of Israel
who holds the pen. Admitted into the great Catholic family
He understands better than anyone, through the fate of
Jerusalem has become a ghost town; what must there be?
of fear and sadness in the heart of the Church by
report to his dear nations i. Bossuet, recalling the cha¬
the plight of the Jewish people and the warning that Saint Paul
had drawn from it for the nations, said: "Who will not tremble
upon hearing the words of the Apostle 2? Can we
not to be horrified by the vengeance that has erupted since
so many centuries so terribly upon the Jews, since holy
Paul warns us on behalf of God that our ingrate
"Will titude bring us such treatment?" Would to God
that Bossuet would not have been forced to write, already from his
Time: our ingratitude will bring us something similar.
treatment !

That's it, the era of ruins for nationalities and
The homelands will open up. Through Protestantism,
the genius of evil and devastation had begun the
sinister breach: but France had long been
the wall of resistance. The wall, this time, will give way, and

---

1 See, in our work, The Entry of the Israelites into French Society

çaise, § III of the chapter entitled Prudence of the Church, pp. 292-297.

3 The eleventh chapter of the Epistle to the Romans.

3 Bossuet, Disc. sur l'hist. univ., Part II, § 7, ed. of 1681. — In
In later editions, "may attract us" was used instead of "attracts us."

rera.

The ancient organization of the kingdoms will be shattered:
Magna cadavera Nationum!

V

The hurricane rages, it's 1793.

((Then, on the ruins of the altar and the throne, on the
bones of the priest and the sovereign, began the
reign of force, reign of hatred and terror;
a terrifying fulfillment of this prophecy: One
The whole people will rush forward, man against man, neighbor
against neighbor, and, with a great uproar, V child
will rise up against the old man, the populace against the
great; because they opposed their language and their
inventions against God. To paint this scene
appalling disorder and wrongdoing, dissolution
and carnage, this orgy of doctrines, this confused clash
of all interests and all passions, this mixture
of proscriptions and impure festivals, these cries of blas¬
Phenomenon, these sinister chants, this dull and continuous noise
of the hammer that demolishes, of the axe that strikes the victims
times; these terrible detonations and roars of
Joy, a grim harbinger of a vast massacre; these cities
widows, these rivers choked with corpses, these temp
plight and these cities in ashes, and murder, and lust,
And the tears, and the blood; one would have to borrow from hell
his tongue, as some monsters borrowed from him

1 Isaiah, chapter 3, 5, 8.

his furies. "If the world," Voltaire had said, "were
governed by atheists, it would be just as well under
the immediate dominion of these infernal beings that we
"They painted relentlessly against their victims." Atheists who gouge
governed France, and, within a few
In months, they accumulated more ruins there than an army
of the Tartars could not have left any in Europe for
Ten years of invasion. Never, since the origin of the
world, such destructive power had never been
given to man h »

All of this was only the first act of the drama of the
Revolution, but what a first act, good God!
clearly implied that the Christian organa
The nationalization of nations had ended. It was thunderous.
of pride which proclaimed, not in the manner of an Isaiah:
two new ones, new land, but new land

without two. And so that there is no misunderstanding about the meaning of the revolutionary program, it found itself interspersed, mingled with the ruins, an unprecedented event: the introduction Jews in legislation and society, while the Christ was eliminated. At the same time, the Rights of The man let in enemies and dismissed the friend. who loves the Franks.

All of this, once again, was only the first act. the first part of the program, and already we need to log How can we deduce the preparation for the preponderance? Jewish. We have discussed this at length during this work. But we ask the reader for permission to remind him of it in a quick and insightful argument sant, to serve as a link with what is to follow.

---

1 Lamennais, Essay on Indifference in Matters of Religion, chap. x.

Here is an undeniable principle, and admirably strong mule:

“Christianity is the very law of life:

“No society has perished, no royal race has extinguished, no power has passed except for having violated the law of life contained in Christianity.

"Since no society has been founded, no no royal race has flourished, no power has persevered except by V observation of the law of life contained in Christianity.

The Christian nations, in their origin and in developing with this luxury of flourishing which has been theirs for fifteen centuries, had obeyed this law of the life contained in Christianity. Also prevails did they have on the Jewish people, from all the distance that there between grace united with nature and nature left undisturbed to his own strength, between the supporting divine aid human effort and human effort acting alone. The Christian nations presented the incomparable spectacle of grace united with nature, of divine assistance supporting human endeavor. The Jews, on the other hand, were the laborious, but solitary nature, the effort proudly alone human being. So the nations em-
did they carry a thousand cubits over the Jewish people? They were splendid; he was puny in comparison to them.

But from the day the nations superbly rejected Christianity, things had to change.

For them, rejecting Christianity was to violate the the law of life that had made them what they were, it was to do without God's help and yet flatter oneself that to be able to live and have an abundance of life through the sole means

forces of nature, as the Jews did. Well, The nations were foolishly mistaken. Yes, with Taide of Christianity, they were far superior to the Jewish people. Leaving aside Christianity, they risked being inferior to him.

Indeed, from that point onward, the struggle and competition will to establish oneself solely from the perspective of the forces of nature, The nations will find it difficult to fight against the Jewish people. It is organized differently, in order to win, than each of them. Gomment! Here is a breed that, emerging from the loins the robust legacy of Abraham, spanning all centuries, defying all climates, suitable* for all jobs, skillful adept at all tricks, skilled in all expedients, in tameable, united in all its members, indestructible: a race that you, nations, despite the immense supé priority that came to you from the Christian faith, you must have constantly repressing it to prevent it from rising, that you you must have surrounded it with a thousand obstacles to prevent it from to escape and dominate you; and behold, at the moment where, in your 1789 delirium, you grant all freedom With this race, you rid yourselves of your Aegis, you reject the Christian faith! A thousand times madness! Blindness, foolishness!

Also, it will be a pity to see beautiful France become Languishing, proud Germany is ruining itself, the smiling Italy withers, cold England gives itself over to anxiety study, in the face of the sons of the Jewish race who will rise again They will all rise up and go up!... Nations, why have you – Have you stopped being Christians? It's less the Jews that you will have to blame only yourselves: they have not changed, but you yourselves have changed: you have humbled and delivered into their hands. Why did you proclaim that Christian Truth would no longer have privileges, more of rights? You have, with your own hands, torn down your palisades Sades, and the Jews have entered to conquer you.

These formidable and lamentable premises were... folded at the end of the last century. For a span of eleven years, a lot of dirty work had been done.

But the Revolution has a second stage to go through, a second act of his drama to play out. After having con Having dismissed Christ, it remains to dismiss his Church. Having deposed the king, the aim is to destroy and uproot. the kingdom. It will take longer. The Revolution therefore bequeaths in the following century this second part of the program to to fill: the kingdom of God without the kingdoms of the earth, and the kingdoms of the earth except the kingdom of God. From separation must result mutual ruin. As such, the program of the Lodges announces: to use all means to isolate the Church, to use all means to isolate the kingdoms, and destroy them in their respective isolation. Masonic manuals displaying, with Voltaire's bursts of laughter, the hopes of this double destruction. Will they come to pass?

The kingdom of God will always go its way. He blesses the cooperation of the kingdoms, its auxiliaries, but it can do without it. Whatever the future holds. of being states and peoples, this mode of being will find the Church, helpful, but independent and trusting in her own immortal destinies. Accustomed to defecations tions, she is also sure of the compensations. Her Catholic majestic civility resembles giant rivers, these these paths that walk, as Pascal calls them, these powerful workers who draw into their necks covering enormous masses of land, sections of forest all with their draperies of verdant vines and their ancient trees: having reached their mouths, They form those famous deltas there, those extensions unexpected territories, where then entire cities They were built as if by magic. The kingdom of God, likewise and even better, devouring like these giants of the waters, as recounted by their missionaries, the sweat of his workers of all kinds and the blood of his martyrs, the kingdom of God, this tireless worker gable, drags, carries away peoples and races: it would tear continents apart rather than fail to meet its Catholicism! He will therefore always go his own way, that the Revolution

Whether the revolution likes it or not, the kingdoms
beyond the land, its tributaries remain or become isolated from it.

Such future security does not await kingdoms.
of the earth, isolated from the kingdom of God.

Let us return to the comparison of the embâs-
sure:

Having been removed from the kingdom of God, what can they do?
What will become of them? Alas! What becomes of the stones...
set in a diadem. Pearls, rubies, diamonds, fall
in the realm of the vulgar. They go astray, they circle
They behave without public honor; we eventually lose track of them.

Will this not be the fate of kingdoms and princes?
Some will become wanderers with some distinction, the
others will disappear. There again, through a kind of derivation
Zion, the Jews will reappear. Great purchasers of stones
precious in the past, they are preparing to be so, from
royal estates, in the future.

CHAPTER III

Disorganization of Nations by Napoleon
PREPARATORY TO JEWISH PREPONDERENCE

I. The Chariot of God's Glory in the Bible and the chariot of
glory mounted by the Emperor. Contradiction between the powerful
organizer and his work of disorganization: how he
explains. — II. The Concordat given to France, but the
Vassal religion: religious disorganization. —III. Ambition
to be a new Charlemagne in the midst of the Latin nations,
but Babylonian covetousness; the duel with England,
but the continental blockade; the jumble of peoples and of
their interests: political disorganization. — IV. The promul
the tutelary gation of the Napoleonic Code, but the fragmentation of
fortunes and families: domestic and social disorganization
cial. — Y. The human person covered in glory, but she
is treated as a means, and drawn into passion
frantic ambition: moral disorganization. — VI. Now,
vassal religion, a jumble of peoples, a fragmentation of forms
Money, an unbridled passion for success, will favor the advent
of Jewish predominance.

I

Napoleon is the man who will shatter

the old setting.

The Revolution recognized this genius and his weakness, which is
the passion for glory. Taking advantage of him as he pro
fitera of her, mistress and slave, she undertakes to ex¬
exploiting this passion. It's no longer just with

rivers of blood, like in '93, that she will continue her
work: it will add to them floods of glory.

Napoleon, in turn, seized the vital forces of
the Revolution, which, tired of seething in the depths of their
crater and to fall back on themselves, were looking
precisely to spread outwards and overflowed towards
the conquest.

What will their mutual objective be? For her, to do the
around the world; to him, to push back the limits of glory.
The two goals, the two enthusiasms will merge
often.

When we look in the Bible for something that
help explain the passage of this brilliant and bloody
meteor, we find the "chariot of the glory of God".
It would seem that the Revolution, usurper of sovereignty
divine clarity, she applied herself to providing for that one of her sons
who promised to render him the most outstanding services,
a tank similar to the one that became famous in the
biblical splendors. The prophet describes them thus:

There was a person in the guise of a man,
amidst a great splendor, seated on a throne of
sapphire j which itself rested on a semi-circular vault
blable in the firmament. This vault was supported by
four extraordinary animals, alongside which
They moved on four wheels. They resembled, by
Their fervor, to burning coals of fire. They
They came and went like flashing lightning.
They had wings and, so that their impetuosity
was better served, their feet were made that way than at
Once an order was given, they had no need to turn around.
but they set off quickly straight ahead, in

any direction. All four wheels were
'full of' eyes. Animals and wheels, when they walk
were crying, producing a noise like the sound of a
large army, the sound of a camp.

Thus was made the chariot of the glory of God, con
templed by the prophet L

The Revolution inspired his Caesar to ascend
a tank like that:

On the chariot of his glory, Napoleon is alone; he does not
tolerates no figure besides his own. He maintains the tone.
land. His armies carry him, with movements
swift, at the heart and to the borders of all kingdoms.
He crisscrosses Europe. His eyes are everywhere. None
No matter escapes the flashes of his genius; none
The people cannot escape the crushing of the wheels.
If he resists, in the splendor of his triumph, if he submits.

Chariot of pride, where do you hope to end up?

This Caesar, which resembles a hurricane, presents a con
Traste is strange: he is a man of order, and his work
is disorder; he is the organizer, and the
The result is disorganization. "After having besieged
the forts of Cadiz, after having held in his hands the
keys to Lisbon and Madrid, Vienna and Berlin,
of Naples and Rome, after having made the
cobblestones of Moscow under the roll of its cannons, it
will leave France smaller than he took it over, all
bleeding from its wounds, dismantled, opened, impoverished
"Vrie and humiliated."

1 Ezekiel.

2 Timon.

The explanation of this antithesis, which accuses itself of a
The overall picture of the imperial work, from beginning to end, is quite simple:

He is the order, in the form of Empire, but the Revolution
His solution, his collaborator, is disorder. He is an architect,
But she levels. He is the sword, but she is the hammer.
He is a conqueror, but she is a cyclone. He has a goal,
but she makes him surpass it.

And it's not just outside, in the in-betweens imperial seizures, where the opposition is striking: the Em¬ The door is opened within, he himself is a field of battle. The Revolution, which makes him breathe constantly his breath, negates the Emperor's claims reur who, in turn, would like to repress the negations of the Revolution. 11 feels the qualities of a founder, And she gives him the gestures of a destroyer. His flaws are magnified by her, to the extreme: that is because she is a diabolical sap that makes everything bloom and overflow The flaws. Woe to the genius who has grafted himself onto it! She degrades Napoleon. She does not allow him to remain A deist, he becomes a persecutor. He was born a lion, she makes him one. a tiger in the moat of Vincennes. She trains it always further than its goal.

Also, notwithstanding the power of his genius and his With his arms focused on steering the chariot of glory, he did not will not be master of the runners. It's that at the harness there to those black steeds that Plato spoke of, the passions! Of these black couriers, from whom the Revolution took away the no one has ever been master. They carry off the Emperor Father and the chariot of glory on all the roads of Europe and in all world affairs, and also through all excesses.

The people saw this chariot of glory and gold pass by. pride, with admiration and terror.

Filled with these two feelings, we lowered in the footsteps of his passage, to make us taking into account the furrows plowed and the goal achieved. Orga¬ Apparent coordination and profound disorganization, that's it. what one discovers there; and along the shining ruts march the sons of Israel, attentive to taking advantage of the disarray organization.

Let us all bend down together, dear reader: the study in It's worth it.

II

When Bonaparte, First Consul, understood the ne¬ needing to put an end to the disorder, and judged that it was necessary

revive religion and, to that end, restore Catholicism.
licism, an ancient belief of France, to which
still belonged to the majority of the nation, he had to fight
against an infinite number of revolutionary prejudices; he
struggled, and never did his genius inspire him better. He had
a marvelous faculty, that of conceiving the great
diose, to seize it, and to determine the measure pos¬
possible to achieve it. That was even the secret of
the extraordinary fascination he exerted. His mind
He was therefore passionate about restoration, both energetic and ardent.
tion of Catholicism with a fleeting sincerity perhaps-
to be, but courageous at the time of its manifestation.

The Concordat was the result of this sincerity.

It was on Easter Day, April 18, 1802, that Paris
and France learned of this sort of resurrection.
Let's hear from the historian about this great moment:

“On Easter morning, the Concordat was published in
all the districts of Paris, with great fanfare, and
by the main authorities. While this publication
tion was taking place in the streets of the capital, the First
Consul, who wanted to solemnize on the same day
everything that was good for France, exchange
the ratifications of the Treaty of Amiens took place at the Tuileries.
Having completed this important formality, he left for
Notre-Dame, followed by the first state bodies and
of a large number of officials of all ranks,
of a brilliant general staff, of a host of women from
highest rank. A long line of cars made up
this magnificent procession. The troops of the first division
military units, assembled in Paris, had lined the bay since
The Tuileries all the way to the metropolis. The archbishop of
Paris came in procession to receive the First
The consul at the church door, and to present him with water
blessed. The new head of state was led under the
canopy, in the place reserved for it. The Senate, the Body
Legislative, the Tribunate were arranged on both sides of
the altar. Behind the First Consul were,
Standing, the generals in full uniform, more obedient
that converted, some even affecting a con
indecent attire. As for him, dressed in the habit

Red of the Consuls, motionless, his face stern, he did not showed neither the distraction of some, nor the contemplation from others. He was calm, serious, with the attitude of a an imperial leader who performs a great act of will, and who

command of his gaze submission to everything world.

((To complete the effect that the First Consul had) Mr. de Fontanes wanted to produce it on the same day reported, in the Moniteur, on a new book which was causing quite a stir at the moment: the Genius of 'Christianity'. A literary work has rarely the joy of such a staging.

That's because between the two works there really was a providential connection: in this era of hatred remaining deaf to religion, the Concordat was a courageous act in politics, and the Genius of Christ Tianism, an act no less courageous in literature.

Napoleon's Concordat has also been compared to that of Napoleon of the famous Edict of Milan, by which Constantine put an end to the regime of persecution and brought peace to the Church. Here, the rapprochement is less successful than with the A genius of Christianity. Indeed:

In even more difficult circumstances, with a more formidable opposition, Constantine was both braver and more just than Bonaparte. Instead of to consecrate plunder, the first Christian emperor he restored to the Church all its confiscated property and simultaneously ensured complete freedom and more complete. The Concordat, on the contrary, sanctioned the confiscation of ecclesiastical property and posed the principle of restricting the freedom of the Church. With Constantine was Christianity brought to life. to flourishing, in a new society that its

1 Thiers, History of the Consulate and the Empire, vol. III.

virtue brought him out of the old pagan world; with Bonaparte, It was the Church forced to accept a compromise for to live in the midst of a world that is troubled rather than new, of the Revolution.

The difference is therefore significant between the edict of 313 and the treaty of 1801. Nevertheless, the Concordat was accepted by the Holy See allowed the Church to live, to to defend, to perpetuate itself, and the Church has always been grateful.

Alas! Why must Bonaparte's sincerity, shining brightly with the Easter Day alleluia, may it not have lasted until Sunday in albis, the day when the new Catechumens laid aside their white robes! Stripping Beyond sincerity, where are you leading Bonaparte? To nothing less than taking the means to make the Church a vassal. In the still-drafted plan of an empire universal, religion will have a place of honor: but no the first, neither equal to that of the Emperor, nor even independent. Napoleon has no intention of diminishing the brilliance of the kingdom of God, much less to abolish it, but he intends to enclose it within the splendor of his own Empire. a. Let the Church be great, he thinks, but not to-above me, or even beside me! A Church vassal, that's the dream, the plan. It follows that almost the day after Easter, the helpful man in Napoleon Leon was supplanted by the despot.

The audacious undertaking of vassalage refers these rapid steps on the path of impiety and of tragedy:

Attempts to falsify the articles of the Concordate;

The surreptitious addition of organic articles;

The tyranny of the Emperor demanding that the Papacy has the same friends and the same enemies as France;

His clashes with Pius VII, a veritable vendetta of the eagle against the dove;

Finally, the Pope was abducted by the gendarmerie colonel. Merie Radet, her internment in Savona, then in FontaiNebleau. But, before leaving the Quirinal, the dove outraged, she had appealed to Almighty God against the rapacious eagle, and excommunication had fallen upon the forehead that had received the coronation.

What a contrast with the beautiful Easter Sunday when the Concordat was promulgated!

Consequences, as follows:

Whereas the faults of sovereigns do not remain not solitary and that the people drink there as at a family cut, France and the nations will unlearn Respect for the Pope and religion. Through the articles organic, the clergy will become, willingly or unwillingly, part of state bureaucracy and will no longer have the same independence hanging. By the insults against the Sovereign Pontiff, We have been taught to forget that he is the representative of Christ. to consider only a king's reed that must be made fold. By the entry of a gendarmerie colonel into The Pope's apartments, the breach is open to all The banditry against the Papacy. The faith of the people suffered a profound blow, and the disorganization linked gious, though slow in its course, where will be reflected for a long time a semblance of organization, seems irremediable Damn it, if God doesn't intervene.

III

Another disorganization, but this one, led by... demented, at a rapid pace, was going to be called: barriers Torn apart, cities sacked, peoples crushed, kingdoms amalgamated.

In a kind of irony, which we have already pointed out as familiar to the Revolution, which loves contrasts, This violent disorganization will be linked to the most noble and vast organizational project that has been conceived for a long time: Napoleon wants to rebuild, in the middle peoples of Latin race, the work of Charlemagne.

The Emperor himself later exhibited, at Sainte-Helen, her noble ambition, her dream.

“One of my biggest thoughts had been the agglomeration concentration, the concentration of the same geographically related peoples phiques, which revolutions and the politics. Thus, in Europe, although scattered, one counts more than thirty million French people, fifteen million of Spaniards, fifteen million Italians, thirty million of Germans. I would have liked to make of these various peoples a single, unified body of the nation. It is with such a procession, how beautiful it would have been to advance into posterity and the blessing of the ages! I felt worthy of this glory[1]. »

When, as a powerful organizer, he undertakes this work of concentration, he does not hesitate to say who he is; he writes to Cardinal Fesch, his negotiator in Rome: Tell them that I am Charlemagne, their Emperor, that I should be treated the same.

He often repeated this saying: The great system theme that Providence has destined us to found... The memory of Charlemagne haunted him. In his ears of their emperor galloping past their brow battle, the soldiers of Austerlitz and Jena were arriving towards the name of Emperor of the West.

It is fair to include in the work an ins ¬ so radiant of the new Charlemagne, his struggle against England considered in its legitimate and liberated exodus rateur. England had always been the soul and the knot Leagues and discord on the continent. Napoleon looked squarely in the face the adversary of all public happiness, and a huge duel became his obsession. The gigantic struggle The trial will last twelve years: a struggle for discharge, in the prosecuting This is done to the Emperor. France certainly has many grievances. There is one thing she must never forget to do to him: It's because he measured himself against Great Britain in a giant's match. tagne, and that, from his sinewy arms, from his muscles of The lion, he wanted to nail her dead to her island, to ensure to his beloved France the undisputed first place, alongside of his own glory.

To that end, as long as he stays on the path of reason or, in the chivalric ideal, he takes means Bold perhaps, but loyal. 11 means he wants He demands that the Mediterranean become a French lake.

---

[1] Memoir of Saint Helena.

Egypt, he is considering colonizing the fertile Nile Valley. England is threatened in India. Until then, everything is legitimate, fair game.

So what determines and brings about the deviation? What produces the gap, both in the reconstruction of Charlemagne's empire than in the struggle against England? Always the unfortunate outburst revolutionary; and the gap is such that not only honor, morality, but simple justice and sound political are torn apart and as if trampled underfoot horses.

Deviation in the work based on Charlemagne:

In its place, it is Babylonian covetousness that appears. This covetousness is famous! "Nabu-Chodonosor, king of the Assyrians, having defeated in a great battle against his powerful neighbor, the king of the Medes. He felt his heart rise within him. So he summoned his advisors and generals and held them in his palace what Scripture has so aptly named the mystery of his advice: liabuit cum eis mysterium consilii sui. — What What was the mystery of this council? A project of pride as much What nonsense! He told them that his thought was to subjecting the whole earth to his dominion. Never, perhaps-to be, from the chamber of Babylon, such a covetousness it never reappeared more harsh, more unrestrained than in the brain of the crowned soldier of the Revolution, at the hour of outbursts of his pride. A fixed idea takes hold of his, that of making the law to Europe to impose his Dynasty 2; and he doesn't believe he can achieve it (he says so himself).

---

1 Book of Judith, chap. n.

2. Napoleon had envisioned creating kings who would be his vassals, retain their title of French princes, and the dignities of which they were invested in France. These kings were to reign hereditarily; but, the hereditary succession to their thrones being subordinate to the hereditary succession they were to have apartments in the Louvre, reside there often, train

(in terms) than by astonishing the world and by retreating 'for
The French: The Limits of Glory. Mr. de Metternich
will write, about him, to the Emperor of Austria, his master:
((The aspiration for universal domination is in its
its very nature; it can be modified, contained; but
"We will never succeed in stifling it." — "My appreciation
ciation on the substance of Napoleon's projects and plans
has never changed. This monstrous goal, which consists of
the enslavement of the continent under the domination of a
alone, has been, is still his.1 » Monstrous goal! the
The word is correct. What good is being the greatest man of
War, if one is merely a great predator?
The work taken from Charlemagne is now nothing more than plagiarism
funeral.

A diversion, inevitably, from the struggle against England:

This translates into the continental blockade. "He closed
to the English all the ports of his empire: this leads him
to close all the ports on the continent to them, to institute
against them a European crusade, not to be suffered
neutral sovereigns like the Pope, subordinates
lukewarm like his brother Louis, dubious collaborators
or insufficient, like the Braganzas of Portugal and the
The Spanish Bourbons, therefore, set out to seize Portugal
and of Spain, the Papal States, and Holland,
then the Hanseatic cities and the Duchy of Oldenburg, to

The council of the imperial family, to elect his successor. He said, he has
He repeated, especially later, that he felt isolated in Europe, which was true.
because he had reduced all the courts to conspiring secretly against him. From there
his resolution to give thrones to his brothers, in order to create points
support and correspondence centers for the Grand Empire. (Dareste,
History of France, vol. VIII.)

1 M. de Metternich, II, 378, 403.

stretching along the entire coastline, from the mouths of
Gattaro and Trieste as far as Hamburg and Danzig, its
cordon of military commanders, prefects and
customs officers, a kind of noose that he tightens every day in front

tage, even to the point of strangling at home, not only the con-
not only the summer, but also the producer and the merchant[1].

And so,

His goal: universal dictatorship [2];

His pretext: the ruin of England [3];

His method: to subjugate the continent in order to unite it.
against England[4];

Such were the broad outlines of his policy.
that, but with blood-red markings. It was organized
V Empire for the Eternal War [5].

---

[1] Taine, The Modern Regime, pp. 102-103. — “He resolved to gird the Eu¬
an entire stretch of coastline all its own, from Holland to the Islands
Ionian Islands, from which England would be excluded and would then starve to death, for
of markets for its factories and for the products of its colonies.

“A decree dated from Berlin, then another from Milan, even more terrible,”
They declared any Englishman found in the occupied countries a prisoner of war.
and safe capture of all ships, goods, stores belonging to
British subjects. Orders were given to repel all ships coming
English ports: a gigantic childishness, which dealt a fatal blow to a
a multitude of interests, and the war turned against the people, more difficult to
to defeat kings. Hence, pillaging, confiscations, and espionage.
organized throughout Europe, the violation of shops and that of correspondents
pondances, the ruin of trading cities and the necessity of despotism
to which the Reign of Terror had not been reduced.” (Cantu, vol. XVIII.)

[2] “I wanted to be a crowned Washington; but I couldn’t reason about it.”
likely only to be achieved through universal dictatorship; I have already
tense. (Memorial, November 30, 1815.)

[3] “I want to rule over the sea as over the land, and to have dominion over the East”
as from the West... In short, with my France, England must
to eventually become nothing more than an appendage: nature made it so.
one of our islands, like Oléron or Corsica... (Memorial, words)
(of Napoleon, March 24, 1816)

[4] He announces that "English resistance will force him to conquer"
Europe.” (Thiers, IV, 249.)

B Cantu.

Then it spread, in space as in time, this disorganizing struggle where the barriers of peoples The natural boundaries were torn away, scorned, the neutral territories, violated, the rights of people, trampled upon feet, the monarchs, deposed, the dynasties, withdrawn The small states were abolished, the large kingdoms were eliminated. Nationalities shattered, torn to pieces: a jumbled mess of everything: peoples, borders, religions, Languages and customs. Europe, like a man Pale after a great loss of blood, his face changed and began to stagger. The crisis of nations had begun. Among the atrocious battlefields, one of them, at Leipzig received a significant name: the Battle of the Nations.

The Middle Ages had a strange tradition: dancing deaths;

It was a grand ball presided over by Death, and to which attended all conditions and all ages of life human. Death said to the Pajpe: "It is up to you to open the "Dance; the tiara cannot excuse you from that step." — She said to the Empress: "Your courtiers have fled, none He doesn't approach to offer you his hand, accept it mine, and let's dance together." — She said to the Hermit: "Good hermit, where are you going so late out of your cell?" Lantern in hand? You won't go any further, I'm turning it off. your light!” — She said to the young man: “Halt— There, my boy! Where are you going so nimbly? Laughing, singing, "Dancing, courting the beautiful women. Stop!" And so, some other ages and various states.

Wouldn't we be right to describe, in the middle modern times, a dance of death for the

Nations? It would suffice to line up, for this funeral ball, the stops and blows of the terrible Emperor against the nationalities and dynasties, blows and stops like These:

Regarding the Republic of Genoa, he writes: "I have not Genoa gathered only to have sailors. The only The response to his discontent is: sailors! Sailors!

He announced himself in Venice: "I will be another "A ttila for Venice!" and the queen of the Adriatic is stripped and ruined forever.

He decrees: "The Bourbons of Naples have ceased
to reign!

The same funeral decrees reach the house of
Hesse, the House of Braganza.

11 said to a delegation of Portuguese: "I don't know
I don't know yet what I'll do with you, it will depend on the
events.

He dethrones the Spanish royal family and tells the people
Spanish: "Your monarchy is old, my mission
is to rejuvenate it.” Spain rises, and Lannes
sent to reduce it is forced to write: "It is
"a horrific war."

Death, which is implacable, does not
He never backs down. Pursuing his goal relentlessly, he will love
It's better to lose everything than to give in to nothing.

In truth, the gigantic Napoleonic epic is
The opening of the dance of death for the nations,
Dance of death: tricolor flags waving in the wind
battles, Mamluks, cuirassiers, carabineers, lan
gunners, artillerymen, fierce grenadiers, heroic infantrymen—

ques, crossing through the red gunfire, while the
Sabers clashed against helmets and through the
The smoke from the gunpowder shone like lightning.
names of Arcole, Léna, Austerlitz, Moskowa! From 1795
In 1815, Europe had its Ball of Death. The Revolution
tion, which inspires the dance, will take care to maintain it...

To the religious disorganization was added the disorganization
political organization.

IV

Another, perhaps deeper because it is
social, will once again begin: the disorganization which
is related to the Gode Napoléon.

It, too, begins with organic appearances Instructive and beneficial. In the shadow of Napoleon's Gode, the company will sit between a terebinth tree and a manhazel tree.

This code initially has the appearance of a terebinth tree, this beautiful tree of the Orient which spreads its branches in all directions hospitable and from which the Bible borrows the symbol of honor and fertility; like the terebinth, my branches are branches of honor and of Thanks! The Napoleon dildo, indeed, made for the France, the unity of legislation prepared and desired since for centuries, it presented itself as a masterpiece of justice and simplicity. Furthermore, family and pro-

i Book of Ecclesiasticus, chapter xxiv, 22.

Priesthoods, shaken by the Convention, found themselves there in a large part of their lives; and civil equality remained there established as the distinctive feature of the new society. Other nations envied France for it, affirms historians and dictionaries1.

Bonaparte had taken a personal part in this work double, by his will which was powerful and which hastened the completion, then by his presence at some discussions meetings in which he became involved, and where he made his decisions with its promptness of conception, its penetration of captivating, her speech always original 2.

This is what the terebinth looks like in this famous code; But here, on the other hand, is that of the manchineel tree:

The family is going to be upset by the divorce;

Napoleon showed himself to be cruel to the woman, and he admitted against her the divorce; he said that the mayor pronounced always spoke these words in a voice that was too low Law: The wife owes obedience to her husband, and he would have He wanted to accompany them with more solemn forms. His The goal was to introduce the same discipline into the family. that in the army, summarizing everything, there as elsewhere, in this word: Obey. Strange blindness, O Caesar! Isn't divorce itself an act of disobedience? To the Gospel? The family is wounded at its heart.

It will also be so in its members and in his home, by the law of succession;

The Code prohibits the right to retain the property;

Consequences :

1 Cantu, Hist. univ t. XVIII, p. 189. — Dêzobry, Dictionary, under the word Code.

2 Dareste, History of France.

The liquidation of inheritances resulting from the division Forced succession will inevitably destroy the small business Priesthood, small workshops; the old breeds of peasants will disappear from the ground; the city workers will be damned to all moral and physical miseries of nomadic life. In the upper classes too, the worship and home education, the spirit of tradition and Respect will be lost, leaving a huge void in the discolored aspect of French society.

Furthermore, the forced sharing regime will produce the due to the sterility of marriages, the name will be cowardly limited. birth rate, and statistics will show the trend increasing depopulation with each census five-year period.

In short, the forced partition regime will disrupt and make will pay to the institutions that best expressed the order and liberty, dissolving corporations and compromising all religious foundations.

In these aspects of inheritance and divorce law, The Napoleonic Code is bad, it's the manchineel tree.

11 It must be so for Pius VII, having returned in his states in 1814, had posted in Rome a proclamation which read: The Civil Code is abolished at Never !

The great nations of Europe, looking back on their Their first reaction will be to reject it and defend themselves.

against him, as one defends oneself against a poisoner air conditioning.

V

Disorganized in religion, in politics, at home the family, in the transmission of property, France, and, With it, Europe will, moreover, cross the the saddest phase of deterioration: disorganization moral or of the human person.

This disorganization, like the previous ones, has a a promising starting point: the love of glory.

The love of glory, confined within the limits of the wisdom and moderation, there is nothing but honesty and legitimate; and religion itself acknowledges and consecrates it. It is the passion of beautiful souls, who value their similar, to aspire to deserve their attention and their vote by the brilliance of their talents or their virtues.

Under Napoleon, the human person is covered with glory.

The French Revolution had conferred upon man the civil right to achieve: Napoleon teaches him to do so. to use and make its way. "A new extra-strong force ordinary has just entered the story: it is a spiritual force, similar to that which once raised souls in Spain in the 16th century, in Europe in the During the Crusades, in Arabia under Muhammad. it overstimulates the faculties, it multiplies energies tenfold, it transports man beyond or beside himself, It creates enthusiasts and heroes, blind people and madmen, consequently, conquerors, dominators irresistible; she leaves her mark and engraves her memorial in indelible characters on men and on things, from Cadiz to Moscow. All barriers natural limits are reversed, all ordinary limits are outdated. The French soldiers, wrote an officer Prussian after Jena, are 'small, puny; only one of Our Germans would beat four of them. But they become to the fire of supernatural beings: they are carried away by an inexpressible fervor, of which no trace is visible trace among our soldiers i...

What is this new, extraordinary force that Did this thus multiply French energy tenfold? The passion of parto come, awakened in 1789, and which became, with Napoleon, the passion for glory. Following in the footsteps of such a leader, she gave birth, as the Prussian officer said, to beings supernatural. They are famous, moreover, the words whose secret Bonaparte had to inspire passion, for train;

To the troops retreating on the bridge of Arcole:

Forward! Follow your general!

To a wounded grenadier who was afraid of soiling a beautiful saddle entirely embroidered with the commander-in-chief's name:

Go, there's nothing too good for a brave man!

To the army of Marengo:

Soldiers, remember that my custom is to to lie down on the battlefield.

i Taine, The Modern Regime, vol. I, pp. 345-346.
Jewish Preponderance, II.

Upon seeing, on the morning of the Battle of Borodino, the Sun rising without clouds:

This is the sun of Austerlitz.

To General Moreau, by offering him a pair of... richly ornamented toilets:

I wanted to have the names of all your victories, but he couldn't find enough space to contain them.

To a grenadier surprised by sleep and of whom he showed The guard was silent:

After so much hardship, a brave man is certainly entitled to like you falling asleep.

But it wasn't only in the camps that the As no human being grew up, they were devoured by the ambition to rise, under all circumstances. "In At that time, a contemporary reports, a boy pharmacist, among his drugs and jars, in a back room, it was said while panting and filtering that, If he made some great discovery, he would be made count with an income of 50,000 pounds. At that time, the supernumerary clerk who, in his beautiful, molded handwriting, writing names on parchments, one can imagine that one day his own name will fill a patent of senator or minister. In those days, the young The corporal, receiving his first stripes, hears in advance, in imagination, the drum rolls, the sounds trumpet fanfares, artillery salvos that proclaimed him "They will become Marshals of the Empire."

Therefore, it is fair to recognize that the person

---

[1] Taine, The Modern Regime, vol. I, pp. 345-346.

human is swept away in a beautiful movement following of Napoleon. But then, what is the cause that This surge quickly diminishes, turning into a fall. and leads to moral breakdown? Always the same fateful outcome. revolutionary excess, complicated here by inadequacy human forces left to their own devices.

Excess was Napoleon's downfall. The Emperor he had said: "I will push back the limits for the French "of glory," he has kept his word all too well. He has them as such – so remote that the human person has become lost there with its moral sentiments, as has been lost large army, with all its equipment, in the steppes from Russia.

And then, besides excess, isn't there also insufficiency? Human forces, which had to be taken into account? Without the Religion, they tire easily. Poor human nature. has its limits, which Napoleon did not consider, when He wanted to postpone the triumphs of glory. The surge of forces human history, including the Crusades, had lasted two centuries; With Napoleon and the Empire, it lasted twenty years.

Under the dual influence of this excess and this Inadequacy therefore quickly arose, leading to disorder. The following is a moral organization:

On Napoleon's side, his ambition became... guilty of a real crime: he constantly treated the human being as a means, making a litter of man. This practice is forbidden, O Caesar! There is no that things devoid of intelligence which we use as of means, but it is not permissible to include the persound. An axiom in morality states: Respect the person use it as an end in itself, and never use it as a means to an end.

average. The harsh Emperor always wanted to ignore it. Everything that constitutes man in his soul or in His body became a means to serve his ambition. and was treated as such:

Gomme un moyen, ce feu sacré qui s'appelle l'enenthusiasm. — Napoleon did not outlaw it, but he He wanted to control it so much that he eliminated all the great efforts of the soul for the benefit of one: the one who I wish you would die with weapons in hand;

Eraser, a means, anyone who approached him. — One became an instrument of rule: "This terrible man It has captivated us all; it holds all our imaginations. in-sa maiu which is sometimes of steel, sometimes of velvet; but we don't know what the day's will be, and there is no her way of escaping it: she never lets go of what she has once entered 1; »

Gomme des moyens, ses confidants et ses servants. — “We did not appear to ourselves, in fact knowing only the thing that was ordered of us, that like real machines, more or less the same, or very similar far from it, to the elegant, gilded armchairs from which one had just come to adorn the Tuileries and Saint-Cloud palaces.

Eraser, a means, the vices and passions of the
Poor humanity. – “He cultivated carefully at home
people, all their shameful passions..., he liked to
to identify the weak points in order to exploit them. Where he
He saw no vices, he encouraged weaknesses, and,
For lack of anything better, he stirred up fear, in order to find himself
always and constantly the strongest... He watched the

1 Mollien, Mémoires, vol. III, 427.

2 Mme de Rémusat, Mémoires, II, 32, 29.

men as base currency or as ins
tools 1; y>

Erasing a means, the thought of others. – “What he
What is most feared is that, near or far from him, people will bring
or one retains only the faculty of judgment. His thought
is a marble rut from which no mind
must step aside; »

Erasing a means, human existence. – That
"I don't care," he replied upon learning of the death of a devoted friend.
As a servant, he was no longer good for anything to me. To a body
of an army that is moving to march into battle: Soldiers,
I need your life and you owe it to me 3 4;

Death is a means to an end. – He went about it in a good way
hour: four hundred wounded were hindering his march
between Jaffa and Garmel; Bonaparte had them given
opium. Desgenettes, chief physician of the army
from Egypt, consulted on this terrible question of opium,
had replied that he was providing care to heal and
No, not for Tuerk. At the other end of his reign,
when all the veterans had perished, Napoleon having
more than recruits, it is supplemented by im- equipment
mense; three hundred thousand men trail behind them
fourteen hundred cannons: these guns, to which he
gave prodigious mobility, devoured in the
battles an enormous mass of what he called flesh to
Canon 5.

1]yme de Rémusat, Mémoires, I, 109; II, 247; I, 179, unpublished notes
by the Count of Clipto.1.

2 Souvenirs du feu duc de Broglie, r, 230.

3 Taine, The Modern Regime, i, 85-6.

4 Poujoulat, the French Revolution, 629-630.

5 Cantü, Hist. univ., t. XVII, 269.

This is what Napoleon did to the human person. She was the lump of clay awaiting the potter's hand. "If there are some hard parts in the pile, the potter he only has to grind them; kneading will always be enough for him. Firm 4. » Scripture, comparing God to a potter, says that, in the clay from which he made man, he breathed the soul; The potter of the Revolution removed it.

Under the cloak of glory that Napoleon threw over him the shoulders, the human person has therefore been diminished. It must be acknowledged, however, that she lent herself to it.

Indeed, in principle, at the beginning of the Declaration rights, there was an ideal element in this thought: to do his path. But under the Empire, from 1808 onwards, The ideal has gradually disappeared, and now what will the core of the characters in France and elsewhere, is the A passion for success, for enjoyment. "It's no longer just about to move forward quickly, and by all means, beautiful or ugly. On this slope, one slides quickly and low; each person is thinking to oneself first; the individual becomes the center. Likewise, The example is set from the top. Is this for France or Is it for himself that Napoleon works? So many of them disproportionate captures, the conquest of Spain, the expedition tion of Russia, the settlement of his brothers and parents on new thrones, dismemberment and reshuffling Europe's ongoing conflict, all these incessant wars and increasingly distant, is this for the public good And the common salvation that he accumulates them? He too, that Does he want to, if not further increase his fortune?

"He is too ambitious," say his soldiers.

1 Taine, The Modern Regime, vol. I, 75.

same; yet they follow him to the end. "We "We always walked with him," the old people replied. grenadiers who were crossing Poland to advance in Russia; "we could not abandon it

"This time, let him go alone." But others, who see more closely, the first ones after him, do as him, and, however high they have climbed, they want to climb even higher, at the very least to provide for oneself, to hold in their hands something solid. Masséna amassed 40 million, and Talleyrand 60: in case of collapse In politics, money remains. Soult tried to get elected. king of Portugal, and Bernadette finds a way to

to have him elected king of Sweden.

We know these words of Marshal Marmont: "As long as he said: 'Everything for France,' I served him." enthusiastically. When he said: France and I, I served him zealously. When he said, "Me and France," I served him devotedly. It was only when he said: "Me without France, since I detached myself from him."

"In short, Napoleon introduced into the new society, as a central engine, as a universal spring, the the need to succeed, the unbridled emulation, the ambition without scruples, pure selfishness, first and foremost his own selfishness: is it surprising that this spring, stretched to the exCes, malfunctions, then demolishes his machine.

"After him, under his successors, the same mechanism will play the same way, to break the same way, at the end of a period of varying length h »

---

* Taine, The Modern Regime, vol. I, 349-350, 351-352.

VI

It was in Saint Helena.

In one of those delirious episodes that brought back before him... His hopes illuminated by memories, Napoleon... shouted: "The great and beautiful truths of the Revolution French solutions will last forever, so much have we used them intertwined with chandeliers, monuments, and wonders! We we washed away the initial stains in torrents of glory. They will be immortal. Leaving the stands, cemented with the blood of battles, decorated with laurels of the victory, greeted by the acclamations of the people, sanctioned by treaties, they could no longer be reversed. grader. They live in Great Britain, they They illuminate America, they are nationalized in France. This is the tripod from which the light of the world will spring forth.

Lying tripod! Wouldn't Napoleon have struck it with his heel, and broken, if, in its blazing light, he had glimpsed into the future, as a result of these battles, of these laurels, these truths, these treaties, these waves of glory: what then? Jewish preponderance.

Let's go back through the shiny ruts a second time. that the chariot of glory has dug out, to glimpse the threads of Israel, having become citizens, ready to take advantage of the disarray organization.

A. — VASSAL RELIGION

It was not in the Emperor's plans to to abolish or even diminish religion, but it had a fixed idea of making her a vassal of his empire. What we reported about it (page 180) is found confirmed by this quote from the Memorial of Sainte-Hélène: "If I had returned victorious from Moscow, It would have led the Pope to no longer regret the temporal things,

I would have made him an idol, I would have ruled the world

religious, as well as the political world... My councils would have been the representation of Christendom, and the "The Pope would have been only the president."

It is to bring about this vassalage that the articles organics were treacherously added to the Concordat and that the budget for religious affairs, a debt owed to the Church of France, becomes, in the minds of the despot and his successors, a means of keeping the clergy under control, likened to a paid civil servant.

The Emperor has passed away, and the instruments of vassalage remained.

Let us suppose the Jews, during their great power dissant, managing to control either in a hidden way, either through normal participation in the affairs of the country, these instruments of vassalage, this budget, these articles organics, even this Concordat, what a supplement for their Credit, good God! And what a humiliation for the Church from France!

Bold Emperor, with your leopard cunning Combined with your lion's strength, you wanted to do to fall into the trap of your glory, the Church, the Synagogue France, the Church will use the trap, the Synagogue Gogue will manage, but France will be found there. panting and humiliated, even in holy things!

---

1 Memorial.

B. — THE DISRUPTION OF BORDERS, THE JUMBLE PEOPLES AND THEIR INTERESTS

This jumble, which we have described (pages 186-189), Let's complete it with a quote from a historian:

"We then witnessed the strangest depopulated mixtures; We saw the sepoys fighting in Egypt; a fleet English departing from the Malabar and Coromandel coasts to land troops on Île-de-France; the Espa¬ The Germans fought at Danzig, the Italians at Warsaw, the Poles in Saint-Domingue. He (the Emperor) put in He disregarded nationalities and trampled constitutions underfoot. and turned a republic into a kingdom or viceroyalty; He mixed the plains and the mountains according to his whim. gnes, ancient and new peoples, without concern for religions, language, and customs; he conquered without the idea of preserving, without following skillful diplomacy and without knowing how to base the future on knowledge of past; he detached Tyrol from Austria, to which he He surrendered Venice; he separated Rome and Florence from Italy, of which they are the heart; he placed a king in Holland republican; he detached the German princes from their emperor, and claimed to force Spain to submit to foreign kings. From one ruin emerged another ruin; his The sole aim was to conquer peoples, in order to... to use in order to conquer others1.

What was the result of this jumble?

The birth of cosmopolitanism; through its covetousness Babylonian, Napoleon is its author.

The sects, moreover, had predicted it. "The princes

---

i Cantu, Hist . univ., t. XVIII, pages 271, 287.

And the nations will disappear from the face of the earth. "Reason then will be the only code of men i." Isn't that That is the stated goal of socialism today. international: Overthrow all borders, abolish all nationalities, starting with the most small, to make only one State, erase all idea of homeland, making the earth common to all Tier 2.

But the Emperor inaugurated this cosmopolitanism by its upheaval of borders and its jumble of peoples.

But again, wasn't this preparing the way for the preponderance? Jewish democracy?

Cosmopolitans since the beginning of the Christian era - tienne, the Jews, in their deliberate or unconscious tendencies Aware of their jealousy, they have only ever had one dream: that of disorganizing Christian peoples and breaking by cunning, since they could not do it by violence, the the sum of their strengths, their glories, their interests. What secret satisfaction for these eternal travelers the day when cosmopolitanism would give them Travel companions! The Empire's jumble This joy of resemblance began. To all these princes descending the steps of the thrones and walking away in exile, to all those peoples dragged and dragged back on the On the open road, the Wandering Jew could say: Here you are have become like me!...

But what a reversal, good God! if ever the Wandering Jew, having been invited to sit at the hearth of

---

1 Weishaupt.

2 Deschamps, Secret Societies, vol. I, p. 257.

nations, saw their sons walking out of their lands, from their soil: complicit in the expulsion, or simply A peaceful spectator indeed!

G. — the fragmentation of fortunes

This is one of the most unfortunate consequences of the Napoleonic Code: There's no need to go back over it.

But, alas! by this result, the Napoleonic Code did not doesn't it become the most active auxiliary of power Hebrew? Comparable to the treason of a field marshal of France on a field of operations where, against fortune of the nations, Jewish fortune would advance! The Code book to this latter domain, castles, art collections, Finances: all luggage will be taken.

Let us indeed meditate on the following lines; they are from a jurist who is as eminent as he is impartial: "The Jew conquers the Christian; we do not have the It's easy to criticize him for it; but we let us ask what interest the legislator has in putting the French citizen in need of selling his property what about the Jews who guard them?

“Our laws prohibit the right to retain the property.” The freedom to test is a crime that is immediately repressed by the courts.

"The Jews have it easy. They are thrifty. They know that Christians, by virtue of our Civil Code, suffer periodically, a financial crisis arises for their inheritances. ceremonies. They are on the lookout, they present the purse to the hand. The Christian finds it easy to draw from it. 11 does not have the pretension of keeping a house that would be too a heavy burden for an heir, and one which is also encumbered

mortgages and transfer taxes. The house The property naturally passed to the Jewish lender. The house was

built for him. As for the Christian who built it,
embellished at his own expense, he will still have the resource of clothing
to be a tenant.

((We shout against them, they let us shout; we ruin them)
They would do it today, and they would do it again tomorrow.
are only the secondary cause of their wealth. The cause
"First, it's the dildo."

The wise and insightful jurist, writing in
1888, was able to add:

“Today the Jews dominate in Rome by virtue of the
Gode Napoleon, who removed all stability from interests
materials. Establish the Civil Code of Rome, he wrote
Louis—Napoleon to Edgar Ney. The civil mine,
shakes, destroys all bodies, all institutions
founded forever; he removes them, by an incessant liquidation
health of the material interests that support them, all
power to strengthen or develop. It opens,
From the very first day, the enemy was given free rein. It was through this
breach, and not through the breach of the Porta Pia, which the
Nemi has truly entered Rome. Under the words of
sales and purchases, trade, credit, sharing
of successions, sponsored by the civil God, the Revolution
took possession of Rome. The French, there as in
France in 1789, handed society over to the Jews. The Jews
reign in Rome, and it's not their fault; Christians
of a particular kind, they absolutely wanted it.

"The civil Gode is the dynamite that blows up everything"
institutions 1.

i Coquille, the Jews (article from the newspaper V Univers, April 14, 1888).

Any commentary would weaken this painful quote.
tion.

D. — LA. PASSION TO ACHIEVE

Beautiful in its ideal form with the dawn of the century, it has become
naked, towards the end of the Empire, anxious, selfish, rude:
His primary focus was the acquisition of glory,
It got quite dark.

Let a few years pass, the century will advance
cer... here is 1840... then 1860... What became of the pas¬
Is his goal still to achieve it? Is glory still his objective?

A little... towards Africa...; the conquest of Algeria.

Is his goal, at least, honor?

Enough! But to tell the truth, honors more than honor neur.

Could it be pleasure?

Oh! In a frenzied, and universal way. The A passion for achieving in order to enjoy, the shipwreck of all characters! Bossuet foresaw a time "when Ton tien would do everything in indifference, except for pleasures and business 1”.

At that time too, Jewish preponderance would not be- Isn't it in full bloom?

First, regarding honor and honors, The Israelites will crave it: what's surprising, after Nineteen centuries of refuse! But what would become of it? The poignant point is that, when the Israelite and the Christian they would descend together into the quarry to compete the prize for the race, the Israelite almost always obtained

---

1 Sermon for the second Sunday of Advent.

The price. No doubt, his skills will have been refreshed. and stimulated by civil emancipation; but will he not have not especially gold, which has the power to shorten, again Better than steam, for distances to be covered?

Next, regarding enjoyment, its pursuit Wouldn't she be sending someone to prepare a formidable attack? The subjection of the Christian to the Israelite? The one and the other Three will be hungry for well-being and pleasure: one because that he will no longer have faith, the other because he will have conquered the freedom to savor everything, to attract everything, to cap tiver. And, moreover, it is the latter who will have the gold. He will What would result? The harmful reproduction of the per human sound used as a means. Napoleon has put this abominable theory on the agenda. But if there has been, with him, a waste of human life, the no one of the men was treated, at least, as a means of glory: while it is to be feared that, under an era "where everything would be met with indifference, except for pleasures and business,” the human person was treated and exploited only as a means of enjoyment and flattening.

We followed, one by one, the brilliant ruts carved out by the chariot of the Empire: they all lead to the Jewish predominance.

The tripod where the captive of Saint Helena made people speak his ideas, his battles, his laurels, glimpsing the future For himself and his family, wasn't he a liar?

CHAPTER II

REORGANIZATION OF JEWISH WORSHIP BY NAPOLEON
A VAIN SIMULACROSS IN ITSELF, BUT A FATAL ONE

I. One of Napoleon's major mistakes was the reorganization of Jewish worship. The historians' casual disregard for this act. Examination of the Emperor's fault. — II. The punishment of The Jews predicted by their prophets was to be this: a Religious, civil, and political disorganization. Napoleon, continued The leader of the Revolution undertakes a reorganization. The seriousness of such a measure. Within what limits does the Province Dence will keep it circumscribed. Reorganization table imperial of Jewish worship. — III. What the rabbis no longer were and what becomes of them. Their power usurped by the disasters of the Jewish nation, shaken at the end of the 18th century, is unfortunately being rebuilt, and more solidly than ever. by Napoleon. — IV. Audacious attempt of the great Sanhedrin drin compared to the rabbis' salaries. Napoleon barred him the transition, but she will triumph with Louis-Philippe. V. The collapse of the Talmudic Synagogue delayed for For a long time. Which just goes to show the insanity of the doctrine of law. common to all religions is well judged here. "Of "From one set of bellows to the next, all the way to the throne of the world."

I

In the face of the turmoil of nations during the years of within the Empire, a small event occurred which passed almost unnoticed, like everything that points and com it began, but it was bound to have serious consequences.

This small event was the reorganization of the cult
Jewish.

Let us return in thought to the year of the Sanhedrin,
1807.

"I desire," Napoleon had said in his instructions.
to his commissioners near the great Sanhedrin, 'take
all means to ensure that the rights which have been restored
The deaths of the Jewish people should not be illusory, and for
"To make them find Jerusalem in France 4."

Generous but imprudent desire! The active and skillful
The sons of Israel had to conform to it all too readily, and not
only to find Jerusalem in France, but found
France in Jerusalem.

The month of April had seen the end of the Israelite Assemblies
beds in Paris. Almost a whole year passed without
that no measure, either for or against, be adopted. Napoleon
Leon was thinking.

In the year 1808, on the same day (March 17), three
decrees concerning Jews appeared in the Bulletin des Lois.

The third of these decrees dealt with the condition
Jews from a civil and political point of view, and should have
to provoke violent anger, and even lead to a break-up
between Napoleon and his protégés. We examine it below.
later, in Book III.

The first two had an exclusively religious purpose
gieux: they organized the practice of Israelite worship in
France.

French historians have been excessively lenient
They have remained in line with these first two decrees. They have

1 Archives Israélites, 1841, p. 140.

considered the organization of Hebrew worship as a
A very minor matter, and they didn't concern themselves with it. From
Moreover, everyone in France imitated their carelessness.
We will pay dearly for this recklessness.

The Israelis, for their part, had understood the full importance
tance of this organization, and when it came to the question
for the first time before the Sanhedrin, after the
information had been provided on the Emperor's project, which involved...
The rapporteur outlined the main points and the details.
uttered these words, which he himself did not suspect
all the gravity: "The Mosaic cult is coming out for the first
first time, if we may use this expression
sion, from the kind of incognito he has been in for two
a thousand years L »

A peculiar expression!

Who was this incognito person?

11

Most of the prophets in Israel had predicted a
total disorganization of the Jewish people, which would be the punishment
tion of a great crime; and because its form of governance
the government was theocratic, that is to say, essentially
religious law even in its civil constitution and
political disorganization, particularly in the area of politics, disorganization, and more
linked to worship, would affect Jewish life in its
latest ramifications. The decree of disorganization

1 Collection of the acts of the assembly of Israelites, convened in Paris
in 1806, p. 276.

formulated by the prophet Hosea who had summarized the
threats from the prophets who preceded him, contained a
the rigor of the terms, which resembled so many incisions
of scalpel: For many long days, the children of Israel
will be without king, without prince, without sacrifice, without altar,
without ephod and without theraphims b

Total disorganization ensued:

Without a king: with the royal tribe of Judah lost in the jumble of exile, and with David's family extinct, the monarchy has been destroyed;

Without a prince: no judge, no magistrate, no Gideon, no one Maccabees, no longer rose up among them;

Without sacrifice: the Paschal lamb was no longer sacrificed. only once, and the priestly tribe of Levi is untroubled vable;

Without an altar: of the destroyed Temple of Jerusalem there is no Nothing remains but stone upon stone; it could not be rebuilt; It was forbidden to have an altar anywhere else;

Without an ephod: sacred garment of the High Priest, The ephod was the conventional symbol of communications of God with his people; his rejection became the announcement that God would no longer communicate with him; indeed, no prophet has spoken to them anymore, no miracle turge no longer performs miracles;

Without teraphim: the teraphim belonged to the Jews this that the Lares gods belonged to the pagans; their disappearance would highlight the instability of homes in Israel: indeed, the Peace and stability were no longer their lot.

Total disorganization is therefore visible, palpable.

---

1 Hosea, m, 4.

focusing more specifically on worship. The doctors Jews, however, never wanted to recognize the chatiment. In the impossibility in which Providence held them to reorganize the cult, they have, if not explained, at least the punishment of disorganization was mitigated by the miracle of conservation: "scattered, Providence us preserves; one day, we will reorganize... »

Having given this explanation, let's return to the singular expression spoken in the Sanhedrin.

The insurmountable impossibility of reorganizing their The cult struck down was what the rapporteur was decorating with A nice name for "incognito": the Mosaic cult is about to emerge 'for the first time in V, a kind of incognito where he has

has been for two thousand years. Until now, we knew that this mysterious veil, incognito, could well suit the Providence: Chance is V incognito of the Providence; but it was completely unknown that the veil envelops ¬ Loppât also the Jewish cult...

But the Sanhedrin solemnly announced that the EmPereur was going to remove the veil, to end the incognito.

It was serious, very serious.

The severity, no doubt, will be limited. It will not go to the point of refuting the prophecy of the cha Timent: God's words do not pass away. The Emperor will restore to Jewish worship an outward luster, a display of pomp, and thus an appearance of life; but the order imperial power will not return to them either the altar of sacrifices, or neither the Paschal lamb nor the Levitical tribe. Moreover, Caesar He doesn't even consider it. He has never worried about the role and classification of Jewish sacrifices, of the sacrifice fice whose blood was carried inside the tabernacle, scapegoat, red heifer, sacrilege A resource for lepers. By removing Jewish worship from the unpopularity and isolation in which he was Having remained, he only has in mind a general motive, or rather revolutionary. Jewish soldiers to the ranks! For their synagogues, a place in the sun! That's it. its entire purpose.

Nevertheless, although confined within the limits of that which is external and purely civil, the reorganization of Jewish worship is a great sin. In the eyes of the Church Catholic, and for the salvation of the people, it is already Too much. What, this cult has been completely ruined at the appearance and death of the divine Lawgiver of Christians, and an unwise Caesar comes to him and says: Advance-You're on the same page as the Christian religion! It was a disregard for the past, and there was a danger there. for the future. If, while they were completely disorganized Organized, the Jews were formidable during the Middle Ages age, what will become of them now that the State Does it give them a civil and religious life? Here is the table of this imperial organization of Jewish worship:

DECREE OF MARCH 17, 1808

Article 1. — A Synagogue and a
Jewish consistory in each department containing two
a thousand individuals professing the religion of Moses.

Article II. — In the event that two thousand are not found
Israelites in a single department, the district of the
The consistorial synagogue will encompass as many departments as possible,
Little by little, it will take a lot to bring them together. The headquarters of the
The synagogue will always be in the city whose Jewish population
will be the largest.

Article VII. — The Consistory shall be presided over by the eldest of
its members, who will take the name of elder of the consistory.

Article XII. — The functions of the Consistory shall be:
to maintain order inside the synagogues, to supervise the administration
administration of individual synagogues, regulating collection and
the use of funds intended for the expenses of Mosaic worship; —
to encourage, by all possible means, the Israelites of the
consistorial district for the exercise of useful professions,
and to make known to the authorities those who lack resources
of acknowledged existence; — to give, each year, to the authority
knowledge of the number of Israelite conscripts in the circumscription
description.

Article XIII. — There shall be, in Paris, a central Consistory.

Article XVII. — The functions of the Central Consistory shall be:
to correspond with the Consistories; to ensure in all its
parties to the execution of this regulation; to refer to the self-
competent authority all infringements on the execution of said
regulation, either by infraction or by non-compliance; of con¬
to confirm the appointment of the rabbis.

Signed: NAPOLEON.

By the Emperor:

The Minister, Secretary of State,

Signed: Hugues B. Maret.

So, this is in accordance with the song of hope.

chanted at the Sanhedrin, the Jewish cult officially released
of the "incognito" where he had cloaked himself for nearly
two thousand years!

The name of a Caesar is affixed to the bottom of the decree.

Another Caesar, Constantine, had brought out the cult
Catholic of the darkness of the catacombs. The one of the
Modern times snatches its protégé from the rubble
struck down and plunged into the darkness of the ghetto. He orders him to
to take on a specific appearance, that which is conferred upon it by the decree.

No bishop raised the alarm, no one dared the
The slightest remark. Abbot Maury and MadelaFare1
had found themselves in the breach, to oppose the entry
Jews in civil society in 1791; no one
is there more to oppose the entry of their cult
in the prerogatives enjoyed, until then, only the
Christian worship.

France's past was well and truly dead!

The Jews , upon resurrecting him, wrapped him in their
shroud.

From Napoleon's edict which recognizes their right
to erect synagogues over the entire surface of the balance
France, according to the edict (going back through the ages) of
Charles VI, who had ordered them to empty the kingdom,
What a distance!

Everything is logical in the work of the Revolution.
with regard to them:

In 1791, the decree of the Constituent Assembly told them:
Live; in 1808, the Emperor's decree told them: Live
as Jews.

In truth, the prophecy of Hosea, which could not be
neither contradicted nor attacked head-on, is in a way
turned, taken from behind. No doubt, the Jews no longer have
of prince; but the Emperor, the State, has become their
prince. No doubt, they no longer have either temple or altar;
But, by law, they officially have synagogues.

and consistories. What need have they of teraphim or household gods, since, in Napoleon's own words, They find Jerusalem in France? And if they don't have no longer prophets, they all take on the role of being and an-

Bishop of Nancy and deputy to the Estates General. (See Volume 1) (of Jewish Preponderance, its origins (1789-191), chap. v.)

noncerque in a hundred years, fifty years and less, Israel will be becoming the master of the world!

III

The harmful reorganization undertaken by the Emperor has a feature that demands special attention: it is the return to the life and the added power it provides, would one believe it? on? to the rabbis.

As people, rabbis are extremely respectable: family men with good morals, most of them time, patriarchal, guardians of peace in the midst of their brothers, and sometimes, distinguished scholars in the physiological and medical sciences. But as Their institution is truly evil, detrimental to divine truth. happy.

Let's explain the reason for this antipathy which does not affect that their title, and that the measures taken have increased in their favor by Napoleon. It would be the salvation of Israel. if it were studied thoroughly, and shared!

Rabbis are by no means priests, not even Doctors of the Law 4. Their authority is a result the misfortunes of Israel. When everything was on the ground among this the people, the priesthood, the magistracy, the school; when Everything was scattered: the instinct for self-preservation, then the Confusion and habit caused them to concentrate in their hands

1. Complementing the prophet Hosea, the prophet Azariah had announced: II A long time will pass during which Israel will be without real God, without priests, without teachers, and without Law. (2nd Book of Paralip.) xv, 3.)

of a single man, who was however neither a priest, nor judge, nor doctor, the remnants of this threefold power; it was Thus the rabbi appeared, designated moreover to chosen by his fellow believers based on his knowledge and qualities personal. But then he performed in the ghetto, in inside the Jewish quarters, which always happens when all powers are united in one: there was examanagement, and sometimes ridiculous exaggeration, of authority rabbinical. One is astonished when one reads what the The rabbis said of themselves and their authority: “Learn, my son, learn to lend a greater Pay attention to the words of the wise rather than the words of the Law[1]. More serious is the sin against the words of wise men than against the words of Law[2].” And the inhabitants Those living in the ghetto were careful not to contradict him. "Everything what our rabbis taught in their homilies, one of them wrote, must be accepted on an equal footing with the Law of Moses. And if it happens that what they say appears or hyperbolic, or unnatural, or above our Intelligence, it must be attributed not to their words, but to the heaviness and poverty of our spirit[3]. » After Therefore, it is not surprising that Basnage, who studied at The heart of the matter, one might have said: "The rabbis do not forget nothing to assert their authority. They argue that one cannot violate their laws without risking death. They[4]. They cite examples that are frightening.

This is how the exorbitant power of the

---

[1] Book Caphtor, fol. 121.

[2] Mishna, Tr. Sanhédr., ch. x, § 3.

[3] Isaac Aboab, in his Candelabrum lucis, cited by Buxtorf: The Evidence from the Talmud, p. 70.

[4] Basnage, t. III, ch.xxx, n° 16.

rabbi, even though he is neither a priest, nor a judge, nor a doctor[1].

One of their less timid flock members subtly mocks them. in the Archives Israélites: “The rabbinate is a a bastard creation of modern times; the priesthood is death at the hands of Aaron's sons; rabbinism and priesthood trise are far from synonymous; I could make you follow step by step, along the historical paths, the successive transformations of the rabbinic chrysalis, which is only covered in silk in the final period of its existence 2. »

It's true, they got their silk from Napoleon.

But let's not get ahead of ourselves.

They were therefore not priests. Moreover, towards the end of the last century, their authority, formed from the misfortunes of the Jewish nation and hitherto undisputed in the synagogues gogues, had suffered an unexpected shock, almost a decline. The breath of rationalism, in Germany, the the storm of the Revolution in France had produced it. Mendelssohn had taught his fellow believers to go mandates to flee from a guardianship "that prevents any free "breathing." The rabbinate no longer existed beyond the Rhine. "that a desiccated, mummified institution." Zung wrote that "the German and Polish rabbis were foreign to almost all human knowledge nes 4”, and Steinheim, in his Mrôse Mendelssohn, fai–

---

1. Read, on this subject, the peremptory explanations of Rabbi Drach, in Harmony between the Church and the Synagogue, vol. I.

2 Letter from a humorist about rabbis. (Jewish Archives, (Year 1841, p. 19.)

3. König, Dictionary of Catholic Theology, translated from German by Goschler.

4 Lessons on Worship, p. 442.

knows the description of the "Jewish priesthood" also inso slow than ignorant 1.

To be less ridiculed in France, the rabbinate was not in a hardly better situation. When the commissioners

imperial officials near the great Sanhedrin posed this question
tion: Who appoints the rabbis? Which jurisdiction of
Do the police operate among the Jews? (assembled re-)
pondit: "The qualification of rabbi is nowhere
part of the Law of Moses... Since the Revolution, he
no longer exists in France or in the Kingdom of Italy
a tribunal of rabbis... The powers of the rabbis,
in places where they exist, they limit themselves to preaching the
morality in the temples, to bless marriages and to pro-
Announcing divorces 2.

Therefore, neither priests nor doctors of the Law, and, to the
At the end of the 18th century, they were vilified in Germany and stripped of their posses
in France of their ancient prestige: such appeared
the rabbis, nearing the end, for the salvation of Israel and its
reconciliation with humankind!

It is at this moment, alas! (and one should give to
(alas, all the sadness of Jeremiah's lamentations),
that in the decree of 1808, concerning synagogues
and the consistories, articles also appear
Regarding rabbis: articles that save their existence
They assert their authority and raise it to unprecedented heights.
since, from now on, rabbis will be considered religious
giéfully and civilly on the same line as the
Catholic priests.

Here is this addition to the masterpiece:

1 P. 12 et seq.

2 Declaration of the Jewish deputies, sessions of August 4, 7 and 12, 1806.

Article V. — There shall be a chief rabbi for each synagogue constituted
toriale.

Art. YI. — The consistories shall be composed of a large
rabbi, from another rabbi, as far as possible, and from three
other Israelites, two of whom will be chosen from among the inhabitants of
the city where the Consistory will be based.

Article XIII. — There shall be in Paris a central Consistory
composed of three rabbis and two other Israelites.

Article XI. — The rabbis of the Central Consistory shall be taken among the chief rabbis.

Article XXL — The functions of rabbis are: 1° to teach 1. Religion; 2. The doctrine contained in the decisions of the great Sanhedrin; 3° to remind everyone in all circumstances of obedience to laws, in particular and especially those relating to defense of the homeland, but to urge even more specifically all the years, at the time of conscription, since the first call-up the authority until the law is fully executed; 4° undo to consider military service as a duty for the Israelites sacred and to declare to them that, during the time they dedicate themselves Those who create this service are exempted by law from observances which do not could not reconcile themselves with him; 5° to preach in the synagogues, and recite the prayers said there in common for the Empire and the imperial family; 6° to celebrate marriages and to declare divorces, without them being able, under any circumstances, to to proceed, that the requesting parties have not properly and rightly justified civil marriage or divorce certificate.

Article XXII. — The treatment of rabbis, members of the Council The central sistory's salary is set at 6000 francs; that of the chief rabbis Consistorial synagogues cost 3000 francs; that of the rabbis The specific synagogues will be determined by the meeting of Israelites who will have requested the establishment of the synagogue. It cannot be less than 1000 francs. The Israelites of neighboring constituencies will be able to vote on the increase in this treatment.

That's it, the rabbinic chrysalis, to use the comparison provided by the Archives Israélites, is formed: the rabbis are clothed in silk by Napoleon

Leon. May they themselves allow us to give, to the A picturesque figure, in its entirety. Clothed of silk: this was only half of the prince's favor. But when the Bulletin of Laws announced that the The major cities of the Empire were provided with rabbis, We are witnessing an unusual metamorphosis: that of butterflies. Hebrews dappled with the colors of France! That's how it is that the rabbi of Paris and the rabbi of Lyon appeared, the rabbi of Bordeaux, the rabbis of Nancy, of Versailles, and those of other cities.

IV

However, there was one thing that Napoleon refused
to grant to the rabbis, and which will become their conquest
under Louis-Philippe.

The budget for religious affairs established under the Concordat
(1801) had barely been functioning for five years. This budget
was, if not the transformation, at least the compensation
property taken from the Church of France by the Revolution.
It was a debt, elevated to an institution. The bishops and
the priests, by agreeing to be paid by the Government
nement, received less of their emoluments
services that generate income from their seized and managed capital
by the State.

The rabbis considered taking part in this appetite.
budget barely drawn up.

The Hebrew fiair has perhaps never been more

developed only in this circumstance. Indeed, without having
having lost nothing of its temporal power during the Revolution, the Syna¬
Gogue consulted with his protectors to obtain
that we understand and include its rabbis in the
beneficiaries of the Concordat. If we succeeded, we would
A double win; for, in addition to good annuities built up
on unlost property, the rabbis would obtain, by
that very thing, the supreme consecration of their recognition -
sance as Jewish priests: would they not indeed be,
due to the budget for religious affairs, on the same level as the
Catholic priests?

That was audacious.

To gain more favor with Napoleon, the cunning
The sons of Israel took advantage of the military situation. The Em-
Father asked the rabbis to help him train
good conscripts among their flock. The Assembly of
Notables and the Sanhedrin forwarded this request
at the foot of the Throne where the soldiers' advantageous appearance
Jews in hope were to pass on the wages of
rabbis:

the assembly OF ISRAELITES OF THE EMPIRE OF FRANCE
AND OF THE KINGDOM OF ITALY,

((Considering that it is the duty of all Israelites)
of the French Empire and the Kingdom of Italy, to pay

their blood in the battles for the cause of France,
with the same dedication and the same value that
their ancestors once fought the nations
mines of the Holy City, and to seek opportunities to
to make themselves worthy of the blessings that a great prince
deign at this moment to spread it upon them;

BY NAPOLEON

223

(.(Stop:

c(That the Commissioners of His Majesty
Imperial and Royal will be asked to bring to
at the foot of the throne, the expression of his profound and immortal
acknowledgement ;

"That the Commissioners will also be
beseeched to make known to His Majesty the wish that
humbly forms the Assembly, so that His Majesty
to crown his good deeds, by agreeing to compete
She herself was paid by the rabbis, and deigned
to charge the local authorities of the French Empire and
the kingdom of Italy to consult with the consistories,
so that they might complete the destruction through their intervention and
their zeal the distance that youth might have
Israelite for the noble profession of arms, and that they par
thus come to ensure perfect obedience to the laws
of conscription 4.

The Emperor, it must be said in his own justice, was an outrageous fool.
of this audacity; and the ambition to have conscripts
lai fit pas absolved, among the rabbis, the ambition to emer
to the budget for religious affairs. Her Majesty was at the camp of
Tilsitt. Mr. Furtado, president of the Jewish assembly,
came expressly from Paris to present the request to him.
The Emperor, with a stroke of his pen, blocked the passage to the
daring attempt. He ordered that the Israeli gentlemen
lites would provide themselves, in the various syna¬
Consistorial gogues, the treatment of their rabbis1 2.

1 Collection of the acts of the Fifth Assembly of Israelites of France and of the
Kingdom of Italy, convened in Paris in 1806, pp. 285-287.

2 Malvezin, History of the Jews of Bordeaux, pp. 299-301. — Graetz.

224 REORGANIZED JEWISH WORSHIP

Unfortunately, the principle had been established, the Jews did not
will not consider themselves defeated. Their march has some
something like that of the little hand of clocks which,' in
appearing motionless, arrives at the same time as the
great. Moreover, the mistakes of the imperial government
Didn't the rials justify their claims? We told them
refuses the salaries of bishops and priests, and their
The entry into office is likened to that of bishops.
On May 10, 1808, at the installation of the Consistory of Paris,
The three chief rabbis took this oath: "I
I swear and promise to God, on the holy Bible, to keep
obedience to the constitutions of the Empire and loyalty to
the Emperor. I also promise to make known all of this
that I will learn is contrary to the interests of the Sovereign
or of the State." Now the wording of this oath was exact
in accordance with that which the bishops lent, in
by virtue of the Concordat: "I swear and promise to God, on
the holy Gospels, to keep faithfulness and obedience to
Government, and if, in my diocese or elsewhere,
I've learned that something is being plotted to the detriment of
"I will inform the government of the State." (Bishop)
Since the oath is the same for a rabbi, why shouldn't there be...
Was there no similarity in salary? That was the thinking in Israel.

This temptation will never go away. Weakness always
greater than the Christian society sick of the Revolution
The solution will only strengthen it. The guardians of the budget
Some religious groups will gradually forget that this budget in
France implies a debt to the Church: they do not
will see that the salaries of civil servants, religious figures, are also affected.
when taking advantage of a circumstance where the Government
will need them, the Israelites will return to the attack

of the unfortunate budget, of complacent ministers,
supporting their attack, they will demand, in the name of equality
before the law, that a religious group not be left penniless during
that another cult receives millions. This circumstance
will arrive in 1831, and Louis-Philippe, solicited by the
Laffitte's ministry will affix its signature to this law.
from the State, which we are transcribing here in advance:

Louis-Philippe, King of the French, to all those present and
Coming soon, bye.

The Chambers have adopted, we have ordered and Let us order the following:

Single article. — ■ Effective from January 11, 1831, the ministers of the Jewish faith will receive treaties public treasury matters.

This law, discussed, deliberated and adopted by the Chamber of Peers and by that of Deputies, and sanc decreed by Us today, it shall be executed as law of the State.

Done in Paris, at the Palais-Royal, on the eighth day of February of the year 1831.

Signed: Louis-Philippe.

This signature of Louis-Philippe will be among the fatal blows dealt to Christian society; but the false measures taken by Napoleon in favor of ^ Rabbis had planned the attack.

V

In summary: Jewish worship, resurrected from its ruins, is civilly reorganized, and the rabbis are assimilated to priests.

What consequences will result from this fertilization? strange, hybrid?

Very serious.

First, the collapse of the Talmudic synagogue is delayed for a long time. There will no longer be only the banner of error to be torn off all these rabbis, But their share of the budget. They will remain confined. not only in the Talmud, but in the State salary. He who dislodges them from it will be very clever indeed.

this new position! At the Jerusalem headquarters by Titus, there was a famous tower which, delaying for a long time The time of the city's capture increased the horrors of seat: the Antonia Tower, against which the legions The Romans built eight successive causeways. The budget for religious affairs has become Y Antonia of the rabbis! They They established themselves there as if in a fortress. While Catholic priests may be forced to If they are removed from the budget, they will remain in it.

Second consequence:

A series of affronts awaits the Church of God.

Ministers of war will forbid soldiers from the very noble France to attend mass, even a Passover day; but for the Jews who will be under the flags, at the request of the Chief Rabbi of Paris, circulars dated from the minister's office, written with his own hand, will enjoin all the corps commanders to the let go to their homes to celebrate their Jewish Passover. O you who shudder at this contrast, And who have leafed through the Bible, do you remember a A story that certainly interested you in your childhood stirred your imagination then: the animosity of Ishmael against Isaac, in their childhood games.

Isaac is the son of Sarah, who in the holy language means queen: Sarah is queen to Abraham, king-pastor. Ishmae, on the other hand, is the son of the servant girl, of Agar, who is full of arrogance. Stimulated by the arrogance Because of his mother's behavior, Ishmael, playing with Isaac, mistreated him: He hates him because Isaac is the miracle child and The heir to the promise of the Messiah. She who is queen complains to the patriarch, and Abraham, warned by the angel of the Lord took note of Sarah's complaints, throws Agar out, despite the legitimate affection that unites him with her and the pain of separation; he abandons her gives in the desert, taking care to leave a loaf of bread wheat in his hand, and a jug of water on his shoulder.

This is the biblical episode.

Do we now want to understand in one fell swoop the painful situation that will be imposed on Catholics under the eyes of the Israelites? Let us overturn the biblical figure that, that we reverse the roles of the characters:

It is the queen who will be kicked out, the Church ca Catholic;

It is the servant who will be showered with favors, the Synagogue!

Finally, the last consequence:

A formidable unknown for Christian society emerges from all these false measures.

Indeed, let us go through the degrees of power one by one the place where the children of Israel ascended:

They had always been a hostile power;

They were also a financial powerhouse, with which one had to take into account;

They became a civil power, through rights of the citizen that the Constituent Assembly recognized in them;

Napoleon restored them to a religious power, in restoring life to their worship and their rabbis;

All that remains for them is to become a political power. tick, which will have, among hospitable nations, the treasury, legislature, army and diplomacy. They will succeed. They have been initiated into this success. Power central in religion, organized in their midst in 1808, will have been the prelude and the model for a central power to to organize in politics; and Crémieux, by creating Y Al¬ universal Israelite alliance, will only transport in politics the formidable civil and religious vitality that Napoleon definitively returned it to the Jews.

This is the ideal place to get a feel for things. the insanity of this infamous doctrine of liberalism: Common law for all religions.

I will never tire of saying it again and shouting it: a Such a regime is absurd and was bound to lead to the most disastrous results i. Absurd, because, not to

1. See, in our first volume of Jewish Preponderance, the Chapter One: "The Dangerous Initiative of Philosophy in the Openness" of a competition in Metz in favor of the Jews"; then, in our work the

not content with simply outraging the doctrine and morality of he placed the Gospel on the same footing, on the of equal rank, darkness and light, the good and evil; and it could not fail to lead to abysses, because the darkness receiving the same In light, it was bound to follow that the Darkness would prevail.

"But you're mistaken!" the liberator will object. lism, "and that's an exaggeration! Let good fight, that truth fights, and, just as the sun appears Raising dispels the darkness, the truth redoubles. Its brilliance will dispel errors and vices, and good will triumph.

Here is the doctrinal answer, based, in fact, on the Jewish question:

Liberalism starts from this hypothesis, from this per Suasion: that which man finds equal in his nature forces for good and for May, and consequently, all forces being equal, that good, because it is the well, will prevail, and that the light, because it is the light will burst forth and triumph.

But this is a mistake, a huge mistake, of which were to bring about most of the calamities of the modern era.

No, a thousand times no, man no longer has in his nature equal forces for good and for evil. At the origin gine, beneath the tender cradles of Eden, yes, this equality existed; much better: it was in our nature that it emerged

Religion of Combat, Chapter 5 of Book 9: "The Church to be loved in mother and to be treated as queen”, § II and § III.

from the generosity and magnificent hands of the Creator, there was only goodness, framed by innocence, with sim ¬ simply the possibility of doing wrong. But since sin original, from the venom injected by the snake, it is the the opposite which has occurred and become established: there has been in us revolution. In our corrupted nature, the slope towards the Evil has become stronger than the drive towards good. We we no longer have, as the Council expressly states, Thirty, that a weakened and inclined free will. This is so true, that every good thing costs us a long apprenticeship; Even after getting used to it, we do not accomplish it. We almost never fold except with effort. This is so true, that even the most virtuous man spends hours vertigo during which, if help from above does not sustained, the good within him would succumb. The heart of Man has become an arena, where wild beasts are Passions: who hasn't heard them roar? The Christian alone, when he humbles himself and falls at the foot of the cross, avoids being eaten.

Man's forces for good and for evil do not are therefore more equal: this is an undeniable truth, undeniable placeable. That being said, if, from the individual's perspective, we we transport into the social and political sphere, won't that be a huge mistake and at the same time a supreme danger in leaving this regime: the common law for all religions, the same Respect for all faiths? Given that we cannot find in the public life of all that is in life deprived of each one, from the moment you recognize in error and truth, Jewish worship and Christian worship, you will arrive with the same rights and the same considerations to the strangest conclusions. Here, patent and overwhelming, one of those conclusions.

Michelet, in his History of France, imagined, Regarding the Jews, this striking contrast is well known:

((Throughout the Middle Ages, persecuted, hunted, Recalled, they acted as the indispensable intermediary between The tax authorities and the victim of the tax system, between the agent and the patient, pumping the gold down below, and returning it to the king from above, with an ugly grimace... But they still had some left. something... Patient, indestructible, they conquered

through duration. They solved the problem of making the
wealth; freed by the bill of exchange, they are
Now free, they are masters; from bellows to bellows
"Flesh, there they are, on the throne of the world."

Who handed them this throne of the world? Common law.
And what blows, in turn, will they not deliver?

---

1 Michelet, History of France.

CHAPTER Y

FACING THE UNLEASHED ENVY IN EUROPE,

THE JEWISH BROTHERHOOD RECEIVES FROM THE EMPEROR A NEW FORCE OF DECOHESION

I. Unbridled Envy in France and Europe. — II. Fraternity
Israelite identity was not very formidable in the past, because it had,
To answer him, the brotherhood of Catholic peoples.

III. It becomes so, by its very nature, in a disastrous environment.
Driven by envy. A sad picture of this disintegration.

IV. Napoleon further confers upon the Jewish brotherhood a
A new cohesion, a kind of civic consecration, by creating
the Jewish consistories. — V. The Emperor's false measure
by forcing the Jews to take new names. — VI. Ha¬
ticketed with nine, too many of them do not change
will not do so in their hearts; as if it will be more
It is easy to exploit passions that have become more mercenary within
democracies, and in particular that of envy.

I

If Jewish worship received from the Emperor an organization
tion which is equivalent to a civil investiture, the fraternity
Jewish, that other thing about Israel, very famous and very
important, also receives its favor from the imperial hand
riale.

Let us once again call upon contrast for help, to
explain and make people understand the seriousness of the measures

Napoleonic women favorable to Jewish brotherhood: this In contrast, there is unbridled desire in France and in Europe. rope.

The Book of Proverbs made use of this energetic expression: U envy is the 'rot of the bones' 1; it it rots, because, at the same time as it eats away at the soul From the envious, she dries up his body.

Envy has been the rot of Europe, gnawing away its vital forces and drying up its nations one after another the others. Unleashed for the first time with Luther and the monarchs of the North, jealous of the prerogatives of The Papacy, it renews and extends its unleashing with the furies of the Revolution, the violence and the calculations of the Empire.

There will come a time in the life of France when a The great bishop will raise this cry of alarm, alas! without Echo: "It is remarkable that the evangelists have not pointed out, in the hearts of the enemies of Jesus Christ, that a single passion as the cause of death to which they delivered him up, envy; Per individual tradiderunt, It was the desire that made him deliver to Pilate 2.

"Well! The same passion is consuming France, envy,

1 Putredo ossium, invidia. (Prov., xiv, 30.)

2 Nothing could be truer! Who was it who condemned Jesus to death? It's that damned passion. Indeed:

Pilate understood at once, says the Gospel, that it was 'out of envy that they would deliver it to him. But he had to deal with three kinds of people consumed by this passion: 1° The Pharisees, that is to say 1. The false devotees of Judaism; 2. The doctors or scholars of the Synagogue, and 3rd, the pontiffs and priests destined for the ministry of the Temple. These three groups could no longer tolerate the divine son of Mary. And so "Everyone is chasing after him," they told each other in their concentrated rage that exploded in the middle of their secret meetings, all the The world is chasing after him! The Pharisees couldn't stand that he was

a terrible desire among all classes of the nation pitted against each other; contempt, disdain, jealousy the upper classes against the bourgeois class, of the

The bourgeoisie against the people, and the people against everyone.

"This is not Tunic, no doubt, but
This is the true, intimate principle of the French Revolution.
çaise.

"Here is the great inspiration behind everything that is said and
then it happened.

"That's what created these rages, absolutely inexplicable"
cables without that.

“Yes, France, often so noble and so proud, is
a vain nation; vanity, vain pride, have always
days played a terrible role in all his misfortunes.

"And the French Revolution is not over, because
This is still going on.

"Unity has not been achieved; envy has not been disarmed;
Vanity, pride, and jealousy embitter us, they make us
They are still divisive.

And after eighty years of revolutions, the same
evil is, at this very moment, alive and threatening among
we i. »

Venerable Bishop, you have put your finger on the

considered holier than themselves. The scholars of the Synagogue could not
would have to accept that his doctrine was more appreciated than theirs;
The priests could not bear that more veneration was shown to him alone.
a ration for all of them. He must die; the pretext was quickly established.
Found, he violates the law of Moses. — You don't believe it, do you, governor?
Roman nero? Well, he wanted to make himself king, he declared himself against
Caesar, and, faced with this accusation, Pilate's cowardice abandoned him to them*
They were then free to unleash their hatred, all of their hatred. That's it.
how the Passion could have taken place.

---

1 Msr Dupanloup, bishop of Orléans. (Introd. to the book of Louis XVII,
(by Mr. de Beauchesne.)

plague; but, like Babylon of old, France does not
doesn't want to get better!

In fact, what divides and tears apart the poor France?

Is this freedom? No, because everyone He is loved in France.

Is this equality? No, because castes do not exist. tent plus and that, since the famous night of August 4, 1789, The various classes in France are merging and mixing. Gladly.

Is it property? No, because everyone, Today, one can become a homeowner. Who doesn't own not a single field or cottage possesses at least some tools and his two arms, in order to acquire other thing.

What is it that is tearing the unfortunate woman apart and fracturing her? France? The execrable and cursed envy.

She exploded onto the scene during that gloomy January session. Friday 1793 where, Louis XVI having been brought to the bar to be judged, the king's own relative dropped this Vote: Topine for death. At that moment, from the chest Even the worst among us spontaneously uttered this cry. Horror: Oh, the monster!

There was, from her, another explosion in the scenes of the Reign of Terror, during which many French people were denounced, then slaughtered, because they possessed property seen by the informers: history of the vineyard of Naboth where dogs came to lick the blood; France attended, from April 1792 until August 1794, this Horrible story of blood licked by envy...

With Napoleon, the explosions of envy accompanied often accompanied that of gunpowder. The palaces, the convents, churches, and museums were given over to pillaging age. The man who, placing himself above scruples, he removed crowns and thrones like the fowler removes the nests in the forest, inciting the same depreciative dation his band of generals. "The lieutenants of the Empereur, say the chronicles of all countries, did a heavy hand on the paintings or the gold and silverwork of the crowns winds. Would the Jews have been more rapacious? masterpieces by Michelangelo, Raphael, Leonardo da Vinci and Murillo set off for Paris. The Louvre, a palace of taste and tact, became the lair of the en

Napoleonic life. Italy shudders at the thought of being stripped of its possessions.
of her masterpieces: "If she no longer loved nobles,
kings and priests, she retained her enthusiasm
for the arts; however, she was hurt in this sentiment;
Stripping her of her paintings was an offense to the
majesty of nations L »

Alas! This was Italy's last source of pride. The plague.
of envy, spreading from France to Europe, the cor
will break away, more than any other nation. The Sardinians,
Consumed by this base passion, they will want to possess
the entire peninsula. In the previous chapter, we
We talked about the Dance of Death for the nations.
Death has a sardonic laugh, a laugh that hides a
pain. Strangely enough, this expression comes from the Sar-
deigns, and it is already found in Homer 1 2. It is claimed
that there was a certain festival among the Sardinians of the year

1 Cantu.

2 Homer, in the Odyssey, says of Odysseus: {xet'ôyjo-e os aapôâvcov, but he
laugh of a Sardonian laugh.

where they not only sacrificed their prisoners of
war, but also their elderly who were crossing
sixty years old, and these unfortunate people were forced to laugh
to this horrible ceremony; hence the name ris sctr-
Donien, all laughter that doesn't pass the tip of the lips, and
which hides a genuine pain 4. At the end of the 19th century,
The Sardinian state will be responsible for modernizing this expression.
very ancient. Death, in its macabre dance, in
will eliminate the small states, duchies and principalities of the
noble Italy, to dance in Sardinia, and duchies and principalities
The poor, forced to laugh, will have the joy of forming a
Great Sardonian kingdom!

Envy, the rot of bones, according to the energetic expression
the sion of the book of Proverbs, will have rotted away all too much
Europe itself.

II

Faced with this evil that gnaws and decays, here is that

he leaves his separate quarters, his private apartments,
Jewish brotherhood.

Highly famous at all times, she was, however,
She's not very formidable. She'll become so, the desire is there.
offers the opportunity. Let's explain this celebrity, his past
harmless, its future threatening.

Brotherhood, among the people of Israel, is the cause

i Mme Dacier, trans. of [the Odyssey. — Bescherelle, Dictionary
national, under the word Sardonic.

secondly, regarding its preservation, the primary cause is
a miracle. Scattered across beaches all over the world,
swept away like leaves from a tree after a storm,
the children of this people nevertheless preserve themselves, per
persist in existence, traverse centuries and nations
without getting confused, without faltering, without losing any of their
powerful vitality, and almost laughing at the efforts
that have been attempted many times to annihilate them. Such a pro-
This dizzying duration can only be fully explained by a miracle.
God preserves them, because his justice requires them.
to bequeath them later to his mercy. 11 the con-
served with as much ease as he preserved their clothes -
their clothing and their shoes in the deserts of Arabia,
when they walked there for forty years before
than to enter the Promised Land. "Here is the forty-
"Third year," Moses told them, "and yet the clothes"
which you are covered by have not been broken by
neither the length of that time, nor the shoes you have
"The feet have not worn out." Well, as
God had said to their clothes in the desert: “You
"You will not wear yourself out," he said the same thing, from the great
dispersion, to their existence: "You will not grow old";
And they continue to exist when everything else dies.
The primary cause of the preservation of the Jewish people is
So, obviously, a miracle.

But its secondary cause is fraternal union.
His children stand among themselves as the
indissoluble waves of a river which may well, in front
an obstacle, disappearing underground for a moment, but which

1 Deuteronomy, 29.

reappear in another place, still vibrant and
noisy. They no longer have their Temple, no more genea
No more princes, nothing left of their splendor
Palestinian, except for one thing: the union that, under the
in the form of twelve tribes, Jacob had recommended to them,
on his deathbed. In the past, anyone who attacked a
The tribe had the other eleven on its hands. Today
Again, attacking a Jew makes all the others scream.
They support each other, know each other, and call each other from one end to the other.
from one earth to the other. Pascal said: It is a people
all composed of brothers. Before Pascal, the Book of which
They are carriers, and this strong maxim had been instilled in them:
A brother who is helped by his brother, that's a quote.
delle j and their companies are like locks,
iron bars, city gates i. Upon leaving
the cities of their Palestine, it seems that they have
carried away the iron bars and bolts around Teur
fraternity.

And yet, however famous and robust she may have been, this
Jewish brotherhood, throughout the Middle Ages, was not
extremely formidable.

Why is that?

Because she had, in order to respond to her and neutralize her,
the brotherhood of Catholic peoples.

How joyful and strong that Catholic fraternity was!
when, starting from the Savior who had gone back up to the two, she
first connected all the joints of the Church, then,
under the influence of the Church, all Christian peoples,
and enabled them to overcome the multiple difficulties of this

1 Proverbs, xvm, 19.

era, and the wretched intrigues of Jewish rivalry
who never rested! The be- applied to her
nedictions of the hymn of "the union of brothers" composed
David said: Ah! How good and pleasant this is!
May the brothers be united! It's like the
fragrance spreads....* It's like the dew that des
cend. It is there that the Lord has poured out his blessing.

diction and a very long life[1].

Joy and vigor, expressed through fragrance and dew, spread everywhere, with the union of the brothers:

Joy and vigor in the village. — It was so beautiful, a Sunday, to meet an entire village walking to his church, the old man strolled along with a cheerful step, the young husband with his partner on his arm, the enchildren and grandchildren bringing to God their strength and naive health; all announcing outside, from the bald forehead On a blank brow, serenity, pride, possession of oneself in God, the security of conscience, and not Not a shadow of regret, nor of envy!

Joy and vigor in the corporation. — The corporation Ration was visible everywhere. No one was alone. Everyone had Somewhere, his place, his power, and his honor. Each trade formed a small, separate body, having its own fund, its statutes, its leaders and its patron saint.

Joy and vigor at the castle, in the cabin, between the castle and the cabin. — The castle protected the cabin, and the man in the cabin smiled at the man from the castle. When there was conflict, abuse, injustice, the king of France appeared, closer to the

---

[1] Psalm 132.

The hut was just like the castle. Little by little, the man of the chore and of suffering had risen to the rank of free man, and in In the year 1315 the King of France could pronounce this His words, admirable in their fraternal rapprochement: "That he There is a kingdom of the Franks where all forms of servitude have have been reduced to franchises.

Joy and vigor in chivalry. — These were Du Guesclin, Bayard, Tancred, Godfrey of Bouillon: war men who were moved by the love of God, through the delicate love born of elevation where the Christian woman had ascended, and by love of the poor and the weak. The law of chivalry commanded: "to be upright and loyal, to protect the poor and the weak so that the rich and strong could not to revile and trample, to aid with his power ladies and squiressaddles that must always be honored and defended."

Joy and vigor in the city. — What a delightful scene!

than that of a city, chosen at random from the century of Saint Louis. "In Strasbourg, for example, the bishop, of the admission of the canons and the bourgeois, chosen from among the inhabitants a provost, who administers justice in the town square public and collects fines, a burgrave, who in maintains the perimeter walls, cleanliness and alignment streets, and settles all conflicts between workers, a toll collector, in charge of roads, bridges, and measurements all branded with a hot iron, finally a coin slot, minting good money and punishing counterfeiters. The ordinary middle class gets away with it for five days. of forced labor per year, the trades, for what than equivalent services. From time to time the fishermen they make a sweeping cut for the bishop's table; the

Carpenters, a blow with an axe, if its roof collapses mage; the tavern keepers, every week, a stroke of broom to his house, and the furriers go, at his own risk and perils, buy furs from him in Cologne. In exchange, security for all; military service point outside the walls. This city, like the others, prides itself on to be a place of peace and an inviolable sanctuary, except "For thieves, 4."

Joy and vigor in the kingdom. — It was the time of the coronation, which was "the great affair" of the power, because he reconciled respect, loyalty, and love with her. “In those days, the people forgave the faults of the prince, like a child who forgives his weaknesses father; he sympathized with the remaining leaven of humanity in him as well as in the last of mortals. The The sovereign had faith in his people, and the people had faith in their sovereign. They believed in one another; they had joined hands, not for a day, but before God and for all ages, in the name of the dead and of living, in the name of the ancestors and posterity. The prince descended peacefully into the grave, leaving behind his children to the care of his people, and the people, seeing them small and without strength, he guarded them while waiting to be guarded by them 2.

Joy and vigor in Christendom. — Beautiful and im Christendom is a significant name: it means fostered the fraternal union of nations that had recognized Christ and formed the guard and bulwark of his Church. Each Christian nation had its designated rank.

---

[1] Keller, History of France, vol. I.

[2] Lacordaire, Conference on Authority.

in the guard; and each had its standards, its ensigns and their colors. All together, they recall peeled the famous square that the twelve tribes of Israel formed when they were marching in the desert, around the Ark of the Covenant.

It is famous in history, the Macedonian square. It is through him that Alexander overcame all the innominate armed forces of Asia. The one formed by the twelve tribes of Israel around the Tabernacle is no less so; It was his appearance that thrilled Balaam when he he cried out, instead of cursing Israel: How your pavilions are Beautiful, Jacob; how beautiful are your tents, O Israel! But these ancient phalanxes were not worth, at least close to the blow, Christendom, which can be nicknamed the square Catholic. Four nations, in fact, formed as a four-sided battle-style row, around The Church: France, Austria-Hungary, Spain, Italy. The Church, no doubt, was visible and widespread everywhere, but particularly in the middle of these four nations that protected it and made up its square of defense, its impregnable quadrilateral.

France, with its Charles Martels and Saint Louises, repelling the Saracens;

Spain, with its El Cid Campeador, repelled the Moors;

Italy with its wretched republics of Genoa, of Pisa, Florence, Venice, repelling the pirates which infested the seas;

Austria-Hungary with its Don Juans, its Jean Hunyade and his Mathias Corvinus, repelling Islam mism;

Such was the incomparable Catholic square, against from which all the forces of the world came externally. how to break, along with all the doors of Hell came, inside the square, to shatter against Peter's Chair!

This is how he presented himself, with his vigor and his joy, with its dew and its fragrance, the superb fraternity Catholic, extending its flowering to the village, to the castle, in the hut, in the guild, in chivalry, in the city, in the kingdom, in Christendom, by Everything, everywhere. In truth, so compact and so widespread that It was the Jewish brotherhood; it would have been very rash of it to dare to measure oneself against the fraternity of Catholic peoples: as much as an army of mice that had set out to gnaw The Alps!

But now that the desire is rotting Europe, Jewish brotherhood will have this audacity, and beautiful game.

III

Indeed :

First of all, it should be noted that, by virtue of the principles In modern times, this Jewish brotherhood has been introduced, embedded, rooted in the very heart of society European, whereas formerly it was only based there on its flanks, outside of it.

No sooner is she settled in than these things happen. two strange phenomena: European fraternity dissolves, while the Jewish one is corroborated.

One of them dissolves:

In this social bosom that has opened itself to fraternity Jewish woman, what do we see? Envy that destroys, crumbles, It is corrupting the ancient French and European brotherhood, reaching him in his vigor, in his joy, in his varieties, from the top to the bottom of the social body. Blowing from Below, envy brings anarchy; blowing from above, It brings despotism; the two forces proceed of irreligion. Under their murderous attacks will be felled, as if by the scythe of death, the magnificent the bloom we were admiring earlier. Let's continue–

the other way around:

No more Christendom, no more sister nations. — From now on Nations rely only on force to achieve their goals. server; and, the numerous armies not being sufficient for To achieve this goal, entire populations will be forced to descend into the closed field. Peace will be linked to the fragile system of balance, borrowed from the weights of a merchant, and which replaces the gentle name of Christendom.

No more kingdom. — France was a beehive; that What is it becoming? Sometimes an empire where there are only soldiers and horses, sometimes a bastard monarchy with hornets instead of bees, sometimes a republic that with wolves or foxes, sometimes a den Masonic plots of tigers. Poor France underwent all these transformations, without regaining the con rope between brothers.

No more 'provinces.' — 'We've abolished the old ones.' provinces, France was geometrically divided up like a checkerboard, and within these improvised frameworks, we left only isolated and juxtaposed individuals

posed L » The high reason of a Monnier had good reason to present to state the danger of dissolving these groups formed by the time: against the province which represented interests generals rushed forward, driven by the formidable pressure of interests. individuals. The Constituent Assembly knew and encouraged these covetousness 1 2.

No more corporations. — The famous (and to speak (more precisely) the odious law of June 24, 1791 broke the French corporations. This law of the Constituent Assembly, in its article 2, by defending artisans, to employers, to the workers to meet in the future, to deliberate to focus on their common interests, to appoint themselves as synergy dics, presidents, secretaries, inaugurated the regime of individualism so improperly called the The system of freedom of labor. With Napoleon, the Code The penal code sanctioned this legislation in its article 416.

1 Taine, The Revolution, vol. I. — The Jacobin Duport summarized the competition geographical tenancy of the Sects in these words: "The division of France into roughly equal squares would be the most beautiful and useful of operas tions. »

2 Here they are, these covetous desires: “The jealousy of the communes against each other

the others were ardent and grew with their importance: the allocation officials, courts, bishoprics, garrisons, to certain cities, was the grievance of all the others, and the most favored stood unfortunate that the provincial capital dominated above them. The division of this province into several departments opened up these cities, humiliated by second place, had the chance to occupy first place on a part of the former territory; the division of the department into districts gave small towns the hope of obtaining, in the distribution made to new to all services, some of the advantages envied by them. 11. Even the drawing of the cantons stirred up the smallest villages. to aspire to the title of chief town and to obtain it over an area of two leagues squares of supremacy. It mattered little to these cities, large or small, that, to create a principality to their liking, they broke it into pieces the former unity of the provinces.” (The End of a Province, by Étienne (Lamy, former deputy, article in Le Correspondant, August 10, 1892.) This article clearly shows the harm that envy would cause to France in the suppression sion of the provinces.

AND THE JEWISH BROTHERHOOD 247

which punishes attempts to combine the fine and the embassy Imprisonment. Whatever happens later. The flourishing ones Corporations have died.

No more chivalry. — The Emperor has instituted, in 1802, the Legion of Honour, which rewards the servants military vices, distinguished talents, and even the virtues. But this institution is no longer an Order of a fraternity that imposes on its members the obligation to to serve and to help the small and the weak, like the That was true chivalry. The cross remains the symbol of honor is on the chest of the brave, but it is not no longer a sign of love: it is a chivalry that demands plus chivalrous sentiments.

No more friendly connections between classes, between the cabin and the castle. — The division of fortunes, made mandatory by inheritance law, reduced the distance between the poor and the rich. But, as they got closer, they seemed to have found some New reasons to hate each other, and they hurl insults at one another. looks full of terror and envy.

No more city. — The houses have never been better aligned, nor better laid-out streets; but confidence and harmony is absent there, not even simple knowledge A duty that we owe each other as children of the same city. A An authorized writer said of Paris, and one can say the same of many other cities in France and Europe: "It's a vast anthill that works, consumes, and has fun, with no common connection whatsoever. We live in the same neighborhood, the same house, and we have no contact; we go "On the other hand, we don't know each other; nothing that unites us..."

i Odilon-Barrot, on Centralization and its Effects.

No more homes, no more houses. — “In our a restless and changing society, no longer similar, under its shining outwardly with luxury and pleasure, to a tribe nomadic rather than a people of families united in a sharing a common homeland, one easily gets used to the idea of not having no home and living where one finds oneself, without bond because we are without affection, without a home because that we are without family, and soon without a country, because that we are without memories and without hopes. » Other times, the hearth, in the cottage as well as in the The sumptuous house was the center of everything: of the light that shines, warmth that revives, of food that sustains, conversation where one he pours out his heart, from the family he somehow constitutes, so much does he identify with her. In the past, when customs were simple, and faith, naive as it was, was a way It's touching to count the families rather than to count them by The fires... Today, the fires are going out!

And there you have it!

Beautiful French brotherhood, beautiful European brotherhood, What has become of you? Oh! No doubt, the brotherhood Catholicism survives, circulates, and does its work; but that which had permeated national institutions and European, which was its vigor and joy, that has disappeared. Envy has creased every brow, and lit up every the eyes...

"Europe no longer exists," he will be forced to say. in the middle of this century, a famous diplomat 2.

1 Mer B audry, Pensées.

2. A word from Mr. de Beust, Prime Minister of the Austrian Empire.

However, by settling in such a society
Impoverished of unity and love, Jewish brotherhood does not become-
Will she not be formidable simply by virtue of what she
is and what it encounters. More traditions around
of her, and she is a tradition; no more corporations, and
It is a corporation; no more agreements, and it is a
Agreement; more goals, and she has a goal. Gela doesn't want to
to say that Jewish brotherhood does not also have its flaws
tussibilities, its little quirks; that its members not be
not susceptible, as elsewhere, to jealousy and envy,
to the animosity, to the hatred between them: it is defective,
very flawed, admittedly; but it is organized
to resist. She would like to dissolve, even if she didn't.
It could not: therein lies the miracle of preservation.
members are trapped in an old furrow that goes back
to the very sides of Abraham, in which they all
They slept; as soon as they are born, they are introduced, engaged,
in the old furrow, and subsequently, even if one were of mediocrity
Whether from intelligence or the slightest condition, one becomes strong and
We'll get out of this mess by following the old path. They're walking there
where their fathers of ten, twenty, forty centuries have
market, heirs to their thoughts, their secrets,
of their hopes, of their precautions: they are strong!
Isaiah was not mistaken when he pointed to Abraham,
in these terms, to his descendants: The rock of which you
have been carved, the deep career from which you have
were pulled. Now, behold, the rock, the block they had
formed in their turn, finds itself, after four thousand years,
intact and formidable amidst a shattered society.

---

1 Isaiah, ch. 1, 1.

250 Unbridled Envy in Europe

How is it that France, and subsequently Europe, have not
I didn't understand that by eliminating traditions within their community
national, provincial, corporate, and association-based organizations, they
were they going to prepare a predominant weight for this block?

This happened during the Sanhedrin session of 1807,
a small event that rightly provoked the admiration of a
the Emperor's commissioners; why didn't he provoke
simultaneously a call for caution? This clerk
Saire recounts it thus in his Memoirs:

"Following one of the conferences where Mr. Molé had
was even more bitter than usual and where I had
strived to destroy the negative effect of some
Because of his words, many of the Israelites came to me
to find the next day, and, not knowing how to express myself

Despite their gratitude, they eventually assured me that before that it was six months there would not be until their brothers of China, who didn't know what all the Jews owed me out of gratitude for the good I wanted to do for them, and for the excellence of my dealings with them. This This phrase has always struck me as quite remarkable in this regard. that it demonstrates to what extent these men, respread across the surface of the world, at such great distances, living under such different skies, and in the midst of dissimilar customs, maintain relationships between They identify with each other's interests and are animated by the same spirit.

"It was affirmed to us, in such a way that we could not..." we may doubt that, when a Jew without resources permits Sonnelles had a pressing matter to attend to at a At a great distance from where he lived, he could present to the Rabbi or to the principal personswimming of the Jewish community, and that, on the statement of his needs, a certificate was issued to him with the help of which he could cross Europe to its farthest reaches Asia, welcomed and supported by the Jews who, from a distance In distance, were found in its path, and who Everywhere they treated him, not as a poor man snatching from the pity a little help, but as a brother with whom one "Share what we have, ah"

Well, facing the bloc of such a brotherhood introduced into French society, what is the Revolution and Empire aligned in the French?

A publicist with little suspicion replies:

"A dust of disintegrated individuals, 1, 2, dwarfs" puny 3. »

That was already too much.

But hasn't revolutionary inevitability yet led Napoleon to confer upon the Hebrew brotherhood This is the civil consecration?

IV

Let us return to the decree organizing Jewish worship, dated from the Tuileries Palace, March 17, 1808.

[1] Memoirs of Chancellor Pasquier, by the Duke of Audiffret-Pasquier, t. I.

[2] Taine, The Revolution, p. 221.

[3] Ibid., p. 225.

This decree established that there would not only be a Synagogue, but also a Consistory, that is to say a council of Notables, in each department which would hold a sufficient number of Israelites.

A new decree, dated from the imperial camp of MaDrid, on December 11, 1808, established thirteen synagogues Jewish women in the Empire, and consequently thirteen constituents toires.

The seats of the synagogues and their consistories At that time, the following cities were located: Paris, Strasbourg, Wintzenheim. Mainz, Metz, Nancy, Trier, Goblentz, Créveld Bordeaux, Marseille, Turin, Casai.

It results from the synagogue district table gues, inserted in the Bulletin des Lois, that the total number of the French Jewish population, as it is understood the number at that time was 77,162 individuals.

That makes nearly eighty thousand solid Jews. established in thirteen constituencies.

Furthermore, a central Consistory of all Israelites of France was placed in Paris, with the aim of maintaining regular relations with the Government and with the consistories of the different districts.

A special decree, dated from the Palace of Saint-Cloud, the On October 19, 1808, his installation was arranged as follows:

Napoleon, Emperor of the French, King of Italy, and protector of the Rhine confederation.

We have decreed and do decree the following:

Article 1. — The Members of the Central Consistory of Jews established in our good city of Paris will be installed by our State Councillor, Prefect of the Seine department, between into whose hands they will take, on the Bible, the prescribed oath by article 6 of the law of 18 Germinal year X.

Article II. — Our Minister of Religious Affairs is charged with the execution of this decree.

Signed: NAPOLEON.

By the Emperor,

The Minister, Secretary of State,

Signed: Hugues B. Maret.

So here we have a kind of Jewish capital established in the world's first capital, to command constituencies whose number will quickly increase lying.

With a capital city, rediscovering Jerusalem in France, in Napoleon's words, Jewish brotherhood will acquire an importance that will be difficult to deny.

It no longer possesses only autonomy and the duration, which it holds from the plan of the Eternal, it possesses now a civil organization, which it holds from the French legislation: an organization caught in the act of territory. The Emperor established it, like a cannon found on the ground, on a lookout post. While the decision will be made increasingly the disintegration of other corporations and associations, the Jewish corporation will strengthen itself, beneficiary benefiting from both the duration that time brings him, and the new cohesion brought to it by legislation, and also the concessions that the governments will make to him The government and the ministries that will succeed one another. Central consistory, like a great, bright beacon sustained by Fortune, will project these indulgences

governmental and ministerial on all districts conscription of Israelites. Minister of State, Minister of Religious affairs, Minister of Finance, Minister of Justice, Minister of War, will act as guardians of interests

Loans from Israel. What a supplement to the old corporation that came of Palestine! She used to describe herself Thus: "The most ragged buyer of old hats or the orange seller from the Jewish quarter is very safe to obtain the means to celebrate the holiday of Easter. The most fallen victim to his business is not not in the eyes of his coreligionists; he rises again by their helping hands. The poorest may possess to possess qualities that place him high in their esteem; and many of the most wretched and filthiest Hebrews who walk the streets, buying old clothes and skins are known in the community as if knowing large parts of the Written Word by heart holy ture 1; »

And now, here's the difference:

From the ragged woman she found herself in many of its members, the Jewish brotherhood, are right-wing to say: the laws of France form my pedestal, and the Ministers of the State are burning their incense before me!

In truth, there is something very strange in European disintegration, on the one hand, and cohesion Israelite, on the other hand. One might be tempted to believe that the roles will be reversed. Nations were the gatherings wheat, and the Jews, the dispersed. To see the ruin of kingdoms, traditions, customs, corporations,

---

1 Israelite Universe. Dec. 1872.

Families, fortunes, homes, one wonders In a low voice: aren't nations becoming the dis¬ Perseus? On the contrary, consider the arrival of the Jews by all the avenues, their march towards the summits, the concentration of resources in their hands, aid, Revolutions and empires, whether desired or not, occurred. In their extraordinary recap, one wonders no less low: Are these not the legendary dis¬ pierced by centuries and spaces that are in the process of What will become of those gathered? On both sides, What a mystery in what Providence has in store!

But let us continue the story of historical surprises.

V

Another measure by Napoleon, dictated by very
wise motives, will turn sour, in consequential results
milkers, according to the irony of the Revolution. This measure is
the decree that will force all Jews to take
Family names, new names.

This was a custom within Jewish communities, a custom
brought from the East, to have no family name
or family names. In the earliest ages of the world, names
family names were unknown. Each individual had
only one name, usually significant, and does not say
distinguished itself from its namesakes only by adding to its name:
son of such a man. Stationary on the road of centuries, the Jews
continued, in all the places where they were dispersed

Persians, this way of naming themselves. Taking their names
from their old Testament, they called each other, each for his
compta, or Jacob, or Nathan, or Moses, or Solomon,
etc., adding, to distinguish himself from the other Jacobs, some
Others include Nathan, Moses, and Solomon, the phrase: son of a
such; Jacob son of Baruch, who in turn is son of
Samuel, who in turn is the son of Jonah. However he
they frequently happened to replace the embarrassing
oriental formula by the name of the city or village
where they lived, and then they called themselves: Samuel of
Frankfurt, David of Carcassonne, Abraham of Worms,
Nathan of Lisbon.

Some rather serious drawbacks had arisen and to
the absence, among them, of surnames, and to their
The Bible is the sole source of names. The number of denominations
the information provided by the Old Testament being necessary
very restricted, this resulted in a large
confusion in the designation of individuals, and, consequently
quickly, a host of misunderstandings in the affairs of
trade. From there also came ease for the children of Israel.
to change their name; and, as the reporters complain
When ports were presented to the Emperor, they changed them all.
the times they found it convenient, their advantages –
stages, or that they were changing cities. In short, this mat
The refusal to name oneself too often provided the temptation.
Thickets where hares disappear!

An imperial decree was issued, dated from Bayonne; the
July 20, 1808. He enjoined all Jews in the Empire:

To take: A name, surname or family name;

A fixed first name.

They were forbidden to choose as their name

family a name from Holy Scripture or a city name *.
Then a singular bloom occurred:

For the formation of family names, the names of
The Bibles were disfigured, tortured, stretched, shrunk.
Examples:

Moses gave Mosches, Moche, Manche, Manché;

Lévi gave Lœwy, Lèvilliers, Ludwig, Lèvisthal,
Kalèvy;

Abraham gave Brahma; Israel, Disraeli; Ephraim,
Ejohrussi.

We also used, as sources of names family, astronomy, botany, geography Philology, to zoology. A witty nomenclator says:

There was the astronomical Jew: Stem, star; Goldstern, golden star; Morgenstern, morning star; Abendstern, evening star; Mondschein, moonlight.

There was the botanical Jew: Rosenzweig, a branch of roses; Blum, flower; Kornblüth, wheat flower, cornflower; Rosenthal, valley of roses.

There was the geographical Jew: Crémieux, Carcassonne Sonne, Worms, Lisbon, Charteville. For they held little taking into account, in the long run, the article of the imperial decree which defended choosing a surname of city.

There was the zoological Jew: Beer, bear, with his small: Meyerbeer, Cerf beer; Wolf, wolf; Katz, cat; Kirsch, deer; Kahn, rooster; Ganser l, little goose.

---

1 It was Mr. Grétet, successor to Mr. Ghampagny, who was charged by the Emperor of the report and measures concerning this change of names. (National Archives, Secretariat, AF. IV, 328. Dr. 2310. Report by Mr. Grétet to Na¬Poleon, May 18, 1808.)

Jewish Preponderance, II. ^

Most of these names, as we can see, were extracts from German, because the largest number Israelites from the Empire populated Alsace, Lorraine raine and neighboring countries.

All of this constitutes the enjoyable side of this transformation. information; but here's the serious side:

Napoleon's act, undeniably very useful, if Ton only considers commercial matters, wouldn't he not to become a false measure, with regard to interests adults?

Wasn't this, in fact, a serious and excessive matter? a serious matter, that of conferring emancipation upon an entire people New names? With the granting of rights civilians, in this way, were being brought back to a life of a formidable unknown. They were given the languages of the people countries and territories into which they entered. France cise, Germanize, Anglicanize, Italianize names Jews, it was introducing the Liberated into the most intimate of nations: what is more intimate than the Names? Two dangers were about to follow:

First, by inviting them to adopt French and German, Napoleon was Italianizing their names, removing the most sure bulwark of the French homeland, and of other homelands. The name is not only a heritage, but a reminder part. For eighteen centuries, the Christian peoples had told the Jewish people: In your country, your children will be named – in such a way; in our family, our children are named lie in such another way. Keep your names and us Let's keep our own.

It was truly a dividing line, a line defense;

Napoleon abandoned her.

By seeping into names like water from Jourdain, they will, in this way, contribute further to the disa- the gregation of the European family: the poor fraternity The unity of the people did not need this!

Another danger, related to the previous one. By inviting them to to adorn themselves with new names, Napoleon was going to give them back easier the assault and invasion of dignities, of high positions, power. If they had continued to simply call themselves Jacob, Tobias, Israel, Barucli, Moses, they would have been more timid to present themselves, to to cross the ranks of the society that welcomed them, to climb towards the summits. They would have limited themselves to sit in the vicinity of the last seat, at instead of aiming for the first. An Israel would never have been Prime Minister in England, a Disraeli becomes so Dr. Baruch or Tobias would never have dared, in France, to seek the justice portfolio, Crémieux the will take. Thanks to their new names, like The Romans of old, under the cover of these suits of armor Seats named after turtles, they will be able to more easily to climb the ladder, to invade, to occupy. How the Em¬ Didn't Pereur understand the danger of new names? among the Jews, he who, in order to neutralize, weaken the an- The old monarchical nobility had created a new nobility. imperial, giving it the names of its victories? In In truth, tampering with names is not a neutral matter. The one who writes these reflections will never forget the impression the feeling he had when, under Napoleon III, in the famous lawsuit brought against Talleyrand-Périgord for prevent him from receiving the name of Mont-

Morency, who was about to die out, Berryer called the usurp pation of these words: To take the name of Montmo¬ Rency, it's like taking the diamonds from the A crown! In the absence of the fine names of France, of coats of arms and heraldic devices were provided to the new citizens. through Judea they will acquire the castles and estates; and in this substitution, the false measure of Napoleon Leon will have served them far too well.

Wouldn't it have been more prudent to let them keep their names? sea As they used to call themselves, at the risk of seeing trade effects sometimes compromised? A more considerable disaster would not have been added to the fragmentation of Christian society.

VI

So here are the Israelites organized to intervene and to achieve, in order to acquire and conquer.

Is this due to their interference?

Absolutely not!

The Constituent Assembly had freed them; but they, in The timid hares remained huddled in their burrows, Their separate quarters. Napoleon harshly removed them from them. and, by giving them new names, transformed them into appearances of wolves (Wolf), cats (Katz), bears (Beer), of lions (Loioe), until the day they transformed will train themselves into barons, engineers, and

generals, as ministers. He restored a certain luster to their worship. public and lent him the support of the government, dealing The Synagogue is almost equal to the Church. He supported their ancient and solid brotherhood of the double counter-strong provincial consistories and the Central Consistory tral, thus tripling the strength of this brotherhood. The The Israelites only had to accept his gifts, by executing his orders. The organization of their preponderance, just that, was pretty much passive.

Where will their cooperation begin? Where will their interference?

With passions!

There are two great forces here below, with the help of which We acquire power: ideas and passions.

Ideas formed the genesis of Jewish power, ideas of the Revolution then put into practice and translated into institutions concerning them by Napoleon: for, As Madame de Staël very aptly put it, it has been the Revolution on horseback. The Emperor consolidated, in regimented, quartered the Jews, their rights, their synagogues gogues, their rabbis, their consistories, by virtue of the ideas of equality, freedom of conscience, freedom of cults, principles of the Revolution.

So the ideas began Jewish power, but
It is through their passions that they themselves will...
develop.

During the centuries in which they were kept apart, the
Jews had no action based on ideas, but rather
through passions. By means of gold or beauty, they
flattered, encouraged the dangerous inclinations of
this one, that one, a powerful monarch, a

poor peasant, and thereby enslaved them in a
to a certain extent.

With the dawn of the Revolutionary era, their
power will become formidable, because, this time,
not only passions, but ideas become
nurture their strength; and no longer only with in¬
isolated individuals, but also among crowds and gou-
governments.

The ideas of the Revolution did their thing without
that they have needed to make a lot of changes since 1791,
year of their emancipation, until 1808, year of the
the Emperor's latest decree in their favor. But at
From that moment on, settled as citizens and, in
In a way, dressed in new clothes by Napoleon, they will
to move and operate. And as, unfortunately,
Many have not changed deep down.
(and how to change, abstractly speaking, through the Gov
governments, of the Christian religion?), they will re-
resorting to their old means of influence, to the process that
something familiar to them is: passions.

Now, which of all the passions is the one that has
prepared for their activity, their rivalry, their need for
domination, a field of operations, a field of ma
new works, where they are sure to have every chance,
All these successes, what is this passion? Desire.

We have seen the disastrous infiltration of envy for
making French and European society, and making it
weak and dusty in the face of the vibrant and renewing forces
dreams of Jewish brotherhood.

Perhaps a remedy is being prepared in the coming
more regular in democracies?

Yes indeed, there is a remedy here, if these democracies
know how to take over, better than the Empire did, the
the path of the Catholic Church, of the Kingdom of God, where
They would rediscover the beautiful fraternity of bygone days,
which would quickly silence the Jewish woman.

But if democracies want to fulfill their goals
destined outside the Church, how clever would be he who...
would learn what could free them from envy, and from
Its lamentable consequence of Jewish domination?

Indeed, are not democracies exposed?
more than other forms of government, to the in¬
The advantages of envy and its decay? Let us ponder.
the following:

"The love of well-being has become the national taste"
and dominant; the great current of human passions
If it opens onto that side, it carries everything along with it.

"All conditions being roughly equal,
Everyone sees the same chances of rising. The feeling
The democratic process of envy is then expressed in a thousand ways.
different ways.

"In aristocratic governments, men
Those who come to power are rich people who
desire only power; in democracies, the
Statesmen are poor and have their fortunes to make.
It follows that, in aristocratic states, the gu
governments are not easily corrupted and have
that a very moderate taste for money, while the
The opposite is true among democratic societies.

Alongside these very accurate reflections, the loyal writer who
he drew them, placed the next one, a sort of euphemism
liberal:

"Perhaps in democracies, there is no less
men for sale, but one finds almost none there
buyers; and, besides, it would be necessary to buy too many
world at a time to achieve the goal.

In his generous views on democracies, Mr. de
Tocqueville certainly forgot about the Jews "as
buyers,” and their means of buying “too many people”
"One at a time!"

1 Democracy in America, vol. II, pp. 87-90.

BOOK THREE

THE ISRAELITES TRIUMPH OVER NAPOLEON

CHAPTER ONE

NAPOLEON'S ABOUT-FACE AGAINST THE JEWS

I. The decree of March 17, 1808 restricting the civil rights of Jews. Emotion and anger in Jewish communities. — IL Clause at the bottom of the decree: threat of its extension at the end ten years old. Laughing like an old rooster. — III. Reasons for this about-face: this is not a break on Napoleon's part, but a disciplinary measure to subdue the Jewish character. Evidence to support this. — IV. The Jews, for their part, see it only as a rupt Their accusation against Molé. Furtado's actions to shield his fellow believers from exceptional measures and rigor. Napoleon is inflexible. — V. Impassi Jewish bility amidst the suffering caused by the applicability tion of the decree: a touching anecdote.

I

Napoleon's policy relished the blows of theatre. She placed clashes and shocks alongside the benefits, to better tame. She concluded with the effects of fear, when it had begun with the attractions of goodness, contrary to what happens in the religion of the Lord.

The Jews know something about that.

Although his methods had been somewhat abrupt, Napoleon had shown himself to be very favorable towards them;

For their part, they had readily bestowed praise upon him. attributed, in the Bible, to the Messiah. Suddenly the Em Pereur makes a complete about-face.

On March 17, 1808, the following had appeared in the Bulletin Laws, a double decree that organized the Israelite cult-elite in the Empire and assigned him his place in the sun of the French homeland: a measure that we have outlined in chapter 4 of the previous book.

But this decree was not alone. Another one accompanied it. And now this one comes along and restricts civil rights. confident Hebrews enjoying themselves in France, the advantages and joys of a new Promised Land: Had not the Emperor given them hope, through the inter-the placement of his commissioner Molé, whom they would find Jerusalem in France?

It was, to the messianic medal, an unexpected reverse tense.

As happens every time one is affected in the very heart of their dearest interests, the Jews do not paid no attention to the first decree, which was a They did good, and unleashed all their anger on the second. They start making peacock noises at the eagle.

Was this, then, a return on the part of the Emperor to The offensive against Judaism, a declaration of war after appearances of peace?

We are going to recount the famous and exasperating decree; After that, we will make public, always documents in hand, its true meaning in the thought of Napoleon.

By this decree, dated from the Tuileries Palace, March 17 1808:

AGAINST THE JEWS

269

I. — ci) Loans made by Jews to minors,

WOMEN, MILITARY PERSONNEL, ARE DECLARED NULL AND VOID.

Any commitment for a loan made by Jews to minors, without the authorization of their guardian; here are women, without their husband's permission; to military silenced, without the authorization of their captain, if it is a soldier or non-commissioned officer, from the commanding officer, if it is an officer: will be null and void by operation of law, without the por sellers or assignees can take advantage of it, and our courts authorize no legal action.

b) Loans made to servants, or on ins¬
WORK EQUIPMENT ARE ALSO DECLARED NULL AND VOID.

No Jew may lend on pledge to
servants or hired people.

The Jews will not be able to receive the instruments as collateral.
workers' clothing, utensils, tools and garments
day laborers and domestic servants.

IL – Their fraudulent or usurious claims

ARE CANCELLED.

No bills of exchange, no promissory notes,
no obligation or promise, undertaken by one of
our non-commercial subjects, for the benefit of a Jew, do not
may be required without the bearer proving that the
The full value was provided without fraud.

Any debt whose principal will be increased by a
in an overt or covert manner, through the accumulation of in¬
Interest rates exceeding five percent will be reduced by our
courts. If V combined interest on capital exceeds ten
for a percentage, here the claim will be declared usurious, and,
As such, cancelled.

III. – Their trade is subject to conditions
TIONS OF PROBITY AND PRECAUTIONARY MEASURES.

From now on no Jew will be able to engage in any
trade, commerce or any kind of trafficking, without having
received, for this purpose, a patent from the Prefect of the department –
ment, which will only be granted based on information
precise information, and that on a certificate: 1° from the Council
municipal noting that the said Jew had not surrendered
to wear and tear or illicit trafficking; 2° of the consistory of
the synagogue, in whose district he
resides there, attesting to his good conduct and integrity.

This license will be renewed every year.

Our Attorneys General at our Courts are special
specifically tasked with revoking said patents
by a special decision of the Court, every time
that it will be known to them that a certified Jew does
usury or engaging in fraudulent trafficking.

Any commercial act carried out by an unlicensed Jew will be null and void.

No Jew may lend on security to other people, as many as will be trained deed drawn up by a notary, who will certify, in the deed, that the species were counted in his presence and that of the witnesses, under penalty of losing all rights over the pledge y, of which our courts and tribunals may in this In this case, order the free restitution.

IV. — Alsace is forbidden to new Jews.

No Jew, not currently domiciled in our

departments of Haut-Rhin and Bas-Rhin will henceforth but allowed to take up residence there.

Y. — The other departments of the empire do not

WILL BE ACCESSIBLE TO JEWS AS LONG AS THEY SEEK IT WILL BE EXCLUSIVELY FARMERS.

No Jew, not currently domiciled, will be allowed to 'take up residence in other departments' elements of our Empire, that in the event that there will be has acquired a rural property and will engage to agriculture, without getting involved in any commerce, trade or trafficking. Exceptions may be made to the provisions of this article, by virtue of a special authorization issued by Us.

VI. — Every Jewish conscript must perform his service

MILITARY, WITHOUT THE RIGHT TO BE REPLACED.

The Jewish population in our departments does not will not be allowed to provide replacements for the Conscription: Consequently, every conscripted Jew will be subject to personal service.

Upon reading this decree, all communities The Jewish women of France were exasperated. There was only one cry. "By this odious, infamous decree of March 17, 1808, We are once again outlawed. He brings back

towards us some of the most humiliating remarks
Positions of the ordinances of the Middle Ages. Here we are.
plunged back into the deepest humiliation.

What is true is that after receiving the most
brilliant protection that would have been granted to them in any
century, the Jews "suddenly experienced in their
fortune and in their person a violent shock 2”.

---

1 Halphen, Collection of Laws, preface, p. xlii, p. 301.

2 Bèdarride, the Jews in France, p. 423.

People whispered about the Emperor: "He had
promised that we would be citizens without restriction. lia
He deceived the whole world, he confiscated freedom everywhere.
How could he have kept his word to the Jews?

II

Amidst the cries of fury rising up, upon reading the
decree, within the Jewish quarters, an ear
attentive would have discerned the laughter of an old rooster, an ancestor, by
the obsolescence of his family tree, of the one that the
Fontaine immortalized:

He was on a sentry post on a tree branch
A clever and cunning old rooster.

And our old rooster within ourselves
He started laughing.

And why this laughter suddenly interrupting the screams?
out of fury?

At the bottom of the decree, there was this clause:

The provisions contained in this decree will
their execution for ten years, hoping that at
the expiry of this period, and by the effect of the various
Regarding the measures taken with respect to the Jews, there will no longer be
no difference between them and other citizens of
our Empire; except, however, if our hope

1 Graetz, Hist. des juifs , t. XI, p. 30 2.

2. The Fable of the Rooster and the Fox,

was mistaken, to prolong V execution, for such
for as long as it is deemed appropriate.

So, after they had been tested
for ten years, the provisions contained in the decree
were susceptible to an unlimited extension, if
Their expectations of good results were misplaced. The Jews
They must have laughed!

Ten years! That was more than enough to see
to move from the world stage to the Emperor's decree and,
Perhaps the Emperor himself. Any agreement with
the sons of Israel where one appeals to duration is almost
always a ruinous market for the other party
tractor. Wasn't time included in their
Peddlers' baggage?

Our Jews, threatened by this ten-year date in the
decree of March 17, they held from their brothers in the East
the following story, which happened more than once in Persia and
in Morocco:

The Shah in Persia (the Sultan in Morocco) convened
the Jews with their rabbis. "You dogs, their
he said, I brought you here to force you to recognize
to be born Muhammad. Set a time for the coming of your
Messiah. I will wait until then. Then,
Either you become Muslims or you will lose your possessions
and life." The horrified Jews were granted eight days
to consider their response. After conferring together
ble, they came to announce to the Shah that their great Libé¬
The rateur, so patiently awaited, would appear in thirty
years; and, alongside the dogmatic decision, they were filing
gently two million in gold L
1 Malo, History of the Jews, p. 308-10; p. 340.

At the end of thirty years, the Shah had his eyes closed. by death; or, if he lived, a new sum would come, like a poppy infusion, make him close them on the dogmatic question.

Assuredly, to lull the all-powerful and very energetic emperor of the French, it was not necessary to have his the poppy ger; but he remained, as an auxiliary, the Time that withers laurels and decrees. The Jews were assured of the weather. That's why in the middle of the cries of anger that aroused, within the Jewish communities, the Reading the decree of March 17, 1808, their old rooster laughed. He laughed at the ten-year date assigned by the eagle to the extension of his decree, if his hopes were deceived.

III

We are familiar with the decree described as "infamous" and the exasperation of the Jewish population. Let's go now giving to the legislator.

In the Emperor's mind, this decree, along with the This about-face, was it a break between his government And the Jews?

The word "break" was used. It's not accurate. The appropriate one is: a measure of discipline; by its By decree, Napoleon wants to force the Jews to comply with this that he had intended to do with them. He is true to his plan. of operation, concerning them. From the beginning of his reign, He wanted to make them more honest, useful, brothers of

French. This is to achieve this goal more surely. that he convened the Assembly of Israelite Notables, then the Great Sanhedrin, and that he dictated their answers to them. The decree of March 17, 1808, however harsh it may be, follows in the regenerator's projects at the convening of the High Assembly. The Sanhedrin's role was to enlighten Doctrinally; the Emperor reserved for himself the right to act In military terms: Help yourself, and the Emperor will help you. The decree was therefore not a spontaneous work on the part of by Napoleon; it was a carefully considered work. Its development was quite lengthy. From March 6th 1806, before the convocation and meeting of the assemblies Jewish (the Notables, July 26, 1806; the Sanhedrin, (on February 10, 1807), the Emperor had been concerned about measures to be enacted against the Israelites[1]. They were discounts after the meeting and the separation of the learned and obedient Assembly.

But why (one is entitled to ask with (some surprise), why this bias, in the case of the souVerain, to resort to exceptional measures and severity, while the reforms and promises demanded would all his wishes be granted to him?

Because the Emperor held this conviction, firmly by him, and corroborated by Portalis and especially Molé: that neither appeal to Jewish national representation

---

[1] He had proposed to his Council of State to cancel all mortgages taken by the Jews practicing usury and to forbid them, for ten years, any similar right over the property of their debtors; he desired even though, from January 1, 1807, Jews who did not possess a property, were subject to a license and could not enjoy the Citizen's rights. (Correspondence of Napoleon I. Document no. 9930. Note) (for the chief judge, March 6, 1806).

in an assembly of notables, nor any call for sanction religious in the meeting of the Great Sanhedrin, not would be enough to change a people reputed to be in Tameable in its habits. At the calls of honor It was necessary to combine disciplinary measures. The Emperor he exclaimed in the middle of the Council of State: "We're not complaining!" point of view of Protestants and Catholics, as one might complains about the Jews. It's because the evil that the Jews do doesn't It does not come from individuals, but from the constitution itself. of this people; they are grasshoppers and caterpillars that are ravaging France. And Portalis had finished, with this conclusion, a memorandum to which the Emperor gave preference to that of Mr. de Champagny: “It could not be unreasonable or unjust to so to impose a kind of corporatism on exceptional laws tion which, through its institutions, principles and customs tumes, remains constantly separated from society general.

It was under the influence of these thoughts that the Emperor premeditated and decided, as early as 1806, on disciplinary measures Pliny decrees issued in the thunderous decree.

The Grand Sanhedrin, which met in 1807, did not He had the talent, despite his obedience and adulation, to thwart the severity in reserve.

As for the year that passes between the separation of the Sanhedrin and the thunderbolt of the decree (1807-8), It is so full, alas! of deceit and trickery Jewish, which she confirms to the Emperor in his dispositions severe and made him issue the decree. What deceptions! What deceptions? Among others, these:

To save the unfortunate Alsatian farmers crushed by the exploitation of the Jews, In 1806, Napoleon had decreed a one-year reprieve to all the mortgage debts of these farmers vis-towards their rapacious creditors. What had these Birds of prey? They had imagined substituting for the inscriptions mortgages, sales contracts with option of repurchase (that is to say with the option of repurchase, for the seller, on the condition of returning within an agreed period the price to the buyer). Using these repurchase agreements, many peasants had obtained money through the sale of his fund, which he had given away at a loss. When the deadline arrived, the The poor peasant, unable to repay the price, was... having legally and by right become the owner the name of the fund he had acquired at a low price, and he passed it into other hands with large benefits. "This type of loan," he quite rightly wrote Mr. de Ghampagny is more harmful to agriculture that wear and tear itself, since it tends to take from the hands of cultivating productive soil to make it an object of traffic i. »

Other deceptions. — Since their departure from Palestine, the Jews had always had an aversion to the the profession of arms. But, by accepting to be citizens French, they had become beholden to the flag and were required to serve in the conscription. However, either because the Service was hard under Napoleon, either because the The chances of trade seemed preferable to them those of the war, they did not lack

iArch. nat. S. Int. B B. lô. 639. Mr. Ghampagny, min. of Tinter, Ministry of Justice, June 26, 1806. 5 - S. Secr. AF. IV. 300 dr. 2151. Report From Mr. Ghampagny to Napoleon, July 17, 1806.

to dodge. Official reports complain about this stolen:

Of the sixty-six Jews who, over a period of six years, were to to be part of the Moselle contingent, none entered armies 4.

In the Mont-Tonnerre department, until 1806, the Jews have consistently evaded conscription laws1 2.

Although the Jewish population of this department of Mont-Ton Although the population reached 1000 residents, it only provided 29 conscripts. Israelites from 1806 to 1810 3 4.

It is understandable that Napoleon, for whom military service Silence was the greatest duty a citizen owes to fill, had jumped upon learning of these reports and exclaimed: I will teach them to be soldiers! Indeed, the seventeenth article of the decree of March 1808, bursting forth like a fanfare in the Jewish quarters, learned that "every conscripted Jew would subject to personal service, and that the Jewish population, in all departments of the empire, would not be allowed to provide replacements for conscription.

From all the foregoing, it is evident that The Emperor had absolutely no intention of breaking with the Jews. but to tame them, to subjugate them. He wanted to build For them, it was a school of discipline: "He did not dictate to their with regard to the 'exceptional' measures in order to make them giving up equally exceptional habits.4

1Arch. nat. S. Secr. AF. IV. 300. dr 2150. Observations of the archchan¬ cellar at the Council of State, June 1807.

2 Arch. nat. S. Adm. F. 19. 1838. Report of the head of the secretariat general to the mir of the interior, October 11, 1810.

3 Ibid.

4:00 AM, come on, Jews in France.

Moreover, this proves that such was indeed the case.
the Emperor's intention, it is the categorical language which
Her Majesty used this decree, which has been described as "infamous".
The clause announcing that this decree will be in
force for ten years adds: "We hope that at
the expiration of this period, and by the effect of various measures
no more precautions taken against the Jews, there will be no more
difference between them and other citizens of our
Empire.

The Emperor's formal intention was therefore to...
towards their incorporation into society by shaping them to
the modern one, something the Constituent Assembly had forgotten to do,
and not to push them into permanent exceptions
of the Middle Ages*.

His about-face was merely a maneuver.

1. It is absolutely unfair and wrong to equate the measures taken by
the Emperor to those that were taken under the old regime. "Under the old
regime, everything is calculated to keep Jews out of society;
They are forbidden from acquiring land; they are denied access to all
honorable professions; all their national laws are respected, even the
more opposed to modern civilization; they are allowed to keep their courts.
And if we take precautions to prevent or suppress their frauds
and their wear and tear, that's after having somehow forced them to search
a resource in these shameful speculations. Here, the process is all
On the contrary: not only are all honorable professions opened to Jews
They are clear, but everything is done to attract them there through the dual influence o
punishments and rewards. Not only do we not want to exclude them from
civil society, but we are leaving no stone unturned to make them feel the need
and inspire in them the desire to merge with it. Precautions are still being taken.
against their frauds and against their illegitimate trafficking habits; but
This is because these habits are the biggest obstacle to their merging.
in national unity, and that they no longer even have some kind of excuse
"Out of necessity." (Hallez, The Jews in France, pp. 222-3.)

IV

The Jews, for their part, did not believe in this maneuver. moral warfare. We will not dissuade them from the idea that the The decree of March 17, 1808 was not a work of hatred. and of repulsion.

On what do they base their pessimistic judgment?

First, regarding French legislation. "This decree deserves full condemnation because it was a violation of the principle that the law is equal for all i. » Indeed, wasn't he seventeen years old when the Israelites emancipated by the Constituent Assembly enjoyed the rights civils? But here is a very particular code, deviating entirely of the principles of public law, is abruptly taken from them neatly applied. Wasn't it hatred that came to erase thus the constitutional principle of the equality of citizens before the law? Wasn't it repulsion that imprinted a stain on an entire class of citizens, undermining them subjecting them to rigorous and exceptional rules?

A kind of irony in relation to the work of the Sanhedrin seemed to confirm this pessimistic judgment. The EmPereur had obtained from the High Assembly everything he had wished to be granted it. The notables and the rabbis had responded to his terrible questionnaire like Children of the troops rehearse in front of the inspector general. the lesson they were taught in room 2:

---

1 Halévy, History of the Jews.

* See above pages 73-81.

And, notwithstanding this docility, were not the Israelites not, all of a sudden, placed under sequestration, as well as valiant men Nothing? To add insult to injury, the Assembly had provided She herself wielded the rods with which they were whipped. She had expressed, in enthusiastic terms, his patriotic ambition tion to see Israel provide many and remark wounded soldiers, revitalize its commerce, etc.; and behold, Taking her at her word, only Jews were forbidden the ability to find replacements for military service, and, for a few cases of wear and tear that have occurred since the meeting The Sanhedrin controlled all Israelite commerce to tyrannical constraints.

The thought of having provided the rods themselves This exasperated rabbis and notables. In fact, Napoleon, after that he had obtained from them everything he had decided to get to get them to agree, they had no longer spared them. "The Sanhe- They understood, but a little too late, that they had themselves, by their own resolutions, provided to Napoleon used weapons against the race they were defending the cause i. »

Instead of enjoying the milk and honey they had hoped for in a new Promised Land, our Hebrews They drank all the salt water of the Dead Sea!...

"Napoleon deceived us!" they shouted from one end to the other. the other of the Jewish quarters; "May heaven avenge us!" Eye For an eye, a tooth for a tooth: let the law of retaliation return. "Because French law no longer covers us!"

The influential and better-informed Jews showed themselves less unfair to the Emperor than the collection of

1 Fauchille, The Jewish Question in France under the First Empire,

p. 61.

Peddlers and moneylenders were hit hard by the decree. Indeed, those who were aware of the policy accused Count Molé for having been the instigator of the measures rigor. What is true is that Molé could not stand neither the Jews nor the belief that their blood would have dared to enter in his veins i. Taking advantage of the fact that the Emperor was occupied on the Niemen, on the eve of giving battle from Friedland, he had, through intrigues with his colleagues, had the urgent articles against the Jews 2: the sovereign only had to ratify.

Molé's tireless adversary, Furtado, attempted a supreme step to tear away his coreligionists to exceptional and rigorous measures. A first at one point, at the head of a delegation from the Sanhedrin, he had returned to Fontainebleau to protest, opposite Napoleon, against the repressive measures of which the The Council of State was studying the terms: the Emperor had not

did not deign to receive them.3 A second time, warned
secretly, the decree was about to be published.
The generous Israelite would leap from the banks
from the Seine to those of the Niemen. The Emperor receives him at
Tilsitt welcomes him kindly, but remains inflexible
on the preparation of decree 4.

When it appears, the Jews, in turn, believe with
stubbornness in breaking away, in the Middle Ages which
will come back for them. The "infamous" decree has tightened their grip on them.

1 See above, page 50.

* Graetz, History of the Jews, vol. XI.

3Arch. nat., S. secr. AF. IV. 300. dr. 2150. Report by Mr. Maret,
March 1808.

4 Graetz, Hist. des juifs, vol. XI, p. 301. — Arch. israélites, 1841,
p. 366.

the heart: the era of enthusiasm for Napoleon is
closed.

Jewish impassivity was found entirely for
to endure the suffering caused by the application of the decree
was going to engender. The struggle to triumph over Napoleon
will also organize itself.

A touching anecdote, reported by the Archives
Israelites will clearly demonstrate impassivity.

V

((In a village in Alsace, in 1807, lived Mardochée Blum, with his wife Rebecca and son David.
Gum in all Jewish families of that time, the father
He was in business, the son was studying the Talmud and the
Mother took care of the housework. Mordecai Blum was not
not rich; but through his activity and industry he
knew how to make the most of his capital, and through the credit he
He enjoyed it; he managed to successfully complete the most difficult tasks.
companies. Like all his colleagues, he trafficked in
everything, bought buildings, resold them and made at

The opportunity for a small discount. Loyal in business, good and Benevolent, he was generally loved and esteemed, as much at least as much as an Israelite could be at that time in Alsace, where a popular prejudice, too old to to be easily uprooted, had established in principle that All Jews were usurers.

“David Blum was a tall, handsome young man of

twenty years old, of a calm and thoughtful nature, brooding, under a cold and timid appearance, fresh thoughts and noble sentiments. He had not limited himself to the study rabbinical books; but he could read German and French, and he had picked up some basic historical knowledge. in old books bought cheaply at a sale émigré. He was also regarded as the scholar of the place, and all the marriageable girls envied it Sarah, his fiancée, a young Jewish woman with dark hair and the sharp eye, which brought her a handsome dowry in marriage.

“The Blum family lived happily and contentedly, waiting during the appointed time for the union of the young fiancés, when the promulgation of an imperial decree came to to vanish this scaffolding of happiness that seemed so solid. This decree, which leaves an indelible stain on the Napoleon's reign, and which is marked on the corner of the inton tolerance, injustice, and the disregard for people's rights, ordered that, from March 17, 1808, every French Jew would necessarily be subject to military service, without having the ability to be replaced, and he carried, between other draconian measures, such as the payment of au an obligation, promise or bill of exchange issued to a Jew by a non-Jewish Frenchman, could no longer but be required without the beneficiary proving they have provided the integer value. It's easy to understand what Such exceptional measures were bound to lead to Disruption in Alsace, where trade, especially that of silver, was found almost exclusively in the hands of the Israelites; but, among the many No victims were caused by the execution of this iniquitous decree. was not as violently offended as the Blum family.

The time for conscription had come for David; Chosen by lot, he was forced to leave his parents; and as he left, his face burning with tears that his his desperate mother had poured money on him under the pretext of to give him a farewell kiss, he received a visit from the father of his fiancée, who informed him with a cold and embarrassed air that Sarab could not wait for the return of a soldier, and that he was going to find her another husband. When the poor David had rejoined his regiment and was beginning While training for service, he received sad news from his family. and deplorable news: Mordecai's debtors Blum, taking advantage in bad faith of the provisions tyrannical imperial decree against the Jews, refusal were determined to pay what they owed him before he had proved to have given the total amount of the bonds that they had subscribed to for his benefit; and as it was materially impossible, Mordecai found himself in a A day ruined from top to bottom. That's not all, his credit was lost; his creditors, who had not They didn't need to prove anything, because they weren't The Jews demanded what he owed them, and since he did not Unable to pay immediately, he lost his mind, went bankrupt; and, Since he had no business books, he was sentenced to two years in prison as a bankrupt. No one ever knew what he suffered, for Mordecai he did not complain; but a dull pain, in his eyes her hair turned white in just a few days, and her hair was turned off. These were the only signs of his despair. until one morning he was found dead on the straw fetid from his prison cell. His wife, Rebecca, had everything endured with religious resignation, and even she

had managed to stifle her silent tears during during the hour he was allowed to spend each day at the detention center's gate; but, when she Having lost her husband, she gave way to cries of pain. to threatening imprecations and fits of rage where Soon all the symptoms of madness were recognized. Her delusion became so violent that she was imprisoned. in a mental asylum, where God, having mercy on her He soon called her back to him.

“Nothing could describe David Blum’s astonishment.” when he received this fatal news in Spain, where he had followed his regiment. Locked in the iron circle During his military service, he couldn't even give a free He would have paid his respects to his just grief; he would have sacrificed his life to go defending his father or comforting his mother, but the law chained him to the flags, and he was refused until the sad consolation of going to weep at their graves. He he cursed the Emperor, exhaling his rage in vain threats, and his hatred in useless imprecations, and in Her eyes shone constantly with the dark fire of despair. at the same time as the burning lava of vengeance his heart was boiling like a bed of fire. Soon he seemed dead to real life; he was doing his he served accurately, but mechanically; he went to the fire and to the parade with the same inert indifference; A cruel memory had seized her entire being, and the Life became for him nothing more than an intermittent lethargy. One day, however, during an inspection review, the general General Guilleminot, struck by the defeated look of the young soldier, asked the nearest officer for the reason, who replied disdainfully: He's an Alsatian Jew, quite A bad soldier, without nerve or courage. To these Words, a flush rose to David's forehead, he straightened up with vivacity, convulsively raising his hand to the point he drew his sword; but this flash of animation subsided immediately, and the pale face of the orphan resumed its impassive expression. customary ability.

“Since then, nothing has managed to disturb my sleep.” lead that numbed David Blum's faculties; and when, four years later, he witnessed the fire of Moscow and the ruin of the Kremlin, its calm and its indifference never wavered for a moment in the middle of the thousand dangers that surrounded him. A few days Then, on October 24, 1812, he found himself on the banks of the Louga River, with a division of the French army in retreat, and eagerly for followed by the Russians commanded by Kutusoff, when the French general, seeing his division crushed by the Russian artillery, threw about a hundred grenadiers in a church that bordered and overlooked the road. David was among those hundred brave men who crenellated the church and defended themselves there with such valor that five times, by their carefully managed and well-directed fire, they broke the enemy columns and thus gave to the division French, taking the time to gather at the bottom of a ravine where, Numbering 18,000 men, it resisted 50,000 Russians, whom she completely defeated. After this brilliance The previous affair, General Guilleminot, who commanded the The French division had the valiant men presented to them.

grenadiers who had not succumbed in the defense of the church, and to whom the success of the day was due. David was singled out as having particularly distinguished himself by his fearlessness. "What's your name?" he asked. asked the general. — David Blum, an Alsatian Jew, that you were appointed to four years ago in Spain like a bad soldier. — You are a brave man, David Blum, and I'll make you an officer. — Thank you, my General, I want nothing; I fought because he It was about the lives of my brothers in arms, but I I did nothing for your emperor who ruined, des "Honored and caused the death of my family..."

"A few weeks later, the French army, in the midst of routed, it carried out its disastrous retreat across the Berezina River, And the cold and hunger littered the ground with the dead and dying. the icy countryside, when Napoleon, stopping to warming himself by the fire of a bivouac, he was astonished by the order and the good composure maintained by this group of soldiers amidst the appalling disorder of the rest of the army. "It belongs," they told him, "to our comrade David" Blum, to whom we owe our preservation; his energy He supported ours; his courage saved us from bedsores. Cossack flies, and his prudence has always procured food and fire. — David Blum, known as the Emperor, with that voice that made thrones tremble Europeans, and that he knew, when he wanted to, how to make them so Sweet and so attractive, David Blum, you are a good floor "Dat, and your place is marked in the old guard;" then, detaching the silver cross that adorned his uniform As a general, he handed it over to the Jewish soldier, who, having fought by the old leaven of hatred that fermented within him, in at the same time he felt fascinated by the fear of respect the deadly influence that the Emperor's presence had on everyone, replied firmly, although his face betrayed the vivid emotions that stirred within him: "Sire, I am an Alsatian Jew, and cannot accept either promotion or decoration, because that would mean accepting the price of my family's blood. honored by the odious decree of March 17th. — Ah! resumed the Emperor, looking displeased, I have already spoke of this; then he added briefly: They told me "I was wrong again on this point, but we'll see;" and a cloud spread over his features, a deep wrinkle came to furrow his broad forehead, and as if he wanted To shake off an unwelcome thought, he rushed onto his chair Val and galloped away, followed by his silent staff. heavens. David Blum had remained standing, making of a In one hand, the military salute, and in the other, holding the cross of legionary whom the Emperor had entrusted to him; his faculties were as if suspended, his head was gripped by a a confused buzzing, his heart was beating violently, and when his comrades had called him back to himself, it seemed to him blah that he was waking from a dream. But more serious concerns - passions soon came to divert feelings tumultuous from his troubled soul; a band of Cossacks appeared in the distance, and, after a desperate struggle in which the French detachment almost perished David, who was fully wounded, was taken prisoner, and, as he had been given command of his small squad, we He mistook him for the officer; it was to this mistake that he owed his life and the awful experience of being taken back to Moscow, from where, after After enduring prolonged torture, he was sent to Siberia. It was in a mine beyond the Ousais mountains, nine hundred leagues away from St. Petersburg, that the unfortunate prisoner was taken amidst the most barbaric treatments. On the descent In this pre-emptive tomb, he had to abdicate his name,

his homeland, his individuality, and his existence were divided between work and the knout. In this desert populated by a few hundred living, all morally dead, We don't live, we suffer. There, the mine worker has neither No home, no family, no friends, he has only tears and squeals of rage; there, the exile no longer clings to the world that by the imperceptible thread of a memory that goes each The day was fading; there, executioners and victims, bent over Under the same yoke, they fall asleep side by side. of eternal sleep, and the desert that sees the passing generations of exiles never witness their return. David Blum lived twenty-eight years in this job land, twenty-eight years during which he had neither regrets, neither troubles nor despair, for his soul was tanned by suffering, and her torn heart had been since long riddled with too many blows to be vulnerable susceptible to a new injury. One morning, he was told that he was free; he did not at first understand this word which was erased from his memory; then human instinct led him, And he started walking straight ahead. Where was he going?

He knew nothing about it; but he was so astonished to be able to walking alone, stopping whenever he wanted, and seeing the sky at all hours, that his heart felt flooded ineffable joys. He blessed the rain, the wind, the cold, because all of this was, for him, a rebirth into life... Alas! Soon, with reason restored, he regained the feeling of all His woes! Poor ring, violently detached from the social chain, he shudders at his isolation on earth, and For a moment he considered returning to this alternative. work ethic and knout which, for twenty-eight years, had served as a substitute for existence. But the word France awakened as if by magic his soul was numb, and he crossed over all of Europe with unwavering courage for a moment, his fortune being his traveling staff, for support the assistance of generous hearts, for guidance this North Star called homeland.

“Finally, one morning in December 1840, he arrived in the village his native age; he, so handsome once upon leaving Alsace, he, so proud then to breathe in deeply the fresh life that His youth offered him perspective; he returned to it with his back to it. bent over, his body emaciated, his eyes lifeless, and his step faltering. lant. First he looked around him in astonishment, for they tell him, “You have arrived,” and yet he does not he didn't recognize the old village, nor the house paternal, nor the walnut tree under which he once sheltered during the storm. Where is that pretty stream he used to follow? As a child, was the course unpredictable? What became of those shutters? greenery that brightened the pavilion opposite? And that garden, witness to his childhood games, and these flowers, which he picked For Sarah, his fiancée?... Alas! All of that has disappeared. The village became a small town, factories sprang up there. are raised, everything has changed in appearance, and David, for the first time in twenty-eight years, feels a tear to moisten his eyelid, a tear of regret for the past golden, which flew away in the breath of adversity. The popu The country's culture had also changed considerably; the old were dead and the young men were strangers to him, the Blum's name was entirely forgotten and unknown, and David the 11th found no hand to press his own. and encountered only worried looks and expressions suspicious. So he went to pray at the grave of his parents, then he headed towards Paris, where preparations were underway funeral ceremony of the Emperor, and where the old The soldier hoped to meet some former comrade-in-arms. On December 14th, he arrived in the capital, overwhelmed. Exhausted, suffering from cold and hunger, and without papers, penniless and not knowing what to do with himself, he wandered for a long time. time in the streets of the big city, rubbing shoulders wind of people who spoke of the glories of the Empire, and who were not worried if, next to them, the need ron It was one of the old instruments of this national glory. When night fell, as he had no shelter for Resting his head, he lay down on an icy rock, sheltered from the elements. from the porch of a theater; and, as he was barely dressed, He suffered more from the cold than he had experienced in Siberia. He couldn't sleep, and dark thoughts troubled his insomnia; what was he still doing down here? Why all Was his life thus doomed to misfortune? Why? Did he alone outlive his father, his mother, his fiancée, his brothers in arms, to his officers, and did he not have in the no friends, no fortune, no job, nothing that nothing that could bind his soul to hope could sustain his body on the earth? And all this because it had rained one day a soldier was happy to put the Alsatian Jews outside the law of nations; because, substituting arbitrariness By turning a blind eye to justice, he had simultaneously robbed them of their fortune and their children; because finally, this parricidal son freedom seemed to have taken it upon itself to monopolize to his benefit his mother's inheritance... At the moment, of Numerous cries of "Long live the Emperor!" came and struck through David's ear, and made him tremble like the traveler who has just stepped on a snake, which one straightens up, whistling. It was the morning crowd.

who was heading towards Les Invalides to pay a final tribute A tribute to the hero who was his idol; the old soldier followed and was filled with admiration at the sight of the spectacle the imposing Champs-Elysées offered. Invited to the Funeral celebration; the Parisian population soon arrived. in black masses that emerged from all points, and Each avenue continued to launch new phases swaddling clothes until a cord of heads unites the Tiles waves at the Arc de Triomphe; it looked like a stormy sea where twenty overflowing rivers rushed roaring.

All states, all classes are represented at this a somber solemnity; all the recriminations, all the Hatreds against the great man seem to have been forgotten, and The great voice of history alone has the right to speak on the tomb of this giant that humanity has only been able to measure when he lay lifeless.

This sublime spectacle revolutionized ideas which David Blum had thus far used as the basis for his feelings. her, and her suddenly illuminated heart opened to the pity, like the horizon laden with black clouds that violently tears through a ray of sunlight. He remembered With what emotion the Emperor had spoken these words to him: They've deceived me again! and, bowing before the great misfortune of the French hero, he offered him in holocaustic, with forgiveness for the wrongs he had done her to suffer, the forgetting of the hatred he had felt for her, and he exclaimed, seized by a holy enthusiasm: How are you fallen from the sky, imperial star, resplendent with so much Divine light! How did you die in exile? you who led kings to the margins, and peoples to the Channel 1: A gigantic colossus, who wanted to cover all

The earth of your shadow, how could you let yourself be argued with? a few feet from the arid rock of Saint Helena! No, I no longer dare to complain about my life of pain. and misfortunes, for yours have exceeded what is given to the human heart to endure suffering. My dear, they've taken away those who were dear to you! Like me, you were chained to a distant land. Like me, you come back with a frozen heart and a stiff arm! The great Emperor and the humble Jew meet for the last time on consecrated ground again through freedom, tolerance and justice, because the evils These old laws only last a day; liberty, tolerance, and the Justice is eternal...

"At that moment, the city bells rang as if jolted awake by the sound of the cannon, the drums made their mournful roll, the bugles sounded their airy wails, and A distant voice, composed of a hundred thousand voices, cried out: "Here it is!" Beneath the Arc de Triomphe, a towering stone giant so that the great shadow of the Emperor could rise Beneath its full height, the triumphant coffin appeared. phal with his belt of mutilated generals, with his brilliant reputations, its banners in triple colors covered in crepes, and its eagles with outstretched wings who seemed to be taking flight towards eternity. Ge que

David Blum felt this way about him, no one will try to...
He painted; he fell to his knees and prayed. His soul was calmed.
Through prayer, the hallucination in his mind subsided.
his body ceasing to be sustained by the second life that
gives the thought, fell, slumped by fatigue and the
need; and, when the crowd had grown sated watching pass by

As she walked through the procession, she noticed the old soldier leaning on it, lifeless.
against one of the nearby triumphal columns
the Arc de Triomphe de l'Étoile.

"The next day, we read the following article in a newspaper
before:

"Among the accidents that occurred yesterday, a man is mentioned."
has a miserable appearance and a strange face that has been
c(found lying unconscious in the Fields-
"Élysées. We were unable to determine whether he fell victim to the
"Need, cold, or crowd pressure. Trans-
"He was taken to Beaujon Hospital, and the care he received-
"The fords were useless, and he died that night after
"a few hours of agony. We must expose today-
"Today at the Morgue, this unknown being, about whom no one has
"Found neither money nor papers. Only during his
"agony, his clenched hand held violently pressed
"on her chest a small package which contained a
"Cross of the Legion of Honour bearing the image of Napoleon"
"and a printed piece of paper so folded and worn that one could not
"I could only decipher with difficulty these words: Im- Decree
"Jperial concerning the Jews, March 17, 1808 L.."

1 Archives Israélites, year 1841, pp. 79-88.

CHAPTER II

THE JEWISH TURNING MOVEMENT

I. Difference between the action undertaken by the Jews against the Constitution
tituante and the tactics they employ against Napoleon.
II. A series of exceptions to the decree. — III. The counter-decree
Secret societies. — IV. The flagellation of events.

Horrible and barbaric conduct of Polish Jews after the passage
Wise man of the Berezina. — V. At the end of ten years.

I

Let's start again, going over the main points of the story.
Jewish history, the historical milieu that the preceding anecdote
denture was somewhat upset.

The year is 1808. The severe decree against the
The Jews appeared in March. That was the year Napoleon did not
respects more the majesty of the Holy See and where its armies
cross the Pyrenees to invade Spain.

The anecdote, an echo of genuine feelings, showed
Jewish impassivity amidst the suffering engendered
directed by the application of the decree. This chapter
will report the struggle undertaken by the children of Israel, who have
having developed a taste for French liberty, against the decree and its
author.

That fight was very skillful.

What are they doing? Are they attacking the decree head-on? They
They would be careful not to; they wouldn't risk it. They
would have been swept aside, with a flick of the wrist, into their
former holiday cottages.

Flexible and quick-witted, they...
deploy against Napoleon a diametrically opposed tactic
opposed to the action they have initiated against the Constitution
titulante, twenty years earlier. This one had been attractive
a frontal confrontation: facing the Emperor, it will be a
rotating motion.

We remember the table we drew of these
fourteen assaults delivered by Jewish tenacity against the Assem
national wheat, from 1789 to 1791, to claim, in the name
Human rights, civil emancipation. We
let us remind the reader of the episode of the last
assault:

"It must be acknowledged that they had been tenacious, and
especially good logicians. Tenacious, since, in space
two years, that is to say for the entire duration of the
During the constituent assembly, the question of their emancipation had been
presented by them fourteen times, rejected and postponed
fourteen times by the legislators, and that they were still

there, to present it to them for the fifteenth time on the eve of the dissolution of the Assembly. Good logicians, because that they demanded that, from the Declaration of Rights, the logical consequences that we didn't want to see there homework.

"We had arrived on the eve of the Assembly's closing session." constituent assembly. It was the penultimate session. There was no No more time to waste, no more reprieves to accept. Duport

rises and demands, in the name of Human Rights, The emancipation of the Jews. Regnault de Saint-Jean-d'Angély cuts short any contradiction, saying:
"I demand that all those who
"will speak against this proposal, because it is the Cons-
"The institution itself that they will fight."

"When a corps of troops retreats, if one manages to throw it against an obstacle to destroy it or to force him to surrender, in warfare terms, we say that he is cornered. It was the Cons's hopeless situation She was a regular, at the advanced stage of her retirement. She... faced with this alternative: either give birth arms in front of the Jews, or destroy the Constitution, its work, which, for the Constituent Assembly, amounted to dismantling She was cornered, having to face the consequences of her actions before history.

"The famous Declaration of the Rights of Man was which had become a dead end, a cul-de-sac. The Assembly remained silent in the face of Regnault's apostrophe of Saint-Jean-d'Angély. Victory remained with the Jews.

Thus, after fourteen appeals to the As¬ seemingly a constituent assembly to put her on notice to to pronounce on their emancipation, after fourteen refusals on his part and fourteen defeats for them, in the fifteenth attempt, the Jews had remained the masters 2.

Such a frontal attack was absolutely impossible with Napoleon. Moreover, the difficulty in overcoming is not not the same. With the Constituent Assembly, it was a deduction tion that she did not want to derive from a principle established by

---

1 Jewish Preponderance, Part One, Its Origins (178C-1791),

pages 218-20,

* Ibid. The table of these assaults can be found on pages 164-167.

She; with Napoleon, it's a brutal fact that needs to be rectified.
In the first case, we were dealing with logic;
In the second one, we found the hilt of a sword
and the grey frock coat...

The prudent people of Palestine stopped by means of the
turning movement: turning the difficulty, that is to say
to evade it!

II

The first expedient used to
The exceptions to the decree were those that circumvented it.

The Jewish historian Halevy said, with affected disdain,
as if he wanted to mislead and erase
Faced with history, the fear felt by his coreligions
naires: "Moreover, the decree had barely been issued
since several of them appeared in succession a year ago,
exempting the Jews of a department from its provisions
ment, then those of another, so that its application
tion was soon reduced to the Israelites of
"Alsace L" This phrase is nothing but boasting.
Here is the truth:

Napoleon had to be persuaded. Humble and supplicating, the
Hebrews from the Empire came one after another to solicit
exceptions to the decree. Like a prince who wanted to show himself
Very easygoing, Napoleon granted them. Use then formed
a queue of exceptions:

1 Léon Halévy, History of Modern Jews.

In 1808, the Emperor freed the Israelites from the decree.
lites:

of the Seine (April 6),

of the Mediterranean (June 16),
of the Lower Pyrenees (July 22).

In 1810, he granted the same favor to the Israelites:

Alpes-Maritimes
from Aude
of Doubs

of Haute-Garonne
from the Hérault
of Marengo
of the Po

of Seine-et-Oise
of Stura
of the Dore
of the Seine
Vosges
from the Gard
of Genoa
from Bouches-du-Rhône j

In 1811, he extended emancipation to the Israelites:

of Rome
of the Rhône
of Montenotte
Forests

Thus, in the year 1811, twenty-two departments
of the Empire were already exempt from the decree of

(March 19)

These fifteen
departments were
favored at the same time
(April 11)

March 17, 1808. It is fair to acknowledge that the

Israelites made efforts to merit returning under common law. The Minister of the Interior reports to the Emperor: "The regeneration of the Israelites" is sensitive; they hasten to deserve kindness Your Majesty's paternal relatives, and they seek to make worthy of an exception to the provisions of decree[1] [2]. » On the sixty-eight departments of the Empire, inhabited by Israelites, forty-four were still subject in 1811 to the decree of 1808. Jews had therefore not reformed in all departments ments. Nevertheless, even in these cases, the situation had improved. Corruption was no longer as widespread. rale; all districts, all municipalities from a region were no longer uniformly pressured by the excesses of usurers, and, if one could not yet remove the entire department from the application of by decree, it was at least possible to restore freedom to certain parts of it. Therefore, Napoleon allowed his Minister of the Interior to grant isolated access to cities exceptions to the ordinance of 1808. The Minister of Those within the government would have liked the Emperor to do even more. and that from the cities he descended to the individuals themselves. But Napoleon never agreed to go that far. Notwithstanding the exceptions, the legislator therefore did not joke around. point on the application of his decree, whatever has been written with rather mild disdain, the historian Halévy. The lion

---

[1] Arch. nat., Sect.duSecr. AF, IV, 1290, no. 190. Letter from M. de Mon-Talivet to Napoleon, March 1811.

[2] National Archives, Administrative Section, F/19. 1838. Reports from the Minister of the Napoleon, September 21, 1808 and March 13, 1811.

He could well retract his claws, but he wasn't in the mood to let them gnaw. *

On July 9, 1812, a glimmer of joy returned in Jewish homes. Compulsory military service for every Israelite conscript, without allowing him in any way The replacement case was met with mixed results. According to the Duke's report de Feltre, the Minister of War, the Israelites were authorized to be replaced by their coreligionists
L

All these exceptions had already turned out quite badly.
The difficulty of the terrible decree. The victory of patience.
was speaking out in favor of the Jews. Up to that point, nothing but very legitimate.

III

But here's the problem: they went to ask for aid to secret societies.

11. It is beyond dispute today that companies Masonic groups had their hand in Na's misfortunes. Poleon, after having helped him in his triumphs. "During the first part of his reign, until 1809, Napoleon encountered this in all the countries he invaded. strong support from Masonic Lodges, and more than once his military genius was aided by the

*Arch. nat., AF, IV, 630. dr 5383, no. 12. Report of the Min. of war, Duke of Feltre, addressed to Napoleon on June 10, 1812, approved by the emperor rer on July 9, 1812.

betrayal of the leaders he fought against » Then the Lodges they withdrew from him when they understood that the des Imperial potestism was entirely concentrated in a personal ambition and family interests, and that Freemasonry had been for him only an instrument - From the at this moment, the fight against the faithless Caesar1 2 was decided; the Tugendbund was its expression 3: word German which means bond of virtue.

However, the Jews had been complicit in the societies secrets in Napoleon's triumphs: "In Frankfurt and throughout Germany, recounts a renowned historian. The Jews acclaimed him as the Messiah, so much had they awareness of the overthrow of the Christian social edifice which was accomplished through his arms.4

Were they not accomplices of the same companies? secrets, when these turned against their Idol? Indeed:

There is a coincidence of dates, which is a significant factor:

Napoleon's decree against the Jews, a decree which
has so exasperated them, described by them as "infamous," is
from 1808;

And the decree of the secret societies which declares Napoleon
abandoned is 1809 5.

1 Deschamps, Secret Societies, vol. II, book II, chap. vi, no. 6: “The
"Revolution on horseback and its accomplices in Europe."

2 “The Masonic Order considered Emperor Napoleon I as a
instrument intended to overthrow all European nationalities: after
With this gigantic excavation, he hoped to more easily carry out his plan of
universal republic. » Ibid.

3 Ibid. No. 7: “Napoleon abandoned by secret societies, 1809-1815.”

4 Janssen, Zeit und Lebensbilder, 3rd edition., Herder, Fribourg, p. 23-4.

5 Deschamps, Secret Societies, vol. II, book II, cbap. vu, no. 7: “Na¬
Poleon abandoned by secret societies, 1809. » — Cantu; Eist. univ.
t. XVIII, p. 287.

This coincidence of dates is explained by that of the
grudges:

"He deceived us!" they shouted feverishly in
the Lodges;

"He deceived everyone, how could he have survived?"
"A word to the Jews?" he will write, on behalf of his coreligion.
naires, the Jewish historian Graetzi.

Being shrewd and prudent people, the Jews charged the
Lodges of their grudges and the reprisals to be carried out.
This was not the first time that the Lodges and the Jews
they met hand in hand. When the Cons
tituante, in 1790-1791, lingered and refused pres¬
than to promulgate the decree of emancipation in favor
Israelites, these turned to the Lodges which
sent the suburbs of Paris to support the Assembly
wheat their friends the Jews 2; now that it is not a question of
to report (one wouldn't dare!) but to punish a decree
Exceptionally, the Lodges are still showing good

composition.

This explains the historical sequence of events:

In 1808, Napoleon's decree and the anger of Jews;

In 1809, the decree of the Lodges and the about-face against Napoleon.

---

[1] Graetz, History of the Jews, vol. XI, p. 302.

[2] Jewish Preponderance, Part One, Its Origins, Chapter VI and vii.

IV

Strong as he was, he would have been almost indifferent to Napoleon was abandoned by secret societies, if a No more formidable abandonment could have shaken his throne: God's.

The Emperor had dared to lay his hand on the anointed one of Lord. One day—it was the very day of the battle of Wagram – the Pope had been abducted from his palace Quirinal by General Radet; below, a voice was waiting the structure whose blinds were nailed shut, and whose doors were closed locked; then, without wasting a minute, they had dragged the august and invincible old man in Florence, in Turin, in From Grenoble to Valencia, and finally to Savona. Delivered to the most bitter sadness, Pius VII had replied to Napoleon Leon, who threatened to take off her tiara if she bent to his will: I put these threats at the 'foot of the Cross, and I leave to God the task of avenging a cause, which is his own.

The Emperor was under the weight of excommunication. Upon learning that he had been excommunicated by the Pope for having seized the Papal States, he had exclaimed mockingly: Does he believe his excommunication will make the weapons fall from the hands of my soldiers?

Heaven had gathered this challenge into the treasures of its anger. We were on the eve of the Russian campaign.

1 Ai.zog, History of the Church, vol. III, p. 437.

So that it might be clearly proven that God himself had reserved to punish so much pride, removing this care from the arm of men, victory was allowed to accompany The Grand Army 1, right up to the walls of Moscow: Moscow, yet another of those fabulous names that had so much spoke to Napoleon's imagination, like that of the Pyramids, like the one at the foot of the Saint Bernard! Its eagles flew to the top of the Kremlin. Then the one who was to be flogged in front of Europe, like Ileliodorus had been before Jerusalem, was abandoned to the elves irritated and conjured up.

1. He had an army admirable in its bearing and overall structure, one hundred and sixty divisional generals, three hundred and forty brigadier generals, one hundred ten aides-de-camp. Half of Europe supplied him with soldiers, and his His will knew no bounds.

Here is the size of the army he took to Russia:

60,000 Poles,

20,000 Saxons,

30,000 Austrians,

30,000 Bavarians,

22,000 Prussians,

20,000 Westphalians,

8,000 Württemberg residents,

8,000 from Baden,

4,000 from Darmstadt,

2,000 from Gotha and Weimar,

5,000 from Württemberg and Franconia,

5,000 from Mecklenburg and elsewhere,

20,000 Italians, including Neapolitans,

4,000 Spaniards and Portuguese,

10,000 Swiss,

250,000 French people,

In total, 498,000 men.

Napoleon had arranged to meet his vassal kings in Dresden. We saw
gathered: Francis II of Austria, Frederick William of Prussia, the kings of
Bavaria and Württemberg, Jerome, King of Westphalia, and the Great-Dukes of the Confederation, a brilliant constellation, gravitating around this new
Sun calf. Napoleon regarded them as his creatures, and said when
Kings were announced to him: Let them wait. (Cantu, Universal History,
t. XVIII.)

The fire breaks out, lit by Rostopchin. Taken by
the wind across all parts of the city, the fire
becomes a deluge of flames. "The hospitals don't
The wounded, who could be preserved, dragged themselves along with
effort to die outside the blaze. The soldiers, tired
Having sworn off putting out the fire, they returned to their quarters.
and found nothing but coal. In three days, the
The city was reduced to ashes, amidst which the
Only the Kremlin remained standing. The victorious army was
reduced to camping around a burning city. In the
The countryside, soaked by the rain, the fires of the bivouacs
was supplied with paintings, precious furniture;
Around the officers, one could see torn soldiers,
burned, lying on cashmere shawls, on
Siberian fur coats, Persian carpets; the tableware
money was scattered everywhere; but all this wealth
His words did not console them for the suffering caused by hunger.
made them experience, and of those they glimpsed
in the future b »

The retreat from Russia began. Then came
the extreme cold, which was not supposed to produce the
disaster, but to take it to its extreme. "The snow is

it collapsed, erasing all traces of roads; it was necessary So, walking aimlessly, with the squall in my eyes, exposed at every moment to sinking into the marshes. The unfortunate soldiers, suffocated by the wind, numb If, due to the cold, they happened to strike some stone, They fell onto some tree trunk, unable to... to get up, and the snow had soon covered them.

* César Cantu, Universal History, vol. XVIII.

((The rifles slipped from their stiffened hands, the extremities froze and became gangrenous; whoever was He slept and never woke up again. If some discovered They found a well-trodden path and headed towards it with hope, The peasants and the Cossacks lying in ambush fell upon them with fury, and let them expire slowly on the snow. The horses, few in number, not being Ice-bound horses slid across the hardened ground; they broke the ice to find some water, and gnawed the frozen bark of the trees. When at last they collapsed Exhausted from fatigue, they hastened to slaughter them for to feast on their flesh and to warm their feet and their hands in their throbbing entrails.

“Each bivouac became a cemetery by the man What a fire; the soldiers lay down there with their packs on their backs! and the riders with the bridle over their arms: often they they were embracing to get a little bit of heat their to each other; but often also, the next day In the morning, they found only a corpse near them, and the they left without pitying his fate; for he had ceased to to suffer. If one could see a little wood, the pot the carefully preserved [item] was put on the fire, and the powder replaced salt to season a handful Rye flour or a piece of horse meat. Selfishness fierceness then replaced that generosity which is the appearance The soldier's swimming, and each man thought only of himself; would even go so far as to argue, sword in hand, over a pittance a crust of bread, a bundle of straw or a faggot. We didn't lend a hand to a comrade who fell; such another was torn from his shoulders, before he was frozen and stiff, the fur coat that covered him, to put it on

Still lukewarm. It was in vain that those who lay on the icy ground, fallen from exhaustion or injured, pressed on the knees of their brothers in arms, begging them, at their parents' name, their homeland, not to abandon them to give; then, when the drum beat the march, they they dragged themselves across the ground with howls, in their showing the Cossacks who were arriving, imploring as one last service, a gunshot, so as not to fall "to be under the power of these barbarians L"

Excommunicated by the Pope, Napoleon had exclaimed in mocking: Does he really think that his excommunication will it lay down the weapons in the hands of my soldiers? Messenger of anger, the cold had accepted, for the God's account, the mocking challenge: The rifles escape They pay with their stiffened hands!...

It is at this grim moment that history places a a horrible episode whose shame has reflected on the name of Israel. It relates to the appalling scene of the passage wise man of the Berezina, while, for the survivors, The horror grew with every step, and the cold had even more so, as the thermometer dropped to 35 degrees. sandstone. This is Count de Ségur speaking, a witness:

“Twenty thousand French people had remained in Wilna, ma wounded, injured, exhausted. In truth, the Lithuanians niens, which we abandoned after having had so much compromises, gathered and rescued some of them – some; but the Jews, whom we had protected, repelled The others were. They did much more. The sight of so much their pain fueled their greed. However, if their infamous

* César Cantu, Universal History, vol. XVIII.

avarice, profiting from our miseries, would have been content with selling by weight of For weak relief, the story would disdain to soil its pages with this disgusting detail; but that they had drawn our unfortunate wounded into their homes to plunder them, and then, at the From the Russians' point of view, they rushed through the gates and the from the windows of their homes, these naked and soft victims rentes; that they had left them there without mercy perish from cold; that even these vile barbarians have It is considered a merit in the eyes of the Russians to torture them there: Such horrific crimes must be denounced to the centuries present and future! Today that our hands are powerless, it is possible that our indignation against May these monsters be their only punishment on this earth; But eventually, the murderers will one day join the victims. And there, no doubt, in the justice of heaven, we find ourselves "We will take our revenge."

The witness's explosion of pain and indignation has somehow frozen over, in turn, to subsist ter: who does not share it? who is not with him? Ourselves! We see these wounded men dying, drawn and replucked from these cruel dwellings, stripped bare by these rapacious hands, then thrown back into the terrible cold by the doors and the windows: people of Israel, guard, oh! Keep this horrible memory for the day of your tears. and of your expiations! Vengeance, written in heaven, is donated to charity on earth!...

1 The Count of Ségur, quoted by Roirbacher, History of the Church, t. XXVIII, p. 155. – Dareste, History of France, t. VIII, p. 518. – The anecdote from the previous chapter does nothing to diminish this story: one is a The new, the other is the chisel of history.

Alongside the barbaric Jewish faction, one must also include also, as a conclusion to the appalling campaign of Russia, a language, equally barbaric, of Napoleon. Before getting on the sled that took him far away from From the remnants of his ill-fated army, he wrote the famous thirty-ninth bulletin, where he taught Europe surprised that his great army had been defeated by the cold. He ended it with these words: Sa's health Majesty was never better.

"Let a million widows and lovers find comfort!" He is doing well, and this man has not a word of complaint. passion for the dead, not a word of consolation for The survivors!

This is the bitter reflection of the historian Cantu i. She is to be placed in the vicinity of indignation against the Jews.

V

Let's anticipate events for a moment: we
The date is March 17, 1818.

On that date, the old rooster of the Jewish quarters was laughing:

That was ten years ago!...

Napoleon was no longer in Europe: dead, without having left life;

His famous decree of March 17, 1808, resembled him:

i Hist. univ ., t. XVIII.

dead letter, without having been withdrawn from the Bulletin of Laws i.

On the contrary, two mysterious existences, with what duration was promised, repressed for a moment and compressed by the despot's iron hand, had resumed the peaceful course of their destinies: the Pope was returned to Rome, and the people of Israel had returned in freedom. Napoleon had used his genius to to bring these two lives under his discipline.

In the struggle between him and the Pope, the last word had remained with the Pope:

There are those returns where the views beyond Providence are transparent. The final, painful stage of Pius VII
It had been Fontainebleau. The Emperor had given him water there.
of insults, up to assigning him five paoli (2 fr. 75) per day. Now, in that same palace of Fontainebleau, he had to sign his abdication, and the sovereigns assisted him they visited the island of Elba. .. Pius VII returned to Rome at amidst the indescribable enthusiasm of his subjects; at

At the Milvian Bridge, the crowd unhitched the horses from their carriages. and thirty young men from the most distinguished families of Rome dragged her to St. Peter's; the Pope She shed tears of joy: the emotion was immense, she was brought to its peak when the venerable Pontiff, got out of the car and began to climb slowly, from one radiant air, the steps of his basilica; to the acclamations-

---

[1] “The Jews did not even demand the revocation of the imperial decree which, for another four years, was to remain under the reign of the Charter constitutionally, to place them under an exceptional law. They waited patiently the term where this order, suspending rights that could no longer be exercised To challenge them was to fall to the acclaim of all of France. (Halévy, History of the Jews, p. 315-16).

lions, their sobs mingled. At the hour when the prisoner Thus, Fontainebleau entered the Palace of the Popes. Napoleon landed at File d'Elbe, the only piece of land which would have been left to him; he was only to leave it for to set Europe ablaze for three months and then... go, as much as rejected by wives and mothers that, taken away by jailers, he would end his life in a grim way on a rock.

In the struggle between him and the sons of Israel, the last The word had also remained with the Israelites;

As it fell, like a useless dam, the decree of March 17, 1808, this people retained all the positions he had won during the Revolution and the Empire:

The settlement of Israelite citizens in the Declaration human rights regulation;

The installation of the Jewish cult in the Bulletin of Laws;

The establishment of Jewish consistories in the principalities main cities of France;

The upcoming installation of the rabbinate in the budget of cults;

The installation of Israelite names in the language

French;

The integration of Israelite soldiers into the army;

And elsewhere, other installations will take place.

Thus the Jews had resumed their advance. imposed first, then resolutely guarded and defended due, through the events in France. There is more. Now that they felt established in strong and strong positions in France and neighboring countries, They, too, were going to dream of an empire. Indeed,

during the Hundred Days, between the island of Elba and the Holy Island - Hélène, something very strange had happened:

History has recorded the melancholy and tears of Charlemagne, in the twilight of his life. He had been told that the Saxons and the Normans, insulting to his old age, came to plunder the shores of his states. In vain, to punish them, had he built large and strong boats: the raiders escaped him, in their small boats light, elusive. One day, from the window of one of He saw his palaces with his own eyes, crisscrossing the North Sea: they had disappeared over the horizon when its A thoughtful eye still followed them. Charlemagne poured some tears.

Don't great geniuses, like mothers, Touching perplexities?

Did Napoleon have his own? History tells us otherwise. ready. He would have glimpsed the Cossacks, masters of Europe. before the end of the century, and its eagle eyelid would be remained impassive. But yes, on this North Sea where Charlemagne had followed, with a melancholy gaze, the Norman boats, the Emperor had glimpsed, the On the evening of Waterloo, a Jew's boat sailed, for to go and inaugurate an empire that was to succeed his own, Perhaps he would have shed tears, he who did not know cry !...

CHAPTER III

ROTHSCHILD AND WATERLOO

I. The house of the Red Sign in the old Jewish street

in Frankfurt: cradle and beginning of a financial dynasty ceremonial. — II. Nathan Rothschild and the Duke of Wellington. — III. Mont Saint-Jean: the agony of the eagle under the eye of the vulture. — IV. The Millionaire's Boat Through the Storm and the Blow From the London Stock Exchange. — V. Judgment on the gain of thirty millions. — VI. A new empire on the horizon.

I

Goethe described the appearance of the Judengasse or Jewish quarter of Frankfurt: "Narrow, sad and dirty street, to the smoke-filled houses, to the teeming population. There was a house there adorned with a red sign (Roth Schild). It is under this sign, under this red shield, to which the name of the family that was to become the most opulent in the universe. A dynasty of a new The calf-like figure had to leave that place humiliated.

A certain Moses Anselme (Moses A mschel), brocan¬ A dealer in curiosities and old medals, he earned his living peddling his modest market hall from village to village on his back. They say he has a trait that paints well

his characteristic caution. Along the way, he met One day, one of his compatriots, a peddler like himself, but wealthier than him, since he owned a donkey. Regarding the obliging offer made to him, Amschel Moses lightened his load, which he placed on the saddle. Having arrived at the edge of a deep ravine, on which one had thrown down a rickety bridge of planks, he stopped the donkey, he picked up his ball, responding to his companion who he scoffed: "Accidents sometimes happen in..." passages like this one, and since this ball contains With everything I own, you won't find me bad. "Thank you for being prudent." And he was right to be so, for the donkey and its driver had barely set out on the the bridge, which was collapsing under their double weight, dragged them nating in the abyss i.

Mayer-Amschel, his son, was born in 1743. Destined His parents intended him to become a rabbi, and he was sent to Fürth. to take a course in Jewish theology; but the vocation tion was lacking in him. His taste led him to collect to operate, and to traffic in old medals and antiques coins; he became acquainted with numismatists who appreciated They praised his sagacity and judgment, and entered as employee at the Oppenheim bank Hanover. He stayed there for a few years, highly regarded by leaders of this house. Sober, thrifty, active, he put in place on the side, some money, and he built himself up on his own account, bought both selling medals and coins, joining to this commerce, in which he had become a master, that

---

[1] The Rothschilds, by John Reeves, London, 1887. — Review of the Two Worlds, 1888: Great Fortunes in England.

works of art, precious metals, advances on deposits, until the day he could devote himself exclusively ment to banking operations.

He was the one who bought the old house in Y En¬ red sign of Frankfurt's Judengasse. In it Upon entering, he took the name and became Rothschild. Fortune signed this name.

He settled his wife, Gudula Schnappe, the mother of all the Rothschilds, of the five modern-day Gresus. The human Wasn't the Jewish girl going to be a counterpart to Marie-Laetitia? Ramolino, the mother of the royal family of the name Napoleon? Let's just say, by the way, that she never consented. to leave, for a more brilliant stay, the house of Red sign: she lived there until 1849; she He passed away peacefully there, in his ninety-sixth year year.

To his reputation for skill, Mayer-Anselme Roth Schild combined that of a rare integrity. He was called The honest Jew. He knew how to gain the Landgrave's trust. or Elector of Hesse-Gassel, William IX. This sub Verain had amassed a treasure, a hoard of gold and stones precious. In 1806, the great debacle of German princely boys: their principalities were invaded on all sides by Napoleon's armies. William IX was informed of the invasion of his small states: hastily, he secretly summoned, in his palace, Mayer-Anselme. From this interview and The grandeur of the house dates from what followed. Rothschild.

The precise details were little known. The memoirs from a witness, a contemporary, from General Baron Marbot's, have brought a propitious light; let us allow-speaking:

"Forced to leave Gassel at the shelter to take refuge" in England, the Elector of Hesse, who was considered the the richest capitalist in Europe, unable to take the He brought in a Frankish Jew from Fortunate, along with his entire treasure. named Rothschild, a third-rate banker and not very remarkable, but known for its scrupulous regularity with which he practiced his religion, which determined The voter entrusted him with fifteen million in cash. The interest from this money was supposed to belong to the bank quier who would not be required to return the capital.

“The Gassel palace having been occupied by our troops French Treasury agents seized valuables there considerable, especially in paintings; but one did not find there no cash. It seemed impossible, however. It is possible that, in his hasty flight, the Elector had taken his entire immense fortune. However, as according to what we had agreed to call the laws of war, capital and income from securities found in countries The enemy rightfully belongs to the victor; it was desired to know what had become of Gassel's treasure. The information measurements taken on this subject having made it known that before His departure, the Elector had spent an entire day with the Jewish Rothschild, an Imperial Commission went to his house, whose cash box and ledgers were meticulously examined. But it was in vain: they did not found no trace of the deposit made by the Elector. Threats and intimidation were unsuccessful, so that the Commission, well convinced that no interest worldliness would not define a man as religious as Rothschild, having broken his oath, wanted to force him to take it.

He refused to lend it. There was talk of arresting him; but The Emperor opposed this act of violence, judging it ineffective. They then resorted to a highly dishonorable method. Unable to overcome the banker's resistance, one hoped to win him over with the lure of profit: he was offered to let him have half the treasure if he wanted to hand over the other half to the French administration; the latter would give him a receipt for the full amount, accompanied by a seizure order, proving that he had only yielded to force, which would shield him from any claim; but probity The Jew still rejected this method, and, weary of the war, He was left to rest.

"The fifteen million therefore remained in the hands of Rothschild from 1806 until the fall of the Empire in 1814. At that time, the Elector having returned to his states, the Frankfurt banker returned to him exactly the deposit he had made for her. Can you imagine what a considerable sum must have been produced, in a short period of over a period of eight years, a capital of fifteen million between the hands of a Jewish banker from Frankfurt!... Also, Is it from this period that the house's opulence dates? the Rothschild brothers, who thus owed their success to the probity of their father the high financial position they hold today in all civilized countries h »

It was not old Mayer Anselme who had the con solution to hand over to the Elector the treasure conhé, this care was left to his son Nathan (in 1814). The faithful custodian had died on September 13th.

---

1 Memoirs of General Baron de Marbot, vol. I, chap. xxxi.

September 1812. Before dying, he had gathered Around his bed were his five sons, Anselm, Solomon, Nathan, James and Charles, and had told them: Stay always faithful to the Law of Moses; — do not separate Never; — do nothing without your advice Mother; if you observe these three precepts that I give you Give, and you will become among the richest. And the world will belong to you. 4. We must agree that there was in these recommendations some part of the old patriarchal grandeur! The predictions of old Frankfurters had to fulfill their potential. A dynasty financial was founded.

II

Upon their father's death, the five sons, while remaining united, spread throughout the world: Solomon went to Vienna, Nathan went to London, James came to Paris, Charles took Naples, while Anselm, the elder, the one who carried the named after his father, he kept the house in Frankfurt.

Five Rothschilds thus held the five major markets Europe's financial leaders. Strengthened by their union, their accumulated capital, named after their father, they were ready to take advantage of the rapidly unfolding events were, changes that the fall was supposed to bring about of the Empire, imminent and foreseen. Sentinels of a a new kind of thing, they sent each other back and forth, from their

---

1 The Rothschilds, by John Reeves. — Revue des Deux Mondes, 1888.

observatories, the word of the guard of the old ramparts of Jerusalem: Watchman, what have you gathered from this Night? Sentinel, did you see anything during the night?

The Rothschild of London was Nathan. He was the one who his father had been charged with reporting back to the Elector Hesse entrusted them with fifteen million. 11 had had them, from remains, in his possession since 1806, to be used for their purpose: “My father had sent me these funds from which I drew so much good match, which the prince later presented to me as a gift of everything his wine and his linen 2.” This English Rothschild was by far the most original member of the family. When he had settled in England and had tried his luck at the Stock Exchange (London Stock Exchange), the first At times, little attention had been paid to him, "and the grey heads Stock Exchange veterans treated it with some disdain the son of the Frankfurt banker. But he had conquered quickly regained his place, when we had seen him "in five "years to return 2500 times its capital," organize a special courier service, dedicating sums considerable sums spent on the purchase of homing pigeons, multi¬ to bend the means of reliable and prompt information. The fall of the Empire and the Battle of Waterloo were to

to provide him with the decisive opportunity to inaugurate, on the pre
world's largest market, its financial supremacy 3.

Nathan Rothschild was friends with the Duke of Wells
Lington. This friendship dated back to the Spanish Civil War. The
The British government, very embarrassed to do
funds regularly reach the Duke of Wellington

1 Isaiah, 21:1!

2 The Rothschilds, by John Reeves.

3 Ibid.

which he needed, he had contacted the house
Rothschild. She carried it out punctually, inauthentic
guaranteeing a neutrality that consisted of supplying gold to
Those who cross swords. The poet said:

For fear of donning the armor,

You serve faithfully
An ice maiden
This is called Neutrality 1.

In the Rothschild household, the young lady was made of gold...

This intermediary role earned the wealthy
house, in eight years, 1,200,000 pounds sterling
(30 million), and created close ties between the duke
of Wellington and Nathan Rothschild.

Europe had been breathing easier since Napoleon was relegated
on the island of Elba: it was England's triumph.

Suddenly it bursts forth, like a thunderclap in
a clear sky, the news of the Em's landing
Pereur at Golfe Juan, from his rapid march on Paris and
of the Bourbon dynasty. Europe was disconcerted, and

The London market, in turmoil.

Shortly afterwards, the Duke of Wellington came to take, in
Belgium, the command of the British forces; and
Nathan Rothschild, his friend, understanding that the fate of
Europe will depend on the first battle and relying
Little trusting in the sagacity of his correspondents, he leaves London
and arrives in Brussels. Then he follows the Duke's staff
From Wellington to Waterloo.

1 Maynard.

III

The eagle, "after having flown from bell tower to bell tower,
"up to the towers of Notre-Dame," had come to stand
on a tree in the Waterloo field;

Popposite, on a ruin, was watching a vulture.

The eagle's melancholy tree is not complete.
a tiction. A contemporary of this solemn
the day seems to have leaned against; Chateaubriand
he wrote: "We were standing in front of a poplar tree"
planted at the corner of a hop field; we cross
We knew the way, and we leaned upright against
the trunk of the tree, its face turned towards Brussels.
A south wind having risen brought us more distinct
the sound of the artillery. This great battle
still nameless, whose echoes we listened to at the foot
of a poplar tree and from which a village clock came
to ring the unknown funeral bells, was the battle of
Waterloo!

"Silent and solitary listener of the formidable stop"
destinies, we would have been less moved if we
had we been in the thick of it: the danger, the fire, the chaos of
Death would not have left us time to meditate;
but alone under a tree, in the countryside near Ghent,
like the shepherd of the flocks grazing around
For us, the weight of our thoughts was overwhelming. What was
This battle? Was it final? Was Napoleon there?
no one? Was the world, like Christ's robe,

Thrown by lot? Success or defeat for either army?
what would be the consequence of the event for the
Peoples, freedom or slavery? But what blood was being shed?
Was not every sound that reached our ear the last
To deny a Frenchman's sigh? Was it a new Crécy, a
new Poitiers, a new Az incourt which were going
Enjoy the most implacable enemies of France? If they
If they triumphed, was our glory not lost? If
Napoleon prevailed, but what became of liberty?

Napoleon was indeed there in person. He had entrusted...
regaining his fortune on the battlefields, to...
to acquire the right to any power at will. The memories
Rains, gathered in Vienna, had put a price on his head,
as in barbaric times, by taxing it at two million.
Three armies, whose numbers were expected to exceed eight hundred
A thousand men had set out to crush him
under their weight: the English, under the command of
Wellington; the Austrians, commanded by Schwart-
Zenberg; the Prussians, by Blücher. But Napoleon
was still the genius of battles; he had just inflicted
enormous losses, at Blücher in front of Fleuras, at
village of Ligny; and forty-eight hours later, eagle
On his last impetuous flight, he attacked Wellington at
Mount Saint-Jean, near Waterloo.

But the eagle was also its old guard. At the en
against sovereigns who had excluded him in a way
also strange laws of humanity by putting his head
at a price, his soldiers thought only of paying a
Last time they shed their blood to defend him. Upon his return

1 Chateaubriand, Congress of Verona.

from the island of Elba, he had told them, returning their
eagles, and presenting the small battalion that had
accompanied to his island: Soldiers! Here are the officers

from the battalion that accompanied me in my misfortune: They are all my friends; they were dear to my heart. Every time I saw them, they represented me the various regiments of the army. Among these six hundred brave men, there are men from all regiments; all reminded me of those great days, the memory of which is so dear to me: for all are covered with honorable scars trices received in these memorable battles. By loving them, It is all of you, soldiers of the French army, that I have But!... They bring you these eagles; let them... serve as rallying points; by handing them over to the guard, I... gives the whole army; treason and circumstances unfortunate women had covered them with a funereal veil; But, thanks to the French people and to you, they reappear. They were resplendent in all their glory. Swear that they will always be found and wherever the interests of the nation are concerned They will call! Let the traitors and those who would invade our territory, they may never be able to support "The looks!"

A general ripple of excitement ran through the ranks of the guard, had been the answer of a devotion unto death: This devotion was fulfilling its promise at Waterloo.

That's definitely the eagle!

Opposite, the vulture was watching.

It is not we who are inflicting this on Nathan Rothschild We are simply reporting this name. In a brochure that we have before us, dated In the year 1846, we find this distressing passage: "The cor-

The rupture breeds worms. Corpses attract the Vultures. Major disasters keep the aggrieved alive. the wars. The fates of Europe were about to be decided at Mont-Saint-Jean. The vulture had followed the trail of the eagle. Nathan Rothschild was in Belgium, his eyes fixed on Waterloo 1. »

In these few lines, what a portrait! Not a coat Neither gold brocade nor titles of nobility will ever correct the physiognomy of this Nathan, who came as a speculator this solemn disaster. Natural history books The vulture is characterized by its eyes that resemble the crown of its head:

what eyes, so close to the head, the anxiety of gain must have given to the financier, who was following the staff of the Duke of Wellington !

Then unfolded the eagle's final flight, then its agony.

At Mount Saint-Jean, Wellington had fortified himself in a defensive position, very favorable to cold courage British.

Seeing it nestled against an almost inescapable forest, The Emperor calculates that he can make him suffer a setback. sastre, and despite the fatigue of his soldiers and a hoe It's awful, he can't resist it.

Separated from the English by a small valley, over which his heavy artillery decimates them, he charges Ney with to cross this space and pierce their center. The slopes are removed; Ney establishes himself on the opposite bank. Cannons, fresh troops, and the battle is won.

---

[1] Rothschild, 1846 (Paris, at the publisher's, rue Colbert-Vivienne, 4).

But, in trying to follow it, the pieces remain stuck. gaps at the foot of the heights, and at the same time the reserves are forced to deal with thirty thousand Prus his suddenly appeared on the right. It was the before-Blücher's guard, commanded by Bulow.

Despite these accidents, the French maintained hold on to the plateau, and Wellington's efforts only succeeded in delaying his defeat until 7 a.m. of the evening. He thought he was lost, when suddenly a vast Rumors are spreading across the battlefield.

What does this rumor contribute?

After defeating Blücher at Ligny, Napoleon had Grouchy was tasked with watching him and preventing him from pass by, while he himself would go and attack Wellington at Mount Saint-Jean. Now, in the middle of the day, the fore-A Prussian guard had arrived to the aid of the English: She had passed by. And towards evening, Blücher himself, having also passed, presented himself with the rest of his forces on the Waterloo battlefield h

"There's Grouchy! Finally Grouchy, but just in time!" the exhausted brave men of the army say to each other French! A dreadful disappointment, unparalleled in The history of the battles!

These brave men are exhausted, and Blücher's troops

---

1 The English defended Grouchy against Napoleon. “The Emperor let the Prussians escape him after their defeat at Ligny, and gave a false direction to Marshal Grouchy, who was in charge of pursuing them with 33,000 men. As a result of this poorly ordered movement, Grouchy, pen While they are fighting at Waterloo, he is at Wavre, where he is waging a pointless battle to Thielemann's Prussian corps, leaving Blücher free to move to Wellington's aid. At every moment, during those days, Napoleon proved to be negligent, inactive, unapproachable, and more like a Darius is like an Alexander. (Seeley, History of Napoleon)

are fresh. A new battle at 8 a.m. Evening has become impossible: they turn on each other the others. It's no longer a struggle, but a massacre. in a terrible rout.

The guard, however, remained impassive. She formed into several squares; with it, the eagle will know to die! “Around this motionless phalanx, the overflow The madness of the fugitives sweeps everything along, amidst waves of dust, burning smoke, and shrapnel, in darkness crisscrossed by rockets at the congrève, in the middle the roars of three hundred artillery pieces and the a headlong gallop of twenty-five thousand horses: it was like the final summary of all the battles of the empire. Twice the French shouted: Victory! Twice their cries were stifled under the pressure of the enemy columns. The fire in our lines is dying out; the Cartridges are exhausted; some grenadiers are wounded, amidst forty thousand dead, and one hundred thousand cannonballs bloody, cold and huddled at their feet, remain standing leaning on their muskets, bayonets broken, cannon without a charge. Not far from them, the man of the ba sizes, sitting apart, listened, eyes fixed, to the last "the cannon shot he was sure to hear in his lifetime."

He wondered if he wouldn't enter a square of his
guards to succumb with her: her generals are taking her
born by force.

Let's return to other anxieties, those of Yhomme
of the gain:

Nathan Rothschild became involved with the Duke's staff

---

1 Chateaubriand, Congress of Verona.

of Wellington. "Throughout this day, remembering
Despite the 18th of June, he did not leave the field, questioning
anxiously Pozzo di Borgo, General Alava, the
Baron Vincent, Baron Müffling, passing with them from
fear to hope, seeing all compromise, when
Napoleon launched this mass of
twenty thousand horsemen, the most seasoned and the most feared
tables of Europe; considering all lost when the guard
He climbed, weapon in hand, the ravine of Mont-Saint-Jean. On
this large green carpet where the destinies of Europe were played out
His rope, his ruin or his fortune, was also at stake. His star
He prevailed; he saw the invincible column sway, beneath the
repeated discharges from two hundred artillery pieces,
like a huge snake struck on the head, and felt
Everything was saved when Bliicher's vanguard emerged
parades of Saint-Lambert i. »

Then, spurring on his horse, he returned to Brussels
One of the first, throws himself into his post-chair and,
On the morning of June 19th, he arrived in Ostend.

IV

The sea is awful.

No fisherman wants to risk the crossing. It's pointless.
Rothschild was offering 50,000, 600, 800, and 1000 francs:

The Rothschilds, by John Reeves. — Revue des Deux Mondes,

1888.

No one dares to accept. But is there anything insurmountable? Capable of succumbing to greed? Finally, one of them agrees to to transport the millionaire across the strait, for a sum of 2000 francs that Nathan telling his wife, the poor man greatly doubting To see his cabin and his partner again!

The boat is moving away.

Offshore, the storm was calming. Never has the proverb that Fortune is with the bold was no longer found complete application.

Strange boat, you can well recall, by your au Happy Dace, that of Caesar: but don't you remember no more precisely, on this North Sea, the boat Normans who made Charlemagne cry?...

That same evening, Nathan Rothschild landed in Dover. "Broken with fatigue, he nevertheless managed to obtain post horses. The next day, he was found at its usual place, leaning sideways against one of the columns of the Stock Exchange, his face pale and defeated like that of a man who has just been struck by a terrible blow. Disarray and astonishment reigned at the Stock Exchange, and brought down Rothschild's actions were hardly reassuring. whoever it was. We watched him, we exchanged blows Significant signs indicated disastrous news. old women. Didn't anyone know he was coming from the mainland and What were his agents selling? In the vast, silent room, shaken at times by noisy clamor, the spe The farmers wandered like lost souls, discussing In a low voice, the slumped posture of the great financier. It was much worse when the rumor spread that a friend of Roth's Schild said he learned from him that Blücher, with his one hundred and ten-

seven thousand Prussians had suffered a terrible defeat,
on June 16 and 17, at Lignv, and that Wellington, reduced
a handful of soldiers could not hope to stand up to
Napoleon victorious, now free to dispose of
with all his might. These rumors spread like wildfire.
A trail of gunpowder spread through the city. The funds dwindled.
Again; the game was considered lost.

"Yet a few madmen still seemed to be holding on,
because significant purchases were reported at times.
followed by periods of calm. They were attributed to orders coming
from outside, given the day before by unscrupulous speculators
informed; they occurred when discouragement
it intensified, intermittently and seemingly at random.

"That day, and then the morning of the following day,
They passed in this way. Only in the afternoon did it erupt
the news of the Allied victory. Nathan himself,
His radiant face confirmed it to anyone who would listen.
The stock market rebounded to its highest levels in a single bound.
Rothschild was pitied; people were guessing the size of his
losses; it was unknown that, if he had had his [properties] sold by his [authorities/agent
well-known brokers, he had arranged for the purchase, on a much larger scale
large scale, by secret agents, and that, far from being
in the red, he was making over one million pounds sterling
of profit1. »

A raid worth thirty million francs: never
The North Sea had never been so teeming with fish!

1 The Rothschilds, by John Reeves. — Received from Two Worlds,
1888.

V

What should we think of such a gain? And what im-
Has that pressure remained in people's minds?

It seems that from a moral point of view we must
Consider five things about this profit derived from
Waterloo:

The company,

The odds,

The financial transaction,

Rothschild's silence on the outcome of the
battle,

The feint with which he acted.

The company? — For him, it was full of
fatigue and dangers.

The chances? — They were uncertain at the beginning,
since no boatman wanted to steer the frail boat
cation, and that he exposed himself before a roaring sea
health, to be swallowed up.

The financial transaction? — It was permitted to him,
given that the London Stock Exchange had existed since the year
1571, inaugurated by Elisabeth under the name of Royal-Exchange. Many bankers and financiers gave him
they were setting an example of the operations.

The silence surrounding the outcome of the Battle of Waterloo?
He was not obliged to leave, since he was only a

a private individual, without official role, in no way responsible
to inform the public.

But the trick he used? — Ah! That's it.
the black line on the profit of thirty million.

Upon seeing this face in the Stock Exchange room
Rothschild, dejected and mournful, listened intently to
The account of Blücher's defeat at Ligny was being hastened to
to sell, to get rid of one's securities: wouldn't one have them
Not kept without this face, without this story? Some say:
That's likely. Others say: The bad news
new, brought by official correspondence and confirmed
by statesmen, were enough to bring about the collapse of
market. They add: Rothschild was not obliged to have
a different face from known events, nor to bring
other stories than those that appeared in the official newspaper
heaven. The best thing for the Israelite would certainly have been to
to remain locked up at home, while having them buy by

Secret agents, the stock prices falling under the impression of the debacle, but without increasing and hastening the debacle by his slumped presence and his lugubrious air.

Following this moral investigation, should we say that the Waterloo profit falls under the jurisdiction Mabillon's tence: That enormous and evil fortunes Are these acquired rights a public and outrageous scandal?

Opinions will undoubtedly be divided, in a superficial world. But the feeling is favorable to Nathan. Rothschild will have difficulty explaining and dispelling the impression painful sion that has remained in people's minds, and of which we are only reporting the most respectful echo:

"It is impossible to see a fortune whose origin is more honorable (the deposit entrusted by the landgrave of Hesse-Gassel). But a river, clear at its source and cleared of mud, does not always roll towards its mouth The fall of the waves, so clear... The day after the At the Battle of Waterloo, Nathan Rothschild achieved, without Troubled and without remorse, a sweep of thirty thousand lions[1]. »

Moved by this deviation, even more so than by the intersections unfavorable demands, the wealthy family will strive, in the following section, to reiterate the clarity of its source and of to push back the mud, by digging, in the middle of its colony Bad fortune, a superb bed for charity:

Christian morality would be an even better inspiration!

VI

M. de Chateaubriand, reporting on the negotiations of high-ranking figures after the events that we as we have just recounted, characterized the power of one from them by this phrase:

"The Master of Kings replied: We must know if We'll give him time!

It seems, given the majesty of the adjective and the sufficiency the nature of the answer, that we are brought back by the writer to the episode of Napoleon in Dresden, while, dictating the law to Europe, he was surrounded by a plenary court of kings. Let there be no mistake: it was Rothschild.

1 Eugène de Mirecourt, the Contemporaries: Rothschild.

2 Chateaubriand: Negotiations, Spanish colonies, lxxvii.

Chateaubriand's pen was not mistaken in writing: the master of kings.

Indeed, on the very evening when it ended and disappeared The Napoleonic empire, another was beginning to emerge on the horizon. What a strange empire that is! It does not remain will bear no resemblance whatsoever to all those who came before him. From the 1815, the name borrowed from the red sign already shines like that of a sovereign house: the master of Kings are coming!

The means that Napoleon employed to introduce Rothschild will use it to lead and establish his dynasty also, in a necessarily Hebrew form:

Napoleon entered the family of kings as a soldier crowned, with arms and baggage; his marriage was a conquest. — Rothschild will enter, not through the chamber bridal, but through the Treasury chamber; and the old Europe will be neither less astonished nor less silent.

Napoleon had envisioned creating kings. Don't give Will thrones not be born to all his brothers, "in order to create, he said, points of support and centers of correspondence "Responsibility to the great Empire"? — The Rothschild family establishes itself and soon reigns in five European capitals rope, in Frankfurt, in London, in Vienna, in Naples, in Paris. Possessing enormous capital, the five brothers establish offices in every corner of Europe of correspondence. They are informed of the slightest fluctuations misappropriation of public funds. They only operate with certainty, and their operations are shrouded in the utmost secrecy impenetrable. Gold flows into their coffers like a The tide is constantly rising. From one end of the continent to The other, the kings shower them with honors.

Napoleon used to say, "Where is Drouot?" for artillery; "Where is Murat?" for the cavalry. — The kings and the Governments will say, "Where is Rothschild?" That's the a coalition of capital that is beginning, otherwise then health than that of armies. Conquerors of a new In this case, capital flows more reliably at the super material than Caesar's sword.

Strange and unusual empire! we say again. There is no will only have the Church which, passing before the teaching red, will greet with that pride of which the first Christians Look, in the arenas, they accompanied their salute to Caesar: Hail, Caesar, te judicaturi salutanA!

The ancient metropolis of Notre-Dame de Paris, which has seen the coronation of the Caesar of the Eagles, heard also this proud and moving peroration, where the prophetie becomes intertwined with history:

“When Emperor Julian attacked Christianity nism through this ruse of war and violence which carries his name, and that, absent from the empire, he had gone to look for in battles the consecration of a power and a popularity which, in his mind, was to complete the ruin of Jesus Christ, one of his close associates, the rhetorician Libanius, meeting a Christian, asked him, by derision and with all the insult of a success already assured, this What was the Galilean doing? The Christian replied: He is doing a coffin. Some time later, Libanius pronounced Julian's funeral oration before his battered body and His power vanished. What the Galilean was doing then,

---

1 The gladiators had always said, in their salute to Caesar: Te morituri ..., the Christians proudly substituted: Te judicaturi..!

He always does it, regardless of the weapon or his pride. which is opposed to his cross. It would be lengthy to deduce all of this. the famous examples; but we have a few. which touch us closely and through which Jesus Christ, to the end of ages, has confirmed to us the nothingness of its enemies. Thus, when Voltaire rubbed himself with joy hands, towards the end of his life, saying to his followers: "In twenty years, God will see a good game"; the Galilean He was making a coffin: it was the coffin of the monarchy French. Thus, when a power of another order, but stemming from his own to some degree, held the Sou¬ The Pontiff in a captivity that foreshadowed the fall at least territorial to the Vicar of Jesus Christ, the Galilean was making a coffin: it was the coffin of Saint - Helen. And it will always be so, the Galilean will not doing only two things: making a living from himself, and bury all that is not him.

This enumeration calls for a complement, a de¬ A question and a response:

To the incalculable and preponderant fortune of the master Kings, is the Galilean preparing a coffin?

Yes, definitely;

But may heaven grant that this coffin be the tomb even of Golgotha! For, all around, repentance and wealth could beautifully renew the most acclaimed with triumphs: that of tears and paraphrases fums from Madeleine, the rich Jewess from Magdala[2]!

---

[1] Lacordaire, 43rd conference: “The efforts of rationalism to denounce to kill the life of Jesus Christ.

[2] According to the Hebrew etymology, Magdala, a domain of Galilee which Madeleine was given her name, which means magnificence.

CHAPTER IV

WHAT NAPOLEON WAS, IN THE LIGHT OF GOD'S BOOK

I. As such, the Book of God provides the elements of an appreciation Napoleon's just cation. — II. Providence had him prepared the mission of a Cyrus: his work presents the draft. — III. But he drew closer to Herod the Great, in his passions and through his attacks. — IV. Apprehensions Bonaparte's thoughts on his future. A great man and his work.

to God's judgment.

I

We leave with regret the great men who are still alive. or dead. After studying Napoleon in his reports ports with the people of Israel, we asked to this extraordinary figure, the permission to define it and to summarize it in a judgment where the Bible would provide the elements of truth.

Many judgments have been made about Napoleon.

Most, in principle, felt from pagan antiquity. It's a parallel that has become commonplace. that of Napoleon with Caesar, Hannibal, Alexander. He himself, during his lifetime, called it and posed it. One Enthusiastic literature then pushed him to the extreme.

finding "that the man whose name fills the world and which has seized control of time, space, and imagination tion, of thought, has its marked place above the Alexander and the Caesars » It is beyond dispute, However, as a warrior, Napoleon was equal, and Even surpasses the greatest captains: never before named none went as far as his, on the wing of lightning!

Two historians, one whose pen is a paintbrush, the other whose pen is a scalpel, but the first They all judged him in himself, and thoroughly, in his own person his company, his business, his work: Thiers and Taine 1 2. There is, as has been very wittily said, the Mr. Thiers' Napoleon and Mr. Taine's Napoleon. It is generally agreed that both have sinned against the rules of perspective, T one by excess, the other by default. Thiers, exaggerating the proportions, quite often transports its hero and the Napoleonic epic Leonese in the realm of legend. Taine, in examining too closely, and continuously, the flaws and the small parts of the person, shrunk the great man.

We dare to hope that our appreciation will be found to be correct, because it isolates itself from all parties, and that she drew inspiration from the Book of God. When it comes to In parallel, the Bible provides illuminating types and Sure: there is a gallery of portraits there that sheds light on everything other facial features. Furthermore, it helps to avoid these two pitfalls, the danger of exaggeration, and that of rape-

1. Dézobry.

2 Thiers, History of the Consulate and the Empire; Taine, The Origins gins of contemporary France: the Modern Regime.

to weave: for the Bible is also a beacon. Therefore, we have in his light, we were in the company of the great figure; we were full of respect for the person, of admiration for the wonders, of sorrow for the sins, of compassion for misfortunes. To expiation on the rock of Saint Helena, these verses by Lamartine came back to us Memory:

It is said that in the final days of his long agony,

Standing alone before Eternity with his genius,

His gaze seemed to lift towards the sky:

The redeeming sign touched his fierce brow...

And we even heard it start on his mouth
A name!... which he dared not finish.

Finish... It is the God who reigns and who crowns;

It is the God who punishes; it is the God who forgives:

For the heroes and for us, it has different weights.

How touching that last verse is, while seeming to contain an error! God will not regard the The condition of persons: Saint Paul declares it; but, at because of the difficulties that accompanied their mission, The heroes will obtain, one can hope, the a good measure of mercy.

II

What is the most beautiful figure of a conqueror, in The Bible's perspective?

Is this Alexander?

Personarum acceptio non estlapud eum. (Ephes., vi, 9.)

Far from it!

The Book of God, considering its vast conquests and wanting to make people understand how much He was miserable despite all his glory, he said:

"The earth fell silent before him. His heart soared and He became confident. He made himself master of the peoples: after which he fell ill in his bed, and recognized that he must to die i 2. »

The most beautiful Ligurian conqueror, founder of empire, celebrated by the Bible, is Cyrus. The name of Gy rus means sun.

Of all the conquerors, of all the monarchs who have existed or will exist, Gyrus is the only one whose birth sance had been announced, and even, whose name had been spoken one hundred and fifty years before its appearance. Here is the superb passage in Isaiah that foretold it:

I, the Lordship, say to Gyrus who is my Anointed, that I took him by the hand to subjugate him the na tions, to put the kings to flight, to open Before him lay all doors, yet none were open to him. closed: "I will walk before you; I will humble you the great ones of the earth; I will break down the gates of bronze, and I will break the iron hinges. I will give you the hidden treasures and secret, unknown riches, so that you may know that I am the Lord, the God of Israel, who has called you by name*.

Well, it is to this prince, to this magnificent sun... as announced in the Bible, which should be compared

---

[1] First book of Maccabees, i.

[2] Isaiah, chapter 45.

Napoleon, during the period from 1796 to 1807.
Remarkably, the great Sanhedrin and Mr. de Cha¬
Teaubriand and I met to greet each other from this company
compare the then-growing glory, and full of
pure hopes, from the new leader of the French:

The Sanhedrin, in 1807, amidst the adulation
dangerous things that we reproached him for, it was just
On this point: he thanked a new Cyrus;

And M. de Chateaubriand, in 1802 — before the San
Hédrin — writing his first preface to The Genius of
Christianity had an intuition of the rapprochement between
Bonaparte and Cyrus: what would later attract him
a line of mockery 2.

Neither M. de Chateaubriand nor the Sanhedrin were mistaken.
pay.

Let us briefly recall what the
Cyrus's appearance and mission:

A child of Persia, he laid at the feet of his homeland the

---

1 See above pages 57-63.

2 Indeed, in a subtle critique, Mr. Sainte-Beuve recalls this first
Chateaubriand's impetus. The first preface, he says, to The Genius of Christianism ended with these memorable words:

"I think that any man who can hope for a few readers makes a
service to society by trying to rally minds to the religious cause;
And, even if it meant losing his reputation as a writer, he is morally obligated.
to join his strength, however small it may be, to that of this powerful man
who rescued us from the abyss.

"He to whom all power has been given to pacify the world, to whom
All power has been entrusted to restore France, he said, as in the past.
Cyrus: Go, rebuild the Temple of Jehovah.

"At this command of the liberator, all the sons of the chosen people, and even the
The least among them must gather materials to hasten the
Reconstruction of the building. Obscure Israelite, I bring my two cents today.
of sand.

This is what the obscure Israelite, still obedient, said as he presented his
tribute to the new Cyrus, and Cyrus, for his part, heard it. (Sainte-Beuve,
A literary study on Chateaubriand.

scepter of Asia. He founded the unity of the East. In the vast Persian empires came to merge, as the rivers in the Ocean, all the other empires. So There was the century of Cyrus. This prince was the most... accomplished, of which it is spoken in ancient history. None of the qualities that make great men He lacked: wisdom, moderation, courage, greatness of soul, nobility of feeling, marvelous dexterity to manipulate minds and win hearts, profound knowledge of military art, prudent firmness in the execution of vast projects, a deep conviction that he He was on the throne only to make his subjects happy. It suffices to report this remark from an elder: that, in the public schools of Persia, Gyrus opened a juvenile justice courts, as elsewhere, are opens a literature course. But "what is most needed "What you should note," said Bossuet, "is that this great conqueror..." in the first year of his reign, he issued his decree for the restoration of the Temple of God in Jerusalem. Delighted by the oracles who had predicted his victories, he confesses that he owes his empire to the God of heaven whom the Jews serve were b » The rapture of Gyrus to which Bossuet refers The allusion came from reading the famous passage from Isaiah. that the Jewish captives in Babylon showed to their liberation rateur1 2, passage in which the arrival and the name of Gyrus were announced, as we have said, one hundred Fifty years before his birth. Certainly, this privilege unique in history, then the majesty of the great empire

1 Bossuet, Discourse on Universal History, Repartee, period seen. — Part II, Chapter VI.

2 Josephus, Antiq. Jud., xi, 1. 2.

that he founded, and especially his obedience to the views of the Lord, by restoring the Temple and the people of God, justify, for Cyrus, the meaning of the sun attached in his name.

However, Napoleon, during the first period of his reign, could truly give the hopes of a

Cyrus, brought back by the hand of Providence.

The reader should be able to picture someone of these polar regions subjected to the deprivation of the sun part of the year. The locals never saw him again. for a very long time. What deprivations they have endured! during those gloomy days! They lived in caverns. They heard only the hoarse cries of ovoracious buckets, like the howls of bears. Eight long Months of waiting! But one morning, a golden thread cut through The horizon: that's the sun! Can you imagine the joy of these Poor inhabitants? They look at him, they talk to him, they... They regard it as something new, they bless it like the image of Divinity.

Something of that emotion, of that ecstasy, has produced, undoubtedly, at the time of Bonaparte's rise to power. had lived through the Terror. The horror, the silence, and the nights had turned France into a glacial land. On the other hand, Bonaparte had gone to the Orient, in these Mysterious lands from which light comes. Everything at Suddenly, unexpectedly, he returns from Egypt, arriving at Paris, followed by its grenadiers and twenty victories, he hurls this apostrophe at the Jacobins: Qiï, have you Made in France? It was the brilliance of the sun that tore would be naked and would reappear over France!

Then, following this brilliant sunrise, how many rays

In all its forms, what a wealth of works were fertilized by his genius! Nothing escapes his piercing gaze, nothing is left unseen set aside his solicitude. He bestows his blessings upon the Christians and on the Israelites, on the blacks and on the whites, on the armies and on schools, on the legislation tion and on agriculture: like the sun that shines with such splendor over the peaceful countryside and on the battlefields! What a glorious career! than the one that presents the procession of marshals, the eagles, the guard, the Legion of Honour; the Concordat and the reopened churches; the Civil Code and the University, including At that point, only the tutelary aspects are visible; the School polytechnic, the digging of ports and canals, road repairs; the Bank of France; the Madeleine and the Pantheon; the Austerlitz bridge thrown over the Seine; the Vendôme Column, the Arc de Triomphe du Carousel; Europe's astonishment, the gazes of all the sovereigns turned towards the Tuileries; and by Above all these illustrious things, the presence of Pius VII at Notre-Dame to crown Napoleon as restorer of

Order and religion in French society!

In truth, faced with this set of services and this A profusion of rays, wasn't it justified to applaud? The emergence of a new Cyrus? Providence... indulged in this reproduction. The draft is remained fixed in the early period of the Empire. A Ninety years later, it has not faded away. In France, we still live on the enormous glory that Napoleon amassed.

Why is it that this apology is unsuitable for The entire extent of the Empire? But a second period

This is the sequel where Cyrus is no longer encountered. Who then? where do we meet?

Another biblical figure: Herod the Great.

III

Alas! yes, when the features of Gyrus, that the Providence had wanted to repaint on Napoleon's face, as things deteriorated, the Emperor began to express Herod the Big.

Herod is the one who occupies the throne of Judea in the moment when Christ comes into the world.

What does the type of Herod the Great represent?

The reader will appreciate us telling him this, this monarch having remained unknown to many, under more than one appearance.

The type of PIérode the Great displays magnificence vision and audacity, but also this furious ambition to rule by resorting to cruelty, irreligion, and all kinds of evil passions.

Herod was an upstart. An Idumean by birth, he had ascended the throne of Judea with the help of Romans. So that we would be forced to better forget his originating from the loss of the traditions of the ancients families, he made distilleries archives and all the genealogies logies that had been carefully preserved, since centuries, in the Temple of Jerusalem. Shady and Cruel, he got rid of everyone who stood in his way.

There remained a young prince, aged seventeen, AristoBull III, last scion of the Hasmoneans, dear to people: he was drowned in a bath, on his orders. A Once a peaceful holder of the throne, Herod became agitated at the acc the accomplishment of pompous things, both for the advance the Jews' tage as for the glory of the Romans, and this It was his magnificence that earned him the nickname of Grand, which Athens itself recognized in him. Under the Herod's despotism led to the introduction of [unclear] into Pales¬ It preserves the luxury of the Roman Empire, with all its vices. Disorder was permitted by the example of the monarch. He had given the diadem to the beautiful Princess Mariamne, whose virtues were as remarkable as her beauty: He had her killed out of jealousy. He professed the Jewish religion. but deep down he despised all laws divine and human. He wanted, however, to win the favoring the Jews by repairing their Temple. To this great eighteen thousand workers were employed in the project, pen nine years. The new temple surpassed in splendor the one Solomon had built. Majestic on the Moriah Hill, and overlooking a vast plain, its aspect, says Josephus, struck everyone with astonishment and of admiration. It was entirely constructed of a mar Its ridge was white as snow, and its top was covered in gold. massive: when it reflected the sun's rays, the eye could not bear its brilliance. But Herod profaned this admirable building by placing, as a sign of the Caesar's spiritual supremacy, a great golden eagle, on the main gate of the Temple. According to God's law, There were to be no figures. The Jews were Enraged, they overthrew the eagle, and blood flowed freely.

in Jerusalem. It then sank in Bethlehem, in the Massacre of the Innocents. But for a tyrant such as HeRode, accustomed to killing men by the hundreds, What was this carnage inflicted upon poor children? of shepherds? To divert attention from the rigors and the cruelties, he occupied the Jews with new and enormous tasks constructions. It was then that the city of Cé- was built Samaria, with its magnificent palaces, was sumptuous.

deadly enlarged, that Mount Zion was adorned with a royal residence where luxury and genius were lavished on all the possible ornaments, and that at the sources of the Jordan A magnificent temple was dedicated to Augustus. Like all These buildings were in a pagan style, and that there This represented a reversal of the nation's morals, the Discontent became widespread. Herod subdued him in leaving the people no rest. A temple was built in Apollo on the island of Rhodes, promenades wonderful arcades beautified the streets of Antioch, and the celebration of the Olympic Games was enhanced by the considerable gifts he sent. It goes without saying that such a prince should not leave The sovereign Pontificate intact and tranquil: all Things were confused there; the High Priests did not enjoyed more inheritance rights; they were created or deposed at the king's whim. He upset also the names of the cities, and, to the astonishment of the world In Judea, one saw the cities of Antipater, HeRodion, Archelaus, Tiberias, etc. The towers themselves. of Jerusalem took the names of Mariamne, of Antonia, of Phasaëlis, so that, later, Hadrian would not have need only inscribe on the ashes the name

of Aelia-Capitolina. Finally, he died, having weary of murders and forced labor for the Jewish nation. He did not hold nearly that nothing was to be done except that his death was accompanied by monstrosities true hecatombs1 II. He expired in torment hideous, riddled with worms. It is undeniable, however said that he had great qualities and made very beautiful things.

This is what Herod the Great was like.

Doesn't the rapprochement with Napoleon present itself? Not by himself?

Like the Idumean, the Corsican is an upstart, and, for to guarantee the security of his throne and his empire, he has resorting, he too, to the most terrible means, to dethronement of other kings, and to evil passions. Besides the murder of the young Aristobulus III, drowned in a bath, can't we see, coming to be arranged gloomily, the murder of the Duke of Enghien, shot in the ditches of Vincennes castle?

Is this the tragic fate of Mariamne, the wife beloved, does not bring to mind Josephine's discarded remains. Beauharnais?

I. Stretched out on a bed of pain, bent beneath the avenging hand of God, whom even his contemporaries could not help but recognize to be born, the body devoured before death by rot and worms, Herod, aged seventy, his heart still full of hatred against God and against men, he wanted to crown a life filled with violence with one last crime of crimes and horror.

He ordered, under penalty of death, the Jews of the leading families to his kingdom, to the chiefs of the different tribes, to come and find him in Jericho. Then, having had them locked up in the new racecourse, he commanded, with an unparalleled refinement of cruelty, that as soon as he had breathed his last They were all killed en masse by being pierced with arrows, so that at his death The whole country was thrown into consternation, and his death was mourned by a universal mourning. (Josephus, Antiquity, Book XVII, Chapter VIII; and Bello, Judeo-Spar (Book 1, Chapter XXI.)

Moreover, Herod and others displayed similar outbursts. Napoleon, and also the same appeals to duplicity: they They both know how to mix the lion's anger with The fox's cunning. Herod was certainly not dismayed. devoted to the bad faith that linked the articles organized questions to the Concordat; and Napoleon would not have blamed the hypothe Crisis which, from Jerusalem, guided the kings towards Bethlehem Magi, to help them find the Messiah.

They both have the same heart of stone: but Herod's is harsher.

Both seek to achieve great things, to dazzle with the magnificence: they succeed. They hasten their subjects in glory.

Neither of them gives their people any rest: Herod burdened Judea with pompous constructions, and Napoleon stifled France under conquests and crowns.

For both of them, man's life does not Don't count. The golden eagle spills blood at the gate from the Temple, and the eagles of the Empire make it flow on the battlefields.

There comes a time when panicked populations They call upon Heaven against the two tyrants. But they do not

disappear only after having revolutionized everything:
Herod tore up the state archives, burned the genealogies
family histories, even the names of the cities were turned upside down;
Napoleon tore up and rolled into a European jumble
borders, peoples, nationalities, customs.

Together, they laid a sacrilegious hand on this
who is holy: the High Priests were deposed at
Jerusalem, the Pope has been abducted from his home.

They both died, struck down by divine justice:
The worms gnaw at one while it's still alive, the other gnaws at itself.
even on the rock of Saint Helena.

Between Cyrus and Herod the Great, enlightened by all
Both: such is the true physiognomy of Napoleon
Leo the Great;

Restorative with the first, harmful with the second;

Providence had modeled it on the first; towards
The second one led to the Revolution.

11 rose up with Gyrus, and he fell to the side
of Herod.

IV

His work, spanning two such disparate periods, will have-
Was it profitable? Chariot of the sun, then armored chariot
of falsehoods, will his time here have been useful to France and
to society?

Let Bonaparte answer regarding Napoleon:

Although still only First Consul, he had surrendered
in Ermenonville, a very beautiful estate in the Oise region, where the
Count de Girardin had offered asylum to Jean- in 1778
Jacques Rousseau: the philosopher had spent his
last days, then he was buried there in the middle of a
lake in the park, on an island called Poplar Island.

The noble landowner thus recounts in his Memoirs
Regarding Bonaparte's visit:

"Having arrived on the Isle of Poplars, the First Consul
stopped in front of the tomb of Jean-Jacques Rousseau
and said: It would have been better for the peace of France
that this man F had ever existed.

"—Why, citizen consul?"

<(— He was the one who prepared the French B evolution
çaise.

"— I thought it wasn't yours, yours"
to complain about the Revolution.

"— Well, the future will show if it wasn't worth it"
No one is better, for the repose of the earth, than Rousseau
neither I nor I would ever have existed.

"And he resumed his walk with a dreamy air."

The future evoked by the stern visitor brought its
lessons.

They are in plain sight;

As far as the Jews are concerned, without Rousseau there is no
would not have had, for them, the emancipation as it has
done in the name of Human Rights.

And without Napoleon, there would not have been, following the
The great Sanhedrin, the organization begun this
people within other peoples who, themselves, at the con
milking, they became disorganized.

But above Bonaparte's judgment, there is the
God's judgment; and, in the strategy of the divine
Mercy, there are movements that save the person
It sounds like the legacy of a great man and his work.

The person:

1 Stanislas Girardin, Journal and Memoirs, m, Visit of the first
Consul in Ermenonville.

Napoleon's brilliant career in justice and the
Truth, you weren't long, because every creature

human is incapable of sustaining the role of for long The sun that belongs only to Jesus Christ. Christ alone God is the sun of humanity. Even Cyrus, his prophetic figure i, could not sustain this role until the End 2. Napoleon therefore declined rapidly, and he went and died on a remote island in the Atlantic. And there, an act of Repentance, a final sigh as evening falls. In charity, have they not given back to the humbled star, On the other side of time, the radiant brilliance of its pre First mornings? May God have granted him this grace, the God He who forgives and crowns!

But what about the work itself?

The work for which Bonaparte, on the island of Peul folding, in front of Rousseau's mound, was like Terrified by her own existence, she has, alas! ended up ruins and rubble which, after almost a century, They haven't finished piling up. But there again, God and his Mercy will want to have the last word. Here is the superb march of the Almighty described in the first Scripture page:

For each of the six days of creation, the story

---

1 Cyrus was a figure of Christ when he delivered the Israelites from the Babylonian captivity, which was a type of Satan's kingdom.

2 The new inscription of Cyrus discovered in Babylon, known as the Brick of Cyrus, sheds an unexpected light on its religious character. The historians Nothing had previously portrayed him as a fervent monotheist, a A destroyer of idols, a faithful follower of Zoroastrian doctrine. Now It follows from the new inscription that not only was he not persecuted a cultist of idolaters, but who took part in their worship and accepted their ideas, at least to some extent. Politics prevailed in him over the religious zeal. (Vigouroux, The Bible and Modern Discoveries, vol. IV, (p. 556.)

The Bible teaches us that God departed from the evening to reach In the morning, God said, “Let there be light, and let there be light.” was. And from evening and from morning came the first day. God said: Let the firmament appear in the midst of the waters, and that he separate the waters from the waters, and he gave

In the firmament, the name of the sky. And of evening and of morning On the second day, God said, “Let the earth produce fruit.” green grass bearing seeds, and trees Fruit trees that bear fruit. And it was so. And from Evening and morning were on the third day. — And of even for other days.

The Creator therefore departed from the evening to arrive at the morning; but why is it that its starting point was not the morning to end in the evening?

In his wisdom and goodness, God foresaw that man, through weaknesses, errors and depravities vations, would frequently bring back the night into the work which was to be entrusted to him; that the rich colors of physical order and the fine virtues of moral order would often be as if annihilated by the shadows of evening; and that, where life circulated, the horizon would extend black and dread: and then, infinitely merciful, He deigned, within six days of creation, to leave. tampering in the evening, in order to teach the man that his Providence would not allow itself to be defeated by darkness. and that, whatever the eras of decadence may do, of ruins and darkness that would be produced, in the course of the ages, human weakness and perversity, the Providence, in the games of her wisdom and His love would always end in the morning.

We are at the end of the century that possessed Napoleon.

To the beneficial transformations that his genius brought about, his arm has united many ruins, and the ruins, to this hour, move us more than the transformations. Even, The rubble has not finished piling up, because the The giant, if he were to return, would consider the means child's play that he had to overturn the barriers, in comparison of those that science has, since him, delivered to men. Around the ruins, everyone is standing, and each anxiously wonders: What can we hope for? Should we— What hope is there? What will become of us?

Some say: From ruins an eagle can still to go out !

Others say: Only a royal flower can... to cover them up and make them forgotten.

Others say: It's the journey to the last ruin and consumption for centuries.

For us, to have hope, all we need to do is listen first. from the Vatican side, then, to take our old Bible and to reread, on the first page, the march of the Almighty: It started in the evening and ended in the morning.

END OF PART TWO

TABLE OF CONTENTS

Preface

I

BOOK ONE

NAPOLEON UNDERTAKES TO UPGRADE THE ISRAELITES IN THEIR CUSTOMS AND TO RECONCILE THEM WITH THE PEOPLE

CHAPTER ONE

How Napoleon came to concern himself with the Israelites.

I. Napoleon's glory did not disdain the Jews, p. 3. ■— II. The decree of emancipation and equality, emanating from the Constituent Assembly in 1791, had not improved them in any way; nor had he brought them any closer to them The French. The Talmud hedge, p. 5. — III. By what chain of Under the circumstances, Bonaparte was led to undertake this improvement and This rapprochement. His first encounter with Jews: in Syria. Dream Eastern victor of the Pyramids, p. 10. — IV. Then, he meets them following his armies, during the Austerlitz campaign: the eagle and the Vultures, p. 14. — See Third Encounter: in Strasbourg. Alsace, devoured by them, she complained to Napoleon. The leprosy of usury. Conscription tion evaded. The emperor restrains his irritation, p. 16. — VI. Returned to In Paris, he unleashed a saber blow on all the debts owed to the Jews. of Alsace. The Council of State seized of the Jewish question. Session chaired by the Emperor, where he vents his irritation. The thought of his glory brings us back to a calm examination of the question. A flash of his genius: convocation of Jewish States General, p. 21. — VII. Importance of specifying clearly the historical context at the time when these singular Estates General were to come together: this is the height of the Empire; we form an idea of Napoleon of a demigod; what he himself thought of religions, p. 25.

CHAPTER II

Jewish Parliament and Grand Sanhedrin convened in Paris (1806-1807). Their appearance and the Emperor's direction. Champagny and Mole.

I. Astonishment in Paris at the spectacle of Hebrew assemblies. The Assembly The meeting of the Notables of Israel, on July 26, 1806. It was followed by the meeting of the Grand Sanhedrin, February 9, 1807. Appearance of these two assemblies wheat, p. 32. — II. The Emperor's purpose in this double summons; Why first an assembly of notables; and why, subsequently, the Great Sanhedrin, p. 39. — III. Scholarly composition of the Sanhedrin: Napoleon displays all his qualities as a politician there, p. 42.

IV. Direction given by the Emperor, in the manner of a military campaign silence; curious correspondence he maintains, concerning the progress of these Assemblies, with Mr. de Champagny. Secret role of this minister, p. 43.

V. The three imperial commissioners: Molé, Portalis, Pasquier. Blood Jewish in the veins of the young Count Molé: he delivers the opening speech virtue; he forgets to be benevolent, p. 47. — VI. The Israeli presidents-Lists: Furtado, to the seat of the Assembly of Notables; Sinzheim, to the Chair of the Great Sanhedrin. The parties and their disputes, p. 52. VII. Intoxication and excess in the Jewish praise bestowed upon Napoleon; Holy Scripture twisted to justify flattery; reporting of a tremendous danger for Israel in the future, p. 56.

CHAPTER III

The work of the two Assemblies. Servility, Resistance, Sincerity.

I. The Imperial Questionnaire: Twelve questions officially posed by the co...te Molé at the Jewish Assemblies, p. 64. — II. Lesson given the day before, to the deputies by Mr. de Champagny to instruct them on how to Reply, p. 67. — III. Solemn Preamble to the Replies: The Assembly Notables ranked the Law of Moses below the Napoleonic Code; and The Sanhedrin, acting on the Emperor's secret orders, split the Mosaic Law in two parts, one of which is declared inapplicable and outdated, p. 69. IV. Responses of the Assembly of Notables to the imperial questionnaire; The lesson is obediently repeated; but the Emperor fails on the question tion of mixed marriages, p. 73. — V. The Great Sanhedrin sanctions the responses of the notables and their continued inflexibility on the issue Mixed marriages. List of doctrinal decisions, removed at a running pace, p. 76. — VI. Correspondence loyal to the purpose of Napoleon. Sincerity of the Jewish responses on love of country, on Wear and tear, on military service. Magnificent tribute of recognition delivered by the Assembly of Notables to the Papacy and the Catholic Clergy

lique of all centuries, p. SI. — VII. Satisfaction of the Emperor of the outcome of the sessions.

CHAPTER IV

Which goes to show that the imperial enterprise will be in vain; what will produce the fusion of the French and the Israelites.

I. Obstacles to success on the Israelites' side. Cold attitude and hostile to foreign synagogues: they reject the work accomplished to the Sanhedrin. On the other hand, the Sanhedrites, despite their intentions loyal, remain imbued with the Jewish spirit, which is a spirit of separation ration and domination, their skill in making the competition recognize imperial emissaries, the authority of the Talmud: enormous blunder by the governor Emperor's government, p. 92. — II. Obstacles arising from the goal: it surpasses Napoleon's power. The reconciliation of the Jews with the other peoples is reserved for a man more extraordinary than him. Which one? p. 102, — III. Obstacles arising from the great Emperor. The Deism permeates his enterprise. He substitutes himself for Christ, the only cornerstone of all reconciliation, p. 105. — IV. Pro-Immunity Obstacles coming from the very convocation of the Sanhedrin: it is the Sanhedrin which had pronounced the death penalty against Jesus Christ, p. 109. — V. Coup a general overview of the incorporation of Israelites into France which had begun by the Constituent Assembly and consummated by Napoleon. Cold analysis of the Advantages and disadvantages, p. 113. — VI. The tunic of Nessus,

p. 120.

BOOK TWO

THE DISORGANIZED NATIONS OF EUROPE AND THE ORGANIZED JEWISH PEOPLE BY THE SAME MAN

CHAPTER ONE

The Kingdom of God and the nations.

I. As if the Christian religion had proposed happiness in the form of a kingdom of God, not only for the next life, but from this one onward Life. The Catholic Church is the visible expression of this kingdom, p. 127. II. Superb embedding of the nations in the kingdom of God; the place of each; Holy Roman Empire and Christian Republic, p. 134. — III. Table of their happiness: the flourishing of the reign of justice in their midst, p. 138 — IV. Contrast with the miserable condition of the Jews, p. 141. — V. Response to an objection from the Jews drawn from the remnants of barbarism which

darkened the nations, despite their embeddedness in the kingdom of God, p. 145.

CHAPTER II

What remained of the fine organization of nations on the eve of the Revolution and the Empire.

I. Beautiful but saddening remains. A portion of the nations is almost exit from the embalming of the kingdom of God, by Protestantism, p. 153. — II. Europe's civilizing missions interrupted far away, or considerably diminished, p. 155. — III. Royal authority has Seriously compromised: the cave of the Endor witch has reappeared in the history of monarchies, p. 158. — IV. However, the 18th century presents this comforting spectacle once again: the kingdom of God linked to kingdoms of the earth. Melancholy of the kingdom of God at the approach of the rupture, p. 163. — V. The Revolution of 1789, like a thunderbolt of pride, announces the cessation of this ancient state of affairs, and it bequeathed to the following century the realization of this distressing program: the the kingdom of God without the kingdoms of the earth, and the kingdoms of the land without the kingdom of God. The Jews alone will gain from separation. tion, p. 167.

CHAPTER III

Disorganization of Nations by Napoleon, preparatory to the Jewish predominance.

I. The Chariot of Glory in the Bible and the Chariot of Glory mounted by the Emperor. Contradiction between the powerful organizer and its disorganizing work: how it can be explained, p. 173. II. The Concordat given to France, but the vassal religion: disorganization religious nization, p. 177. — III. The ambition to be a new Charles Magne in the midst of the Latin nations, but Babylonian covetousness; the duel with England, but the continental blockade; the jumble of peoples and their interests: political disorganization, p. 182. — IV. The the protective promulgation of the Napoleonic Code, but the fragmentation of fortunes and families: domestic and social disorganization, p. 189. — V. La A human being covered in glory, but he/she is treated as a average, and caught up in the unbridled passion to succeed: disorganized Moral sation, p. 192. — VI. Now, vassal religion, a jumble of peoples, The fragmentation of fortunes and the unbridled passion for success will favor the advent of Jewish preponderance, p. 200.

CHAPTER IV

Napoleon's reorganization of Jewish worship, a vain charade in itself
but disastrous.

I. One of Napoleon's major mistakes was the reorganization of the cult
Jewish. Historians' superficiality regarding this act, Examination of the fault

of the Emperor, p. 208. — II. The punishment of the Jews predicted by their
prophets were supposed to be this: a religious, civil and
politics. Napoleon, continuator of the Revolution, undertakes a
Reorganization. The seriousness of such a measure. Within what limits?
Providence will keep it contained. Table of the imperative reorganization
Information on Jewish worship, p. 210. — III. What the rabbis no longer were and what
that they become. Their power usurped thanks to the disasters of the
The Jewish nation, shaken at the end of the 18th century, is unfortunately redified, and more solidly than ever, by Napoleon, p. 216. — IV. Auda¬
The great Sanhedrin's attempt regarding the rabbis' salaries.
Napoleon blocks her path, but she will triumph with Louis-Philippe, p. 221. — Y. The Collapse of the Talmudic Synagogue
This has been delayed for a long time. Which just goes to show the absurdity of the legal
common to all religions is well judged here. "Of blows"
"in bellows, all the way to the throne of the world," p. 226.

CHAPTER Y

In the face of unleashed envy in Europe, Jewish brotherhood receives
from the Emperor a new force of cohesion.

1. Unbridled Envy in France and Europe, p. 232. — II. Fraternity
The Israelite was not very formidable in the past, because she had, for him,
to lay, the fraternity of Catholic peoples, p. 237. — III. It
It becomes, by its very nature, in an environment ravaged by envy. Sad.
Table of this disintegration, p. 244. — IV. Napoleon confers further
to the Hebrew brotherhood a new cohesion, a kind of consecration
civil law, by creating the Israelite consistories, p. 251. — V. False
the Emperor's measure of forcing Jews to adopt new names,
p. 255. — VI. Dressed in new clothes, too many of them did not
They will not change in their hearts; which is to say it will be easier for them
to exploit passions that have become more venal within democracies ,
and in particular that of envy, p. 260.

BOOK THREE

THE ISRAELITS TRIUMPH IN NAPOLEON

CHAPTER ONE

Napoleon's about-face against the Jews.

i. The decree of March 17, 1808, restricting the civil rights of Jews. Eniotioil and anger in Jewish communities, p. 267. — II Clause at the bottom of the Decree: threat of its extension after ten years. Laughing at an old man

Rooster, p. 272. — III. Reasons for this about-face: it is not a break from Napoleon, but a disciplinary measure to subdue the Jewish character. Evidence to support this, p. 274. — IV. The Jews, for their part, see no that a break. Their accusation against Molé. Furtado's actions to exempt his coreligionists from the exceptional measures and rigor. Napoleon shows himself inflexible, p. 280. — Y. Jewish Impassivity amidst the suffering caused by the application of the decree: anec¬ touching dowry, p. 283.

CHAPTER II

The turning point of the Jews.

I. Difference between the action undertaken by the Jews against the Constituent Assembly a the tactics they employ against Napoleon, p. 296. — II. A file exceptions to the decree, p. 299. — III. The counter-decree of secret societies tes, p. 302. — IV. The Flagellation of Events. Horrible and Barbaric The conduct of Polish Jews after the crossing of the Berezina, p. 305. Y. At the end of ten years, p. 311.

CHAPTER III

Rothschild and Waterloo.

I. The House of the Red Sign in the old Jewish quarter of France strong: cradle and beginning of a financial dynasty, p. 315. II. Nathan Rothschild and the Duke of Wellington, p. 320. — III. Mont Saint-Jean: The agony of the eagle under the vulture's gaze, p. 323. — IV. The The millionaire's boat through the storm and the stock market crash in London, p. 329. — V. Judgment on the gain of thirty million, p. 332. — VI. One a new empire on the horizon, p. 334.

CHAPTER IV

What Napoleon was, in the light of the Book of God.

I. Which shows that the Book of God provides the elements for an appreciation
jus ee Napoleon, p. 338. — II. Providence had prepared for him
The mission of a Cyrus: his work presents an outline of it, p. 340.
“ ' is compared to Herod the Great, in his passions and by
! “P' 346' - IV' Bonaparte's apprehensions about his ave-

Mr. A great man and his work, at the judgment of God, p. 331.

LYON.

mp. PlTRAT AÎNÉ, A.LEXAN

Dr. Rey successor, — 7537

brigham young uNjVERsrrj

3 1197 22419 5658

WORKS OF THE ABBEYS LÉMANN

JEWISH PREPONDERANCE. Part One: Its Origins (1789—1791), by Abbot

Joseph Lémann. 1 vol. in-8. . fr.

THE ENTRY OF ISRAELITES INTO FRENCH SOCIETY AND CHRISTIAN STATES,

by Father Joseph Lémann. 1 vol. in-8. 6th edition. 7 Ir. 50

THE RELIGION OF COMBAT, by Father Joseph Lémann. 1 vol. in-8. . 7 fr. 50

THE THRILLING NATIONS against Jesus Christ and his Church, by Father Joseph

Lémann. 1 vol. in-12. 2 fr*

THE REJECTED CHRIST, a reply to Mr. Havet, of the Institut de France, on his article of

The Revue des Deux Mondes: Critique of the accounts of the life of Jesus, by Father

Augustin Lémann. In-8. 1 fr. oO

THE STAGES OF A NATION THAT DIES, according to Isaiah, by Father Augustin

Lémann. Octavo. * ^r*

GOD HAS MADE FRANCE HEALABLE, by Abbot Augustin Lémann. . . 2 fr.

VALUE OF THE ASSEMBLY YES PRONOUNCED THE DEATH PENALTY AGAINST JESUS CHRIST,

by Abbots Lémann. 3rd edition. 1 vol. in-8. 2 fr.

THE SCEPTER OF THE TRIBE OF JUDAH in the hands of Jesus Christ, or the Messiah

came, by Father Augustin Lémann. In-8. . . 2 fr.

THE QUESTION OF THE MESSIAH AND THE VATICAN COUNCIL, by Abbots Lémann.

2nd edition, 1 vol. in-8 . . fr. 50

LETTER TO THE ISRAELITES, on the attitude they should adopt towards the

The Pope's temporal power, by Abbots Lémann. Octavo. 1 franc.

ROME AND THE JEWS. Letter to the Israelites scattered abroad on the conduct of their corel
Legionnaires in Rome during the captivity of Pius IX in the Vatican, by the Abbots

Lémann. 12mo. 0.25 francs

THE LAMP OF ISRAEL at the sanctuary of Paray-le-Monial, by Father Joseph

Lémann. 12mo. 0.50 francs

JOAN OF ARC AND THE JEWISH HEROINES, speech delivered at Orléans Cathedral

by Father Joseph Lémann. In-8. 1 ir*

JOAN OF ARC AND CHARLES VII, speech delivered at Orléans Cathedral, by

Father Augustin Lémann. In-8. . 1 Ir.

JOAN OF ARC, REWARD OF THE CRUSADES. Speech delivered at the cathedral of

Reims, by Father Joseph Lémann. In-8. , . . . 1 fr.

JOAN OF ARC, RESTORER OF FRENCH UNITY, speech given at the

Orléans Cathedral, by Father Joseph Lémann. 1 fr.

SOLOMON AND SAINT THOMAS AQUINAS, speech delivered at the illustrious Basilica of Saint-

Sernin, in Toulouse, by Father Augustin Lémann. In-8. 1 fr.

A VERY ANCIENT PROPHECY about the past prosperity and present decadence of

Christian States, by Father Augustin Lémann. In-8. 1 fr.

DISMISSAL OF PERSECUTION, lecture by Abbot A. Lémann. Octavo. 1 franc.

CHRISTIAN EDUCATION IN THE TIME OF THE ANTECERIST, a lecture by Father Augustin Lémann. In-8. 1 fr.

VL

Lyon. — lmp. Pitrat Ainb, A. Rey Successor. — 7537,

Full text of " The entry of Israelites into French society and Christian states according to new documents. "

See other formats

V,fï*

- ▬ V,- ^ : ■ . îî:-%r^ -■ Xi ' ■ , ' r â

i

\'*! . •*• . 1 -■ • <j- ' ' , ; 4- '•■• ▬ . . I ■ s V • • *-r '> -•

'

.y. ■ ' ■ 1 ' - ' ■ • ▬ ■ . . - : . ; ", ' ' .

(

THE ENTRANCE

OF THE

ISRAELITES

IN

THE FRENCH SOCIETY

AND THE CHRISTIAN STATES

Imprimatur:

April 26, 1886.

j, CARD. GA.VEROT, arcii. lugd.

Imprimerie A. Lahure, 9, rue de Fleurus, in Paris.

THE ENTRANCE

OF THE

IN

THE FRENCH SOCIETY

AND THE CHRISTIAN STATES

ACCORDING TO NEW DOCUMENTS

BY

Father Joseph LÉMANN

FOURTH EDITION

Verilalcm dico, non menlior.

S. Paul a Tjmotuée.

PARIS

VICTOR LECOFFRE BOOKSTORE

90, RUE BONAPARTE, 90

1886

All rights reserved

THE PURPOSE OF THIS WORK

i

It is almost generally unknown how
Israelis have entered modern society, to
becoming members. The precise details of this en¬
The details are almost unknown. It is vaguely linked
It relates to the Revolution of 1789, and we leave it at that.

The French nation was generous enough to open its doors to them.
the avenues of society; after which, she no longer
worried about the results.

When it was realized that Jews were citizens,
They were already, in part, the masters.

Lightheartedness has therefore engendered ignorance in one a question of exceptional gravity.

Pride, alas, may also play a part. Thing
Inconceivable, two gigantic phenomena are,

for the past few years, right before everyone's eyes: the pre-
increasing weight of the Jewish race and the sad crisis
aunt of the Christian states. But few people are
It is important to examine the causes of this contrast. It seems
even that we are afraid to look for them, for fear of having
to condemn principles of error that have become dear to
a superb company.

Therefore, let it be permitted to a son of Israel, welcomed
in the city of light, the holy Church of God,
to set forth, in this matter, the truth, the whole truth; he
will take care not to separate it from mercy, peace
that he needed it himself!

Veritatem dico, non mention L Nothing has been neglected
on our part, to be able to tell the truth.
We went to the source. Divine providence.
He introduced us to precious, original documents.
completely new. Twenty years have been devoted to them
to gather them, and to study them in themselves and in the clarity
contemporary events. By delivering these pages to
public, we will teach the Israelites themselves
how their entry into society was accomplished
French and universal.

This book, by presenting historical truth, will...
even, for the primary purpose of being a tribute of recognition
birth. The Israelites, now free and peaceful
And honored, they do not know the full extent of the benefits

1 Saint Paul, I" Epistle to Timothy, h, 7.

seen

which they owe to good King Louis XI who,
The first one prepared their civil emancipation. He
It is sweet for us to think that many noble hearts
among them will welcome with surprise and happiness the re-

revelation of the King's benefactions.

But this book addresses another explanation: that of mysterious problem of the social elevation of the people of Israel and the trials of the Nations. The strange movement "Lying," said the revolutionary, "who, by raising the..." Israel's actions have led to the downfall of Christian states and are being studied. here in its most secret causes. Every spirit for He will understand the ideas of the day, if he is loyal. regarding the Jewish question, which he perhaps did not have unsuspected, namely: what a capital error, disaster The nations have committed a terrible act by getting rid of the kindergarten, discreet and cautious cooperation of the Catholic Church, and by substituting, for the ancient law Christian who governed them, their famous rights of r man. They themselves then opened the breach by which the Jews passed through and became memories rains.

Thankfully, in His inexhaustible mercy towards societies as well as individuals, the The Almighty draws good from evil. If He has allowed the the faults of the nations and Israel's entry into society civil, that is obviously, to carry out an order of things more perfect: for God follows this glorious path

VIII

THE PURPOSE OF THIS WORK

which consists, as Saint Thomas Aquinas so aptly put it, in to constantly move from the less perfect to the more perfect. Christian nations, who, while you were still alive, You seem to be dying, people of Israel, who, from the death that you were, seemed to come back to life, in death or in life, you You will find someone waiting for you: the Christ of God! Unshakeable cornerstone, placed in the center of centuries and worlds to bring it all together, he harmonizes contrasts and brings extremes closer together: it will... will bring them together!

Therefore, it is for Him that we have written!

II

When the prophets of Israel, enlightened from above on the coming and characteristics of the Messiah, also illuminated on the future blindness of their nation, they pronounced their prophecies, they were so inconsolable the infidelity that was being prepared, so filled with patriotism ism, that they did not separate themselves from their homeland pable, and, although faithful, although enlightened and holy, they they said words like these: We were waiting the light, and here we are in darkness. We will like the blind, by touching the walls; we' We walk and grope, as if we were without eyes.

We collide at midday; we are in Dark dens, like the dead. We all roar like bears. We sigh and moan like doves. We hoped for salvation, and salvation is far from us; for our iniquities have multiplied, and our sins bear witness against us. Let this The way it's put is touching! The holy prophets Israel could not bring itself to separate their cause of the rest of the nation; inconsolable for his blindness of the general misfortune and misfortune, they spoke as if they They were part of it!

Imitating from afar, but with tenderness, the piety of our fathers, we have placed ourselves somewhat times, in our story, in the midst of our former coreli legionnaires, especially when it came to deto mourn their darkness or to recount their misfortunes, Humility dictated that the historian disappear; the Charity made him take his place beside those he did not will stop loving!

An ambition, also due to divine charity, will discover in these pages: that of helping to bring together the two peoples of God, the Catholic people and the people Israelite. What an era of greatness and prosperity! would rise up over the world, if these two peoples could Unite! They alone survive all changes. "Both sowed the truth, and that is why they

1 Isaiah, chapter two.

"They are immortal; prodigious peoples, they alone trace their paths
"a splendid line, a luminous furrow of which one does not
“They do not see the end: having left God, they return
"to God; having left eternity, they return to eternity"
"Unity; and in their rapid movement, in their
"invincible race, they illuminate the spaces and re-
"majestically push the waves behind them of
"Time 1." What a pity for humankind!
that they have, up to this day, completed their careers,
separated from one another. Doesn't the kingdom of God await them?
Not that they finally hold hands? "After in
"the clash of nations, all the teachings will have
"underwent the ordeal by fire, and that the religions inter-
"Diaries will have succumbed, there will be no one left standing in the way"
"one of the other, that total truth and total error,
“Christianity and atheism, God alone and man”
"Alone. So, with no cloud standing between us anymore."
"the two chosen peoples, between the Jew and the Christian,
"Between the people of the past and the people of the future, they
"will perceive the ends of the universe; they will look at themselves-
"will stand fixedly, and, having recognized each other, they will place themselves
"Marching like two giants to embrace*."
Our pages carry this hope within their folds.
Thinking with delight of this fraternal union,
we 'thought in our hearts 3, and our thought will

1 Works of Donoso Cortès, vol. II, p. 512.

- Lacordaire, tenth lecture on Scripture.

5 Schools, ii, 3.

certainly retained something from this passage to
heart. May this imprint be a further pledge than
We told the truth! Because it's prejudice, anti-
pathos and hatred distort the historian's judgment.
Love, which enlarges the heart, makes the
Look! He is allowed to say, in writing history
just as in healing wounds: Love has given
His word is that he is also the truth.

Lyon, December 15, 1885.

BOOK ONE

THE BENEFITS AND ALSO THE PRECAUTIONS OF LOUIS XVI'S CONCERNS ON THE ISRAELITES

PRELUDE TO THEIR ENTRY INTO SOCIETY

CHAPTER ONE

TERRIBLE CUSTOM OF BODY TOLL LOUIS XVI ABOLISHES IT (1784)

I. The disgraces of Israel during eighteen centuries. — II. The disgrace particular toll on bodily tolls. — 111. Louis XVI had it ceased.

I

The Righteous One had been subjected to a torrent of insults by us. We we had put a cloak of derision on his shoulders, a a crown of thorns on her head, a reed in her hand. Blows, spitting, insults, jeers, shame of all kinds kinds had been lavished upon him; nothing of what is We had not spared him any opprobrium. And, as last point, when it came to buying it at a price money to kill him, we had shaved him off. To be vile: thirty pieces of silver!

These disgraces have since resurfaced, as if... The law of retaliation and punishment, in the life of the Jewish people. Nothing that was humiliation or sorrow was like him. A missed opportunity. Who would dare deny it? People Unfortunate man, yet one doesn't know how to pity him!

wrote Saint Jerome. A reflection that seems gentle in comparison of the ruling issued by our great legislator himself— Even, through Moses: You will be like a fable and a laughingstock. of all the peoples where the Lord will have led you'. For having become the flaw and the laughingstock of the universe, then that we had been God's people, it is certainly necessary to have committed a great crime!

Let us draw up, with history in hand, the catalogue of what some of these humiliating afflictions that have befallen us

made a fable and a laughingstock of other peoples. This will be
to better highlight, through a contrast that has not
It has not yet been established, the benefits of Louis XVI to our
fright, and its mission of mercy.

We list them without elaborating. For example:

a) The sale of Jews as livestock at fairs, after the
ruin of Jerusalem.' We had sold the Righteous One for
50 denarii: at the Terebinth fair, 50 Jews were given
for 1 denier2.

b) The defense, for several centuries, of coming
Wept over the ruins of Jerusalem. They pushed back the
poor Jewish visitors, treated with harshness and contempt. Later
They were granted this favor for only one day a year.
But then we had to pay for our tears, and buy well
dear the right to watch and cry from the top of a
hill \

1 Deuteronomy, 28, 57.

This fair was held every year in the plain of Mamre, where Abraham
had pitched his tents and received a visit from the angels. What a parallel!

5 This defense lasted until the time of Saint Jerome (420), who makes
This somber ceremony is described as follows: "11 They are forbidden
to enter Jerusalem, if not to weep over the ruins of their city
unfortunate; and they only obtain this permission by paying money.
After buying the Savior's blood, they buy their own tears;

BODY TOLL

0.5

c) V. exclusion of Jews from the ranks of society, and
It was everywhere. We were less than lepers...
But hadn't we also regarded Him as a
leper 1?

d) The bellows that in Toulouse, Béziers and elsewhere,
a member of parliament from the Jewish community was obliged to
to come and receive publicly... on Friday
Saint 2.

e) The wheel or the yellow star. G was a piece
of yellow cloth on our chests, or even a horn of
this same color for our hats, so that, from afar,

Everyone could see us and say: "He's a Jew!"

f) Separate quarters or Jewish quarters, narrow alleyways,
inadequate, often filthy, where our families were
penned up separately and piled up.

q) The obligation, in certain cities, to pay in

ransoms even their tears. What a sad and disastrous spectacle to see, the
the day Jerusalem was captured and destroyed by the Romans, to come to a
a gloomy apparatus a multitude of unfortunate people, decrepit women, of
old men burdened with years and covered in rags, attesting to the wrath of
Lord, and by the dejection of their bodies and by their torn garments.
Unhappy people, whom one hardly knows how to pity! The Cal-
where they tortured the Savior, they see him resplendent with glory;
the place of his resurrection, radiant with light, and the banner of his cross,
shining on the Mount of Olives; and they come, the unfortunate ones, to weep
without hope on the ruins of their Temple. They still have their unsaid faces
Tears streaming down their faces, their hair disheveled, their livid arms stretched toward
that the soldier comes to ask them for a new tax to allow them to
"To weep a little longer." St. Jerome.

1 Nos pulavimus eum quasi leprosum. (Isaiah, read, 4.)

2 Depping, The Jews in the Middle Ages, pp. 55-56.

3. The regulation states "that Jews would have sewn onto their robes of
on top, front and back, a piece of yellow felt or cloth, of a
A circumference of four fingers, covering the area of a hand. — This
The brand was named Rouelle, and in Latin Rotella, because of the resemblance
that she had on a small wheel. » De ia Mare, Treatise on Police, vol. J,
Book II, Title 3, Chapter ii. — Halphen, Collection of Laws Concerning the Israelites,
Introduction, p. xu>, p. xxi.

in a way the air they breathed there, as in Augs-
town where they paid one florin per hour, and in Bremen
one ducat per day[1].

(h) The prohibition against appearing in public on certain days of
the year. 11 we had to hide: almost always, since
From Palm Sunday morning until Easter Sunday, we
We seemed to have been erased from the list of the living... But He too,
Hadn't we crossed it out? Hadn't we, at Caï-
phc, hiding his divine face, to strike him more effectively,
Guess who hit you 3?

i) Insults to the Wandering Jew, beatings, humiliations
of all kinds. "In the East, one saw an Abdullah do
to brand the Jews with a hot iron; a Monlakaval their
prohibit any mounts other than donkeys or mules;
a caliph, El-Asham Allah, to make them wear around their necks the
the image of a calf, because of the one their fathers had
Worshipped in the desert. Currently in Persia, they are
insults with impunity; in Africa, they are spat on.
In the streets, children chase them, hitting them with
stones. In Fez, a specific day is designated for receiving their stones.
taxes in a public square; as each
If he pays, he receives a kick or a blow from a stick, and
withdraws, bowing deeply to the sound of
jeers from the crowd. In Türkiye, especially in the suburbs
Many from Galata are porters, but it is
It was forbidden to put a tin bag of hay under their burdens.
as the Turks do. One of these unfortunate men had brought back

1 Petition from the Jews to the National Assembly, 1789, p. 35. — Archives
Israel., 1848, p. 402.

- Depping, pp. 56-57.

s St. Luke, 20th, 04.

In Constantinople, Muhammad II, lost while hunting, he
asked as a reward the freedom to have a bag, eti!
obtained it.1 — “Grand Duke Constantine, passing by
SCS daily reviews on Saxon Square, in Warsaw,
when he saw an Israelite, he would make him pick up the
horse manure and had him carry it away in his
fur hat. He laughed heartily. He didn't find
not a single man dared to protest against this wretch
"Rage and despicable abuse*."
j) Distrust, the belief in perpetual malice
on our part, even in cases that concern us
were. "In Le Puy, the disputes that arose

Two iuifs were subjected to choirboys, so that
"

the judges' extreme innocence undermined 1 extreme

'Malice of the litigants'.

(•) The infamous tortures. A July between two dogs, in Germany, in Switzerland, they would hang them by the feet next to a dog, mockingly, because he is the symbol of loyalty.'

/) The permission given to any public officer to use of derogatory epithets against the Jews, in the pleas doyers, in the judicial acts Y... But He, when he was before the courts in Jerusalem, Had we not burdened him with odious labels, the pursuing and vilifying him even on the Cross6?

1 Tonies ees vexations foui cited by Maillet, Description de l'Égypte,

Letter 12. _ Boifsr, Dissertations to serve as a history of the Jews, t. U,

p. no. _ The Fathers of Mercy. P, dation on the kingdom of Fez and Morocco, in 1687. — Basnage, book. VIII, ch. xxx.

— Israeli Archives, 1862. p. 4 to 4.

5 Castu, IFtst. unir., I. N, p. 2Ô0.

4 Depping, p. 276.

:i Complaints of the Jews in their notebooks to the National Assembly, 18J.

fi SMvrrn • , xxvi, 67.

m) The expulsion, every night, from certain cities, to sound of the trumpet: "They had to, when the trumpet sounded, prepared to leave, and had left the city at the closing time of the doors1. »

n) The prohibition against bathing in rivers where bathed the Christians. “In Provence and in Bourgogne, they were excluded from the public baths, except for the Friday, the day these establishments were opened to dancers and prostitutes2. »

o) V prohibition of certain promenades, squares, public gardens. 11 It hasn't been fifty years since, in a city in Germany, one could still read at the entrance to the public promenade this inscription:

Jews and pigs are forbidden to enter here.

p) But what struck us as particularly bitter
and painful were the obstacles placed in the way of the baptism
even by seizing the property of the Jew who was being baptized
tiser. “Indeed, the Jew who became a Christian ceased
to be subject to the taxes that weighed on those of his
nation; it therefore diminished, by the same amount, the fief of his
Lord: but such an act was forbidden, and the overlord
believed it could compensate for this reduction in fiefdom through seizure
of all the Jew's possessions. He would then return to him such
portion which he deemed suitable » Is that really true?

1 IIallez, Des Juifs au France, p. 105.

2 Cantu, Ilist. unite., t. X, p. 250.

3 Bail, Ilisl. des juifs, p. 27.

4 Beugxot, tes Juifs (l'Occident, p. 127-8.

It must have been so, since an ordinance of Cliai les VI, dated April 4
L)02 (edict given at Basville), states that Jews who convert will not
will not be deprived of their property — On this subject, here is what Montesquieu says:

Such were our disgraces. One can say that there were
for Jews, institutions of contempt, a contempt
publicly organized.

We were enveloped in this contempt, from head to toe.

b^bî. But in Him too, from head to toe, when

He was a man of sorrows; there had not been a single
a place we would have left without wounds1!

As Providence, in its wrath, had scattered
Israel, in every country, these disgraces have been found
ves in one form or another in all countries.
They lasted every day of the year for 1800 years.
O Moses, you did not exaggerate in announcing that
We would be the laughingstock and the laughingstock of all peoples!

David also, in his Visions of Christ, had
I foresaw that we would give Him vinegar to drink;
He announced, immediately afterwards, that our back

would be forced to bow down 2. His prophecy, as
Moses's wish was fulfilled to the letter. Our backs have
literally bowed under the contempt that weighed on
We.

O God of justice and mercy, if in accepting
With all these disgraces, we can make you forget those

"A custom arose which confiscated all the property of the Jews who
embraced Christianity. We know this bizarre custom
by the law that repealed it (the edict of Charles VI). O11 gave reasons for this
quite futile; it was said that they wanted to test them and ensure that it
nothing remained of the demon's slavery. But it is visible that this neck ca
tion was a kind of right of redemption, for the prince or for
the lords, of the taxes they levied on the Jews, and of which they were
frustrated when they embraced Christianity. In those days,
"Men were regarded as land." The Spirit of the Laws, Book XXI
Chapter XX.

1 A planta pedis usque ad verlicem, non est in co sanitas. Isaiah, i, 6.

- In situ mea potaverunt me acelo... Dorsum known sent per incurva. Ps.,
lxviii, 22, 24.

with which we had given your Son, our Messiah,
Well, we bow our heads and tell you
Now: Have mercy!

He

Among these outrages and institutions of contempt, no one
Perhaps no one was more sensitive to the Jews than the toll.
physical characteristics that likened them to animals.

The toll was a tax that was levied on each
Jewish, at the entrance to the cities. The passport they were
The carriers contained only these words: such a... Jew. And the
The Jew then paid for his entry, in the same way
that he was paying for his mount1.

There were all sorts of tolls. Strangely enough, we
we were wanderers, no kingdom, no city would see us
milk from us as citizens; and yet we do not
we couldn't even wander, go from one place to another

other, without paying for any of our movements and the air we breathed.

So there were all sorts of tolls. Tolls to travel from one city to another, from one pro Vince in another province. Entry fee, right outings. In certain regions and in certain Under the circumstances, the toll was very high, because We were rich. In others, it was low and

1 Merlin, Répertoire, at the mol Jnr.

BODY TOLL

H

humiliating, because we were Jewish. We have before my eyes, as I write these lines, two documents relating to customs at the time; we transcribe:

LAND OF MALEMORT TOLLS

TOLL

On the rafts that go down the Durance
At a rate of five sols per reed.

PULV É RAGE

On each ox and pig, and on each Jew, a piece of soil;
On each thirty-year-old of the same livestock, six sols per thirty-year-old

On this toll sheet of the land of Malemort, So we are named... after the beef and the pig, and even price1 2.

SECOND DOCUMENT:

“I had,” said Denisart in his Collection <jurisprudence, regarded as a popular error, the opinion where one is in France, where Jews are subject to a toll as the animals; but I just found the rights sign which are paid for in Châteauneuf-sur-Loire, printed in 1576, in by virtue of a court ruling dated March 15, 1558, which states:

Item, a Jew owes 12 denarii.

The fat Jewish woman. 9 pieces of silver

A simple Jewish woman... 6 pieces of silver

Item, a dead Jew. 5 sols

A Jewish woman died. 50 pieces of silver®

1 The original of this document exists in the library of Mr. de Crozet, rue Sénac, GG, in Marseille. He kindly agreed to share it with us.

2 Document cited by Bédahridb, hs Jews in France, p. 555-!^5fi,

To consummate the contempt, someone was appointed
This bodily toll on the Jews was once again levied: the foot tax.
forked l.

III

It was Louis XI, may his memory be a blessing! who did
To cease this disgrace. In the month of January 1784, this good
The prince issued an edict which contained
These beautiful words:

"Jews are subject to a corporate tax"
which likens them to animals; and how repugnant he is

TO THE FEELINGS THAT WE EXTEND OVER ALL OUR

subjects, to allow to subsist with respect to none of them
an imposition that seems to degrade humanity, we

WE THOUGHT WE HAD TO ABOLISH, "etc...

A long cry of gratitude was met among the
Israelites, the appearance of this edict. Since the fall of
Jerusalem and the Terebinth fair where the Jews had
were sold like cattle, it was the first time
that a breath of rehabilitation and honor was passing through
on the long-humiliated bones of the old people... and

these bones twitched

There was even in this abolition of the toll cor¬
porel a delicate circumstance which has been preserved
carefully in the book of an Israelite. "11 has been

1 Bail, Hist. des juifs, p. 27. — Malo, Ilist. des juifs, p. 422.

3 And exultabunt ossa humiliata. (Us., l, 10.)

reserved for Louis the Beneficent, the historian recounts,
to abolish the body tax: a benefit to which the Jews
are all the more sensitive as it dates from the season
the harsh year of 1784, where the kindness of His Majesty
was quite busy relieving her poor
Christian subjects1. »

During that harsh winter of 1784, what happened
at the gates of the cities a double spectacle very much
The poor Christians were singing.
of joy upon seeing the convoys of supplies arrive
who were sent to them by the king, by their father.
And the poor Jews, too, were shedding tears.
recognition by passing through these same doors
without being forced to bow their heads and pay
like animals. "The king spares our lives, 5)
the Christians cried out; and the Israelites said:
"He restored our honor!"

1. Ilocrwitz, Apology for the Jews, 1789.

NOTE

Here is the full text of the statement by Louis XVI:

EDIT ÜLT ROI1

EXEMPTION FROM BODILY TOLL CHARGES ON JEWS

From January 1784

Louis, by the grace of God, King of France and Navarre:
To all present and future; greetings. Through the verification of rights toll collection that we carefully continue, in view to free, as soon as circumstances permit, the trade and the obstacles they bring to it, We have recognized that according to several tariffs and signs of said rights, notably ment in Alsace, and at the entrance to the city of Strasbourg, the Jews are subject to a body tax that assimilates them to animals: and as he is repelled by the sentiments that We extend gifts on all our subjects, to allow to remain, with regard to none From them, an imposition that seems to degrade humanity, we have I felt it necessary to abolish it. For these reasons, and others, in this moving We, in the opinion of our Council, and of our certain Science, full Royal Power and Authority, We have, by our present perpetual and irrevocable edict, said, decreed and ordained; let us say, We decree and order, we will and we please. May in the future the May the Jews be exempt, as We exempt them, in all
1. The extent of our kingdom and the countries subject to our obedience, Bodily toll rights, tolls, customs, and all other rights of this nature, for their person only, either that said Rights depend on the Domain of our couronne, whether they belong to cities and communities, to ecclesiastical or secular lords, and other people without exception, in any capacity whatsoever. Let us defend everyone Receivers, clerks or agents responsible for collecting said duties tolls, to demand none from the person of Jewish men or women, under penalty of disobedience, and notwithstanding all treaties, regulations contradictory notices, rates or signs, to which We have derogated from and do hereby derogate from by this Edict; reserving to to rule, as appropriate, on the compensation that there would be appropriate to grant. If we give a mandate to our loved ones and faithful people holding our Parliament court in Nancy:

That our present Edict they shall have read, registered, and publish, and keep, observe and execute the content therein

---

1 National Archives, Secretariat of the King's Household O1 p>3 (No. 48). ' ;

according to its form and content; for such is our pleasure, and so that that it be something firm and stable forever, we have done put our seal on.

Given at Versailles in the month of January, in the year of grace one thousand seven hundred and eighty-four, and of our reign the tenth.

If born: LOUIS.

The lowest one:

Point le Roi, signed: Marshal de Ségur.

Visa: Hue of Miroménil.

Seen at the Council: De Galonné.

The seal of the great green wax seal, in laces of red and green silk.

CHAPTER II

STRANGE EPISODE OF THE FAKE RECEIPT SCHEMES IN ALSACE JEWS USURERS, BUT CHRISTIANS FORGERS

(1779–1783)

THIS EPISODE, THE STARTING POINT OF A NEW ORDER THINGS THAT WILL BEGIN FOR THE JEWS

I. The lamentable state of Alsace, devoured by Jewish usury.

II. The shameful episode of the false receipts. Number considered– a network of counterfeiting peasants. The light shed on this incredible A great story. A noble decision by the government of Louis XIII.

III. This episode, the starting point of a new order of things which will begin for the Jews. — IV. Assessments. Wrongs Christian forgers, mitigating circumstances. — Y. Torts Jewish usurers; which is something we must also forgive them for.

I

Before highlighting a second benefit of Louis XVI, we must, with great regret, recall a bad: Alsace devoured by Jewish usury. We mon We will then treat how the gentle and peaceful genius of Louis XI endeavored to derive a double benefit from this evil.

Fact: one concerning his Christian subjects; the other concerning those poor Jews whom his heart longed for to mistake for his children.

Alsace contained the group of Jews called to this at that time in France, the group of German Jews.

In France, under Louis XVI, there were three groups of very distinct Jews.

Spanish and Portuguese Jews. Expelled from Spain in 1492, and from Portugal in 1496, they had taken refuge in France. They lived in Bordeaux and Bayonne.

The Jews of Avignon: also from Spain, They lived in the Comtat-Venaissin.

German Jews. Expelled from the states of the empire Germanic in the fifteenth century, they had spread and settled in Alsace and Lorraine.

In this chapter, we only need to deal with... of the group of German Jews.

The Jewish population of Alsace, at the time of the reign of Louis XVI, was 19,624 individuals.

The Christian population was 500,000. The Jews therefore represented barely twenty-five fifth of the population.

Well, this beautiful region of Alsace was groaning and was deteriorating under their wear and tear. How very much it would be for us It is painful to recount, from our own perspective, the wrongs of our ancestors, we will borrow the story from the authors from that era which seemed sincere to us.

Here, first of all, is the cry of distress from Alsace: "What of evils we suffer at the hands of the former inhabitants From Palestine! Oh! Would to God they were still there! We wouldn't have so much misery.

Here is the portrait of the Alsatian Jew, drawn by a

---

1 The Jews of Alsace, read and judge. Introd., p. 6.

a pen almost contemporary with these sad events: "Alsatian Jews are generally criticized for being pro– clumsy, cautious, resourceful, and stubborn in his projects, persevering to overcome obstacles to to satisfy his greed, and unscrupulous in his choice of means. In its obsequious subtlety, in its exté– A debased laughing man, his shifty gaze has something of the Greek about it oppressed by the Crescent on the ruins of Athens. During When he approaches you, he makes a detour, bows deeply. lies and speaks in a low voice; one is always tempted to Tell him: Speak up, and walk straight. His language is a kind of slang, a Germanic jargon mixed with Hebrew corrupt, unknown to those around him, and very clean to perpetuate ignorance or to mask deceit.[1]

Then, here is a summary of the abuses suffered by Jews in Alsace: "The banknotes of the only peasants in the province of Alsace, signed by them to the Jews, their creditors, having been registered a few years ago by decision of the Council sovereign of Colmar, present in their entirety sums, whose combined immensity makes one groan. We predict tends that a third of the territorial possessions of this Their beautiful province is mortgaged to them. However, they are shared among 500,000 very active, very good farmers, while Alsace contains everything in plus 18,000 to 20,000 Jews. It is therefore obvious, by the the ratio of these two numbers, which the Jews, similar The hornets largely siphon the honey from this "beautiful hive populated by such industrious bees."

---

[1] Bail, p. 160–1. – We did not hesitate to quote this portrait, because that in the remainder of this work we will show the moral transformation which occurred since the benefit of emancipation.

[2] The Jews of Alsace, p. 122–5.

Here, finally, is the state of discouragement and distress in which had fallen, Alsace: "...Unfortunate inhabitants From Sundgaw[1], answer, if you still have the strength; this frightening picture (the complete family portrait) (ruined by wear and tear) is it not that of the state to which several Jews have reduced you? Your country, once fertile and which enriched your fathers, produced at barely a coarse loaf of bread for a multitude of their nephews; and of Creditors, as ruthless as they are unscrupulous, are fighting you. Again, the price of your sweat. What would you cultivate them with? you now, these fields of which you no longer have than a precarious enjoyment? Your livestock, your instruments agricultural lands were sold to satisfy vipers, to pay only a portion of the rents Usurious debts piled up on your heads. Unable to do more By seeking the fertility of the earth, you are reduced to curse the one of your wives who gave birth to Wretched souls. All you were left with were arms. dried up by pain and hunger; and if you have left more rags to attest to your misery and the bathed in your tears, that's what the Jewish usurer has "I disdained to tear them from you."

These cries of compassion are not suspicious, exaggerated. They were pushed by the very person who was supposed to, a few years later, working with the most zeal to procure the liberation of the Jews2.

Such was the state of Alsace in 1778. A crowd

[1] The Sundgaw was the southern part of the Haut-Rhin department, that is to say the districts of Alkirch and Belfort.

[2] The Constitutional Priest Gregory. — Essay on the Regeneration of Jews, p. 10.

Christians, indebted to the Jews, were totally reduced to begging.

Suddenly, Alsace is flooded with written receipts. in Hebrew. Suddenly, many Christians suddenly find themselves freed from their debts: they show the receipts in Hebrew, which they have between the hands. — It is important for the reader to know that up to At the end of the last century, the Jews were not considered nowhere, as citizens, did most of their actions in the language of their nation, in Hebrew.

On the one hand, therefore, a large number of peasants they rejoice loudly at being free of any obligation towards the Jews, and produce the receipts. On the other hand, all the The Jewish population cries foul! They denounce... thousands of Christians.

So what had happened?

All of those receipts were fake!

This is, without a doubt, an unprecedented episode in the annals of commerce and transactions. We had It was a good idea for princes and lords to confiscate property Jews; crowds rid themselves, by force, of creditors and claims; but no one had ever seen An entire Christian province resorted to forgeries. It is "Amazing," said one author of the time, "that almost all The pamphlets and newspapers remained silent about this event.

No, that shouldn't be surprising. Just like back then, the press still had Christian oversight, the The government of Louis XVI requested and obtained easy The silence was insane. He was right. Pride commanded. to suppress a case where, unfortunately, one could see Christians countered the usurious practices of the Jews with falsehoods. that is to say, according to a valid observation, to oppose fri¬ from ponnerie to friponnerie.

This matter, considered in its entirety, observes another contemporary author, offers a mystery a realm of iniquity, a work of darkness which he is neither It is neither possible nor prudent to delve too deeply into this.

A century has passed since then. The reason for caution has nothing left that interests our time. We have So he sought to lift the veil, and here is what he told us It was possible to discover:

First, the very true fact of fake receipts:

National Archives (papers of the King's household), K. 1142, no. 49. “A few years ago, a quan- a considerable number of Alsatian peasants, being for followed by Jews for the payment of sums that they had borrowed from the latter, claimed

having reimbursed them, and even producing some
receipt. All of these receipts turned out to be false.
Prosecuting counterfeiters criminally was a
something that their prodigious number made absolutely
impossible — » That's the truth of the matter.

As for the starting point of this peculiar affair,
We also got to know him. It's

---

[1] Gregory, Essay on the regeneration of the Jews, p. 80.

a bailiff of various manorial courts of the
Upper Alsace, which had hatched and directed the plot. Mind
flexible, skillful, useful and often necessary to some
great lords, he had managed to win their favor
launches and gets them to listen to him. His influence on the
The population was also very large. He hated it.
The Jews. He had learned their language; he knew Hebrew.
New Haman, he dreamed, not of the destruction of their lives,
but that of their claims. Such is the portrait of this
bailiff, according to chronicles published in Prussia at
this era[1].

Alsace was thus one day flooded with false leave certificates.
remarks. One can easily imagine the astonishment and
the uproar of the Jews. When the Egyptians lost
their firstborn at the tenth plague of Egypt, they did not
did not utter cries more desolate than those uttered
these sons of Jacob in Alsace, when they believed their
debts lost forever. To the clamor they
made themselves heard, one might have thought that the manufacturing
The practice of issuing false receipts would immediately cease.
Not in the slightest. She only continued to
more beautiful. A document was even published to justify this
a way to free themselves. The book said "that the Jews
had deserved it through their sins[2]".

Unfortunately, the most deplorable thing that happened
In this affair, it was the role that was made to play the
religion. Well-known, authorized figures, well-known
They returned to Alsace, laden with cords of orders, with crosses

---

[1] Appendix to the book on the Political Reform of the Jews, by Dohra (im¬
(awarded in Dessau, 1782), pp. 235-240.

– Observations of an Alsatian on the affairs of the Jews in Alsace.

and religious objects, announcing themselves as sent to peasants to protect the manufacture of counterfeit goods receipts, and carry out the total expulsion of the Jews. Alas! the good debtor peasants had no difficulty believing to the mission of these envoys[1].

We were unable to find the names of these characters. to get to know them, the caution that the contemporary mentioned above, having covered them with a "sail. But, on the other hand, we had the satisfaction to find that of the famous bailiff.

National Archives, K, 1142, no. 49. “– Mr. Hell, bailiff of Landser, was suspected of being the author. If his protectors, who are very numerous and whose Many are rightly considered, describing him as others gave him a judge as honest as he was enlightened. On the contrary, for a cunning, skillful, and dangerous deceiver, and They accused him of the most criminal misdeeds.

"By virtue of orders issued on February 18, 1780, he was arrested and taken to the citadel of Strasbourg, in at the same time his papers were seized.... He was handed over to Mr. Prince de Montbarey, then Secretary of State of the province, a wealth of documents and information concerning Mr. Hell.

"The main ones are banknotes and letters in Hebrew characters. They are claimed to be from Mr. Hell, to whom this language is no less familiar than to the Jews.

These various documents charge Mr. Hell with "Very serious offenses."

The identification of the culprit could not be clearer.

[1] Doiim, from the Reform of the Jews, p. 105 and p. 240.

But what was the conclusion of all this singular... The first affair, which deeply troubled Alsace in 1779

In 1785? Noble and prudent, as one would expect. of Louis XVI.

Indeed :

a) His government, so honest, while deploring the abuses of the Jews, disavowed this way of freeing themselves vis-à-vis them[1],

b) The bold bailiff was arrested by order of the King and Imprisoned in the Strasbourg citadel. Released shortly after thanks to his powerful protectors, he was nevertheless exiled in Valencia'[2].

c) The most severe sentences were handed down against those who would continue to manufacture or produce producing false receipts. Unfortunately, the The farmers had developed a taste for it. "Several, convinced Those who committed forgeries with recidivism were punished according to the severity laws[5]. » This example not being sufficient to stop the In the course of such disorder, there were, it is said, con- capital damnations. Only one author, however, speaks of them. of this recourse to the ultimate torture[4].

[1] National Archives, K, 1142, no. 60. Letters patent of the King bearing regulations for the investigation of matters between the Jews of Alsace and their Christian debtors of the common people.

[2] National Archives, K, 1142, no. 49. He was punished less for the act of false receipts only for the publication of the inflammatory pamphlet, Observe statements by an Alsatian on Jewish affairs in Alsace, of which he admitted to being 1 author. "This work, published in such circumstances," says the play of the Archives, would have been the signal for the massacre of the Jews, against whom the The peasants of Alsace were already far too agitated. But it was prevented from spread. » The powerful protectors of the bailiff obtained that it be for followed and judged for this libel, and not for the act of the false receipts; We then limited ourselves to punishing him through administrative means, as the Memorandum

[3] Arch. nat., K, 1142, no. 60.

[4] Some Ideas on Jewish Usury, memorandum addressed to the Chamber peers by a Sundgawien in 1818, p. 35.

d) To safeguard Christian dignity, it was allowed the peasants to withdraw, within two months, the false receipts produced by them, without incurring the penalties for forgery which the king was pleased to give them to grant clemency. Letters patent of the King, May 27, 1780. Article 4: "We want all Christian debtors of the class of the people who opposed the Jews, their beliefs cemiers, of false receipts, be duly warned by ordinary publications and even the proponents of churches, having to withdraw within two months for any delay, the said receipts and to withdraw from them; otherwise and for lack of to do so within the said period, and that which has passed, We wish that they be prosecuted and tried as forgers, followers "before the strictness of the ordinances1."

e) Finally, what was most beneficial for the children of Jacob, this was the king's order charging its Sovereign Council of Alsace to sort things out and to to align all interests. Commissions were also appointed to examine the claims of the Jews, with the power to grant any extensions they deem appropriate would be suitable.

Despite all these wise precautions, the Council remembers rain from Alsace had all the difficulties in the world to to extricate oneself from this chaos2.

1 Arcliiv. nat., K, 1142, no. 60.

– Bédamude, The Jews in France, pp. 387-88. – Some Ideas on Usury Jews, etc., p. 35.

III

Such was this strange episode that all the authors who Those who deal with the Jews have reported it as very important. very mysterious, but without anyone having investigated it further. In our opinion, it was the starting point of a new order things for the Jews of France. They begged Louis XVI, in a precious memoir that only one historian Nothing, Halévy, has preserved for us, to have pity on their Such a false position. "The benevolent justice of a King darling, they said in this memorandum, excites our con fiancée1. «

On the other hand, the lamentable state of disorganized Alsace nized, not to say devoured by them, was a concern Louis XVI. His government reflected, questioned, deliberated. From these reflections and deliberations should to release the famous Letters Patent of 1784. These letters patents will create a kind of intermediary for the Jews dichotomy between their past state and their complete emancipation tion. We will make them known. But it is important before enjoying the event we have just to tell the story.

1 Memorandum presented in 1780 by the Jews of Alsace to the Council of State of Louis XVI. "This memoir offers curious details about the situation of the France at that time, while providing clarifications more detailed and precise accounts of the situation of the Jews of Alsace during the seventeenth and eighteenth centuries, and on their relations both with the king than towards the territorial lords." Halévy's remark in his History History of modern Jews, where this memoir is located, pp. 271-296.

IY

It seems to us that on both sides, among the peasants Christians in Alsace, as well as Jews, were at fault. and excuses, wrongs and mitigating circumstances.

As far as the Christian peasants are concerned, their wrongdoing consisted of trying to take justice into their own hands, while they had Louis XVI. One had to wear his complaints at the foot of the Throne. Certainly, a third of the possess territorial divisions of mortgaged Alsace, livestock and agricultural implements sold at auction, so many arms withered by pain and hunger, so many families reduced to begging and terrified, all of this spoke quite eloquently in favor of the peasants of Alsace, oppressed and ruined by the Jews! Louis XVI was rushed to the aid of his children. We told how the good king had hastened to rush there with provisions, when in 1784 their existence had been called into question danger from famine: he would not have failed to protect himself to feel with treasures and with the law, by learning that it was once again endangered by wear and tear Jews. So we were wrong to take justice into our own hands. even; wrong especially to have used fraud and forgery.

Jewish usurers and Christian forgers, which
Who are the most guilty? The answer, alas! is easy.
– Certainly, the Jews were doing wrong by using usury;
It was not up to Christians to do more harm by recovering

ranl to falsehoods. Also, an author of the time, examining
this matter, he concluded with this exclamation: "The
Jews, we pity them; let us pity the Christians by...
condemning1. "

11. However, it must be acknowledged that there has been for the
poor debtors have a mitigating circumstance: the despair
pear. "One shudders with indignation," said a contemporary,
to the sight of the evils caused by the Jews in this pro–
Vince. "It's understandable, then, that they were deceived, exploited, and exhausted."
through Jewish usurers, the poor peasants could
to give in to a suggestion like this ■: the man
The deceived is allowed to deceive the deceiver, that is to say–
to say, as we were saying, to oppose roguery to frivolity
Pony. Indeed, to exonerate themselves, they published...
memoirs that said: "That a society of men
several million of which are ruined by extortion
of 1 wear and tear, is entitled to cancel the effect of the commitments
unjust acts that cause so many tears to flow.2

All of this proves how important the presence of an authority is.
A respectable and respected woman is necessary in a nation.
Once again we had Louis XVI. Why didn't we have
resorting to his father?

As for those who, as protectors of the treacherous bailiff,
are kept in the shadows, while they encouraged
The people resorting to forgery, shame and contempt upon them 1...

1 Gregory, Essay on the Regeneration of the Jews, p. 80. – Alas! he–
even later on, he was to be much more pitiable, by distorting his Christ
Tianism, as a sworn and obstinate priest.

2 The Jews of Alsace, read and judge, p. 136.

V

We judged the Christian peasants to be forgers. Let us now judge the Jewish usurers.

Regarding their wear and tear, we say first and foremost: disapproval tion. Alas! we recognize it by bowing our heads, our people appear in history bearing the stigma glaring from wear and tear. Physically degraded by institutions of contempt, through tolls, through the badge, through the yellow hat, he was deteriorating even further himself slowly due to wear and tear. Also, so many complaints, so many bitter and outrageous terms we encountered on These usurers in the old books! We do not bring them back We will not. We will not report any more usurious, that is to say detestable, methods by which The peasants of Alsace were gradually reduced to the Begging, then despair. Suffice it to say that Jewish usury has been aptly compared to the Proteus of The Fable. Wear and tear was metamorphosing and taking on as much of forms that there were kinds of contracts in the civil society. Nothing stronger can be cited, for to express the devastation it caused in Alsace at the time of Louis XVI, that this remark from a historian: "We live from entire villages that no longer contained private individuals solvent. » On the old and sad habits of our ancestors, it must therefore be painfully but accurately repeated ment: disapproval!

And yet, isn't there, for them too, a circumstance? mitigating circumstances?

For the Christian forgers, we have found as a mitigating circumstance, despair. What a relief! Are we fighting in favor of the Jewish usurers?

Their role as outcasts and pariahs.

For nineteen centuries they were repelled by all the ranks of society, being unable to be farmers, neither owners nor citizens; persecuted and often expelled from the lands where they had hoped to live and die tranquil; troubled even in their only means of existence the tenancy that was left to them, commerce, where their earnings aroused terrible desires: is there not circum mitigating stance to the fact that, under the influence of perplexity They, likewise and without hope, sought plunder. the equivalent of their calamities? Having reasons to doubting that they would ever be repaid the money they lent They were, they arranged things so as to return promptly. lending their capital at enormous interest rates; and Conceiving only of the law of retaliation, they practiced usury. consciously. We found in an old ma nuscrit a word which would be picturesque, if it were not profundamentally sad: they were pumping back, through usury, the gold they had lost through violence.

Certainly, there is cause for complaint about all of this, and on both sides. These are things we would like to eliminate from history. But since we write in order to contribute One could not find fault with a rapprochement. that in these sad episodes, we sought to to discover some excusable aspects. The irritating aspects, They've been given far too much attention! Today,

Wouldn't it be preferable, in order to encourage the forgetting of wrongs... and mutual forgiveness, to bring out the circmitigating factors?

How we love this noble cry from a great monk: "We are getting tired of exterminating each other on both sides without profit for God or for men; and the day comes where to reread the human being, collected, his hand on his wounds and with his spirit raised to his Father, he awaits nothing more than... Charity, the triumph of truth.

[1] Lacokdaire.

CHAPTER III

LETTERS PATENT OF (784 CONCERNING THE JEWS)

FROM ALSACE

I. The episode of the false receipts, the cause of the emergence of Letters patent of 1784. The twofold aim of Louis XVI: to protect its Christian subjects, but also to improve the position Jews. — II. Statement of these Letters Patent, or regulations concerning the residence of Jews, their marriages, their com trade, their relations with property, with Christians, etc.

I

What was meant by Letters Patent?

In chancery terms, this was the term used to refer to all the King's Letters on parchment, sealed with the great sealed and countersigned by a Secretary of State. They called patents, because they were issued or green (from the Latin word patere, to open). Letters Patent were the most common form by which the Kings they demonstrated their munificence or dispensed justice. In the matter at hand, the Letters Patent of 1784 are both an act of justice and of munificence.

Indeed, by examining the papers of the house of King at the National Archives, we had the rare happiness of finding the secret memory or work piepaiatoire d ou étaient extraits les articles cjui com¬
These Letters Patent of 1784 establish the following. It follows that, To understand Louis XVI's intentions, we possess gifts not only the text of the law, but even the The legislator's innermost thought. Certainly, in terms of certainty, one could not desire more1.

From reading this secret memorandum, the source of Letters patent, two historical points emerge very important:

The first: that this was episode 1 of the manufacturing false receipts that motivated the appearance of these Letters patent;

The second: that Louis XVI, by publishing these The ordinances of 1784 had a dual purpose:

to protect its Christian subjects, but also to improve the position of the Jews.

Yes, safeguarding Christian interests and the ame-

The Memoir we are referring to is catalogued as follows: Section his¬
Toric. K, 1142, no. 50. But who was the author of this secret memorandum, the source?
Letters patent? It was drawn up by order of Louis XVI. The king
established a commission composed of Messrs. de Miroménil, Daguessêau, de
Beaumont, de Sauvigny, Taboureau. These men were given:

On the one hand:

The Reflections of Baron de Spon, President of the Council of Alsace, by Mr. de
the Calai zière, of Cardinal de Rohan and Marshal de Contade (all in charge
of the administration of the province of Alsace);

On the other hand :

Representations of the Jews of Alsace.

These reflections and representations were carefully studied by the com¬
mission. And one of its members, Mr. de Miroménil, wrote this memorandum
a secret we have discovered, and in which are found in preparation
all the articles that make up the Letters Patent of 1784.

liberation of the situation of the Jews, such was the undertaking
related to what the good King, moved by the desire to pursue
A sad episode in the production of fake receipts.
The preamble to the precious document kept at
The National Archives leave no doubt in this regard.

First, the episode of the fabrication of the fake tickets
tances is presented there as the cause of this new
Regulations concerning Jews. The Memorandum requests
that Christians are no longer exposed to seeing themselves in
dragged into such crimes of forgery.

"Sire,

“Most of the Jews who settled in Alsace do not survive there”
u than by wear and tear and are therefore very harmful
“possibles. They have successively become the creditors there
this eiers of a very large number of men of the class
"of the people."

"Those to whom insidious advice and impotence-
The sauce to free oneself suggested the idea of opposing the

"Fakes subject to wear and tear, almost all of them produced fakes"
"receipts, so that if the administration had not
"not shown leniency towards them, if it did not show them
CC hadn't given it and wasn't bothering to give it to them.
"More ways for these men to pay their dues, if only they could do so."
"useful, since they are mostly cultiva-
"Those who run up insolvent would eventually become victims of their own insolvency."
"or the criminal expedient by which they attempted
"to make up for it."

“Yoibà, which has only too noticeably made con-

CONCERNING THE JEWS

"to be born only in the way that Jews exist in Alsace"
"entails disadvantages that it is also in-
"slant and indispensable to stop.

"To achieve this, Your Majesty has tasked the leaders
"of the administration of the province of Alsace"
"to investigate and identify the true causes of the

"The problem and the means to remedy it. That's what they have"
"ic fait1."

As we can see, the Memorandum asks, first and foremost,
the first goal to achieve is the safeguarding of
interests of the King's Christian subjects.

But at the same time he is demanding safeguarding
of Christian interests, the Memorandum proposes with em-
the monarch's pity for also taking pity on the fate
Jews, and to improve their sad and unbearable

social situation. Here are the terms in which:

"Jews are excluded from all office and all
"Public employment. Almost all types of commerce"
They are forbidden from engaging in industry. They may not
owning or renting real estate. In general, all
They are denied the honest means of subsistence.

<(

1) On the other hand, they are the object of public contempt.

They cannot fail to be so since we have
C(hitherto degraded to the point of demanding tolls from them
"who equate them with animals. Thus deprived of everything
"hope of achieving consideration, nonetheless"
cc s would make themselves worthy, they don't have to do anything
"to lie to her. Reduced to such an existence, they
"could only direct their speculations towards money,"

' *'• * - flu Mémoire (section historique), K, 1142, n° 50.

"the only resource left to them; and as
"They have been deprived of all lawful means of obtaining them,"
"They resort to more or less illegitimate expedients"
"Times and odious h"

Certainly, it was not possible to present it in a shortcut even more striking is the unfortunate social situation of Jews. The Memoir is impartial. If on the one hand it shows The Jews, on the other hand, are very harmful to Christians. deplores that all honest means of subsistence their have been removed.

So, in order to achieve the twofold end he is pursuing, safeguarding Christian interests and improving Regarding the situation of the Jews, the Memorandum proposes to the wisdom of Louis XVI, by having them precede with Justifying reflections, twenty-five articles that have formed the body of Letters Patent of 1784.

We set forth below these Letters Patent in twenty-five articles. We will then examine one in an impartial manner, in the two chapters that follow, if these Letters Patent truly safeguarded the interests of the Christian people and also improved the the moral and social situation of the Jews.

Protecting and improving, isn't that the great task? of those who govern?

NOTE. — To facilitate the reader's quick understanding of these Letters patents, we group under general headings the articles which go together. Furthermore, we mark with asterisks in the margin

right, the articles that are more specifically the subject of our examination
in the two subsequent chapters.

1 P. 3 and 4.

Their
dencc eut
ise to cer
'.es conditions.

He

LETTERS PATENT OF THE KING

WEARING

REGULATIONS CONCERNING THE JEWS OF ALSACE

of July 10, 1784

Louis, by the grace of God, King of France and of
Navarre: To all those who receive these present Letters
ront, hello. We were made aware of the
rules established with respect to the Jews of our province
of Alsace, and, after weighing the advantages and the
disadvantages, we deemed it necessary to address them
some changes, by which We have
proposed to reconcile, as far as it seemed possible to us
logically, their interests align with those of our subjects. To these
causes, and others to this moving Us, in the opinion of our
advice and our certain science, full power and
Royal authority, We have said, decreed and ordained, and
By these presents signed by our hand, we say, stat
We kill and command, We Will and We please the following:

Article 1

The Jews spread throughout the province of Alsace, who at one time
of the publication of this document, shall have no fixed address therein
"nor known, and who will not have paid the right of protection to Us
due, nor those of reception and habitation belonging to the six
neither the landowners nor the cities, nor the contribution to the expenses of

municipal! the, will be held in three months, starting from the day of the said publication, to leave the said Province, even if they would even offer to pay the said duties and the said contribution bution. We want those of the said Jews, who, after the expiation ratio of the term fixed by this article, would be found in the said Province, be prosecuted and treated as vagrants and people without fixed abode, according to the strictness of the Ordinances nances.

Article 11

We issue very explicit prohibitions to all lords and all * * towns and communities, enjoying the right of lordship, to admit no foreign Jew in the future, until he had been ordained by Us otherwise.

Art. 111

Foreign Jews who will travel to Alsace for reasons of commerce or other affairs, will be required to report certificates or passports signed by the magistrate of the place where said Jews ordinarily reside; which certificates will contain their names, qualities and professions, the designation of the places where they will have to go, and the time during which they will be present will ask to stay there. These certificates or passports will be by they were represented at the Magistrate's office of the first city of Alsace by which one they will pass through, which Magistrate will endorse these passports.

By virtue of the aforementioned passports, the said Jews will be able to stay for three months in the places of the Province which will be specified therein. They may, moreover, if the circumstances If required, obtain permission from the Magistrate of said places to extend their stay there for six weeks. If he does not no Magistrate is found in the place, the said permission can be issued to them by the judge.

Art. IV

All foreign Jews who enter Alsace without having complied with what is prescribed by the preceding article, will be arrested and punished according to the severity of the Ordinances concerning vagrants and people without a fixed address.

ï>\)

Art. Y

Let us issue very explicit prohibitions to all rabbis and others
Jews, to give in the future stage tickets or accommodation, in
by virtue of which a Jew may go and lodge in the house of a
other, and be fed there. Let us likewise forbid all Jews
residents in Alsace, to provide no refuge to foreign Jews
Gers, and to all innkeepers, tavern owners and other inhabitants of
to house and receive them, if they have not previously represented them
the passports they must carry, all at a mere pittance
three hundred pounds fine against each of the offenders.

Art. YI

We expressly forbid them to all Jewish men and women.

'triages without currently residing in Alsace, to contract in the future any
2. Marja's permission without our express permission, even outside the Stables

of YOU Cil - oai

rainent lex- our domination, under penalty against the contracting parties of being

Impulse. Incontinently expelled from the said Province.

Art. YII

We therefore forbid rabbis from proceeding with the
celebration of any of the said marriages, unless it is their
appeared with our permission, under penalty against the said rabbis
a fine of three thousand pounds, which cannot be deemed
threatening, and expulsion in case of recidivism.

Art. VIII

Let us all allow the Jews of Alsace to take over farms on lease.
mdirrs leur cjans ios communautés où ils auront été admis, mais en condition
pu nus. qUqjg will remain in the said farms and that they operate them
will do it themselves. We also allow them to rent, but for the
also cultivate their own vineyards, land, and
generally any other kind of real estate. We defend them
in addition to employing Christian servants either for the exploitation
tation of the said farms, or to the cultivation of the said vines and lands.
Furthermore, we want them to have the ease to undertake
land clearing, to take charge of mining operations

The law
to acquire
real estate or
to possess the
land belongs to them
denied.

coal or other; finally, to deal with all kinds of works, either for public service or on behalf of individuals. Our intention, moreover, is that they cannot to subcontract neither for the said companies and operations, nor for the said works.

Article IX

We have allowed and continue to allow Jews established in our Province of Alsace, to establish a bank there, as well as all sorts of of trade, trafficking and wholesale and retail commerce, at the expense by them to comply with the regulations concerning corn-trade. We further authorize them to establish factories there and fabric factories or other manufacturing facilities, as well as forges, glassworks and earthenware factories, with the responsibility falling on them to obtain th missions that would be required for our subjects. We want to in addition, that their books or records be kept in the language vulgar. We expressly forbid them to use it.
Hebrew language, under penalty of a fine of one thousand pounds.

Art. X

We expressly forbid any Jew from acquiring under his name or under the name of any other individual, either by voluntary sale contract, either by auction or as from transfer to payment of annuities or extinction of capital, no real estate of any kind whatsoever, even under the condition of reselling them within the year. Let's declare from now on all sales, auctions or transfers of land that could be made to them.

Article XI

Jews will nevertheless be able to continue acquiring, as of property, the houses necessary for their habitation per

only the sonnelle, as well as the gardens that will be contiguous to it;
provided, however, that these houses and gardens are properly
tailored to the buyer's condition and needs, which will
checked and settled by the steward and appointed commissioner,
before whom they will be required to take action for this purpose.

CONCERNING THE JEWS

Article XII

Justice and when the Jews have been received by the lords who have * *
'diié a leur |e les recevoir, et qu'après avoir payant le droit de réception¬

tion, they will have paid exactly the annual housing fee,
They can only be dismissed by the said lords for
wrongdoing or misconduct duly established by the judges
places.

Article XIII

The rabbis appointed either by us or by the lords who
have the right to appoint them, will continue to know, as
in the past, of all the disputes that may arise
between Jews only, concerning the observance of their laws,
as well as all civil police matters in which our
subjects will not be involved. In any case other than those
designated by this article, all Jews residing in the
towns and communities of Alsace will be and remain subject
to the local judicial and police officers.

Art. XIV

Jews will not be able to contract with any of our countries in the future.
subjects, either for lending money or for selling grain, bestiaux and other objects of any kind whatsoever, that by
deeds executed before a notary, or by promissory notes and contracts drawn up in
presence of two community representatives who will sign
the said tickets and markets, and will attend the enumeration of
funds. We wish that in the event of a contravention of this article,
May the tickets or markets be harmed, and may the Jew who has them
subscribers are expelled from our Kingdom.

Article XV

However, let us make an exception to the provision contained in the article
preceding bills of exchange, promissory notes and other written documents
customary between Jews and those of our subjects who practice pro–

federation of bankers or merchants, provided that the documents which are in question may only relate to the bank and the trade.

Their cum-
j nerce is en-
I surrounded by
precautions.

LETTERS PATENT ItE 1784

Art. XVI

We forbid all Jews from writing and signing in characters Hebrew receipts that they will give to their debtors, cl the writings they will produce with them. We declare them null and void. value of all writings and all receipts of this kind which will written in a language other than French or the vernacular used in Alsace, except when a Jew cannot read or write its name in French, nor in German, to be supplied by observing the formalities that the ordinances prescribe in this regard.

Article XVII

We likewise forbid them from stipulating in the tickets, which will be milked for their benefit, supplies of grain and other foodstuffs and goods for the payment of interest and capital lent by them, under penalty of nullity of the said notes. You provided that said interest payments can only be stipulated in monetary terms. and at the ordinary rate.

Art. XV 111

The Jews who will be allowed to testify, either in civil court, either in criminal matters, and to whom the oath will have been administered, will be obliged to lend it in the same way as the Jews do established in Germany, and to follow in this regard the form which will be prescribed by our Sovereign Council of Alsace and sent in the seats under his jurisdiction to be observed there.

Art. XIX

Jews will not be eligible for the benefit of the transfer of goods with the consent of three-quarters of their creditors Christians. Their wives will not be able to avail themselves of the benefit of separation. ration of goods to the detriment of Christian creditors of their husbands. However, let us allow Jewish women to stipulate by their marriage contracts, which they will be able to administer and manage, under their own name, their present and future contributions, to con¬

the diction that in this case marriage contracts will be insinuated to
Registry of the court of the husbands' domicile.

CONCERNING THE JEWS

Art. XX

iô

rganisalioii
tcricurc des
nnmunaulcs.

Trustees
Jews.

Jews will only be able to take legal action in their own right and private name, except to those who reside in the same place, to to plead collectively when they have a common interest. Furthermore, we want matters concerning the Jews in general continue to be processed and monitored by agents that they will have in the province, which will be designated under the in the name of the Jewish trustees, and they will be elected by them under the authority of the departing commissioner.

Art. XXI

We forbid Jews to assemble under any circumstances without... having been authorized by the presiding commissioner. We want that, when the said trustees have drawn up the allocation lists of sums that the Jews will be required to raise from themselves, either for their needs, or for the relief of their poor words, the said roles can only be enforceable insofar as they–will have been approved by the presiding commissioner.

Art. XXI

Let us authorize the said trustees to do, always with the authorization The appointment of the presiding commissioner, the allocation of taxes royal laws, to which Jews are subject in Alsace, and all the other functions previously performed by the general staff raux.

Article XXIII

The special representatives elected by the communities of Jews will be and will remain exclusively responsible for the care of to oversee and ensure the execution of orders which may to be addressed to said communities with regard to recovery amount of the sums which we will have ordered to be taxed on them, as well as the raising of funds intended to pay off so much the expenses common to all the Jews of the Province, that those that are specific to each community. These likewise, the appointed officials will have the right to convene assemblies

wheat when circumstances require it, and to preside those in which the elections of the cantor and the sergeant. They will draw up the roles for the distribution to be made between all taxpayers of the sums intended to pay the salaries of the said cantor and sergeant. If it were to rise in the interior within the synagogues, some disputes that might arise to disrupt the order and tranquility that should prevail in these In assembly, they will provisionally prescribe everything which will seem appropriate to stop the disorder immediately and prevent further disturbances until there has been another provided in the ordinary manner; and if some of the said Jews refuse to obey the said officials, the latter will have the right to impose fines on them, which will not be however, it must not exceed the sum of three pounds.

Article XXIV

Jewish men and women legally married will not be able to, if they come to convert, to remarry Catholics as long as they are widowed. Let us declare all marriages null and void. of this species which will have been contracted after the publication of these regulations, and bastards all children who will be born from said marriages.

Art. XXV

When the Jews of Alsace marry, and a child is born to them... children, or that they will die, those who have contracted said marriages, the parents of the child, those of the deceased, and to their If his friends or neighbors fail to comply, they will be required to do so for a maximum
late after the said births, marriages or deaths, to make of them their declaration before the local judge, under penalty of a fine of one hundred pounds, which declaration, duly signed both by the declarant that by the said judge, will specify the exact date of said marriages, births or deaths, as well as the names,

nicknames and qualities of those on whom it will focus, and will
to be recorded in two numbered and initialed registers, one of which
will remain in the hands of the said judge and the other sent by him to
registry of our Sovereign Council of Alsace, to remain deposited there
and so that it can be used if necessary; it will not be able to
a fee of five sols may be required for each declaration,
and for each extract that will be issued. If we give in-
mandate to our beloved and loyal people holding our Council
sovereign of Alsace in Colmar, that these presents they have to make
to register, and the contents thereof to be kept, and observed
Point by point: For such is our pleasure. As witness to what
We have affixed our seal to these presents. Given
at Versailles on the tenth day of July, in the year of grace
1784 and of our reign the 11th.

Signed: LOUIS.

And further down,

By the King: Marshal de Ségur.

With initials. Sealed with the great seal in yellow wax.

CHAPTER IV

THESE LETTERS PATENT OF 1784 ARE THE LAST EFFORT OF A CHRISTIAN GOVERNMENT PROTECTING PEOPLE FROM INVASION

JEWS

The mission of the Catholic monarchs in safeguarding the interests of
Christian people against the enslavement of the Jews. Their vigilance
launched until 1789. The Letters Patent of Louis XVI are
the expression of this guard — II. Safeguarding the Catholic faith
legal, and good faith. — III. Safeguarding property
Catholic. — IV. Safeguarding the Catholic majority. —

V. Regrettable effort that goes beyond the goal: the sanctity of the ma¬
Israelite marriage jeopardized by Article VI of the Letters of Parable
tents.

I

How beautiful was the mission of the Catholic kings! God and his Son Jesus Christ had established kings to be the fathers of the Christian people. As fathers They had to guide him, watch over him, surround him with precautions, to defend him. The pastor in the midst of his sheep, leading them and defending them, that is the type eternal of the prince as of the pontiff! The pontiff must to lead the Christian people towards the eternal hills; and the prince, to guide and protect him through the senses third of the earth. Their mission is related.

The Christian people were rarely united. In its Jews settled in the neighborhood and even within it. the heretics, the infidels. The mission of the kings becomes This was then extremely delicate. They were alarmed, and at rightly so, as a father might be alarmed, when his family is threatened by some danger. The Christian people, Indeed, the family consisted of Jews and pagans. The infidels were foreigners. The kings took In such circumstances, all precautions should be taken. commanded by duty and paternal solicitude, for to preserve for the children of the family, that is to say for Christian populations, the heritage they received from Christ: an inheritance called faith, heaven, and also the preponderance, the land. They ensured that the Foreigners do not usurp any part of this heritage. They do They therefore know, as Bossuet remarks, very laws righteous against pagans, Jews, heretics.
On the other hand, however, as they wished to respect as far as possible the natural rights of these foreigners who had placed themselves in the shadow of their scepter, and who often rendered great services to their royal persons and their kingdoms, they grant them provided a certain level of protection. As we can see, the The kings' mission was truly very delicate in such circumstances. circumstances. We can say that, placed between the defense of their Christian family and pity for these strangers

Gers, they found themselves in the same perplexity as...
Abraham one day found himself torn between his love
For Isaac and his compassion for Ishmael. Let us remember
this scene from the Bible.

“Sarah having seen the son of Hagar the Egyptian who per-
“She was keeping Isaac her son, and she said to Abraham: Drive out

"this servant with her son, for the son of this servant
ie vante ne sera pas héritier avec mon fils lsaac.

"This speech seemed harsh to Abraham because of Ishmael."
“But God said to him, ‘What Sarah told you will not be revealed.’”
"Do not let it seem too harsh to you; do everything that
"will tell you."

“So Abraham got up at daybreak, took
"Bread and a jug full of water," he put on his shoulder
"Hagar gave her son and sent them away. She, being
"He left, wandering in the solitude of Beersheba."

This page of the Bible was prophetic, expressing
the conduct that the Catholic monarchs were expected to follow
in the conflicts that would arise between the Jewish people
and the Christian people. It has not been noticed enough.
The Jewish people are Ishmael; the synagogue, their mother, is
Hagar, or the servant. The Christian people are Isaac, and
The Church is Sarah, or the queen. 2 3. St. Paul proved it and
developed 5. Every time the Church has noticed
that the Jewish people were becoming dangerous to the people
Christian, encroaching on his rights, and threatening to en
to vahir or to destroy the heritage brought by Christ,
The Church immediately became alarmed, warned the prince, and
He would say to him, as Sarah had to Abraham: the son of the
The servant should not be an heir with my son
Isaac. This speech sometimes seemed harsh on the souls
verains, either because of the services that the Jews render
were devoted to their crown, either because of the pity they
felt for these poor people who had confided in them

1 Genesis, 21, 9-14.

- Sara, in Hebrew, means queen.

3 Epistle to the Galatians, iv, 22-31.

to their scepter; but, in all else, they did not hesitate
No. First and foremost, the safety of children and conservation
the preservation of their heritage. The Jews were consequently
They were sent away, driven out; and, like Hagar, they wandered
From country to country: she wandered in the solitude of
Bersabeel We challenge our former coreli
legionnaires to prove that this page of the Bihle does not
It doesn't concern them.

Royal authority therefore sometimes had to be severe,
like Abraham towards Ishmael, while feeling
such profound pity for the patriarch.

This is how we must explain the severity of Saint
Louis's attitude towards the Jews of France; Ferdinand's
Catholic with regard to the Jews of Spain; of Edward
The Confessor's attitude towards the Jews of England1. All
The princes did not, undoubtedly, prove themselves perfect.
disinterested in the expulsion of these unfortunate people.
Far from it. The name of Philip the Fair, among others,
recalls the basest desires. But all nothing
at least, as the documents attest, their primary purpose was
The primary protection of the Christian people. At the head of each
expulsion of Jews, one can almost invariably
to place, as an epigraph, the episode of Ishmael being driven out because
for the salvation of Isaac and for the preservation of his heritage.

We are now comfortable explaining the
severeities that are found in the Letters Patent
of 1784. Louis XVI wanted to preserve for his people his
legacy. This goal, he surrounds it with selflessness.
purer; ah! Louis XVI covets nothing! He surrounds it

1. Read about these severity chapter 36 of IJalmés in his work, the Pro¬
Testamentary religion compared to Catholicism.

also considerations of pity. It is not
an expulsion that he decrees; no, they are only
precautions: so that, if possible, Ishmael
so that she can live next to Isaac!

Let us examine these precautions carefully; for it is for
the last time in history, the Christian people
will be protected by a king against the invasion of
Jews.

He

In the heritage of the Christian people, the most precious
The treasure is faith—and also good faith. Faith is adherence.
sion of the spirit to all that God has revealed to his Church.
Good faith is the conformity of conduct to all
that which is upright and frank. One is the light of
The spirit; the other, the light of actions. A remarkable thing
In a way, good faith almost always stems from faith:
the most beautiful stream on earth flowing from a spring
Heavenly! Indeed, whoever deeply feels that he
has the honor of being a child of Christ and his Church
incapable of deceiving.

It seems that these two splendors of the mind and of the
conduct may have been particularly encountered
on the soil of France, where the Frankish people appeared,
between all peoples, as the bulwark of faith and
also like the type of franchise. The Franks were
men who believed, and who did not deceive.

That being said, who wouldn't applaud Louis XI taking
precautions to preserve his dear French people

This socket, a treasure of faith and good faith? The ar
Article 1 of the Letters Patent forbids Jews from embalming
to subdue Christian servants. "We forbid them
"Moreover, to employ Christian servants..."
Why this defense? To prevent these servants
Christians, the danger of the alteration of their piety, of their
ciojances, and even the misfortune of apostasy, in living
of the communal life of Jews. Protection of the faith!

Article XIV requires Jews to go before a notary.
all the acts they will perform with the king's subjects. "Do not
will be able in the future for Jews to contract with any of

our subjects, either for lending money or for sale
of grain, livestock and other objects of some
whatever its nature, that by acts passed before

notary. This article, as the commentary states,

found in the National Archives, was very wise, very
necessary. It deprived the Jews of the ease of usury, and
by the same token to the Christians, driven into despair
through wear and tear, the temptation to free oneself by manufacturing
False receipts: safeguarding good faith! "Isn't-
It is not painful, says the Memoir, that the King should be obliged
to now put the Christians on trial, that
The desire to redeem themselves from the usury of the Jews precipitated
in crime, by making them manufacture fakes
Receipts? 11. Is it right that Christians are forgers?
be punished very severely; but he is worthy of the
justice and the King's humanity to put the Jews in
the impossibility of exploiting the misery of the people of the
a campaign to ruin them through usurious loans1. »

National Archives, Historical Section, K, 1142, No. 5f, p. 225-0.

PROTECTED CHRISTIANS

III

After faith and good faith, the good that is valued
Second clans, the heritage of the Christian people, isn't it?
The possession of the land or the Catholic territory?

The whole earth belongs to Jesus Christ.1
waiting for him to personally take possession
of the earth at his second coming, he made it provisional
ideally occupied either by Christian states, or
through the apostolate of its missionaries. Therefore, the Church in-
Does she encourage and bless the efforts of all those
of his children who are working to get in, by means
legitimate, in possession of this inheritance.

The Catholic territory has never been homogeneous, not
more than the Catholic people were united. Too much.
enemies were encamped throughout the territorial possessions
religious of the Son of God. Nevertheless, it existed for a long time
a vast Catholic territory. The land of France, the
land of Italy, land of England, land of Spain,
the land of Austria, the land of Germany, formed
a kind of holy land, where the cross could be seen on everyone
the paths, as if to attest that these areas

were subject to Jesus Christ. In the full extent of this territory, it was only very rarely permitted to

1 God has appointed his Son as heir of all (Epistle to the Hebrews, i, 2).

■ — The Lord said to me: You are my Son, I have begotten you in the Today. Ask me, and I will give you the nations for your inheritance, and I will extend your possession to the ends of the earth.” Es., u, 7-8.

Jews to acquire and own land. Gené
Ultimately, Jews could not own property on
no point in Catholic territory. 11 there was, without
No doubt, there were times when they could, in certain
provinces, not only own land1,
but to exercise even the rights of lordship, and to have
Christian vassals2: nevertheless, this participation
For them, possession of the land was less a right than a
area of circumstance, related to the fluctuation of
customs and changes in the ruling races: they
took advantage of it. In some places, it was equally-

1. Thanks to privileges obtained, undoubtedly at the cost of money, from the feudalism, less strongly established and less oppressive in the south than In northern France, they managed to regain ownership rights. in the Comtat Venaissin, and they preserved it until the end of the Middle Ages, despite the efforts of the episcopal authorities and even some municipalities lites to remove or restrict it from them. In the 12th century, we find them Indeed, we find ourselves in full possession of the right to acquire furniture and buildings. In 1256, the Jew Astruc of Lunel, despite the statutes from Avignon in 1243, buys a vineyard in the territory of that city where He already owned one. From the 14th century onwards, notarial acts are filled with contracts for the purchase or sale of houses, land, vineyards, passed through the hands of the Israelites. In Avignon, as in Carpentras, as in Ca- Vaillon, and probably throughout the Comlat region as well, the Jews could... to become homeowners in their neighborhood. Étienne Bertrand tells us learns that, towards the end of the 15th century, there was, in the inheritance left by a Jew from Carpentras to his children, lands of all kinds and in large quantities number. (The Jews of the Comtat-Venaissin, by Bardinet, in the Revue historique (rique, vol. XIV, pp. 40-41.)

- The Jews of Languedoc and Provence could not only hold rents, fiefs, but also acquiring free lands, allodial lands, and even to have Christian vassals under them. (Ibid., p. 41.)

The Jews, lords in the Middle Ages. <r Recently, having in their hands
about thirty charters, consisting of deeds of sale of buildings made
by Jews from Carcassonne, Narbonne, Toulouse and other cities of
Languedoc, documents dating from the 12th century and preserved in the archives of the
Haute-Garonne, what a pleasant surprise it was to find one of
These documents, written in Latin, are dated Carcassonne, 1142, but signed with a name
Jewish, in Hebrew characters! In this charter that I have before me,
Rabbi Kolonyme sells two to the Commander of Saint John of Narbonne

granted, at intervals and by grace, to possess
the plot of land on which it was built
the house they lived in. They were also granted
sometimes to be able to acquire other real estate,
on the express condition that they would trade in them and
They would resell them within the year. But, generally speaking,
We can say that possession is legal and peaceful
The land was forbidden to them. And this is so true that...
many Portuguese Jews, refugees in Bordeaux in
1555, failed to remain peaceful owners of
their buildings by pretending, for two
centuries, for new Christians*. It was only in 1723,
at the price of 100,000 pounds as a joyous advent,
that the government of Louis XV recognized them as legal
element to be of the Israelite religion, while the
now in their properties and privileges.

Now that land ownership is no longer
a privilege for no one, it may seem strange
that the Jews had been excluded from it for so long. But
The reader's astonishment will cease if he takes the trouble to
meditate on the following, placing yourself for a moment at the point
from the point of view of Christian law, and even from the point of view of
Israelite law.

lands, but reserving for himself and his heirs the rights therein atla-
clients. And what are these rights? Almost sovereign rights: the right
of justice, the power to charge a fee for each transfer of
owner, and in general all rights attached to allodial lands. He
sells and transfers the land, but reserving the titles for himself and his heirs
and the rights of the lord. The Jews were therefore, or could become, not
"Not just owners, but lords." Oury, rabbi of Toulouse, in
Archives Israélites, 1801, p. 451-2.

1 They did indeed outwardly profess Christianity, without the
government, which could not ignore what their true religion was,

thought of disturbing them. France respected the hospitality given to those who
had fled persecution.

It has been recognized everywhere and always that all the
The major interests of a people have their first and most
secure foundation in property, in possession of
Land. Property is the very basis of
Homeland, family, religion. Remove from underfoot
A people's land is the land that sustains and nourishes them: their homeland.
disappears like a cloud or a dream; it does not
at most there remains a wandering, vagabond cottage, drifting from one
sky to the other with its tents and flocks. Remove from
a family its heritage, that is to say its land: the
The family no longer has a home, no fixed center; it is
compromised. Take away even a religion, which however
is spiritual, the possession of the land: and without a
A permanent miracle, this religion will be forced to disappear.
to become; thus the Jews no longer have Palestine, and one
rightly regards the perpetuity of
their existence and their religious state. In short, to
the earth is bound by this magnificent privilege, that it is
the safest boulevard of the homeland, of the family, of the
religion itself.

That being said, let us now consider the point of
From the perspective of Christian law, that is to say, in the heart of the Middle Ages,
while Christian law was recognized as law
public in Europe. Is it surprising that we have, at this
at that time, forbidden to Jews throughout the entire territory
Catholic rite, the ability to own property? Their
prohibiting ownership, the acquisition of land, but it was
to safeguard, by this means, the Catholic homeland, the
Catholic family, the Catholic religion! And something
Remarkably, no historian from that period of the Middle Ages
age only brings that the Jews complain about this

prohibition. They were perfectly fine with it, they

They understood, they accepted it.

11 There were several reasons for this resignation among the Jews.

First, in their nomadic position, they do not were not very concerned with owning property, because of the the difficulties associated with it. Exposed, at any moment, to

edicts of expulsion, they did not like a land that it was slipping away beneath their feet: the ground held little appeal. for them. They preferred movable wealth, transportable, gold, precious stones, letters of exchange.

But then they fully admitted, even to From an Israelite point of view, that they were not called to the participation of the land in a Catholic territory. Because, from the Israelite point of view, no less than from the point of view For Christians, land ownership appears as a privilege, an appanage which must not be relinquished. The Jews, when they were in possession of Palestine, recognized no one, no nation, no religion, the right to acquire the smallest plot of land of the sacred territory. Never would the law of Moses have authorized A child of Israel sold his field to a foreigner. It is therefore not surprising that Catholics, having become in turn the people of God, have safeguarded their territory, excluding Jews from its acquisition just as the Jews had preserved their Holy Land by excluding the nations within its possession. It is only at starting from J/89, as we will see during

this work, which the Jews will begin to complain about and to cry injustice. Why? Because then a

new public law, humanitarian law, rights of man, will have been substituted for Christian law. Impru–
a system that will allow Jews to become property owners, and to invade at their leisure the heritage of the Christian people Okay. But let's not get ahead of ourselves.

Louis XI is making arrangements and precautions to keep the Jews at a distance; and he takes, or rather maintains, this one: that they will not be able to not to become owners. Art. x: "Let us make it very deliberate his prohibitions against any Jew acquiring any property.

funds of whatever nature they may be, even under the con "The idea was to resell them within the year." Louis XI was acting Wisely. We repeat, France was still, at this era of the Letters Patent of 1784, a country entirely Catholic, and however strong our sympathies may be Thies, for everything that restores honor to the Israelite race, we cannot help but recognize that Louis XVI was supremely prudent, supremely policy by ruling that Jews would remain excluded of the possession of this French soil, belonging to Christ. To prohibit them from acquiring this land was to safeguard France as a Catholic country.

11. An incident even occurred which proves how much A king's keen and far-sighted eye Christian, son of Saint Louis! The Charitable Commission aged to examine the question of the Jews of Alsace inclined towards the abandonment of property rights. In the report which she presented to the monarch, she proposed to grant to the Jews the right to acquire land in all Freedom, that is, the freedom to be complete property owners. documents found at the National Archives contain

This proposal from the Commission* was rejected by Louis XVI. Article x of the Letters Patent, stated above, notifies his rejection. The good king was quite willing to improve, to to make the condition of the Jews as pleasant as possible on French soil; but he refused to hand them over, by abandoning the right of ownership, the soil of France. And so it remains established, by the text of the Letters Patent and through these historical revelations, Louis XVI wanted to safeguard the soil of France, and, in safeguarding this soil, safeguarding the homeland, the family and the religion of his children.

IV

Finally, within the heritage of the Christian people, there excels a third good: the Catholic majority, that is to say the

The preponderance of Catholics in terms of numbers. Faith, the property, number, is, in fact, by this threefold good that the Christian people appear, in history, strong and imposing.

It cannot be doubted that the majority or the Superiority through numbers is not a real, precious asset. very precious. Just as the Ocean is the Ocean by the abundance and the majesty of its waves, likewise the people

1 Historical Section, K, 1142, no. 50, pp. 25-20. Here is the main the reason that the Commission presented to the King to persuade him to grant Jews' right to property: "The more people capable of acquiring the more land is acquired, the more likely it is to be sold at a more advantageous price. sement. Thus it is in the public interest that the Jews, who have a lot of armament gent, have, like the other inhabitants, the ability to do similar things acquisitions.

ait

Catholic is truly Catholic by number and the majesty of his phalanxes. However, if we glorify number as the court of honor of Truth, we let us not glorify it as a source of power nor as a law of success. God forbid! That's the mistake. modern. Supreme Wisdom has not placed in the multitude the genesis of authority, and Omnipotence does not take this into account every time she undertakes to show themselves. But the crowds were accepted as a way to highlight and illustrate the true Church. The Catholic people constitute the majority, and, As such, it forms the court of honor of Truth and one of the splendors of the Church.

We have just seen that the Christian kings were concerned with safeguarding the Catholic faith and the territory Catholic resistance against the Jewish invasion. They also took care to safeguard the Catholic majority lique.

It may seem surprising, at first glance, that handfuls of wandering Jews, families of Hebrews scattered to the four winds of heaven, could have become a threat to the provinces of the Christian kingdoms, at to the point of moving the majority there. However, it has been Thus. Nomadic, wandering, the poor Jews arrived in a country with initially a fairly small number of people. We'll see them counted, alas! one by one at the city gates, as

We count the livestock, as we said. Misfortune... had driven out of such a country, pity and also self-interest They were being welcomed into another place. They were establishing themselves. So. Soon the lion's fame will welcome, privileges the concessions they enjoyed, spread

In the distance, among the other Jewish communities. Are communications between unfortunate people not Fast? Other Jews were arriving very quickly. New These young families, driven from elsewhere, obtained from themselves to join the Jewish families already established. In short, a a sort of Israelite tribe eventually found itself in this place. Add to that the prodigious fertility Jewish family tradition, still honored among this people, and it will be easy to understand how, at certain certain moments in the history of Christian peoples, the Children of the Church were no longer the masters here or there, because they were no longer numerous enough.

But here again, the vigilance of the Christian kings did not is not at fault. We see them taking preguarantees to preserve for their people the preponderance rancidity of the number, as they were careful to preserve for them The treasure of faith and the ownership of the land. The Letters patents of 1784 are very remarkable in this respect view. We said that in Alsace, where our historical tragedy, there were approximately 20,000 Jews. The Christian population was 500,000. How could it be that the majority Was the Catholic suffering? This stemmed from the fact that The Jews had attached themselves preferentially to the small localities, villages, and certain villages in part culinary. The chronicles compare them to benches of grasshoppers that would have descended on such a field rather than on such another. It must be recognized that this emigration tion by troops towards a particular place was often done against their will, being somehow imposed upon them by a more or less favorable political climate, such as

The swarm of grasshoppers is carried and directed by the wind who blows. For example, it was completely forbidden to live in the city of Strasbourg. Any Jew who had entered during the day and was required to leave the In the evening, to the sound of the belfry. Expelled from this large center, Expelled from other centers in Alsace, they rejected each other naturally on the villages, on this village, on such a small locality. They gathered there, increased were, multiplied there; and a time came when few Gradually, not only had Catholic influence ended by disappearing before Jewish influence, but even the majority. It was not uncommon to encounter in Alsace, villages almost entirely composed of Jews. The seven lean cows had devoured them. seven fat ones.

Against this overwhelming number, here is... the precautions that we find have been reported and adopted by Louis XI in the Letters Patent of 1784. These are the first five articles.

Article 1. — The Jews scattered throughout the province of Alsace which, at the time of the publication of the pre- paths, nor will they have any fixed or known residence — that is to say, the wandering Jews — will be held in three months to leave said province...

Article II. — We expressly forbid the following. lords and to all towns and communities of ad to allow no foreign Jews in the future...

Article III. — Foreign Jews who go to In Alsace, they will be required to present certificates or passes. ports, which will contain the designation of the places or

they will have to surrender, and the time during which they will offer to stay there.

Article IV. — All foreign Jews who enter will be in Alsace, without having complied with what is prescribed by the preceding article, will be arrested and punished accordingly the strictness of the ordinances concerning vagrants and people without confession.

Art. Y. — We expressly forbid all

rabbis and all Jews residing in Alsace... to provide
No pensions for foreign Jews.

Through these various measures, the monarch limits and
halts the external development of the Jews in Alsace.
11 tolerates all the Jews who live there, but it does not
accepts more from the foreigner. 11 does not drive out those who
They are there, but he rejects the newcomers who present themselves.
teront. In these measures we find nothing that
Very legitimate and very commendable. It's always
Ishmael, whom they want to prevent from ruling, and Isaac
that we do not want to let fall under domination
of Ishmael.

But if, from the point of view of Catholic law, we
We accept these coercive measures against our people.
We will be permitted, from the point of view of natural law,
to rise up with sadness and with strength against a
another measure that was taken, and which we dare to call
an unfortunate measure. Why the government
Did Louis XI appeal to celibacy against the Jews?
forced into sterility?

FOR THE LAST TIME

03

y

A large family has always been the characteristic
distinctive trait of Jewish families. No race has obeyed
with greater punctuality and speed in adhering to this precept
From the Lord: Be fruitful and multiply!

Several factors contributed to preserving the fa¬
thousands of Jewish women, the halo of this prodigious and beautiful
fertility, for almost five thousand years.

Religious reasons: respect for Jehovah's word
who had said: Be fruitful and multiply. — The memory
to nir of the patriarchs and their touching gatherings by
Triarchal. — The hope for each family to see
the Messiah to emerge from their ranks. — Also, sterility was-
It was considered a disgrace.

Moral causes: the severity of morals. Among the
For other peoples, luxury, vanity, and crime often stop them.
winds the progress of the population, limit the number of
children; among the Jewish people, a large family is

reputed to be honored with blessings from heaven.

Physical causes: the observances prescribed by
Moses in the Pentateuch regarding marriage
are both protective of decency and of femininity
condition.

Political causes: until 1789, Jews were exempt
of militia, of forced labor, never dedicating themselves to the military state
They were silent, marrying very young, and growing daily
in both population and wealth.

Such were the conditions at the time of the reign of Louis XI,
and these are still partly the causes today
explanations for the prodigious multiplication of families
Jewish.

It follows from this that marriage was, for this people
proscribed, the holy thing par excellence, the remnant of his
orandeur, his source of blessing, his means of re-

D 7

resistance and duration.

Well, we will blame the advisors of
Louis XI for having hired the monarch to stop the
progress of the Jewish population, to thwart the ma-
marriages and to impose celibacy against this people,

o

the sterility he abhorred.

Here is what we read in the papers found at
National Archives:

At the monarch's council, two opinions were discussed.
The first one bluntly proposed to limit among
the Jews of Alsace the number of marriages, and even of
prohibiting them altogether in localities where the navel
The Jewish perspective prevailed over that of the Christians, until...
that the proportion had been restored. If His Majesty were to launch
If he agreed to this opinion, the regulation was submitted for his signature.

O

next step:

1. Set the number of Jewish marriages at 72 per
year, including 28 for the Jews of Upper Alsace, and 44

for those from Lower Alsace.

2° Order that in each locality where the number
of the Jews would be too disproportionate to that of the Christians
Look, no marriage would be allowed until...
the proportion would have been restored.

The honor of French jurisprudence prevented that
this opinion did not prevail.1 “Even though it seems indisputable-
"It is conceivable to adopt such means, it is not appropriate
"by no means to express them in a regulation intended
"to be registered in a sovereign court;

"However necessary they may seem, they are not
"are no less contrary to the will of nature.

"Such laws would seem quite extraordinary-
"Naires."

These reflections are taken from the report read before
Louis XI2.

A second opinion, a second plan, was therefore proposed.

Identical in substance to the previous one, it differed from it
at least in form. The conclusion was reached regarding the necessity of
limit the number of marriages, and even inter-marriage
to say quite the opposite in certain localities; only one
deemed it prudent not to formulate anything in this regard. We pro
This consequently required the King to adopt a provision
which would subject Jews to the inability to marry without
with the express permission of His Majesty.

"In this way," the secret documents say, "we will have
"the means of limiting the number of marriages, and
"even to ban them if necessary, and this means will be
"in the hands and in the secrecy of the administration"
(< fluC depending on the circumstances, will grant or refuse
“To the Jews, permission to marry.”

It was this second option that was adopted. Consequently,
In the Letters Patent of 1784, the article was formulated
following :

1 This opinion was proposed by M. de la Galaisière, National Archives, historical section

rique, K, 1142, no. 50, pp. 13-14.

2 They are from M. de Spon, ibid., p. 15.

3 Ibid., p. 10.

Article VI. — We expressly forbid all
Jews currently residing in Alsace, from
to contract no marriage in the future without our permission
express agreement, under penalty of being charged against the contracting parties
immediately expelled from the said Province.

Old blood of the patriarchs, you must have shuddered at
Before such a law! To forbid their children from
to marry without express permission from the civil authority,

secretly prepared to refuse it many times; but

Wasn't this an attack against nature and against the
Sanctity of morals? Historians who have studied
This ruling has stigmatized him as it should be*. The serious
Mr. de Donald would later say, regarding a similar
Ordinance against Jewish marriage in Bavaria: "It
"are events less spectacular than wars and
"the battles, and therefore less noticed by the common people, which

1 It was Prussia that first put this gloomy legislation into force.
tion. "To prevent this exorbitant proliferation, various legislators
have created obstacles to their marriages. The Letters Patent of 1784,
Regarding those from Alsace, they are forbidden from contracting without permission.
A Prussian edict in 1722 had stipulated the same thing, subjecting them to
pay a fee to the military treasury, when they are granted permission
to marry. In the Culembach territories and amidst the jubilation, they retreated
their marriages until late times, the age of twenty for the
girls, and twenty-four for boys. The number of Jews being determined
Mined, only one of the children can replace the dead father; the others have not
the right to marry on the land of their birth. These prohibitions are attacks
states against nature, which would disavow them even in the silence of the past
ions." (Gregory, Essay on the Regeneration of the Jews, p. 62-63. — Malo,
(List of Jews, p. 14.)

"There are cities where Jews are made to pay for the birth of each child."
male childbearing: marriages are hindered with the oppressive aim of stopping the
nature's wish; thus the number of newborns is limited; the exter

The process is slower, but safer, more infallible. This legislation
recalls the cruel, infamous method used by the Cretans, in defiance of the
frightened modesty. (Bait., State of the Jews in France, Spain and Italy,
pp. 44-45.)

"are, however, of a completely different importance for in-
((diquei 1 internal state of society, the secret evils)
"which work on it, the imperceptible march of things, and
"their influence on minds and on affairs; and I
"I am not afraid to state that the order of which I
"Just cited the provisions, is one of the most
strange aspects of modern history, and the one who can offer
"the deepest and even the most painful subjects"
"A meditation for a statesman." What is it?
care, moreover, to appeal against such a me-
Soot, in the judgment of history? Its own culprits
they themselves blushed at it, and only adopted it in
secret. What, indeed, do the revealing documents contain?
that we mentioned earlier? This admission: "So
"even though it seems essential to adopt pa-
these means, it is by no means appropriate to express them
"sea in a regulation." We say that
if it was entirely inappropriate to express them, it was appropriate
even less so to adopt them. What, because the
Jews are numerous, it will be necessary to put an obstacle in their way, among
They, in accordance with nature's wishes, limit the number of
marriages, and if necessary, forbid them? Ab! Haven't you
I didn't understand that it was a renewal in some way.
Pharaoh's attack against the children of the Hebrews;
He silenced them, drowning them, and you prevent them from being born! Or
Rather, nature cannot be forced against itself
Children will be born to them in celibacy, but in secret.
3. A fruit of libertinism, incest, and shame!...

1. Works of Mr. de Boxald, Miscellany, vol. 1, p. 575. - The order carried
Davière, which Mr. de Ronald mentions, only allowed marriage to an individual
widowed by a Jewish family; she also demanded proof of a
fortune acquired from 1000 florins.

It is done, the Israelite family is struck in its Patriarchal sanctity, you are forcing her into dishonor!

O Louis XI, O holy martyr King, whose family has presented in the Temple prison in such a touching aspect, Please forgive us for defending families against the ruling. cruel that your advisors have removed from your royal signature. We have approved everything that the love of The Christian people had inspired you in your defense against the invasion of the Jews; but here we do not approve no, we cannot approve: the goal is to past! Since the destruction of Jerusalem, Israel no longer that a remnant of his grandeur, which is the sanctity of the ma wedding. This wreck, we must leave it to him. The forging must a thousand Abrahams may have children, may they have In freedom and in honor!

CHAPTER V

THE LETTERS PATENT OF 1784
THESE ARE ALSO THE FIRST EFFORT OF A GOVERNMENT A FATHER WHO WANTS TO TAKE CARE ISRAELITES AS WELL AS HIS OTHER CHILDREN

I* Louis XVI's intention was to put an end to their roles of Wandering Jews. From now on, neither cities nor lords will be able to dismissing them arbitrarily, the royal power takes them under its protection. — II. Permission for every Jew to have a residence, that is to say, to acquire, as property, a house sound and a garden. — III. Their admission to the cultivation of the land: A state that generates stability. Persistent incompatibility between The Israelite and agriculture, why? — IV. The freedom of the com Israelite trade, decreed by Louis XVI. — V. What reception was made by the Jews of the time in the Letters Patent of 1784.

I

The reader will recognize that we have been impartial. highlighted what constitutes, in a way, the side of justice in the Letters Patent of 1784. How sweet it is for us to occupy ourselves now The role of mercy | Justice and mercy, This, in our view, is the dual nature of the decrees of Louis XVI's views on the Jews. He wanted to protect his

Christian children, and at the same time he would like to attract In his arms, children, outcasts, to make of them also his children. May God praise him for his children. May he be protected and blessed by the Israelites for His mercy!

What then are the merciful provisions? which appear in the Letters Patent of 1784? In what did the government of Louis XIII show itself to be? eternal?

In several ways:

First and foremost, by adopting measures that aimed to to gradually end, for this poor people, their situation tion of nomad, of homeless and without hearth.

Through the toll system, Jews were equated with vile people. animals: Louis XVI had freed them from this degradation their custom; but they still remained Jewish wanderers. The monarch resolved, on the occasion of the Letters patents, to add a feature to their rehabilitation in beginning to settle their nomadic and precarious fate. This is the manifest purpose of merciful provisions. contained in the Letters Patent of 1784. Exami- We don't see them from that perspective.

In feudal society, Jews were subject to There were as many masters as there were towns and castles. Each particular power had a hold over them. As much As many lords as there are masters. A lord had his Jews, like him, had their lands. He kept them or gave them away. was undone. Montesquieu said: "In those times, one "looked at men as if they were land." A re quest from the merchants of Paris addressed to Louis XV con-

i The Spirit of the Laws, Book XXI, Chapter XX.

The Jews are reminded that for a long time the Jews of Paris "were divided between the princes and the other sei- "court officials who could sell them, the resellers" to mortgage them and put them up for sale; in short, they were "in commerce as an inheritance1 2 "We sold a Jew, as one would sell a field

When, towards the end of the Middle Ages, royal power strengthened and grew from all the diminution of power Under the seigneurial system, the situation of the Jews improved. reasonably. However, they remained exposed to many whims and vexations. They were no longer movable property liere, but they paid to the lords and towns who they accepted an annual right to habitation, often very high3. It happened more than once that lords who wanted to extract money from the Jews threatened them to dismiss them, even though they had paid the fee

---

1 Arcli. nat., ADI, chap. xxvm, no. 26: Request from merchants and negotiation Citizens of Paris against the admission of Jews, p. 5.

2 These sales of Jews were frequent, and the old archives attest to this. try a large number.

In 1214, the lord of Ervy, knight, with the consent of his wife Eleanor sold to Madame Blanche, Countess of Troyes in Champagne, all his possessions and all the Jews he owned.

In 1296, Philip the Fair gave a Jew to his brother, the Count of Alençon. In the same year, the king bought a Jew from Rouen, Samuel Vial, from his brother, and all the other Jews in the domain of this prince, for the sum of 20,000 livres small tournament halls. He also bought from Lord Pierre de Chambly, for the sum of 500 pounds, an enormous sum for the time, the Jew Samuel by Guitry.

In Guyenne, Prince Edward, eldest son of the King of England, wanting to reward Bernard Macoynis, a bourgeois of Bordeaux, he gave him in all his Jewish property in Lesparre, named Benedict, to extract all the profit he could derive (June 5, 1265), etc. — Malvezin, History of the Jews in Bordeaux, p. 37.

3 In Alsace, the lords collected a poll tax from them, that is to say both per head, to enable them to settle on their lands, and similarly sum for each year of stay. In 1701, it was 12 écus. (The President of Bourg, Collection of Ordinances of Alsace.)

dwellings. So as not to be driven out, the unfortunate paid twice, paid three times; we saw some who, after giving away their gold, they ended up finding more bearable to take up the traveler's staff again1.

Louis XY1's heart was stirred by these stories and by this lamentable situation. That is why the Letters patents contain this provision, an echo of its noble heart.

Article xii. — When the Jews have been received by the lords and that they will have paid exactly the annual housing allowance, they cannot be dismissed by the said lords only for misdeeds or evil conduct duly noted by the local judges.

This royal decree marked the end of arbitrary rule. with regard to the scattered people of Israel. The King took them under his immediate protection. The company being still In feudalism, towns and lords remained free to accept or not to accept Jews on their estates; but once we have received them and these unfortunate will have paid the annual fee, we will no longer be free to dismiss them, except in cases of misconduct or Misconduct duly noted. — The Wandering Jew has no rights in the city, he remains constantly despised, at the gap; but, at least, it is no longer arbitrarily dismissed. It's a first step towards stability and rest.

1. The residence permit granted to a Jew did not automatically extend to his family. A widow who had remarried could not share the her own ability to reside in Alsace. The father's residence did not It was not passed on to his children, not even to his eldest son. It was necessary to... to settle with the lords, and pay. — See the claims of the Jews to by Louis XVI, on the admission of male children, in the preserved Memoir by llalévy, History of the Jews, pp. 277-280.

II

Louis XVI wanted to do better. He thought about organizing this stability.

What is the first way, what is the first A sign of stability? It's owning a home.

The idea of a home is a lovely one to ponder!

Men today do not seem to understand
How wonderful it is to have a home! In this
the turbulent and changing society of the 19th century, more semblable, beneath its glittering exterior of luxury and pleasure, to
a nomadic tribe rather than a people of united families in
a common homeland, one easily gets used to the idea of
to have no home and to live wherever one happens to be,
homeless because we are without affection, without a home
because we are without family, and soon without a country because
that we are without memories and without hopes.

However, until the Revolution appeared in the
world, that is to say until the end of the last century, it
Only the Jew knew this moral suffering
of not having a home: a deprivation that seemed to
all, and especially to the one who endured it, the most
The suffering is intense. It has been almost twenty centuries since
this sweet word inscribed in his psalms: O that he
It is good, how pleasant it is for brothers to dwell
together; that this sweet word has no longer been fulfilled
fold that fortuitously for this unfortunate people, and
still on trembling ground! For him, for twenty

For centuries, there was no actual habitation;
For him, no home!

We compared the Christian people to Isaac, added
as long as the Jewish people, by ceasing to be the people of
God had become Ishmael. This is especially true from the point of view
of the wandering and vagabond life that this resemblance
The connection with Ishmael seems striking. The Bible had said of the son
of Hagar: He will be a proud and wild man; he will raise the
hand against all, and all will raise their hands against him; and
he will erect pavilions opposite all his brothers*.
As all of this has been borne out to the letter by the people
The dispersed Jew! He became wild, unsociable, uncivilized
Its ability to confederate with any other people. Its
Hands were against all, and the hands of all against
him. And then, despite the efforts of all these scattered people
to establish permanent settlements, de
ultimately, they have always been reduced to...
than at the end of the last century, to have only huts
and pavilions: He will erect his pavilions opposite
all his brothers!

But now, with Louis XVI, it begins and develops
Loppe's merciful thought of changing for them
This pavilion remains. No doubt the monarch takes,
First and foremost, rigorous precautions to safeguard
to the heritage of the Christian people; and that is why he
does not allow Jews to acquire and possess
land. But, on the other hand, he pities life
wandering and vagabond of this poor people. Also, all
by prohibiting him from possessing Catholic land by right –

[1] Words of the angel to Hagar, Genesis, xvi, 12.

the lique of France, he strives to spare her a
remains on this land. Therefore, notwithstanding the instants
these opposites of Alsace, the insertion of this article in
Letters patent:

Article 11. — Jews may nevertheless continue
to acquire, as property, the necessary houses
for their personal residence only, as well as
the gardens that will be adjoining it; provided, however, that
these houses and gardens should be proportionate to the state and
to meet the needs of the buyer, which will be verified....

We have just said: notwithstanding the instances con¬
traders of Alsace. This province, which had so much to offer
to complain about the usury of the Jews, he insisted, in fact, to
of the monarch so that a distinction between
urban Jews and rural Jews: to the former would
granted the right to possess, as property, a
house and its garden; but to the latter this right would be
Refused. Alsace hoped, by this means, to liberate its countryside
of usury and the presence of Jews. The lure of rest
and a fixed abode in the cities would create a void in
the inhospitable countryside. The method was skillful
chosen. Louis XVI did not accept it. The commissions
government officials undoubtedly recognized with
Alsace "that it was desirable for Jews to reside
"rather in cities where they can trade and be
"useful, except in the countryside where they have always been
“harmful1.” But as for granting a home to
Jews who would choose the cities, and refuse it to those who

[1] Arcl). nat., historical section, K, 1142, no. 50, p. 27.

would remain in the countryside; the monarch did not want not such a cruel distinction. Unable, in fact, to property, granting more than just a house and garden, it wanted at least that every Jew could have "this house "Sound and this garden."

III

They are prohibited from acquiring land in France; but however on this soil, they may already have owns a home.

Louis XI wants to go as far as possible in the ties between the Jews and the soil of France: that is why what his government is still offering them culture land.

The children of Israel have always been criticized for not to love culture. In fact, it must be agreed that all this which is linked to the rural economy is currently also foreign to their taste as well as their knowledge. And that can This seems all the more strange since no people have ever gave more to field work than the ancients Israelites in Palestine. The Hebrew people were essential agricultural element[1]. In its economic part, the Law of Moses is a book of agriculture, not a code.

---

[1] The very accurate historian, himself a Hebrew, who recounted the events of which he was a witness, the last days of his nation in Judea, Flavius Josephus expresses it formally: "We do not inhabit," he says, "a land near the sea. We have no taste for commerce, and we don't We don't seek to mingle with foreign peoples to do that. We "We possess a fertile country, and we merely cultivate it." (Apology, I.) — Jerusalem despised Tyre, Tyre the merchant and the opulent 1

commercial1. Hence, why has it been since their dispersion
So, were the Jews so poor at farming?

Alas! they were constantly under the influence of the
dismissal and dispossession, never sure of inhabiting, the
The next day, the soil where they were tolerated. But we don't cultivate
hardly with taste an uncertain, inhospitable soil. This
Their precarious situation made them much prefer the state
commercial, where profits were much more secure,
than the fruits of the earth, which could ripen by their
hands, but not for them! Then, the ground belonged
to the children of the family, to the Christians, and, of their
On the other hand, the Jews were too proud to cultivate in commerce.
landowners, as serfs, a land on which they had no
right. Finally, it must be acknowledged, and it is honorable
Insensitive to human nature, the exile is a poor cultivator
teur. One only stirs the soil of a with affection.
homeland. It is painful, especially when one is a child of Is¬
Raël, to cultivate a soil that is no longer called Earth
promised. Since the loss of their beloved land, the people
The Hebrews no longer had any taste for cultivating any land.
And just as on the banks of the rivers of Babylon, the
his sons' hands had refused "to detach the
harps hung from the willows and remained stubbornly
silent; likewise, for nineteen centuries, the
His sons' hands refused to handle, on the
Foreign land, farming implements. Who would want
To blame this longing for the soil of the homeland?...

1. It contains a large number of agricultural precepts: "Nothing should be done
sow in the vineyard. – One must never mix the seeds that one throws.
in the ground. – The harvesters must not gather too precisely
harvest the ears of corn, but leave some for the poor. – We must not prevent
the grape harvesters to taste the grapes, etc., etc.

These are, from the Israelites' perspective, the reasons that...
have distanced themselves from the cultivation of the land.

There were also some on the Christian side.

The secret memorandum read before Louis XVI acknowledges that
"If Jews are not suited to agriculture, it is
"because they have always been forbidden the ability to do so"
*“deliver. Perhaps, if it were returned to them, they would ac–
"They would seek in this respect the aptitude that they lack."
In the centuries of the Middle Ages or of faith without me
soft, but also sometimes rough and harsh, it seems
that one would have eaten with repugnance a grain that would have been

sown by the hand of the Jews, fruits that would have been nurtured and harvested by the fingers of unbelievers!

Louis XVI, who wanted to be a father as much as possible, therefore proposed to put an end to these mutual societies and age-old repugnances. On the one hand, as a careful father of his Christian children, he safeguarded their heritage by forbidding Jews, as we have seen, possession land ownership, the right to own land. But On the other hand, by admitting Jews to the culture of lands, by sharing in their benefits and the sweetness hearts of agriculture, he flattered himself that he could settle the poor vagrants, to soothe their pains, to make them almost children! Therefore, in the Letters Patent there was this article :

Article 8. – Let us allow the Jews to take leasehold farms, provided they remain in thesaid farms and that they would work them themselves. The others Twists are also available for rent, but for cultivation as well.

---

[1] Arcli. nat, section List.., K, 1142, n° 50.

themselves, vineyards, land, and generally everything another type of fund...

The monarch's thought, besides which emanated from a A father's heart, was quite right. The best way, in In effect, to settle and civilize a nomad, whether he is a people or individual, it is about establishing links between him and the ground. He who receives a field to cultivate is transformed and adopt gentle and peaceful habits. By ceasing to be the cultivators of the Palestinian soil, the Jews were They became wanderers, vagrants. From where they are brought back... related to soil cultivation, shouldn't we have hoped for them To bring back into civilization and stability? The The thought was therefore quite accurate as well as very generous, very paternal. We have no doubt that Louis XVI did not have it. But we doubt that he did. held the satisfaction of seeing it understood and put into practice ticked by the Israelites.

It is, in fact, our firm conviction that the en Children of Israel will never decide to become farmers

owners, even if they are legal owners;
Even more so, they will not lend themselves to it when they
will only be tenants, as stipulated in the Letters
patents of 1784. Yes, even in the event that they
would own any foreign land, if
However productive it might be, the Israelites would not cultivate it.
lontiers themselves. One will ask why? The positivism, if consulted, would reply: Because for ten-
For nine centuries, the abilities of this people have been fully developed.
turned towards commerce, and that we do not return
more than a nineteen-century-old habit. We do not

Let's not deny the value of this reason. But taking it into account,
first and foremost, the supernatural and extraordinary side of
Israelite people, we add: 11 there is such a con-
connection between him and the Promised Land, as long as he
The hope of seeing her again will remain; he will never consent.
to devote themselves to and become attached to the culture of another land.
The story goes that during the Crusades, a she
Valier had disappeared without leaving the slightest trace,
so much so that he was believed to be dead. His wife, nothing
less, never wanted to consent to give a second
once her hand, secretly hoping she would see him again
the one to whom she had sworn her faith. She kept, as
a way to recognize it, one of the circles of an alliance
of gold, the other half of which he himself owned. One day
The faithful husband returned, with the revealing ring.... It is
the touching and true image of feelings of loyalty that
God's ancient people preserve for their Promised Land
the land that God gave him! He hopes that one day she
will be restored to his gaze and his tenderness; and that is
Why would any other land get difficult?
cilement of him his work and his sweat[1]!

Although the attempt was not successful

---

[1] In the 12th century, a touching elegy was composed among the Jews,
an expression of their enthusiasm for their beloved city, for their land
missed. Here are a few excerpts:

“Jerusalem, have you forgotten your unfortunate children who languish in

Slavery?

“Are you unmoved by the wishes they send you from all the places where
The ruthless kidnapper scattered them?...

"If only I could cleave the vast fields of air with swift wings! I
I would wander, my heart bruised with pain, among the confused heaps of your ruins.

“There my trembling knees would give way beneath me; my brow would rest…”
would lie upon your soil; I would kiss your stones tightly, and my lips would stick
would rise upon your ashes.

"There, in your atmosphere, I would breathe air as pure as ether;

success, it is only right to acknowledge the magnanimous thought
of Louis XVI, and to thank him for wanting to improve
the position of the poor nomad, by offering him the
First relationship with the soil of France: agriculture.

IV

Let's recap what we've already observed

paternal attitude towards the Jews, in the Letters Patent
from 1784.

Neither cities nor lords have the right to them anymore.
arbitrarily dismiss them, the royal power having
taken under his protection.

They can own property anywhere, as a pro
They have a home, a house and a garden; they have a dwelling.

Your dust would be dearer to me than perfume; your streams more pleasant.
streams of honey.

. ((. üefloUré and without adornment, I would wander through these deserted places, where
magnificent palaces once stood here.

"I would visit one place where the earth opened up to receive the ark"
of covenant and its cherubim, so that the wicked may not bring a
Sacrilegious hand, still stained with the blood of your children.

“There I would tear out the scattered curls of my hair; and the imperishable
tions that would escape me against the day that illuminated your destruction would be
A savage consolation for my despair...

“Awaken from your slumber, queen of cities! Awake, Jerusalem; see
1. Inviolable and tender friendship from your faithful worshippers!

"They groan over your misfortunes, they still bleed from your wounds."

The hope of seeing you happy again is the only link that binds them to life.
From the depths of their dungeons, their hearts escape to you; when they falter
They kneel before the Lord, their heads bow down toward your gates
"O Jerusalem!..." (Elegy of Rabbi Judah Levi in the Kosri or Polemical Treatise)
(A mic on religion composed in the 12th century.)

G

They can participate in agriculture by renting

all kinds of real estate.

These advantages are considerable. But Louis XI,
to whom the abilities of the children of Israel are well known,
does not ignore the advantages he grants them to
From the point of view of stability, they will be counted for very little.
if they are not accompanied by benefits in a 1st order com¬
commercial. Also the generous monarch, who wants us
be content under his rule and who, moreover, judges that,
In the commercial sphere, there is no danger to fear.
for his Christian children, decrees complete freedom
of Israelite commerce.

Some explanations are necessary to understand
to take full advantage of this new benefit.

For eighteen centuries, the Israelites had therefore been
excluded from society; they could not exercise any
civil office, nor to hold any liberal and honorable position
Not possible. They were deaths in the civil order. They did not compare
communicated with society only through two points: the

taxes and trade.

Their taxes were crushing.

Excluded from all jobs, burdened with taxes, they had-
They at least have freedom of trade? Rarely, for
never say never1.

1. Indeed, two major periods must be distinguished in trade.
Israelite i

1» In the Middle Ages, they probably had almost sole control of trade of Europe and its relations with the East, because the peoples, at this at the time, they had little taste for commerce; the feudal system, moreover, dreads these constant trips that trade entails, and which would eventually made the vassals lose the habit of always being ready to execute the orders of their overlord. The Jews therefore remain the masters of the In their exchanges, they are the brokers of nations. But this is also the era of their large-scale plundering: they are looted; coercive regulations slow down or

Their commercial situation was summarized as follows, at the End of the 17th century: "Condemned to pay by weight of 1 or 1 infected air from the most unsanitary neighborhoods and the further removed from the cities, reduced to buying protection withering, deprived of the practice of arts and crafts, of all regular industry, and even in several locations the laws, the sale of all new goods, the Jews only had two kinds of trade:

cc For the wealthy class, among them: the operations banking and exchange services, the supply of nea- necessities to the army, and the remount of the cavalry;

"For the less well-off: brokerage, horse trading" swimming, peddling and secondhand dealing, petty trafficking in "Old age and secondhand clothing, and finally, weekly loans."

This limited mercantilism contributed significantly, In our opinion, this leads to the physical and moral degradation of the Israelite race. First, petty trafficking always gives rise to

suspend their business; they are forced to do and redo endlessly their fortune: their trade is not free. "If this people could have to deliver safely to its operations, said the economist Blanqui, one would have seen

equip powerful fleets and renew the wonders of TVR and Carthage.

2° The second period begins with the discovery of America and the Cape of Good Hope. This discovery deals a severe blow to the The commercial situation of the Jews. The aversion of peoples to trade. disappears suddenly, Jews are expelled from major companies” and Indeed, a multitude of obstacles are placed in the way of their retail trade. Example bar:

“In Frankfurt, they can have neither signs nor merchandise on display” In Alsace, they are forced to keep their shops strictly closed.

Before the Revolution, they could only trade in old clothes, and "Goods that cannot be measured by the yardstick." (Fischer, Ilist. du commerce.)

"For commerce and industry, their rights are restricted to lending" has an interest in secondhand clothing and the sale of old goods in gold or in silver. They are forbidden to keep shops and display for sale "any merchandise whatsoever, except at fairs and markets." [Decrees of the Council of Alsace, 1034, 1086.]

and everywhere little tricks, little deceptions; the Loyalty is constantly at risk there. Furthermore, the profession of secondhand dealer, peddler, requiring no apprentices wise, no development of intellectual faculties It inevitably follows that the qualities of man Even the most gifted wither in such a profession. Is it certain taking place while, confined to small businesses, excluded of all that was broad, the Israeli genius was to be found times debased? Isn't it rather surprising that he so that it remains as vibrant as ever?

Well, it was Louis XI who put an end to this disorder. old servitude, by proclaiming the freedom of trade Israelite.

In the Letters Patent of 1784, where, alongside prestrict precautions, we have noticed so many brands Of kindness, there is therefore this last trait, this broad article:

Article IX. — Let us allow the Jews to do all sorts of trade, trafficking and wholesale and retail commerce, to the charged by them with complying with the relevant regulations restricting trade. We further authorize them to establish manufactures and factories of fabrics or other products, as well as forges, glassworks and earthenware factories, at the expense by them to obtain the permissions that would be required for our topics.

One could not have been more generous. Undoubtedly, in these same Letters Patent of 1784, Louis XVI left heavy burdens on the Israelites exceptional taxes, established by his predecessors. sisters. But if separate taxes still weighed on the Israelites, they would at least, in this freedom of the trade, finding a way to pay them without suffering Frances. And furthermore, by this decree which allowed them large-scale trade, Louis XI came to restore genius Israelite, with a genius for business, its rise and its thickness development. Israelites, you are occupied today in Europe holds the highest commercial and financial positions celebrants: if you want to be fair, you will recognize that the starting point of your prosperity was the decree from the generous Louis XI.

However, the government of Louis XVI, in decree so much so that the freedom of Israelite trade was concerned with a an objection that could be raised, and accompanied it with the Appropriate answer: it is worthy of magnanimity and grand views of the monarch.

Here is the objection. It will be said "that the Jews, being of natural origin truly industrious and inclined towards an economy that will sometimes bordering on avarice, will be in the case of to sell at a better price and to provide more facilities for payment, like other artisans. They will have Therefore, these offer great advantages, and from there will be the ruin of — ensue" (the report here names more several localities in Alsace).

Here is the answer:

“If the Jews indeed find in their industry and in their economy means of selling at a better price account, and to provide more convenient payment options than other craftsmen, it will be a real service that they will give back to the public and to these artisans themselves, who by this will find themselves forced to become just as industrious and "as economical as their competitors*."

1 Arch.nat., sect. liist. , K, 1142, u° 50, p. 21-22.

With this selfless and magnanimous response, the

The government of Louis XI opened the
broader perspectives; for he recognized and sanctified
It defined what is its very soul: competition. O Louis XI,
How unjust they are, those who dare to say that you have
It was the law of monopolies and privileges! You haven't
summer that the guardian of everyone's rights, the prince of the

peace, the bringer of reconciliation between hearts and the
Father of all!

We have finished one examination of the Letters Patent of*
I / 84. Were we not right to assert that they ren
alongside the severity of justice, the preventers
Finances of mercy? 1 2?

Y

However, what a welcome they received from
Israelites of that time?

The human mind is such that it no longer believes in the
the goodness of a design, when it discovers that injustice is there
somewhere. In the Bible is this sentence:
The flies that die in the perfume spoil it
smoothness and the '-price'*. It's quite true, a dead fly

1 A Jewish magistrate of our time, not particularly favorable to the
monarchy, agrees regarding the Letters Patent of 1784 that this was a
First step taken towards a better order of things. (Bédaiuude, Bar Association President)
lawyers at the imperial court of Montpellier, in his History of the Jews
(from France, 1859, p. 588.)

2 Ecclesiasticus, x, 1.

enough to completely negate the price of a bottle of perfume.
to a liqueur its sweetness.

Such was the fate that the Letters Patent of 1784 rendered
countered among the Israelites. One cannot put
nor doubt the magnanimous goal they were pursuing, nor
the paternal dispositions that animated them.
But, because they contained an article of death,
Article VI, which threatened the fertility of marriages, they
were generally rejected by the Jews, as a

A liqueur that is now priceless.

A memorandum was even sent to the foot of the Throne The title is: Very humble and very respectful representations of the Jews of the province of Alsace, at subject of the Letters Patent that concern them. In this memory that we also found at the Ar-national figures[1], the Jews plead their case in the name, The lielasî of philosophism. By reading this plea, one is saddened by the emphatic tone that prevails there. It is not no longer the language of the sons of the Bible, nor even that of the Talmudists use rationalist, humanitarian language. which is beginning to infiltrate Israel. However, their The supplications regain a genuine and heartbreaking tone. when they defend Israelite marriage against the Article VI:

"The petitioners will dare to observe, Your Majesty that
"this prohibition — against marrying without the King's approval"

[1] Arch. naf., K, 1142, no. 45. This memorandum has four parts:

First: The causes of the destruction and dispersion of the Jewish people.

Second: The current situation of this people in the different states of

Europe.

Third: Its situation in Alsace before the Letters Patent of 1784.

Fourth: The articles of these letters patent which are likely to be modified or revoked. ...

"— is perhaps without precedent in all countries of
" world _

"The holy laws that make it a duty for Jews to ma-
"ri age and which promise the favors of heaven to the fecon-
"These sayings are common to Christians..."

"In the most brilliant century of the monarchy"
"French, Louis the Great exempted from the taille the
"Fathers who might have ten children..."

"Sire,

"Would it then be possible to do to the Jewish nation
"a crime of this fertility, consequence and guarantor of all
"Domestic virtues? This is perhaps the first time-
"being whom one felt it necessary to warn a king to fear
"The increase in its subjects1!..."

If this plea had been limited to being defensive, the
Jews would have prevailed before posterity;
But she was unfairly aggressive. They were too.
have crossed the goal line.

The report contains the following lines:

"If one reflects even slightly on the necessity of a
"Large population in the state, one is struck by the
"immense resources that Your Majesty could find-
"worm in the prodigious fertility of the Jewish people, who,

"Driven by its nature and religion, it multiplies without
"ceases; while a considerable part of the people
This Christian will annihilate himself in the cloisters and refuse
(to the sweetness of marriage, and that another deceives the

1Arch. nat., K, 1142, no. 45. — 01, 546, folio 758.

"Nature's wish, within the very heart of marriage..."
"These truths, Sire, are too well known to appear
"bold words coming from the mouths of a people reduced to the extreme"
"Mite-ridden, and which sees itself threatened in its generations1."

Yes, undoubtedly, the despair of the signatories was
legitimate: it seems that we can see a lioness from the
Jnda's mountains defending their young. But why?
In self-defense, did he attack innocent people? Why?
What is this bitter criticism of cloisters and Christian virgins?
Yours? It wasn't necessary, to defend his
own fertility, to throw the outrage and like a cry of
Hatred against beautiful Christian virginity. Isn't that right?
Ismaël, always missing no opportunity
To sadden and hurt Isaac?...

The memorandum in which the Jews presented their defense of
their fertility and their beautiful families, it seems to us
knows it's legitimate, even eloquent. But to this sentence, a
A considerable part of the Christian people will be annihilated

In the cloisters, it slipped from our grasp. At their
In turn, the Jews had retraced the parable of the perfume
"What a dead fly can spoil."

1Arch. nat., K, 1142, no. 45.

CHAPTER VI

"i

THE CITY OF STRASBOURG BESIEGED BY A SINGLE JEW

THE SECRET SEAT — 1767 TO 1764

I. The right enjoyed by the city of Strasbourg since 1389, to not
to have no Jew within its walls. Origin of this right. Ma¬
the one he practiced: any Jew who had obtained the permit
sion to spend the day in the city, had to, at nightfall
bante, to leave to the sound of the horn. Rigorous observation of
this custom for four centuries. — II. Important peculiarity
Note that this right was respected by Louis XIV during the
Strasbourg meeting with France. Also, at the time of
Louis XVI, the Jews continue to leave every night from the
town. — III. The Jew Cerfbeer. His dwelling at the gate of
Strasbourg, in the small village of Bischheim; his noble figure,
his services and his credit with the government of Louis XVI.
He sets out to abolish this outrageous custom, and to
to establish his residence in Strasbourg. — IV. He first obtains,
with the support of the Duke of Choiseul, to spend a first winter there
night as well as day. — V. Then, with the support of the mar
quis de Monteynard, to spend the summer there. —VI. He then acquires,
but in the utmost secrecy, and under the name of a third party, a
beautiful hotel in Strasbourg. — VII. Series of rentals, using the
which he disguises this acquisition and prepares his entry into
owner. — VIII. He reveals himself as the owner of
the hotel. The outraged magistrates file an objection: contract
done — by a Jew — to become a property owner in Strasbourg
void contract. — IX. Dramatic turn of events: Cerfbeer deploys
Letters patent of naturalization that he obtained from Louis XVI,
by which he is authorized to acquire land in
the whole extent of the kingdom. — X. Protest of the magistrates;
The case is going to Versailles.

I

Strasbourg was, during the Middle Ages, the city that
proved to be the least hospitable towards Jews.

From the 14th century onwards, according to the chronicles, the Jews had given this city the strongest reasons to to regard them as dangerous1. It was claimed to have found in the wells of Strasbourg pots filled with poison2. The people were merciless. They dragged the misfortunes two Jews to their own cemetery, and burned them there in an enclosure of planks, numbering several hundred taines3; numbering two thousand, according to others historians, on a pyre erected in their cemetery4.

It is from this event that the Brandgass (Burned Street) derives its name from 5.

This grim episode took place in 1549. Strasbourg It was then a free city. A senate governed it.

The formal ban is linked to this date. to allow Jews to live in Strasbourg. The exasperated people demanded of its magistrates that it be established in law that no Jew would ever have the right to live in the nor to acquire land within the city walls.

This prohibition then became part of the law municipal law of the city and its constitutional rights.

But the Jews did not give up on Strasbourg. While we readily return to places where we were happy, We are drawn elsewhere, in a mysterious way.

1 Arch. natM K, 1142, n° 55.

2 Albehti Argent, Chronic. — Depping, Ihsi. of the Jews in the Middle Ages, p. 266.

3 Bay, p. 160. — Depping, p. 267.

4 JIallez, Jews in France, p. 57. — He was a tavern keeper nicknamed Armleder (or Leather Arm), because of a leather bracelet that he wore on left arm, which incited the people to massacre. (Cerebeer of Medelsiieim, the Jews of France, p. 59.)

5 Bail, p. 160. — “On the site of their cemetery was built in "Modern times, the Prefecture building." (Depping, p. 267.)

to places where suffering has occurred; it is a law of nature human; misfortune also has its memories and its attractions. To this melancholic reason was added, however, For the children of Israel, a positive reason. The situation exceptional in this city, a commercial warehouse between France, Germany, Switzerland and Italy, the It probably attracted attention as well. One wonders, when one studies the journey of the Israelites through the nations, how is it that they have been constantly very How many in Alsace? One of the answers is this: the The Rhine, in the Middle Ages, was the most magnificent artery of the trade.

A few years after the grim episode of 1549, So we find them circling, once again, around Strasbourg.

For its part, the city had agreed to relax a little of his rigor. But this mercy was short-lived. duration.

"In 1080, the city having relaxed its rigor
"by once again tolerating the temporary stay of
"some Jews, was forced to expel them because of
"their vexations. The fact is attested by Kœnigsho-

"Fri, p. 114. None have been admitted since that
"Era 1."

It follows from this document and this certificate that the people of Strasbourg – that is, a return of feelings more human, or necessity of trade – had con felt ready to receive, once again, some Jews permanently, But they proved themselves unworthy of it. Also

---

1 Arch. nat,, K 1142, n° 08,

Was it at this moment that the famous but
humiliating custom of the Jews leaving every evening,
to the sound of the horn. The people of Strasbourg will not burn them
more, but he will get rid of it day by night
drooping.

There is a very important document in the National Archives
ancient which, by confirming all that precedes, gives
On this horn, the signal for the Jews to leave, there were very detailed sounds.
curious.

"Although the origin of this horn, called Griselhorn — •
"It's a trumpet that is sounded from the top of the cathedral-
"dramal at certain hours of the night — not be
"quite certain, however, it is to be presumed that he
"originates from the extermination and burning of the Jews"
"accused of poisoning the wells: arrived on Monday"
"Valentine's Day, in the year of grace 1349."

"It is still to be presumed that he has been ordered to
"to sound this horn, to perpetuate the memory of this
"event; that for the same reason, as a result of the
This procedure was decreed by the Grand Senate
cc then, that for a hundred years no one would enter
cc Jew in the city: which decree however was
limited cc in 1568. But as, in 1588, the Jews did not
cc were contained within the limits that had
these were prescribed and that they conspired with the enemies
cc of the city and the country, the said limitation has been cancelled,
cc and it was decreed again that at all times no
A Jewish person would no longer dare to live in the city, which has been observed
"This is the case so far."

'Extract from historical observations (read by Mr. Jean Schiller, doctor,

04

STRASBOURG UNDER SIEGE

Other document:

"History tells us that the magistrate was forced
"to expel them from Strasbourg and to forbid them from entering it"
"spend the night. They were forced to leave every..."
"evenings to the sound of a bell that gave them the si-
"gnal. Since that time, we have not suffered that he..."
"Only one remained in the city of Strasbourg."

So these are the Jews who, every night, are forced
to leave the city at the time the gates were closing.
The signal is given to them from the cathedral's belfry.

For a long time, a horn, a trumpet, gave this signal.

Later, a bell was substituted for it.

Horn sounds or bell sounds, also
humiliating, they mean: Jews out!

From 1589 to 1681, no Jew ever spent the night at
Strasbourg 3.

II

On this date in 1681, Strasbourg was united with the
France. Alsace had been ceded to Louis XIV by the
Treaty of Westphalia (1648). Strasbourg, however, did not
had not been included in the transfer. But, in 1681,

serving as a supplement to the chronicle of Alsace and Strasbourg, written
by Jacques de Kœnigshoven, fol. 1114. — Arch. nat., O1, G10.

1Arch. nat., K, 1142, no. 55.

— The fact is attested by historians: Deppixg, p. 275. — Bail, p. 160.
— Hallez, p. 105.

A regulation from 1659 proves with what rigorous accuracy

She is won over and readily incorporates herself into this great
kingdom. In her new situation, will she change
His harsh municipal law regarding Jews? His right
Will the strictness of excluding them lose its rigor?

No.

11. It is important to specify the conditions that the link put in place.
Strasbourg upon its incorporation into France: clarity
The famous debate that we must present depends on it.

The city of Strasbourg, we said, had first
summer was a free city, governed by a Senate.

Towards the end of the 14th century, it had become a town Imperial German, but still enjoying the

The entry and exit of Jews in Strasbourg were monitored. Here is what regulations:

Senate Regulations on the Entry of Jews into the City of March 21, 1039.

"The Master and Senate, our gracious lords, having noticed that For some time now, Jews had been introducing themselves not only very frequently quickly in this city in defiance of the regulations, but they roamed it very often without being accompanied and guarded by a town servant or jailer, by negotiating and trading at their will, through which he Jesuit to the city and to the bourgeoisie a considerable damage, which henceforth, to remedy All disorder and inconvenience must no longer be tolerated, but abolished: in Consequently, they ordered that matters concerning the Jews would be in the future observed in the following way: namely, if a Jew presents himself at the door to enter the city, he will be examined and questioned at the gate about this what he has to do in town, what kinds of goods and effects that he has on him, as well as the person with whom he has to negotiate; if by This statement makes it clear that he is bringing metals or other goods. useful, in which case it will be to him, with the knowledge and consent of Mr. Lamiestre, regent, and not otherwise, permitted to enter the city, where, being there, he will be acc accompanied by a valet and city jailer who will take him to where his business They will summon him and watch him according to all his actions; they will not allow him no point in prowling around the city at will, and as soon as his business is finished, they will drive it without delay and before the bell for closing time The garlic gates ceased to thunder, outside the city without the jailers being able to, as happened, give them refuge; in the event that a Jew would not have no goods or useless goods, it must be incontinence They were turned away and refused entry at the door; in particular, he will not be

%

STRASBOURG UNDER SIEGE

Territorial superiority. Territorial superiority, at In the Middle Ages, it was a kind of power by virtue of which certain cities of the empire could beat currency and exercise all sovereign rights.1 He rose, at that time, between the emperor and these imperial cities, a heated debate over the admission of Jews. "The Peoples ruined by their usury had driven them out. Jews tried in vain to buy the emperor's authorization the question of residing in Germany. It resulted from this question a dual right attached to territorial superiority

riale: that of not being able to be forced by the emperor to
to receive the Jews; and to admit them without his consent
Lesson 2. » Strasbourg, having become an imperial city,
had carefully taken its place in this legislation. The
the emperor's power would not have been able to prevent
Dear to the sounds of the horn and the expulsion every night!

Now — and this is what the reader should notice and
to remember — when Strasbourg accepted its incorporation

permission to roam the city at random, to stroll around, to buy or
to sell metals, livestock, or other goods, and to prevent this,
He will be refused the necessary tributes, tickets and marks at the offices.
All this under penalty of a heavy, non-refundable fine against offenders;
The jailers will be held under oath and under penalty of cassation,
to ensure timely enforcement of these regulations and to report any violations
offenders; to which everyone must conform; decreed in the Senate
Thursday, March 21, 1639.

"Translated and collated and found to conform to its original printed in
German document deposited in the Archives of the city of Strasbourg by the undersigned
secretary/interpreter for the latter...

c< Done in Strasbourg, on August 27, 1787.

Signed: De Mayerkosfen.

1 Arch. nat., K, 1142, n° 4.

2 This is proven by the Treatise on the Rights and Privileges of Imperial Cities
Knipschile riales, book. II, ch. xxx, n08 2 and 14. — Arch. nat., K, 1142,
No. 68.

to France after the Treaty of Westphalia, she asked
as a condition to Louis XIV that his municipal law
would be respected. Louis XIV promised it to her. In this res
Respect was understood in his way of acting towards the Jews.
"When she gave herself to Louis XIV, and when she was
"confirmed in all its rights and statuses, that of ex-
"The hardness of the Jews within its bosom was one of the most precious
"In her eyes, since it protected her from a scourge under
"which was groaning a part of Alsace, with which
"Its particular constitution has nothing in common."

Also during the reign of Louis XVI, which The object of our investigations, we observe, in the chronicles, the exact respect of the promise made to Stiasbouig. The ancient municipal law is still in effect. full force. No Jew may acquire property-funds in Strasbourg, nor to live there. The bell rings every evenings at the cathedral's belfry, to warn the Isiah's son to leave. The only softening that occurred for them since the Strasbourg meeting with France consists of this: "All the grace that was shown to them "until the beginning of the present century (eighteen- (in the 19th century), it was when they were unable to finish their "business during the day, to assign them an inn" "where they can spend the night. But the innkeeper is "Forced to denounce them."

A 1 support for this softening and precautionary measures rigorous chronicles of

[1] Arch. nal., K, 1142, no. 68.

'Ibid-, K, 1142, ii» 55. — They were staying at the innkeeper's of the Raven or a 1 Hotel de l'Ours-Noir. (Consultation for the Praetors, Consul and magistrates of the city of Strasbourg (1786), p. 44.”

Strasbourg citenl what happened in 1705, during the War for the Spanish Succession, or the Service of armies demanded that some Jews in charge of supplies tures resided in Strasbourg. In concert with the commandated, the city allowed them this temporary stay "at the responsibility to leave as soon as the war was over[1]”. What they did in 1715. "From that moment on Until 1745, the chronicles add, no Jew resided in the city.[2]

And so, in summary, at the time when Louis XVI was king, No Jew has yet lived freely in Strasbourg. The contract between Louis XIV and the City was strict. Liti and loyally respected.

III

One league from Strasbourg, in the small village of

Bischheim, in the time of Louis XI, saw itself as a A good image of an Israelite. The memory of the Alsatian people His memory is still preserved, under the name of 'grand'-Father Cerfbeer 3.

Cerfbeer had settled in the vicinity of Strasbourg with his entire family, which was quite large. Bischheim contained, according to the census of the year 1784, one hundred Israelite families, or 570 individuals. Now, on this In number, 80 individuals were gathered around Cerfbeer as children, grandchildren, or related to him. He was truly the ancient patriarch, surrounded by his family like a fruitful vine.

Supplying the cities, especially the armies of the king, formed his occupation, his state. He had rendered very great services to the kingdom. During the the famines of 1770 and 1771, the province of Alsace had been indebted for considerable convoys of grain, had come from abroad, thanks to his efforts. His Majesty had been pleased then to entrust him with the administration of the fodder. for his cavalry troops, in both provinces of Alsace and Lorraine. He had long held, To the great satisfaction of the king and his ministers, this important function \ This Jew was by no means vulgar. Endowed with a noble countenance, inclined to manners polite, because of his relations with the dignitaries of 1 State, he had been able to highlight, in this contact, the great qualities of his breed: rare sagacity for discovery, promptness in execution, habit vast plans and what is universal (because the The dispersed Jewish people were thrown, in a way, into 1 universal), energy and perseverance to achieve the goal. Such were the skills that distinguished Cerfbeer. He was also given this credit, that he was perfectly honest in its choice of means. Louis XVI therefore held him in high esteem. He had conferred upon him the title

---

1 ArclI. nat., K. 1142, no. 55.

2 Ibid.

3 What the Jews of France are, by Cerfbeer of Medelsheim, p. 45.

official statement from the Director General of Military Forage.

---

1 The Jews of Alsace (1790), pp. 196-197.

-Arcli. nal., K, 1142, no. 69. — H ist. Jews, by Flalévy, p. 589-90.

His excellent reputation had also attracted the trusted by other princes: he was the advisor of trade of the landgrave of Hesse-Darmstadt, of the Palatine House of Zweibrücken and the princes of Nassau1.

While appreciated and honored abroad, Cerfbeer did not enjoy not of the least consideration within the com¬ Israelite community. Thoroughly familiar with the regulations of the The Pentateuch and the precepts of the Talmud, correctly, patriarchal, he was often chosen as an arbitrator by his fellow believers. In the very delicate trial that we Let's see what rises between the city of Strasbourg and him, and in the sometimes very vile debates that accompany it lawyers for both sides will meet in this testimony: that their client or their opponent is the upright man of the Jewish community. “The "Magistrates throughout Alsace are so convinced "of the rigor and integrity of its principles, which they "are willing to defer to Cerfbeer's decision, c when there is some dispute between a Christian "and a Jew, or when a Jew has been guilty of "malperfection2."

But what distinguished Cerfbeer most of all was a heart yearning for the rehabilitation of Israel.

11 was the first who sought to dispel the prejudices actions against his brothers.5 He aspired to get them out of their degradation. He had established in Alsace factories where he preferably employs a large

---

1 Halévi, p. 290.

*Arch. nat., K, 1142, n” 69. ^

s Graetz, Hist. des juifs, t. XI, p. 189.

many of his coreligionists with the aim of re– to profit from their sordid dealings, and, by this means, overthrow the prejudices of their accusers[1].

This, then, is how Cerfbeer appears: rich, influential, well-off In doing so, honored by the trust of Louis XI. Well, despite his title of Director General of Animal Forage military personnel, trade advisor to the state grave of Hesse, of the Duke of Zweibrücken, of the Prince of In Nassau, he is forced, every night, to go out with the other Jews, from the streets of Strasbourg, to the sound of the bell. 11 He must walk his league twice a day until Bischheim. He has his number at the favorite inn. But, One evening, his soul revolts, and he forms the resolution to besiege and force Strasbourg.

IV

The opportunity presented itself to him, quite naturally, in the winter. from 1767. The country was infested with brigands. Cerfbeer rightly alleged, according to some – “of a ma "a rather awkward woman4" – according to the others, that the The small village of Bischheim offered him little protection from thieves; and, consequently, he petitioned the magistrates from Strasbourg permission to come and take refuge and to reside in the city during this winter.

His request to the magistrates is dated August 5, 1767.

---

[1] Graetz, Ilist. des juifs , p. 188, note e.

- The Jews of Alsace, read and judge (printed in 1790), p. 5.

Here is his petition:

Memoir of Mr. Cerfbeer, dated August 5, 1767.

“Based on representations made to the magistrates

Strasbourg treaties by the said Cerfbeer, that of the bands Numerous brigands infest the country, whether they they especially want to target the Jews, and that they are especially at fear during the winter, when the nights are long will make it even easier for them: the said Cerfbeer begs to be allowed to take refuge with his family and its best effects in the city during the winter, in renting a bourgeois house there, submitting to not to engage in no trade contrary to the statutes, and to preserve in front of his house in Bischheim to return there after winter, and after that the calm against the thieves will be restored: he hopes that the grace he asks for will be granted to him granted[1].

The Strasbourg magistrates did not care not at all to grant this pardon; in December, they had not yet responded.

The Minister of State at that time was the Duke of Choiseul. One day, the magistrates received this dated letter of Versailles.

"Versailles, January 22, 1768."

"Gentlemen,

"I must confess that after examining the
"Considerations that you raise in response to the request of

---

[1] Collated and found to conform to its original deposited in the archives of Strasbourg. — The Jews of Alsace, supporting documents, p. 16. — National Archives. from Paris, K, 1142, no. 55.

“Jewish Cerfbeer, I see nothing that justifies them. l)e ce
"that the people of his nation should have neither offices"
"nor trading posts in Strasbourg, it does not follow in any way"
"that you cannot allow this Jew to remain there"
"during the winter season; any exception to the rules
"is commonly regarded as the confirmation-
<c tion, because it contains the recognition and
"The confession. But it is so slight in the present case,
"that it can scarcely make the slightest impression; because
"This is not about tolerating a permanent residence"
cc of Cerfbeer, but a temporary residence, that
This is the only motive humanity should grant.

“Moreover, you are within your power to take the precautions-
"necessary actions to prevent or suppress any abuse"
"From him, and I am convinced that these reflections will..."
"will lead one to think that the permission, which he has
"Need, does not suffer from any real difficulties.

"Signed: The Duke of Choiseul1."

This letter secured permission, and Cerfbeer came to settle in Strasbourg with his entire family and scs best effects, during the winter of 1707-1768.

Y

When summer returned, the motive based on the fear of thieves no longer existed. Furthermore, in his letter of proelection, the Duke of Choiseul had only spoken of one temporary situation. Finally, Cerfbeer had said very He was so proud that he kept his house in Bischheim for there to return after winter. All this did not prevent that poor Bischheim was abandoned and that after the stay In winter in Strasbourg, the son of Israel longed for the stay summer.

This time, it was the Marquis de Monteynard who intervened as a protector, to obtain it.

Letter from the Marquis de Monteynard to Mr.
Royal Praetor of Strasbourg.

"November 5, 1771."

"The Jew Cerfbeer has already obtained, sir, the
tc pei mission to reside for 1 winter in Strasbourg
"where his presence is also needed during the summer;
"Boi does not believe that the difference between seasons should
"forcing this individual to change his residence, and his
"The intention is that he remain in the city for
"All year round; that is what I ask you to want

---

1. In the Strasbourg city archives. — The Jews of Alsace, documents j uslilicatives, p. 17-18. —Arch. nat. de Paris, K, 1142, no. 53.

"Be sure to inform the magistrate."

"I am 1," etc.

The magistrates in Strasbourg replied:

“Your Grace,

"November 20, 1771."

"Although this Jew, by the petition he had sent
in 17b/ a Mr. the Duke of Choiseul, and by the request
that he had presented to us, had himself committed

The Jews of Alsace, supporting documents, pp. 23-24.

to remain in that city only during the winter
we hadn't thought of worrying him, even during
summertime; we will worry him even less,
Sir, on your orders; however, we dare
to hope that this exception in favor of the Jew Cerfbeer
The 11th will not have any consequences for the extension of his
remains beyond the term of its business of supplying
works for the service of the King.

"We are *, etc."

But Cerfbeer is in the house, he's only thinking about...
to maintain and consolidate its position.

VI

It was on November 20, 1771 that he obtained magistrates
the city's efforts to extend his residence in Strasbourg,
summer as well as winter; and already, on January 16th of this
same year, that is to say eleven months ahead, him,
a simple tenant by grace, became a purchaser, but
in the utmost secrecy, and under the name of a third party,
of a building located in Strasbourg. It is only local

to remain silent by grace, and in the greatest mystery he
made owner.

This acquisition will remain concealed and hidden for
fourteen years ago. Here's how:

The building was the Hôtel de Ribeau, a stone building located on the quayside.

The Jews of Alsace, pp. 24-25.

STRASBOURG UNDER SIEGE

ion

Saint-Louis in Strasbourg. U belonged to His Highness
His Serene Highness the Duke of Zweibrücken*.

The Duke of Zweibrücken agreed to sell this hotel
to the Chevalier de la Touche, Lieutenant General of
armies of the King.

In turn, the Chevalier de la Touche made the transfer,
under private agreement, in Cerfheer.

The contract for the sale of the Duke of Zweibrücken to
Chevalier de la Touche was seen by a notary in
Strasbourg, January 16, 1771, morning 2;

And the private transfer of the knight of the
Touche à Cerfheer, se lu le même jour, 16 janvier 1771
and was deposited with a notary in Colmar5.

1 The Duchy of Zweibrücken, in the Upper Rhine region, consisted of
cities of Zweibrücken, Annweiler, Berg-Zabern, and Sponheimer County
and most of the County of Veldenz. The Duke of Zweibrücken was
then Charles Theodore, Elector Palatine and Duke of Bavaria, the progenitor of the
Royal House of Bavaria.

~ Acquisition contract for the Rideaupierre hotel

BY M. LE CHEVALIER DE LA TOUCHE,

passed through M° Lacombe, royal notary in Strasbourg, on January 1771.

Given that the aforementioned Sra and Mr. Jean-David Papelier, Chancellor of the
Most Serene House of Zweibrücken, and Mr. Casimir-Henry Radius,
advisor to the said most serene house, found it more advantageous, to
With all due respect, to His Serene Highness, Monsignor the Duke of Deux-

Bridges, to accept the offers and proposals that have been made to them since the final bid of December 31st, for the sale of the said hotel and dependencies by mutual agreement on the part of Mr. Charles-Joseph de la Touche, lieutenant general of the King's years, residing in Strasbourg, they have sold in full ownership to my said Mr. Charles-Joseph de la Touche at this meadow sent and purchaser, the said former hotel of Deux-Ponts, with its appurtenances and dependencies, without exception; the sale made for the price of thirty-three one thousand livres tournois.

Signed: Lacomge,
Royal notary, with initials.

Transfer, by private agreement, of the same day
IN FAVOR OF CEREFREER,

deposited in the office of Mr. Iiônig, notary in Colmar.

The undersigned, Charles-Joseph de la Touche, Lieutenant General of the armies of the King, formerly his plenipotentiary minister to His Majesty

Did the Duke of Zweibrücken have knowledge of the Sale of his hotel to Cerfbeer? There's nothing left. of written proof, but it's more than likely. The the most familiar relations existed between the noble Duke and Cerfbeer. Wasn't the latter the advisor of trade with His Highness!

Thus, the sale of the building to a third party, the transfer secret, the two contracts drawn up by two notaries differ different, one in Strasbourg, the other in Colmar: certainly, with With such precautions, one could be assured of the mystery!

Also, when, fourteen years later, the magistrates People from Strasbourg will only learn about it later; there is no will not use overly strong terms in their mouths and under their pen, to stigmatize the conduct of their audacity tenant heavens. They will say: the Jew's schemes... his tricks... he employed cunning and maneuvering in the darkness'.

Cerfbeer, in his defense, will say: that the acquisition This house was necessary for him for the service of the King*.

Prussian, residing in Strasbourg, we hereby certify that the ac the search that we just carried out this morning before Mr. Lacojibe, notary royal in Strasbourg, of the Hôtel de Ribeaupierre, located on the Quai Saint-Louis, is not not for us, nor in our name, which on the contrary we have acquired and accepted the said contract, a copy of which is above, for Mr. Cerfbeer, four supplier of fodder to the King's troops in Alsace; who told us about it prayed, and to whom the said hùlel belongs, as it is stated and designated in the aforemen CONTRACT.

In witness whereof we have signed these presents and affixed the computer seal Our coat of arms. Done at Strasbourg on the sixteenth of January 1771.

Thus signed, the Knight of La Touche, Cerf-Beeb, and at the bottom are found two impressions on red Spanish wax.

The following is the act of deposit, made in Colmar, on July 9, 1771.

Signed: Kômg,
notary, with initials.

1Arch. nat., K, 1142, no. 5b. — No. 08.

* Ibid., K, 1142, no. 09.

YII

The building has been acquired. This secret location being assured, Cerfbeer is carrying out a series of rentals in other parts of the city.

What is the purpose of this series of rentals?

No doubt, to find, above all, more accommodation more convenient and spacious, as her family was large; but also in order to divert public attention, including He fears the awakening, from the acquisition he has made; likewise, in order to prepare for his entry as a property owner.

He therefore presented, on July 21, 1777, to the Gentlemen of the The House of Thirteen — that's what the Magistrates were called from Strasbourg — a petition in which he humbly begs These gentlemen, please allow him to rent, besides the house he already lives in himself, two other houses to accommodate his two sons-in-law, Alexandre Lévy and Wolf Lévy1.

The good magistrates welcome his request and allow him to rent, for his two gen two houses located at 2 rue des Serruriers.

Some time later, neither house was suitable. no longer, and a new request is introduced so that he allowed to exchange them (March 12, 1778).

1 Archives of the city of Strasbourg, request or submission of July 21. 1777, signed Cerfbeer, in Hebrew and with a parafe.

- "One of these houses belonged to Laurent Kloppfer, a bourgeois hor "One lived in the town; the other, in Gürsching, was also a bourgeois of the town." (Excer registers of the chamber of the Thirteen Gentlemen of the city of Strasbourg town, deposited in the archives of that town.)

The good magistrates authorize the exchange.

The first son-in-law, Alexandre Lévy, exchanged the house rented on rue des Serruriers, in exchange for a house located behind the Saint-Louis church; and the second generation Dr. Wolf Lévy also exchanges the rented house rue des Serruriers, against a house located on rue Sainte-Elizabeth I.

“These two houses,” says a contemporary book of "Cerfbeer, were more beautiful, more spacious and more eom- "Fashions for her family."

"But all of this was just a artifice to disguise the "acquisitions.

"So, three large houses have already been invaded by "Mr. Cerfbeer and his family, in a town where they have not "not even the right to pernocter 2" (spend the night).

We stop. We stay still in these three large houses like in a camp, until this that a favorable incident allows progress to be made. The expected incident was the death of the knight of the Touche, the complacent third party, the simulated purchaser of the Ribeaupierre hotel.

VIII

The Chevalier de la Touche, Lieutenant General of King's armies, died in 1784. His succession opened.

1 a These two houses belonged, one to the Haffner heirs, the other to the Marclesi heirs.” (Extract from the registers of the Chamber of Gentlemen) (the Thirteen of the city of Strasbourg.)

– The Jews of Alsace (1790), pp. 4-5. – Arch. nat.., K, 1142, il» 08.

Day 10

STRASBOURG UNDER SIEGE

At this moment, Cerfbeer introduces himself and reveals himself as the sole and legitimate owner of the Hôtel de Ribeau-Pierre: He produces the titles.

The magistrates were quite astonished. It's easy to imagine. Their indignation was not less. Everything that had happened was recalled and commented on. fourteen years ago: Cerfbeer had, at the beginning, requested the grace to be transported from the small village of Bischheim in Strasbourg, in order, he said, to avoid the thieves: now, although he had paid his rentals and acquisitions, had he not, however, acted Like them in the darkness?... And the comments were progressing well!

The masters immediately formed opposition to this acquisition of the Hôtel de Ribeaupierre. “In In this case, they protested, even a Christian who would not have the right to citizenship or a person specific mission, would be incapable of acquiring this building: under no circumstances is a Jew suspected tible of this permission1. » The act of acquisition was therefore declared to be of no value.

\\

A dramatic turn of events: Cerfbeer unfolds before the magistrates Strasbourg treaties of Letters patent of naturalization tion that he obtained from Louis XY1, by virtue of which

---

1Arch. nat., K, 1142, n» 68.

He is graciously granted permission to live and acquire real estate throughout the kingdom.

"The magistrates' refusal to recognize the acquisition" from the Ribeaupierre hotel forced Cerfbeer, say the memories of the time, to lift the mask, and to present ter letters of naturalization that he had obtained since a few years[1]. »

These Letters Patent of Naturalization, requested from the kindness of Louis XVI, bear the signature of the monarch than at the date of 1775.

The acquisition of the Hôtel de Ribeaupierre had taken place killed in 1771.

Therefore, it is only four years after having secretly acquired the Ribeaupierre hotel, which Cerfbeer asked the King for the grace to become a property owner. When he obtained it, he still let nine more pass. years, until 1784 — the time when the succession began of the knight of La Touche — to discover both at magistrates and that he acquired the Hôtel de Ribeaupierre, and that he obtained Letters Patent of naturalization. He no doubt hopes that time, confusing in a The date of the hotel's acquisition is already a distant memory. and the date of the issuance of the Letters Patent, the will make it acceptable simultaneously, and will erase the imperfection means and methods. It was clever.

As impartial writers, we confess that our pen is equally embarrassed to excuse or condemn Cerfbeer.

His goal is commendable: since it is a matter of to abolish the outrageous custom that sends all

---

[1] l.rs Jews of A/sacc (1790), p. 5. — Arcli. nat., lv, 1142, no. 68.

In the evenings of Strasbourg, the Israelites to the sounds of the
(the bell or the belfry bell. But the means
The methods used to achieve this are convoluted. They are indeed
those of a seat.

To continue, all our esteem for the tireless
athlete, we needed to meet in the
Letters patent of naturalization, words too
These are flattering things.

“Louis, by the grace of God, King of France and of
"Navarre..."

"Wanting to give Mr. Cerfbeer a testimony
"particular satisfaction, which We have of the scr-
"vices that he has inflicted and continues to inflict upon us,
f(with as much zeal and intelligence as drawing-
(C concern and probity. For these reasons and our
“Special grace, We have granted and grant to said
cc Cerfbeer, has his children born or to be born in lawful wedlock
"marriage, the same rights, faculties, exemptions,
these advantages and privileges, which our subjects enjoy
"Natural or naturalized. Consequently, let us allow
“audit Cerfbeer to acquire by purchase, donation, bequest,

"inheritance, or otherwise, to hold and possess in"
"our kingdom all goods, movable and immovable of

"whatever their nature may be," etc.

"Given at Versailles, in the year of grace 1775, in the month
"from Mars."

"Signed: Louis"

1 Arch. nat., O3, 346. — The formality of registration was carried out first
to the Parliament of Paris, then to the Sovereign Council of Alsace. National Archives
K, 1142, no. 70.

X

Louis XI's benevolence was well known.
for Cerfbeer. Nevertheless, the deployment of the Letters
royals was love at first sight. By forming opposition h
the acquisition that Cerfbeer had made in Strasbourg, of

the Ribeaupierre hotel, and by denying it the quality of
As the owner, the magistrates hardly expected to
to see such an ally appear to his aid.

The Council of Thirteen Gentlemen did not allow itself,
However, to disconcert. Sound your horn more loudly.
O Strasbourg, and the bell of your belfry! That a Jew
Don't force the doors and don't infringe on your rights!
The Council immediately protested against the extent
that Cerfbeer wanted to give in the King's favor.
That the Letters Patent authorize this Jew to reside
and to acquire real estate throughout the extent
of the kingdom: it's possible. But settling in Strasbourg
No, not the town! For Strasbourg has its rights and its freedoms.
things, respected by Louis XIV and which will respect
Louis XI!

A protest to Her Majesty was therefore drafted,
where Ton said: "That His Majesty had been surprised,
"and that if His Majesty could have thought that the main
"The effect of these Letters Patent would have been to fall back on
“Strasbourg, His Majesty would have, of his own volition-
"vement, except for one city whose laws constitute-

"tives carry a formal exclusion from this nation
"Dangerous[1]."

And the protest set off for Versailles.

---

[1] National Archives, K, 1142, u° 55. Extract from the registers of the Council of State of Pioi.

CHAPTER VII

THE CITY OF STRASBOURG BESIEGED BY A SINGLE JEW

– FOLLOWING –

THE PUBLIC SEAT — 1784 TO 1789

I. Carieux trial and incredible situation: it turns out that the The king is allied with the Jew Cerfbeer by signed letters, and that Stras¬ By attacking the Jew, the town risks attacking its King.

II. The struggle before the Council of State. — III. Cerf's arguments beer and the reproaches he makes to Strasbourg: reproach of rebellion lion to the sovereignty of the King; reproach of selfishness; reproach of inhumanity. — IV. Defense presented by Strasbourg: it emphasizes its long-standing municipal rights, and demonstrates that its Kings and good King Louis XVI always respected it, but that Cerfbeer dares to give the Letters Patent he obtained, a arbitrary and treacherous extension. — Y. Strasbourg also responds with indignation at the accusations of selfishness and inhumanity.

VI. Embarrassment of the King and his Council regarding a decision to to take. — VII. Cerfbeer's daring maneuver: he passes from headquarters in Strasbourg at the headquarters of the entire company in this way submitting the emancipation project to the King and the Council of State Jews. This time, he will succeed.

I

Certainly, this trial between a Jew who has managed to enter a city closed to those of his race, and The city that wants to get rid of this Jew is unique. in its genre. The very authentic details are They're sharp. They're also very informative. At a time when The Jews invade and occupy the avenues of order social, isn't it curious and interesting to be able to con templer, in this siege of Strasbourg in miniature, the What a massive siege they are currently putting civil society under!

Cerfbcer, it must be acknowledged, maneuvered with an offline address. All its steps do not exceed They do not wear the light of day and do not deserve praise. Far from it! But it is right, however, not to not forgetting the difficulties and delicate aspects of its The situation. He is an outlaw who is tired of walking. He is an outcast who no longer wants to endure exclusion. He's a man who gets kicked out every night. as one herds the flocks at the end of the day at the stable, and who wants to be able to sleep in one of the murder of a man in Strasbourg. He therefore believes he is entitled, to achieve his goal, to take detours, to to resort to cunning. Director General of Animal Feed As a soldier, he knows the proverb: It is permitted to To use cunning in war. It's a real siege he has undertaken.

He believes himself to be excusable, and to a certain extent, he is.

Cerfbeer, moreover, feels well supported. The most beautiful Names from France surround him with their credit, seem to guess and encourage his plan against Strasbourg, when this plan is still secret, and will support it openly, when it is declared and discussed in Versailles, at the Sovereign's Council. The Duke of Choiseul has obtained the winter residence in Strasbourg at Cerfbeer. The Marquis de Monteynard obtained the residence for him summers. When the acquisition of the Ribeaupierre hotel It was done secretly; he is a lieutenant general of the armies of the law that lent him the cover of his name. His Serene Highness the Duke of Zweibrücken, to whom owned the building, consented to this sale of which she He certainly didn't ignore the transmission. During of the proceedings in Versailles, other big names will declare themselves in favor of the Israelite cause: marquis d'Argenson, Marshal de Contades, Count of Ségur and Count of Brienne, both successively ministers of the state. How, in the company of such illustrious names, Does Cerfbeer think he's lacking in honor? But this which seemed to us the height of his skill, That's because he knew how to get King Louis XVI on his side.

Indeed, what a singular sight! Here is a city, Strasbourg, which since its incorporation into France has become perfectly French, entirely devoted to the monarchy; only, it doesn't like Jews, it doesn't want it. Well, a son of that race has so much maneuvered, that at a certain point, we glimpse this Incredible situation: the King sides with the Jew by letters signed, and his good city obliged, by attacking the Jew, to take sides against his King.

We repeat, this is a unique episode, a trial which is unparalleled. In terms of jurisprudence, the The word "skillful" has two meanings: to be skilled at..., that is to say, to have rights; and to be skillful, that is to say-To say, to deploy skill, know-how. Cerfbeer, in As a Jew, he was not qualified to become an owner. in Strasbourg; he then used his skill in The other meaning, in the sense of skill: he knew how to do it, and the The King is with him!

II

The 1st League begins in 1784, and when the Revolution of 1789, Strasbourg and Cerfbeer will be still busy fighting.

The dispute was brought before Her Majesty's Council. he specified:

Strasbourg offered the King:

"Not to worry Mr. Cerfbeer and his followers" living in the three houses they currently occupied ment, as a rental, for the entire duration that Cerfbeer would be in charge of the animal feed business. of Her Majesty. But once the undertaking was completed, he would leave the city.[1]

Cerfbeer asked:

"The execution of the Letters Patent, pure and simple, that is to say: it having pleased His Majesty to grant him the letters of naturalization and to admit him to number of his subjects, there was no longer any difference rence between him and the other subjects of His Majesty for everything concerning the rights of a resident of the kingdom); that consequently he had become fran¬ His, and had no less than any other French subject the right to live in Strasbourg, like any other city[2]. »

As we can see, Cerfbeer, a skilled belligerent, now neglects all the details of a slow-conducted properly and goes straight to the heart of the matter, to the goal which he is pursuing: the right to live in Strasbourg. His ad His colleagues criticized him for revealing his true colors. 11 rises, because he declares "that it is essentially and unified only for the places where he had to fear the resistance and obstacles, consequently for Stras"bourg, that the Letters Patent were obtained[1]."

---

[1] Arch. nat., K, 1142, no. 69.

[2] Ibid.

This was the debate brought to Versailles, with lawyers present. chosen from both sides[2].

The King's Council had a major issue to deal with and had to read many requests. We found at Arnational figures all these files covered at once dust of battle and dust of a century It has been elapsed since then, and after having taken it scrupulously knowledge, we believe we can explain and specify this interesting debate in the following way.

III

Cerfbeer's arguments:

He accused the city of Strasbourg on three counts:
The leader of the rebellion against the sovereignty of the King;

The leader of selfishness;

The chief of inhumanity.

A. Rebellion against the sovereignty of the King.

---

[1] Arch. nat., O1, 610.

- It was M* Fenoüillot du Closey who pleaded as Cerf's lawyerbeer, and M* Demoui's, who defended Strasbourg.

TO THE KING

and to Our Lords of his Council

"Sire,

cc. 11 is clear that the magistrates of Strasbourg

"dispute Your Majesty's right to reward"
"the supplicant in the place where he had the honor of La
seivn. What! A royal authority with so much power
"for the punishment of the crime, there would be no
"Reward for services or virtues?"

"Isn't it peculiar to see a Jew stipulating the
interests of 1 State? And why not, since the

"the government stipulated these with him, these interests"
"Rests 1!..."

This argument was extraordinarily skillful.
Cerfbeer aroused and stirred royal jealousy, by
complaining that the magistrates of Strasbourg
wanted to prevent the King from rewarding a subject
as he understood it.

But the same argument of offense to sovereignty
Royal netique is still employed by him with more
force, when it breaches the ancient and rigorous
Strasbourg's custom regarding Jews. "The
The Strasbourg magistrate has only one resource
"to contest Mr. Cerfbeer's right that he
"The Letters Patent grant, it is to contest"
Her Majesty has the right to deviate from this by way of exceptions

Request for Mr. Cerfbeer to His Lordship the Count of Brie, me
Minister and Secretary of State. Arcli. nat. , O1, 610.

"specific to the general regulations of the cities"
"or provinces of his kingdom, and to appreciate"
"in his justice and wisdom, the reasons which must
"to give rise to these exceptions. That's also what he does
"when he contests the authority and execution of the Letters"
"patents granted to Mr. Cerfbeer. He disputes"
"His Majesty's very right of sovereignty, with
"that of making, authorizing or modifying the rules–
"elements that may concern safety and transportation"
"quality of his subjects. Thus, Mr. Cerfbeer in

"Defending his rights, he is only defending those
"The same as His Majesty's."

Obviously, Louis XI was somewhat obliged to rescue and show themselves to be Cerfbeer's ally: the Are not the Crown's rights defended in the Israel's camp? Cerfbeer maneuvered so well that the magistrates in Strasbourg are forced to meet with no royal person, before arriving at the Israelite. Also not Is he not afraid of highlighting, with a certain malice, their pretension to refuse what His Majesty has decided in his Letters Patent[2]; and a summary of all The question, presented by his lawyer, begins with this triumphant questioning, embarrassing for his Opponents: "Does the King enjoy the rights of sovereignty?" about the city of Strasbourg? Yes or no? » All the weight He is taking the case from that angle, and that's clever!

Another argument he then develops against Strasbourg is accused of selfishness.

---

[1] Summary for Mr. Cerfbeer to His Lordship the Count of Brienne. Arch. nat., K, 1142, n° 69.

[a] Ibid.

[3] Ibid., no. 70.

He, Gerfbeer, supplies fodder to the troops of His Majesty in the province of Alsace. Strasbourg is more convenient, is even necessary as a center of operation for this service to be rendered to Her Majesty. But Strasbourg, relying on an outdated custom, places the Israelite's favored residence on requirements endless, and hinders its operations. Isn't that... Selfishness, narrow-mindedness? Isn't that giving way to intimacy? general interest of the kingdom to the particular interest of a city[1]?

Cerfbeer develops this argument with a great deal of happiness, by carefully intertwining it, to be stronger, to the sovereignty of the king, the point of support that he Don't give up. "The supposed privilege (of excluding the
“Jews) that the Strasbourg magistrate is demanding, when
"even if it existed, it could not have as its motive and
"for the purpose of serving the public interest of the city. But the in-

"Is it not therefore in the public interest of a particular city,
"as the public interest of the kingdom, subject to the
"wisdom and authority of His Majesty? Is it not then
"not to His Majesty, his ministers and his Council,
"that it is up to establish the rules as well as the
"exceptions and the limitations that this interest may
"Ask? Aren't these the right and this care the
"Attributes of sovereignty? And when His Majesty
"judged that Mr. Cerfbeer deserved to be admitted to the
"rank and prerogatives of one of his subjects; when-
"that she judged that this admission was 'not harmful-
"suitable for the public interest, and perhaps what was in favor of it-

1Arch. nat., K, 1142, no. 69.

"Rabbit; when finally His Majesty deemed it appropriate"
"to grant this favor to Mr. Cerfbeer, by derogating-
"giant, contrary to all rules and laws: is it appropriate and
"Is it up to the Strasbourg magistrate to rise up?"
"under vague pretexts, which are unrelated to the gentleman"
"Cerfbeer, against this decision and this act of kindness,
"of justice and sovereignty of Your Majesty."

C. Finally, Cerfbeer puts forward the reproach A' inhu¬
manity. The basis of his reasoning is false; but
Its conclusion is beautiful and touching.

The basis is false, because it calls into question the epi-
Sode of 1549: the burning of Jews by the people of
Strasbourg in their own cemetery. "What!" he cried-
"He claims that magistrates allowed two thousand to burn
"men, on a simple accusation that could not
"necessarily look at the smallest number of
"these victims, for which there was no evidence,
"and which offers only the height of absurdity (the employment-
(ringing of the wells)? Such a judgment would have been a thousand
"times more criminal than the alleged crime. But this
"That would be to slander fanaticism, the father of so many horrors,"
"that to attribute to him this execrable inhumanity. That
"the Strasbourg magistrates manage to prove
"the authenticity of the fact, and the supplicant consents to withdraw-

"to forever be free of their walls." There was perhaps

from the address thus calling into question the burning of the Jews, to relieve Strasbourg of the memory of this lament execution table; but this was obviously contrary to history. The city's old archives were not

Arch. nat., 0' , 610.

a lie; and, moreover, the name of Rue Brûlée (Brandgasse) given for several centuries to the old The location of the Jewish cemetery was a testament of the grim episode of 1349.

We can see the continuation of Cerfbeer's reasoning: For what to have established, and why maintain, on a crime and on absurd reprisals, a custom as well inhumane and just as outrageous as the dismissal of Jews, every night, from the walls of Strasbourg?

His conclusion is very touching. He begs Louis XVI to free him, not only Cerfbeer, but all his brothers the Israelites. "The supplicant is not unaware that he
"is in his nation a large number of individuals"
"as worthy as he of Your Majesty's graces. He
"calls heaven to witness that he would prefer to receive
"this favor with his brothers than to receive it alone.
"But it is not for him to plead such a noble cause,"
"and whatever Your Majesty's views may be,
"either out of a lingering pity for old prejudices,
"She only wants to raise the Jews to the rank by degrees."
"of citizens; either that his powerful hand is preparing to
"suddenly breaking the bonds that hold us together in evil—"
"Happiness to this unfortunate people: the supplicant can only
"to throw oneself confidently at Your Majesty's feet"
"to claim the effect of the Letters Patent that She has
"deigned to grant it to him in 1775, and whose execution is not
"fought only by pretexts that attack its
"authority itself and its sovereign rights1."

We will have to return to these views of Sa later.

1 Arch. nat., O1, 610.

Majesty, to which Cerfbeer alludes. Let us confine ourselves here, assaulting Strasbourg.

Once again, all of this is very skillfully done. Louis XVI obviously is embarrassed. Let's now examine the defense of Strasbourg.

IV

First and foremost, Strasbourg protests, but with nobility. of his submission to the will of his Sovereign, and He rightly rejects the accusation of rebellion. that Cerfbeer addresses to him.

"Sire,

"The efforts that Strasbourg opposes violence "that Mr. Cerfbeer is doing to him by wanting to settle there" "despite herself and her large family, they are not," "as he dares to say, a guilty resistance to self- “Sovereign law. The magistrate of Strasbourg res

you respect the King's wishes too much to oppose the "graces that he is willing to grant. He does not dispute at all" "Mr. Cerfbeer, the letters of naturalization he obtained, "nor the permission to acquire buildings in the "kingdom. Its sole purpose is that the city of Stras- "the town should be maintained in the rights it enjoys, of "Time immemorial, to remove from its walls and the "lands under his jurisdiction all Jews who would "to settle there[1]."

---

[1] Arch. nat., K, 1142, u° 68.

m

Strasbourg protested its submission and loyalty ality. This duty fulfilled, this worry dispelled, she puts vigor sowing and clearly in line with its old municipal law. Cerfbeer, in his aggression, had covered himself with the memory

With the King's authority as if it were an aegis, he had supported his
attack on the rights of the Crown: Strasbourg, for its part,
wraps itself in its old municipal law, and supports its
defense of its privileges, respected by the emperors
of Germany and the kings of France. "The Letters Patent,
"she said, which give Cerfbeer the right to reside in
"France and to acquire property there, are they supposed to"
"having deviated from the rights of a city which has statutes"
"Special and prohibitive of the Jewish nation? One does not
"could adopt the affirmative 1 8 without authorizing a vio-
"destructive force of all principles; 2° without annihilating"
"the commitment that the Sovereign made to the city of the
"maintain in its former rights and status; 5° without
"violating German public law, including Strasbourg"
"was part of it."

There, that is clear and firm.

But after having thus placed forward his right equipped
main, like a visible bulwark that cannot be breached,
Strasbourg, in turn, proved very skillful, just as skillful
that Cerfbeer, without in any way questioning the
justice and the King's kindness towards him through respect
and the njaintien of its statutes: "How to conceive
"that a just King would want to afflict his city of Strasbourg2? >:
Who then is the culprit? Who then is the sower of-
Discord, the troublemaker? Isn't it this Jew, whose

1Arch. nat., K, 1142, no. 68.

2 Ibid.

Are the maneuvers three times criminal? Indeed:

A. 11 gave the Royal Letters an extension
arbitrary, treacherous. If the Sovereign had wanted to confuse
Dr. Strasbourg, in effect, under the Letters Patent, he
would have made an explicit mention of it. So it's the Israelite
which gave them an arbitrary extension "on a
"a city which not only is not included in
"their disposition, but which could not be there-
"Capture 1." Also, the city "does not attack, in any way."
"In this way, the Letters granted by the King; she them
"leaves in all their provisions: seu-
"She wants to prevent the unfair expansion that

“Cerfbcer wants, by his private authority, to give them 2 3”.

B. By acting as he did, this Jew abused
of a pardon, to the detriment of a third party"0. "it is not
"There is no maxim more certain than that which is zero"
"Pardon is never granted to the detriment of a third party."
"As soon as the interests of others may suffer, the party
"The injured party has the right to claim: and that is a mockery,"
"From Cerfbeer, to say that the City is in revolt"
"against sovereign authority because it wants the
"promises made to him by the Sovereign prevail over
"the whim of an individual who wants to abuse a favor"
"general to come and settle in a place whose law
"The municipal council rejects it."

C. Finally, what names should be used to designate the processes which
Cerfbeer helped himself? They are beyond words...

1 Arch. nat. Ibid.

- Ibid.

3 Ibid.

4 Ibid.

Strasbourg's defense was, as we saw it
she saw, firm, skillful, respectful; she parted with
He respected the person of the King, and did not spare Cerfbeer.

V

This is where Cerfbeer is particularly harshly criticized,
it was when Strasbourg, after having defined and demanded
his rights, responds to the accusation of selfishness and to that
of inhumanity.

Response to the accusation of selfishness. Cerfbeer, have we-
we saw, had accused Strasbourg of selfishness because,
he said, in this whole affair, she was making him give in
the general interest of the kingdom versus his particular interest.

The pride of the city revolts: "So," she cries,
"It is from a Jew that the government will learn that
"The good of the State requires that the general laws of

"France be abrogated, and that our Kings have had
"It is wrong to forbid Jews, under penalty of death, to
cc reside in their states! 11 We must hope that these laws
cc also wise will not be revoked on the consi-
cc political decisions of Mr. Cerfbeer, and will guarantee
cc forever the kingdom of the Jewish invasion.

It would be in vain to try to reassure the city of Strasbourg
cc bourg against the scourge that threatens it, saying to it
cc that the admission of a single Jew cannot alarm him nor
This has consequences. We can already see what this one Jew...
CC did it... Other Jews will ask for the same pardon

"using alleged services rendered to the troops:"
"as if the French nation lacked men"
"smart enough to make the same supplies;
"as if Jews were capable of making the
"the smallest service without being paid for in advance"
"A hundredfold. Didn't Cerfbeer himself make a
"immense fortune in supplying our armies?"
"And we still have to reward him for that? We have to, for
"to give in to his stubborn insistence on remaining in Strasbourg,
"The Sovereign is shaking the constitution of this city,"
"forgets the commitments he made to keep it
"in its former rights, and that it consents b rece -
"to see leeches that must carry misery and
"Despair among his fellow citizens? In short, this
"This is not a new right that she wants to acquire,
"It's not a special privilege: it's a right."
"of which she has been in possession since time immemorial, a
"a right, finally, which is guaranteed to him by the promises"
"solemn, befitting a Sovereign whom she cherishes!"

Strasbourg's pride bursts forth and overflows in these
lines, no less than his indignation. They rise
to the point of anger. Despite his resolve to step aside
respectfully, throughout this trial, before the per
royal son of Louis XI, this royal person, he
It must be admitted, it is somewhat affected.
Doesn't Strasbourg offend the King when she says:

"11. It is necessary that, in order to yield to this Jew, the Sovereign must shake
The constitution of this city forgets the commitments
that he took... But she quickly falls at his feet, when

1 K, 1142, no. 08. Memorandum for the magistrates of the city of Strasbourg
against Mr. Cerfbeer, a Jew.

She immediately adds afterwards: "His right is
guaranteed by the solemn promises of a Sovereign
"Which she cherishes." It's beautiful to see respect in action.
wrath, and obedience to make kiss the hand that
spread over the head of a Jew whom one would want
Hunt!

Response to the accusation of inhumanity. — Send this back
Jewish in his complaints and within our walls, there is no other
something to do! "He should stop wanting to make the magistrate
"odious act, crying out against inhumanity, and moaning"
"on the misfortunes of his nation. When this nation
"will no longer have as its principle the violation of itself the
"human rights, by ruining through its plunder"
"peoples imprudent enough to tolerate it; when it
<x will have ceased to deserve the status of declared enemy of
"Christian name, given to him by Louis XIV in his edict"
"of March 1685; when the Jews have ceased
"to devour, through their wear and tear, the lands where they are
cf. suffered: this nation will be able to invoke the feelings -
These are basic acts of humanity owed to all men. So the
This city will cease to view them as capable of abuse.
cc of the imprudence of the people, of the youth, and of the
<c numerous military personnel that it houses within its walls,
cc to enrich themselves with their substance.

cc II there are few criminal trials in Strasbourg
usury or fraud, of which Jews are not
cc authors, accomplices or receivers of stolen goods. — In this case, we
"It is said, 'Do justice to it!' — But the punishment"
Will the cc of the guilty restore the fortunes of those
that they will have ruined? Isn't it wiser, more
"Human, to remove arsonists rather than wait"

"that they have committed their crime in order to punish them for it?"
"The Council itself was forced to come to the rescue"
"the people of Alsace, on whom the Jews had
"Done for nearly ten million in debts. These
(< enormous customs had reduced these peoples to such a
"despair, that he had led them to take advantage of the talents"
"of a few forgers to obtain receipts"
"spears of what they owed. The disorder was so
"large, which the High Council was obliged to grant-
"repeatedly granting extensions to debtors,-
"and to conduct numerous criminal trials: and one
"will come and tell us coldly: admit the Jews to
“Strasbourg. . . Oh ! no 1! »

VI

Is it surprising, after everything we've just... to report, that the King and ministers at Versailles had Are you feeling awkward or embarrassed when faced with a decision? The King wants to reward Cerfbeer and take advantage of this 1 reward for raising the Israelite to the rank of a citizen; but he would not want to displease and He laughed at Strasbourg! The royal signature opened at Cerfbeei the whole kingdom; but Strasbourg refuses to to open under its old municipal law! If the The king yields and halts the enforcement of his Letters Patent before at the gates of Strasbourg, it will seem no longer Souve-

1k, 1142, No. G8. Memory, eic.

rain. If it demands and extends their effect beyond the gates, ordering Cerfbeer to reside peacefully in the city, he breaks with commitments made by the Court Ronne, he breaks with the past and provides a pretext for a revolution: because, despite the city's attachment to her king, despite her efforts to hold back In obedience, it is evident that there is resistance is to be feared; irritation seeps through the formulas out of respect.

The situation therefore became very delicate, and the embarrassment
At Versailles, things had to be extreme. Three things
have proven to us that such was the perplexity of the King and of
his Council.

First, the time that was taken to study this trial.
The case was brought before Versailles in 1784, and it was not
not yet finished when the Revolution of
1789.

Secondly, authentic pieces confess
Frankly, this is embarrassing. In the paperwork of the
The large file contains, in fact, two letters
confidential, addressed to Marshal de Ségur and to
Count of Brienne, both successively mi-
ministers and secretaries of state. They had sent in
Alsace, a secret commissioner to study and arrange
the matter. Now, the commissioner replied as follows:

Letter to Marshal de Ségur.

“In Strasbourg, on August 20, 1786.”

“Your Grace,

"I received the letter you honored me with."
"to write to me on the 8th of this month, regarding the discussion

"relating to the Letters Patent of Mr. Cerfbeer."
"I am obeying the order it contains by addressing you"
"My opinion. Based on how well you have..."
"I wanted to explain to you with me about this object of life"
"voice, I made different attempts to bring the
"magistrate to avenues of conciliation: my efforts
"Multiplied efforts in this regard have been unsuccessful. After"
“numerous deliberations and consultations, the magistrate-
"Trat believes he is justified in his actions. He also looks at..."
"as well as the entire bourgeoisie, the legal admission of
"Jews as a destructive plague to commerce, of
"industry and good order."

"This disposition of minds, Your Grace, has..."
"confirmed in the thought that this cause must be
"treated and decided in adversarial proceedings rather than by
"administrative route. This form giving to
"parties the means to develop all their rai-
"sounds, none of them has the right to complain, and

"The Strasbourg magistrate will find himself in a particularly difficult position-
"This is a cover for the reproaches of the bourgeoisie."

“I am with deep respect,

“Your Grace,

"Your most humble and most obedient servant."

"Signed: Gérard[1]."

The other letter is addressed to the Count of Brienne who
had succeeded the following year, 1787, to Marshal de
Ségur in the post of Secretary of State. The rumor is...

---

[1] Arch. nat., 01, 010.

It was said in Strasbourg that Cerfbeer was going to win
cause; the same secret commissioner hastens to address
Send this letter to the minister:

“In Strasbourg, on December 28, 1787.”

“Your Grace,

"The city's lawyer has just sent a letter to the magistrate"
"that you ordered him to put back in his
"offices the papers relating to Cerfbeer.

“I cannot express to you, Your Grace, the cons-
"The order that this order has spread among the magistrates"
"trat and the bourgeoisie. It is presumed that the cause of
"This Jew is viewed favorably. I dare, Monsei-
"I want to tell you that the whole city is in alarm;
"but we still believe we can hope that the King
"treating his people with such benevolence, His
"His Majesty will not wish to use his absolute authority"
"to violate a privilege granted by the emperors"
"and confirmed by the capitulation of 1681 (when Stras-
"The town surrendered to Louis XIV." The bourgeoisie feared
"this event as the most destructive scourge"
"that there is something to understand."

“I am with infinite respect,

“Your Grace,

"Your most humble and most obedient servant"

"Signed: Gérard[1]."

We found, in Gerard's own letter, these words, written in the hand of the Count of Brienne, indicate

---

[1] Arc-h. nut,, O1, G10.

as for his private secretary, what there was to answer.

Answer: The fears of the city of Strasbourg are premature turées; a process that only aims to speed up the investigation The outcome of a case should in no way be presumed to be the judgment that may be made. to be carried by it[1].

That embarrassment reigned at Versailles, these pieces obviously prove it.

But what confirms our assessment is, in Thirdly, the absence of a judgment. We have not no conclusion was found in the documents of the The file. The Count of Brienne's dowry said: "The judgment that may be made on it.” It has not been carried. What remains for us to say about this curious trial is will prove it conclusively.

VII

If no judgment has been handed down, one can guess nevertheless that Louis XVI and his Council were inclined for Cerfbecr. This is clear in a transparent way annuity:

First, the considerable time that was devoted at this trial. If Strasbourg had been to prevail because of this, would the trial have been dragged out in such a long time? war?

Next, confidential letters mentioned above:

their content is favorable to Cerfbeer;

---

[1] Arch. nat., 0g 610.

Finally, the consideration due to His Royal Majesty; Louis XVI wanted to remain and appear sovereign, and he appeared to be more so by maintaining his protection to Cerfbeer.

Indeed, the Letters Patent of naturalization, according to The deeds to Cerfbeer had been signed in 1775. He would have It was necessary, in order to prove the Israelite wrong, to refute and deto judge, in a way, the royal signature, dated from Fourteen years. It was impossible. Strasbourg suggested undoubtedly an expedient, by saying and repeating to satiety in all its requests that religion The King's wife had been surprised by this Jew. But the argument The lie was not valid. Cerfbeer, for a long time years, was a supplier of fodder to the armies of the The King, the Sovereign, appreciated him. By rewarding him. Louis XVI may not have thought of Strasbourg; but, by withdrawing its Letters Patent or by limiting their In effect, it would have given the impression that his signature had been affixed without thought, without precautions. The Majesty The royal court could not go back on its word. It therefore seems to us, if not obvious, at least more than probable, that Louis XVI wanted to maintain Cerfbeer's full favor granted in 1775.

On the other hand, it is evident that the sensible and well-The vigilant monarch must have found it difficult to accept the idea to so deeply sadden his faithful city of Strasbourg town. Its situation presented, it seems, something analogous to that of the King of Spain who wanted to marry a Jewish woman and make her queen because of her beauty: The nobles of the kingdom throw themselves at his knees in his presence. saying: Sire, you cannot sacrifice Spain

to a Jewish woman.[1] Here, although in a different line of thought,
the requests are no less worried nor less
pressing. A flood of requests is coming in from all over.
a city to beg Louis XVI in this way: Sire,
You cannot sacrifice Strasbourg to Cerfbeer.

This explains the absence of a judgment in
this matter.

Awarded without being able to use his reward
Cerfbeer thinks, favored without being able to enjoy its favor.
He then had a bold idea. There is this expression in the
colloquial language: Fane makes a hole with his head in the
mountains, to signify a violent effort against a
a difficulty that seems insurmountable. With his stubborn streak,
Cerfbeer decided to turn against the Society.
whole, to try and pierce it. He had put the seat
before Strasbourg, and, despite its royal ally, Stras¬
The town stubbornly refused to open its doors to him, to refuse him

[1] “In the 12th century, Alfonso VIII conceived a violent love for a
"a young and beautiful Jewish woman from Toledo, named Rachel, and sacrificed her interest
"and her glory. The favorite's fellow believers took advantage of this opportunity"
"Thanks to this fortunate circumstance, they acquired considerable influence. But their ir
"This eventually provoked a revolt in the court. Racliel was assassinated." Mahiana, Book
ch. xxii. — Maj.o, Hist. des juifs, p. 226. — Bail, Ilist. des juifs, p. 173-
174. — Magnabal, translator of the best History of the Jews of Espagne by Amadou de Los Rio, s, says in a note: "It is in hatred of
"This Jewish woman, who led the nobles to take up arms against their king"
"and murdered his mistress. However, he is loath to believe that, for ma-
"to express to the sovereign of Castile their discontent on this matter, it was
"It seems necessary to shed innocent blood: this seems excessive to us." P. 46.

A supreme effort was attempted by the Provincial Assembly of Alsace.
a commission was appointed, composed of the most prominent names of the
province, which asked to intervene in Versailles, in favor of Strasbourg
against Cerfbeer (January 22, 1788). The commission did not change the decisions in any wa
Silent positions of the Council of State. — National Archives, U1 610. Request for
the public prosecutors of the Provincial Assembly of Alsace, addressed to çt,
Myr the Count of Rrienne, Minister and Secretary of State.

a dwelling. Through a strategy that necessity
suggested it to him, but where there was certainly a permit

by the grace of Providence, he moved the siege before the society. The Jews, he told himself, are not citizens, it is necessary that they become so. If I succeed, Strasbourg will be well forced to open its doors to me. If I succeed, it won't It will no longer be just me, Cerfbeer, who will be able to reside there and acquire property in Strasbourg, but not all Jews; Acquire property in Strasbourg, and everywhere!

As we can see, it was about escalating the struggle. This man will to truly become the enforcer of property rights. Frustrated in Strasbourg, after twenty years of effort, He does not get discouraged; but through a conception and a With daring maneuvers, he will put the seat in front the company. This time he will succeed.

Louis XVI, to whom he certainly did not reveal He did not, however, ignore the full extent of his plan. Cerfbeer's new tactic, and his maneuver to to overcome the old municipal law of Strasbourg. Not only was the King aware of it, but He didn't even seem to disapprove. Two witnesses gnages are the guarantor of this.

The first is Cerfbeer's final plea. The reader rereads it above (p. 124). The Israelite says to the Sovereign: "... Whatever the views may be "of Our Majesty, whether through a remnant of pity for "old prejudices, she only wants to raise the Jews cc pai degt es to the rank of citizens, either that his hand powerful CC prepares to suddenly break the bonds "who keep this unfortunate people in their misery 1..."

J Al'cR. n3t., O1, 61,

Such language proves beyond doubt that, while the struggle continued between Strasbourg and Cerfbeer, Louis XVI was already aware of the departures the intrepid Israelite's ways to bring the question in a higher sphere and enlarge it. The monarch there had obviously consented; otherwise, Cerfbeer would not have could have spoken with such assurance in his plea, His Majesty's views. These views that he attributed to the King proved that there were ideas being studied, and even Interviews have begun. Another visit to the same The petition clearly shows that Louis XVI knew

knows everything, and approves of everything: the supplicant "hopes that a
"Public law will no longer leave any pretext nor to
"the city of Strasbourg, nor any other city,
"to treat with such rigor an unfortunate nation"
"reuse, and that no special grace will be required anymore"
"so that the Jews could be among the subjects
"of Your Majesty 1".

Moreover, there is a second, more formal testimony. again, with the consent of Louis XVI in this manner to end the struggle between Strasbourg and Cerfbeer; this The reader will find this testimony explained at length. in the fourth part of this volume: it is the project the emancipation of the Jews, officially put under study by order of Louis XVI.

And now for a thought.

When the debate between Cerfbeer and 'Strasbourg' transformed to become the question of   emancipation general of the Jews, were there direct talks between

---

* National Archives, U1, 01.

The Monarch and the Israelite? We find it hard to believe. And no document authorizes us to think so. One, what? The King was very good; the other was merely humble. Jewish. But God's Providence, when it wills reconciling extremes, relating what is very low with what is very high, creates intermediaries sublime diaries, hyphens that are like the expression of his merciful smile. The trait the union created by God between the King and the Jew was going to be Malesherbes.

BOOK TWO

IN APOLOGY FOR DRIVING
ON THE CATHOLIC CHURCH WITH REGARD TO THE ISRAELITES

IN THE PAST

THE IMPORTANCE OF THIS RETROSPECTIVE LOOK FOR UNDERSTANDING THE GRAVITY OF THEIR ENTRY INTO THE 30TH SOCIETY

CHAPTER ONE

THE CHURCH TRANSFORMS AND BRINGS HAPPINESS TO SOCIETY
HIS ADMIRING FAIRNESS TOWARDS THE JEWS

I. Importance of a study on the intervention of the Church, in the past, between the Christian and Jewish populations. — II. Rule evangelical with which the Church has, little by little, transformed the world: kindness towards people, freedom to achieve for merit. Historical overview of this progressive and ma¬ magnificent transformation. — III. To what extent has the Church applies this evangelical rule to the Jews: the dou¬ The process in which they are treated must be perfect; the freedom to succeed, in an eminently Christian society, For them, it can only be imperfect and limited.

I

When we brought out the wisdom and the prL dence contained in the Letters Patent of 1784, we we have noted, in passing, the high influence that the Church advice had been exercised with kings and of the peoples, in the question of the Jews: councils of habit listened to so closely.

11 is crucial, at a time when the situation of the sons Israel will become something completely different in modern times.

to examine directly and thoroughly this intervention of the Church in the past.

What did this intervention consist of? What In what manner and under what circumstances was it exercised? Was it a happy event for the Jews? Was it equally so? What about nations and populations? The Jews Did they have any complaints about the Church? The people Do Christian women owe him gratitude? These are all sensitive points, currently unclear, regarding for which it is important to have accurate data. When, in the course of this work, one will have Given the Revolution's destruction of barriers, and the Jews to integrate into society without the Church being called

Now they can get involved: it will be easier to judge.
thanks to the clarifications gained in the chapters
who will follow, if the Jews, and also the Christian nations
tiennes, have lost or gained by getting rid of the inter¬
Church intervention.

11

It can be said that, when Christianity manifested itself
festa to the world with the mission of procuring its
Even earthly happiness, he entered society under the
in the form of an extremely soft and sweet breath that...
milk reach its goal slowly, gradually, and by
That's certainly true. The goal to be achieved, full of...
wit and humanity, like breath itself, was
This one: the gentleness of manners to be substituted, in all

places with pagan, barbaric, savage customs; and of
open classes for all to replace closed classes
mothers, to castes. In other words, Christianity
he set out to rebuild a humanity worthy of the name,
through the softening of manners and the freedom to succeed.

Let us examine these two labors of Christianity a little.

The flowering of sweetness or the softening
progressive change in morals under the influence of the Gospel, is a
of the most beautiful things one can admire in history-
you. This benefit of
the Christian religion.

However, a distinction must be made in relation to this softening
Changes in manners, four periods:

First, there is the old world, where supreme joy, the
Festivals and public pleasure are linked to death.
slow: we feast on the slaughter of man by
man or beast. Ten thousand men in the em-
Worse still, they die in public for Nero's festival. Reign
Purely satanic.

Then appear, along with the gentle figure of Christ,
the apostolic times, during which the sowers,
that is to say the apostles and their successors, throw in
in every place the seeds of kindness, mercy, and

benevolence contained in the Gospel: Blessed the meek, because they will possess the earth. — He has been said to the elders: You shall not kill. But I tell you; Do not become angry and do not say a word to your brother that hurts. — Do not condemn, and you will not be condemned; surrender, and he shall be surrendered to you. — The people The weak, the little ones, raise their heads beneath this dew of light-

First; the wrongs lose their harshness, the morals become less cruel. "For us," said one of the “As apologists for the early centuries, we do little of "The difference between killing a man and watching him" <•< kill1. »

Next came the peoples of the Middle Ages, half defeated by the Gospel, who, nevertheless, maintain the torture for the accused, and the atrocity of the tortures for the guilty. A reign still barbaric, but mingled with the idea of justice.

Finally, in modern times, a spa¬ occurs a rise in goodness in public morals, vi¬ Possible, undeniable. A radiant character of gentleness is came to beautify the face of humankind, although this may the world always be oppressed and defiled by Satan, and that this vile and stupid spirit, this murderous satyr, He still dances there, in blood and tears, his dance "lascivious, stupid and ferocious, who defiles us and who cc crushes 2. "

The reproach is often formulated against Christianity the fact that it wasn't transformed and softened more quickly it changes customs, so much so that the Jews draw their weapon from it "This means that the Messiah has not yet come": expected that there are always wars, cruelties, atrocities cities!

This criticism is as unfair as it is unintelligent.

He is, in fact, unaware of the tactful action of the Christianity, along with the tenacity of the pas cruel instincts and instincts in human nature.

---

1 Tertullian.

To gain acceptance and succeed in transforming everything, Christianity had to take things slowly. When it Upon being presented with the task, he found himself facing two immense du moral principles: Roman society, in which a refined sensuality was allied with the most atrocious cruelty; and the barbarians of the North, whose ferocious customs made shudder. We do not hesitate to acknowledge that the chris¬ Christianity believed that it was the religion of the Messiah who had come, because, mixed with these two immense hardnesses, with these Despite cruel elements, he produced the miracle of a society which, little by little, transformed, revealing itself, under his actions, initially becoming less and less fierce and harsh, then becoming increasingly gentle and merciful.

Divine way of acting and divine results! The Christ Tianism began by practicing what he wanted to obtain. To achieve a softening of manners, He proceeded gently himself, without being abrupt nothing, but always gaining in scope as is done oil.

This is the only honest way to explain how the world has been able to pass through selfish eras and centuries of iron, or ferocity and abuse of force crushed all of this, in those mixed eras where, on the side of torture and terrible tortures, we encounter with relief the chivalry, the truce of God, a thousand institutions of good pheasant;

And mixed eras, to those favorable times which are ours, or we are given to greet with happiness, the blossoming of these fruits of light and sweetness those whose name is:

Human dignity recognized;

The obligation to treat him with respect, to address to his mind through reason rather than to his body by means of violence;

The controversy subjected to fixed rules of goodness;

Prison regimes substituted for dungeons
old dungeons;

And finally, these thousand shades of compassion and
gentleness in the relationships that have emerged "to
"as conditions have become more equalized," it was stated.
said, cc as Christianity equalized the
conditions and dominated the passions," we will say with
More accurate, it seems.

Yes, Christianity is indeed the religion of the Messiah.
came, since slowly, but surely, it softened
universally the customs. The Church of Jesus Christ
She performed this miracle alone, she obtained this honor alone.
The breath of charity and humanity emanating from his lips
was the breath of a virgin in its delicacy, of a
Mother, by her mercy!

1 Tocqueville.

Ah, it's interesting to read about this issue of softening the
morals influenced by Christianity:

a) Raljiès, Catholicism and Protestantism compared, in vol. II:
Chapter 31, On the gentleness of manners in general; Chapter 32, On
V. softening of morals through the action of the Church.

b) Ozanaîi, Civilization in the Fifth Century, in vol. II, thirteenth
Lesson: Christian customs. — In the volume of Miscellany, the
Chapter. On the literary duties of Christians.

c) Gratry, Morality and Law of History, in vol. I, chap. 8: The homicicle.

d) Digby, Ages of Faith, in vol. II, chap. 9 and chap. 7: The Beatitudes
Studies of the gentle.

e) Tocqueville, Democracy in America, in vol. III, part 2,
Chapter 1: How manners soften as conditions improve
tions equalize.

HE — All that can be said in praise of Christ
Tianism, regarding the softening of manners, one
must repeat it, following the same procedure, about

of the freedom to succeed. We did not resist
the satisfaction of beginning praise again. It is so
It's sweet to be grateful, especially when a confession
Nineteen centuries of regulation have, alas! led to a misunderstanding
to an entire people the blessings of the divine religion
Christian!

Here, firstly, is how the principle was announced
Christian: Open Classes | Pagan Practice
On the contrary, it had been this: Closed classes,
castes!

Nothing is more contrary to the spirit of the Gospel than
closed classes or castes. Christianity wants
that anyone, when he is worthy and has rendered
services, can move from a lower class to
an upper class. This freedom to succeed is
a breath from the shores of eternity, while the
Christ descended from it to ennoble, by becoming man,
all of human nature. Since then, every man
remains likely to be of great lineage. Christ
ascended to heaven: following him, his brothers, even
even the tiniest ones can launch themselves into the celestial regions
agile, especially in social circles. He has
has been the universal emancipator, the universal regenerator,
universal hope, universal charity! He has not
He left no door closed, he opened them all, at
Heaven, on earth, and in hell! He created freedom
to climb and to succeed.

That is the principle. By its light, we can distinguish,

as for the softening of manners, four periods
successive ques.

First, the old world, where everything is divided by castes,
by categories, where everything is walled off, confined, inflexible:
Slaves remain slaves, the Roman remains the Roman
However, a Jew remains a Jew.

Then comes the apostolic or transitional period.
new world, during which the apostles and their
Successors spread these ideas, these seeds, everywhere:
"That all souls are born equal; that the person
“Human dignity is a dignity; that the Christian especially
"is a preeminent dignity; that the slave has a right
"to sacred things, the right to family, the right to life"
"and to honor, the right to rest; that work anohlit
"Man deserves it." To these new tones,

the slaves, the herdsmen, the farmers have sex with love their tools of the trade, sanctified by the God who suffered and worked; the masters and the powerful The saints, fascinated by the gentle vision of Christ, bow down with respect and kindness towards their inferiors: the distances begin to fade away.

Next comes the flowering period or the Middle Ages. The freedom to succeed is far from being established, its epha The development is still a long way off, nevertheless what Progress is preparing him! 11 There is undoubtedly, at that time, taxes, forced labor, tithes, dues; but, alongside these social imperfections, one does not perceive— not the corporations, the trades, the con fraternities, franchises, communes, free cities? The classrooms remain strictly closed, the The lord is confined to his castle, and the peasant

The villain remains; however, the classes exchange affect tion, lend each other help, family support. For the feudal Duality is fundamentally a true and vast organization family station. The lord helps and loves his people; The castle protects the cabin; wealth smiles upon the poverty; and poverty, for its part, respects and blesses Wealth: protected and content, the man of the cabin multiplies his work; little by little, he will conquer and transform will alleviate his poverty. Who presides over this progress, this flourishing? The reason? The Church.

Finally, with modern times, it flourished in its Magnificence, the freedom to succeed. All avenues are free. Just as on the ladder Jacob lived on, the angels ascended and descended; likewise, all the levels or degrees of society are available sons of humanity without exception. This state of affairs It's called civil equality and political liberty. To whom? Does the honor of this blossoming return? The hour pre— The path, which is that of darkness and lies, answers: to the Revolution. The end of the century will tell, we must hope: to the Catholic Church!

Here the same objection already mentioned arises again. discussion on the softening of manners: For What about Christianity, since it brought equality and Freedom—did it take him nineteen centuries to achieve them?

Can true religion be so slow in producing results? of this importance?

It is easy to make several good and solid reanswers. We invite the reader, especially if he is Jewishlite, to meditate on them.

A. Christianity was slow to bring about the flourishing of freedom, because the God of Christians, who is also the God of nature, followed with regard to Christian society uphold the same law that he established and followed with regard to nature: the law of germination or progress, of which the The apps are so beautiful! In nature, there are For plants, first seed and germ, then stem and leaves, then flowers, then fruit. Similarly, in In Christian society, there has been, with regard to freedom, of equality, first seed, then growth, flowering, Finally, fulfillment and enjoyment. The Catholic force acted within humanity exactly like sap within nature, the sap, this hidden force, but powerful, which makes everything germinate, bloom and bear fruit. The two of them work in divine silence, silence lécond, which has been so aptly named the silence of the maids things, and which in humanity as in nature, slowly, but surely, prepares the rich blooms and the splendid creations. In nature, the flowering is tormented, because of the frosts and storms; the social flowering is no less so, because of the past ions. This explains the delays in freedom, which It only appeared, like the fruit on the plant, after a long time upheavals and trials.

B. Christianity was slow to bring about the flourishing of freedom, because God wanted to renew for the messianic kingdom, for which the Church is responsible, the same path he followed for the birth of the Messiah nique, with which the Synagogue was entrusted. Since the vocation from Abraham, to whom the Messiah was promised, until the birth No less than of two zero years: all this great span of time used

to prepare his blood, his ancestors, his coming, his child
Indeed! Now, is it surprising that God also placed two
a thousand years to make the kingdom flourish and expand
Sianic, whose charity, liberty and equality are the
The most beautiful fruits? Whoever still belongs to the Old World
Is Testament right to be offended by this long
war, of this duration? Is it a kingdom to expand
is no more difficult than a birth in pro-
to produce? And yet, to bring about the birth of
The Messiah promised to Abraham, God placed two thousand
years !

C. Christianity was slow to bring about the flourishing of
freedom, because, for freedom as for the adjuration
In the context of changing morals, he wanted to avoid any abruptness, to
nothing to disturb during the secondary causes, holding
taking into account environments, eras, nations, races,
interests, characteristics, not repressing them, but
using them to achieve his grand goal. "The
"Christianity did not want to try to change the
"world by a sudden upheaval; he had this
"The inspiration to condemn oneself to a slow victory,"
“Patiently.” God is patient because he is eternal.
nel: Christianity too. His works must have
Eternity as his crowning achievement, he takes his time. We are
struck with admiration, when one considers with what tact,
What consideration and what security the Church has brought forth!
and to cultivate this dual freedom: the free possession of
oneself or freedom of the human person, and freedom
to achieve. Isn't this transformation eloquent?

---

1 Ozanam, Civilis., II, p. 200.

successive, graduated transformation of slaves into serfs, of serfs
as settlers, settlers as owners, owners
as bourgeois, and of the bourgeois in this third estate which was to
To one day become the master? Let's look at it closely.
1. Emancipation and perfection of peoples have been obtained
nudes following the rule stated in the Bible: sweetly
and strongly / with delicacy and safety.

Such is, in itself and in its journey, the breath
of humanity, come to us from divine shores, in the
pages of 1 Gospel. This breath has been playing out for nineteen
centuries in benevolent orbs around the nations; and in

winding through these two beautiful and holy things, the softened the changing of morals and the freedom to succeed, he does

1. Wisdom reaches with strength from one extreme to the other And she arranges everything gently. (Wisdom, 8, 1.)

2. Here are some thoughts from eminent writers that support the doctrine we have outlined:

"Slavery gradually lost all meaning, and this without any struggles between masters and slaves, without a hasty and bloody revolution, through the the only course of things. Just as a prisoner's shackles wear out with the time and friction, and the jailer no longer needs to detach them when the legal hour of freedom arrived; thus religion did not have even needing to shake the slave's chains to make them fall, they had been worn down by time and the friction of doctrine.” (Lacordaire, 25th Conference)

“Christianity, which acted divinely, acted for the same reason” slowly; for all legitimate operations, of whatever kind they are, always happen in an imperceptible way. Wherever the Noise, crashes, impetuosity, destruction, etc., one can be sure that It is crime or madness that is at work. Religion therefore waged a battle... tinuel a 1 slavery, acting sometimes here and sometimes there, in one way or another other, but without ever tiring. (De Maistre, The Pope, p. 501.)

"The Gospel penetrated Roman civilization through a latent influence." which has not been sufficiently noticed. This force should be closely considered. external and communicative influence that was exerted even on the infidels; it was necessa would, so to speak, descend into these moral catacombs dug beneath the pagan ground to then lift it. We would follow the remains of the preaching apostolic tion as far as the palace of the Caesars; one would see the regenerative thought tiice spread slowly through the current of opinions, even into the laws and in literature.” (Ozanam, Vante, p. 13.)

gradually shift the world from a state of less less harsh and selfish, becoming increasingly gentle and fraternal.

III

But this generous practice of Christianity, "gentleness in dealings with people, freedom" "to succeed through merit," she also found Its application to the Jews? Those poor people On the contrary, have they not been constantly put out gentleness in the methods and outside the freedom of parcoming? A precise answer is important, both

Historians' judgments were erroneous, due to poor
faith or by default of searches.

Well, no! The breath of humanity brought by
The Gospel did not turn away from the poor Jews,
although, of their own accord, they kept themselves apart from
Christian society, out of hostility towards it, and also
to better practice their Jewish law. The breath of humanity
nity did not neglect them. Encompassing everything, it did not
expired at the gate of their separate quarters: for, for the
In Christianity, separation only exists on the other side.
of time; here below, everywhere and always, he strives to
to bring together and unite!

However, precautions had to be taken with
them.

It is evident, in fact, that the Catholic Church does not
could adopt the same sentiments towards them

150 THE CHURCH TRANSFORMS SOCIETY

nor the same course of action as with regard to
peoples acquired through baptism or willing to receive it.
It is also evident that she had a duty to pro-
to defend against their hostilities the Christian society which
formed under his auspices. Also, as soon as the young society
Christian law was in the process of formation, the rule of con-
the law adopted and decreed by the Church with regard to the Jews
It was this one:

Processes inspired by gentleness, for their per
sounds: let them be perfect! No difference between
them and the other men.

Freedom to succeed: it cannot be, for them,
imperfect and limited.

This dual rule was eminently wise.

Indeed, with regard to the inspired processes
The Church reasoned, through gentleness, that the Jews are
men; they are unhappy; they are always dear
If God, because of their fathers, how could I,
I, the Mother of Mercy, fail to feel pity
on them, on their misery? And how could I not
not to use with them all the methods, all the tricks
adjustments required by their rank as men, their situation
tion of unfortunates, of lost souls, their title of ancient people
of God?

These merciful arguments are found in every page of Church history, every time it It is a question of the unfortunate remnants of Israel.

But the Church added, with regard to freedom of to achieve: Jews can have merit and ap-

1 St. Paul, Epistle to the Romans, 11.

incomparable qualities; but that is not the point. The question is this:

On the one hand, the society that is forming, under my auspices, among the various nations that have become my children, is an eminently Christian society, essentially Christian, only Christian;

On the other hand, the Jews persist in misunderstanding Jesus-Christ the Savior of mankind and the mission I hold of him; they are the declared enemies of the Christian name, Christian customs, Christian laws;

Consequently, there can be no [solution] for them, in such a society, for which I have a concern, freedom of to climb and to succeed. It would be just as worthwhile to introduce Wolves in the fold, darkness in the light, hatred in love.

Therefore, even more precautions are needed. Efforts must be made to stop them at the entrance the avenues of society; and the vigilance of the guards cannot be too careful to ensure that there is neither over neither seizure on the part of the Jews, nor relaxation on the part of those who are responsible for keeping watch.

Nevertheless :

Whereas the Jews, scattered everywhere, are, by that very thing, mixed in with everything; that the points of contact do not could be completely avoided between Christians and them; and that, moreover, the exchange of services is equal claimed by both sides:

Full permission to the Christian princes and to Christian populations resorting to Jews for all suitable services, to be rendered or received to receive. But express and strict prohibition against introducing them-

to lead in everything pertaining to the very constitution of
Christian society. May they be its auxiliaries,
since they cannot be its components!

This was the Church's reasoning on the delicate issue
relations between Jews and Christian society. Abstract
The formation of the Christian spirit is sufficient; one simply needs to have the spirit
sensible to recognize that the Church had not only
The right, but also the duty to act in this way. Full of
showing mercy to them, she stopped their
not at the entrance to the avenues that led to the heart of
society. The Jews, moreover, did not complain about it.
They understood that they were incapable of filling out
social functions in which Christian consciousness
Yours constantly had to assert itself.

In the eyes of the Church, their situation was quite...
blatant to the one they had once made themselves
to the Gibeonites. At the time of the conquest of Earth
promised to the peoples of Canaan, Israel had received
God's order to exterminate all these peoples. The inhabitants
The inhabitants of Gibeon managed, by a stratagem, to
to conclude an alliance with Joshua 1. Their treachery having been

---

1 The inhabitants of Gibeon, seized with fear and convinced that they could not
They would resist the Israelites since God was fighting for them, they had to
They resorted to a stratagem. They pretended to come from a distant country. They put
old sacks on their donkeys, enclosed wine in covered vessels
They put on old shoes mended with coins for the
to make them look even older; they were also covered in old clothes;
and the loaves of bread they carried for their food along the way were
very hard and broken into pieces.

They came and presented themselves to Joshua in this state, and they said to him: We have
"To us, from a very distant country, in the desire to make peace with you."
The Israelites said to them, “Perhaps you will remain in this land…”
"which has been reserved for us as our portion; in this case we cannot-
"Let's form an alliance with you."

But they told Joshua, “The servants came from a very

discovered, they were spared their lives, because of
the sworn covenant, but Joshua and the princes of Israel
They are stifling this decision: "Here's how we will treat them:
"They will live in such a way that they will be employed and cou-
"For wood and water to be carried for the service of all"
"The people." Similar treatment, but more lenient,
more honorable – because humankind has passed
under the Law of grace and mercy – will be, in the
views of the Church, applied to the Jews: they will do the com
merchants will bring the goods, the services will be provided.
members of the Christian people; in short, they are allowed
through all the offices outside, but they will be forbidden
carefully those who look inside the so¬
Christian society.

However, we should note one essential difference, which is acknowledged.
through the Church, between them and the Gibeonites:

The Gibeonites never stepped out of their role of
woodcutters and water carriers, while the
The children of Israel will one day rise from their inferior position.
to regain the rank of their former splendor.

"far away, in the name of the Lord, even God; and our elders and all the inhabitants-
"People from our country told us: Take food with you because of
"the extreme length of the journey, and go to meet them and tell them:
“We are your servants: make a covenant with us.”

"These are the loaves of bread we took, still warm, when we left from
"our houses to come to you; and now they are all dry, and
"They are falling apart, they are so old."

And these vessels were new when we filled them with wine.
"and now they are all broken; and the garments of which we are
"We are clothed, and the shoes on our feet are completely worn out,
"because of the extraordinary length of the road and they are no longer worth
" Nothing. "

Joshua granted them peace; and having made a covenant with them, he promised them
that their lives would be saved: this is what the princes of the people swore to them
Also. Book of Joshua, 9:3-15. Three days after the covenant was sworn,
The fraud was recognized: it was learned that they were from the land of Canaan.

The Church awaits, with joyful hope, this
day of mercy, and if she was forced to them

to stop for a long time, severely, at the gates of society, She will entrust them with this information when they return to Jesus Christ. his Gospel and his own defense.

Thus it must be understood, within its benevolent spheres and also in its severe but salutary repulsions, the a breath of relative Christian humanity and charity lies to the Jews. We will see him now inspire the facts of history and how they arrive, century after century, up to the 18th century, the more specific focus of our study.

CHAPTER II

GENTLE PROCESSES
AND OF CHARITY WHICH THE POPES AND THE CHURCH HAVE USED
TOWARDS THE JEWS

I. First good practice: Perfect respect for their freedom of conscience and for the exercise of their religion. Touching evidence. — II. Second good method: Admirable protection of which the Popes surrounded them every time they were massacred. Impressive and irrefutable testimonies, drawn solely from the authors Jews, Protestants, or those hostile to the Church. The same energy as The Popes have been working to defend Christian marriage, they have also deployed to defend Jewish lives. — III. Response to this Objection: that they were Christians, and even crusaders, who were massacring the Jews in this way. - IV. Third good method: Not only did the Popes intervene to save their lives, But they always kindly take in the fugitives. Rome and Avignon, a city of refuge for Jews when they are unfortunate elsewhere.

1

The first process full of delicacy and man- . The Church's concern towards them was the res respect for their conscience and their worship.

11 seems that if they do it to save their souls, they will do so. to end their darkness, the Church would sometimes have shown itself to be a not very insistent, deviating, out of tenderness, from the rules of

has

Moderation would have been excusable. But no, the Church needs no excuse, because she is never stepping out of the role of reverence, of which God gives him the example ple[1]. She was able to reconcile and unite, in a balanced way perfect, the concern for their eternal salvation with the rest respect due to their freedom of conscience. May our humility possible but thorough testimony to serve as justification tion of the holy Bride of God, pending the judge general information!

The situation of the Church was all the more delicate, and consequently his conduct all the more admirable, that, while the Jews opposed him with their obstinacy, under its own wings the nations converted from paganism they often displayed fanaticism and eagerness in their young faith of still wild neophytes, wanting to com to communicate to these obstinate people their insights and their beliefs lations. As soon as a people was converted, he believed that it was, in turn, to convert the Jews: and those stubborn people They exasperated him. And what excesses they committed! What a lot of troops of pilgrims, of enthusiastic crusaders, believed to please heaven, and to get off to a good start in their endeavors, by forcing Jews to receive baptism! But the Church indignant, she closed the sky, fulminating Pexcommunication, to those who wanted to open it up in this way to the Jews. She stopped the armed arms of holy water, with as much of indignation, as if they had been armed with swords. And However, God knows if she ardently desires the conversion. Zion and the salvation of the remnants of Israel!

So that we can easily judge this matter

---

[1] Lord, you dispose of us with sovereign reverence. Wisdom,

xii, 18.,

Jews of the admirable conduct of the Church, full both out of respect for their freedom of conscience and out of zeal for their salvation, we have drawn two pictures Synoptic diagrams: they illuminate and complement each other each other.

FIRST TABLET

express defenses

THROUGH WHICH THE CHURCH PROTECTS AND ENFORCES RESPECT THE FREEDOM OF CONSCIENCE OF THE JEWS AND THE EXERCISE OF THEIR CULT

1. Defense

to force them to embrace religion
Christian

A. "We must call them to the unity of faith through gentleness, by persuading them and giving them charitable advice. The violence is likely to disgust those who prefer gentleness and warmth. "They attract us." (Ordinance of Saint Gregory the Great.)

All the popes have taken care, on occasion, to repeat these magnificent tarnished images of Saint Gregory the Great.

B. "...Although they prefer to persist in hardening the depths of their hearts than seeking to understand the secrets of their Law and to come to the knowledge of Christ, they do not are no less entitled to our protection. Thus, as they They call for our help. We take them under the protection of our protection... And, following in the footsteps of our predecessors of fire-fond memories of Calixte, Eugène, Alexandre, and Clément and of Celestin, We forbid anyone to force a Jewish at baptism, because the one who is forced into it is not supposed to have faith. (Ordinance of Innocent III.)

C. “Nicholas III issued a bull in favor of the Jews which is a rare monument of tolerance in these times of hatred and religious persecutions (10th century): also the Jews the conservation-

They check them carefully. They are kept in the treasury of charters, at Paris, a copy on parchment that belonged to them. The Pope reminds the clergy by this bull that the Christian religion commands clemency, that this is the example they gave his predecessors, the Galixtes, the Eugènes, the Alexandres, the Clément, the Célestins, the Innocents, the Honorés. (Depping, the Jews in the Middle Ages, p. 465.)

D. "Of all the sovereigns, there have been almost none whose domination was gentler to the circumcised than that of the Popes: They allow them complete freedom of conscience. (Basnage, Protestant author, History of the Jews, vol. IX, part 2, (chapter xix.)

2. It is forbidden to take away their synagogues.

A. “Pope Alexander III, despite the troubles that shook
His reign allowed him to protect the Jews and strengthen their privileges...
He forbade their synagogues from being taken away. But at the same time
he ordered that they could not own the churches by
right of pledge or sale. » (Basnage, History of the Jews, vol. XIII,
Chapter XII. — Beugnot, The Jews of the Occident, p. 156.)

Saint Gregory the Great had made the same defense. "He
condemned Y, Bishop of T, who had removed from his diocese
a synagogue established by law and which had expelled the Jews
from another place, where they had withdrawn to pray to God.
(Basnage, vol. XII, chap. xii.)

B. The historian Basnage, of his time (17th century), wrote

This: "We wanted to gain a deeper understanding"
exact number and current state of their synagogues in
The ecclesiastical state. There are nine in Rome, and nineteen
in the countryside, thirty-six in the March of Ancona, twelve
in the Patrimony of Saint Peter, eleven in Bologna, and thirteen
in the Romandiole. This count shows that there are

core a considerable number of synagogues in the place of
a world where the Roman Catholic Church reigns with greater authority.
(T. IX, 2nd part, chap. xxxii.)

3. Forbidden to disturb their Sabbaths and their

holidays

A. “Let no one disturb them on their feast days,
either by striking them or by throwing stones at them; and that
no one imposes works on them during these days that they
can do so at other times. Those who would contravene
These defenses will be excommunicated.” (Ordinance of innocence)
one hundred III.)

B. "The people of Italy charged the Jews in various places with
beat them with sticks, and prevented them from celebrating by throwing stones at them.
their celebrations. They took their complaints to Pope Alexander III,
who granted them his protection, forbidding them to be disturbed by
insults in the celebration of their Sabbaths or in

the practice of their religion." (Basnage, vol. IX, part 1, chap. xn.)

4. Prohibition against disturbing or desecrating their

cemeteries

"Urban II liked to recall the charitable protection that several of his predecessors, the Calixtes, the Eugènes, the Alexander, the Celestines, the Innocents, etc., had agreed to the Hebrews; and, as this people had invoked his authority To be protected against fanaticism, Pope Urban defended to mistreat them, to rob them, to desecrate their cemeteries res. » (Depping, p. 467-468.)

Nicholas III had made the same defense. "These unfortunate as they were struck with stones or sticks, their When they died, their burial grounds were disturbed. Nicolas 111 pro¬ announced ecclesiastical penalties against anyone who would desecrate their cemeteries." (Ibid., 466.)

5. They are forbidden to change their customs

"No Christian should allow themselves to change their necks "Tumes without legal judgment." (Ordinance of Innocent III.)

Almost all of these defenses are accompanied by this sanction: under penalty (T excommunication.

SECOND TABLET

MEASURES FULL OF MEANS
LEGITIMATELY EMPLOYED BY THE CHURCH
TO SHINE AWAY THE DARKNESS OF THE JEWS AND SAVE

THEIR SOULS

1. The Good Friday Prayer

The Pope and the entire Church pray for them on Good Friday. so that God might tear the veil, which had passed from the face of Moses over their eyes, and illuminates them. But one does not bend the knee in prayer. for them, because the Church wants to bear witness to the horror that it preserves what their ancestors did in a similar day, by kneeling before Jesus Christ to mock of Him. (Missale Rom., fer. VI, in Parasceve.)

2. The sermons

They were of two kinds: optional, mandatory.

A. Optional sermons. — For example, those of Saint
Vincent Ferrier. “It was in 1407: the said saint came to the pre
the first metropolis of Spain, Toledo, and obtained in a single day
the conversion of 4,000 Jews. Their main synagogue was from
then transformed into a church, and the Jewish quarter, which had had the most
of importance perhaps in all the Spanish kingdoms, was
reduced to a small number of unbelievers... The total number of
converted in the kingdoms of Aragon, Valencia, Majorca,
Seville and Barcelona, according to Rabbi Isahak Cardoso, surpass
15000. In the provinces of Castile, the result of the preaching
tion was no less fortunate, and he perhaps reached a
equal number. The appearance of Saint Vincent Ferrer before the
The Jewish people were a truly prodigious phenomenon. (Breviary of
Valencia, edict of 1555. — The Jews of Spain, by Magnabal,
pp. 89-90. — Life of Saint Vincent Ferrer, by Father Ranzan,
(in the Acta sanctorum, April 5.)

B. Imposed Preachings. — For example, those which...
were made in Rome, as a complement to the hospitality ac-
ordered by the popes. "Gregory XIII ordered in 1584 to do
A sermon every week to instruct them. A skillful
A man had to be chosen for this, and prove that the Messiah
has come; that Jesus Christ is this Messiah who abolished the Law, and
to elaborate on the long misery that this nation has suffered since
seventeen hundred years. He obliged a third of the Jews of Rome to
sister in turn to this preaching. » (Basnage, vol. IX, part 2,
(cliap. xxxii. — Beugnot, Les Juifs d'Occident, p. 174.)

3. Public controversies

For example :

A. The famous Congress of Tortosa in Spain (1415). This
were public lectures where a learned rabbi, who had converted,
Jerome of Holy Faith, assisted by several Christian theologians

he argued with fourteen Jewish rabbis about the coming of the Messiah. There were sixty-nine sessions, presided over by the antipope. Benedict XIII; Saint Vincent Ferrer and a host of prelates sat there They were silent. A display of erudition took place on both sides. All the The rabbis, with the exception of two, recognized the Christian truth and received baptism. Several thousand of their coreligionists naires followed their example[1]. (Rodrig. de Castro, Biblioth.

spanish, art. Jehosua Halorqui, p. 205-227. — Magnabal, the Jews of Spain, pp. 90-105.)

B. Reading and explaining the Summa Theologica of Saint Thomas Aquinas converted Solomon, son of Levi, who took the name Paul of Burgos. He embraced the ecclesiastical state after the death of his wife. His talents and his great erudition, as well as his zeal for the propagation of the true religion motivated his nomination nation in important positions. He was tutor to John II, king of Castile, then archdeacon of Trevigno, bishop of Cartagena, and finally Bishop of Burgos. He died, it is said, Patriarch of Aquileia in 1455, at the age of eighty-two, after having published a large number of writings in support of religion.

The three sons of Paul of Burgos, baptized with him, went rents are also commendable for their merit. The first, Alphonse became bishop of Burgos, a see that his father had already occupied. The second, Gonzalve, was bishop of Placentia. The Third, Alvarès, who remained a layman, published a learned and beautiful History of John II, King of Castile and pupil of his father. (Bodrig. de Castro, Library. spanish, art. Selomoh Halevi. — Paulus de Sancta Maria, Scrutinium Scripturarum, iucunable, written by Paul of Burgos himself.)

•4. The study of Hebrew is encouraged by the popes in the Christian Academies as a means of better evangelizing the Jews

---

[1] This interesting debate, a veritable Christian-rabbinical congress, is not known. It alone would merit forming a separate book. The manuscript is in the Escorial library, luxuriously written on parchment. It contains It comprises 401 pages. It is catalogued under the title: Hieronimi de Sancta Eide, medici Benedicti XIII, process rcrurn et tractaluum cl quæslionum 401, who in convcntu Ilispaniæ et Europæ rabbinorum ex una jiarlc, ac catholicorum ex alla, ad convincendos Judæos de advenlu Messiæ faclus. anno 1413, Codex originalis.

A. “The holy and zealous vicars of the Divine Good Shepherd have always recommended to missionaries tasked with evangelizing the Jews, to study Hebrew, looking at the knowledge of this language as one of the best ways to bring Israel back, this Prodigal son, in his father's true home...

"The famous grammarian Rabbi Elijah Hallevi, or Levita, was received with distinction, and lavishly maintained in the capital tale of the Christian world. The most eminent princes of the Church his disciples were being made in the Hebrew language, between the Cardinal Gilles distinguished himself by his progress in 1 Hebrew, and through his generosity towards the Jewish grammarian, which he kept, along with his family, for ten years in his palace.

Drach, Harmonies between the Church and the Synagogue, vol. I, pp. 209-15.)

B. Clément ordered that there would be in all the academies teachers' tips to learn Hebrew, and to do students who could argue against the Jews and educate them, after learning their language, their rites and the necessary method to convince them. (Basnage, vol. IX, part 2, chap. xix.)

5. The establishment of a catechumenate

Saint Ignatius began the catechumenate as it is seen still in Rome. The Popes surround him with the utmost concern.

"Under Paul IV, a house was re-established, where all Those who converted were fed and housed. — Basnage t. IX, 2nd part, chap. xxxn.)

6. Respect for their mosaic books but the condemnation and destruction of copies of the Talmud

1. Respect for the mosaic books.

A. When Pope Innocent II came to Paris, all the people a crowd pressed in his wake; there was not even a commun the Jewish community that was not waiting for him, by presenting him with the books of the Law covered with a veil, according to custom; which led to the saying The Pope, addressing them: "May God take away your hearts..."

"A veil that covers them." (D. Bouquet, Rec. des hist. de France, Vol. XII, p. 58. — Bédarride, History of the Jews, p. 129.)

B. Here is one of the ceremonies for the installation of the Popes. "The The Jews of Rome are forced to wait for them on the way to Saint John Lateran, and to present them with a copy of the Law. The Pope replies to them: "I venerate the Law that you have "received from God through Moses: but I condemn* the explanation "that you give him, because you are waiting for the Messiah that "The Apostolic Church believes itself to be Jesus Christ, Our Lord, who "lives and reigns with his Father and the Holy Spirit." (Cancellieri, Storia de solemni possessi, Rome, 1802, in-4°, p. 225, note. — Dephng, p. 153. — Basnage, t. IX, Part I, Chap. xiii.)

— • Condemnation and destruction of copies from the Talmud.

Often the Popes, and at their request the Christian kings "Here," they burned the copies of the Talmud, seized in the synagogues or in the homes of the Israelites. This measure Wasn't that in contradiction with what we praised above, the perfect respect of the Popes for the exercise of worship Israelite?

At first glance, one is tempted to answer yes; but one gives His approval of the papal measure was swift, if one reflects on it. that the destruction of the Talmud was in the interest of true Judaism Daism itself, that is to say, Mosaic law: the Popes were to remove the Talmud in order to provide the Israelites with the recovery The cleansing of Mosaic art, like washing away crude paintings added to a canvas, to rediscover the masterpiece of a master, or as one removes slag to find the fires of a precious stone.

Indeed, what does the Talmud contain in its twelve volumes? folio? And what was his role within the communities? Jewish?

Full of scientific, ceremonial, and casuistic questions, but empty or almost empty of dogmatic questions and on¬ Despite all its messianic overtones, this disastrous book has never been so highly praisec of lies solely for this purpose: to divert attention poor Jews from the study of vital questions of the Bible by relation to the Messiah. A dark but learned diversion, the Talmud In short, it's nothing more than that. Therefore, it's not surprising.

that alongside the Catholics, the Protestants and the Israelites themselves– they themselves have made the following judgments:

A. Catholic judgment on the Talmud: “Instead of you to explain the meaning of the prophecies, said a Church Father to Israelites of his time, your masters stoop to such trivialities: They are very concerned about why there is talk of male camels in such and such a place, why such and such a time A small amount of flour or oil is perfectly acceptable in your offerings. they search with religious care why an alpha was added to Abraham's original name, and a rau to Sarah's. That is the object of their investigations. As for important things They are aunts and truly worthy of Eliule, yet they don't dare speak to you about them. They do not attempt to explain them; they forbid you to "Listen to us when we interpret them." (Dialogue of Saint Justin with Tryphon.)

B. Protestant judgment: "Young rabbis raised in the same way school (of endless and ridiculous subtleties) received from it the indelible imprint of this merciless mill their spirit It emerged flattened, but hardened, with a particular twist that did not allowed them to think and feel more like others men.” (Albert Réville, The Jewish People and Judaism in the (Time of Talmud training.)

G. Israelite Judgment: "It is to the Talmudists that in their In exile, the Jews owe the suppression of any spirit of independence. spiritual dance, of all philosophical reason... Since the The Talmud, this book of lead, weighs heavily on Israel; the Jews no longer have of history.” (Alexandre Weil, Moses and the Talmud, p. 358.)

Conclusion :

By seizing and destroying copies of the Talmud, The Popes not only did not harm the beautiful religion of Moses, but they rendered him service.

These two paintings, placed close together, do not Do they not eloquently prove that the Church Catholic is, at the same time, the highest school of research respect for freedom of conscience, and the most motherly Anxious for the salvation of souls?

II

A second process full of compassionate charity was: the admirable protection afforded by the Sovereign Pontiffs They were always surrounded by them, every time we massacred them.

Ah! how frequent they were, and from all countries, the anger of kings and peoples against the Jews! Also constant, and in all countries, was the appearance of interConvention of the Sovereign Pontiffs and Bishops. The Church did not fail in its rainbow mission. In these moments In her fits of anger, she protected the unfortunate; she... openly took under his protection, even launched the anathema against their executioners who were Christians her and her own children, but whom she disapproved of The excesses. There is a book that is impossible to read. without shedding tears, especially if one is Jewish; Its title is: The Valley of Tears / All the breaths The scattered people of Israel are gathered there and detailed; it seems we can hear the sound of the drops of blood invoked at the foot of Golgotha, that his blood It falls back on us and our children! Complaints bitter words rise from the pages of this book, against the reliChristian community. But these complaints are mistaken in their direction. The religion of Christ has never corn-

---

[1] The Valley of Tears, a chronicle of the sufferings of Israel, by Master Joseph IIa-Cohen, physician of Avignon, 1575, published in French by Julien Sée, 1881.

She committed such horrors. She condemned the Christians. who committed them, and rescued them with pity and tenderness the Israelites who were its victims.

Testimonies of this merciful conduct of the Church abound. For it is not on his part a A temporary intervention is a constant behavior. which is part of its reputation for holiness. The Church is holy.

because, condemning murder as much as defilement
Lure, she also saved the Israelites. The Popes have
They were the saviors of Israel.

In order to justify the holy and charitable Church, and
in order to provide accurate information at the same time
We have gathered testimonies from the Israelites.
undeniable. They carry even more weight because they have
were collected solely from Protestant authors, or
Israelites, or, again, hostile to the Church.

FIRST TESTIMONY

ABOUT THE GRIM EPISODE OF THE JEWS BURNED IN STRASBOURG IN THEIR OWN CEMETERY

(See above, Book I, Chapter VI.)

"The people dragged them to their own cemetery, and there
burned... The Pope was the first who, amidst this carnage,
spoke out against popular uprisings/ Some sou¬
The German bishops spoke out like the Pope. The emperor
Reur wrote to the magistrates of Strasbourg to complain about the
cruel conduct of this city." (Depfing, author hostile to
(The Church, the Jews in the Middle Ages, pp. 270-272.)

SECOND TESTIMONY

ABOUT A MASSACRE OF JEWS, PLANNED IN SPAIN BY FERDINAND, KING OF CASTILE

"This prince, having declared war on the Saracens, believed
to begin operations with the massacre of the Jews: the
The people and the army were entirely of this opinion, but the
The bishops had the courage to oppose it: they succeeded.
(Beugnot, hostile author, the Jews < the West, part of

p. 200.) 1

THIRD TESTIMONY

ABOUT THE FURY OF THE CRUSADERS AGAINST THE JEWS

1° "The Crusades, which in the other states of Europe were the signal for the massacre of the Jews, did not occur in Italy such disastrous results: we owe it to Alexander II, who They were guaranteed protection from all persecution. This wise pontiff made his voice res his voice in France and Spain, pleading the cause of the Jews oppressed with all the unction of a sage and all the authority of a head of the Church.” (Beugnot, Part 1, p. 152.)

2 “George IX, having learned that the circumcised were being massacred in various places, when preparing for the journey to Earth-Saint, prevented these barbaric executions.” (Basnage, author) piotestant, Ilisi. des juifs, t. IX, 2nd part, cliap. xix.)

5° “In Rouen, the people who were supposed to go on crusade said one of them said: "We are going on a huge journey to fight in the East against the enemies of God, while We have before our eyes the greatest enemies that God has ever known. never had. They concluded that they first had to massacre the Jews before leaving for the Holy Land, and a false reason was the cause of the horrific massacres that bloodied Once again, the soil of France. This cold cruelty breathes still in the accounts of medieval historians. One of them He recounts, with chilling composure, that the crusaders, before setting out, they attacked the Jews, the constraint-They refused to believe in Jesus Christ, and slaughtered those who refused to follow him. know and sent them to hell; which, in an old The French translation is rendered as follows: "And those who will not to believe were killed and commanded the devils.” The excommunicated The prayers launched by the priests could not prevent these horrors. reurs... Pope Alexander wrote to the viscount at that time and to the Bishop of Narbonne, to praise one for having prevented the massacre of the Jews of the region, and to remind the other that God does not delight in the shedding of blood. It is remarkable It is important to note that in Jewish history, several Popes "They present themselves in the most Christian light." (Depping, pp. 125-127.)

4° “At Speyer, they defended themselves bravely, and knew interested in their protection, Bishop, who had them put to death "Some guilty Christians." (Ibid., p. 128.)

5° "It was a monk, Radulphus, who preached the crusade in the Rhineland, stirred up the people, or rather the mob against the Jews. They took refuge from Cologne and Mainz, Worms, Speyer and Strasbourg, in the cities of the King of Germania, where such horrors were not tolerated. It was necessary that Saint Bernard, in order to put an end to the cruelties of the Christians, urged the bishops of Franconia and Bavaria to oppose these bloody executions, and that he should go to Germany to persuade the fanatical Radulphe to put the sword back in the scabbard, to return to his convent, and to cease stirring up trouble the populace. » (Ibid., p. 129.)

6° “The Catholic clergy in particular, following the example of the Souverains The Popes have always behaved with benevolence. tolerance towards the Israelites. During the thickest darkness amidst the turmoil and fury of the Middle Ages, he declared himself the protector champion of the persecuted Jews. Saint Bernard, after having preached the crusade, preached against the crusaders who were beginning their campaign through violence against the enemies of the cross in Europe. Not content with writing in favor of the Jews the poignant letters that can still be found in his Works, He ran to Germany to protect them more effectively. through the influence he wielded through his reputation, his knowledge and its shining virtues.” (Rabbi Drach, Harmony) (between the Church and the Synagogue, vol. I, pp. 235-236.)

FOURTH TESTIMONY

ABOUT THE APPEARANCE OF THE SHEPHERDS AND THEIR FRENZY AGAINST THE JEWS

1° “Clement V was their protector against the violence of the he excommunicated the shepherd children. But the wrath of the Church made little impression on the mutineers; and the Jews had the honor of counting a Pope among their defenders, without reaping any benefit from his protection.” (Basnage, vol. IX, Part 2, Chapter XIX.)

2. The appearance of the shepherds was a singular phenomenon. of shepherds and peasants, who, having some fanatics at their heads, spread like a torrent through the France. The Jews became the victims of the exaltation of these Crude men... The massacres were horrific throughout Gascony; barely a few unfortunate Jews were able to They were saved in Spain, where the same rage soon erupted. In vain. The Pope, in order to protect the Jews, pronounced anathema against the shepherd children; his thunderbolts were scorned. (Deppïng, p. 259.)

o° n If we are to believe a Jewish historian, one hundred and twenty communes
Jewish communities were completely destroyed in the south of the
France. In Gascony, at Castel-Sarrasin, Bordeaux, Agen,
At times, the Jews were mercilessly massacred; a great
Many of them had taken refuge in a fortified castle, on
the Garonne. They withstood a siege; but soon they were
forced to yield to the number of attackers, and they loved
It is better to kill one another than to fall vi
their rights fell into the hands of their persecutors. However, the Pope
He made every effort to prevent these disturbances; he pronounced
excommunication.” (Bédarride, Israelite author, Hist. des
Jews in France, Italy and Spain, pp. 264-5.)

FIFTH TESTIMONY

ABOUT THE ACCUSATION

FOR HAVING POISONED THE FOUNTAINS AND RIVERS
AND THE HORRIBLE MASSACRES OF JEWS

Which followed

1° “Clement VI came to their aid in a remarkable manner. The
The persecution they faced was often a fire that was kindled
lying at the end of a kingdom, inflamed not only the
provinces, but the neighboring states, and still burned with a-
terrible violence. The pretext for this, which was almost gen
rale, was the poison they had thrown into the fountains and
in the rivers, to kill all those who would drink from it.
Those who examine the matter dispassionately recognize that it
It is impossible to poison the rivers in this way. But it does not matter
door. Many people died that year; and it was necessary that
The Jews were guilty of this mortality. They were massacred.
in Spain, and in Germany, where the problem had begun. 11 in
twelve thousand perished in Bavaria. The imperial cities became
bridges and towers, ruins of the houses they had
slaughtered, the number of which therefore had to be considered
unmanageable. Some, driven to despair, let themselves be crushed under
the houses that were being demolished, and the others were burning themselves in them-
same. in order to avoid falling into the hands of these impious
Christian friends. Clement VI, in the midst of all their persecutors
farmers, was their father and their comforter. He did what depended
it was his duty to stop the course of such a great fury.
Historians and writers of that time accused him of having

saves the remnants of this nation out of avarice rather than by charity, but he in turn accused the persecutors of not acting so violently that they enrich themselves by plundering the property of others; And maybe everyone was right. (Baskage, author) Protestant, t. IX, 2nd part., chap. xix.)

2 “It was worthy of the Holy See to rise up against this The Pope understood his mission; he published a bubble in which he tried to prove that the Jews had been victims of the plague like the Christians; but that

could reason about a vulgar man blinded by the Fanaticism? (Bédarride, Jewish author, p. 268.)

5° "The people accused with a common and simultaneous voice In almost every country, the Jews were accused of poisoning the rivers and fountains, and even having polluted the air with conspiracies and magical operations. Soon they accused The most extraordinary theories were accepted. In vain, the The Jews brought in the most skilled doctors to prove that the waters were not poisoned, and that the evil was The plague: a people in a rage cannot reason. The memories Rains, and even some prelates, would have liked to save the unfortunate persecuted people; but they recognized the danger of to oppose the violent eruptions of a people's despair exasperated. The Jews were slaughtered.

"The Pope was the first who, in the midst of this carnage..." spoke out against popular uprisings, and sought to to enlighten the misguided multitude, regarding the alleged conspiracy the Jews' opposition to Christendom: he showed that the Jews had been victims of the plague like the Christians; he enjoined gnit to the archbishops, bishops and all ecclesiastical authorities siastics, to contain the furious and to punish with penalties of the Church those who would disobey.” (Depping, pp. 265-264, 271.)

SIXTH TESTIMONY

PHOTOS OF JEWAL MASSACRES IN BRABANT AND ON THE BANKS OF THE RHINE

1° “In Brabant, a frenzied mob came to besiege

Genappe where, in 1508, Duke John II had allowed the Israelites
to inhabit. This prince had enough firmness to defend his
work. He vigorously repelled the fanatics, more than
The lords perished by the swords of his men-at-arms. The others
they went to accuse him of being in league with the Jews before the
The Pope was in Avignon; but the papal court approved the strictness
or rather the justice of the Duke of Brabant. » (Depping, p. 261.)

2° “We were recovering from the disorder that the shepherds had
thrown into society, when a fanatical German, named Arm*

Leder, a village innkeeper, stirred up the people of 1457
banks of the Rhine against the Jews. The mob immolated in its fury
blind the unfortunate souls she could grasp. At Trier, however
The archbishop and the burghers competed with each other in zeal to prosecute
to protect the Jews against the madmen who were massacring and pillaging
in the Jewish quarter. The archbishop asserted his jurisdiction
He restored what had been taken from the persecuted. These acts of
Courage, or if you prefer, justice, are rare enough that
History must record them with praise in the annals of the
Middle Ages. (Deppinu, pp. 261-262.)

In the course of these testimonies, we judge a
a necessary and well-placed interruption in this location,
so much to showcase the magnanimity of the Pontiffs
Christians and the Catholic clergy than to respond to

an objection that must certainly have arisen
the reader's mind.

First, admiration.

These Popes and bishops who invariably rise
lying, one after the other, over several centuries
distance and on all points of the Catholic territory
to defend the lives of Jews in danger, to condemn
towards the slaughter and the slaughterers, isn't it?
Admirable? Isn't that a sign that where it is
such constant and unwavering charity must be found
Is error also true? Is error thus faithful to goodness?
and to leniency? Is it not, on the contrary, implacable, rejoicing in the disappearance of his adversaries?
An ungrateful pen wrote: "If only the Popes had
"preserving the Jews was for self-serving purposes, to
"that they might serve as living proof of the truth"

"of Christianity" - foolish malice that measures on

1 We are not citing the name. by clmrifé.

his own heart, that of the Catholic Pontiffs, but
which only succeeds in highlighting their ineffable cha-
Rity! Anyone who wants to be sincere will bow before
this charity and before our testimonies drawn from
sources not suspect. There are, in the history of the Church,
on the magnanimity and energy of the Roman Pontiffs,
two splendid attestations which are made, in some
sort, during one to the other: their attitude when he
it is about defending the sacrament of marriage, and their
attitude when it comes to defending the rights of the Jews.

The poor wife, unjustly repudiated, and the poor
Jewish, unjustly threatened: two weaknesses they cover
they displayed their majesty and power, in the ages
of barbarity. To whom, indeed, does the law of marriage, this pal-
The society's reputation, it must be said, has not been distorted.
perverted, torn to pieces amidst corruption and
of the violence that prevailed everywhere, both in the epoch
than the Cas-Empire and the Barbarian invasions than
that of the iron ages; to whom does it owe it? To the Pontic
Roman Catholic doctrine on marriage.
was this: one with one and for all
days. Neither promises nor threats succeed.
were beginning to shake the Pope. The purple of the Caesars
it did not frighten him any more than the terrible gaze of kings
long-haired. "• What would have happened," said an eloquent apo-
"logist, if these barbarian kings disguised under the splen-
"Dear of the purple, if these proud fortified lords
"in their castles and surrounded by timid vassals,
"had not found a bulwark in the authority of the Church;
"if, at first glance upon a new beauty, at
"the first passion that would have awakened in their

"heart and would have inspired in them disgust for their legitimate
"wife, they had never met the memory still
"A gift from an inflexible authority! They could well have
"to overwhelm a bishop with vexations, to silence him by
"Fear or promises, extorting votes from a council"
"In particular, to gain support through threats or Pin
this treacherous ridge; but in the distance, the summit appeared to them.
"from the Vatican: this devastating vision annihilated
"all their hopes. They felt that the struggle

"A more determined effort would never have given them victory." "Their intrigues, their supplications, everything would have "broken by this response: one with one" "and forever."

Well, Eli, the shadow of the Vatican has spread, hasn't it? less protective of Jewish life. Even intro haste on the part of the Roman Pontiffs, even undignified tion, even indomitable energy, when they learn Massacres begin. The plague breaks out: "The Jews are the poisoners," cries a people in a frenzy, and Jews are being sacrificed by the thousands. But One voice rises above the storm, it is the voice of the survivor Rain Pontiff. "Forbidden!" cried Clement VI, "forbidden!" It is forbidden for any Christian to accuse Jews of crimes which They are not guilty; it is forbidden to attack them. cc life; prohibition against harming their property; prohibition against exercising-cc cer against them no violence without order and lu "The sentence of the legitimate judges." The fury of the police Pulace, momentarily calmed, flares up again with the scourge; But Clément, a second time, gets up: No! The

---

1 Balmès, Protestantism compared to Catholicism, vol. I, p. 320.

The guilty parties are not the Jews; there is no proof "Their crime, but your murders are despicable. If "you catch them in the act, which your courts will ren-"tooth justice; otherwise let every bishop rise up, and c< flu in the name of ^u the Holy See he unleashes the wrath of "Excommunication against anyone who dares to worry" "A Jew."

O European peoples, you owe a recognition Eternal gratitude to the Roman Pontiffs for having preserved, in times of barbarity, the sanctity of marriage; and you, O people of Israel, you owe them a to preserve the lives of your children!

But here's the objection.

“Geux flui massacred the Jews were Christians-"Look, and even crusaders. If the Popes have

(c interposed, it remains no less established that these were
'< his faithful followers, the disciples of Christianity, who te-
"Holding the cross in one hand, they plunged the iron in with the other
"in the bosom of the defenseless wretches, they slaughtered
including women, the elderly, and children.
This is the objection, repeated in this form or
under another, by all Jewish historians, and with
What eloquence! That's understandable.

Then, moving from the specific to the general, they add:
"Is it not fair, then, to conclude that reli-

"The Christian revolution has been bloody, terrible"
This is for the Israelites, and we are very wrong to think so much
"To extol the virtues of evangelical gentleness?"

Our response is:

The Popes were alone, as sovereign Pontiffs,
the true representatives of the Christian religion, its
expression and its organ, and not this or that monk
furious, inciting the massacre, and that the excommunicated
Papal administration knew how to reach and punish. By contempt
Consequently, the Christian religion must be considered unique.
according to the indignant and generous conduct of the pontiffs
girls who flew to the rescue, and not according to the hands
bloody deeds of unworthy crusaders.

To prevent the bloodshed from continuing,
that the religion of Christ should not be distorted, that is what
was possible, and the Popes accomplished it. But they did not,
was able to prevent two things, and the reader, after having
having meditated upon them, one will find the opportunity, by understanding them, to ad-
to mirror even more and the merciful intervention
goddess of the pontiffs and the innocence of the Christian religion
hold on amidst these bloody disorders.

j. — The first thing that the Popes could not
To prevent this was the appearance and irruption of the passages
human ions among the peoples of Europe, even
that they had become Christians. Passions are the
sad lot of our corrupted human nature, its infatuation
gable and frightening product: frightening, because where
One believes one only has to deal with virtue, one finds
suddenly confronted with a passion that disfigures and complicates

promises virtuous work. Religion, which is divine,
The fact that we have sublime ideas, and human nature,

which is corrupted, causes passions to become entangled in These ideas. From there, in the holiest of enterprises, this gigantic struggle, which spans all centuries, between the beautiful ideas and the passions that often rage raise and darken the noble enterprises that arise Your ideas are beautiful. It's like a beautiful soul that would be struggling not to be united with a deformed body, with which she eventually accomplished as masterpieces by serving him. This antagonism of ideas and actions Sions constitutes the torment of humanity, but also his mind. Oh, in this antagonism, the blessed popes senses the ideas and the businesses they inspire. but they condemn passions.

The Crusades are a very instructive example of this struggle between ideas and passions, and conduct Popes in this struggle.

Indeed, from both a religious and an economic point of view From a political and social point of view, the Crusades were the most vast undertaking of the Christian nations of Europe: a great act of law and a masterpiece of politics. (Whether or not one venerates the Holy Sepulchre, one is obliged to recognize this result in them; the philosophy of history The court has rendered an irrefutable judgment on this matter. mable1.

The Jews, however, say: "The Crusades were for "We are a constant source of misfortune: the crusaders" "They were trying, on our behalf, to massacre the infants" "2. "

1. Read the chapter on bare bones in Balmès (Catholicism and Protestantism).
1 contains a beautiful and fair appreciation of the crusades.

1 IIalévy, Hist. des iuifs, p. 57.

How can these two opposing judgments be reconciled?

The difference we have established between the ideas and passions make this reconciliation possible; it per- to respect, to admire the great Christian enterprise yours, and yet not to find blameworthy the bitter tears of the poor Jews, even their critics bitter.

The crusades, in fact, were a holy idea and great. The massacres that took place on that occasion The crusades were the result of passions, of these sad passions that always form a fatal cor a staunch adherence to the noblest ideas.

The Popes blessed the crusades, favored the great idea, the holy enterprise, and they stigmatized the pass Zions, condemned the slaughterers.

Isn't that how we should judge? Isn't that separate To separate, in this way, the wheat from the chaff? This separation Ratio in history is very important, if we want to see clear and impartial, if we want to restore religion that which belongs to religion, and to the passions that which belongs to the passions. It is evident that the Popes could not prevent the appearance and interference of passions; but they could fight them, the to follow, to circumscribe them, to mitigate their effect, to analyze them matiscr: they did not fail to do so, and the Israelites themselves- They themselves, I gratefully acknowledge, have blessed them.

II. — A second thing that the Popes could not also to prevent, is that men, either of the 10th, whether from the 13th century, or not from their own century. They did not could have led to the customs and 18th-century civilization.

This remark is as important as the previous one. tooth. Most of the time, we judge people and the things of a bygone era seen with the eyes and mind of the era to which we belong. Necessarily, we We judge wrongly. Those we judge are dead men who In their time, they did not live like us, they did not They did not respect our habits, our customs, our progress. We lend them ours; on the contrary, we should

To judge them, one must draw inspiration from their own. It is therefore important, if we want the judgment to be sound, impartial, and without bias. to give oneself one's own environment, to abstract oneself from it, in order to re-to compose, through conscientious research and accurate information, the middle of the period that one wants to judge. So, we judge well.

Let's try this for the objection we are about to address. to solve.

What was the historical context of the eras in which they took place? Where did all these massacres of Jews take place? What feelings, What were the customs in those times? Where in were we part of civilization and the softening of Customs? What kind of people were we dealing with?

All historians agree that the The peoples of that time were semi-barbaric, that is to say present a social state that is neither civilization arrival neither barbarity, but a mixture of the one and of The other. It is the softening of manners in full bloom, as we have shown above; there was flowering his, but amidst what difficulties and what anxieties!

The peoples at that time were semi-barbaric. Why? Because the Catholic Church, having

found to be barbarians, completely barbarians, when they They were called Germans, Germanic tribes, Franks, Visigoths, Lombards, is working on them, raising them, to teach them to tame themselves, to civilize them: but Their education is far from complete. It is at the age of the impetuous youth that are the Christian nations In the 12th and 13th centuries: children were considered noble by virtue of their baptism and their fervent faith, but with all the instincts of children from the North, emerging from the forests. And what painful moments! wounded in the midst of their progress! How many outbursts from their Old ways! How many returns to barbarism! The Church immediately repressed them! What acts of ferocity! Certainly, far from being responsible, the Church is admitted It's commendable that he didn't let himself be discouraged. We will add even a reflection that will not be without value for

Jewish readers:

These nations that the Church thus seeks to shape and to civilize, but these are the same nations as you, Israel, when you were God's people in Palestine, you despised them as barbarians, as foreigners, as unworthy of you, with which it was forbidden to you, by your Law, to have relations: in a word, the uncircumcised. Well, it's these foreigners, these uncircumcised men, these barbars that the Catholic Church has valiantly undertaken to to plane, to shape, to civilize. Is it surprising that she is experiencing difficulties, very great difficulties, in their education? I insist on this* remark, It's important. How so! Israel, you, when I was in Palestine, you couldn't do anything to help me. of nations, you were even forbidden to do anything between them take on the task, as it is beyond your strength: and

when the mission of this great la¬ comes to the Church she puts her genius, her sweat and her devotion into it. ments, that she is obtaining wonders of transformation, you will make yourself a weapon against her. scenes of savagery that she represses, and you will find It is astonishing that there are uncircumcised men among its ranks. heart, while you yourself have never been able to do anything about them, nor for them! Is that right? Ah! They are not Reproaches, it is admiration that this valor deserves. The Church: admirable for having reached out to the nations, in noticing their flaws and radiant with their transformation mation!

Such is the historical milieu, true, perfectly true. of the 10th, 11th, 12th, 13th and 14th centuries. One author defined These times can be summed up in this formula, which is as accurate as it is concise: Barbarity tempered by religion, a disfigured religion by barbarity h

With this data, can we not explain, without the It was hardly surprising that massacres of Jews had taken place. What place was there in those times? Wouldn't there be ignorance or evil? Is it really so wrong to accuse the Church? Hasn't it done everything what she could do by condemning them, by arresting them so much so, by circumscribing them, by preventing their return? Could she, short of a true miracle, prevent that the customs of the 12th and 13th centuries were different from the

Customs of the 12th and 13th centuries?

The author of the formula quoted above makes a dis¬
a very judicious historical framework to which we
will allow us to add a line. He said:

1 Balmès.

"Study the wars of the 13th century. You will hear
"to proclaim legitimacy, the holiest maxims.
“Right, reason, justice are constantly invoked”
te tice; we constantly appeal to the tribunal of God:
"That's the Christian influence. But, at the same time,
"Your eyes are grieved by the sight of nameless-
"unbelievable violence, cruelty, pillaging, and kidnappings,"
"Murders, arson: that is barbarity."

"Take a look at the Crusades. You will notice-"
ct querez that some really big ideas, vast
"Plans, beautiful inspirations are fermenting in their minds,
"May all hearts overflow with generous feelings,"
"that a holy enthusiasm, transporting all the
"souls, makes them capable of the most heroic actions:"
"That's the Christian influence. But examine the execution-
"tion. You will see the disorder, the lack of foresight, the
"Lack of discipline in the army; you will look for in
"Vain is the concert and harmony between those who take
"Part of the gigantic enterprise: that is barbarity."

"A youth eager to learn flocks to the con-
"the most distant steps to the lessons of the masters"
"famous: Italian, German, English, Spanish,"
"The French find themselves mingling around the pulpits"
"of Abelard, of Albert the Great, of Saint Thomas
"Aquinas; the search for truth fascinates this young man"
"ness; the ardor of knowledge consumes her; the longest
"Travel could not stop him; his enthusiasm for
"The illustrious masters are indescribable: that is Tin¬
Christian influence. But look at this same game-
"As a sign that inspires such comforting hopes, is it not-
"not also this licentious, restless mob, without

"cease fighting in the streets and forming within the
"large cities, an unruly democracy, where one does not
"can only maintain order and the law with great difficulty:"

"This is barbarity."

Well, to this historical discernment of accuracy
Perfect, we will add:

The Jews accused of poisoning the rivers and,
On this accusation, they were massacred by the thousands; some
toads or even flagellants who go off in a pelt
half-naked men, laden with penis-related instruments
tenacity and who, on their way, slaughter the Jews; of impits and pyres where, based on justified suspicions
or false, entire Jewish families are thrown out, without
distinction of sex or age, as in Ghinon, in Orléans,
to Speyer, to Mainz, to Strasbourg; the crusade which is beginning
figured by long trails of their blood:

This is barbarity, atrocious and detestable barbarity.

But :

The Popes rising to condemn with horror all
these excesses, rising not once, not ten times,
but always, and all the Bishops with them, all tend
throwing their arms to the victims who are Jews, and throwing
unleashing their fury against the executioners who are
Christians:

That is the Christian influence, the divine influence
Christian woman who, in charity, makes no distinction
person.

We dare to challenge the most hostile criticism
to dispute that in this discernment is not the
truth !

---

1 Bauiks, Protestantism compared to Catholicism. Vol. II, pp. 282-285.

Israelites, my brothers, let us bow down before the
Roman pontiffs: they often saved the remains
of Israel.

Do we want to understand, all at once, the beauty
of this intervention of mercy and salvation? What
1. We compare these two Romans: Titus and a

Pope.

It is from Rome, belonging to the Caesars, that...
Titus' legions went out and destroyed everything in Jeiusalem is at its most severe, we know how harsh it is! and massacred fifteen hundred thousand Jews. Titus had them crucified by thousands. According to the historian Josephus, it was not possible to procure enough wood to crucify them all.

On the contrary, those belonging to the Popes of Rome are all the protests against the justice system, all the cries for mercy, all the tireless efforts, when, in the moments of anger of kings and peoples, the massacres began again against our brothers.

Between these two Romes, that of Titus and that of the Popes, what an eloquent contrast! For the she-wolf was mistress of one, while the Lamb reigned in

the other one!...

IV

After these expressions of gratitude, let's return to the the tone of a historian.

Here are some other extremely valuable testimonies,

no longer solely on the preservation of life that the Jews owe to the Popes, but on Y peaceful existence that they have always kept close to them in the shadow of Their tiara. They are extracted, like the testimonies. previous ones, by non-Catholic authors.

SEVENTH TESTIMONY

ABOUT DD REFUGE
THAT JEWS FOUND IN AVIGNON
WITH THE POPES, WHEN THEY WERE UNHAPPY
OR PERSECUTED ELSEWHERE

1° “The beginnings of the fourteenth century were mar
caused by the transfer of the Holy See to Avignon: event
which seemed destined to influence only the affairs of Christendom
held, and which, however, was not without results with regard to the
Jews. Also, as soon as the establishment of the pontiffs in Avignon was
Once decided, people flocked there from Spain, France, and Germany.
Lemagne, a swarm of Jews, for whom commerce was as important as hope.
Rest attracted them there. Clement V received them with open arms. (Beu–
(gnot, hostile author, first part, p. 158.)

2° "The transfer of the Holy See to Avignon was very useful
to the Jews of other kingdoms. Avignon became a refuge for
Jews, persecuted throughout Europe.” (Hilalévy, Israeli author)
(lite, History of the Jews, p. 59.)

5° “Clement VI received them in Avignon, while they
was burning elsewhere.” (Basnage, Protestant author, vol. IX, part 2,
(chapter xix.)

EIGHTH TESTIMONY

ABOUT THEIR EXPULSION FROM SPAIN BY FERDINAND AND ISABELLE

AND THE TOUCHING WELCOME THEY FOUND IN ROME AMONG

OF THE POPE

1° “Alexander VI, instead of mistreating them, received them with
much charity. Driven out of Spain by Ferdinand the Catholic
lique, and fugitives everywhere, they did not know where to rest the
soles of their feet. Those who landed in Rome were
poorly received by their harsh and barbaric brothers, who would have
would have been left to perish from hunger if Alexander VI had not rescued them.

“Indeed, this Pope, although Spanish by birth, and head
of the Church, having learned that the Jews, who had been established since
For a long time in Rome, they left the exiles in misery without
wanting to help them, he threatened to drive them out if they did not change
were responsible for their conduct, and if they did not give their brothers evil
"Happy are the means to establish oneself in the Roman state." Basnage,
t. IX, part 2, chap. xxxi.)

2° “The Pope received humanely in Rome those whom Fer
Dinand the Catholic was inhumanely driven from his kingdoms.

(Ibid., chap. xix.)

3° "The Jews expelled from Spain also found refuge in the Roman states, Alexander VI, who then occupied the The Holy See rightly thought that the influx of Jews into its States could only make them flourish: therefore, he did not limit himself not to receive them, but he even gave them marks of recognition. protective barriers." (Bédarride, Israelite author, The Jews in France, Italy and Spain, p. 307.)

4° "The exile from Spain brought a large number of Jews to Naples. Following strong complaints, the Viceroy of Naples The emperor was informed, and he ordered their expulsion. They did not They did not leave Italy, and most of them went to Rome. (Halévy, Jewish author, Ilist. des juifs, p. 46.)

NINTH TESTIMONY

ABOUT PROTECTION AND TRANQUILITY WHICH THEY HAVE ALWAYS ENJOYED IN THE STATES OF THE CHURCH

1° "Despite some temporary exiles that had come…" striking in certain Italian states, they were always by having recovered, and the Holy See always offered them a refuge. » (Bédarride, Israelite author, p. 363.)

2. "Why do the Popes preferentially favor the Jews?" to the reformers? Answer: the Popes have less sorrow and violence against the Jews, because they are older than them and that they are not powerful enough to overshadow them. The jealousy of princes is only aroused against a republic nascent or against a troublesome neighbor who is expanding, or who wants to retake provinces. We let them live more peacefully. They are weak nations, and cannot do harm. The Rules formed, they directly attack papal authority; they are formidable neighbors; therefore, we maintain constant vigilance regarding them weaken. 11 There is nothing in the condition of the Jews that excites the jealousy of the Popes. Far from gaining anything from losing them, they are interested in taking care of their income and preserving it. (Bas-(nage, Protestant author, vol. IX, part 2, chap. xix.)

3° "The force of truth undoubtedly prevails over Basnage during that he praises the Popes' constant humanity towards the Jews, who have sometimes repaid them with ingratitude." (Rabbi Dracii, Harmony, vol. I, p. 236.)

4° “The Popes needed large sums of money to ali
to lie or incite wars, and they could not, for the
to obtain, to approach others besides the Jews; they alone possessed
capital is always available. That's how the court of
Rome became accustomed to asking for and providing services to a
a nation that, according to her principles, she should detest.” (Beu-
(gnot, hostile author, The Jews of the West, Part 2, p. 88.)

5° "The Popes protected the Jews, but
hated the rabbis. Let me explain: the Popes loved the
Jews, as active, industrious, wealthy people, who could,

through the direction of their work and the fervor of their zeal, to do
to flourish trade in Italy; but, considering the rabbis
as scholars, that is to say as theologians and polemicists
"They were anti-Christian and should have been feared." (Ibid., Part 3, p. 190.)

It follows from these testimonies that the Popes have
not only showed their saviors by tearing them away
to the massacres, but also their protectors, their re-
refuge, their providence, by opening their arms to them, by
welcoming them kindly when they were being chased away from elsewhere.
The Pope not yet being recognized by them as their
Pastor, the Pope's city was, at least, their home!
There was something touching about seeing the papacy,
exiled herself in Avignon, to welcome and shelter alongside
From her the exiles of Jerusalem! The power of truth has
forced all hostile, hateful, ungrateful historians to
To recognize this refuge. Unable to deny the hospitality,
They took their revenge by working to blacken her image, by...
interested representative; the Popes welcomed the Jews
as if we were welcoming income! For us, we
We found a touching analogy in this refuge:

In the past, when the Israelites occupied Palestine...
In tine, they had six cities of refuge. “God had made
"to order through Moses that six cities be marked out"
"refuge or sanctuary, three this side of the Jordan and three
"beyond, at equal distances, where those who had killed
"someone inadvertently and without any intention, pon-
"were going to withdraw and were safe from resentment"
"Relatives of the deceased."

1 Deut., 4, 41-43. — Jos., 20, 7, 8. So that the murderer could surrender
more easily in the refuge towns, it was necessary that the paths that there

were driven, were they well maintained (Deut., xix, 5), and, according to the Talmud

Here is the touching analogy:

After the death of the Righteous One on the cross, his descendants of those who participated in the Passion, often persecuted by the Christians, have always found two cities of Refuge: Rome and Avignon. It was with the Pope who represented this Righteous One on earth, only among of him, whom the poor fugitives always met justice and protection. Therefore, we are not surprised. of two famous sayings that were current in the middle age: the Rhine peasant would readily say of the Bishops-Voters: Life is good under the rifle butt; and on the edge From the Tiber, this proverbial phrase was repeated: Rome is the paradise of the Jews.

Moreover, here is one last piece of evidence which... Magnificently complements the previous nine: it comes from Jews themselves, as official testimony. They have required to return it in the two most solemn moments in their history since the ruin of Jerusalem Salem: before the Constituent Assembly of 1789, during that it was about their emancipation; and in the meeting of the Grand Sanhedrin in Paris, in 1807. This testimony is not exactly in its place here. It should do 'part of a subsequent volume, since our narrative, in this present volume, relates to the reign of Louis XI or earlier. But we are anticipating, in order to ungroup all of this into a single table which concerns the kindness of the Roman Pontiffs and the Catholic clergy towards the Israelites.

(Maccoth., 5, 2), he was even given two disciples of the Sages to accompany him to accompany, so that he could not be attacked and killed on the way by some relative of deceased.

TENTH TESTIMONY

ABOUT I) A BLOODY SUMMARY OF THEIR STORY
PROCEEDINGS BEFORE THE CONSTITUENT ASSEMBLY OF 1789

1. Official testimony of Gregory, constitutional priest,
speaking on behalf of the Jews, his clients, at the bar of the Asseemed:

"The Papal States were always their earthly paradise."
Their ghetto in Rome is still the same as it was in the time of
Juvenal; and, as M. de Buffon observes, their families are
the oldest Roman families. The enlightened zeal of the successors
Peter's successors always protected the remnants of Israel.
We still have some of Gregory IX's epistles to Saint Louis, for a hundred
sure those who covered theirs with the cloak of Religion
avarice, in order to vex the Jews. I see Innocent IV writing for
justifying them, and complaining that they are more unhappy under the
Christian princes, like their fathers under the Egyptian kings.
While Europe was massacring them in the 14th century, Avignon
It became their refuge, and Clément YI, their comforter and father,
He left nothing to chance in order to alleviate the suffering of the persecuted and disarm
the persecutors. We still read with rapture an epistle
of Alexander II, addressed to the Bishops of France, which had
condemned the violence perpetrated against Jews. This monument
will constantly honor the memory of the Roman Pontiff as
that of the French Prelates, and certainly the current clergy rival
will read with the one who preceded him." (Motion in favor of the Jews,
(by Grégoire, parish priest of Emberménil, deputy of Nancy, pp. 15-16.)

26 Official testimony of the Assembly of Notables of Israel
assembled in grand sanhedrin, in Paris, February 5, 1807.

"The deputies of the French Empire and the Kingdom of Italy"
at the Hebrew Synod, decreed on May 50th, imbued with
gratitude for the successive blessings of the Christian clergy, in
in past centuries, in favor of the Israelites of the various states of
Europe;

"Full of gratitude for the welcome extended by various Pontiffs"

and several other clergymen have done so at different times
to the Israelites of various countries, while barbarity, prejudice
and ignorance combined persecuted and expelled the Jews from
within companies;

"They decree that the expression of these feelings will be recorded."
in today's minutes, so that it may remain forever
as an authentic testimony to the gratitude of the Israelites
of this assembly for the benefits that generations who
Those who preceded them received clergymen from various countries
Europe;

"Furthermore, they stipulate that a copy of these sentiments will be sent" To His Excellency the Minister of Religious Affairs.

This ruling was adopted following a very remarkable speech by Mr. Avigdor, deputy to the Israelite assembly via the Alps-Maritime. This speech, which lists throughout, century by century century, the kindness of the Popes, ends thus:

"The people of Israel, always unhappy and almost always oppressed, never had the means or the opportunity to demonstrate his gratitude for so many good deeds; gratitude all the more easier to bear witness to, that he owes it to selfless men. both sane and doubly respectable.

“For eighteen centuries, the circumstance yes we find ourselves vons is the only one who came forward to publicize the feelings that fill our hearts.

“This great and happy occasion is also the most suitable, the most beautiful as well as the most glorious to express Our deepest gratitude, especially to the clergy. towards them and towards their predecessors.

“Let us therefore hasten, gentlemen, to take advantage of this memorable era, and let us pay them this just tribute of gratitude the wisdom we owe them; let it resound in this chamber
1. An expression of our deepest gratitude; let us show them with solemnity our sincere thanks for the benefits and successes
"The sighs with which they filled the generations that preceded us."

The minutes conclude as follows: "The assembly applauded" to Mr. Avigdor's speech." (Minutes of the meetings of the association) Assembly of French deputies professing the Jewish religion, p. 169 and so on.)

Isn't all of these testimonies consistent?
Cluant?

Before concluding, we will express one regret:
We were only able to scratch the surface of such a beautiful subject, by condensing it into synoptic tables.
That, at least, this brief and rapid sketch on the the kindness of the Popes towards the Israelites, suggests to a from our readers (may he be Jewish!) the thought of

to write a complete book, with this title: Recognition
of the dispersed people of Israel towards the papacy1.

O dear Catholic Church, how sweet you have been and
Helpful to the poor Jews! Thank you! You couldn't have been
show their mother – they didn't accept you yet
As such! – You at least showed yourself to be their sister
of charity.

1. The various facts and the various phases of protection should be grouped together.
around some great Popes, the principal protectors of the
Jews. We should also search for documents, not just Jews.
among hostile authors, as we have done, but among the great
Catholic historians, and especially in the chronicles and archives of
libraries. What a beautiful monument they erected in honor of the papacy!
And for the future consolation of God's Israel! An Italian book has already
assembled a collection of very valuable documents on the work that we
Let us mention: Armatura di Forti, published in 1794 by Francesco Rovera Boxnet, rector of the catechumenate of Piome. Large folio, rare.

CHAPTER III

WISE MEASURES AND VIGILANT PRECAUTIONS FROM THE CHURCH TO KEEP THE JEWS AT A DISTANCE FROM THE HEART OF THE CHRISTIAN SOCIETY

I. Besides methods inspired by gentleness and charity,
The Church has decreed restrictions and employed precautions.
against the Jews, to restrict their freedom to advance, and
Thus safeguarding Christian society. Exchange of services
with them, but a strict dividing line to keep them at
distance from the heart of society. Table of professions so
commercial activities that are permitted to Jews, and professions that are permitted to th
are forbidden throughout the Middle Ages. – II. Honors that
1 The Church has always been pleased to give back to converted Israelites,
but precautions with which she surrounds conversions. Her pr
This practice was not imitated by Christian nations. – III. Gen
Spain's nefarious, but imprudent conduct in the first
The first centuries of its history. Clarification on the Inquisition.

IV. Summary; explanation and realization of a mysterious
Biblical prayer concerning the punishment of the Jews.

I

The inspired prophets of Israel had foretold in
these terms the structure of the Church, new Jerusalem
Salem:

“Jerusalem will be inhabited without walls, because of

"the multitude of men and beasts that will be
"in the middle of her;

“And I,” said the Lord, “will be a wall of fire against him.”
"and I will be in glory in her midst"

And again:

“Your doors will be open continuously; nor
"Day and night they will not be closed, so that you may be
"brought the strength of the nations, and that their kings may..."
"be brought 2."

This new Jerusalem, an immense city, without walls rails, open day and night, accessible to all and at all hours, has been admirably realized in the Church Catholic.

The Church has no walls. It makes use of things terrestrial, stone, brick, wood, of Marble, gold, but without depending on it: the opposite of the first Jerusalem which had depended on its Temple. The constitution of the Church is, above all, spiritual.

This constitution was in line with the views of mimercy of its divine Architect. Established to become the salvation of souls and peoples, should not the Church How could it not be the open city par excellence? would it have been accessible to everyone if it had had walls, or if, at certain times, its gates had Should they have remained closed? Walls would have prevented many peoples, many souls, to seek there their salvation. The gates would have paralyzed the efforts of

---

1 Zechariah, ii, 4, 5.
* Isaiah, 60, 41.

timid, disconcerted by the goodwill of the sinners repentant men and the return of the prodigals.

But this merciful and beautiful city, open and accessible from all sides, it must, however, be that be protected, guaranteed, and that the guarantee also the society of Christian nations, which is forming in her bosom, under her auspices.

How will this protection be exercised, since there is no Neither gates nor ramparts?

Through ordinances, regulations?

The Pontiffs and the Christian Kings agree to to keep quiet about these orders.

There will be those against the infidels; there will be those against the Jews.

Those concerning Jews enact precautionary measures tions and restrictions, to limit and stop their freedom to rise and to succeed.

The access points that lead to the heart of Christian society yours are carefully closed to them. The great rule The precautionary measure adopted towards them is this: "All "a responsibility inherent in the very constitution of society" "Christian life cannot be entrusted to them." (Y. above) Chapter 1 of this second book, § 3.)

The Jews understand this, moreover, and stand by it. of themselves, apart in their Jewish quarters.

Observing this rule of caution is under the The joint union of Church and State is gay. There is agreement. between temporal power and spiritual power to ensure its observance. The regulations of the Councils against the Jews, from the 7th to the 16th century, are at the same time civil laws that enshrine their exclusion. The Church and The state works together to ensure that there is no invasion surreptitious takeover of society by the Jews, to what extent the Christian beliefs and Christian customs respected by them.

However, there is an exchange of services between the Christians and Jews.

In this exchange, the State is not always circumstantial Neither respect nor religion. Princes are encountered, they meeting of lords who under special pretexts heavens, for political reasons, for need of money, or even by avarice grants the Jews more latitude than they should They are suitable and thus compromise society. recklessly hand over essential avenues to the Jews tielles. The Church then intervened, alarmed. Its Councils They stop the evil and put everything back in its place. Weakness or betrayal are severely condemned; and new ordinances, which serve as ver the doors, exclude, with greater vigor, the bold Jews who might have thought of entering and to go up.

This strict and careful intervention of the Church This led to a very remarkable phenomenon at that time. The same Pontiffs, the same Councils that protect the lives of the Jews against the wrath of the Christian peoples, also protect Christian society against the dangers that the Jews could pose to him, and that, Sometimes they make him run. In this shines forth an impar- a uniqueness, which has no equal anywhere: a clear mark of a higher mission. Because it is the custodian of the With evangelical gentleness, the Church defends the lives of Jews. Because she is the mother of Christian nations, she preserves them from the Hebrew invasion which would be their dead.

These alternatives of precautions, of imprudence, of Repairmen and aid workers filled the entire Middle Ages.

The following table will also help to explain to take these two things: the right exchange of services between Christians and Jews under the tutelage of the Church, in at the same time as the strict precautions of this mother very cautious to prevent nations from being invaded hies by 1 Jewish element and thus lose the direction of the company.

PAINTING

PROFESSIONS PERMITTED TO JEWS
AND PROFESSIONS THAT ARE FORBIDDEN TO THEM WITHIN
OF THE CHRISTIAN REPUBLIC
Until 1789

Permitted professions

1. All types of trade,
most lucrative jobs:
especially grocery stores, silk shops,
jewelry.

2° Supplies of
kingdoms.

3° Brokerage, peddling.

4° Banks, houses
loan.

5° The arts and certain trades.
— We say: some media
third; because the trades being, at
at that time, distributed in corporations, often the corporations could not tolerate the concurrence or the neighborhood of
Jews.

Prohibited professions

as being inherent to the essence of the
Christian society.

They are forbidden to:

1. To own real estate,
to acquire and exchange pro—
Privileges. See reasons above
stated, Book I, cliap. iv,
§ III.

2. To own slaves
Christians and to make it the market
(contrary to Christian dignity)
yours).

5. To have at their service

Christian servants and ser Christian fears (fear of postasia).

4. To maintain schools for use

6" The printing press. — From the very beginning printing invention, they say historians unanimously agree, Jews stand out among the first typographers. Their printing houses were very famous. especially in Italy and Spain.

7. Astronomy. — It suffices to cite the Alphonsine Tables. "The Alphonsine Tables have rendered distinguished service to the tronomy, although, consequently progress in this science, they have, today, lost their full value; their making cost King Alfonso of Castile 400,000 ducats, and that's quite a lot a great title of glory for the Jews of having found themselves at the head of this important undertaking. (Bédarride, The Jews, p. 196.)

Christians or to teach in universities (security of (The teaching profession opposed it). But they have their own schools. their academy, and their sa fronts are treated with honor by Christian scholars and by the princes.

5. To fill jobs at the army.

6. To have rank in Parliament (the training or the interpretation laws that cannot be applied to them

entrusted to a Christian kingdom
here).

7° To have rank in the Magistrature (the Christian oath and the examination of Christian causes opposed it).

8° To be druggists, pharmacists hoteliers, hotel owners.

Professions

Sometimes permitted to Jews, sometimes forbidden

They were sometimes, for the account of the Christian society:

A. Tax farmers or col¬ readers, tax prosecutors.

B. Toll collectors.

C. Favorites of princes, rather than stewards, for the care of finances.

D. Representatives of the memories rains near foreign courts manages, also for finances.

E. Baillis, particularly in the south of France, at the Albigensian period. – “Under the reign of Philip Augustus, a A Jewish man was elevated to the position of bailiff; functions then very im–

GENERAL NOTE

On every page of the annals clergymen, we encounter Councils complaining of these fa¬ veurs or even more important rights granted to Jews and never tiring of renewing to remove the regulations that ex–

load-bearing and which gave to those who were wearing them firm control over the entire administration Treatment of royal justice. This sudden rise caused outrage Rome.... » (Beugnot, The Jews of the West, part 1, p. 88.) — In Languedoc, one could see bailiff functions entrusted to Jews by Albigensian lords. This circumstance had caused a scandal read the court of Rome, to the point that, later, by reconciling the Albigensians at the Church, we give them made people swear, among other things, never to entrust the responsibility of bailiff to a Jew.” (Bédarride, the Jews, p. 185.)

F. Doctors. The reputation of Jewish doctors shine brightly throughout the Middle Ages. Very often it is expressly stated split against the Christians by the Concitizens of resorting to doctors Jews. But their skill is such, that kings and peoples seek them Song. The monuments of the times attest that there are few great and princes who do not want to have a Jewish doctor. Some dis¬ think then are granted by the Church.

included public functions. This is because the Councils realize these essays on society were full of dangers for Christian beliefs and customs yours. It was like combankruptcy threats for the Christian society, and the Church Alarmed, she intervened.

This painting shows how unjust the reclose to those who accuse the Catholic Church, to an era or a state that drew inspiration from his advice, from having shown to be harsh towards the Jews: she was only piudenle. She denied them the freedom to succeed, but It was by no means an exchange of favors. They helped and They were being helped. Let's be clear about their situation:

everything that touched on the essence of Christian society was not possible for them, was not even possible sought by them: for example, the legislative functions latives, teaching in Christian schools. But they could provide services to society. And they received them. They had complete freedom to become merchants, brokers, jewelers, industrialists, astrologers nomes, even doctors, toll collectors, tax prosecutors, And this, in addition to the advantages of their own autonomy which included their schools, their sciences, their, literature, their courts, within their Jewish quarters. Christian civilization, in the impossibility the ability in which she found herself to incorporate them as Jews, at least, sought to use them as men. How many times have they themselves acknowledged this exchange Good service! "Sidonius Apollinaris, Bishop of "Clermont was closely linked to them, and multiplied "His good offices towards them. Saint Ferréol, bishop" "d'Uzès, admitted them to his table and showered them with gifts You feel it. Saint Hilary of Arles was so missed by... "Jews, who rushed to his funeral to mingle their "tears alongside those of the Christians, and singing hymns" "Hebrews to honor his memory." But these good these procedures did not diminish in any way the rigorous observation Application of the precautionary rule: no participation, for them, to the government and to the development of the Christian society; outside their reach, Jes jobs which demand the affirmation of conscience; outside of their reached, the avenues leading to the heart of the

---

1 Tillemont, Mémoires pour servir à l'hist. ècclés., t. XVI, Vi ta Ferreol. in append. operis. — Grégoire, Essays, p. 0.

society! In the table presented above are group
the burdens, the professions that led to true
lying at the heart of society; the Church forbade them
to the Jews, and its prohibition, we must acknowledge,
was full of wisdom.

He

These precautions taken by the Church were also very
remarkable in comparison to something else extreme
delicate matter: conventions and baptisms, which
gave Jews, living in the Middle Ages, official entry
ciele in Christian society.

“When a Jew converted in Rome, a cardinal-
"Nal was usually his godfather, and he would take him for walks"
"Fifteen days in his carriage, dressed in satin"
"white1."

“Not only did they become citizens as soon as they
"had received baptism, but they were given loans
You feel, they were even granted honorary distinctions-
"fiques and titles of nobility2."

“In Spain, Jews were allowed to take the
"names of the families who presented them for baptism where
"They were adopted. They were, for the most part, the
"the most distinguished families of Castile.... In Por¬
te lugal, the converted Jews had as their sponsors the
"the highest figures in the kingdom. They are lavished with-"

---

[1] Basnage, t. IX, 2nd part., chap. xxxii.

[2] Judæi ad fidem converti cives efficiuniur ubi baptisnlur. Paul, III, const. 54, Bullarium.

This guard of distinctions, of titles of nobility; they
"They affiliated themselves with the most prominent families. Therefore, there is no
There is no doubt that the main houses of Portugal
cc are not Jewish or that the Jews have not taken their
cc names of them1. »

These Christian practices were full of delicacy.
Because man is sensitive to honor, and because
that the Jewish people, after having been the first of the peoples
Ples, became the last of them through his deicide. The Church
Catholic, tactful mother, from where she could
to rehabilitate a Jew, is, in a way, to try to make him
forget past contempt, and restore to the child of Israel
his rank. Doesn't it seem that one
may perceive mercy, which compared itself to a hen,
taking repentant Jerusalem under its wing?...

However, while experiencing great joy from these re-
In Tours, the Church, during the Middle Ages, never ceased to be
circumspect and cautious. The found sheep did not make her
He doesn't forget the safety of the home. Far from it!
Indeed, conversions were not always simple.
ceres. One author made this remark: these The conver-
"We were studying the Jews, as we moved further away from the times
apostolic churches became very rare and highly suspect,
cc Most of those who, out of fear, or other
For these reasons, they became Christians, but did not enter the Church
cc that as spies and enemies in disguise,
"as Joseph called his brothers, before the mo-
"The act of revealing himself to them had come. And the more we..."
"far removed from the early centuries, plus their obstinacy"

Lloiiente, preface, Ilist. of the Inquisition. — Don José Amador of ios
Rios, The Jews of Spain, translated by Magnaual, pp. 427-428.

"has increased, so that sincere conversion
"That one Jew is a miracle." There are many
true in this observation. The further we moved away from the
early days of Christianity, and later conversions
Jews have become difficult and suspicious. Also,
before the honors with which the Church was pleased to surround
She paid the most vigilant attention to the converts.
to the rigorous examination of conversions.

This wise rule, which the Church has never
departure, was not followed, by much, by the
Christian nations, daughters of the Church. In our opinion

based on the most serious and best authors Being informed is what explains the immense danger. that the Spanish nation ran for a moment, and the creation tion of the terrible tribunal of the Spanish Inquisition which what followed. A precise clarification on this subject will not be not without importance2.

III

Spain was, from an early age, the refuge of a very a large number of Israelite families: in particular families of the royal tribe of Judah, according to several historians3. She treated them for a long time with the nobler and more trusting hospitality. Indeed,

1 Duguet, Rules for understanding the Holy Scriptures, p. 290.

2 We examine the Inquisition solely in its relations with the Jews, leaving aside what concerns the Moors.

3 The Jews of Spain, by Magnabal, pp. 26-28. — Rasnage, vol. IX, part 1. Chapter IV. — Some documents place the arrival of the Jews in Spain in the Solomon's time; this is doubtful. More plausible indications, re-

THE HEART OF THE 2U COMPANY

In principle, the Jewish refugees in Spain were going to obtain almost all public sector jobs. to become stewards, administrators, butlers of kings and nobles, doctors, tax farmers, Ministers of Finance. They were truly happy there. so happy that even today, when he returns annually the Jewish festival of Tabernacles, where the employment Citrons are necessary; it is not uncommon for the families bring them from the land of Spain, in memories of the happiness their ancestors once had there tasted1.

What was it that suddenly changed the behavior? of Spain, to the point that it became cruel, appeal lant helped him, but by distorting it, the court of The Inquisition 2?

It was the instinct for its own preservation."

This is how its danger had formed:

The danger for Catholic Spain came from this that a large number of Jews had slipped in and infiltrated collected by Jost in his scholarly History of the Isvaclites, allow us to believe that they arrived there via Africa, a century before Christ.

"Long after their exile, they were still trying to obtain, for the fugue of the Tabernacles, branches of Spanish lemon trees, in the shade from which they had lived. Until the 17th century, German Jews made expressly made the journey to Spain, to procure these branches for their synagogues to which so many memories were attached.” (Buxtorf, Synacjoga judaica, Chapter XXI. — Deppixg, The Jews in the Middle Ages, p. 454.)

Civil power in Spain has distorted the Inquisition, a purely religious institution. ecclesiastical in principle. The Count of Maistre said excellently:

"The Inquisition is, by its nature, good, gentle, and conservative: it is the the universal and indelible character of every ecclesiastical institution. But if the civil power, adopting this institution, judges appropriately, for its own "Safety, by making it more severe, the Church is no longer responsible for it." De Maistre Letters on the Spanish Inquisition, 1st letter.

3 ilALMÈs, Protestantism and Catholicism, vol. II, chapter on the Inquisition

everywhere, thanks to the freedom that had been granted to them in the principle, of reaching public sector jobs, but mainly thanks to two things: medicine and baptisms.

"Through medicine, they gained access to all
"The families knew all the secrets."

“But the hidden Jews, who were being baptized”
"for the sake of form, in order to more easily carry out their
"Plans under the guise of Christianity were indeed..."
"more dangerous than those who were in the professions"
“Public sions2.”

Many of these baptisms had had unfortunate consequences. sement for origin not only the trick, but the cruelty. In the inevitable quarrels that had raised between Christians and Jews, the young populations, boiling, reckless, from Spain, had often given a choice, the Jews, between massacre and baptism; "the slaughterers showed no mercy,
"only preserved the lives and possessions of those who would—
"They were Christians and they were loudly demanding..."
"Baptism: an error that caused a thousand errors."

“A large number of Jews, realizing that the baptism-
They even made them forgive, they asked devoutly
"the baptism and always remained of intention in their
"Secle; Christians in appearance, they observed, each
“day, the Jewish law5.” Also Paul of Burgos, Israel-

1 IIéfélé, Cardinal Ximénès and the Situation of the Church in Spain at a
late 15th century and early 16th century (Tubingue, 1844), where the question
The workings of the Inquisition are treated scholarly and in detail, pp. 257-589.
Goschler, Dictionn. encyclop. of the the'ol. cath., t. XI, p. 455.

- IIéfélé, ibid.

3 The Jews of Spain, by Magnabal, p. 80, pp. 29-32. — The Episcopate
The Spanish offered vigorous resistance to these kinds of conversions.

] converted, became bishop of the city of Burgos and
tutor to John II, King of Castile, was doing this
Recommendation: "That one should never entrust the
"responsibilities of the State and the Church to those of his nation,
"Because they were used to dissembling." The history
Basnage, a Torian Protestant, who reports this testimony,
This is confirmed by the following reflection: "After converting,
"They did not fail to Judaize; what they have always
"These days, they do and still do in Spain1."

Thus was formed the peril of Spain.

Under these circumstances, it is understandable that the court
that the Inquisition was a terrible consequence of the ins¬
a sense of preservation, especially considering that
The period in which it was instituted coincided with anxieties
of Christian Spain struggling against the Moors,
in a final battle beneath the walls of Granada. Now,
Aggravating circumstance: at that very moment,
Spain, besides the Talmudic poison it smelled
circulating in his veins through so many false baptisms,
had terrible evidence in her hands that she was being betrayed.
by the Jews, who wanted to hand her over to the Moors:

The Fourth Council of Toledo openly condemns any attempt at conversion.
violent sion.

1 Basnage, t. IX, 2nd p., chap. xxiv, no. xm; t. VIII, chap. xiii, no. x. —
Here, according to the Israelite historian Bédariude, is how this concealment

was taught and passed down to children: "Until the age of 14 The parents allowed their children to live as Christians; when they reached that age, They were suddenly introduced into a religious assembly of their nation. tion; their birth and the laws that condemned them were revealed to them, asked them to choose between the God of their fathers and that of their parents Secutors: a sword was placed in their hands, and if they wished to remain Catholics were asked to slaughter their parents rather than... to hand them over to the Inquisition, according to the precepts of their faith. It is unde such a revelation, and faced with such a cruel alternative, the son does not "He refused to follow any belief other than that of his father." (The Jews in France, in Spain, pp. 328-329.)

MEASURES TO GUARANTEE

poisoned by them from within, betrayed by them at Outside 1!

Exasperated, she became cruel. She took two men extreme sureties:

To avoid being handed over to the Moors, she suddenly drove out brutally and violently all the Jews (100,000 to the times) by the famous decree of 1492;

And, to free themselves from false Christians or dissident Jews mules, she civilly organized the Inquisition.

Who, then, if he understands the value of a homeland, and especially a Christian homeland, would want to blame the con Severe edification of Spain?

But if our sincerity and the higher views of the faith makes us admit and accept against our own These historical data on the Inquisition, we are familiar with them. missions to remember the cruelties that have distorted the Right of self-defense. Yes, Spain has been in its right by establishing a national security tribunal nale; but abuse accompanied its operation, and The court often became a cruel and unjust pyre.

1. IIéfélé and other authors. According to their documents, which seem indismissible cutables: "It was nothing less than the overthrow of the monarchy" Christian with the help of the Saracens of Africa, and to raise up in Spain a new Jerusalem. The Moors and the Jews occupied the upper quarters a third of Grenada: they called upon their allies in Africa." — A documentary The official statement confirms the historians' documents. When, in 1812, the The Inquisition tribunal was solemnly abolished by the Cortes, the rap The official port expressed itself thus: "The wealth of the Judaizers, their influence, their alliances with the most illustrious families of the monarchy, had rendered infinitely formidable: it was truly a closed nation

in a nation.” Report on the Inquisition tribunal, presented to the Cortès by the Constitution Commission. Cadiz, 1812, p. ooh. — Llokexte He himself, a historian hostile to Catholicism, readily acknowledges, in a work predating his History of the Inquisition, which the Jews had used their positions and influence to organize a vast and formidable proselytizing table.

What was most deplorable was that the cent The victims' names were thrown in the face of the Church as an accusation of atrocity, and the Church does not deserve it No. Here again, we are happy to take the defense of an innocent woman, accused.

Indeed, two things greatly consoled us. in our research on the Inquisition. The first, that is what the Church has carefully and constantly ensured that the searches and sentences of the formi¬ The dable tribunal applied not to the Jews, but to the Judaizers. That's quite different. It's false, absolutely a lie false, that never would a sincere and avowed Jew, recognized as a Jew, he was persecuted and harassed for his religion. gion. The tribunal never sought out anything but the Jews sants, that is to say, Jews disguised as Christians, fearing tables, like hypocrites and conspirators, for the faith Christian and the Spanish homeland1.

The second thing is that if the Spanish Inquisition shed rivers of blood, the Inquisition of Rome did not never pronounced the execution of a death sentence. In Indeed, it is necessary to carefully distinguish between two kinds of the Inquisition, because historical truth attests that there are had two: one led by the Spanish government The other was directed by the Roman Congregation of Holy Office; the first employed tortures and The second group always avoided torture. This is so true, that in times of the greatest rigor deployed against the Judaizers, they fled Spain to

---

1 Balmès, already cited, p. 185. — Héfélé, already cited.

Bergier was able to say of the Congregation of the Holy Office, without fear to be refuted by the entire attentive 18th century, that she had never signed to take refuge in Rome: “People who are ill or me Those born of the Inquisition were striving to evade the action of this tribunal: they were fleeing the soil of the Es¬ "They went to Spain and set off for Rome[1]." This fact is very remarkable It is substantial and forms a testimony of great power. Yes, to avoid the harshness of the Spanish Inquisition, We ran to take refuge in the arms of Rome, and the In Roman requisition or the Holy Office always mitigated the sentences. Likewise, the history of the Inquisition... finds itself filled with disputes that have arisen between the Kings and Popes, and one constantly discovers in the The Sovereign Pontiff's desire to contain the Inquisition in the limits of justice and humanity[2].

a capital sentence. [Dictionary of Theology, under the word Inquiry] (sition.) In his remarkable letters on the Spanish Inquisition, Count de Maistre said triumphantly: "Among the countless errors that the eighteenth century propagated and entrenched in people's minds, with deplorable success, none surprised me as much as the one that supposed, supported, and ultimately led to believe by the ignorant masses that priests could condemn to death. What eye has not gazed upon that magnificent chandelier? mense, suspended for over ten centuries between heaven and earth, And to whose ear has not reached one eternal axiom of this religion? The Church abhors bloodshed. Who doesn't know that it is forbidden for a priest to be surgeon, lest his consecrated hand should shed human blood, Even to cure him? The priest never erected a scaffold; he climbed it alone. "Lying as a martyr or comforter." De Maistre, Spanish Inquisition first letter.

[1] Balmès, already cited, p. 178. — IIéfélé, already cited.

In a note, pp. 93–94 of vol. II, Balmès, who was Spanish, bears this Impartial judgment against the Inquisition of his own country: here, without misunderstand to arise from the exceptional circumstances in which this institution was founded If found, I think she would have done much better, following the example of the Inquisitor the situation in Rome, to avoid, as far as possible, bloodshed. could perfectly well ensure the preservation of the faith, prevent evils whose religion was threatened by the Moors and the Jews, without deploying this excessive rigor which earned him severe reprimands and admonitions on the part of the sovereign Pontiffs, provoked the demands of the people, was the cause that so many accused and condemned people appealed to Rome, and provided For opponents of Catholicism, this is a pretext to accuse a religion of cruelty. "Gion, who abhors bloodshed."

In summary:

Spain, originally generous and magnanimous in his hospitality towards the Jews, demonstrated imprudent in admitting them indiscriminately to all the jobs, then forcing them to be baptized;

She was within her rights when, at the time of a she established the greatest danger to her faith and her land the Inquisition against the Judaizers;

But she proved ruthless and cruel in the method and execution of sentences. She offered the spectacle of a nation that too easily contrusted, and on the verge of being lost, resorted, in its terror, to terror.

This is the true meaning of the Inquisition.

As for the Church, faced with this exasperated nation and the harshness of morals at that time, she made this that she was able, with her spirit of gentleness, to support to subject as many courts as possible to torture pables and save their souls when she could not save from the stake. Oh! that appreciation which has The fact that it was done on Rome is correct: We have seen constantly Rome to be both the city of orthodoxy and the city of gentleness, pure as a virgin and weak as She'.

1 Lacoudaire, Life of Saint Dominic, p. 157.

IY

The reader has before them, in the various previews that we presented to him, the summary of the conduct of the Church towards the Jews during the eighteen centuries stemming from Christianity.

He will now understand the explanation of a mystery a curious biblical prayer, in the sense in which he has, perhaps-to be, rarely paid attention to.

On Golgotha, the dying Christ had prayed thus To his executioners: My Father, forgive them. David, his royal ancestor and prophet, enlightened on the the sufferings of Christ and depicting them in his own misfortunes, had asked for this destiny for the couppables:

"Do not exterminate them, Lord... but disperse -"
"Only by your power, and humble them, you who
"You are my protector."

This mysterious prayer, in which there was, in advance, an echo of the forgiveness of Golgotha, united with justice, has carried out to the letter. The Jews were preserved, then that they could have been exterminated a thousand times and disappeared raitie, but, at the same time, they were scattered and[1] lowered, to the point of being regarded everywhere as the opclean and the dregs of humankind.

But to whom do they owe the fact that they were not exterminated?

---

[1] Ne occidas eos... Disperse iUos in virlute tua; and depone eos, prolector meus, Domine. Psalm Lvn, 12.

To the Catholic Church.

The nations wanted to exterminate them, but the Church ensured that they were only belittled.

This formula, taken from Scripture, explains all the the trials and tribulations of their painful and bloody dispersal. No doubt, the Church could not prevent their punishment. ment which was mixed up with the secondary causes, in these difficult times they were going through and that she was crossing herself; but she strove constantly ment, with his spirit of gentleness, to temper this punishment and to soften it. She succeeded. Divine mother, You have been admirably gentle and prudent: gentleness, to enlighten, protect and reassure the Jews; of prudence, to preserve for the Christian populations hold the superiority or the first rank that their conferred the appeal made to the Gentile: not approving the excesses of the Christian people against the Jews, and does not permit not so much as to allow the invasion of the Christian people.

Do not exterminate them, but humble them! The con The Church's teaching was truly the translation into action. of this prayer of the royal Prophet. She disputed the the lives of poor Jews amidst the anger of the multitudes, no less than to the greed of princes, to the sumptuous executions mayors, like the severeness of the Inquisition, govern mental. But while she was protecting, with one hand, their lives, she covered the other, against them, the rights of the Christian people. She would say, when one had to Pity them: Don't exterminate them, humiliate them.

CHAPTER IV

CONTRAST WITH WHAT PRECEDES
ALL THE GREAT ENEMIES OF THE CHURCH
ALSO WERE THE ENEMIES AC HARN É SDESJUI FS

I. It is remarkable that all the great enemies of the Church have They were also bitter enemies of the Jews. Hatred against them, of Muhammad; hideous testimonies. — II. Of Luther; hideous Testimonies. — III. By Voltaire; hideous (testimonies. —

IV. Contrast with the methods of the Popes. — V. Explanation of This hatred. It is inexplicable if one does not take into account 1 enter, who hates the remnants of Israel because of their future role in the Church of God.

I

This is a remark that has not received much attention. not fixed enough, that all the bitter enemies of 1. The Churches have also proven to be bitter enemies remnants of Israel. There is hardly anyone but Julian the Apostate who loved the Jews while hating the Christians. We know, Indeed, that in order to disprove the prophecies From the Galilean, he diligently gathered the stones and ruins of the Temple, to suffocate, under this architecture Resurrected structure, the growing tree of the Church. A few isolated persecutors, obscure tyrants, were able to also to fortuitously use Jews against the Christians. But, generally, the men of darkness and evil, the heretics, those whom the Fathers of The Church names antichrists, have wrapped in a shared hatred of the Church and Israel. Their hands... they were trying to uproot the large tree, and their feet were the withered threads lingered on the severed branches of Jacob. Isn't that strange? It seems so in It's likely that testimonies are needed. The reader will understand better after having read it. the explanation we give, following their example, of this a double-edged sword.

Among all the antichrists or men of evil, three have most deeply hated and grieved the Church: Muhammad, Luther, Voltaire. But how did they deal with the remnants of Israel?

MOHAMMED

AND HIS WRATH AGAINST THE JEWS

1. Confessions of historians

"To convince oneself of the truth of the proclamations of the ProPhet, the inhabitants of Mecca decided to send a delegation to the Jewish rabbis of Medina, who were considered the the holiest authority in religious matters. They had them pose The delegates asked Muhammad three questions. His answers... His numerous gross errors provoked their laughter against him and their biting mockery. Hence, a deep hostility from Muhammad against the Jews. — The names of the rabbis have been revealed. served. » (Sprenger, Mohammed, III, p. 20 et seq. Ibn-(1 1 isc u am, Life of Mohammed, p. 551, 397-599.)

"It was then that Muhammad began to replace the persuasion by violence. Àbou-Bekr himself, usually if prudent and so moderate, he entered the Jewish school in Medina and "He overwhelmed Rabbi Finliâc with blows." (Ibn-Hischam, p. 56*2.)

"Arab authors claim that, in principle, the The Jews sent twelve of their doctors to Muhammad to help him

in the composition of the Koran. However, they soon became
his most implacable enemies; Muhammad conceived for them the
the same hatred, and he persecuted them until his dying moments.
(Malo, Ilist. (Jews, p. 170.)

“Muhammad was, if not always, at least very angry
against the Jews.” (Hottinger, Historia orientalis (1651), quarto)
p. 215.)

"Muhammad hated this nation with a deep hatred." (Basnage,
(List. des juifs, t. VIII, chap. ix, n° xvii.)

“He constantly reproaches them for their hatred for the prophètes whom they massacred, because he was looking at himself
like a new prophet whom the Jews hated.” (Ibid.,
t. VIII, chap. ix, nos xv and xvii.)

"11 began by showing the Jews a great deal of consideration
ration, but soon this feeling gave way to fury. His Al-
The Quran contains violent exclamations against men
opposed to his doctrine; and the Muslims, who argued
with the sword, confined the Jews within the proscription of
"All religions other than Islam." (Gregory,
Essen on the regeneration of the Jews, pp. 25-26).

2. Harsh and insulting words of Muhammad against the Jews, contained in the Quran

We only mention the main ones, because the Quran is full of them.
curses against them.

"Disgrace in this world will be their portion." Chapter 2
v. 79.

"God has cursed them. May God's curse be upon them."
Ibid., v. 82, 83.

“They fill their bellies with fire. God does not address them*

will not be the word on the day of resurrection and will not absolve them
Not. A painful ordeal awaits them. » Ibid., v. 169.

“You who have received the Scriptures, believe before we
let us erase the features of your faces and turn them from

opposite side (that we would wring your neck). Believe me, before
we cursed you, as we cursed those who violated
"They were observing the Sabbath... We transformed them into vile monkeys."
Chapter 4, line 50, and chapter 2, line 61.

"Those who refuse to believe in our signs, we will..."
will approach a blazing fire. As soon as their skin is
consumed by fire, we will clothe them with another, for their
to inflict cruel torture. God is powerful and merciful.
Chapter iv, line 59.

"Among them you will see a great many running at full speed
pressed towards iniquity, towards injustice. How their actions are
Abominable!

"If it weren't for the doctors and priests who were preventing them
tempted to indulge in impiety, what horrors would they not commit!
Don't they treat?

“Let their hands be bound around their necks; let them be cursed”
said as a price for their blasphemies. » Chapter 5, lines 67, 68, 69.

“Neither their wealth nor their children will avail them anything”
with God; they will be victims of eternal fire,

"Oh! How they are liars!"

"Satan has taken possession of them. They form Satan's party."
Chapter 58, lines 18, 19, 20.

3. Cruelties of Muhammad against the Jews

Nearly 750 Jews, including Rabbi Iloyyeyy, were
They were slaughtered in a marketplace in Medina. Hoyyeyy was killed on
Lastly, when he was being led to his death, Muhammad said: "God
led to your downfall. — I do not fear death, replied
the valiant rabbi; I do not at all regret having betrayed you
declared war, and even today* at the moment of leaving
"In this world, I proclaim that you are an imposter." Then he

He knelt and was beheaded. (Ibn-Ishham, Life of Muhammad)
med, p. 690 et seq. — Wakidi, translated by Wellhausen,
Mohammed in Medina, p. 375.)

There was in Medina a Jewish poet named Kab, son of Al-Ashraf. This poet removed a dangerous adversary for the pro-
The prophet decided to have him killed. "Who wants to destroy me?"
"To deliver," he exclaimed one day, "the son of Al-Ashraf?" The Medinan
Mohammed, son of Maslama, offered himself to accomplish this feat,
but asked Muhammad to allow him to use trickery
and the lie. The prophet allowed it. Cab was cruelly
assassinated. (Caussin de Perceval, Essay on the History of the Arabs, III,
p. 85 et seq. - – Ibn-IIsham.)

Muhammad, at the head of 1,400 infantry and 300 cavalry,
marched against the Israelites of Kheibar; they shut themselves in
in their fortified castles. Little by little, all the forts fell
in the hands of the Muslims; a large number of Jews were
rent taken prisoner, and among them Kinana, son of Ar-Rabi, and
His fiancée, Cafiyya, daughter of Hoyyeyy, was very beautiful.
and Muhammad desired to take her as his wife; he summoned her
Kinana's fiancé, and, under the pretext of making him confess where he had
He hid the treasures entrusted to his care, and subdued him.
She subjected him to atrocious tortures, had him killed, and then married Cafiyya.
the fighters who had been captured with weapons in hand were
killed; nearly nine hundred died in this way. (Ibn-Hischam,
p. 760 et seq.)

4. Hereditary hatred

successors and followers of Muhammad against the Jews

Hatred of the prophet was hereditary among the peoples of

Islam.

“At the death of Muhammad (652), the Jews were in the
the conviction that the Arabs would leave them in peace. These
were already too fanatical. The Quran became the foundational book
mental (the code) for a large part of humanity in
three parts of the world, and, as it was filled with sentences
hateful towards the sons of Judaism, he raised up the ma-

Hometans in their hatred against them. The fanaticism of the second
Caliph Omar, a wild and energetic man, was so tall that he
broke an alliance concluded between Muhammad and the Jews of Ghaibbar
and of Wadil-Kora, whom he drove from their territory, thus
that the Christians of Nagaran, so that the sacred soil of Arabia

was no longer to be desecrated by Jews and Christians. The countries
The lands formerly held by the Jews were ceded by Omar to the warriors.
"Muslims." (Graetz, History of the Jews, pp. 151–152.)

, (in many places Jews are exposed to all kinds
of the indignities inflicted upon them by the Muslims. They are spat upon.
In the streets, they are verbally abused and beaten;
Children chase them with stones. They suffer patiently.
these acts of violence, because if they were to try to defend themselves,'
They risked being torn to pieces by the mob. At the
In truth, those who have connections are given a little more consideration.
tions with the King and the Nobles. 11 only they who have
permission to wear shoes, the others only have
rush shoes. They have to take them off every time
whether they pass by a mosque or enter the home of
Piince, under penalty of beating or imprisonment which they do not
only get out by paying a hefty fine." (De Boissi, Disserta¬
(Critical observations on the history of the Jews, vol. II, pp. 171, 172.)

"Wherever the banner of Muhammad flies, the Jewish people are
persecuted." (Malo, list of Jews, p. 559.)

11

LUTHER

AND HIS HATRED AGAINST THE JEWS

1. Confessions of historians

"Luther often censured them with that impetuosity of
genius that carried him beyond moderation. He reproached them
especially since they were deceitful. The rabbis, irritated by the way

15

22G

THE CHURCH'S GREAT ENEMIES

Luther's treatment of them, they argue, is that this leader of the Reformation
had asked their brothers in Frankfurt for a large sum
of money, with a promise to repay them with the praise he
he would give them in his books, and they refused. But this
"The tale is ridiculous." (Cassage, vol. IX, part 5, chapter 34)
No. 2.)

“Luther wrote against the Jews. He let himself be carried away by…” wind, by the impetuosity of its character, beyond the bounds of justice and moderation.” (Halévy, History of the Jews, pp. 148, 149.)

2. Luther's rudeness and harshness against the Jews

One of Luther's most famous historians, Audin, felt the This preamble is necessary in his preface:

"It is Luther's words that we are reproducing, and his pa role completely naked. For a moment we hesitated, not daring to cross to produce images that offend both the eye and the ear; but we became emboldened by thinking that it was not at We should not be ashamed for Luther. If there is shame, let it fade away. on his forehead.

We adopt Auiin's preamble as our own. Like him, we We hesitated for a moment before recording the following quotes. We overlooked this because of the contrast to be established, in favor of of the truth, between the language of the Popes in favor of the Jews and the heretic's language against them. Only decency did not allow us to quote the most odious passages, Not even in Latin.

The quotations are taken from Luther's book entitled: The Jews and Their Lies (vol. VII, folio, Wittenberg, Thomas) lvlug, 1558).

“It would be completely pointless to reason with these brutes” (p. 168, front).

"The Jews stand disdainfully in their synagogues, real pigsties, where all day long they leave nothing but the most shameful blasphemies escape from their lips the most shameless (p. 172, verso).

“Oh! How dear the book of Esther is to the Jews, it is so beautiful suited to their bloodthirsty and poisonous sentiments! There is no people under the sun so greedy of vengeance, who thirst for blood, believing themselves to be the people of God only to slaughter, to immolate the nations (p. 175, verso).

“If the Jews are in the eyes of God the holy people because
that they possess the words and the law of God, the devils in them
Iron is more worthy than the Jews to be God's people, because
The demons possess the word of God, which they know better.
than the Jews (p. 176, verso).

"O shame, O horrible crime, that you, damned Jews, you
dragged through the mud the words of God, so holy, so magnificent
ques, so comforting, and that you so manifestly displayed your
Shameful avarice! You are not worthy to look at the Bible.
even less to read it: instead of touching the pearl and the balm
According to the word of God, you should handle excrement
pig(p. 188, verso).

"If there were a fair where an ounce of modesty was on display"
If it were for sale, I would give the Jews a few gold coins for
that they buy some, and so that they may acquire an honest forehead
net (p. 189, recto).

"Know, Christian, that after the devil you have no enemy."
more cruel, more venomous, more violent than a true Jew, who
wants to be seriously Jewish. There may be some among them
Curians who think that oxen and geese have faith; but
They are all zealous for circumcision. Therefore, they are often ac
Accused by history of poisoning the wells, stolen
small children, Christian blood drawn by opening their
veins, as at Trento, Weissensée, etc. They deny energetic
that the thing; the will to commit these atrocities did not
They don't miss it, and every time they can perpetrate this crime in
hiding place or obviously, don't expect anything better from them
(p. 189, verso; p. 190, recto).

“They are thieves, brigands, who don’t eat at all.”
one bite, they do not carry on their bodies any thread that they do not
They were stolen and taken from us by the most voracious usury.
They live every day by plunder and theft, they and their wives
and their children, practicing brigandage everywhere and showing themselves
The most cunning thieves. The usurer is more wicked than a brigand.
he should be hanged on a gallows seven times higher than the po¬
ordinary tences (p. 197, recto).

"You might imagine that the Jew is of little importance,
Don't be fooled, you fool!... (Here the foul and blasé words

Luther's phemeral wiles make one shudder, p. 201, verso; 202,
(reclo.)

"Who is preventing the Jews from returning to Judea? No one."
The roads and the countries that lead there are open to them.
Let them go on foot, on horseback, by ship, let them fly
If they have wings! We will provide them with supplies
for the journey, solely so that we can be delivered
They are a heavy burden to us, riddled with this disgusting dregs.
the calamity of our properties; they are a plague in the midst of
our lands (p. 203, verso).

"I have read and heard many stories about the Jews, namely:
how they poisoned the water sources, how they
committed murders in secret. I learned that a Jew sent
to another, through a Christian, a small vase
filled with fresh blood. Likewise, I've heard of a
barrel which, when emptied, contained a corpse. Com
They can't be blamed for many crimes and child abductions.
After the devil, the Christian has no more cruel enemy than a
Jew. One who delights in showing hospitality to these
vipers, those little devils, to pamper them, feed them and raise them
ver, that he treats them as cherished friends and surrounds them with tenderness
Dresses! And if that's not enough, let him... (here our pen passes
depravities) and then boast of having been merciful
gods (p. 220, recto).

"If God had not given me another Messiah than that one
that the Jews desire and expect, I would rather be
a pig rather than a man. Indeed, the pig in its mire
he revels in its delights, its filth, and its mud; he takes
In his sleep, he snores, he fears no king, no seer
Lord; death or hell do not frighten him; he does not
He did not fear the terrors of the devil or divine wrath. He lived

without a care, to the point of not even thinking about the sound that is its
food. The Messiah the Jews await will never give
a happiness comparable to that of this pitch (p. 211, recto and
(back).

3. Advice given by Luther to the princes and magistrates to get rid of the Jews

These recommendations are contained in the same book by Luther, cited above: The Jews and their Lies.

1° "To put an end to the blasphemous doctrine of For Jews, it would first be useful to set fire to their synagogues. And what escaped the fire would have to be covered with sand. and mud, so that no one could see one anymore tile and a stone (p. 204, recto). If Moses lived today, he would not fail to set fire to the synagogues and the houses Jews (p. 204, verso).

2° "It would be necessary to destroy and devastate their private homes; we could house them in stables or under tents like simple bohemians (p. 204, verso).

5° "We should take away their prayer books and their Talmuds in which idolatry and lies are taught, hurtful words, blasphemies (ibid.).

4° "It would be forbidden under penalty of death to rabbis" to teach, because they have lost all right to do so (ibid.).

5° "Jews would be refused all protection and all means of communication in all provinces and duchies (ibid.).

G° “Very strict orders from the magistrates to them would prohibit usury; all available money would be in their hands raised; all their gold and silver would be deposited in the hands of magistrates, and this is why: what they possess, they They stole from him and extorted him through their usury, since they are exiles. without assets. The money, thus placed under sequestration, served would be for this purpose: if a Jew were to seriously convert depending on the sowing, he would be paid 100, 200, or 000 florins, depending on the quality of the person; with this money one would come to the aid of the infirm, the convalescent, etc. p. 205 front).

7° "Young and robust Jews, either men, would be required whether women, that they work in order to earn their bread at the sweat from their brows (p. 205, recto).

"And if, by forcing them to work for us, we had fearing that they might cause us some damage in

our bodies, our spouses, our children, our family, our animals
domestic ailments, etc., as one might easily suppose
on the part of these vipers, unaccustomed to work,
They should be made to pay up, then chased away.
(p. 205, verso).

"In short, very good princes and lords, who have..."
Jews under your control, act, deliberate on the means to
take.

"Let's not defend them, let's not eat or drink"
not with them, let us not grant them hospitality, let us not share
Let us not witness their madness and their demonic fury... They are
so many wicked, perverse, venomous, satanic beasts
who for fourteen hundred years and beyond have been and still are
the ruin of governments, the Black Death, and our cancers. In
In short, the Jews are, for us, devils incarnate; they have
no more human heart for us, nations: and they learn these
things of their rabbis, in the synagogues, nests of spirits
worlds (p. 206, recto, 206, verso). »

Other advice given by Luther to princes and masons
gistrats.

1° "The aim is to burn down the synagogues and reduce them to
these offices of blasphemy should be burned to ashes; they should be thrown on the fire
of oil, sulfur, pitch, in order to increase the fire;
We would even have to try to add the fire of hell, so that
God sees that we are seriously burdened, and that the
The whole world should witness that we have tolerated these houses by

ignorance, and that we have enlightened them as they have enlightened the
they laugh.

2° "This involves removing all their books, formulas, and

prayers and Talmudic stories, the entire Bible, without their eu
leave only one page, and reserve them for those who convert
weave.

5° "They would be forbidden, under penalty of death, to praise God
publicly on our territory, to pray, to teach, to
sing. Whether they do these things in their own country, or wherever
They will want to.

"Finally, let them be forbidden to speak in our presence."
the name of God. Let anyone who hears a Jew pronounce i
the name of God, whether he denounces him to the magistrates, or whether he

throws balls of pig excrement at its head and chases it away like a dog (p. 209, front and back).

"If I had the right to decide the fate of the Jews, I would..." I would order, under penalty of death, to convince, within the space of eight days, with solid arguments, which we adore more several gods instead of just one; that if they did so, we would be would be ready to convert to Judaism in a single day and to receive circumcision; if not, they would be treated as they would have deserved it (p. 210, recto-verso).

"I implore our magistrates to show severe mercy towards These wretches, if by chance she can contribute to their salvation. Like doctors who, when poultices have no effect lie down more, resort to incisions and cauterizations, the magistrates employ this harsh and severe pity; let them take care to set fire to their synagogues; that they forbid them everything which I mentioned earlier; that they force them to work. And if everything It's pointless; we'll be forced to expel them. like rabid dogs, so as not to share their blasphemies, and expose ourselves to incurring divine wrath and the eternal damnation (p. 211).

III

VOLTAIRE

AND HIS HATRED AGAINST THE JEWS

1. Confessions of historians

In the Letters of Some Jews to Mr. de Voltaire, model of powerful and courteous controversy, the author criticizes the phi¬ the philosopher that "among all the other peoples of the world, the people "Jiul is the only one for whom his philosophy has no guts."

The Jewish historian Graetz said:

“Voltaire, who was a true enchanter in his writings” and a scholar, and in his private life a madman and a slave to his Driven by his passions, he had picked a quarrel with the Jews: he wanted that The whole world despised them and their past.

"Voltaire can be confidently accused of a great many compromising affairs, especially concerning the trade of diamonds; ,1 deceived his intermediaries; he made lies Songes fabricated forgeries, etc., etc., and with that he believed They always thought it was him they were deceiving.

"King Frederick both admired and despised this" diabolical gem. 11 decided to drive him out of his kingdom at because of a nasty, compromising affair with a jeweler

"The most salient traits of his character were the ven He was very forward and advanced; he seized every opportunity to speak ill of others. Jews, and he delighted in exercising his hateful satire against the "Jewish nation of its time and of ancient times." (Graetz History) Jews, vol. XI, pp. 52-54.) 1 '

The Israelite Archives say:

JLYf'!aire\dmS " game against >® Judaism, was of bad-

6101. At the moment when *1 was writing to Isaac Pinto, of

Bordeaux: I have never hated your nation, he added to his Old accusations, new slander... All of this is not "He breathes only the blindest hatred." {Ardu isr., May 1882, p. 152.)

2- Voltaire's aversion and contempt for the old God's people in Palestine

By searching for the word Jews (the) in the analytical table of Works of Voltaire, here is what we found. (We consulted (the 70-volume edition by M. Beuchot, in-8, Paris 1840.)

Roman numerals indicate volumes; Arabic numerals, pages.

1. From the opinion that they descend from a band of brigands that the king

Actisan banished them from Egypt, after having them mutilated, XXIX, 451 • XL1II, 598; XLVI, 144.

2. Cruelty of their prayers, XV, 199.

5. List of the murders that the Jews committed against their brothers, XI, 255; XL, 008 et seq.; XLY11I, 459, 460, 481.

4. If their wives.... (we omit the rest out of modesty), XXX, 484.

5. If they ate human flesh, ibid., XVII, 407.

0. Their human sacrifices, IX, 294; XV, 103.

7. That his Law is the only one in the universe that has ordered the immolation of

men, XLVI, 100 and following.

8. Jewish children sacrificed or eaten by their mothers, IX, 294; X, 174 •

XXVI, 408; XXX, 487.

9. Their story read the history of cannibals, XLIX, 180.

10. They suffered among them elaborate tortures, XLVI1I, 563.

11. Their hatred against all nations, XV, 190, 202; XLII, 555 and

next

12. Where did this horror of nations come from? XXX, 459; XLIII, 418.

The hatred of nations against them, a consequence of their superstitions and their barbarities, XVII, 54; XXXVII, 64.

14. Turpitudes which they are reproached with, XXVII, 404.

15. Their nation is the only one in which laws have been forced to prohibit the

bejtiali'ô, XLI, 503.

10. Of their superstitions, XLIV, 118 et seq.; L, 42o.

17. They were always infatuated with spells, XLIV, 122.

18. Since when do they make a living from magic, XV, 158; L, 428.

19. They had neither industry nor philosophy, XXX, 458.

20. Where and when they were formed in the art of usury, XXX, 462.

21. They had usurers everywhere, according to the privilege and blessing of their Law,

and everywhere held in horror for the same reason, XVII, 53,

3. Voltaire's blasphemies in his own way to interpret the Holy Bible

The same remark applies as for Luther. Our pen cannot to reproduce the horrible blasphemies nor the turpitudes of lan¬ pledge which Voltaire used. What follows is only a fragment sufficient, and more than sufficient, to enlighten and disgust the reader.

“After crossing the Red Sea, Moses’ brother did To the Jews, another god, and this god is a calf. To punish his brother, Moses ordered the priests to kill their sons, their brothers, their fathers; and these priests killed twenty-three thousand Jews, who let themselves be slaughtered like animals.

"After this massacre, it is not surprising that this people abominable, he sacrifices human victims to his god, that he He calls Adonai. It is according to this Law of Cannibals that Jephle, (some time later, he immolates his own daughter.

"Twenty-three thousand men slaughtered is not enough to one calf, we are told there are still twenty-four thousand others sacrificed for having had relations with idolatrous girls: worthy prelude, a fitting example of persecution in matters of religion.

“This people is advancing through the deserts and the rocks of the Palestine. "Here is your beautiful land," God told them: "slaughter them all." inhabitants, kill all the male children, put to death the Married women, reserve all the little girls for yourselves...

“After crossing the Jordan on dry land, like the sea, Here are these people in the promised land. The first person who Introduced through betrayal, this holy people is a prostitute named Rahab. God joined with this prostitute; he caused her to fall the walls of Jericho to the sound of the trumpet, the holy people he enters this city, about which he had, by his own admission, no right, and he massacres men, women, and children, etc. etc.)) (Yol. XL, pp. 608-612, in Mélanges, vol. IV.)

"The Jews in the desert actually worshipped a chest that we call it an ark, imitating in this several nations who pro- they led their little sacred marmosets in chests...

"The Jews claimed (that Aaron's rod was a bushel") Two oxen were kept in their holy chest, along with manna.

dragged themselves in a cart; the people fell before him
face down, and no one dared look at him. Adonai one day
to die suddenly fifty thousand seventy Jews, for
having cast his gaze upon his chest, and contented himself with giving some
hemorrhoids to the Philistines who had taken his chest, and to
see rats in their fields, until these Philistines
had returned his chest to him. Is it possible that the human mind
must have been foolish enough to imagine such vile superstitions
And such ridiculous fables?

“These same Jews who claim to have had the figures in horror
commanded by their own god, they nevertheless retained in
their sanctuary, in their Holy of Holies, two cherubim who
They had human faces and ox muzzles with wings.
(Yol. XLIV, pp. 118-120, in Mélanges, vol. VIII.)

4. What was Voltaire's opinion of the Jews?
of his time

"You will find in them only an ignorant and barbaric people,
which has long combined the most sordid avarice with the most
detestable superstition, and the most invincible hatred for all
the people who tolerate them and enrich them. We must not
"But not burn them." (Vol. XXX, p. 4G2, in Dictionary)
(philosophical, vol. V, under the word Jew.)

“My uncle was connected with the most learned Jews in Asia. They
They confessed to him that their ancestors had been ordered to have
all nations in horror; and, indeed, among all the histo
of those who have spoken about them, there is none who has not agreed
of this truth; and even, if one opens the books of
"Their laws provide proof of all this." (Mélanges, vol. VII.)

"This small Jewish nation dares to display an irreconcilable hatred"
against all nations: always superstitious, always greedy
of others' property, always barbaric, crawling in misfortune,
and insolent in prosperity.” (Yol. XV, in Essay on the
(Customs and the spirit of nations, $42.)

"These scoundrels go wherever there's money to be made,"
like the Guebres, the Banians, the Armenians run all
Asia, and as the Isiac priests came, under the name of

Bohemians, stealing weights from the barnyards, and telling the good adventure. But those depraved Israelites, who sell old breeches to the savages, they say of the tribe of Naphtali or From Issachar, this is of little importance; they are nonetheless "The biggest scoundrels who have ever defiled the face of the earth." (Vol. LXVIII, p. 592, in Correspondence, vol. XVIII, to Mr. the Chevalier de Lisle, Ferney, December 15, 1775.)

"My affection for you has only one word left to say:

"YOU ARE CALCULATING ANIMALS; TRY TO BE ANIMALS"

thinkers." (Vol. XXX, pp. 492-495, in Philosophical Dictionary) (phique, under the word Jews: seventh and last letter.)

5. Voltaire's Program to throw the Church into the same pit and the Synagogue

"It is absolutely necessary to discredit and ridicule the books of the Bible. Having made the grave patriarchs laughable, convinced Moses, ignorant and cruel, reviled Genesis, will be pure the amusement of tormenting the prophets, of asserting that their Mission was a profession, one practiced it like any other. another art; that a prophet, properly speaking, was a visionary a man who assembled the people and shared his daydreams with them; that They were the vilest kind of men that there were among the Jews; that they looked exactly like those charlatans who entertain the people in the squares of the major cities. Having reached this point, it will be easy for us to show that a skillful, enterprising man nant, having acquired some knowledge of physics during his travels, juggling, even magnetism, chosen to exploit the public credulity a distant land, a population ignorant, separated from Roman civilization by its language and its customs, infatuated with a superstitious expectation; that applies as for some passages from Jewish visionaries named pro- He managed to deceive the crowd, to pass himself off as the Messiah, which means an envoy, a man charged with a mission. The With the jokers on our side, it will be easy to heckle the Good Apostles, the twelve scoundrels, especially the swindlers, Mark, John, Luke, Matthew; to scrutinize their gospel, and to give him "Of chance," (Voltaire, Bible Explained.)

Oh ^

It usually exists in every Christian library yours, a separate place called Hell, where the Bad books are kept separate. This chapter is, one a kind of hell in our work. We have not decided to gather these hideous quotes that because a precious and powerful contrast could be to deduce in favor of Truth, and because of dear Israel to bring back into the arms of this Truth...

Indeed, let the reader take the time to compare the sentiments of Muhammad, Luther, and Voltaire on the Jews, and the treatment they inflicted upon them, with the feelings and treatments we have revealed in the hearts and conduct of the Popes, at the pre first chapter of this second book; then, let him pronounce! especially, if he is an elite Israelite, let him pronounce on which side... summer, for the poor Jews, was pity, and from which side... contempt; on which side is respect, and on which side is indifference? cence; from which side the aid, and from which side the cruelty.

Without going into detail about the parallel, which the reader will Simply put, we will just point out these points. contrast:

Is this the Bible? Muhammad distorts it to suit his own purposes. profit. Luther wanted to take it out of the hands of the Jews: "Damned Jews, you are not worthy to look upon the

The Bible, let alone reading it. Instead of touching the pearl and balm of the word of God, you should handling pig excrement.” Voltaire, for his part, soiled with his saliva.

But the Popes keep it for the Jews, they make it theirs They will explain carefully. They only prohibit the Talmud. which prevents them from feeling the biblical balm and appreciating to pierce the pearl of the word of God.

Are we talking about the synagogues? Muhammad destroyed them. Luther they call them nests of foul spirits and stables of pigs. He advises the magistrates "to burn them— "To throw sulfur and oil onto the fire," "pitch, and to cover the rubble with "Sand and mud."

But the Popes forbid it, under pain of excommunication. cation, that their synagogues be taken away; and in the 17th century,

1 Protestant historian Basnage admits "that there are some "nine in Rome, nineteen in the countryside, thirty-six "in the March of Ancona, twelve in the Heritage" "of Saint Peter, eleven in Bologna, and thirteen in the "Romandiole."

Is this about their religious or social future? Muhammad Damn them, may fire fill their entrails! - Luther they call them the devil's little ones, unworthy of uttering the Good God; we must hit them on the head with pellets! of pig excrement when they pronounce it. Voltaire He told them: You are calculating animals, try to be Thinking animals.

But the Pope, along with the entire Church, prays for them. Good Friday day.

Are these their expulsions? Muhammad is driving them out of Arabia. Luther prays that Europe will be free of it. Get rid of them: What's stopping them from returning to Judea? We will provide them with everything they need to the journey, solely so that we could be delivered consumed by this disgusting dregs.

But the Popes open their arms to the fugitives, all the times they are chased away elsewhere, allow them to settle in their states, and, when they learn that the Jews who have long been established in Piome leave the exiles from Spain in misery, they threaten a hundred to drive out these harsh and barbaric brothers if they do not come to the aid of their unfortunate brothers.

Are these their massacres? Muhammad slaughters them. Luther wrote a vile and furious treatise to raise Germany is against them and demands that they be prosecuted. like rabid dogs. Voltaire advises simply how not to burn them.

But the Popes rise with an intrepidity unmatched ridiculous, every time they are massacred; they condemn wind and strike the slaughterers with anathemas, and cover of their majesty, their compassion, and their proprotection of the poor victims.

The parallel can find its culmination in a of those figures whose secrets are held by the Bible.

Wisdom is depicted seated at the gate of the...

measures of men, to prevent and welcome those who are looking for her:

Wisdom is full of light, and its beauty is not does not wither;

She warns those who desire her, and she reveals herself to them first.

He who watches over her from early morning will find her sitting at her door.

She herself turns in all directions, searching those who are worthy of her.

However, the support of this biblical figure is also flawed. instructive as well as gracious, every mind is required to good faith, whoever has reviewed the documents gathered on the Popes, on Muhammad, on Luther, on Voltane. At what door does it seem to him that Wisdom whether she was seated, and from what place she got up to prepare To come, rescue, and save the poor Jews?

Is this at Muhammad's door?

Is this at the door of the monk of Wittenberg?

Is it at the door of the philosopher of Ferney?

Isn't it rather that of the Vatican?

Oh! May this historical contrast become a beacon on the road of the dispersed of Israel! For this contrast is an unmistakable proof that the Truth is full of gentleness and mercy, and error, at the conti aii e, cruel and merciless. L one opens her arms, The other one crushes it with his foot.

[1] Wisdom, vi, 15, 14, 15, 17.

V

But where does this relentless hostility from all adversaries come from? Catholicism's actions against the remnants of Israel?

The solution to this question is important, because... to understand the events we recount in, The books that follow.

So why is it that the Crescent, adversary of the The cross, even in its very words, trampled upon these Jews. who cursed the Crucified One, instead of seeking help from them in his fierce struggles against the Cross?

Why is it that Luther, who led the nations of the North attacking the Church, did not give a sign to the Synagogue, but despised it?

Why is it that Voltaire, who so hated Christ and named Christianity Vinfâme, had enveloped in This hatred of Jews, to the point of saying such vile things about them?

Isn't that surprising? Isn't that strange, con Traditional? It seems that good policy, failing that, is the right approach. Hatred, these heretics should have been driven by it. these apostates, these antichrists, not to be disdained by the con courses of allies readily available, just like the Jews were, Armed and at war for centuries! Is it hatred? Hebrew was not otherwise ancient and vibrant than theirs? Weren't Caiaphas and Judas not past masters to smooth the way for Luther and Voltaire?...

16

f

Two explanations are possible. But the second, alone, satisfied.

This hateful aversion of heretics towards Jews This can be explained, firstly, by the very aversion that they It was animated against the Catholic Church. The Jewish religion, Indeed, isn't it the foundation of Catholicism? Now, in making disappear the base represented by the people Jew, hatred had the certainty and the pleasure of ruining more surely, more radically the Church. That's why what, as the hatred against the Catholic Church develops and becomes more intense, the Jewish people, also, is more hated. Thus Muhammad endured more patiently, especially in the beginning, the Jews, like Luther. And Voltaire, who spoke out against the Church, hatred, at its most extreme, had, against the Jews, fits of rage.

This explanation, however, does not fully satisfy It is necessary, in order to unravel this mystery of relentless persecution, look beyond the visible animosities of this world.

Indeed, there exists a higher, invisible enmity. who inspires, directs the visible enmities of the schismatics ques, heretics, apostates: that of Satan.

She is essential, an inspiration to others, their confluence.

However, Satan is not unaware of the designs of mercy. divine intervention over the remains of the deicide people, the Prophets biblical accounts foretold them. He is not unaware of the great The role of devotion that awaits this people during its repentance, and the services he will render to the cause of God in the consumption of centuries. That is why that he hates the remains, even though those remains they now hate Christ along with him.

That's why he tried so hard to make them disappear through the massacres of the Middle Ages, which he inspired.

That's also why he blew and communicated

His relentless persecution of Muhammad and Luther, to Voltaire[1].

If we disregard this intervention satanic, the regular hereditary hatred of all these The antichrists against the Jews are inexplicable. Muhammad, Luther and Voltaire may have held them in disdain, in horror. as being the dregs of humankind, because of the flaws and deceitfulness they accused them of. But These motives alone would not have imprinted their evils dictions and their anathemas, these sinister characters, which emanate from it like vapors coming from more down !

They were the mouth of Hell, cursing, by advance, even among the Jews, enemies of Christ, the God's great reserve and of the last days.

The hatred of men is blind, that of Satan is clairvoyant.

Clairvoyant, we say: but simply in the sense of penetration or perspicacity, because, as that pure spirit, Satan sees and foresees further than the men. Nevertheless, his hatred comes to fruition, like hatred

---

[1] “I would like to (Dut nloncœur), wrote Voltaire one day in his Ques¬ Zapota's teachings, eating the fruit that hung on the tree of knowledge... I I would also like to speak to the snake, since it is so clever.” If he hadn't He spoke to the snake, at least possessing its malice and wickedness, and, pen¬ Throughout his life, he played the role of the devil.

blind to men, to misunderstanding, to catastrophe all his plans; is he not the eternal error, the eternal defeated?

We will show, as we go along vrage, striking evidence of this foresight and of this misunderstanding.

BOOK THREE

THE TWO BREATHS OF HUMANITIES IN FAVOR

ISRAELITES AT THE END OF THE 18TH CENTURY

Which of the two opened the avenues of society to them?

-

■

. f' r

" 1 ■■

■ - . ,

,

■

: • •

∗ S ?/. • ' - ■ s ,

.

Y '■ 1∗

:■∗, .

'■ •

FIRST

SECTION

THE CHRISTIAN BREATH IN FAVOR OF THE ISRAELITES IN THE 17TH AND 18TH CENTURIES

CHAPTER ONE

ANIMADVERSIONS OF POPULATIONS AGAINST THE JEWS HAVE BECOME A BEAUTIFUL COUP, LESS VIBRANT CAUSES OF THIS CALMING

I. A breath of humanity, more vehement than in the past, rises towards the end of the 18th century, penetrates everywhere and encompasses even the Jews. This breath, drawn from the Gospel and simple in Its essence, however, seems to have come from two sources in the 18th century. opposing shores: Catholicism, like a benevolent breath; of philosophism, like a tempestuous breath. Importance of the study of these two breaths. — II. From the 17th century onwards, the Animosity of Christian populations against Jews have become less intense. Causes of this calming. It does not It should in no way be attributed to the emergence of Protestantism.

III. First cause: the spirit of maturity to which the genre Humanity had succeeded. More mature, nations became more lenient. — IV. Second cause: large companies trade routes to which people have developed a taste with the discovery of the New World. By this, freed from the services With Jews, people have less frequent conflicts.

— V. Third cause: the great misfortunes of the Church and of the A Christian society that is beginning. A picture of these misfortunes; But misfortune brings people together.

When a historian transports himself in thought towards the decline of the 17th century, it is undeniable that there, he

feels a breath of humanity rising in the world which It grows stronger and stronger, wins, and penetrates everywhere. it reached the Jews themselves towards the end of the 18th century same, and encompasses them. Enough of slavery, enough of Exclusion, enough of inequality: such is the feeling that, little by little, it is becoming widespread in people's minds and in aspirations rations. All that suffers, all that is humiliated, everything that does not yet enjoy civil rights, raises the head and tremble. American independence is the signal of this great movement of liberation. "Of all "the most remote corners of old Europe we "felt moved upon learning what the new "world. No one really understood the underlying cause" "and secret of the emotion he felt; but all "They listened to this distant noise as if it were a sign: what it "It was announced, but we didn't know it yet. It was like the voice "John crying out from the depths of the desert that new "Times are near." Soon France, which has the happiness at having Louis XI as king, makes one understand that she will not cede the leadership of this movement to anyone generous. She encourages Washington in America. abolished within its own ranks the Edict of Nantes in order to per to require Protestants to run for office and to the honors, and finally prepares to convene the States generals, vast assemblies where a generous audacity

promises to correct abuses and to ensure justice prevails.
No more unfortunate people, no more forgotten people, no more despised people;
free men everywhere, guests, brothers: such
is the program that seems to be the obvious choice ■ and must

[1] Steffens, quoted by Tocqueville, Mélanges, p. 71.

triumph. It seems that humankind feels it has arrived.
to the fullness of his strength, to the clear understanding of
his duties, and that at that moment, walking a proud and
With a noble gaze around him, he wishes that the globe
that the whole system be ordered according to social justice and equity.

It is this universal breath of humanity that succeeds
Therefore, at the end of the 18th century, even among the old people
a Jew himself, and makes him tremble. This breath, all
at first, it only reaches him indirectly, only in passing
sant: they are so isolated, the poor Jews, relegated
at the bottom of the social ladder! But finally, this breath, this
Spreading everywhere, it inevitably reaches them. Lacre-
She was deeply moved by this when, pleading in favor of two
Jewish clients, he said in 1767 before the sovereign court
from Nancy: "We have overloaded the scales of the
"justice for the all-too-real faults of the Jewish nation; not
"Can't we also incorporate some virtues into it?... They
"They have virtues as well as vices. Who will answer us?"
"that it is not up to us to eradicate some, to increase-
"Lying to others?"

This breath of humanity, which leaves no misfortune
reux, no captive left out, encompassing everything, it is
of paramount importance that we analyze it, that
we disentangle the elements, that we know of them
Let's determine the origin and direction. Therein lies the key.
gives an understanding of events, not only to
that era, but also today, and for the future.

Born from the Gospel, born with the preaching of the Gospel
Gile, working, since then, the world slowly but
Surely, this spirit is not new. In the 18th century,
However, he comes from two shores at once: from the Catholic-

licism, like a benevolent breath; of philosophism,
like a storm's breath.

At first glance, it seems to be the same
breath of humanity. Christian breath, philosophical breath
Whether political or philanthropic, they seem to be indistinguishable.
and continue along the same path. However, it is far from it.
by a large margin, the goal to be achieved is the same; and their
The final work, as we shall see, is quite different
rent. One could say that this is the dualism of the old
renewed people of God. On one side, there was the
kingdom of Judah; on the other, the 'kingdom of Israel'; all
two were called, but not with the same accuracy, the
God's people. Likewise, the breath of humanity
is with Catholicism, he is also with philosophy
Isophism; however, there will be a chasm between the
the results of the two breaths, particularly with regard to
concerns the Jewish question.

Let us first study the Christian spirit.

He

We are in the 17th and 18th centuries. What is it?
that the Christian spirit produces in a particular way, to this
period, in relation to the Jews?

Are there any new procedures to be used against them?

In the conduct of the Church, no. It shows itself in
18th century, which she showed herself from the very beginning
centuries of their blindness and their misfortunes:

full of respect, compassion, and mercy, but
also circumspect and cautious. It is in the attitude of
populations in relation to them that a transformation is taking place.
The age-old animosity between Christians and Jews
have become less and less vivid, and even tend to
to disappear. The Christian spirit triumphs. Thus the

massacres of Jews, like those that occurred in the Middle Ages, seem destined to end forever. The accusations poisoning of fountains, rivers, etc. seem more possible. There is still, from time to time Time, muffled noises against these survivors, who They survive to inherit forever! But we feel that we is nearing the end of the storm that tossed them about in the middle Nations. On both sides, if we don't yet love each other, We would like, at least, to stop hating each other.

What are the causes that produced this calm? ment?

Superficial or ill-intentioned writers have pretense that we owed it to the Reformation, to the free an examination that has opened up all consciences, and to the spirit of rationalism that disarmed all religions positive. Many naive children of Israel believed and still believe in this benefit of Luther's Reformation, and They blessed her. In our opinion, that's a mistake, and a A fundamental error. The negative will never produce the true and The good, never the negative, will produce appeasement and the charity. Likewise, the chapter preceding this one says enough about what would have happened to the remnants of Israel, if Luther and Lutheranism had been able to dispose of it as they saw fit.

The causes of this calming must therefore be sought elsewhere.

We believe we have found them in three facts which form the dawn of modern times:

1° The spirit of maturity to which humankind was arrived;

2° Large commercial enterprises in the which all peoples eagerly entered;

o The misfortunes of the Church and Christian society which were beginning.

III

Hate is an abnormal feeling in the heart.

Human and within humanity; rigor too. As
As we progress in life, we feel the need to become
indulgent, to forgive, to be merciful. The in-
Tenderness and kindness are signs of maturity.
We apologize and sympathize, even though experience has taught us to
to know the miseries, and to have experienced them oneself
even.

These feelings, which are prevalent in the life of the individual
vidu, are also used in development and
progress of humanity. First, there was, among nations
acquired through Christ and having become Christian, phases
of harshness and ruthless violence, because,
notwithstanding their Christian upbringing, they were young
spirited and fiery. This age is merciless, this judgment must
apply equally to nations and individuals.
The Church found the nations in a state of infancy.
vage, and she had all the trouble in the world to prevent-

dear or to repress their outbursts of violence. Yes, true.
ment, as we noted above, of the 10th
In the 15th century, Christian nations were in the age of
fiery passions: noble children by virtue of their baptism
and their lively faith, but with all the instincts of children of the
North, emerging from the forests. And what labors and what pers
Wasn't severity necessary for the Church to transform them?
Sea? What difficult moments for her in the middle of
Their progress! What a relic of their former nature!
What a return to barbarism! This is how it is explained
They count so many terrible deviations towards harshness, in the history
History of peoples in the Middle Ages: in particular the mas¬
Jewish consecrations.

But under the discreet and sure guidance of Providence
who does not want the Church's care to remain without
Honor, the people, too, gain experience
They then feel the need and the
the price of indulgence. Appeasement is achieved through their
blood, in their ideas, in their morals. Of turbu¬
slow and impetuous as they were, the nations of the Eu¬
ropes have gradually become more measured, more
lenient, because they have become more mature.
From this connection between maturity and indulgence is
released this magnificent concert of European balance and
neutral arbitration, to resolve disputes in

avoiding bloodshed. As humankind
He will advance in his destiny, more mature and more thoughtful, he
will further enhance this feeling of indulgence,
This need for agreement. It is in this way that perhaps...
to be realized in a complete way, notwithstanding all
the setbacks caused by the evil genius, this beautiful

biblical prophecy, which the Church has already attempted, with a
A certain happiness, the realization in the Middle Ages: The peoples
they will make plowshares of their swords, and of their spears
These are tools for tilling the soil. A people does not
will no longer draw the sword against a people, and they will not practice
no more fighting. Each will sit under his vine and under
his fig tree. That is what the Lord of hosts said of
his mouth1. This larger achievement would be the result
of a special grace from God, but also of maturity
perfect of humankind.

To return to the 17th and 18th centuries, these are
precisely this journey towards maturity and the
a better-understood feeling of indulgence, which are
because the Christian populations and the remnants
At that time, Israel began to look at itself with
less hostile, less defiant eyes. We're tired of
to quarrel amongst themselves, especially on the Christian side: because the
Christian charity is then called Saint Francis of
Sales, Saint Vincent de Paul. We're tired of another
manner: the Jews are, having awaited the Messiah;
the Chietians, for not having succeeded in making them do it
Take and find in Jesus Christ. The solution is
referred back to mercy. One senses that she alone
will possess the power to convince. Under this premise
moment, we feel the need to prepare the way to
1. The smallest act of mercy is to become merciful oneself.
gods. Therefore, the populations are more tolerant.
rants against the Jews. We no longer want to extinguish the
A wick of Israel that still smolders...

---

1 Micah, IV, 5, 4. — Isaiah, ii, 4.

IV

The second cause of appeasement seems to have large commercial enterprises have been in the which peoples entered.

The feudal system, alongside its advantages for families, — because the feudal organization, as we have recognized more up there, it was truly that of a family, — had everything times its disadvantages. This should come as no surprise, since the Middle Ages was only a stage, only a flowering, and not a definitive state; its name, moreover It indicates this. One of its disadvantages was very slight to promote trade.

Indeed, — clergy aside, — what per What were the nations composed of at that time? Mostly lords and serfs. The first first, devoted to hunting and military exploits, did not they were not thinking about increasing their fortune through commerce trade; they would have scorned it, had they given it a thought. The latter did not have the ease of leaving their cottages, to circulate the produce of the nature. Also, commerce and its resources are found naturally they would fall into the hands of the Jews*. He

[1] “It was in the nature of the feudal system to grant no "favor to commerce: for, in this form of government, the land was "regarded as the basis of all superiorities and all riches: it was inconceivable that power lay elsewhere; a trade- "The landowner was nothing compared to the landowner, vested with all his dignity." and surrounded by its influence. The feudal system also had to fear to these continuous movements caused by trade, and which would have ended

It followed that the Jew was necessary. There is some truth to that. in this picturesque little painting: "The Jews were "necessary to the social body like ankles and the "nails used in a large building to bind together" "All parts. If you were sick, you called a "Jew; if one wanted to buy a piece of cloth, it was, the "Jew who sold it; to obtain rain for plowing" "the land, the Jew was indispensable in his capacity as a- "trologist and sorcerer; finally, when the baron himself-

he even wanted to have clothes and a fine doublet, he
"was forced to resort to a Jew. The son of Israel"
cc one at all that the others did not have, when
"In his hut, sitting on rags, he could be seen
"holding the magic wand and the cords of the
"stock exchange 1."

The Jew was therefore necessary. It followed from this that
even, inevitable conflicts between these unique vendors
their families and the populations, always their tributaries.
The exasperation of being forced to resort to it invariably

"by causing the vassals to lose the habit of always being ready to execute"

* the orders of their overlords." (Beugkot, The Jews of the West, Part II,
p. 51.)

State of the Jews in France, etc., by Bail, p. 97. — Another author says
with the same accuracy and the same picturesque description: "Here lies this
"a marvelous history of Jewish commerce in the Middle Ages, which makes
"Yet another astonishment of our advanced civilization. Europe no longer has..."
"Communications; the roads are lined with fortified castles where..."
Lords, always armed, display their rapacious courage against the merchants.
"And the travelers: nothing stops the Jews; almost everywhere they obtain
"the privilege of usurious lending; there they buy the toll farm, the ton-
"places and feudal rights; they travel to fairs, supply the
"churches and barons of all the luxury of the Orient; every village has its Jew,

"Each city has its synagogue; and when religious zeal is strong enough to
"Ordering their expulsion, rarely do one or two years go by without
"that the prince or baron recalled them to his states." (Philosophical History)
(Sophism of the Jews, by Cafefigue, pp. 9-10.)

to the Jew, jealousy of his gold, but also the representatives
Hebrew forays through greed and usury: what causes
quarrels!

With the discovery of America and that of the Cape of Good Hope
Good Hope, a happy revolution is taking place.
The aversion of peoples to trade disappears
Suddenly. The peril that then surrounded the voyages
Distant trade lends prestige and reconciles it.
with those who until then had seen him only as a means
to enrich themselves at the expense of others. From all sides

Numerous fleets crisscross the seas and bring in Europe, a land of riches of all kinds. Emulation, Industry[1] is in constant motion. The old Methods are dying out. Public credit is established. "A "a simple Parisian bourgeois can gather in his "a house with more enjoyment than they ever had" "The ancient kings of Asia at Susa or Ecbatana*."

From then on, the Jews ceased to be necessary. Christian populations are, in a way, liberated. of their services, and consequently a considerable cause The maple of quarrels and conflicts is eliminated.

Y

The Reformation, we have said, was not the least of world a cause for appeasement in Jewish disputes and Christian. But the misfortunes engendered by [the

---

[1] Baii, p. 105.

First reform, then through Jansenism and Philosophistry has brought not only appeasement, but Even a rapprochement. That's quite different. The Schism and heresy divide; misfortune brings people together.

Indeed, has not misfortune received the mission blessed to reconcile, making us forget, beneath the tears which erase, reciprocal wrongs? The hands refind and embrace, when hearts are in The ordeal, and the grieving families. We glimpse even, according to biblical data, that when a day the hands of the people of Israel and the Christian people will finish coming together completely, that's the test who will have prepared the way for this design of grace divine.

This is how, in the 17th and 18th centuries, the The reconciliation begins under the blows of misfortune.

Notwithstanding the splendid discoveries in India and of a new world, the horizon of Christian society It darkened. Nations are emancipating themselves and becoming crazy. The Church will enter a state of widowhood and desolation.

Indeed :

Christian morality is as if struck at its heart.
“In the room where Saint Louis had slept, Sarda-
"Napale was lying down. Women abducted from the last-
The world's muds were playing with the crown of
“France; descendants of the Crusaders populated their
"Adulation of the dishonored antechambers, and they kissed,"
"By the way, the reigning dress of a courtesan relates
so much of the throne in their homes the vices that they
"had loved*

2ü9

BECOME LESS VIBRANT

"Instead of the plow and the sword, a filthy youth"
"only knew how to wield sarcasm against God anymore"
"and immodesty against men."

"Below her dragged the bourgeoisie, more
"or at least imitating this royal corruption, and
"leaving behind his lost sons, as we see
"behind the mighty kings of solitude, the lions and
their kind, smaller and vile animals who
"They follow to lick their share of the spilled blood."

There is no rhetorical exaggeration in these quotes.
The recently published documents on the latest
years of the Old Regime confirm its accuracy1 2.

So it is at this moment that the union begins
to equate the contempt for the sacred laws of marriage; the
Families are expected to grow, so the number is limited.

children: so many that the Jews, legally threatened
the nature of such a monstrosity, makes it the subject of
a scathing reproach to Christian society, in a
memorandum addressed to Louis XVI; we have quoted it in
the first part of this work 3.

So morals are rotting away.

Beliefs are no more respected than
morals. Luther and Calvin had torn up the symbol and
defiled 1 Church; Voltaire and Piousseau come, to their
to turn, tear up the Gospel and mock Jesus Christ.

Diderot, d'Holbach, Helvétius, Lamettrie, deny the immortality of the soul and mockery of the afterlife.

1 Lacordaibe, XXIIIth conference.

2. The Attic Regime, as seen by Taine. Read especially the three chapters of the second book, and the second chapter of the fourth book.

3 Chap. v, § v.

salons of French society applaud their arguments.

Nothing left in the intellectual, moral, or religious sphere. is not respected.

But it is no longer just about customs and beliefs that are trampled underfoot, that's the constitution even kingdoms and societies are shaken. A A spirit of universal revolt is stirring old Europe. France, hitherto so enamored of authority, is preparing to overcome the religious revolts in Germany and of England by placing himself at the head of all the revolts by the Revolution, whose name is pronounced already in secret.

Never before have we talked so much about sensitivity, about well-being profession, and never have hearts been harder: a Their immense selfishness is withering them.

Never before have we been more gracious, more kind Mable, more curly. And like from contempt to hatred he there's only one step, we finish taking it at the end of the 18th century. A hatred, previously unknown, universal, fierce, fills souls. The day is not far off when This hatred, no longer able to be contained, will erupt. Then it will be the scaffold, the guillotine!

Poor society, so long Christian! Poor things Nations! O Catholic Church, their mother, that you are They're to be pitied!

But what seemed to us to be the final touch, or rather the the framework of all this lamentable decadence, and also the the seal of ingratitude, it is society's return to paganism: a positively desired, deliberate, sung return, proclaimed as law. Indeed, society in the last-

The last years of the old regime thirsted for paganism The Gospel is being revived everywhere. The dances, The festivals, the hunts, the feasts, are full of memories The roots of mythology. Prostitution seeks its excuse and its models in the customs of Athens and of ancient Rome. Diana, Venus, Jupiter, Mercury, revive and inspire literature and customs; Brulus will inspire the Revolution. A serious author said with Accuracy: "The downgrade began in Europe" "with the restoration of literary paganism, which has "successively brought about the restorations of paganism" "philosophical, religious paganism and paga- "Political 'nism'." This is the genealogy of the Revolution solution.

However, this return to paganism constituted, on the part of the society that emerged from Christianity, the bloodiest insult, the most poignant outrage against Jesus Christ. The Nations had been called from paganism to the Gospel Gile. In the 18th century, a spirit of vertigo recalls and positively calls for paganism against the Gospel gile.

Even ancient paganism is outdated. Because the Paganism, in its essence, was by no means impious:

1 Donoso Coutès, letter of June 4, 1849.

a “The legislators of antiquity were not mistaken: instead of rai- "They used it to consolidate their power by railing against religion." "the social structure; they placed it everywhere, in the family, near the hearth" "domestic, and in the State, as part of the constitution and the government- "They brought down the laws from heaven, and attached them, by opinion, "something divine in all the events of human life, in all "civil institutions, even inanimate objects, woods, rivers, "to the stones intended to separate the inheritances: and, if one looks closely, "We will convince ourselves that paganism only multiplied the gods to infinity in order to "Because of man's infinite need for the Divine." (Lamennais, Essay) (on indifference, vol. I, ch. h.)

while in this delirious 18th-century society
Apostasy is being used as a game to describe impiety.

Once again, poor society, poor nations!
Who would dare claim that on this date of ingratitude
almost universal God was not jealous, and that in
the advice of his divine jealousy, the recall of the people
Wasn't the Jewish decision made and prepared?... What is there to
What is quite certain is that the Spirit, "who blows where he
wants1", printed precisely at that time a
an unusual impulse from Israel. The spirits
serious, insightful, and pious souls, his
manage to the imperishable remains of Jacob as to a
a mysterious resource, like a reserve of emergency supplies
for the Church of God. Authentic documents in
They are credible, as interesting as they are touching. We will
browse them.

1 St. John, iii, 8.

CHAPTER II

THE QUESTION OF JEWISH CONVERSION HAS BEEN A PREORTION THE 17TH AND THE 16TH CENTURY

I. The most eminent minds of the time, struck by the situation
the lamentable state of Christian society, 'think of the remnants
of Israel as a reserve of God in favor of his Church.
Reflections of Bossuet and Fénelon. Exaggerations of the scholar
Duguet in his insights on the Jewish people; how they
explain themselves. Jansenist document: a conversation between
Bossuet and Duguet. — II. The 18th-century controversies on
the conversion of the Jews. Two schools of thought: one that makes it coincide
this conversion with the end of the world, the other one who places it well
before. — III. Unanimity of the two schools on the events
which seem to be preparing for this conversion. Summary of
their insights and observations. Touching aspirations of
pious souls for the conversion of the remnants of Israel and for the
reconciliation between Jew and Gentile.

I

It was Bossuet and Fénelon who first felt the
the horror of this state of apostasy, already very much in evidence in

time in which they live, and which let slip from their
From their lips or their pen, painful premonitions:
if God were to cut off certain corrupt natives
pus?...

“Listen, listen, Christian; read your destiny in that
"Jews, but read and listen to the heart... Can we—
"We are not terrified by the vengeance that is erupting"

cc terribly on the Jews, since Saint Paul tells us
"warns, on behalf of God, that our ingratitude will..."
"will attract a similar punishment." "Alarm cry of
Bossuet1.

Bénelon, in turn, exclaimed: "If God, terrible in
"His advice on the children of men, did not
"even sparing the natural branches of the olive tree
"Frankly, how could we dare to hope that he would..."
"Epaigneia, we, wild and grafted branches, we
"Dead branches, incapable of bearing fruit?... What
“would make faith last longer among Cor— peoples
Broken to the root? Cowardly and unworthy Christians
"look, because of you Christianity is debased and misunderstood;
"Pai, you, the name of God is blasphemed among the..."
"Gentlemen... Sin abounds, charity grows cold, the
"Darkness thickens, the mystery of iniquity takes shape..."

“The torch of the Gospel, which must travel around
"The universe has reached its end; the day of ruin is here."
"Pick a pickaxe, and the times hasten to arrive."

Both of them, amidst their sorrows and their
alarms, glimpse the help for the Church of God:
They hope for the conversion of Israel. “O God,
Bossuet exclaimed, "Incredulity reigns on earth!"
"One is no longer wicked out of weakness, one is wicked by design,"

"We are so by principles, by maxims. Come, Elijah,

“Come, preacher of the Gospel, with a heavenly fer—

"Will you stir, shake hearts and excite the spirit of
“Penance 3.”

1 MedltaUons, t- I. — Disc, sur l'Hist. univ., IIe partie, S VIJ.

- Sermon for the Day of the Epiphany.

■* Meditations on the Transfiguration.

This great man also said, speaking of the remains
of Israel: “The Lord will turn to them; he will erase
This will undo their sins, and restore their understanding.
"prophecies they had long since lost,
"to pass successively and from hand to hand in
to all their posterity, and never to be forgotten again until the
"The end of the world, and for as long as God pleases"

"to make it last after this memorable event."

"Thus," Bossuet concluded, "the Jews will one day return."
"And they will return, never to go astray again."

But of all the great minds of the 17th century,
no one, without a doubt, has exercised themselves with more com
pleasure on the role of the Jewish people as a reserve of
God, that learned Duguet. Contemporary of Bossuet,
Duguet joined the Oratorians in 1667; but he was
forced to leave them in 1686, because of his attachment
He disagreed with Jansenius's opinions. He was a man
of inexhaustible knowledge. Saint-Simon, in his Memoirs
moires, speaks of the interviews he had with him at 1 ab¬
Trappe Bay. "As for Mr. Duguet2, I was charmed,
We used to walk in the garden every day.
"of the abbot; matters of devotion, in which he excelled,
"were not the only ones on which we had
"Interviews; a flower, a plant, the first
"things that came, arts, crafts, fabrics, everything
"provided him with material to speak and instruct; but if natu-
"So much, so easily, so smoothly and with a

7 a.m.

"such eloquent simplicity and such apt and accurate terms"

1 Disc, on the IIist. univ., 11th part.

- Pierre Larousse's Universal Dictionary of the 19th Century, under the word Duguet.

"accurate, that we were also removed from the graces of "his conversation, and at the same time horrified by "1. The extent of his knowledge, which made him "explain all these things as they could have done" "botanists, druggists, artisans and merchants" "The most consumed goods in all these professions."

Le Pèie La Chaise, for his part, told the president de Ménars, who asked him for permission to have at Abbot Buguet said: "You will only have to turn the

"Bobinet, you will see such essence flow that you "You will want to."

Why must this vast mind, so profoundly versed in the knowledge of the Holy Scriptures and if filled with love for the remnants of God's ancient people, Has he gone astray into Jansenism? Contradiction Strange and truly inconceivable! On the one hand, Duguet is the herald of love and trust, in my with the church doors wide open, to receive the remnants of Israel; and, on the other hand, ii narrows them for Christians, supporting the dark Jansenius's doctrine. So true is it, as well as the Pascal said that man is to himself a chaos, a subject of contradictions.

But Jansenism was not the only mistake of Duguet. His numerous works of biblical exegesis, remarkable in that they bring out a strikingly mannered harmony of the two Testaments, However, they contain exaggerations in many places. unfortunate actions, an abuse of biblical figures, qualified in theology by the name of figurism.

What is figurism?

It's a system according to which everything that happened to the Jews under the Old Law, everything without exception, would have was a figure of the things of the New Law, not only their ceremonies and the main episodes of their history, but down to their smallest actions: so that the Old Testament, as a whole and in its The final details would have formed something like a vast allegory.

or New Testament prophecy. This system is obviously outraged and led to very serious drawbacks serious in the explanation of Scripture1.

In Duguet's work, figurative art particularly consisted of to find figurative advertisements of the conversion of Jewish people in numerous scenes and prophecies from the Old Testament, and to apply to this conversion biblical passages that are commonly used in theology, to apply only to the Church alone. Wanting to establish its views on the level of principles, Duguet had composed a small book entitled: Rules for the Intelligence of Holy Scriptures, which were read avidly. A rabbi Convert was one of the first to point out the danger. A professor at the Sorbonne, a doctor of theology and book censor, no doubt deceived by the sides generous of this book, had sent its author the approach bation, with these flattering lines: Such a book is a key of gold, and the most beautiful gift that could be given to the Church 2. The converted Israelite replied: "A gift to the Church? "A golden key? Has it been properly examined? In the mo- "Lying, we would have noticed that this beautiful key is everything"

1. Consult Bergier, Dictionary, on the dangers of figurative art. theology, under the words: Figure, Figurism, Figurisles.

Mr. Brillon. His approval is at the beginning of the book of Rules.

"at most a coarse lead shot; what a flounder of some "whichever side you take it from, and that consequently it is "far too weak to open the doors of the Writer- c< ture* One would have been convinced that, far from being the most "What a beautiful gift one could give to the Church, this book..." "tack." And then, in a learned and vigorous re- Futation, an Israeli athlete brings down the system of Duguet, concluding with these words: a By perverting "Thus Scripture, Judaism is fully restored," "Muhammadism is permitted, but even the Pagan cannot" "To be disarmed."

We wondered how an exegete as distinguished as Duguet, possessing Hebrew, the Church Fathers and the teachings of Tradition Catholic, however, could have allowed himself to be led astray in such exaggeration and affection

excessive for the Jewish people. The cause appears to us to have
was a spirit of discontent from which he perhaps did not
she hadn't realized this, and that was the consequence of her
Jansenism. Every Jansenist was a discontented spirit.
Having taken it upon himself to judge and criticize the Holy Church
Duguet went to extremes in his devotion to God.
of the Jewish people: he made them a necessary repairer of

1. The Church, instead of making him a prodigal son, repented
so much.

This spirit of discontent, introduced by a
specious denial under the guise of great interest in
the remnants of Israel, can be glimpsed in a curious

1. Belt of Pain or Refutation of the book entitled: Rules for In
Intelligence of the Holy Scriptures; composed by Rabbi Ishmael ben Abraham, a Jew
converted, in Paris. Thiboust, printer-bookseller to the University, Place de
Cambrai, to Fame, 1723,

a Jansenist document, which has remained almost unknown, a
a conversation, in the form of a lecture, that Bossuet
and Dugnet would have had together on the ills of the
Christian society and on Tunic remedy that they enter
they saw it as possible and effective.

“Mr. Bossuet, Bishop of Meaux, and Mr. Duguet pre-
"They enjoyed discussing religion. The Church"
"of France, at the beginning of this century, had little
"of Doctors comparable to these two excellent tbéo-
"We were staying; and they were both quite far from
"the superstitious piety of those who believe they honor
"the Church by concealing the abuses and scandals which
"They disfigure her. Their learned conversations were rolling the
"more often on the ills of the Church, on the horrible
"obscuring of doctrine, morality and the
"Discipline. After much deliberation on both sides,
"where they communicated their thoughts to each other"
their sorrows and their grief about what affected them most
"immediately, Mr. Bossuet was led to acknowledge that
"not only had the evils of the Church thrown
"deep roots, but they seemed without re-
"niède in the present situation of things.

“Would you believe, then, Your Grace,” continued Mr. Duguet,
and that the Church may thus endure for a long time, or that
"Is the consumption of centuries so near?"

"Mr. de Meaux agreed that the last judgment

"must have been still far away, given that there were still many
"things to accomplish, all the nations of the world having
"were promised to Jesus Christ. And that is," he added, "this
"which increases the difficulty: for the Church, since what-
These centuries, it carries the stigma of a kind of sterility:

"far from giving birth to new peoples for Jesus Christ,
"She sees her own children being taken away every day."
"by heresy and schism; and moreover the works
"preachers of the Gospel in foreign countries"
"do not appear to be blessed by God."

"Mr. Duguet, having applauded the solidity of these
"Reflections," he said in turn, "that he saw only one
"a way out of such a great predicament, which was
"to question Scripture and Tradition, in order to know
"if the Church had not received the promise of a renewal-
"vcllement; that it seemed to him that the decadence of the
"faith and charity among the Gentiles had been foretold;
but that attached to this prediction was the promise
<c of a great mercy which would be the wealth of
"The whole world." Then he asked Mr. Bossuet to remember
"what he knew so well about Elijah's mission and the
"Conversion of the Jewish people: and immediately he elaborated"
"the link between these two events and what had
"preceded and what was to follow them."

"The learned Prelate, who had listened to him with the most
"deep attention, remained silent for some time;
"and, emerging as if from a kind of rapture, he
"expressed all his surprise and joy: his surprise at
"what we were commonly so indifferent to or so
"distracted with regard to what is of such close interest to the Church"
"Our holy Mother; her joy in the goodness of the Lord"
"who had prepared such a great consumption for his children"
"nation in their distress, and an object so worthy of
"their wishes and desires."

"These two highly respectable men parted ways well"
"convinced that the greater and more irre-

"mediable, the closer we got to the time of the most

"Great mercies1."

We do not share the delight that the documentary Jansenist lie lent to the Bishop of Meaux. "The horrible "obscuring of doctrine, morality and the

"Discipline" within the Church. "The disgrace of a

"A kind of sterility" that weighs upon her: similar expressions, that the faith and genius of Bossuet had not never tolerated, they are Jansenist inventions. The Church Catholic, does it not remain the radiant city of High light on the mountain? If baptized peoples Through her some return to darkness, others do not come- They won't take their place? And the Church remains, of the kind, holy and Catholic.

This document is valuable only because it shows, at a time when faith is declining and morals are depraved wind, the concerns of superior minds, their alarms and their hopes.

II

Alongside the eagles, a host of cultivated minds, but humbler people, with compassionate hearts, take care

1 This conference3 is reported in a letter from Mr. Soanen, Bishop of Senez. He said: You might be unaware of a fact of importance that I have links from those who have heard him tell this story more than once to Mr. Duquel. And then he quotes the entire document. — Mr. Soanen, Bishop of Sciez, maintained Unfortunately, Jansenism. Senez, in the Basses-Alpes, was once a bishopric. The Life and Letters of Mr. Soanen were published in 1750. The story the conference is found in his Letter on the errors advanced in some new writings. — This conference is also reported in a book entitled: Dissertation on the Recall of the Jews, 1778, t. I, p. 414-417.

of the same question. Dissertations, books, are published; priests and laypeople hold the pen. There are two schools. One of them, whose head is the scholar but Jansenist Duguet extols the future role of the Jewish people by seeking to prove, using Scripture, that after the entry of This people in the Church, many more years will pass centuries; the other school reduces the role of converted Israel to of more modest proportions, by establishing that its conversion will almost coincide with the end of times1. The interest that some people take in these new

The calves go so far that disadvantages result. serious not only for their faith, but for their health. Indeed, the famous historical phenomenon of convulsions that were thought to be purely Jansenist also had relations with the Jewish question. “In the middle of the “France,” said a contemporary author, “seven or eight hundred” "Convulsionaries announce the imminent return of "Jews and all its circumstances, with a noise and a "sparkle that has penetrated not only into all the "parts of the kingdom, but also among all peoples "who maintain some trade with France2." The Church, ever prudent as a mother, seeks to heal the convulsive and disregards their predictions tions3.

1 This controversy began with Daguet, and it continued for a very long time long after his death. The reader who would like to know all these interests Those interested in these debates will find them perfectly summarized in these two works: Dissertation on the recall of the Jews, by Rondet, editor of the Bible of Avignon, 2 volumes; Dissertation on the period of the recall of the Jews, against the publisher of the Avignon Bible, 1 vol.

2. Letter proving that the return of the Jews is near, 1759. p. 47, no author's name.

5 The phenomenon of convulsions is mainly linked to the memory of the famous deacon Paris. After living in all the rigor of asceticism—

r •

On the other hand, there are hidden souls, penitent at heart. monasteries, true doves of love, are inaugurated 1. Immolation for the healing of Christian nations And for the return of Israel. We're starting to no longer to separate these two great miseries: philosophical incredulity sophistry and Jewish blindness.

We wanted to study this movement of minds and hearts so sympathetic to Israel. We have therefore read, analyzed, compared the various works which in deals at that time. We will report nothing from their insights on the famous dispute: If the conversion of Jews will be distanced, or not, from the end of the world and the Last judgment. We, for our part, defy of 1 opinion which admits a long period of time after this great event. 11 It is enough that Jansenism has led this campaign, so that we stand in guards against a feeling that is not usually that of Catholic Tradition. It seemed to us more

beneficial for the reader to gather what the writers
Futile on both sides have pondered the secondary causes

Jansenistism, Deacon Paris had died in 1727. His party held him for a saint. The men, but especially the women, went in droves to his tomb in the Saint-Médard cemetery in Paris. There, they saw him go into convulsions, commit a thousand extravagances, and prophesy, saying that they were visited by the divine spirit. A prelate of great renown tint record of daily miracles of surprising healings. The women convulsionaries were divided into jumpers, barkers, meowers, etc.;
They were beaten with hammers, had their tongues split open, were nailed to the cross, etc
These scenes, as cruel as they were ridiculous, finally attracted the attention of the aut
public authority, and in 1732 the government closed the cemetery of Saint-Medard. A joker then wrote on the door;

By order of the king, God is forbidden
To perform a miracle in this place.

(Dézobry's Dictionary, under the word Convulsionaries.)

who will be able to contribute to the conversion of the people
Jewish: there is a philosophy of history there that has
inspired by the Bible and current events. We summarize
their insights and common characteristics, under the
The following observations:

III

First Observation. — Not all of these works are
more complex, like those of previous centuries,
to be a demonstration of Christian truth to
eyes of the Jews; they are composed as a 'preface to
their return. The discussion or argument with these
The blind is finished, exhausted. Just as we did
As noted above, they sent back, out of sheer weariness of the struggle, the
because of mercy, the only thing capable of overcoming
their hardening. But his intervention is expected.
tion, we sense his victory, we would like in some way
So, guess the paths she will take. That's it.
why do the published works bear
titles like these: Dissertation on the recall of

Jews, the future recall of the Jews1 2 3; Note on the return
Jews'0; Dissertation on the return of the Jews to
F Church and on what should, give occasion 4; Essay

1 By Rondet, publisher of the Avignon Bible, 1778.

– By Desciiajjps, parish priest of Danzu, in Normandy, 1760.

3 Father d'Houdigant speaks in his notes on the books of the prophets, t. IV, 1753.

4 Translated from Italian, 1775.

explanation of the period assigned to the conversion of
Jews1; Letter in which it is proven that the return
of the Jews is close 2; Dissertation on the era of
reminder of the Jews and of the happy revolution that he owes
to operate in the Church 3, etc., etc.

Second Observation. — All these works between
see as a sign and also as a cause of the recall
Jews blasphemed against God and his Christ
in the midst of the Nations. The Gentiles or the Nations have
were called because of blindness and ingratitude
Jews. The Jews will be recalled because of the apostasy.
Tasie and ingratitude encouraged among nations.

And all these works say: We touch it, we
Here we are!...

Some, very dark, because they are Jansenist
nists go so far as to say: If something must us
What is astonishing is that divine mercy has not yet
restored Israel*.

In the centuries prior to the 18th century, exegetes
had commented little on a very important but severe
Passage from Saint Paul: the end of the famous ninth chapter
from the Epistle to the Romans, where the Apostle fears, in terms
veiled by charity, defection or apostasy of which
will be guilty of being the good guys called to the
Christian faith, and their possible removal from the oli¬
Four francs*. The commentators, until then, had

1 By Abbot Belet, of Montauban, 1769.

- No author's name, 1779.

5. Anonymous, 1779.

4. Phrase by Duguet, repeated by all the writers of his party.

5 But you will say, these branches (the Jews) have been broken off, so that I had been grafted in their place.

U is true: they were broken because of their unbelief; and you,

given little explanation for this terrible retreat
chement; and it was wisdom: firstly because they write
were associated with periods of faithfulness to Jesus Christ; then,
because there was no point in causing sadness. But in the 18th century,
Remarkably, it is this chapter that is put in
before, prominently, in stark relief. The writers
Both sides are unanimous in their gloomy comments
silences. The true olive tree, that is to say Jesus Christ, is
They showed it as blasphemed and reviled. The branches
The savages, that is to say the gentle ones, are shown
shaken by a terrible storm, by whirlwinds
of revolution; in the ears of writers, the cracks
The rustling of branches can already be heard, the retreat
The process begins. At the bottom of the tree, the branches
natural, that is to say the remnants of Israel, their appearance
they would become agitated, to go back up towards the olive tree and retake their place 1! . . .

Third Observation. — All these works are
unanimously calling for the time when the conver- will take place

It is by faith that you hold fast to the tree. Do not be presumptuous, but fear.

For if God has not spared the natural branches, he will certainly be able to
So don't spare yourself.

Consider therefore the kindness and severity of God: his severity towards those who have fallen, and his kindness toward you, if you persevere in
The state, oh its goodness, has put you in, otherwise you will be cut off.

If they themselves do not persist in their unbelief, they will be
grafted onto their line: for God is all-powerful to graft them with new ones

calf. Epistle to the Romans, chapter 11, 19-23.

1 One can read, on the olive tree and on the threat of cutting back the branches ches entées ou de certains parties de la gentilité : Bossuet, Disc, sur l'hist. univ., Part II, chap. xx; Duguet, Explic. of V Epistle to the Romans, chap. 11; Picquigny, Epistle to the Romans, chapter 11; Dissertation on the return of Jews in the Church and on what should give rise to it; Abbot Belet, Essay an explanation of the period assigned to the conversion of the Jews; a book on Y Advent of Elijah (1734), vol. I, chap. ix, x, xi.

the sion of the Jewish people, the great tribulation of the Church. The Church will be humiliated, vilified, persecuted, and condemned. for nothing. Some of these authors had truly astonishing predictions. One of them, who writes It was in the year 1657, announcing the civil death of the Church1. Having lost her rights through violence, she will be like dead.

Many did not sufficiently distinguish between the This failure could affect certain Christian nations. yours and the indefectibility of the Church. Although unfortunately The Church will remain steadfast, while societies and nations may fail. God, in his wisdom and His omnipotence will know how to unleash this marvel and this contrast.

One of the rewards and consolations of the Church, for having shown herself so divinely heroic in this great tribulation will be precisely the conversion or rebirth the holiness of the people of Israel.

And so many of these authors apply tion to the Church of these two touching stories of the Bible:

One, the story of Job, who after his ordeal receives, In the end, seven times more blessings than at the beginning. ment: likewise, the Church will be comforted at the end of the centuries, from its great trials by the joy of seeing to bring back into its fold the remnants of Israel 2;

1 The Ancient Newness of Holy Scripture or the Church Triumphant in Earth, pp. 231-233-234-235. The author, writing in 1657, dedicates his book to Jesus Christ, and submits it to Pope Innocent X. Alongside some preliminary surprising assumptions, he puts forward risky and more than just tales tables.

- All the authors who apply the story of Job to the Church borrow this beautiful analogy from Pope Saint Gregory the Great, The other, the story of Rachel, who gives birth in a mortal pain, the most beloved of Jacob's sons, Ben Jamin; he is first called Benoni or the son of the pain, then Benjamin, or the son of the right. Of Indeed, the Church will give birth in mortal pain his last child, the Jewish people, who, converted, will be tenderly loved[1].

Fourth Observation. — • These works apply tend to show the consolations which, on occasion the return of Israel will not only flood the Church Catholic, but all nations of the earth. They enjoy commenting on joyful prophecies of the Bibles that seem not to have yet received their full accomplishment. They especially enjoy supporting this comforting times based on the following words of Saint Paul which form a counterweight to the severe warning of the possibility of reduction: if the decrease in The Jews (their small number) have been the wealth of the Gentiles. how much more will their fullness enrich davantage the world. Which means: if at the beginning of the Christianity: twelve faithful Jews, the twelve apostles — poor little remnant, a much diminished number — have sufficed however, to produce such a wonderful change among the Nations, to the point of having been their wealth, So what will it be, and what should we not expect from it? rich, wonderful, when all Israel as a body will convert and take up the cause of Truth?

Saint Gregory's Morals on Job, Book XXXV, Chapter XIV. This great pope has, On the latter days of the Church, truly heavenly insights. One can to name him the Doctor of recent events.

[1] This connection is well developed in The Advent of Elijah (1374), t. II, chap. xxiv.

Fifth Observation. — Several of these works take on the task of preparing with wise advice • /' acceptance of the Jewish people into the ranks of the people Christian. This concern has deeply affected us.

For example: that there no longer be, when Israel returns
dra, of animadversion on the part of Christians too
fierce. An author from 1645, in the naive French
People of that era, a delightful picture of feelings
of mercy that one should have. It represents a
an indignant Christian who opposes welcoming them.
even repentant Jews, and he appeases them by reasoning with them
like this:

“Please reflect, my Gentile brother, on
"Joseph's method, and think carefully about what this says"
"a good patriarch when he made himself known to his brothers.
“He does not reproach them for their malice or their envy,
"nor what they had sold to the Ishmaelites. God, their
"He said, 'He sent me ahead of you to Egypt, for you'"
"to provide what is needed to live in this time of scarcity and of
“Famine. Consider that Jesus Christ will make himself known-
"to be born one day to the Jews as Joseph was born"
"to recognize the Israelites, and that Jesus Christ in this
"That time will be no less merciful in the place
"Jews whom Joseph generously treated"
“Israelites. Come closer, my brothers,” Jesus will say—
“Christ to the Jews. You thought ill of me, and
“God turned this evil into good. It was for my honor-
"and for your salvation, your fathers crucified me."

"11 It was necessary that the Son of Man should suffer many things"
"to be very excited. I couldn't enter
"In my glory, only through my death. And I did not die."

(C cIue to come before you in heaven, and for you
“Prepare a place within my glory, which is your salvation”
"and your eternal life."

tc Hguie-toi, my brother, that an Egyptian man
"attending the recognition of Joseph and his
"brothers, would have insulted the Israelites in this way:
"You villains! You have attempted to take the life of your..."
Brother, you sold him to the Ishmaelites, you have
cc conti isté the old age of your father, by bringing him
He said that his son, your brother, was dead. You will die from it.
You wicked man, and I will be your executioner. In good conscience!
"Would not the Israelite brothers have been right to
to say to this Egyptian man: Friend! What are you asking-
What are you quitting? Your zeal is unreasonable. If we

We hadn't sold our brother, our brother wouldn't have This step was taken to Egypt. And if our brother had not come In Egypt, you wouldn't have enough to eat. Our This brother, against whom we have sinned, forgives us. And you, to whom it has been favorable and advantageous, that we

If we have sinned against our brother, you will make us It's to die!

Consider this, Christian, that you are this Egyptian man which is the same insult to the Israelites; and that The Israelites could answer you the same thing. This zeal, O Christian! is an unconsidered zeal. If our "The fathers had not crucified Jesus Christ, Jesus Christ He wouldn't have died for you. And if Jesus Christ It wasn't over for you, you would have died in your This sin, and I would have died an eternal death. Jesus-this Christ, against whom our fathers sinned, has He forgives this sin. And you, to whom it has been beneficial.

ON THE CONVERSION OF THE JEWS

28 1

"that 110 fathers have sinned, you wish us ill-
"Treat 1!..."

So, no more animoadversion, no more reminiscence. of the past, when the Jews return to the faith.

Sixth Observation. — These various works contain touching prayers addressed to the The conversion of Israel, we could make a beautiful collection. We will only cite two, but they summarize admirably depicts the current state of death of the Jewish people, its future rebirth in the great tribulation of the Church, and the resources that the Church and the whole world will find in this renaissance.

1 We have detached this page, truly naive and touching, from a extremely rare book, entitled: Du Rappel clés juifs (1643), p. 159-162. It is unfortunate that the rest of the book gives too favorable a portrayal of the people by wanting to bring all the nations back to him at the time of his conversion. That's wher A grave error. Jesus Christ is the only one to whom everything else should be brought back. He alone is the cornerstone, and in him are Israel and the nations must unite in humility and charity.

This book, The Recall of the Jews (1643), which is unsigned, is authored by a gentleman converted from Protestantism to Catholicism, Isaac de la Pevrèee. Born in Bordeaux in 1594 to Calvinist parents, he entered the service of the Prince of Condé, who was pleased by the singularity of his mind. He was the author of pre-Adamism, a system according to which human races would have existed before Adam. He abjured his error in Rome in 1656, between the hands of Pope Alexander VII, returned to the Prince of Condé as librarian, then retired to the seminary of Notre-Dame des Vertus in Au-Bervilliers near Paris, and he remained there until his death in 1676. He flattered the Jews, hoping to attract them to his system of pre-Adamism.

A cunning poet, who did not believe in the sincerity of his retraction of the pre-Adamism, he reads this epitaph:

La Peyrère lies here, that good Israelite,

Huguenot, Catholic, and finally, pre-Adamite.

Four religions appealed to him at once,

And his indifference was so uncommon,

That after eighty years of having to make a choice,

The good man left, and did not choose one.

(Flleu, Historical Dictionary; Goschler, Dictionary of Theology, at Peyrère (Isaac de la) word; Richard Simon, Selected Letters, vol. II, letter 1 Amsterdam, 1750.)

"

17TH AND 18TH CENTURIES PREOCCUPIED

“We know, O my God, the remnants of Israel
They jumped. But when will this miracle happen?
"O desirable time, in which Israel will recognize
"His God will be filled with respect and religious devotion."
"trembling in the presence of David his king, and
"where the two peoples, the Jew and the Gentile, will not have
to whom the same leader will form only one body,
"will be seated at the same table! When will that be, oh my
"Savior, what will this wonder accomplish? Is it
"Not enough eighteen hundred years of blindness, of
"Misery, abandonment? Return to the scabbard, sword"
"avenger of God's wrath; pity for so many
"generations that disappear without having opened the
"eyes to the light, nor received the effect of the promises!"

“O you who reign in Egypt, and your brothers
"They have been considered dead for so many centuries, dispel"
in their darkness, triumph over their impenitence;

"Don't put any more strain on your patience"
Stand up, finally let your love burst forth, and your tears
"Flow freely. Let it resound deep within their
"heart this comforting word, this word so long
"awaited, so ardently desired: I am Joseph;

“Come closer to me, I am your brother.”

“We no longer know how to praise you or love you,

“Oh my God; a dreadful silence reigns everywhere”
cc J)arLs ^ans genlilité. Our mouths are mute,

"and our dead hearts. Come then, people mute since
"So many centuries; come out of your tombs, children of
“Judas; come and teach the whole earth to praise, to love
"the Lord, as he deserves to be confessed"
"as it must be, indignity, impotence, corruption"

* of the creature, the infinite need it has for Libera-
"their sovereign independence and invincible strength"
"of his grace1."

Second prayer:

“Divine Savior, who wept over Jerusalem,
"May your tears and those of your servants be moved by
"Compassion for this desolate land, cease to find-"
"to see within it an ungrateful and sterile dust; that they
"penetrate to the very heart of his people, or rather
“Take away from this people their unbelieving heart, their heart of
“Peter, and put a new spirit into him. Come
“You yourself, come, O Jesus Christ, awaken from your slumber”
this Lazarus, your old friend, whose
This sort of thing should soften the hearts of all those who love you.
cc Church, since, if there is a brother to you according to
cc the flesh, he is also ours according to the promise,
Be moved, good Savior, by this deplorable corpse,
cc buried and fetid for centuries, but which carries
cc still on him, with the veil covering his lace,
cc the titles of his fathers, the repository of the sacred books,
cc pledges of your initial kindness and its future re-
cc conciliation. Call out to the dead with a mighty cry
cc of Israel; that they may hear you from the depths of their
cc tomb and that at the voice of the son of God all the

may these peoples witness the greatest miracle of
this resurrection that has yet appeared since the beginning of the

cc world. ,

These, O Jesus, are the wishes that are expressed to you

---

[1] This prayer is taken from a work entitled: Warnings to
/idr/es on the signs that everything is falling into place for the return
of Israel, pp. 79-81 (1795).

"the continual sighs of the Church, your spouse, of-
"A mother of sorrow has come, and the cries that she throws at
"At the foot of the throne of your mercy, the weak and small
this remnant of true Christians, who, having come to the end of time

These nations have no other support than your divine pro-
ee masses1. »

We have limited our observations on all these to this point.
works, published from the 17th to the 18th century: attempting to
to separate truth from falsehood, in the manner of this mountain
the magnet mentioned in the fable, which attracted iron to it
vessels and let everything else flow. These observ
the calculations to which we have limited ourselves, complete
to make understand the Christian spirit that has reached, in
its ever-widening orbs, until the reign of
Louis XI: a breath of benevolence, of rapprochement
relations between the two peoples, especially if there is to be,
in their final story, visits of misfortune and days
of tests.

---

1. Discourse on the promises contained in the Scriptures and which
surround the people of Israel, pp. 75-76.

CHAPTER III

CHURCH PRUDENCE

I. Notwithstanding all the aspirations and considerations of the breath
Christian in favor of poor Jews, the Church, as a mother of
concerned about the future of Christian states, does not detract from
His old precautionary measures. — II. His prudence is
even more attentive for another reason: the Nations

Having reached their mature age, they have become sufficient and rounded gloves, and the Church fears that they will resolve in a purely civil manner the question of emancipation Jews. — III. Finally, his prudence shines through regarding the controls Verses on the future conversion of the Jewish people. An admirable trait. of this caution in the Assembly of the Clergy of France in 1785.

I

In the face of this interest, whether justified or exaggerated, in the remnants of Israel, of these hopes, some very Catholic the other Jansenists; opposite, also, this calming effect that occurred among the population as a result of the spirit of maturity that humankind has attained: What does the Church think? What is its stance?

The Church is very cautious.

Is she reducing some of her precautions to Regarding the Jews? Is it changing its old rules?

Not in the slightest, and she's right.

The spirit of wisdom does not make him abandon anything of this that the Sovereign Pontiffs or the holy Councils have decreed to prevent the danger of invasion. All what we have recounted of his thoughtfulness and His acts of mercy remain, but so do his demarcation measures. It does not admit any more in the 18th century century than in the 10th, that a Jew could come into possession or in participation in what is an essential function in the Christian society; that a Jew, for example, could hold school for Christians, sitting on a seat of ma a statue placed below a crucifix, to contribute to confession The application of the laws of a Christian state. Its policy is always the same; to tolerate them, to treat them well, to have compassion for them, but on the condition that they remain between them, at home, and not be introduced into the Christian society, because once within it they would quickly go to his heart and upset him normal functions. His non possumus is always also energetic.

But then, if that is the case, the question is so complex, so arduous, which arose in the 18th century before The question: Can the emancipation of the Jews take place? Should it be done? Isn't that the whole question? resolved, in advance, in a roughly negative sense?

But also, these successive developments, majestic, with a Christian breath of goodness and gentleness, in mercy, which we have been pleased to follow magnificent orbs across eighteen centuries, these developments Don't these developments lead to avenues of A mirage and doors that remain closed to Israel?

Ultimately, how is there an improvement between the the situation of the Jews in the 18th century and their situation, by For example, in the 13th century? Isn't that still the case? from the Church, the same compassion naire?

Not quite.

First, if she cannot compromise on her nonsumus at the place of their introduction within the Christian society, it is happy that, thanks to its lessons, to his advice, governments and peoples lations have renounced vexations, harshness and violence of which poor Jews have so often been the victims victims, right before his eyes, and against his will.

She is happy that there is an exchange with them of Careful, but honorable service.

She is also happy that we are helping, with senses large quantities, upon the return of the misguided people and that the fervent souls are already thinking about his future conversion, and They prepare for it through their supplications and sacrifices.

She would be happy if this idea of the entrance the Israelites' place in society was accompanied by their entry into the Church, which was not done without the other, and that one should study by trial and error, in some kind, of light and love, the means to achieve them simultaneously.

These were the results obtained in the 18th century, even for the Jews, through the breath of gentleness and kindness taken from the Gospel.

The Church, as an austere guardian, does not leave the looking at the avenues of Christian society, his work patient for so many centuries. Vigilant sentinel who has

Having received her password from the two Testaments, she insists on the gap the Hebrews, by not allowing them to be harm or that they are violated. Inspired by the Song of Songs sacred, of which she has become the heir, she ensures that The palisades remain in good condition:

They put me in charge of guarding the vineyards.

Take away the little foxes that are ravaging the vineyards: because Our vine has flowered.

The flowering vine represents Christian society;

The Church is making sure that it is not destroyed.

K

II

His caution becomes even more attentive because of a Another reason: the Catholic nations, hitherto so con trusting, they begin to turn away from their mother, dancing which Jews can benefit from.

These worrying provisions of the Catholic Nations, So, to what should we attribute them? Partly to the example which It was given to them by the nations that had become Protestant. but also partly due to their own self-sufficiency, which is The torment of their mature age. It is evident, in fact, that Having reached the 17th century, the nations of Europe have crossed the age of impetuosity and entered a phase of maturity. From the perspective of the times,

[1] Song of Songs, chap. i, 5; chap. n, 15,

They have reason to be satisfied, because they present Incomparable magnificence. This is the moment when 1 Europe is at the height of its intelligence and its forces. The language spoken is that of Bossuet, of Pascal, Leibniz, Corneille. The whole globe is discovered. All countries have heard the good news from the Gospel and saw the peace missionaries pass by and of the kingdom of God, which Europe has sent to them. The secret of the forces of nature is surprised by the Discovery of steam and electricity: Man will to draw wonders from it. Finally, the era of great riches. social issues seem to have arisen from a broader freedom for each, through a better distributed equality, through a fraUniversal eternity. The group of European peoples truly comes into possession of all his genius, of all his faith, in all his freedom: he can apply this that the great Corneille has Auguste say in the traGedie of Cincinnati:

I am master of myself, as I am of the universe.

Ah! If that's the moment in their history, the nations Catholics, far from diminishing their deference towards their holy mother the Church, would have had the good spirit of to stick to it and increase it, no one could say the torrents of grace and happiness which would have, through their inter median, flowing to the rest of humankind: because God asks only for faithful channels! Alas! for What is required is that the opposite has occurred, and that, full due to their advanced age, they have ceased their childlike relationship with the Holy Church!

At any age, one is a child before the Church: the people

like individuals. At any age, one should consult it. to listen to him and lower their eyes before the Sovereign Pontiffs The bishops and the bishops who are the mouthpiece of the Church. He is It is pleasant to do, but disastrous to stop. Isn't it not for white hair as for young age.

for mature peoples as well as for new peoples
that the Church, sung by Isaiah, pronounces these words
touching in the writings of this Prophet: Ecou -
Hold me, you whom I carry in my breast, whom I make
firm in my womb: I will carry you again
Even into old age, I will carry you up to your hair
white people; I created you, I will sustain you; I will sustain you
I will weigh you down and I will save you*.

But no! As soon as they reach maturity, the
Nations no longer believe in the Church, and believe in it, and their
Their self-sufficiency breeds their arrogance. They show themselves
jealous and defiant in their possession of the civil domain
and in the exercise of the new rights they confer
pompously at their age of manhood. The language and the
the claims of the Princes and Parliaments carry the
imprint of this height. In the conduct, then, of
The Church shines, alongside its firmness to principles,
tact, circumspection, forbearance, magnanimity
riddled with processes and arrangements, suave
the blossoming of her virtue of prudence! She remains, then
that she is being mocked; she listens patiently, even as she is being mocked
It deceives; it grants, but with a groan. For it is
again for peoples as well as for individuals that
The Apostle to the Gentiles uttered these serious words:

1 Isaiah, chapter 46, 3, 4.

Obey your leaders and submit to them; so
that, watching over the well-being of your souls, they may fulfill their duties
to do this duty with joy, and not with groaning; this
which would not be advantageous to you. The Church groaned
So at that time, and it was far from advantageous
to the Nations.

Here, too, is a formidable disadvantage that
prepares, and which alarms the Church. Provided that this suffices
sance does not show itself, if the question of emancipation
The question of Jews arises! Provided that the nations do not
don't assume they can solve it all on their own, and
In a purely civil manner! What dangers would that entail?
For them! And what a delicate situation, full of
Wailing, for the Church!

Dangers, because nations are not capable
to resolve, all by themselves, as would be appropriate, this
Big question, one of the biggest in history
centuries;

And if, unfortunately, they solve it, what A delicate situation for the Church, and what a call to all its Caution! For in the past, his Councils had sessions where they were taking care of the Jews; but if the solution of the The question must be purely civil; the Councils, h Won't they avoid talking about the future? The Popes, formerly, they gave advice to sovereigns on the ways of treating Jews, protecting them or arresting them their audacity; will they not refrain from giving advice?

It would be the silence of the Church, and the silence of the Church, Like God's, isn't it death? Lord,

1 Saint Taul, Epistle to the Hebrews, cliap. xm, 17.

Never keep silent about me, lest if you You remain silent, lest I become like those who des ash in pit 1.

0 critical moment! Holy Church of God, mother of Christian nations, your nations are turning away from you, But you, don't let them!

III

There was, in the 17th and 18th centuries, another aspect of the Church's prudence. We have recounted, In the previous chapter, the controversies that have arisen raised on the conversion of Jews, and the assumptions which were based on the preceding circumstances or will accompany this conversion:

The Church has maintained the greatest reserve.

It was quite rightly said, regarding driving of the Sovereign Pontiffs with regard to the course of events observations: "Placed opposite two worlds, the world
"spiritual and material world, clean workers
"From eternity, the Sovereign Pontiffs have known
"that they had no direct action on the weather,"
"if it is only sooner or later, through a combination of
"springs whose secret only God holds, things passed-
"manages must serve the triumph of permanent things-

1 Psalms, 27:1, — Indeed, when God speaks, his word gives life; She gave birth to the worlds, and it is by continually approving them that he

sustains them in existence. But when God is silent about a being, when
He no longer recognizes him; it's death, it's hell.

"entcs, and, despite their stubborn resistance, throw themselves
"finally thrilling and defeated in the arms of truth."
"The Holy See has already seen several of these moments"
"solemn where time and eternity meet;
"but he is ignorant of the eras, and he is also ignorant of the
"routes which, in the indeterminate sphere of the possible,
"bring the finite and the infinite together. That is why-
"what the Holy See neither calls nor creates the events-
"mentions; he receives them from the hand of God who produces them"
"or permits them, limiting itself, when they are accomplished,
"to conduct themselves towards them with the ordinary rules"
“of Christian wisdom.” This prudence, which does not
has never been wrong, it is divine. Prudence is a
"Virtue is queen; it makes men powerful," said Bossuet.
The Holy See has always been powerful because of this wisdom
with regard to events, through this patience towards the
time.

Also, all the controversies that have arisen
on the general conversion of the Jews, all the explanations
have they found solutions for the future to the Holy See and
The Church reserved. This reserve is not indifferent.
rence. For, in one hand, the holy Church holds the divine
Scriptures that foretell this conversion; and, on the other hand,
she is preparing to bless God's ancient people whom she
She waits and prays for it. But that's all. The rest
is God's secret. The routes by which they return
will, and the time of this return, she doesn't know. And all

|i

the times he was presented with glimpses that allowed themselves

1 Lacordaike, letter on the Holy See.

the largest reserve, revering the seven mysterious seals praying that the lion of the tribe of Judah alone may rise up, and showing that she is waiting, for everything that is written in the Bible on the consumption of the ages, the sure Commentary on events 2.

There was, at the end of the 18th century, a significant feature of this caution. A small detail ignored today, it seemed to us to be an expression of serious reservations the Church, either in relation to consumer events mation of the centuries, either in relation to Israel and the Namtions at the time of this consumption.

Before the Assembly of the Clergy of France in 1785, while the Jewish question was already a major concern In the opinion of Bishop de Noé of Lescar, Bishop of Lescar, it was necessary to... to deliver a speech, prepared with the utmost care.3 No speech was given. One of the rare copies The one in our hands carries this warning at the top: "This speech, although composed for the Assembly of the The clergy in 1785, was not pronounced for reasons that it is useless to report 4. » We read it in enthird. It contains great beauties, serious warnings-

1 Behold the Lion of the tribe of Judah, the Root of David, who has obtained through his victory the power to open the book and remove the seven seals. Apocal., v, 5.

2 It is this prudence that led the Church to defend, under pain of excommunication communication, to announce for a specific time the arrival of the Anteclirist or the day of the Last Judgment. (Lateran Council, Fifth Session, 11th Constitution)

3 Bishop de Noé was first bishop of Lescar, a small town located near Tau, and episcopal see before the French Revolution. He was later bishop of Troyes, and died in 1801, having been named cardinal during his last term lady.

4. Bishop de Noé having entrusted it to some friends, copies escaped- An edition was published in 1788, with the heading we are discussing. It was republished in 1818 along with other works by the pious prelate, by Guitel, bookseller in Paris, rue Jean-Jacques-Rousseau, n° 5.

seeds, presented in a striking manner, with the The breadth of vision of a prophet. Let the reader judge by

the following excerpt. It was in 1785 that the noble bishop
He holds the pen, and, anticipating the terrible events
who are preparing, he says: "I have compared the crimes of
"ancient peoples with our own, and, seeing the evening
"The sky was on fire, I thought to myself that the day of the len-
"Tomorrow would be scorching. I gathered myself within—"
“Even so; I have hardened my brow like marble,
"To withstand the onslaught of my opponents, I shouted"
"like a watchful sentinel who has seen the enemy"
"to advance; I will raise my voice like a trumpet-
"small, to announce to the people the day of the cut
te 1ère, and to the leaders of the people the approaches of the
"Calamity 1."

This speech was therefore not delivered. The Assembly of
The clergy of France passed it from hand to hand, the ad-
Mira, but did not grant him the authority and the resounding
the ceremony of the Christian pulpit. For reasons which he
It is pointless to report, says the warning at the top of
the edition that was published in 1788.

Now, curious to search for these reasons in the con¬
In the text itself, we found a first one in
the terror that would certainly have been caused by the foreshadowing
equally gloomy;

But we found two more in the pr-
Church's decency;

Caution regarding consumer events
centuries: Bishop de Noé belonged to the school which pro-

held this bold opinion: that an inter-civ-
mediator of Jesus Christ, as king of all the earth,
will take place, before his final appearance for judgment
last;

And caution, too, regarding Israel and the Nations.
There, we witnessed proof of tenderness and of
The Church's delicacy towards its beloved nations, despite
1. Ingratitude of many. The discourse, in fact, highlights
constant opposition between these two events based on
The Scriptures: the punishment of the nations and the reminder of
Jews; on the one hand, ingratitude; on the other, consolation.
tion. Such a contrast, in such an assembly,
was going to receive official attention. That was strong.

serious. Bossuet had been able to recall incidentally, in a In particular, the threats of entrenchment, Fénelon too, other doctors or preachers as well. But what was still unprecedented was a great Catholic assembly, like that of the clergy of France, giving prominence to these threats and associating themselves with words like these: "If my heart rejoices "awaiting such a great good (the reminder of Israël), he immediately falls back into sadness at the sight "evils that must precede it. It is through a "a painful crisis that this happy revolution must to operate is on the ruins of entrenched peoples "that the new people must rise up. I see some “Trials, battles, a desert of arid sands,”

"and perhaps a sea of blood, a deluge of fire" "threatening a defiled land, the raised arm of God "I tremble at the thought of guilty kindness... and, as the “Prophet Jonah, at the moment of announcing truths fâ-

"Clients to a great people, I am ready to flee..." The assembly therefore spared the noble bishop from fleeing. by fleeing from the discourse herself. She reads well. She avoids The aim was to show the Church was prepared to console itself. of the ingratitude of this or that nation by the hope the return of Israel. The Church will never do that. Having loved the Nations, she will love them until the end. If (God forbid!) many were to abandon to give, to despise and to make suffer the one who was their Mother, the Church will remain mother, protector and guardian. She will never side with Israel against the Nazis tions. She will not say: Such peoples abandon me, But Israel belongs to me. When Israel is due to return to him, It will probably be amidst the pain, in a... laborious fantasy; but if his heart is to be consoled With this long-awaited birth, her arms... will always tend towards its dear Nations, for Gentilité was his firstborn.

---

1 P. 24-25.

THE BREATH OF PHILOSOPHY IN FAVOR OF THE ISRAELITES

STORM BREATH

CHAPTER IV

PLAN FOR A HUMANITARIAN SOCIETY WHO WILL REPLACE CHRISTIAN SOCIETY AND ENGLISH ALL MEN

I. To judge well in history, one must take into account not only from Providence, but from Hell. In the 18th century, Hell changes tactics with regard to the remnants of the ancient people of God. Until now ravaged by him, the Jews will, in the future, not only spared, but glorified. To what end?
II. First attempt at this tactic by pro-propaganda testating; but the Protestant's ineffectiveness over the people of 1. Old Alliance. Why? – III. Essay otherwise feared table by the breath of philosophism and philanthropy. Plan 1 Hell: replace Christian society and dissolve the remnants of Israel through the formation of a new society, nor Christian, not Jewish, but purely humanitarian, which engulfs will be all men. – IV. What Philosophism Was for the success of this plan. – V. Maxims by which Men will be detached from the old society, and attracted in the new; first maxim: All religions are good; second maxim: Jews are men like the others.

I

Who does not take into account in history not only of Providence, but of Hell, will never have anything but

indecisive views, and will only provide explanations incomplete. God and Satan are fighting over the heart of man, each of us knows it; but they argue also manage the company, its development loppements and its phases. The first page of the The Bible reveals it; Christ reminded us of it in relation to the Church, the gates of Hell will not prevail; Saint Paul points him out in his preaching from the Gospel, when he writes to the Thessalonians:

We wanted to come and find you; and I, Paul, I've had the intention of doing so more than once, but Satan... prevented them*; and since then the history of these ten-eight centuries clearly reveal, above our quarrels over cities, countries, nations, and races, the spectacle of these two giant forces in combat: the infernal malice devastating society, and divine grace vine repairing it, supporting it and always making it move forward 2.

In chapter 4 of book II, we have mon the remnants of Israel subjected to the relentless persecution of Hell, despite their connection with darkness since the accomplishment of deicide. Massacres, popular fury Laires, have often been inspired by the black abyss, for to get rid of a people held in reserve by the

1 Quoniam voluimus Venere ad vos: ego quidem Paulus, et semel, et iterum, sed impedivit nos Satanas. (I Thessal., xi, 18.)

Bossuet said: "This angel, with unheard-of audacity, wanted to equal himself to
"God and to please even in his throne. Rejected by his mighty hand and
"Pulsed into the abyss, he cannot abandon the initial purpose of his audacity"
"excessive; he openly declares himself God's rival. This is how
"Tertullian calls him Aemulus Dei, the jealous one, the rival of God. He could not
"To occupy his throne, he wants to take away his rightful inheritance." [Sermon for a pro-
(Fassion, preached on the Feast of the Epiphany.)

Providence for supreme mercies. But here a rather unusual change of course:

^ In the 18th century, Hell changed its tactics. The remains Israel, which he had previously ravaged, will be spared. and even glorified. The consideration and respect of the Jew will now become his program.

Bans, what's the goal? And where does this change of tactic come from? tick?

The Hellhound is clairvoyant, it has its glimmers. Hell has perfectly conjectured, that this is not a sign ambiguity of the radiance of the Cross and the Gospel under all skies and on all beaches, that the The fullness of the nations announced by Saint Paul is in way of being accomplished, and that consequently the time

dlsiaël is near[1]. Then the abyss wanted to take the
ahead. These inexhaustible remnants of Israel, of which he
He could not overcome it through massacres, he will try to
to pervert them, to render them unsuitable for the purposes of
God through corruption: in this way, their conversion
will be rendered impossible...

This is clearly what his program appears to be at the end
of the 18th century.

Two major currents of ideas and resources
will have its means of execution: the first, the propa -

the great Protestant; the second, the breath of the philophism.

---

[1] “I do not want you to be ignorant of this mystery, my brothers, which is
"that a portion of the Jews fell into blindness, until the
"The fullness of the nations have entered." Epistle to the Romans, chapter 11, 23.

II

Luther had been very harsh with the Jews. By the most
In a strange about-face, Lutheranism suddenly...
their primary goal was to convert them. Protestant societies...
melt, multiply, rich and tenacious, to distribute
buer the New Testament, translated into Hebrew, to the sons
of Jacob in all parts of the globe: the ships of the
powerful Albion sail in the service of this propaganda
grande[1]. Futile efforts, the stubborn old people,
more tenacious than Protestant societies, does not let itself
not to begin. In fact, he remains unmoved by the Bibles he reads.
Therians. Protestantism handles a corpse and does not
does not realize that he has no power to revive him.
It's as if a Pharisee from Jesus' time had
advised to say: Lazarus, come out of the tomb! I The bandages
The Talmud will not fall, and the sepulchre will not come to life.
than to the voice of Truth!

Indeed, there is an extreme parable in the Bible.
touching ment that explains why the remains of
The people of Israel can become neither Protestants, nor
neither mabométans, nor followers of any false
religion: the parable of 'Y, the wife who, punished because she
She committed adultery, but afterwards she gave herself to no one.

The Lord says in the prophet Hosea: You will wait for me

1. One can read, on the formation of Protestant societies with the aim of convert the Jews, Malo, History of the Jews, chap. xxxvn.

for a long time; however, you will not abandon yourself to no one; you will have no other husbands, and I will tell you I will also wait for myself. ■>

You will wait for me: that is indeed the great character The Jews are silent, they wait. Nothing changes in them. this provision, neither the revolutions of empires, nor the diversity of customs among the nations in which They live: they wait!

I myself will wait for you, unbelieving people and Ungrateful wretch! I will never tire of keeping you; I will prevent your families from dying out and merging together. with those of the Nations; I will bear with your obstinacy and your hatred against the Messiah and his Church, I tell you I will leave the guardianship of the letter of the Scriptures and certain remnants of legal practices, without restoring you and without destroy you completely.

Indeed, the Jewish people, trapped in this state of waiting, is a marvel. For on one side he resembles a wife visibly abandoned; and on the other hand, it did not abandon He gives it to no one. He becomes neither an idolater nor a follower. of the various superstitions of the people. A super hand 1. This prevents one from falling into the abyss of irreligion. without, however, introducing it into the true religion.

Take away your Bibles, O Protestants: the wife who Attend is unmoved by your advances and efforts! How do you expect Israel, which no longer understands, to the true Rible which he carries as an austere guardian between His hands, understand your falsified Bibles, truncated and frozen!...

1 Hosea, chapter ir.

III

The second method employed by the evil genius to to begin to deplete the remnants of Israel and render them unfit for God's designs must have been, we said, the breath of philosophism. Its results will prove to be different. formidable as those of protest propaganda aunt, and to a certain extent effective. Here in Indeed, for the attentive observer, the plan of Hell:

simultaneously disrupting Christian society and Jewish beliefs and customs, and then this double desorganisation bring out a state of affairs where, reli¬ In religious terms, there should no longer be either Christian or Jew, but only men freed from Divinity, and where, politically speaking, the Christian has become, if not the slave, at least the inferior, and the Jew, the master: This is the plan whose success will make it impossible, at Surely, the fulfillment of God's purposes; for how to suppose that the remnants of the Jewish people, corrupted drunk in their faith, intoxicated and as if lost in the Power and wealth, may they ever serve the cause Catholicism, which, moreover, will have almost disappeared.

Such a plan was no longer merely Machiavellian. lism was pure Satanism. Only Hell could... to be the author and to be responsible for the execution. At a time when We hold the pen, 1885, we see unfolding, From this plan, the very dark horizons and the great funereal lines. But in the 18th century it was as if dis-

simulated in the nascent orbs of philosophical breath and philanthropy. It is therefore important to examine and app to deepen this sinister starting point, this breath of empoisoning and storms.

IV

What was philosophism?

A breath of revolt, in every way similar to that that the ancient serpent had been able to inspire, in Eden.

You will be like gods, knowing good and evil, such had been the breath or the suggestion of the tentator.

But on what grounds had the snake made this proMass?

Regarding the fruit of a tree that came out, like all The other trees, from the hands of the Creator. This tree, in itself, was good, was very good; this fruit, like The Bible says it was beautiful and pleasing to the eye. How Would it have been any different? Everything that comes out of the hands Does not God's mark bear the seal of His goodness? Heeven after creation was finished, did he not bear not the appropriate judgment on her: Çuncta erant vaille bona l, everything was perfectly good! the fruit of the tree of knowledge, of good and evil, like the rest2.

---

1 Genesis, i, 31.

2 This opinion, adopted by most theologians, has been strongly supported by Saint Augustine, who thus wanted to remove any possibility of error Gnostic-Manichean, which makes matter the source and seat of evil.

Disobedience alone made its use pernicious. If God draws good from evil, man, alas! draws evil That's good!

It was therefore about an excellent fruit of the Creator, whose use had been reserved, that the temptation took place, and that the serpent deceived humanity.

But philosophism, the serpent's new breath, will proceed in the same way with regard to the fruits of the Christ and Christianity.

What are these fruits?

We have already introduced them: softening morals, freedom of advancement, dignity and rest respect for the human person, justice, equality, the pity, mercy, charity, in a word this magnificent fique flowering of duties and rights, virtues and services, true fruits of light[1] that the apostle Saint Paul announced that the production should be of Christianity, and which we have indeed shown, hatching under the tireless care of the Catholic Church. Only, we added, this Germination, this fruiting, occurred gradually. gradually, century after century, as befits things and to the institutions of this world, according to the law of prosandstone, which is the very law of humanity. Christ, in bringing liberty, gentleness, equality, fraternity, commanded them to ripen, but at the same time as Humankind would mature on its own. That's the core idea. that we have developed, particularly in the first chapter of the second book and the first of the third.

---

[1] Ephesians, v. 9.

However, when these fruits of Christianity seem to having reached their maturity, and that the mature age of Nations arrived, that's when philosophism presends and maintains this message to Europe, and through Europe to the rest of humankind: It has been a long time since the Christianity promises you freedom, promises you Equality and fraternity. He never gives them to you. or only gives you the appearance of it. It is I who I bring them to you. Eat of my fruits – and these fruits were the very fruits of Christ and Christianity, but poisoned by the serpent's breath – and you will be like gods, finally knowing freedom and brotherhood.

This is what philosophism looked like, in all points, at the first breath of revolt emerging from Eden: aptly named philosophical philosophy, because it was the revolt of philosophy against Jesus Christ and his Church. Philosophy means: love of wisdom. The wisdom of the Nations of Europe, having reached their age ripe, rebels proudly, and will be struck by vertigo. Their philosophy then becomes the philosoPhilosophy. Philosophy is good; philosophism, detestable.

V

The goal of philosophism being the formation of a
a new and universal society, in what way to create it
will he take this to detach the men from the old

society and attract them into its own? 11 will succeed,
especially with the help of two maxims. They are famous;
After a century, their prestige has not diminished.

“All religions are good,” was the first
mother. The satanic temptation never took form
more cunning, more treacherous. Which leads me to say that
Philosophy proceeded with much more skill
and the cunning that Protestantism possessed. Luther had wanted,
he too, to found a new and universal society; he
only partially succeeded. Protestantism, in
In effect, it rid itself of dogma and the authority of
the Church with a bang, protesting by all means
in its power; philosophism will get rid of it without
A crash, without a battle, through disdain. Luther, monk
fiery and apostate, he is more reminiscent of Lucifer rising up
openly against God; philosophism recalls
better the serpent of Eden with its suppleness and its
insidious insinuations.

“All religions are good. O men, for
What are you arguing about regarding religion, since they
Are they all good? Reach out your hand. That's it.
therefore the accommodation proposed in the 18th century,
philosophism, and by this false air of good nature it
It astonishes, it captivates. From this affability, and from the admission
from the ration that it excites, indifferentism or indifference is born.
Relevance in matters of religion.

While philosophism does not exclude any religion, it
be careful not to give preference to one of them,
and after extending a hand to all, also to
He all turns his back. "Sort it out amongst yourselves,"
my dear religions, but without arguing with you, for

everything that came to you from a non-human world
"To remain silent; as for me, I only concern myself with humanity!"
This was how the liberal and accommodating philosopher expressed himself.
physics, and his feigned indifference was accompanied
with a sarcastic laugh.

It is easy to understand how such a system
was going to favor the Jews. A voice — the same one that
whispered in the woman's ear in Eden, and to
Jesus, on the pinnacle of the Temple, will tell them:

"Didn't you hear? All religions are
"Good! But then there's no longer any reason for us to
"keeps you apart because of your religion, which
"is as good as the others, as much as the others.
“Take courage, O Israel! Philosophism”
"is liberating like Moses; prepare yourself for-
"Let's move on to a new Exodus from Egypt 1!"

That's not all. At the same time as in the do-
religious philosophy established this pre-
First maxim: all religions are good, in the
In the social sphere, he introduced this second point: the Jews.
They are men like any other, black men too.
The savages too. The social maxim was the corollary.
of the religious maxim. From that point on, indeed, that one does not admit
placed neither inferiority nor superiority between religions
priority, neither truth nor falsehood, we should no longer, logic
how to maintain relations between the followers of these religions
Neither differences nor privileges. Philosophy, in theory,
took into account only humanity; becoming in practice-

1 “The philosophy of the 18th century served even more effectively the
"the cause of the Israelite race, which the Reformation had not made," (History of
Israelites, by Theodore Reinacii (Israelite), p. 287.)

He will only take into account the philanthropy of the
human or natural aptitudes to open up to n'im¬

A gateway to all avenues of society.

Here again, it is easy to understand how much the
The new social morality was going to favor the Jews.
The same voice will tell them: “Since you are men
"Like the others, enter the fray. It's up to you, like
"To anyone, all careers, to you too"
"Honors and power! In a racing competition,
"The price is at its lowest; in the new social order,
"The prize, and especially the advantages, will go to the most
"To the intelligent and the most skillful. Awaken your faculties,
"O Israel!"

In summary, what is the result that the
Philosophy? This one: to train and push all the
men to form a new social order where all will be
equal and free, without any consideration being given, to
the future, of Christian dignity. Human dignity,
only the dignity of man, that will be the condition
introduction into the new society. "Dignity
"Of man! But, to me, philosophically, it seems to me
"more than enough to give us the ease and the
"the right to present oneself in the ranks of society that
"I want to train. I proclaim that the avenues of this
"Societies must be open to anyone, provided
"that he may do honor to his name as a man, without him
"either need to examine what his beliefs are"
"what Revelation, nor what God he worships."
"Dignified men, that's what I demand, that's what
"that I am looking for. In my eyes, there is no longer any dignity
"of Christians nor unworthiness of Jews. Let us make of

"men of all the debased, of all the degraded, and their
"My place is all marked out in my society!"

We repeat, such a plan could only have emerged
From Hell, where compassion is so intertwined with perfidy!

If he succeeds, Christian society will be very close to
its ruin: ruined indeed in the spirit of faith to which it will have
succeeded a liberal or rationalist spirit, and ruined equally
by the Jews who will have entered its midst.
On the other hand, the remnants of Israel will, in their turn, be well
compromise: because this liberal spirit will have reached them and
dissolved like the others, and the pride of power
will complete the dissolution.

Divine wisdom whose designs of mercy are
as they are laid bare in the Scriptures, then triumph, if you can!

CHAPTER V

FORMATION OF THE HUMANITARIAN SOCIETY
MAIN FORMATIVE ELEMENT: A MASS DEGENERATED CHRISTIANS

I. How is a purely humanitarian society formed?
Two elements of formation: a mass of degenerate Christians,
and a small band of advanced Jews. — II. The interests of the
The Catholic people will be betrayed, to the benefit of the Jews, by this
mass of degenerate Christians, successively and by way of
As a consequence, betrayed by Voltaireanism and the Encyclopedia sect
pedestrian. — III. Betrayed by Rousseau. — IV. Betrayed by the fri–
French salons of the 18th century. — V. Betrayed by the emperor
Father Joseph II of Austria and Josephism. — VI. Betrayal
by English selfishness. — VII. Confluence of all these betrayals
sounds in secret or Masonic societies.

I

We wonder with a kind of astonishment com¬
how and by what influences the design of a society
purely humanitarian efforts had managed to infiltrate
a full Christian society, with the aim of taking its
place. A reflection, which we have already made, gives
The explanation:

Hatred of men, most of the time, is an admission
the glare, that of Satan is clairvoyant;

MAIN TRAINING ELEMENT

The limited human mind does not perceive all the
consequences of such a bad act, of such a principle
gereux that he lays; but the evil spirit sees them, the
directs;

Men have sown wind; he, makes it come forth
storms.

But here, the wind sown is philosophism; we will
to see the storm grow and organize itself.

The instigators of the audacious undertaking of a company exclusively humanitarian, that they obeyed a consciously or unconsciously to genius of evil, must be divided into two categories. We Let's name one: the mass of degenerate Christians; I, another, a small group of advanced Jews.

II

The mass of degenerate Christians, these are the first those responsible for this humanitarian society where they will prepare simultaneously the decline of Christian populations yours and the preponderance of the Jewish race. The mass: Isn't that word too strong? Alas! No. In this mass, we will encounter many schools and famous, almost from entire countries.

At the head of this gloomy multitude that comes to betray Christian interests and procure by way of consequential to understand the profit of the Jews, we must name the Voltairean school Nothing.

But isn't speaking like that contradicting ourselves? To make a historical mistake? Haven't we Presented by Yol Taire as a bitter enemy of the Jews?

Yes, undoubtedly, Voltaire was a bitter enemy of Jews; we would even add that in his rage he had exterminated, if it had been in his power. Nevertheless, Voltaireanism was extremely favorable to them. They—They themselves agree, in implacable terms of truth. "If Voltaire was disastrous for us, Voltaireanism "has been eminently useful to us." — "More just than "Their enemy, the Jews, grant him admiration" "that he deserves, in exchange for his contempt, that they do not "They didn't deserve it. They don't forget that, if Voltaire..." "hated, his punishment was to be useful to them without the "Knowledge 2."

Voltaire, an enemy of the Jews, and Voltaireanism profited For the Jews: what a shocking solution! What a blunder! For the strong-willed, and what a punishment! What a lesson! And to think we didn't understand it! If at least the reflection The following could be used to clarify:

Chosen and gifted in such a way as to go to the end of centuries, the Jewish race, which knows its immortality and which continues, without anything discouraging her, a dream of pre- She is thoughtful and patient. She knows how to wait, and reduces He takes every advantage, even his enemies. Insults don't surprise him. They do not: he who has insulted her passes away; she does not. And if he it happens that the insulter was also an apostate of the Christ and that he had populations as accomplices apostates, divine vengeance allows his work

1 Archives Israélites, June 1878, p. 524.

3 Ibid., May 1882, p. 152-153.

harmful, but beneficial to the Jews. Voltaireanism is one example. A striking example. Voltaire insulted the Jews, but he has outraged the divine figure of Christ far more. Punished tion: Voltaireanism became profitable for the Jews. How so? By weakening, alas! among the populations that became Voltairean: the spirit of faith and gravity ancient customs, so that no longer being pro guided by what constituted their superiority, these populations spoiled, degenerate, in a word Voltairean, become will more easily, in unconscious stages, the prey of the Jews in private matters, then their prey in public affairs. That's how the Jews were able to to say with implacable truth: If Voltaire's name has been fatal, Voltaireanism has been eminently useful to us.

Voltaire was therefore a traitor to the people. Christian traditions. But he is not alone, he has a procession: the encyclopedists.

The Encyclopedia was, in a way, the battle won 18th-century war against Catholicism. Alongside Vol¬ to remain silent, come to fight d'Alembert, Diderot, Lalande, Lamettrie, Maupertuis, Condorcet, and others no less infamous. Also, the Encyclopedia was "rather a fact that a book1" and we must appreciate it as much politically as well as literarily. As a book, the EncyClopédie did not live up to his pompous claim of to form a universal and scholarly repertoire of knowledge human sciences. The encyclopedists did not reach their goal; they did not elevate themselves to the creations of the mind human, a monument worthy of their wealth and their

1 Cantu, Hi/tt. univ., t. XVII, p. 147.

glory. Voltaire himself, their companion and friend, judged thus their repertoire: The Encyclopedia is a garment of Ar the book where there are some pieces of good fabric and Too many rags. But, as a political fact, the Encyclo-
The pedagogy unfortunately achieved its goal; its authors were all too successful in spreading their doctrines and to instill their spirit in society; doctrines and spirit which can be summarized as follows: "It is not "almost every article in the Encyclopedia preaches" "philosophical doubt, deism, or materialism," "or V atheism1." The Encyclopedia, as an assemblage of deist, materialist, atheist writers, was this demon which the Gospel speaks of: his name is legion.

This sinister meeting, with Voltaire at its head, cast a long shadow over the unfortunate Christian society, the shadow of the feast of Balthazar. Indeed, these merry suppers are famous. where the philosophical guests, their minds heated by the wine and hatred, they intended to leave nothing standing in the sky, on the earth, and in the heart of man. At one of these suppers, at d'Alembert's, Voltaire, in looking at the company, he said: Gentlemen, I believe that the Christ will feel unwell after this session: And d'Alembert admits, in one of his letters, that upon hearing their infamous remarks, the hair on his head stood on end; He mistook them, he wrote, for the advisors of the praetorium of Pilate.

Well, they were listening at the door, the descendants of advisors of the court! They must have said to themselves: the Voltairean nism is useful to us.

1 Lecas.

III

Rousseau (1712–1778) is also a traitor, and his The betrayal was all the more dangerous because he concealed it. mule. As he is the true pontiff. From a humanitarian religion perspective, it is important to judge it according to the truth, him and his work.

Writers, sons of the nations, have judged him in a ma loyal; that a son of Israel be allowed to to judge, following their example, with the same integrity. Here, first of all, their judgment:

A. – ON ITS VICES AND MORALS

He himself revealed his vices and even... his weaknesses. "I blame, albeit reluctantly, the baron Lederhielm is pleased to bring you a newly published book: These are the infamous memoirs of Rousseau, entitled Confessions. It seems to me that these could be the clothes of a farmhand and even below this state, gloomy in every respect, luna Tickly and vicious in the most disgusting way. I'm not coming back not of the worship I offered him (for it was indeed worship); I do not I will not be consoled that it cost the illustrious David Hume his life. who, to please me, undertook to drive me to England "that filthy animal." [Letter from the Countess of Bouffer to Gustav III.)

"The former lackey of Mme de Vercellier, M. de Gouvon and of Mr. de Montaigu, the guilty accuser of an innocent servant cente, the man who paid for hospitable pity with dishonor of a woman, the father who sent all his children to the hospital, the the cynical narrator of the Confessions, that's really not it

a very venerable legislator: but modern philosophism, Like ancient polytheism, it does not value its gods. (Boinou Lat, French Revolution, p. 25.)

B. – ON HIS PRIDE

Presenting himself as the moral type of humanity, he tends to justify systematically his saddest missteps. "That the deception The bell of the Last Judgment will ring when it wants... To be eternal nel, gathers around me the countless crowd of my sembl blables; let them listen to my confessions, let them groan with

May they be ashamed of my iniquities, my miseries... and then let one
Only he can tell you, if he dares, that I was better than that man!
(Cantu, Hist. univ., t. XVII, p. 155.)

C. – ON ITS FUNDAMENTAL ERROR

Nature made man happy and good, society corrupts him.
And the miserable fact. Thus, society alone bears all the blame.
According to Rousseau, every man is a primitive Adam, similar
to an incorruptible marble statue which, having fallen into a
marsh, has long since disappeared under a canopy of mold
sure and muddy, but which, freed from its muddy sheath,
can climb back onto its pedestal with all the perfection of its
form and all the purity of its whiteness. (Taine, The Elder)
(Regimen, p. 291.)

"Rousseau is exquisite when he begins his Social Contract"
by this resounding maxim: Man is born free, and peaceful –

1 What execrable feelings of pride in these other extracts of his
correspondence. First letter to M. de Malesherbes: “I know my
"major flaws, and I keenly feel all my vices. With all this I
"I will die convinced that, of all the men I have known in my life,
“No one was better than me.” – To Mrs. B–, March 16, 1770: “You
"You have shown me esteem for my writings; as you grant me–
“You would know even more about my life, if you knew it, and more
"still on my heart if it were open to your eyes. It never was one
"Better, more tender, more just... All my misfortunes do not..."
"come only from my virtues." – To Mœe de la Tour: "He who does not
"Not being enthusiastic about me is not worthy of me."

He's completely in chains. The opposite of that crazy assertion
Man is born free, that is the truth... Christianity has liberated him
"True." (De Maistre, on the Pope, pp. 293-99.)

D. – ON HIS PERFIDIENT METHOD

IN DIALECTIC

One was compared to a startled, solitary, and venomous spider
Meuse. "There is no tighter logician. His demonstration
It knots itself, stitch by stitch, for one, two, three volumes.
like a huge net with no way out, where, whether we like it or not, we
light-footed. It's a systematic approach that, withdrawn into itself and
They remained stubbornly fixated on his dream or his principle,
sinks deeper into it each day, unwinding them one by one

consequences, and still holds the entire network under his control. Don't touch it. Like a frightened, solitary spider, He crafted everything from his own resources, using the most precious ones. convictions of his mind, with the most intimate emotions of his heart. At the slightest shock, it trembles, and, in defense, it is terrible, beside himself, venomous, driven mad by exasperation contained, through wounded sensitivity, relentless towards the opponent he suffocates in the tenacious and multiplied threads of its web, but more formidable even to himself and to his enemies, soon to be embraced in his own net, convinced that France and the universe smell conspiring against him, and choking in the admirable lake that at "He built himself up through the power of logic and imagination." (Taine, (The Old Law, pp. 355-4.)

"His writings, like his life, are a perpetual contradiction." He paints a picture of a golden age in his books, while his Life is a blasphemy and a continual curse. Rousseau He despises both the great and the small, and yet he doesn't know how to live without their esteem; he acknowledges a God and yet he does not He does not trust in him; he loves virtue and yet he does not believe in it; He idolizes the truth and sacrifices to lies; his existence is that of the man who distrusts his fellow men and does not hope in the Divinity; he wants to teach reasoning, and he is unreasonable and continually contradicts himself. It is our soul he is asking for. but to throw her into illusions and errors," (Cantu, Ilist. united., t. XVII, p. 158-159.)

E. — on the pernicious influence of its

WRITTEN DOCUMENTS, PARTICULARLY THE SOCIAL CONTRACT

((Rousseau was powerful, as much as Voltaire, and one can to say that the second half of the century belongs to him." (Taine, (The Donkey. Reg., 554.)

"Rousseau makes people shudder where Voltaire only makes them laugh. He..." constitutes the organ of hatreds, ideas, and hopes of the century; as a result, he transmitted them as inspirations and with immense efficiency." (Cantu, vol. XVII, p. 159.)

"A novelist of the wild state, by dint of exalting vigor" of the body, the perfection of the senses, and even the virtues of man "Wild, he makes the wild state fashionable." (From Ronald.)

"Without regard to historical origins and traditions, with With absolute confidence in his own infallibility, he destroys the work painful for centuries, scattering the sacred heritage of peoples, without knowing the price or having anything to contribute place. Thus, Rousseau would become the idol of the so-called patriots, Men of the Terror; they will transport his remains to the Pantheon and will name the Social Contract the beacon of the Revolution. (Goschler, Theological Dictionary, vol. XX, p. 474-8.)

Such is Jean-Jacques Rousseau, judged by the sons of Nations. In the features of this face, is there not Not the preparation of a traitor? Let it then be permitted to a son of Israel, who loves the redeemed nations by Jesus Christ, to also testify against this evil being and to foreshadow the final outcome of his betrayal.

Rousseau is the rarest figure of a traitor that ever existed. seen, because it is he who, by teaching the people Christians to divest themselves of Christianity in order to be content of V man, prepared their inferiority and perhaps their enslavement. Here is the proof*, quite simple to understand. take :

Rousseau asks in all his writings, in particular as stated in his Social Contract, that society, in order to to put an end once and for all to all the disagreements that are tearing us apart rent its breast, and also to rehabilitate so many degraded and of outcasts, begins again its [ages in pretaking the idea of man as a basis and starting point. What could be more harmless at first glance, and even of more generous? He was preparing there, however, the most A terrible betrayal. Isn't this project, in fact, the most bloody insult against Jesus Christ, who alone had the the right to make humanity start the centuries all over again, Because he was God?

But then, if this starting point is accepted — it It will be through the Revolution, indeed the Revolution will emerge from it. tion — the Jew will rise, but the Christian will fall. For the son of Israel who, from being an outcast, will become a man again, he There will obviously be an ascension; but for the Christian, who will agree to divest themselves in public life of his Christian status, to keep only his title In man, there will be decadence, voluntary degradation. It is permissible to humble oneself, but never to degrade oneself. by relinquishing an essential, intrinsic quality. For with a keen eye (Satan's), things will not stop They will not be there. The decadence of Christianity will not stop. not at the level of man, like also the rise of the The Jew will not be limited to being the equal of the Christian.... One

A terrible betrayal is therefore being prepared. The treacherous Contract
Rousseau's social work will become for the unfortunate
Christian nations, what the diverted bed of the Euphrates
It was for the sleeping people of Rabylone. Across the bed
From the Euphrates, Cyrus's army crossed and Rabylon was

surprise. Through Rousseau's Social Contract, the
The Hebrews will pass through and seize many of
things in society.

IY

The frivolous French salons of the 17th century are also
clearly guilty of treason.

“In the 18th century, France was a salon.”[1] Nothing
is no longer true.

These salons first became, with eagerness,
the echo of Voltaire's sarcastic and libertine laughter. Rs y
were prepared. "A big mistake is to think
"that incredulity dates back to Voltaire, Rousseau and the
"Encyclopedists. Before the appearance of these men, the
"French society was corrupted. While piety
"The old king Louis XIV changed courtiers too often"
"as hypocrites, mocking and libertine irreligion had
"its secret meetings; unbelieving epicureanism was
"represented by the Prince of Conti, the Duke of Vendôme"
"and his brother the Grand Prior, the Duke of Sully, the Mar-
cc quis de la Fare, and by abbots such as Chaulieu,
"who forgot the lessons of the Gospel to follow those
"of Horace, Ovid, and Catullus. The greatest
"names, the positions that should have been most res
to respect you, rushed into elegant vice and the

[1] Taine, The Old Regime, p. 158.

"Enchantments of the orgy. Ninon, who lives at his feet"
"the Longueville, the Goligny, the d'Albret, the d'Estrées,
"The Clérambaults, the La Châtres, didn't she display some

"Anti-Christian sentiments? If you only knew," said Mrs. de
"Sévigné, because she dogmatizes about religion, that
"would horrify you."

"The Regent, who believed in nothing but alchemy,
"and whose name has remained in history as the most
"A complete expression of immorality, his friends..."
"d'Effiat, the Canillacs, the Nocés, the Brancas; the car-
“dinal Dubois, this phenomenon of corruption which sold
"his soul to the devil and his country to England; these
"cunning individuals who, at famous suppers, added to
"the intoxication of wine, the intoxication of obscenities and words"
"impious; all those lords of the Regency who defiled-
"They surrendered their coats of arms and turned their backs on the glory of
"their ancestors, in short, all men of sad renown-
cc mée which close the 17th century and open the 18th
"had they waited for Voltaire to strip the ve-
“The old faith? Alas! no, and the son of Fran¬
This son Arouet had as his godfather, as his guide, his most
cc young years, the abbot of Châteauneuf, the last adora-
Ninon's father, and Voltaire as a child breathed the air of vice
cc and unbelief[1]. » Also, when the child was
having become a man, and that his burst of laughter resounded against
Religion, did the French salons hasten to...
to reflect, this. Until then, when religion was attacked,
cc attacked it as a serious matter; 18th century
He attacked him with laughter. Laughter spread from the philosophers to

---

[1] Poujodlat, French Revolution, pp. 17-18.

"People of the court, of the academies in the salons; he
"reached the steps of the throne; it was seen on the lips
"of the priest; he took his place in the sanctuary of the hearth domes-"
"Tick, between the mother and the children. And what about that?"
"Good heavens! What were they all laughing at? They were laughing at
"Jesus Christ and the Gospel! And that was France!..."

Favorable to Voltaire's sarcastic and libertine laughter
and of the Encyclopedists, the French salons were not
no less than Rousseau's dogmatism.

In the 19th century, all the salons of France adopted dogmatic views,
(Everyone wants to be a philosopher. "At this party.
"permanent that this brilliant French company
<c gives itself, philosophy is the principal piece

this main point. Without philosophy, ordinary banter cc would be bland. It is a kind of superior opera where They parade and collide, sometimes in formal attire, sometimes under a comical disguise, all the These are great ideas that might interest a thinking mind. this health. No dinner or supper where she doesn't have her We are seated at a table surrounded by exquisite luxury. among smiling, adorned women, with educated and kind men, in a society chosen where intelligence is quick and commerce ee is sure of it. From the second course onwards, the verve explodes, The outbursts burst forth, the spirits blaze or sparkle, Can we resist putting good things in dessert? What are the most serious things? Towards the cafe comes the the question of the immortality of the soul and of existence ee of God 2. » Among all the deplorable results of this

1. Speech on the vocation of the French Nation, by Lacordaire.
3 Taine, The Old Regime, pp. 366-367.

salon dogmatism, what was politely called the return to nature has contributed more than one could possibly to say it, at the emergence and development of society humanitarian. Rousseau and the Encyclopedists advocated They know in doctrine this return to nature; the salons The French took it upon themselves to translate the doctrine into action. “Rousseau preaches, in periods of study, the charm of "wild life, and the little masters dream of happiness" "to sleep naked in the virgin forest1." — "Saint-cc Lambert is applauded when, at supper, raising a "a glass of champagne, he proposes a return to nature" "and the customs of Tahiti2 3 4." Understood in a form While more suitable, this return to nature is no less dangerous: "A small temple is built in one's park..." "Friendship. A small altar is set up in one's study to “Charity.” In this small temple, at the foot of This little altar, where was the Christian in truth? Treason!

These laughs, these licenses in all their forms, these entertainments that are at once rebellious and pagan, this waste, in short, of Christian doctrines and morals yours, brings another, where the French salons com begin to find one of their punishments: wastefulness family heritage and ancient economies Christians. The idea people had of money at that time. was this: Saved, hoarded, the money, instead of being a river is a useless and smelly pool*.

1 Taine, The Old Regime, p. 209.

2 “Supper at Miss Quinault’s, the actress, with Saint-Lambert, the
Prince of..., Duclos and Mme d'Épinay. » — Ibid., p. 372.

3 Ibid., p. 218.

4 Ibid., p. 169

Certainly, such a saying was bound to provoke great laughter
and hope in the Hebrew home: there, saving is not-
She doesn't have the strength?... "The large expenses were ruining her"
"Families, which forced them to remain silent"
"their aristocratic pretensions, to ally themselves with the
"opulent commoners, and to throw, as they used to say, manure"
"bourgeois on feudal lands. Louis XIV had
"formerly flattered the Jewish banker Samuel Bernard;
"The aristocracy took his example without imitating his
"dignity and humiliated his quarters in front of a safe-
"Fort 1."

In summary, through their skeptical, libertine spirit and
rebellious, and by their return to nature, the French salons
The 18th-century French prepare, in practical life, the

substitution of the humanitarian society for the clerical society

»

yours; and out of need for gold for their entertainment
And in their follies they prepare the scepter with the gold of the Jews.

Y

This humanitarian society that is forming is sin.
of Europe. Every nation, it seems, is represented there.
felt by a character of sin. Luther began
The European sin in the name of Germany. Yoltaire y

1 Cantu, Hist. unit., t. XVII, p. 95. — At the court of Louis XIV, the
The famous Samuel Bernard helped the State with its finances on several occasions; his fo

The colossal sum was yet another example of the opulence of which the bankers Jews had so often provided the spectacle. [The Jews in France, by Bédar-R1DE, p. 592.)

France was introduced, aided by French salons. Rousseau It dogmatizes there in the name of Geneva. Austria will find itself there. committed by Joseph II; and England will also have its role.

So, did Joseph II (1765-1790) contribute? to form a humanitarian society? And in what way? Has he, in turn, betrayed the interests of the Catholic people? J1 must answer that with him philosophism became governmental. If Rousseau is the pontiff of the new In this order of things, Joseph II is the protective prince. The program was received from the philosopher of Geneva, but Its application begins in the Emperor's states of Austria. It was this prince who officially laid the the foundation stone of the new company.

Indeed, in order for philosophism to succeed To become a government official, two things were necessary: that the Catholic society was humbled, thwarted in its members and its institutions, and that, on the other hand, the ideas philosophical and encyclopedic works were protected. This thankless task, a true betrayal, was applied during throughout his reign, the son of the great Maria Theresa, emperor Father of Catholic Austria. There is, from him, this letter to a cardinal: "From the moment I mounted the "throne, I have milk of philosophy the legislator of "My empire. Austria will receive a new form of it." "Velle... I hate superstition, I will remove the "convents, it is to them that we owe the decadence of the es-"Human taken..."

1 Letter from the Emperor to Cardinal Arzan, cited by Caxtu, vol. XVII pp. 432-435.

The Catholic religion was thus humiliated, degraded. It can be said that Joseph II sought to remove all its rays. to damage it, to deprive it of everything that reminded it of populations, its celestial origin, its divine mission, the

reducing it to being merely a branch of administration,
placed under the direction of the police, like the others
administrative branches of his empire. Isn't he,
Indeed, the author of a despotic bureaucracy system
tic, which placed all demonstrations under the tutelage of the police
free and spontaneous protest of the Church, and which, in conserving the name of Joseph II in history, surrounds him
of a sad halo? Josephism, that's the name that
remained within this politico-ecclesiastical system which subjugated
the Church of Austria to the most tyrannical bureaucracy.
Relations with Rome, freedom of the pulpit, teaching
in seminaries, all these sacrosanct things
were treated unjustly with an iron fist. "11 abolished
"All convents dedicated to the contemplative life. The
"orders that he tolerated were forced to engage in the en-
"teaching, and he excused them from singing in the choir"
"as well as all other practices harmful to the
"Health. Police ordinances regulating worship, the
"stripped of its forms, so beautiful and so varied.
"They stopped counting even the number of candles in the great-
"Mass; to save wood, it was prescribed to
"sewing the dead into bags instead of teaching them"
"to veal in beers[1]." All these minute measures
The women jokingly had the emperor summoned by Frédéric
Deric of Prussia: My brother the sacristan. Alas! This king

[1] Ilist. of Joseph //, by Paganei.. — Canute, t. XVII, p. 431-432.

The sacristan obeyed the program of the pontiff of Geneva.
and other kings will become, through the Revolution, sacristans
dogs like him!

At the same time as he was thus humiliating the Church, Jo
Sephardi II was doing philosophy, as he had written.
the legislator of her empire. Philosophy has con
The emperor was stunned, as was the most loyal of his followers.
He was absolutely right.[1] "Joseph II applied the
"abstract generalities, of which we then made a great
"noise, and which tended towards a goal without regard for
"Means." This goal was to reform society.
to somehow reshape men. Joseph II took
This company is being taken seriously. Not content with its plan.
Instead of improving, he wanted to redo everything, without worrying
neither races, nor customs, nor feelings; he
even proposed forcing all his subjects to speak the
same language. He published in the first three years
Three hundred and seventy ordinances were issued during his reign. Who
The one who resisted was "a scoundrel." He considered the
men “like clay made to be molded”

"At the worker's discretion." It was also hard. Certainly, the Philosophy should have been clapping its hands at the sight of the royal maneuvers to carry out his plans, and crush them if necessary.

---

[1] A curious pamphlet reveals how philosophism went about it to draw the emperor into his designs; it was published in 1774, in Lausanne, by Lanjuinais, a former Benedictine, under this title: The Monarch accompli, or Prodigies of goodness, knowledge, and wisdom, which praise His Imperial Majesty Joseph II, and which make this august monarch so precious to humanity.

[2] Cantü, t. XVII, p. 424.

[5] Cantü, ibid., p. 425.

[4] Marie-Thérèse didn't like him much, "judging him to be rude and hard-hearted." (Accordin
Coxe, Cantü, p. 425.)

to cement it! The Revolution will do more violently, but not differently.

From this abasement of the Church and this glorification The practical application of philosophism was to give rise to an act considerable sadness for the Church, enthusiasm for The philosophers, an open door for the Jews: the edict of tolerance of 1781. "Convinced of the great usefulness which this stems from a veritable outcry for religion and the State "Christian France," Joseph II orders that all be tolerated non-Catholic religions, and their free exercise in the in particular. The edict also benefited the Jews. The emperor granted them the right "to attend Christian schools" "Here, the high schools and universities, with the right "to obtain the degrees of Doctor of Philosophy, in "medicine or law, and to practice all the professions- "sions[2]". Their power in Austria dates from this edict.

An Israelite author gratefully remarked: “On "The imperial throne of Austria was ascended, at the end of the "Last century, a monarch who took it upon himself to make "the smile on the Jew's lips, pale with pain" "And the shame." It's true, he smiled again. the paleness of the Jewish people; but he removed it from their lips of his holy mother the Church, drenched by him in outrages'[1]!

1 He said: “As sovereign of a great empire, I must embrace with a a quick glance at all my states, without listening each time to the cries of which provinces that know only themselves. The well-being of individuals is a chimera and I sacrifice it to the common good. (Cantu, XVII p. 427.)

2. History of Modern Jews, by Ilévy, pp. 135-156. — History of the Jews, by Graetz, vol. XI, pp. 74-76.

3 Letters from Lombroso to Consoni, Fifth and Sixth letters.

4 There is something painful in the end of this prince, who said: “Public prayers have been ordered for my healing, I know; but "I also know that most of my subjects don't like me. What about that?"

Remarkably, Joseph II and Louis XVI undertook The emancipation of the Israelites occurred almost at the same time. and both of them surrounded the poor children of Israel of the same benefits. And yet their work does not It doesn't resemble it. That's because the spirit was completely different. In Louis XVI's time, emancipation was inspired by charity. Christian; in Joseph II, philosophy. All while wanting to rehabilitate the Jews, Louis XVI ensured with a jealous concern for the interests of the Catholic people lique; Joseph II betrayed them through Josephism.

VI

As for the origins of the humanitarian society, we have already found: Voltaireanism, the dogmatism of Kousseau, the skepticism and license of French salons This, the governmental philosophism of Joseph II Following them must come English selfishness.

An observer as profound as he is disinterested has This picture of England was drawn: "U is in Europe "a nation formidable because of its immense power and "worthy of honor because of the great strides she "has made science and the arts a nation which "holds in his hands, across the entire surface of the globe, "powerful means of action, which she knows how to use"

"Prayers that do not originate from the heart can be useful, and that do "Lie?" ^

"with a truly admirable sagacity and cunning"
"backs. As this nation was the first, in
"modern times, to go through the various phases"
"of a religious and political revolution, she studied
"Passions at their peak and crime under
"All its forms. All sorts of springs are at its disposal."
"Known. She is not easily fooled by vain people."
"names which, in times of revolution, are used to cover themselves
"Passions and interests. His sensitivity is too much
"blunted so that it would be easy to arouse her the
"torments that have flooded other countries with blood and
"Tears. Amidst the turmoil and the heat of the
"Even in arguments, she knows how to maintain her inner peace; and"
"although it is permissible to foresee for her, in a
a future, more or less distant, perilous situations-
"Louses, she enjoys, in the meantime, the calm that he
These factors ensure its constitution, its habits, its wealth,
"and especially the Ocean, which forms a belt around it. Placed
Given such an advantageous situation, this nation spies on the
"the march of other peoples, to harness them to his
cc char, if they have the simplicity to listen to his flattery;
She at least tries to hinder their progress, during-
cc that a noble independence removes them from its in-
cc fluence. Always attentive to expanding through the arts
;c and through an eminently mercantile policy, she
cc manages to veil the gross interests
those who drive it. Religion and political ideas,
cc when it comes to another people, they are perfectly
indifferent cc; she nevertheless knows how to use these
cc weapons with address to make friends, for
cc overthrow scs opponents, and take them all in

"this net that its merchants hold continuously
"Stretched across the globe."

How thoughtful this painting makes one! So this is a nation who, having been the first to know and experience, at the era of Charles I and Cromwell, what it was that the Revolution had the talent to get rid of it to reassure, to spread its poison among other peoples brothers, and to maintain it there. Ab aquilone pandetur malurn 2 3, says the Bible: from the north will come evil; England took it upon itself to justify once again The prophecy. Placed, in a way, by its situation

topographically, in the flanks of the aquilon, it has
transformed into the Isle of Saints that it originally was,
in a merciless region from which many descended
storms over Europe and the rest of the world. But the Bible
which England has managed to turn into a means of governing
In fact, doesn't she also say: The Lord hates
He who sows dissension among the brothers? Far from it
of us, certainly, the thought of misunderstanding the solids and
precious qualities of the English people, their foresight, their
prudence, skill in execution, perseverance,
and what is like the embodiment of these qualities, the im-
a distinguished group of his statesmen. "These men
"State officials are carefully searching for what can help them"
"or to thwart them among all nations. Bs ne
"they do not stop at the political order; they penetrate into
"the very heart of every society; they unravel what
"is its vital principle, what are the causes of the

---

1 Balmès, Protestantism compared to Catholicism, 1. 1, chap. xii.

2 Jeremiah, i, 14.

3 Proverbs, vi, 19.

"the strength and energy of each people." If this be
care to search for and disentangle in others
the peoples' only objective was the safeguarding of
English interests in a loyal defense, there would be no
Nothing to say. But don't they search and unravel-
they don't go to others in order to encourage development
to overcome bad passions, and to take a break when needed
The storm? Therein lies the evil, from the north wind, evil!
18th century, this island is like a laboratory where all
The poisons are being prepared. Discovered elsewhere, they come
need to get prepared in England, to travel,
there, in the veins of Europe. Before his journey on
On English soil, Voltaire was merely a brilliant poet.
skeptical only in passing; when he returned from An-
England, nourished by the impiety of Chubb, Tindal, and
to others, he had added a learned skepticism to his skepticism
witless ticism. "Before Voltaire knew
"England and Locke," wrote Victor Cousin, he
It was not Voltaire, and the 18th century was searching for itself.
"Again... To become a school principal, it was necessary..."

"that he might meet, in a neighboring country, a great
"Party in possession of a whole doctrine. In
"Upon arriving in England, Voltaire was just a
"discontented poet, / England gave him back to us phi–
"philosopher." When Rousseau was condemned in Paris
and in Geneva for the boldness of the Social Contract,
it was at the home of the English philosopher Hume that he found
refuge and protection. So too for other malevolent spirits.
those who fomented the storms of this century:

---

[1] Balmès, Protestantism compared to Catholicism, t. I, ch. xi

England provided them with their funeral wings!
11 is therefore all too true; English selfishness has used
One mistake and evil against the continent, against nations
sisters. The humanitarian society whose pernicious
elements were thus favored as they appeared
know, it has developed prodigiously thanks to this
Selfishness. Was there not, in this, the most deplorable
Betrayal of the interests of the Christian people? In truth,
Have the Jews shown themselves to be more selfish than the
English, with regard to the Nations?...

YII

11 There is a secret confluence of all these betrayals.

Voltaire and the Encyclopedists overturn the palisades
sads of Christian society, by substituting for the spirit
Christian, skeptical, rebellious and libertine, the
Lissades fall, and the humanitarian society will be built:
Rousseau provided the foundations, the French salons there
influence customs; Joseph II introduced the government there.
English selfishness protects, wherever they sur¬
lie, the seeds and elements of the sinister society.

However, Christianity was a public power
still too firmly established, for the new
a company that risked growing in the public eye and as a rival. That is
why darkness is called upon as helpers, and the

ci;, «rp“ait à de ,ibres ies demandeii s * » ■

Secret societies are becoming, in a way, the enclosure construction sites, the building sites where the diverses pieces of the humanitarian society.

We do not need to look here for the origins of Secret societies. What is important to point out, that is, despite certain appearances of religious respect gieux who were able to surround these origins and deceive the simple, secret societies, diverse in their fashions, as in their lodges, all have the same fundamentally, they pursue the same goal: to eliminate Christ, to to get rid of him in order to stick to Humanity, and to need to deify her. They have nothing to do with God since they suppress his Christ; they emanate from the adversary of God. Also, in the 18th century, they appear as the confluence of all the betrayals listed above. Voltaire is one of its supreme leaders; his pen came Meuse becomes the strongest hammer of destruction Freemasonry. All the encyclopedists are members. The French salons made their entrance following the Duke d'Antin, elected Grand Master in 1756. The government English encourages them in the rest of Europe, and JoSephardi carries out their orders. As a philosopher or The prince betrayed the cause of Christ and the interests of the people As a Christian, he feels the need to make a pact with darkness.

We have dismissed the question of the origins of the sosecret societies; but what is crucial as observations tion, is that towards the end of the 18th century, these various

1 <r In 1736, after the departure of Lord Harmonester, the second Grand Master "From France, the Court suggested that, if the choice fell on a "As a Frenchman, he would be imprisoned in the Bastille. The Duke of Antin was, however, "Under his leadership, French Freemasonry managed to establish itself permanently." (Cantu t. XVII, p. 102.)

companies become confused and lose their names specific actions of the Manicheans, Albigensians, TemPliers, Sociniem, Martinists, Illuminati, etc., in the Freemasonry is a concise term for Freemasons. Freemasonry is the vast abyss that receives, with the 18th-century betrayals, vapors and pestilences of previous centuries, dark tributaries of apostasy! He it seems that the vengeful word of Prophet: Here, hell has spread its entrails, and that he opened his mouth to infinity; and all that which is powerful, illustrious, and glorious, with

All the people will descend there. Everything descends into France. Masonry!

But Freemasonry itself, like the Voltaireanism, like other forms of betrayal, will benefit amply to the Jews, superabundantly, since it is the confluence of betrayals. A time will come when this A cry of alarm will be heard: "Judaism governs "the world, and it is necessary to conclude either that the "Freemasonry has become Jewish, or Judaism has become Jewish" "Masonic fact 1 2."

This was prepared in the 18th century. A chapter A very special approach is needed for this clarification.

---

1 Isaiah, chapter 5, verse 14.

2 Review of historical questions, 62nd issue, April 1, 1882.

CHAPTER VI

DEGENERATE CHRISTIANS GATHERED IN FREEMASONRY

Freemasonry opens itself to Judaism

I. Clandestine assembly in Wilhemsbad in Nassau (1781): formidable due to the concentration of all Masonic forces ques. It also presents this serious peculiarity: the admission The influence of Jews in Freemasonry. — II. Exaggeration of a thesis that assumes the Jews are organized into a vast society secret since their general dispersal, inspiring others secret societies, and pursuing an overall plan against the Christian society. — III. What is historically true: Until the 18th century, there were affinities and past connections Tensions arise between secret societies and Judaism. Shared hatred against Christianity. Borrowings from the Kabbalah. However, There is no proof that the Jews were the direct instigators, nor the members of these societies. Evidence to the contrary. IV. But, in the 18th century, Freemasonry opened itself to them. A very likely explanation for how it happened their admission at the time of the clandestine assembly of Wilhemsbad. — V. The Masonic lodges are preparing to take in their hands the cause of their emancipation.

I

In the year 1781, a clandestine assembly...

held in Wilhelmsbad, a locality situated in Hanau, at
two or three leagues from Frankfurt am Main.

was to take the name of suitable in history
Wilhelmsbad.

To this convert, all secret societies are found
gathered. They called to each other from one end of the earth to
the other, like sinister birds to which one would have
makes it clear that the corpse of the old social order
is being prepared and will be delivered to them.

The dangerous Professor Weishaupt1, founder of
the infamous German Illuminist sect, was
The inspiration behind the project was Duke Ferdinand de
Brunswick, one of Frederick II's generals, who pre-
side, as grand master, the Masonic concentration
a deception that will come to pass... "Under the secret inspiration of
"Weishaupt and on the official summons of the Duke of
"Brunswick, from all parts of Europe, from the bottom
"from America and the very borders of Asia, were
"agents and deputies of the secret societies rushed to the scene"

1 Adam Weishaupt was a professor of law at the University of Ingolstadt.
Full of hatred and cunning, he taught in his Illuminati program
nism: that one should proceed with the greatest caution, and leave
to subsist first of all the name of religion and that of Christianity, in their
gradually substituting reason. — “From his sanctuary in Ingolstadt, he pre-
"It appealed to all the conspirators; an underground emperor, he soon had more than
"cities in his conspiracy that the head of the Holy Roman Empire had not
"under his domain. The ease with which the fanatics infiltrated
"in Masonic lodges and the preponderance that the mysteries of
"Weishaupt acquired it every day," this extension explains.
"Amazing. Incredible! Regardless of the followers of all the
"classes, 1 illuminism counted sovereign princes among its ranks. There
"There were five of them in Germany who joined them. These illustrious dupes did not
"They probably had no idea of the founder's aversion to all species"
"of dependence; Weishaupt had probably concealed the ser-"
"the lie that he made people believe, in the last grade, to hate kings;
"He had only revealed to them what he could tell those unbelieving princes."
"dules, without hurting them, to know; his hostile plans against religion and
"His horror of priests." Bergier, Dictionary of Theology, at
word Illuminism.

"Them. They were, in a way, all the elements of the
“Masonic chaos,” said Barruel, “brought together in the same
"lair1." There are names from all classes there:
Weishaupt, Knigge, Villermoz, Chappe de la Henziere, the Count of Virieu, the Marquis of Chefdewell, etc., etc. The King of Prussia, the Prince of Saxony-Coburg and other princes are, by far, in favor of
doctrines of the assembly \ The remnants of the old
secret societies, Templars, Albigensians, Manicheans,
Socmian, cabalistic, meet there with the new
old sects of enlightened people, Martinists, perfectilists of Freemasons, Rosicrucians, and clairvoyants
spirits of the third heaven, of Swedenborgians, of friends
reunited: the old leaven and the new leaven!

What secrets were revealed and what were resolved?
The rules adopted in this sinister convent? History does not tell us.
knew something only through private depositions.

I won't tell you the secrets that f brings;
But what I think I can tell you is that he
a conspiracy so well-orchestrated and so profound,
that it will be very difficult for religion and governments
The reasons for not succumbing: confession of the Count of Virieu,
delegate to the convent of Wilhelmsbad by the Martinists
French 5.

Deschamps, Secret Societies, with the helots and collected documents

by M. Claudio Janet, vol. II, pp. 105-106. - Barruel, Mémoires sur le Jacobinism.

- Deschamps, ibid., p. 106 et seq.

This reply was given by M. de Virieu to the Count of Gillière, who
pressed in public for his sallies. — Barrüel* who reports it in his Mé-
Memoirs on Jacobinism, vol. IV, pp. 119 and 120, adds: "Mr. de Virieu
"He had a very strong foundation of integrity and uprightness. What he had learned
"in his deputation inspired in him such horror for the mysteries, that he

Cardinal Caprara, then Apostolic Nuncio in Vienna,

echoing what had been communicated to him,
addressed a memorandum to the Pope in 1787, which he concluded
with these prophetic words: Danger is approaching,
because of all these insane dreams of Illuminism or of
Freemasonry must reveal a frightening reality.
Visionaries have their time, the revolution they
présagent aura le sien1.

These statements were very serious. But the fact alone
of the concentration of all occult societies in
Freemasonry cast a sufficiently bright light
frightening to think what might have been decided at the convent of
Wilhelmsbad.

Another formidable peculiarity had also appeared there.
region: Judaism had been admitted there. (Not, of course,
Honest Judaism, but a perverted Judaism,
(like so many Christians, alas! degenerate.)

But what! In this acceptance of Judaism, is there
something that should surprise, and above all appear
to be seen as a new danger? Haven't the Jews then
not been, throughout all the centuries of Christianity, the
Born members of secret societies?

Much less than is generally assumed. There
There are important explanations to present here.

"He completely renounced and became a very religious and zealous man against
"the Jacobins."

Crétineau-Joly, The Roman Catholic Church Facing the Revolution, Vol. I. — From-
fields, secret societies, vol. II, p. 415.

OPENES TO JUDAISM

II

An opinion has spread today which claims
"that a command and management center has
"always existed among the Jews since their dispersion"
"general until the present day; that this direction
"is found in the hands of occult princes, whose succession-
"Zion is perpetuated regularly; and thus the nation
“Jewish women have always been treated as a huge
"secret society which in turn gives impetus to

“Other secret societies1.”

This is an exaggerated thesis, also in disagreement with
the texts of the divine Scriptures, along with the data of
history.

Indeed :

1. Scripture says concerning the punishment of the Jews:
“I will scatter the house of Israel,” says the Lord.
in all nations by a similar agitation
to that which Von gives to wheat when it is shaken in
a sieve; and not a single grain will fall to the ground,
but will be, driven away by the general upheaval
ral 2. All nations carried out this order. The
The Jewish people, scattered among them, have perfectly

1 Thesis supported by Mr. Gougenot des Mousseadx, in his book "The Jew"
Judaism and the Judaization of Christian peoples; by M. de Saint-André,
in his book Freemasons and Jews; and by Abbé Ciiabauty in his
The book, the Jews, our masters.

- Amos, cliap. ix, 9.

resembled grains of wheat that a violent agitation
separates them by pushing them to different places. But, if we
presuppose directed, organized in their dispersion and rele¬
before a constant, albeit hidden, center, this state
The general commotion and confusion cease; they are not
More sifted, but organized. The sieve of God receives.
a denial.

2. Scripture also says: For many days the
The children of Israel will be without a king, without a prince, without a sa-
sacrifice, without altar L.. The text of the prophet Hosea is for
mol: without a prince, as without sacrifice and without an altar.
Therefore, there could be no question of princes who would have
commanded and directed the entire body of the dispersed nation
seated and whose regular succession, although hidden,
would be perpetuated2.

1 Hosea, chapter 3, 4.

- What must have misled the supporters of this thesis is very probably the title of Princes of Captivity which they took, after the disappearance General person, the leaders of the Jews in the East. However, this title was more fictitic that real, and absolutely, null as a center of authority over all the Jews of the

4° In °rient môme oü ils ™.ent, it was hardly mentioned, «The "Jewish chronologies have been careful to preserve the names of the doctors" "who were the heads of their Academies both in the East and in the West– "But they rarely speak of the Princes of Captivity. This silence reveals "that, despite the title of Prince given to these leaders of the captivity" "From the East, they did not have very great power in that country, because the "Historians never forget what can enhance the glory of their nation– “tion.” (Basnage, History of the Jews, vol. III, chap. iv.)

2° Far from exercising their domination over all the Jews of the dispersion sion, they had a subdivided authority even in the East: for in Tibes Riade was home to a leader who bore the title of Patriarch of Judea • and It was only in Babylon that the leader of the Jews of this part of the East He was called the Prince of Captivity. They were always independent of each other.

"The same place where it was worn, this title was without intrinsic value, so that" Hosea's prophecy was not disproved: For many days the sons of Israel will be without princes... Also the Protestant historian Basnage the qua–

3° By admitting the Jewish nation conducted as a immense secret society and in turn giving the impetus sion to other secret societies, that would be recognition of him to emerge a superior organization and power to those she enjoyed during the time she lived there in Palestine where the schism separated its tribes and where the Neighboring peoples never stopped harassing her. The blow the lightning that scattered it far and wide would only have served to to restore its organization and influence more surprising.

4° This assumes the action of the Holy Catholic Church largely ineffective in its measures of precautions relating to Jews. She who, throughout the In the Middle Ages, it watched over the nations with vigilance. of an alarmed and cautious mother who, obeyed by the Nations and of their governments, advanced beautiful as Jerusalem Salem is terrible, like an army drawn up in battle array. In this scenario, it would not have been possible to prevent the Synaproud to have also had her army lined up in ha size and in all places.

He very aptly describes the "excessive title they give themselves." And he adds: "That pompous title of Prince, which they often assumed, looked "Rather merit and knowledge, rather than the power of these masters. That is "The usual style of the Talmudists to call those who rise to the- "Above others and above themselves by their virtue; for they are greater kings" "that the kings themselves... We have already noted that the leaders of "Synagogues in Germany or some provinces of Italy were taking the "title of dukes and princes of the Jews; and these pompous names should not be in "to impose on no one, as if sovereign authority were attached to it; for "It is often poor and unfortunate doctors who wear them." (Hisl. (of the Jews, vol. III, chap. i.)

4° Enlin, this title became extinct in the 12th century. "They lost their power by "The desertion of the people and the oppression of the Infidels. Their name passed n until the 12th century; but no trace of it has been seen since that time. here. » (Ibid., t. III, chap. iv.)

[1] Song of Songs, chapter 6, 5.

5. Finally, the reasons that these authors allege for to assume the Jews were organized into a vast secret society and following, since their dispersal, an overall plan against Christian society, these reasons have the great It is wrong to shift, in their accusations, from the 'particular' to the general, or even to elevate isolated facts, although very important, on par with rules of conduct general and constants.

Therefore, we repeat, this is an exaggerated thesis.

Here is what we found to be historically true about the reports on secret societies and Judaism.

III

Until the 18th century, there was no proper alliance. It is said, but only affinities and connections indecisive or temporary.

These affinities are of two kinds: some come from some are born of hatred; others, borrowings made by certain certain secret societies akin to the Cabal.

A. Common hatred among secret societies and to the Synagogue

That there is in Judaism a predisposition to
Masonry, that's undeniable. This predisposition...
alas! comes from his hatred against Jesus Christ and his
Church, by no means, however, of its dogmas and its

moral principles that are part of revealed religion. This
The distinction is very important, because it is proof
and a hope that, for the supreme goal of destruction
religious and social union that they pursue, the so¬
Secret societies have never obtained and will never obtain
never the competition of the true Israelites: the dogmas of
the unity and majesty of God, of which Israel remained
penetrated and as if stunned since Sinai oppose it;
also, the customs of the patriarchal family; ega
the instinct for self-preservation. But it is poorly
fortunately of historical notoriety that, against Jesus-
Christ, his Church and their works, the antagonism
Hebrew, seeking revenge, far from
disavow the involvement of occult societies, they all
days used, more or less, according to its own in¬
interest; more or less, depending on whether these companies themselves
were conducive to it; for it must not be forgotten that, during
Throughout the Middle Ages, the Jew was so despised, was
so much so, for many, that the vile and worthless being,
Even the most disbelieving among them hardly cared.
of his help.

B. — Loans made by secret societies

to the Cabal

Works that deal with these societies point out
in several of them a tint otherwise completely
Jewish, or at least oriental, and which would have come to them from the
Kabbalah. Here again, it is fair to discern carefully.

The term Kabbalah in Hebrew means received tradition.
traditional teaching.

a) From Moses to Jesus Christ, the Kabbalah is
an oral, but secret, teaching on the truths
the most sublime of religion; and this Kabbalah is good,

healthy. "The Kabbalah, which can be called philosophy
(cc of the Hebrews), when she was still in her purity,
"What was special about it was that it conveyed these concepts"
"sublime, which the
"the most profound geniuses among pagan philosophers"
"deprived of the help of Revelation... She resolved
"the most formidable problems of metaphysics"
"sacred. The doctors of the Synagogue teach"
"with one voice that the hidden meaning of Scripture
"was revealed on Sinai to Moses, who initiated into this con-
"the birth of Joshua and his other close disciples; that
"This secret teaching was then transmitted orally-
"It was passed down from generation to generation, without it being
"Permission to put it in writing L"

Such is the good and sound Cabale2.

a) From the crime of Golgotha and the scattering
of the Jewish people, the Kabbalah is altered and becomes what the
The Talmud calls vinegar the offspring of wine. It ceases to be
the collection of ancient and wholesome traditions, to become
the collection of mystical explanations of the rabbis, and
also of their fantastical daydreams and their vain

1 Rabbi Drach, Harmonies between the Church and the Synagogue, vol. II, note
on the Kabbalah of the Hebrews, pp. xx-xxi.

11. Only a few fragments of the good and sound Kabbalah have been preserved.
in writing, from the 1st century AD, in the famous book of
Zohar, which means clarity, but preserved here and there amidst a jumble
Talmudic. These fragments are precious, for Catholic truths shine forth in them.
slow in a veiled way, and they served to convert more than one Israelite from
good faith.

subtleties1. She seeks solutions within the arrangement
The theory of letters and numbers: an abstruse science,
without shores, with dizzying combinations!

This Cabal without authority then subdivides into;

1° Speculative cabal. – It can be harmless for
the rabbis who engage in it; it is not so for Christians
who want to follow them in these abstruse studies: the famous
Pico della Mirandola and Reuchelin, in the 15th century, lost the
faith ;

2. Practical Kabbalah. – It deals with theurgy, goetia,
of magic; and that is where the mysteries mainly lie.
and the secrets of the Cabal: bizarre methods, terrifying oaths

sinister symbols, borrowed not only from Judea infidel, but to Persia, India, Egypt, and Chaldea. In This treacherous, treacherous Cabal also admits hateful rhetoric and actions against the Christian religion yours and the Christians.

So that the Cabal, having become vinegar, son of wine, happens to be, in its speculative part, a science false and dangerous; and in its practical aspect it is hellish.

The greatest brilliance of this false and evil Cabal coincided, from the 13th to the 16th century, with witchcraft, judicial astrology and alchemy, which exercised their empire over superstitious crowds and even had their entry into the court of kings. The Cabal came to take its place alongside these unhealthy sciences, their com loincloth, or rather, their muse! Secret societies They quickly seized control of both. From there the relationships that historians point out between these societies

1. Harmonies of the Church and the Synagogue, vol. II, notice, etc.

p. XXVII.

and Kabbalistic science; hence also the tint, otherwise Jewish, or at least Eastern, which colors the symbols and the rites in use in most of these societies.

But here's the thing:

Did the inventors of these rites and symbols accept this shade of Kabbalistic doctors, or do they borrowed from themselves from the Kabbalah or from magic? Did they go to Egypt, Persia, or... to get it? In a synagogue? The answer to these different points is full of hesitation, due to the inadequacy of documents *.

Another important point. This is where you need to take Be careful not to move from the particular to the general. This cabalistic science, abstruse in its specific part culative, bad and wicked in its practical aspect, was known only to a small number in Israel. Many honest Jews, busy with their daily affairs, to patriarchal customs, although not liking the Sau¬

the world's leader and his Church had no inclination, no leisure, for this trade with the Cabal and magic.

C. — Notwithstanding these affinities, the connection The relationship between secret societies and Judaism is undecided. until the 18th century

Indeed :

The Church kept watch, and with it kept watch the very kings Christians. This active and combined surveillance made very difficult, if not impossible, to hold secret meetings following

Deschamps' highly scholarly works, Secret Societies, put in a striking relief this oriental and cabalistic tint of societies secret; see t. I, liv. I-, chap. n, and t. II, liv. II, cliap. v, 8.

vis entre gens de la Kabbalah hébril et affilis des so¬ occult societies. This is one of the reasons why the Historical documents are lacking.

But, moreover (and this is an observation of which the Supporters of the exaggerated thesis have not sufficiently taking into account), secret societies, throughout the middle age, presented a certain aristocratic air. Not just anyone could enter. Satan had his castes too. black! In those times of feudal lordships, his perspicacity, which maneuvers taking into account the evolutions tions of humanity, cast upon the secret societies of Albigensians, Templars and others, an appearance of Pride and haughtiness. He would never have wanted to be a Templar. to embrace a Jew as a comrade-in-arms and darkness; and all that the six could agree Albigensians, reduced to sometimes entrusting to a A compliant Hebrew man was to hold the office of bailiff. He was to being able to resort to the secrets of practical Kabbalah as resorting to attrition: hastily, and under a disguise The painting inspired by Shakespeare is famous. We regretfully mention this; but it helps to determine and limit Israel's share in secret societies to Middle Ages:

"For such a poor man to address the Jew,
"so that he would approach that dark little house"
"so disreputable, that he would speak to this man who, it is said-
"They crucify little children, it must be no less than
"That horrible pressure from the tax authorities. Between the tax authorities who want
“his marrow and his blood, and the devil who wants his soul,
"He will take the Jew as his middle ground. When, therefore, he had

"exhausted his last resource, when his bed was

"sold, when his wife and children were lying down at
"earth, trembling with fever or crying out for bread,
"Then, head down and more bent than if he had been carrying his
With the wooden slab, he slowly made his way towards the o¬
good house, and he stayed a long time at the door
"before knocking. The Jew having opened with caution-
"Lion, the small gate, a dialogue began, strange
"And difficult. What did the Christian say? In the name of God?"
"The Jew killed him, your God. Out of pity? What Christian has
Never felt pity for the Jew? Those are not words he
"It is necessary: a pledge is required. What can someone give who has nothing?"
“Nothing? The Jew will say to him gently: My friend, com
I do not respect the king's ordinances, our lord.
"ready neither on bloody clothing nor on a plowshare."

"No, as a pledge, I only want you..."
Something similar was happening, for sure.
for recourse to the mysteries of practical Kabbalah: one
must have trembled and felt uneasy when
would ask for some formula or recipe from
A man of the Cabal!

IV

With the 18th century, things become more
serious.

The various secret societies operate their conccn-

1 Shakespeare, The Merchant
Tower of France.

of Venice, act I- scene m. _ Michelet, Ht s-tration in Freemasonry. By that very fact, they take on a new character. They abandon the aristocratic form that several of them held from the Middle Ages, to adopt a less organized approach exclusive, more popular. The eye of Satan, which follows attentively actively observes the developments of humanity, sees coming the reign of democracy or universalism, and then its lodges, its dens, also take on this character of democratic; they are open to everyone. The convent Wilhelmsbad is the large meeting hall.

How will Judaism participate in this?

In 1754, a certain Jew of the Portuguese rite, named Martinez Paschalis had founded a sect in France based on the Kabbalah, and in which naturally the Jews were admitted. From 1754 to 1768, he had propagated in France under the name of the Order of Cohens (word (Hebrew) or priests. After the death of Martinez Paschalis, his disciple the famous Saint-Martin (young officer of the regiment of Foix, with which it has often been confused) had given to the sect, through his work on Errors and of the Truth by an unknown philosopher, a development considerable, which of Paris and Lyon, its centers, had spread as far as Russia. The adherents had adopted the definitive name of French Martinists or Illuminati This. All of this had been like the preface to an affair positive relationship between Judaism and secret societies.

1. See: Deschamps who says: “This sect is one of the most per "You verses of Freemasonry." Secret Societies and Society, vol. I, p. 12-19; vol. II, pp. 93-98; vol. III, p. 23; pp. 35-30. — Count de Maistre, Four Unpublished chapters on Russia, p. 98. — • Henri Martin, History of France, vol. VI, p. 529.

The bond is formed and consummated at the time of the con-Wilhelmsbad wind.

Indeed, Judaism was then admitted into the convention Masonic tradition, and this in two ways, in fact and place ;

Actually :

Iaice that by means of the Martinist sect
or French Illuminati, Jewish by origin, the sons
Israel or their friends are entering fully into the as¬
seemed.

Peace that the English lodges of the assembly their
are favorable. The famous skeptic Toland has been
blade of these lodges, and on the other hand Toland published these
two particularly instructive writings: Reasons for
naturalize the Jews of Great Britain (1715);
JS azai enus or Judaic, pagan and ma- Christianity
Hometan (1718) 1;

Because in Germany, and this is the key point, by
particularly in Berlin, a
ardent, enthusiastic Jewish youth of Lessing, who
protects her, a youth passionate to an excessive degree
for romance and pleasures2. In its ranks was
Place Dohm, which, in this very year of the convent of
Wilhelmsbad (1781) published the Emancipation Programme
political passion of the Jews that the Masonic lodges of

On Toland, the English lodges and their relations with the Jews
See Desciumps and Claudio Janet, Secret Societies, vol. I,]iv.JU

ciap. n, § 4, t. III, book. III, chap. i, § 5; annexes, documents B, p 662 -
Craetz, History of the Jews, vol. XI, pp. 67-68.

* Graetz, ibid., vol. XI, chap. iv. 1! There are some very curious details there about

“ e^eSSe,18raf • 6- qui 86 J6tte 3VeC effervescen“ in the new ideas
vicious and in unhealthy pleasures.

The Jacobins will have it executed in every respect in Paris in 1791.
(We will discuss Dolim in the next chapter.)

Admitted in fact to the convent of Wilhelmsbad, the judaism was also present in law:

Indeed, Weishaupt, the inspirer and organizer of the
convention, didn't he inscribe at the beginning of Y Illuminism
German this official invitation: To gather, with a view
of high interest and through a lasting bond, men
educated people from all parts of the globe, from all the
classes and all religions, despite the diversity of
their opinions and their passions..., Recruit constant-.
staff at all levels, in all
classes, in all states, all conditions1. The

the barriers of the Masonic lodges fell before the Judaism!

Thus it is proven, in a virtually certain manner, the official admission of a perverted Judaism into the Franc-Maçonneric 2 .

There are authors who go so far as to say that even From that time onward, Freemasonry was stirred and troubled by what she had just done, there was reason to!... "A

---

1 Feller, Dictionary, supplement, to the word Weishaupt. – Gosciilek, Dictionary, under the entry Illuminati (political society of). – Douillet, Dictionary, under the word II eishaupt. – Barruel, Memoirs on Jacobinism.

- Count de Maistre, who subsequently kept himself informed of the maworks of the Illuminati, he said in a memorandum addressed to the emperor Alexander I, in 1816: "There is most certainly, according to all the appearances- "references, societies properly organized for the destruction of "All the thrones and all the altars of Europe. The sect, which uses "From everything, he seems at this moment to be making a great use of the Jews, from whom "One must loosen one's grip considerably." (Four unpublished chapters on Russia) Chapter iv.)

3 Some authors claim that the manifesto that the Duke of Brunswick launched in 1796 to temporarily halt the work of the Masonic order "Nique," he said, specifically targeting Jews. In this manifesto, he complains that...

One day, as the Bible recounts in the First Book of Kings, Saul chose by the Lord, then cast out from his presence, was He had come to consult the sorceress of Endor. had it driven in the utmost secrecy, and he had taken other clothes so as not to be recognized.

"He told the sorceress to summon a dead man, and to He had scarcely spoken when the dead man appeared: it was an old man bacon covered with a coat.

"The king and the sorceress recognized Samuel. God" indeed allowed the prophet to emerge from the earth showed in the lair of magic.

"And at the sight of it, the sorceress herself was troubled." At this apparition, he let out a great cry.

“And Samuel, addressing the faithless king, said to him: The
Lord has torn your kingdom apart... and tomorrow you
will be with me*.

Besides the fact that this scene attests to the antiquity of magic,
It contains several features that can be applied to
Wilhelmsbad convent.

Freemasonry is the magician here;

had recruited, to introduce them into the lodges, "companions of all kinds"
"cc rank and of all power." (Deschamps, vol. II, pp. 173-5.) — Deschamps
He also said, vol. III, p. 23: "Since most German lodges
"have lowered the old barriers, we are even seeing in the world ma-
"I was, not without a certain dread, aware of the influence that the children of Israel
"They have a hold on it."

1. Book of Kings, chapter 38. — Before the sorceress had
began his evocation as soon as Saul had manifested his desire, God
allowed Samuel to appear to announce to him the final punishment which
was waiting for him. This was the reason why the necromancer was astonished and
She cried out at the appearance of Samuel. That is the explanation given.
by the Holy Fathers and by the Holy Spirit himself in chapters 11.6 of the Ecclesiastes
Clesiasticus, v. 23. Thus the appearance of Samuel, at the request of Saul,
must be attributed, not to the power of magical art nor to the demon, but
with special permission from God.

A portion of Christian society that has become unfaithful
Princes, dukes, philosophers, gathered
wheat in the utmost secrecy;

The sorceress summoned a dead man, and the dead man who...
presented was the Jewish people, this ghost who had not
of civil rights!

And Freemasonry itself was moved and
troubled by the appearance:

For it seemed that this perverted Judaism was saying to all
these degraded societies, unfaithful to God, and on the
which he would gradually establish his influence on:
Tomorrow you will be with me, my plans will be the
Yours!

V

Freemasonry's obsequiousness towards Judaism will soon make its appearance.

In what way?

The question of Jewish emancipation arose In the eyes of public opinion, Louis XVI will generously to undertake it and put it to study: that's good, if he When Freemasonry encounters difficulties, it takes charge to slice them.

It would be premature to anticipate events to bring Herein lies the evidence of this hidden assistance; it will suffice to lift a corner of the veil:

When the examination of the question, removed from Louis XVI by the Revolution, will come before the Constitutional Assembly

killing (1789-1791), the deputies who will be in charge of the to be passed on will all be Freemasons;

It was Mirabeau who would lend him the persistent support of his eloquence, and Mirabeau is a Freemason, in the high-ranking, close to Weishaupt and his followers present in Germany in the year following the convent of Wilhelmsbad, and, on the other hand, his connections with the Berlin Judaism, though less well-known, is indisputable1;

And when, after two years of hesitation, the Constituent Assembly, having reached its final hour, at his penultimate session, he will still hesitate, that's the Freemason and Jacobin Duport, who will demand his vote, brief and with a threat on his lips.

This will be the first hidden service rendered to Judaism through Freemasonry. After him, others will come. Ultimately, it is the formidable corridor that helps

V

from which the Jewish question is sure to find a solution.
the very dark corridor through which the sons of Israel
will be able to find their place in society with ease.

1. On Mirabeau's connections with Weishaupt and secret societies,
See Deschamps, vol. II, chap. v, § 7; chap. vi, § 1. — We will discuss this further below.
Mirabeau's connections with the Jews of Berlin

CHAPTER VII

FORMATION OF THE HUMANITARIAN SOCIETY ANOTHER TRAINING ELEMENT, A SMALL TROUPE OF ADVANCED JEWS

I. What the advanced Israelites are. Key difference between them
And the degenerate Christians: which one? Their role as intermediaries
between their more timid coreligionists and the new society
which is taking shape. — II. Who were, among these Israelites or their
allies, the initiators of the forward march. Four principals
paux: Lessing; the parabola of the three rings or tolerance re-
the inverse of the three religions: Jewish, Christian, and Muslim.
III. Mendelssohn, the most remarkable Israelite of the Mossi era
dernes. However, it creates new paths in Israel; alarms
rabbis; German Jewish youth are involved, they
goes astray. — IV. Dohm, of Prussia; the crucial importance of his
book of the Reformation concerning the political situation of the Jews; this
The book, in its hidden influence, was the counterpart to the Contract.
Rousseau's social commentary. — V. Cerfbeer, the hero of the siege of Strasbourg
town. Action concert between Mendelssohn, Dolim and Cerfbeer.
— VI. A man of great power comes to serve this
Forward march: Mirabeau. His close ties with the so-
secret societies and the Jews of Berlin. He is preparing both the Revolution
the revolution and emancipation of the Israelites.

I

Towards the end of the 18th century, a number of is-
notable raclites, some in Germany, others in

France, were beginning to find life very restrictive
secluded in the Jewish quarters. They yearned, deep down, to
to see the end of the social isolation in which their race had
had been confined until then, and had confined herself.
They would not have wanted to, however, in order to find this
to live a wider life, resorting to the support of secret societies;

No! Because there is too much religion in their conduct. of honesty and integrity. They will be able to benefit from actions of these companies, of their hidden complicity, but without conspiring with them. These Israelites are enamored of philosophism, charmed by philanthropy: they wish that, under the rule of this king and queen, Judaism finds a way to live in harmony with all the rest of humankind. If, to achieve this, he If you have to make advances, they will make them.

This is the small group of advanced Jews, so named but because of their ideas, which are new in Israel, and also because of the steps they are willing to take undertake.

Alongside the perverted Judaism that we have seen allying itself with secret societies, it therefore positions itself as a another Judaism, which forms a kind of twilight, of gradual transition from light to dark, extremely favorable Suitable for humanitarian society. The Spirit of Lies Doesn't he take pleasure in making his dupes and his victims times, in the considerations and transitions?

Another characteristic to note in the physiognomy of this small group, a characteristic that can even be seen in the Israelites of secret societies: in their advances, he There will always be a limit, beyond which one finds oneself And there stands the old Judaism. They do not give up

their strong, long-standing positions: caution that no one imitates Don't try to fool the degenerate Christians. We would be mistaken. strong if one imagined that in the formation of the humanitarian society, the Jews, who met there with these Christians, they imitated them in contempt and Abandoning their religious beliefs. Far from it.

There is this fundamental difference between Christians and Jews. which converge towards the end of the 18th century, that the pre Miers completely disregard their traditions Catholics and evangelical morals, while the se conds carefully refrain from abandoning their Sinic traditions, and especially the racial bond. They for will undoubtedly vary, especially in the future, on the interoffering to give to the Messiah they are still waiting for and on the relative value of certain practices rituals; but they keep the Decalogue of Moses; They uphold the dogma of the unity of God; the robust constitution of the Israelite family, they preserve it; They maintain their fraternal union, and they also maintain the hope of universal domination. All these reserves constitute an immense force which they join the humanitarian society, while Jes degenerate Christians or simply philosophers deliver All.

The small battalion of advanced Jews would lend themselves to These are very interesting studies. We will simply mention them. We will also point out this third characteristic: they have were the intermediaries between large civil society and the close-knit community of Jewish communities. Surprisingly, when They undertook the rapprochement, they perhaps found to have fewer obstacles on the side of the first than on the on the side of the second. With civil society, the bridge-Levi's was far too low, in weakened beliefs blies and degenerate morals. He was not among them of the people confined in the Jewish quarters, who had remained defiant, timid, suspicious. Isn't that always the The result of misfortune and servitude? The Jewish quarters which contained these poor people could be seated reduced to veritable rat holes. Also their inhabitants tan (s) had they adopted its mannerisms and timidity. We would gladly apply this lovely quote to them:

“The rat’s customs are patriarchal; its long mouse white spot, prominent eyebrows, bright gaze and penetrating, his sly habits, give him a "A physiognomy that was both refined and respectable." He said followed that, when the time came to meet with the Christians, the most resolute among them, did as the Fontaine brings back from his rats

They stick their noses out, showing their heads a little.

Then they return to their rat nests,

Then they come out again and take four steps.

Then finally they begin their search.

This is how the Jews proceeded when it came to making

A breakthrough to appear in society. A small A group of them, bolder than the others, have Encouraged, they set out in search of answers, and became great dually the initiators and their more timid brothers.

[1] Besciiehelle.

II

Among these initiators, four deserve to be mentioned. Specifically. The first, in chronological order, is Lessing.

Lessing (1729-1781) was not born Jewish; but one can say that he passed, lock, stock, and barrel, under the tents of Israel, drawn by the affection he bore, all his life, to Mendelssohn and to the large Jewish family. He was the son of a Lutheran pastor. He made extensive use of the free inquiry, and was truly a free thinker, but in the least harsh meaning of the word. Not daring to attack head-on official Lutheranism, then all-powerful, gave him a partisan warfare by rehabilitating, under various pretexts, or its antagonists or its victims. Hence its He had a predilection for the Jewish race. He never failed an opportunity to praise her at the expense of Christians. From In his youth, he published a short comedy in Leipzig, the Jews, a tiny attempt at a talent that was still searching for its way. But already the Israelites had the leading role there. Finally, he crowned his career with his great drama of Nathan the Wise, where, bringing together the three reli-
Jewish, Christian and Muslim gions, it combines the action tion, the stage effects, so as to give its Jewish hero, to Nathan, the noblest countenance. The island Islam and Christianity serve as a pedestal for this Jew

[1] His birthplace was Kamcnz, in Saxony,

magnanimous, whose greatness of soul surpasses all
imperfections of the characters around him.

Notwithstanding this bias, Nathan's tragedy
Sage did not bring good fortune to Judaism, for he introduced
duisit in its ranks the first ideas of indifference
and even skepticism. Indeed, the parable of the three
rings, which form the center of the drama, brought them
in his conclusion.

This parable was already famous in the Middle Ages; but
the conclusion stated in Nathan's drama is
Lessing. Here they are, one after the other,

The Parable of the Three Rings 1 II

In ancient times, in the East, there lived a man who held
From a beloved hand, a priceless ring. The stone
was an opal, where a hundred beautiful colors played out, and which had
the secret virtue of making pleasing to God and to men that
who wore it with confidence. 11 It is therefore not surprising that
This man from the East never removed the ring from his finger and had
took steps to ensure he remained in his home... Finally, of
From son to son, this ring passed to a father who had three sons.

All three of them showed him equal obedience, and he could not
He would have to stop himself from loving all three of them equally. From time to time
in time, sometimes one, sometimes the other, sometimes the third, him
seemed the most worthy of the ring — it was he who found himself
was alone with him at that moment, when the other two couldn't
did not conceal the outpourings of his heart, — and he had the paternity
a weakness in promising the ring successively to each

---

1 Translation by Mr. Gaston Paris, in the Revue des études juives, vol. XI. —

It is likely, according to Mr. Paris's research, that this parable
is of Jewish invention, and also that it originated in Spain, where the relationships
Relations between Jews and Christians were very close and often gave rise to
to controversies. Boccaccio used it in his Decameron (day I,
PCmv. 3), to which Lessing acknowledges having borrowed it,

of them. Things went on like this as long as he lived; but death
comes, and the good father finds himself in a painful predicament: he
suffers at the thought of hurting two of his sons who trust him

in his word. 11 secretly send for a goldsmith, to whom He orders two rings based on his own design, recommending to him ordering them to spare neither effort nor money so that they may be They are identical, absolutely identical. The artist succeeds. When he... He brings the rings; even the father himself cannot distinguish the an The new boy who served as a model. Full of joy, he calls his three son, each one individually; to each one he gives individually his blessing and his ring, and dies... He had scarcely died, that each son arrives with his ring and claims to be the leader from the house. We search, we argue, we complain. Hardly due: impossible to discern the real ring, — almost as It is impossible for us today to discern the true Faith... Finally, the sons turned to justice. Each of them swore to the judge that he was holding the ring directly from his hand father, — and it was true, — after having received from him for a long time time the promise of being put in possession of the privileges of the ring—and that was no less true! The father assured everyone none of them could have deceived him; and before letting fall To cast such suspicion on a father so beloved and so worthy of being so, Each one preferred to accuse their brothers of fraud, some How fortunate he would have been to think only good things of them...

Lessing coxclusion. — If you want my advice and not my "Sentence," the judge then said, "take things as they are." Since each of you received your ring from your father, that Each one firmly believes that their ring is good. Perhaps Didn't your father want to endure it any longer in his house the tyranny of a single ring. And certainly it will He loved all three of them, and he loved you too, since he didn't I wanted to depress two of you to favor one. Well, aspire to emulate this pure and unprejudiced love. May each of you strives with equal zeal to bring to light the virtue of his Ring! May he aid this virtue with his gentleness, with his cordiality, his benevolence, his complete surrender to God! And if then the virtues of stones manifest themselves in the children of your grandchildren, a thousand years from now, I will tell you

summoned again before this court. Then there will be one more judge. Wiser than I, who will pronounce the sentence? Go!

Thus spoke the judge, modestly.

Beneath a veneer of affability, how much this The conclusion is treacherous!

The three rings symbolize the three religions of Judaism, Christian and Muslim;

Lessing advises them to be tolerant of each other, but With what outrages to the Divinity represented by this father weak and reduced to deceiving his children!

No, eternal Truth does not play games like that. men!

III

Moses Mendelssohn (1729—1786) was a student of Lessing[1].

Mendelssolm appears, without question, as the most an imposing Jewish figure of modern times. We see him He called him, in Berlin, the Socrates of Germany. No one another German writer, indeed, was unable, at this era, to clothe philosophical thought in elegance simpler and nobler at the same time, in the form of ears of corn tolaire or dialogue. Two things will interest the reader on this honest Mendelssohn, the simple story

---

[1] Mendelssohn was born in Dessau. It was about his skill at playing of chess, which was praised in Lessing. The Jews have always had a fondness for this game. a rare aptitude, (Hist. des juifs, by H. uévy, p. 158.)

of his marriage and his role as a conciliator between Israelites Lites and Christians.

Moses Mendelssohn was very ugly, despite his eyes Expired and gentle. Its size, contorted and stunted, was disfigured forever by an enormous bump. daughter of one of her coreligionists, a wealthy merchant of In Hamburg, Miss Guggenheim read his books and fell in love. by the author.

Guggenheim met Mendelssohn at the baths of Pyrmont made him promise to come and see him in Hamburg and introduced him to his daughter. The interview was awkward. Obviously, Mendelssohn was quite different from the enthusiast The young girl had imagined it. So, the next day, the future father-in-law, receiving Mendelssohn in a private meeting in his offices, he stammered, regarding the peculiarities young girls, vague phrases that poorly disguise skillfully revealing an unpleasant truth.

Mendelssohn heroically went straight to the point. "It's "Because I'm a hunchback," he told him. "Well, so be it!" "Let's not talk about it anymore. Let me just take–" "Take leave from your daughter."

Having been granted permission, Mendelssohn went to return this A visit which, in his mind, was to be the last. The young girl was working near a window and didn't dare to lift Mendelssohn didn't dare to look down on his work. Watch. A little longer and we would have parted without having same view.

Suddenly the young girl ventured this question odd :

"Do you think, sir, that marriages are "Writings to heaven?"

“—Without a doubt,” replied Mendelssohn. “You You know that according to the Talmudic tradition, when one "sends a soul from the heavens, we call out in "At the same time, the name of the one who is to be united to him on "The earth. It was so at my birth; but I was made "Knowing my wife at the same time would be challenging–" cc guréc by a formidable hump. Giand God; me "Ct," I cried then, "leave my wife her figure and her beauty." "And give me the hump that would take away her charms."

The young girl understood that she would be happy; she he raised his eyes to Mendelssohn, and the marriage was concluded[1].

As for the delicate role of mediator between his core religious figures and Christians, Mendelssohn fills it throughout his life, and made it consist, on the one hand, of the love of the Jews in public opinion, and, on the other hand, to enlighten its core religious figures on the obstacles to their rapprochement with the company. The first part of his mission was quite easy to fill out, because it added to the authority of his writings the example of his conduct. He wrote to Lavater: "It is cc by virtue and not by controversial writings that cc I would like to refute the despicable opinion that is held of

cc Jews2. » But in the rapprochement of his corelig
legionnaires with society the step was quite slippery poui
him. Faithful to Mosaic observances and prescriptions
Talmudic teachings, he could not, without an inconsistency
a quence which would have been happy, to seek in Christianity

1 It is from this union, which was blessed, that the Mendelssohns of Berlin. Mendelssohn-Bartholdy, the illustrious composer, is the grandson of Moses.

2. Letter from Mendelssohn to Lavater.

nism a connecting bridge: he looked for it in the phy¬
Isophism. Or more accurately: in philosophy.
Because philosophy, tainted and as if lost in the 18th century
century in philosophism, found again in thoughts
and under the pen of this son of Israel the distinction that it
had existed in the time of Socrates and Plato. His Phaedo1
expresses this rebirth, alas! of a day. It was
rather his philanthropy, or practical philosophism, which
This became his stumbling block. The Israelites, his coreligionists,
they knew little about the Bible, in particular the
Pentateuch. "The rabbinic and Kabbalistic interpreters"
"had distorted its simple and original meaning"
"not to make this code say everything except its veri-
"Table of Contents 2." Mendelsohn undertook this, for his
children, a German translation and the delivery
then to the public. First Jewish-German translation
which would have appeared, it would have popularized reading
of the Bible and the use of German among the Israelites;
It was an event.

The rabbis, especially those in Poland, became convinced
rent that a philosophical fire was already licking the walls
Jewish communities and threatened their customs. They had
Perhaps right. "They anticipated that the youth
"Jewish would learn the German language and literature-
"commands, to the detriment of the study of Scripture and the
“TalmudC” The reading of the Pentateuch translated by

1. The Phaedo, or the Immortality of the Age, in three dialogues, was immediate translated into several languages.

2 Graetz, Ilist. des juifs , t. XI, p. 40-43.

3 The Jews were accustomed, until then, to a formless jargon or patois

composed of Hebrew words and corrupted German words.

4 Gkaetz, Ilist. des juifs, t. XI, p. 44

Mendelssolm was therefore defended in Furth, in June 199. and, on July 17th, the sentence of banishment from the A synagogue was decreed in Hamburg against anyone

would make use of this Pentateuch[1].

Despite this severity, all the Jewish youth Germany enthusiastically sided with Mendelssohn and began to study with fervor. “The delirium This internal division among the Jews dates from this period[2], » So they said. They were wrong: it was their dissolution! In Indeed, given that the private philosophy of the aid beyond Catholic faith leads to peaks shrouded in clouds or precipices, this youth, in becoming scholar, also became, after Mendelssohn's death, a mere or licentious, and merged with that which we met in secret societies, under the Berlin Advanced Circle name 5.

For Mendelssohn, the pain he had felt doubts raised by the rabbis about his orthodoxy had hastened his end.[4] His last writing was devoted to friendship. A libel had attacked the memory of Lessing, his friend and master, who was accused of atheism. Mendelssohn undertook his defense; but he died on seated on a sofa opposite Lessing's bust, of which he wrote FapologieB (1786).

1 Graetz, Hist. des juifs, t. XI, p. 46, 48.

2 Ibid., p. 50

3 jijid., chap. v. — Reinach, Hist. des Israélites, chap. xvn, 1; Measphim and the Advanced Circle of Berlin.

4. "The pain he felt from the attacks of some Polish rabbis" who, yielding to the sway of prejudice, dared to raise doubts about the "purity of his religious sentiments, and, in general, on the possibility of allying "the principles of sound philosophy to those of orthodox belief, "hastened the end of this great man." Halévy, History of the Jews, pp. 471-172.

8 He died at the age of 57. The sculptor of the Prussian court, Tas-

He was therefore, perhaps unwittingly, solely by desir, to find a way to bring things closer together, the promoter author of rationalism in Israel1. The influence of his ideas on the destinies of modern Judaism will be con-Astounding. Would to God she had remained alone! But another influence will be added to his own, the grateful, if not as his inspiration, at least like his protector: that of Dohm's book.

IV

Guillaume Dohm is an archivist working for SM the King of Prussia and secretary to the department of affairs foreign. Halévy and other Jewish historians call it "the immortal Dohm", who during Frederick's lifetime raised the first voice against the odious prejudices under the worse than which the Jews groaned.2 His writing On the

saert, bed in marble the bust of Mendelssölm. The pedestal bears the inscription The following is from the famous poet Ramier:

“Moses Mendelssoiin, born in Dessau
"Of Israelite parents, faithful to the laws of his fathers;

"Wise like Socrates; like him, he taught"
"Immortality; like him, he is immortal."

1 “Mendelssohn was the promoter of the encyclopedic rationalism of the "German Jews, and provoked the struggle between rationalism and orthodoxy" “(Rabbinism), a struggle that continues.” Goschleb, Dictionary of Theology t. VII, p. 109.

2 Dohm later became a famous Prussian diplomat. When Mirabeau went to Berlin, where he entered into close relations with Dohm, who provides him with the necessary materials for his work, according to the Monarchy Prussian. Napoleon I met him several times as plenipotentiary. (See his entry in the Grand Dictionnaire universel du dix-neuvième) (Pierre Larousse's century.)

Political reform of the situation of the Jews, 1781,

will have an immense impact. This book will be, in a sense,
the counterpart to Rousseau's Social Contract. The conclusions
the assumptions that the reading of the Social Contract has led to, the
Rohm's political reform transports them into the question
Jewish tradition and demands their realization. These are two volcanoes
which light up, one in the Gentiles, another in Israel,
and which mingle their lava.

It is therefore important to publicize the book Prus¬
his own.

It presents, first and foremost and from beginning to end, the apo-
the logic of the Jewish race and its explanation, with circumstances
mitigating factors, regarding its flaws. "The Jews have been reduced to
cc the sad position of no longer being either men or citizens,
"for the sole reason that they persisted in refusing them the
“Human rights and those of the citizen.” We do not
We will not agree on this point of view.

But here are the dreadful aspects of this book, vaguely
understood at the time it appeared, auxiliaries of the formi¬
formidable storms were brewing in the shadows.

A. It is addressed and dedicated to sovereigns, almost
as a program that the Revolution will make mandatory
Dohm urges all governments "to increase-
cc increase the number of good citizens without forcing
"cc the Jews to be worse than the others[2]." — "I will dare
I dedicate this writing respectfully to the sovereigns, and
I will consider myself sufficiently rewarded if I have been
"capable of directing their gaze onto an object that

---

[1] Preface, p. ix.

[2] Id., ibid.

"seems to have escaped them until now and if blink
"However, to fix them[1]." As if the care of the souverains had not exercised their powers on the Jews, in the same
as long as they remain vigilant!

f>. He elaborates on the theory of the indifferent state in religion,
neutral, atheist, and, what is more serious, domineering
all religions. "The great and nohle employment of the

“Government consists of mitigating the excluded principles”
res sifs of all these different societies (Catholic,
"Lutheran, Socinian, Muslim), in a way
"that they do not turn to the detriment of the great
fC society2 3. » — « That the government allow
"each of these small, particular companies to have
"1. A sense of camaraderie that is unique to it, to preserve
"even his prejudices when they are not harmful;
"but that he strives to inspire in each of his members"
"read a greater degree of attachment to the State;
"and he will have achieved the great goal that is fitting for him to a-
"to see in view, when the qualities of a gentleman, of
"peasant, scholar, craftsman, Christian and Jew will be
"all subordinate to that of citizen" This is the
Atheist neutrality. Note that this was written in 1781.

C. He wipes the sponge of oblivion over the blood of Golgo-
tha. “The Jew is more human than he is Jewish.”
cc — The principles of exclusion, also contrary to
cc humanity and politics, which bear such visible-

1. On the Political Reform of the Situation of the Jews, by Dohu, preface,

pp. XI-XII.

2 P. 52.

3 P. 32-53.

4 P. 35.

"The imprint of the dark centuries that saw them
"To be born, are completely unworthy of the light that
"characterizes ours, and we should have done so a long time ago
"stop following them. Our states, now solid-
"Established, they must welcome with open arms all
a citizen who complies with the laws and who, through his actions
"It sorts, increases the wealth of the State."

D. He proclaims the substitution of the State for the Church in order to
the care to be given to human generations. "That a
"citizens should be free to follow their own enlightenment"
"Matters of faith, he will love the State all the more."
"which allows him to enjoy this freedom, and the features
"Fanaticism will be blunted." — These dogmas
sacred things will always find more and more difficulties.
cc cul tés to inspire their followers with principles
exclusive cc's, when the State embraces these in general
cc with equal affection and free from all prejudice

ue tion2. »

E. He warned the Catholic clergy to remain silent.
when Jews are invited to enter society
civil action, and the threat, if he opposes it. "If the Ministers
cc of a religion that preaches only charity were
cc rather uncharitable, rather blind, to de-
"to ensure more humane treatment towards a sect"
"who gave their origin, we know what they are
Today, the rights of sovereigns are at issue. It is not appropriate
cc not even to the exclusively favored religion
cc up to now, and which is called the dominant, which

1 P. 115.

2 Pp. 114-115

a dispute with the government if it grants to others
"Religions of similar privileges. What happiness"
"for humanity and for countries if this great principle
<■(had never been lost sight of! Let's hope so though
"ministers of the dominant religion that he will not be
"that it is rarely necessary today to remind them"
"This important principle. But if it were necessary-"
a saire, the wisdom of the government that formed
"Wise charitable plans will know how to execute them well"
"To seriously and vigorously." It is through these
threats that conclude Dolim's book.

Again, all of this was written in 1781, eight years ago.
before the French Revolution, and it was from Prussia that
part of this program in favor of Judaism. The Province
This allows the emancipation of the Jews to be prepared
thus in the very place where Luther claimed to have emanated
to circumvent reason. We rid ourselves of the duty to recognize it.
birth towards Jesus Christ in the same place where one
has rid himself of the obedience owed to the authority of the Pope.
Rohm presents the sovereigns with the supplement for their signature
comment on Luther's work.

This book is therefore indeed the counterpart to The Social Contrary.
11 has influenced us, without us suspecting it, and more than we realize.
one could say, regarding the opening of the Revolution. He will
to cease religious scruples and hesitations of beautiful

blow to the Jews. He is the trumpeter of the Jewish cause, the
forward step signal 2.

1 P. 199-201.

2 “Dolmi’s book on the emancipation of the Israelites, published from 1781 to
"1783 became the starting point for the reforms pursued, and in part
"accomplished." (Archives israélites, year 1807, p. 466.)

Y

But upon the revelation of the formidable doctrine of this
book, it is important to add, as new features of
lights, the twists and turns of its publication. We find ourselves
vons, at this point in history, not only Mcn-
delssohn, but the famous Cerfbeer, hero of the siege of
Strasbourg, which we have outlined in the first
part of our work, the portrait, the role and the
fluence.

The twists and turns of this publication are very curious.
his. "The Jews of Alsace had turned to Mendels-
"solin" and had asked him to write a memorandum which
"was to be submitted to the Council of State of Louis XIII,
"in order to encourage this body to consider with pity their
"Unfortunate position. The philosopher and regenerator"
“Jew refused to do this drafting himself, per
He was convinced that it hadn't happened; he thought, with just
This was the reason why it was necessary to combat these prejudices with
cc efficiency, the pen of a non-Israelite, as he
cc himself said in one of his letters to the Baron of
cc Hirschen. To this end, he approached the young Dohm,
cc who lived in Berlin as a military advisor
cc and who accepted the proposal, driven by his feeling-

1 They turned to Mendelssohn, following the events of the episode
the false receipts that we described in chapter two of
Book 1. Cerfbeer, who was in contact with Mendelssohn, sent him all
the documents. Yoy. Graetz, Hist. des juifs, t. XI, p. 66.

"the public good and the spirit of tolerance which
"He was indebted to Lessing's friend. The work was
"Published in Dessau, Mendelssohn's homeland, in 1781"

This is the link established between Mendelssohn and
Dohm, between the ideas of one and the book of the other;
Mendelssohn thought, Dohm wrote.

But there is another link between Dohm and
Gerfbeer.

The effect produced by Dohm's book was not limited
"not to Germany; all the liberal men of that
"People of the time were deeply affected by it, and Mirabeau was among them."
"inspired the publication of a similar work in London."
"A French translation of Dohm appeared in 1781:
"It had a great impact."

"Through the banker Cerfbeer, Dohm trans-
"put six hundred copies of this translation in Paris"
"French. At the gates of the capital, like the bundle
"books had been sent before Pautori-
"Prior authorization to enter France, he had to undergo
"The imposition of seals in order to be tried, however,
"thanks to the intervention of the astronomer Lalande and others-
"very considerable influences, Dohm, as well as his
"Publisher Nikolai, had the good fortune to obtain, in
"the regulatory interval of one year and one day, a
"favorable decision from the Minister of Justice of
"the State; by rare exception, it was granted to them, not
"to bring the aforementioned volumes into Paris, but of the
"less the ability to take them back at customs."

"When the owners of the work applied

1 Israel Archives, year 180G, p. G41.

"the execution of this measure in the chamber"
"As a union representative, responsible for these kinds of matters, she gave
"in response that the package had been sent from
"to spend a long time in the Bastille to be crushed, that is-
"That is to say, to be annihilated: the books therefore had to
"having been destroyed and it was no longer possible to satisfy"
"The minister's decision. — Our information ver-"
cc berries near the Cerfbeer family confirm the au-
cc authenticity of this fact1. »

From these confessions and these events, one is entitled to Draw the following conclusions:

1° The fraudulent introduction of Dohm's book on the French territory sufficiently indicates that scs parti¬ Without them, they did not consider its pages harmless. ives.

2° The severity of the French government which, notwithstanding stant the claims of the parties concerned, notwithstanding the protection of Lalande and other influential people, does not allow the volumes to enter Paris, but simply their removal from customs, confirm the the dangerous meaning that was attributed to them.

5° The decree ordering the destruction, by the Chamber union activity was, without a doubt, the consequence of this persuasion2.

The French translation could therefore not spread freely.

1 Archives Israélites, year 1866, p. 641-642.

2. Since the volumes were destroyed at the Bastille, this explains why the French translation is so rare. "One hardly ever encounters them in France." "no copies, neither in public libraries nor in private collections" "The best-endowed special and private units." (Archives israélites, (year 1866, p. 641). Providence has enabled us to find a copy. in Germany, certainly with a view to the composition of our work.

Neither in detail nor abundantly; it mattered little. Mirabeau, as revealed by the curious document cited, read the book in its original form or in its translation, and so on. Take a deep breath. When the time comes to speak about the Jews before... For the Constituent Assembly, this book will be its program.

VI

The Count of Mirabeau! There you have the man who come together, as in a synthesis then health, the various elements that we have observed in the humanitarian society that is forming. Imbued with the ideas of Rousseau, a Voltairean in his ways, belonging to the French salons by birth, Josephist by his relations

tions with Germany, initiated into the calculations of the character
English, he is still the one on which Freemasonry and
the Synagogue cast their eyes, one to realize its
Revolutionary plans, the other to achieve its emancipation
civil passion.

If you want to understand Mirabeau, you must have
taking care to study it not only at Versailles and at
Paris, where he appears to have been trained (1789-1791), but pre-
his powerful talent was received in Germany
direction (1783-1788). The Masonic convent of
YVilliemsbad and the salon of a famous Jewish woman from Berlin
have exerted a considerable influence on the man who
was about to burst open the doors of human society
native.

Indeed :

Regarding his participation in the projects halted in Wilhelmsbad,
The documents by Barrucl and Descliamps state:

"The Count of Mirabeau, whom the French Revolution
"was soon to make so famous, was charged with doing
"to dominate Illuminism in the lodges of Paris and
"from all over France."

"Sent on a secret mission to Berlin by the mini-
“very same as Louis XI for some political matters”
this tick, although his life until then had been nothing but a
a fabric of betrayals and monstrous immoralities,
cc and that he had not been rescued from his judges and the scaffold
which, through the king's clemency, he made his favorite company
cc of the first disciples of Weishaupt, Nicolai, Biesttcr,
cc Gcdicke, and this Leuchsenring, tutor to princes
cc of Hesse-Darmstadt, nicknamed Leveller in the sect
cc or the leveler.

cc II was initiated in Brunswick into the final mysteries of
cc r Illuminism by Mauvillon, a worthy student of Knigge
cc and then a teacher at Carolin College.

cc Mirabeau knew how to appreciate all the resources
these new things that Weishaupt's genius had been able to draw from
cc for a revolution in the organization of Freemasonry-
cc nerie.

Upon returning to France, he began by introducing cc himself the new mysteries in the lodge of cc Friends reunited. His first colleague there was Talleyrand, This abbot from Périgord, soon after Bishop of Autun, cc and who was already preparing to play the role of Judas in cc the first order of the Church.

It was then that Weishaupt's council decided "that France would be illuminated and that it is through her "that would begin the great work 1 . . ."

Here's the takeover of Mirabeau by the conspirators of Wilhelmsbad. As for the influence on him, from the salon of the famous Jewish woman of Berlin, the historian Israeli and German Gractz, well placed to know the The truth is revealed in the following:

"At that time, the only thing making headlines in Berlin was the..." "young and beautiful Henriette de Lemos, wife of the doctor" Herz, as remarkable for his wit as for his "Beauty. Members of elegant circles flocked to it." "In his living room. Diplomats used to meet there:" cc among others Mirabeau, in whose head amass- "The heavy storm clouds of the Bévolu- "tion, and for which the Jews retain a vivid "Recognition. During his diplomatic mission, he-" “In Berlin (1786), Mirabeau was one of the hosts "Regulars of this house... Soon the ladies of the The highest society had no difficulty in cc put in touch with Henriette Herz, and her circle cc of young Jewish women, attracted as they were by the The charm of their seductive conversation. We treated each other cc almost equals. Among these young people "Jewish women, there were Mendelssohn's daughters..."

This salon had a sad end. The Israeli historian admits "cc that it became a kind of midianic tent" ».

---

* Bar ut i:i, , Memoirs to serve as a history of Jacobinism , t. IV, cliBp* xii, p* 256, 258 î p. 281. — Deschamps, Sociétés sci'ètes, vol. II, book. He, e!iap. v, p. 117-119.

[2] Gicaetz, Hist. des juifs, t. XI, p. 157, 158.

[3] Ibid., p. 175.

It was in this salon that Mirabeau became acquainted with Dohm1, the author of the book on the Reform of the Political Situation Jews; it was in this salon that he was informed of the Mendelsohn's life and great qualities, who came of dying, and that Mendelssohn's disciples were guessing the powerful orator and considering him as the heir of their master, "urged him to raise his thunderous voice" "in favor of oppressed Jews2 3"

For his part, Mirabeau, "with his keen intelligence "immediately understood the scope of the reform" cc figured by Mendelssohn. Economist, if not thrifty, "by heredity, philanthropist by fashion, political and "A patriot by birth, he sensed the advantage that France "could draw from all these pale Hebrews, once re- "Mounted, as Prince de Ligne J. used to say." The cause Jewish woman had entered his heart, in Henriette's living room Herz; in his mind, upon reading the works of Mendelssohn: he is just waiting for the opportunity to testify to grieve his devotion4.

---

[1] Graetz, Hist. des juifs, t. XI, p. 191.

* Ibid., pp. 191-192.

[3] Theodore Reevach, Hist. des israélites, p. 314.

[4] His first act of devotion was a double memoir on Moses Mendelssohn and on the political reform of the Jews, which appeared in London It was written in 1788. It is written in a very noble style.

His Eulogy of Mendelssohn ends thus: "It is generally by "great accuracy of mind, unwavering probity, a gentle and benevolent- "health tolerance, a very active sensitivity, a very measured reason, that “Mendelssohn was profoundly respectable, even more so than for his "literary talents, which nevertheless inspired astonishment, if one considers- "The point from which he started, and the few means that nature and fate "had given him, or rather everything they had refused him. Without hesitation- "to diminish the glory of this singular man who, through patient industry, of "Energetic will, natural genius, and tireless diligence arose,

"from within this class, which we have striven so hard to make the last, to
"First rank among the philosophers and writers who have distinguished Germany,

11 is therefore indeed, we repeat, the receptacle and
the organ of the great storm which, for a long time,
prepares. His youth was stormy. His vast chest
It contains breaths of extraordinary power. It has
Having been to London, he came to Berlin, both places
where storms form. Upon him the conspirators of the con-
The wind from Wilhelmsbad focused their attention. In front
For him, the Jewish cause came to a halt, a supplicant, personified
in an old man and a young woman. The head of this
Man is a volcano. In the French stands he will be
magnificent and terrible; and, when he pronounces his
famous phrase: Here, Revolution will travel the world.
He might remember that he met in Germany
someone who has been used to doing this route for a long time,
The Wandering Jew. He will have placed his hand in hers!

Can we not say that his example, and especially the success of his care for
"1. The education of his colony should silence those who opima-
2 thirty with a rather ungenerous determination to portray the Jews as
"Too degraded to ever produce a respectable race of men?"

In his writing on the political reform of the Jews, which follows 1. Eulogy
Mendelssohn, Mirabeau acknowledges his liaisons with Dolim and calls
"Estimable and beneficial" is the doctrine set forth in the archivist's book.
Berlin. He wishes to contribute to it with his own writing (p. 90).

SUMMARY! > TWO SECTIONS

CHAPTER VIII

A SOLEMN AND FORMIDABLE DILEMMA
WHICH TAKES HOLD ON SOCIETY TOWARDS THE END OF THE 18TH CENTURY

I. Recap of previous chapters. How breath
Christian inspires, after having prepared it, an improvement con-
the staggering fate of the Jews. — II. How the philosophical spirit
Philanthropic and philanthropic aims to achieve it. — III. Dilemma:
or the emancipation of the Jews will be undertaken and conducted by
the Christian spirit, and this will be a guarantee and a hope

for the beautiful Christian civilization; or the philosophical spirit
The sophique will act as its agent, and this will be an increase in the
storm and the most formidable unknown.

1

"Do we want to form an accurate idea of an era?"
"We need to transport ourselves to that era, make an effort"
"of imagination, in order to live there, so to speak. He does not
"It's not enough to hear the account of events, you have to
"to witness it, to become one of the spectators, one of the
"Actors, if possible; we must evoke the tomb"
"The generations, to make them act before our eyes. That's where,"

"I will be told, a difficult thing: I agree, but
"It's a necessary thing."

This rule, so wise in history, we have
strived to follow it rigorously and patiently, and we
We have involved our reader, so that they can judge with
security is one of the most serious issues of our time.
Dernes: Jewish emancipation and its consequences. We
We therefore redid it, using unpublished documents or
little studied, a historical environment related to this
serious question.

This historical context needs to be summarized.
to begin as follows; this will be the view from the summit of
the mountain, after a walk through many
various paths.

At the end of the 18th century, a breath of humanity, conveyed
The irresistible liar comes to agitate and shake the Jewish communities.
themselves, to invite the Jews to live together,
to social life.

This breath of humanity, seemingly singular and simple,
it comes from two shores: from the Gospel taught by
the Church, and it is called the Christian breath; of the philosopher
Lutheran philosophy, and it is the philosophical spirit and
philanthropic.

1° The Christian miffle.

If we proceed according to our inspirations, we will in the following manner in the postage or of the less in improving the lot of the Jews[2]:

Given that an insurmountable antagonism of doc– differences and even customs exist between the Jews of Talmud and Christian populations;

Whereas the Sovereign Pontiffs, the holy Con The Ciles and the most Christian kings have constantly taken the the most careful precautions, and have constantly renewed velé the wisest regulations, to prevent the Jews to cause intentionally or unintentionally damage to Christendom or the Christian republic;

Given that the Christian nations, for as long that they listened to the holy Church, their mother, have These precautions and regulations are well-founded;

On the other hand :

Whereas the Jews were formerly the people of God, whom they gave birth to, according to the flesh, to Savior of the world, and that their remains are still dear to God and kept in reserve for purposes of mercy ;

Whereas the Sovereign Pontiffs and the Bishops are shown their constant protectors, either for to respect their freedom of conscience and the exercise of their worship, either to rescue them from cruelties and to save their lives, or to lure them into the arms of divine mercy;

With times of great mercy seemingly near,

The Nations, having achieved full possession of their reflection, of their strength and their free will, adopt

---

[1] Bauiès, Catholicism and Protestantism.

– We use the legal form to highlight in a way faster and more striking the sequence of events described above.

will adopt the following resolutions regarding the Jews, if They are happy to continue drawing inspiration from the breath Christian and to show deference towards their holy Mother and educator, the Church:

1° They will grant poor Jews a participation–

broader integration into social life; they will allow them all possible kinds of industry, and will call them even in civilian jobs that do not involve gasoline of Christian society.

But 2° the Nations will continue to subtract themselves gneusement a 1 Jewish action all that forms the essence of Christian society and everything that it entails in a public function the mandatory manifestation of a Christian conscience. To act in this way will not be hardness, since they are protected anyway, nor exclusion, since they will be granted civilly all this which may be granted to them, but it will be conservation and the salvation of Christian society.

This is how we will proceed, if we want to follow the inspirations from the Christian spirit.

II

In turn, the 'philosophical and philanthropic spirit pike, claiming the title of liberator of all oppressed, poses liberation in these terms:

The Jews are usurers, leeches on the veins of the people; I had regarded them as such, with Luther, with Voltaire; but today, I, a philosopher Philanthropy and philanthropy, I change my mind:

They are men.

I want to rebuild a society where they will be 'valued' like men, and then they will behave in men.

In this society, they will meet with the luthiers nothing, the Calvinists, the Socinians, the Catholics, the Deists, etc. Everyone is free to think as they wish about religion. He will like it; these adjectives are suppositions. social issues, which I don't pay attention to.

The title of man, that's what touches me, that's my starting point to rebuild the company, and my a means of reconciliation to unite, after so many attempts fruitless, the glorious and dear children of humanity nity.

As for another world, I don't concern myself with it. No. I stand by humanity. This humanity has not- Doesn't she have enough to do at home, without wasting her time? time and its forces in the pursuit of chi-worlds Americas?

As for Jesus Christ — who is said to have He was a God-man — I highly doubt it, and, what is worth Better yet, I have no idea. Consequently, I have no It makes me worry about his death, which happened some time ago. eighteen centuries. If the Jews were wrong to crucify him, That was their business at the time. It's none of my business. Furthermore. Currently, Jews also do not have to worry about it. to worry.

I take the Jews as they are today, and not as they were some two thousand years ago. I call them to me because they are men.

To me, all men, to extend a hand to one another* to help each other and finally build humanity!

This is the society that will rise from my breath, the large, liberating and universal society, desired and Expected!

I say "expected" because, by melting it down, I fulfill it. My philosophy and philanthropy, the aspirations of all the oppressed, and I take into account the efforts of all centuries towards freedom. Luther is with me, Descartes is with me, Voltaire is with me, Rousseau is with

Me. The entire encyclopedic school is with me. Even The dignitaries, princes, and heads of state are with Me: because I am the echo of French salons; Frédéric of Prussia and Emperor Joseph II encourage me; and countless secret societies are emerging, on a thousand places around the globe, from the need that is felt my principles.

Therefore, to me, and to me alone, must belong the direction tion of the emancipation of the Jews, as of all the Yes! It was I who said to Lessing, to Mendelssohn, to Dohm, to Cerfbeer, to the most intelligent of this race Fearful: Forward!

III

Such are, in each other's presence, two ma rival groups sought to improve the lot of the Jews: one, proyielding to the Christian spirit; the other, to the philosophical spirit phique and philanthropic. New legislation, Regarding the Jews, it will inevitably come out of this. But how different this legislation will be, depending on whether it will be inspired by one or the other of the two breaths! One The abyss, in fact, separates the two ways of proceeding:

One is respect for the supernatural, the other is its negation and insult.

One takes into account, while wanting to do good to Jews, of Jesus Christ; the other abolishes it.

One takes into account not only Catholicism, but of mosaicism, and of all the interventions of the Divinity in the world; the other disregards all the great laws given to the world by divine Wisdom: solidarity, the reversibility of merits and punishments ments, and led God back to the borders of humanity, saying to him: I'm busy at home, you guys are busy and Stay home!

One, finally, is worried about the Jews' disposition to with regard to the Nations, and the serious consequences that may have for Christian Nations 1 introduction civil and legal rights of the Jews within their midst. The other does not

Don't worry, and sacrifice the Nations to 1 abstract idea of humanity.

Therefore, as one can easily deduce, it is a a solemn alternative, a formidable dilemma that This dilemma poses and imposes itself on society: either The emancipation of the Jews will be undertaken and conducted by the Christian spirit, and this will be a guarantee and a hope France for the conservation and development of the Christian civilization; or the philosophical spirit and philanthropy will seize upon emancipation and the will lead, and this will be an aggravation of the storm and the most formidable unknown for the kingdoms and the society. Because Christianity, according to a full remark of truth, has become "the very law of life. No "No society has perished, no royal race has become extinct,

“No power has passed away except by violating the law” "of the life contained in Christianity." Woe to Christian nations, if they are made to violate the law of life by making them reject Christianity, at the time where, on the other hand, civil life will be restored to the race Jewish!

Let the reader now judge whether we were wrong. to give the breath of philosophism the name of storm blast.

There were, from these two breaths that will vie for the modern society, a famous figurative description in the Bible:

The prophet Elijah had been moved by the Spirit of God to the mountain of Horeb, to the very place where the Lord had appeared and spoken to Moses. Elijah had withdrawn into a cave. A voice told him: Come out of the cave, the The Lord will pass by.

“And behold,” says the Bible, “that before the Lord, "Preceding it, there was first a violent wind and "impetuous, capable of moving mountains and "to break the rocks: and the Lord was not "in this wind;

“After the wind, there was an earthquake:

"and the Lord was not in this trembling;

“After the earthquake, a fire broke out: and the
<c Lord was not yet in that fire;

"After the fire, the sound of a light breeze could be heard,
"with a gentle zephyr. As soon as Elijah heard it, he..."

---

[1] Lacordaire, Mélanges.

"He covered his face with his cloak; and, having gone out, he
"He stood at the entrance of the cave." The Lord had
passed in the gentle zephyr[1].

What an admirable lesson this figurative scene offers!
It expresses, in effect, the way in which the Lord
was to proceed under the centuries of the new Covenant:

The birth of the Savior of the world in Bethlehem
realized like a gentle zephyr, kind and insinuating,
bringing with him, for souls and peoples, the
refreshment and calm;

And since then the Christian spirit, continuing the
The zephyr from Bethlehem was a peaceful and invigorating breath.
a spirit of clemency and love. It is he who, without
breaking nothing, without overturning anything, transformed a hundred
diverse peoples, and from them composed Christian society;
and it was he who, at the end of the 18th century, prepared a
improvement in the lot of the Jews, but without compromising anything
to integrate into established society. Yes, truly, this breath
is indeed the same light wind before which the prophet
out of respect, he had covered his face with his coat:
The Lord is there!

On the contrary, impetuous violence, trembling
ment, the fire, are found in the orbs of the breath of the
Philosophy, he announces the Bévolution: the Lord
It's not there!

---

[1] Third Book of the Woods, cliap. xix, 1 1-d 5.

THE

COMM

BOOK FOUR

LOUIS XVI PRESENTS STUDY
PROJECT TO EMANCIPATE THE ISRAELITES

ENT HAD TO MAKE THEIR ENTRY INTO THE COMPANY

CHAPTER ONE

CONSIDERABLE DIFFICULTIES ARISING IN

THE EMANCIPATION OF THE ISRAELITES

I. What the emancipation of the Israelites meant: significance
religious, political significance. — II. Difficulties of the inter-
capture. Peril that the Nation which emanated them might face
would be disastrous. The Jews, in fact, formed a separate and imperative nation.
netrable, emancipating them, will that not be introducing a nation
Armed in a disarmed and trusting nation? — III. Difficulties
from the point of view of prejudices. Prejudices that existed on the side
Christians: 1. Are not the Jews condemned to be
unhappy until the end of the world, why then the emanations
1. Are they not inferior beings? 2. Are they not emancipated?
will not ennoble them. 3. Can they have anything other than
Aversion in the heart for other men? To emancipate them
won't this give free and dangerous freedom to this ad-
version? — IV. Prejudices on the part of the Jews; they were formulated
So: becoming citizens, won't that mean accepting duties?
Won't that be running into even greater dangers? Won't that
Not also to cease being good Jews? — V. Difficulties finally at
from the point of view of the mode of emancipation. Emancipation must-
Should it be complete at once, or gradual? The right
popular opinion, in 1788, called for gradual emancipation.

T

It is remarkable

old

Manite, four thousand years old, has always been treated like a real child: a child that one raises for two thousand years; then, a child in penance and held captive for almost two more thousand years.

At the time when he lived in Palestine, the Jewish people were elevated. His Law serves as his teacher. It is reflection From Saint Paul, a magnificent ray of light: We were under the protection of the Law that kept us confined.... The Law served as our teacher to lead us to Jesus Christ[1]. Indeed, Mosaic law taught the the first elements of piety and the rudiments of true religion, and because children are especially struck by the images and figures, the Mosaic law was filled with it. Under his austere supervision (it's the law of fear), the Jewish people, fearful as one is in childhood age, was protected against large bursts siers of passions; his faults were severely reprimanded and punished; and, as with children, there were also For him, temporal rewards. Between him and the Idolatric nations, its austere guardian did not allow No family connection. In truth, it's about time. of pedagogy. Israel is raised strictly, but in son of noble lineage, in a princely manner; Providence thus prepares him for the tutorship of Christ, for his divine teachings, in the Christian period. It is impossible, when one studies the Law carefully cienne, not to observe this surveillance character there, of pedagogy[2].

---

[1] Epistle to the Galatians, 2:23-24.

[2] The Church Fathers, especially Saint Chrysostom, say that the law Mosaic was to Christ what the pedagogue is to the tutor, to the Master. The educator is the one who takes care of the child's early education and corrects his actions. Thus did the Mosaic law. And likewise the peda-

Christ appears. But because the teacher was unable to overcome the vices and flaws of his student, He does not recognize the divine Messiah, and shows himself stubborn and cruel. When, in the days that followed the On Good Friday, the Prince of the Apostles thus addressed the crowd. The crowd: O Israelites, you have forsaken the Holy One and the Just, and you asked that it be granted to you the pardon of a murderer (Barrabas); you have done to die the author of life. However, my brothers, I I know that you acted in this out of ignorance, too Although your leaders [1]: Isn't it obvious that by this In a manner of speaking, apostolic charity sought to to bring the people back, as one brings back a child, in mitigating his fault and attributing it to ignorance?

The supervision under the educator then changed. as punishment and confinement. Such is the fate, alas! of The Jewish people for almost two thousand years. 11 is remained stubborn, hardened, and his hardening has formulated in the Talmud. He took an aversion to the Nations that had inherited its privileges, and its aversion, coupled with resentment and a childish attachment for outdated observances, has resulted in a a deliberate choice to live apart, separate. But, given that, Even in their separation, this people became dangerous. Christian governments, in concert with the Church, had to transform his separation into sequestration; hence h' Ghetto, the Jewish quarters.

Gogues is not opposed to the tutor, but helps him in his task by bringing him his well-prepared pupil; likewise, Mosaic law strove to prepare the to the Jewish people to the higher teaching of Christ, instructing them in the prefirst elements of religion and taking it from its flaws.

---

[1] Acts of the Apostles, in, 14, 15, 17.

What a contrast with the state of freedom in which the people lived Christian! Freedom of mind; freedom of heart; freedom increasingly civil: so many forms of freedom, due to the sap of love or charity circulating under Christian law.

Things continued this way until the end of the last century.

At this point, emancipation is offered to the people Jew. This emancipation comes to tell him: "Your time of

"The penance and sequestration is coming to an end. You must have..."
"To reflect and correct yourself from the vices you were accused of."
"Make your entrance into society, sit in the middle"
"From us, enjoy the benefits of our laws."

But, for its part, poor Israel is not yet
That is what we assume. Providence seems to want it there.
to prepare since it enables the project of emancipation.
But at the very moment they decided to free him, he had
He does not yet possess the wisdom he so desperately needs. He does not have
He did not acknowledge his crime. His obstinacy hardly
diminished. He only half agrees to associate with the
Nations. And its pernicious Talmud remains hidden in its
clothes !

Hence the difficulties that can be foreseen, and the precautions.
that the legislator will have to take.

This is what the emancipation of the Israelites meant.
from a religious and providential point of view.

But let's speak in a language less related to the
providential plan, and even more so with civil law:

Considered more specifically from a civilian point of view
and politically, the emancipation of the Israelites was: their

initiation and participation in the exercise of common law.

We will tell men kept apart from society
for eighteen centuries — away from the streets and the
dwellings, separate from civil charges, at a distance of 1
the army, away from meetings, away from parties or
public misfortunes, away from everything — we will go to them
to say: "You are free; you can live in the middle
"From us wherever you please, to involve yourself in our affairs,
"To our projects, aspire to all jobs; for you
cc as for us, common law! You are our
"Brothers, you are citizens."

It was, it must be admitted, a very big
business.

It presented considerable difficulties, and on the one hand
Christians and Israelites alike. Let the reader judge by
the following simple explanation, which summarizes many volumes

published on this question at the end of the last century.

II

The first difficulty that faced everyone spirits, was the first peril that they might face and the nation that would admit them as citizens and society herself.

Indeed, the following reflections were made:

Beware! The Jews have always wanted to form a separate and impenetrable nation, without a doubt, The other nations rejected them from their organization

and from their breast, but it's because they were the first have never agreed to merge with the others nations. History shows them constantly striving, and of all their efforts, in isolation. What they wanted all days, and what they often achieved was to form a nation apart; and when they enjoyed the favor of As sovereigns, they took advantage of the situation to demand, not civil equality, but a particular constitution, under special magistrates.

What else can we foresee from this state of being a nation apart, if not that to emancipate them and make them citizens in France or elsewhere For them, it will be like introducing a nation within a nation. An armed nation within a disarmed and trusting nation?

The nation that will have adopted them as its children It may change; but they will not change.

For eighteen centuries, the Jewish nation, which has lived Perseus, two thousand leagues from Zion, does not encounter his race. and remains, though wandering through its subjects, immobile amidst the waves of successive peoples, like the rock in the middle of the Ocean.

A Jew, born in Germany, does not simply call himself German, he calls himself a German Jew. is never more than an epithet: A Jew, born in France, does not He doesn't simply call himself French, he calls himself a French Jew. The French word is still only an epithet. Why?

Because their true homeland is not on the shores
Whether it's the Mein or the Seine, she's always on the banks.
of the Jordan.

If, therefore, this nation remains distinct and incommunicable,
is it justified in claiming from other nations the
communion with their social prerogatives, whereas at

There will be a reservation, an ulterior motive, a
background project?

Anything that can be alleged in favor of the Jews
emancipated and welcomed as citizens, that is what they
will defend their new homelands while awaiting their
their own Liberator, their Messiah. But even that, is not—
Isn't this a danger? This expectation of a Liberator
Doesn't this already announce that people will not love their country?
current as a true citizen should love it?....

These were the thoughts and fears that
the idea of eliminating the
social barriers on the Jewish side, to allow them to enter
under common law.

One historian concluded: "If humanity commands me
"to open my door to the unfortunate traveler who
"I ask for hospitality, prudence dictates that I..."
"Precautionary measures against the unknown. In the

r

"State affairs, we don't go that fast..."

The protectors of the Jews and their most ardent supporters
Those who were willing did share some of these fears. But they
They reassured themselves by saying: Even if they enjoy
will be subject to common law and all the advantages of
citizens, they will always remain, as a people, without
scepter and without altar1. “Without altar: for in granting
We do not give Jews freedom of conscience, we do not give them
"We will not destroy the Temple of Jerusalem. Without a scepter, we..."
This is quite obvious: for we will not see any Jews.
"to wear the diadem; and by granting them land

1. Allusion to the famous prophecy of Hosea: For many years, the The children of Israel will remain without a king, without a prince, without sacrifice, wi altar. Bones; m, 4.

"We will not go to Gessen to choose our Pharaohs"
"At their place, number 1!"

This will take place when it is examined later. the consequences of emancipation as we understand them Let us now return to these words pro announced in 1788.

III

The second difficulty stemmed from prejudices.

Prejudices, always terrible when they are entrenched hardened by time and fortified by example, they armed themselves here, with all their might, to reject emancipation, both in the name of the Jews themselves and in the name of the Christians Well, both sides were dreading it.

Let us first examine the prejudices of Christians:

First prejudice. — Jews are condemned to be unhappy until the end of the world.

By being wretched, wandering, rejected by the people, they serve as witnesses to God's justice. And they must to remain wandering and miserable for as long as this Divine justice will not be satisfied.

1 Gregory, Essay on the Regeneration of the Jews, p. 130.

2 The expression of this prejudice is well formulated in one of the stanzas of The popular song of the Wandering Jew. Jesus, brutally pushed by the Jew at the moment when he wants to rest with his cross on the threshold of the door, he said:

You will walk by yourself
For over a thousand years;

The final judgment
Your torment will end.

Such was the oldest prejudice, and, it must be said to acknowledge, based on good reasons.

But who can fail to see how unfavorable he was to remnants?
Punitation? To emancipate this people, but won't it be
To go against God's plans? By becoming citizens,
The Jews cease to be wanderers. By becoming citizens,
They cease to be miserable. Emancipation brings them
tera rest, honors, consideration, enjoyment. But
So won't this be a challenge thrown at Providence that...
wants, until the day of their conversion, to wander, destitute
rable, scattered? By emancipating them, won't we
renew Julien's sacrilegious project, which attempted to
to refute the Divinity by trying to recognize
to build the temple in Jerusalem?

Second prejudice. — The Jew is an inferior being.

For many centuries, this unfortunate man had been such
his degraded state, that his whole person presented the appearance
to be inferior. His Jewish name was like the
a summary of all possible contempt, the synthesis of all
the abjections.

With emancipation, this low situation of the Jew
was about to suddenly cease. It would no longer be permitted to
to consider him a degraded being, to treat him as
an inferior being. There would no longer be, before civil law,
no distinction between a Jew and a Christian, between
The gentleman from Erance and the junk dealer from Judea.

We understand how much, at this thought, faced with this
From this perspective, Christian and French pride was expected to
to provoke outrage in many.

The feeling of inferiority of

The Jewish people were so well-founded.

admittedly, that there was in the legislation of Alsace
a humiliating custom called withdrawal of preference. We have already made known, in chapter 1,

what it consisted of: "If any Jew in Alsace "acquired asylum, employment, etc., a Catholic "could, by the sole right of option, exercise against him "a withdrawal, called a preference withdrawal1." However, the Once emancipation is decreed, common law... Once extended to the Jewish quarters, it was no longer necessary to think about re- We couldn't push aside such competitors anymore. We couldn't anymore to say: "Jew, step aside!"

In short, emancipating this race meant announcing to the old French populations that the Jew was of came a man like any other man, who needed extend a hand to him and grant him the right everywhere common.

Third prejudice. — Jews cannot have iju aversion in the heart for other men.

Unfortunately, many sadly... Famous figures allowed this prejudice to persist. For example:

We knew that out of hatred for Christianity they had affected, in certain localities, by appearing in public with pomp on Good Friday; and that, for the to escape popular exasperation, we had to give them forbid them to leave their homes on that day2;

The crime of the Holy Hosts being outraged or transgressed breakthroughs was in everyone's memory;

1 Petition of the Jews to the National Assembly, January 28, 1/90, p. 102.

2 Basnage, book IV, chapter XVIII. — Many ordinances of the Popes and of

Councils attest to this.

3 There are indisputable facts on this matter, and the city of Saint-Dié is aware of them.

We also only knew of the following from the Talmud: detestable maxims, such as this one: a Jew must to greet a Christian by cursing him, and to wish him have a good trip, adding in his heart "like that one "of Pharaoh in the sea, or of Haman to the gallows";

And then, wasn't it a persuasion, many times over?

confirmed that when one of their own had managed to to deceive a Christian, by selling to him at a higher price, he was praised by his community for a good deed?

And many other signs of aversion!

All of this was well-known, all of this had become widespread! This may have been the work of a certain The number of Jews was blamed on the entire race. And by Consequently, faced with the idea of general emancipation, We naturally had to say to ourselves anxiously: "But, "Won't their aversion to us find free " career? "

Who assured us that faith would not be in danger? holy things would not be more frequently desecrated? That blasphemy would not become more audacious? That public probity would not be compromised? promised? that the concept of law would not weaken, and that impiety, which was beginning to become public and reigning, would not find in the Jewish aversion his most powerful supporter?

As historians, we report faithfully.

It was still in use as an authentic monument in 1790. "The Duke of Lorraine" "He expelled all the Jews from that city because of the crime of the one who had pro- He lost a holy Host. His house was sold. It appears today*

"ment to the Chapter. In memory of this event, every year, the tenant "wearing a black coat, he goes alone to the offering on Good Friday, and poses "On the altar, a box containing a thousand hosts to be consecrated." (The Jews of Alsace (1790', p. 82. — Grégoire, Essay, etc., etc., p. 201.)

one can read, moreover, about the fears inspired by the m Jewish chancellor, the book that appeared in Alsace, the year 1790, with this title: Should Jews be admitted to Active citizen status? Read and judge.

Such were the prejudices, and such were also the motivated reasons that caused fears, on the part of Christians, the emancipation of the Israelites.

But the Israelites, as we have said, were considering it with no less apprehension. Here, in fact, are the pre-judges who also reigned on their side.

IV

The mixing with the Nations, with what they call foreigners, the uncircumcised, appeared to many of them like a company full of incertainties, full of difficulties, full of dangers. They had mountains of prejudices. In their country, the prethe judgments stemmed primarily from a dual provision of their soul: from the habit of misfortune, and from the fear of to lose their religion.

The habit of misfortune. It makes one timid, even before the blessings. The unfortunate one whose intelligence has been diminished by oppression and degradation. There are always hidden traps. That's the nature of The slave of being defiant. Such was, at first glance, the attitude of the Israelites towards the freedom that presented itself

1 Especially from page 158 to page 194.

It was hidden from them. It appeared full of dangers. Unlike many modern liberals who do not they are only concerned about their rights without worrying about the The Israelites, less concerned with their duties, did not saw that the duties they would have to fulfill, without to realize the rights they would obtain. They for example, they viewed with terror the obligation of Military service. That one uttered a very... just who said: "What is most odious in "Oppression is precisely that it makes one lose one's nothis tion of freedom. » Unaccustomed to freedom since After so many centuries, it was bound to happen that Many old Jewish people would look at her askance. his appearance, recognizing in him very little charms.

The reader would be wrong to believe that most of the Jews at the end of the last century were soliciting their participation passion for common law. History formally attests The opposite. Living in their Jewish quarters under a regime exceptional, they had their laws, their customs, their privileges, and they were very comfortable with this situation particular tion. They only aspired to a modilication: more franchises for their competition trade, and permission to be owners by acquiring real estate. Their social exclusion deprived them of all rights, but also exempted them of most of the homework. That's what pleased one large number.

Their familiarity with misfortune made them even more fearful. Emancipation from another point of view. If the Jews had very often been disastrous for Christian populations

On the other hand, it must be acknowledged that they had They too suffered greatly amidst these populace lations. What outrages, what vexations! The memory The depths of so many outrages and vexations were profound. demented, deeply rooted in their hearts. A kind of shyness. native had resulted, visible in a capacity Fearful. But this shyness, far from disappearing Faced with the project of emancipation, he had to find a pretext to increase, at the thought that, through this emancipation, we were going to be mixed up and lost, in a way, in a fouie, from whose bosom so much evil had sprung forth vigilance. We readily believe that much of the rent, at that moment, regretting the separation that was going to cease, to regret the Jewish quarter, the narrow and smoky neighborhood, but where they were all gathered: they were there one on top of the other, but we touched each other, we consumed each other Milk, we supported each other! A lawyer from that time, who... wanted good, and has preserved for us, moreover, this impressure :

"Given over to a blind and senseless superstition,
"isolated by barriers that make them precious"
"They cherish all the more the feeling of their weakness"

plus these barriers, which they are constantly occupied with
"from the idea that our first concern is to try to them
"to mistreat, and that our benefits are what there is of
"more dangerous and what they must be wary of before-
cc tage. What can be done against such ideas, especially
more deeply engraved cc, all the more difficult to
to overcome, which are based on a disastrous experience,
"Habit and misfortune have turned it into a feeling."

1. Essay on this question: Are there ways to make the

The habit of misfortune, that was therefore the first disposition of their soul, which made them fear and to accept the undertaking of emancipation with distrust. There was another one: the fear of losing their religion, or at least to see it undermined and shaken.

The reader should adopt the point of view of the or¬ The intimate organization of the Jews. This intimate organization It was both religious and political. Indeed, Moses, their lawgiver, at the same time as he had established A religion had constituted a social order for them. The Pentateuch was both a book of religion and a code civil. The result was that, among the Jews, religion and politics had been constantly confused. This state of affairs had continued and even worsened, since they had been expelled from Jerusalem. Scattered plundered from among the Nations, they had gathered together in groups, in communities, which, like islets in the midst of the Christian states, they enjoyed, as did we As we have already pointed out, of a self-constitution nome and were governed by particular laws. They had their trustees there. The rabbi exercised his authority there. priestly and magistrate power. The Jewish quarters or communities therefore had the appearance of small states religious, supported by a kind of political state.

But what would happen to the Jews when, by Following their appeal within the company, they would not have no longer this autonomy? Forced to abandon, for to enter the large general society, their narrow a particular company — narrow no doubt, but backed

Are Jews happier? by Thierry, lawyer at the Parliament of Nancy, 1788. p. 40.

to their religion, the buttress of that religion, – did not go– They point, by that very fact, to being threatened in their religion? Their kind of political organization in the interior of their Jewish quarters was the bulwark of their religious organization: giving up even one of them not to leave the other in dangerous solitude, the To compromise, to expose him? Moses, if he were to reappear, would... Would it be wise to abandon the political bulwark so as not to To leave only the sanctuary?...

Such were the vague premonitions, the terrors Secrets that seized hold of Jewish souls, especially those rabbis, upon hearing that preparations were being made for their emancipation. And then those among them who were rooted in the Talmudic traditions, the old Jews—and they were many at that time! – wondered with concern if young people, once integrated into society, would remain good Jews. By the very fact that they were isolated, compact, we watched each other. But, once Mingling with the Christian crowd, many would not escape– They are not involved in surveillance or religion?

Also, if we combine this fear of decadence religious to that of the new duties of citizenship which stood before them like a scarecrow], one This is confirmed in this certainty: that it was far from many that the old Jewish heads welcomed with enthusiasm for the idea of emancipation and common law mun: the young, the leaders, yes; but the older ones, No. Historical documents even reveal to us something rather spicy:

When the question of emancipation had been introduced to the council of Louis XVI, the rich and happy synagogue

from Bordeaux sent a request by which she asked not to be included in the new fate which was going to be done to the Jews. "This will be giving back to the Jews "from Bordeaux the most noted service than wanting to "to properly engage Mr. de Malesherbes not to com– "to take no part in the new law for which he is charged" "to write in favor of the Jews of Alsace and Lorraine" "raine.... Any change to their current situation" "could only harm their happiness." Yoilà,

Certainly, a community with very little enthusiasm, very few
eager! It must be said that the Jewish community
Bordeaux enjoyed a privileged position between
all the other Jewish communities in France. That's
the reason its members "ardently desired-
"how to maintain their privileged position, at most
"with some new advantages, but without
"to mix neither with the body of the French nation nor with their
"Coreligionists of Alsace and Lorraine2." It was,
Certainly, it's selfishness. But there is proof there.
that it was far from being the idea of emancipation
The tion was received with general eagerness. The
selfishness, the satisfaction of the present, routine, came
to join in the habit of misfortune and apprehensions
religious figures to make one consider with anxiety anything
What a change in a situation that's eighteen years old!
centuries.

. ' '

And so, to summarize the unfavorable impressions
that was felt on both sides, both on the side of the

---

[1] Letter addressed to Mr. Dupré de Saint-Maur, April 18, 1789, by Mr. David Gradis, head of the most important trading house in Bordeaux [Biography of the Jews of Bordeaux, by Malvezin, p. 254).

[2] Ibid., pp. 252-255.

Christians as well as Jews, it must be said that, if the
Christians feared the entry of Jews into society.
The Jews feared their assimilation into Christian society.
yours.

V

Assuming that all the previous difficulties
had they not existed or had they not been so serious, he
There was one, however, that could not be avoided
to meet, very serious, crucial, and who was asking
to be resolved, this one: how to go about it
What would be needed to emancipate the Jews? That is to say, the difficulty
culture of the mode of emancipation.

Should they have been granted a complete and absolute freedom, or would it be wise not to to introduce them gradually, degree by degree, into freedom and in society? If emancipation was slow, measured, late, wasn't that exposing the people Jew who would never be freed? If, on the contrary, she was abrupt, without transition, without learning, Wasn't this exposing society to suffering from their vices? For these men had contracted many vices, all the vices inherent in misfortune and servitude; and fal Should he throw them abruptly into society, or Should they have been introduced there only with care? In short, would it be an immediate emancipation? complete and perfect, without transition, without apprentices Wise, or would it be gradual, slow, studied? Such was the most difficult and delicate point of the project postage.

Common sense immediately understood that there That was the crux of the matter. Refusing entry to the company giving to the Jews was hardly possible; the ideas of freedom, of human dignity, equality, had gained too much in minds. But opening the doors to them with two bats Wasn't that the opposite extreme? At first glance, the Common sense prevailed. It demanded an apprenticeship. Weaving, degrees, precautions. His conclusions These were:

"That the Jew be a citizen in all respects where "He will not be a harmful citizen, very good;

"That all rights in the exercise of which our laws "will be able to monitor his conscience and be won over to him" "without distinction, very good;

“For example: that he can live throughout the entire country” "stretched from the kingdom;

“Voting in the nation’s primary assemblies, "to elect representatives, and compete with the au- "very civic-minded in the drafting of the instruction manuals;

"To have a place in public deliberations" <c and municipal;

Acquiring a house to occupy with all its
" family;

"That he may be admitted into all corporations"
"tions of the liberal and mechanical arts; to make the corn
and trade, becoming a farmer, cultivator, owning land
"to leases, even becoming a purchaser of real estate;

"That he may finally freely practice his religion, so much
"that he will not disturb the order;

"All of this is possible, even charitable, and must
"to be widely granted to new citizens."

"But under no circumstances should the Jew be eligible for the
"political, administrative, and judicial bodies. That is-"
"that is to say, that he is not vested with any of these functions"
"important and delicate matters which must always
"To preside over the principles of Christian morality."

From the point of view of the principles and morality of Christ
Tianism, popular common sense therefore demanded limits
or at least degrees of learning in the exercise of
common law that was planned to be granted to the Jews. But
He also demanded them from the point of view of prosperity.
national identity and independence, which seemed to him
threatened if Jews became citizens without restrictions.
Here is the concrete prediction that was made in 1788:

"The unlimited enjoyment of all the rights of the citizen"
"would put the advantages of the Jewish condition above-
"above that of any other Frenchman. For, on the one hand,
"He would reap gold in abundance; and, on the other hand,
"this gold, putting a great number in its chains
"of slaves, whose votes he would direct in the
"assemblies would serve as an instrument for him to rise up"
"all the way to the presidential chair of the nation, or
"to position oneself on the fleur-de-lis 2..."

We will return to these fears and predictions.
in a subsequent part of our work. At the time
that where they were stated, in 1788, they seemed
to present something exaggerated; the Jewish people comp-

[1] Reflections taken from the work: The Jews of Alsace, read and judge (1790), pp. 141–145.

[2] Ibid., p. 145.

He was silent then for so little, for nothing, civilly. Also a Chaucl, a supporter of Israel, to calm the secret anxiety population studies responded to these fears with the challenge which we have already mentioned above and which was supposed to sure: We won't see a Jew wearing the diadem 1.... Nevertheless, these apprehensions, these perplexities, were at least a warning, a call to caution dence; they indicated with what wisdom and with what circumspection the government should proceed with who would take up the cause of Jewish emancipation. We shall see which of the two was wise and circumspect. and which of the two was imprudent: Louis XVI or the Revolution.

In summary, this chapter where we have grouped, as in a synoptic table, all the difficulties, shows to the reader how much the undertaking of emancipation of The Jewish people were complicated, obscure, delicate, and threatening. fifty. Everyone knows that the release from captivity from Egypt, when that people was still in its infancy, presented many complications: but complications, In our opinion, fewer in number and less difficult than those that stood in the 17th century of the Christian Father yours, when this same people, after an existence of four thousand years and a new captivity of nearly two thousand, was finally going to emerge from its Jewish quarters, from its sequestration and its providential reserve.

CHAPTER II

THE LAND OF EMANCIPATION

I. The Attentive Guidance of Providence in the Vicissitudes of Jewish people. It is not indifferently that a country will be chosen to become the starting point for the emancipation of this people throughout the world. — II. Choice of this country: the France. From a religious point of view, the choice of France com completes the mysterious harmonies that God has established between she and Judea. — III. From a political point of view, France is the only nation capable of taking up the cause of the emancipation of the Israelites. — IV. But if she has aptitudes that other nations do not have for the success of this work of mercy, however, she is the most exposed to solving the problem of the difficulties listed in the cha¬ previous clown. Only one way to escape this peril: the blow with an eye and the direction of the King.

I

God's gifts are irrevocable. Although Rejected, the Jewish people have continued to be the object of special divine protection. It seems that during these For eighteen centuries Providence has acted towards him as a mother who would secretly send aid to a guilty son whom paternal justice has banished and keeps apart. Pascal, considering this people, said: He attracts my attention with a number of admirable things. unusual and unique... Among other unique features, it is A people entirely composed of brothers. That is unique. And again: "This people is not only considerable "by its antiquity; but it is still singular in its "duration, which has continued ever since its origin" "Until now..." These peculiarities which astonish Pascal's words are nothing more than a certificate. of God's lack of repentance towards the people who have They bore his name; they are the aid given in secret to a guilty son, but one who was still loved.

The singularities that will appear in emancipation passion or the entry of Jews into the League of Nations modern ones are no less astonishing.

First of all, it is not indifferent that a country will be chosen to become the starting point of this Emancipation. What will this country be like? Assuredly, God will. will choose with the same care he took in choosing Cyrus, to to choose Piome, when he wanted either to deliver or to punish his people.

Remarkably, more than 150 years before his birth Cyrus, the great liberator who ended captivity

The salvation of God's people in Babylon was announced by his
name; God had him named by Isaiah: It is I who say
to the abyss (to the Euphrates): Exhaust yourself, I will give you water
dry; I who say to Cyrus: You are the shepherd of
my flock and you will accomplish my will in all
things 2.

Similarly, 1451 years before it melted, sweat

1 Thoughts.

± Isaiah, xuv, 27, 28.

Jerusalem like an eagle to destroy it from the ground up
To top it all off, the Roman people were designated by Balaam: They
will come from Italy on three-oared galleys; they
will reduce the Hebrews to the most dreadful desolation1.

Gyrus was chosen and named 150 years before his birth
to bring Israel out of captivity in Babylon; the
Roman legions designated 1451 years before they
present themselves to punish the deicide: isn't that very remarkable?
quable? n'esl-ee pas l'attestation d'une particulière pro¬
Evidence in the vicissitudes of this people? Let us then
the time to introduce him into society and everyday life
commonwealth of Nations and to definitively bring down the
separation wall: such a significant event does not
will not be accomplished without a country specifically
chosen by Providence, and in a way predestined
to this great work.

What country is this?

II

This is France.

When studying them, by comparing them with each other,
France and Judea, one is struck by the singular
enchanting and mysterious harmonies that God has been pleased to
to establish between the two countries.

The Promised Land and the land of France!

Both are most fortunately situated, and the two of the most beautiful regions that the sun illuminates in its race.

---

[1] Numbers, xxiv, 24.

Both centers of the world and of life nations, one in ancient times, the other in the New times.

Both presented to the eyes of history the two most august families of kings that ever reigned: here David with his descendants; there Clovis, Charles Magne, Saint Louis and their descendants.

Both are the land of lilies: the lily of Jesse and the lily of France.

Both lands of Mary: one as her homeland, the other as his kingdom.

Both inhabited by two peoples superior to all the others, through gifts of the mind and qualities from the heart.

Both, finally, adorned with the same motto: because The motto of Judea was this: Digitus Dei est hic, In what's happening to me, it's the hand of God. And the motto of France says: GestaDei per Francos, the gestures of God by the Franks.

Such was the Promised Land, and such is the land of France.

If of the physiognomy of the two countries and of the two We move on to the history of these peoples, their similarities. are no less astonishing. To Judea belongs the honor the joy of having prepared the coming of the Messiah and of having carried its cradle; to France belongs the responsibility of having extended his reign and protected his Church. They are, with Home, the only two nations that have had the glorious role of being charged with the universal, that is to say with interests loans of humanity: the Jewish nation, through the Messiah whom it presented to the whole world; the French nation, by its action in service of the Catholic and Roman Church.

Also, in the war episodes between the two peoples, In times of peril, the same extraordinary help They were sent: liberators. Deborah, Judith, Esther, appeared among the people of Israel; Clotilde, Geneviève and Joan of Arc appeared among the people of France. Such a war phalanx has not passed through no other people. Only in Judea and France where God sent these heroines, strong and beautiful creatures!

The resemblance is so striking that it encounter, alas! even in the mistakes. If Israel has The people of France erected the Cross on Golgotha was to erect the scaffold of Louis XVI and seat a courtesan on the altars of the God of love...

However, in the presence of such a perfect similarity of qua¬ how surprising are these gifts, gestures, and trends? tor, much better, how could one not admire, than the country France was chosen to become the promoter of the emancipation of Israel? Isn't that the complement, the crowning achievement of previous harmonies? The phase of reconciliation between Israel and the rest of the world must It's predicted to happen. Also, when we see the people of France, so providentially similar to that of Judea, take up the cause of emancipation As a Jew, instinctively we say to ourselves: It's a brother who will to search for his brother, to bring him back to the family A thousand!... No doubt, the fraternal embrace will not have a place, sincere and moving, only within the Church; it is the Church, which will draw them into its arms to reconcile them definitely, Israel and the other peoples; but the

Piovidence makes use of secondary causes; and the noble
France will have been chosen to prepare the reconciliation!

III

In addition to religious considerations, it is necessary to add...
political considerations are taken into account. Politically viewed
how the cause of Jewish emancipation demanded
France can also be used as a starting point.

This well-deserved praise has been bestowed upon the French nation:
"There are companies that only France is capable of operating."
"to accomplish, magnanimous resolutions that only
She dares to conceive. Alone, she can, on a certain day
"to take up the common cause and fight"
"for her. And if she is prone to deep falls,
"she has sublime impulses that suddenly carry her away
"to a point that no other people will reach"
“Never.” Jewish emancipation was one of those
companies that only succeed through a resolution
magnanimous; thus it was towards France that the sons
of Israel, scattered throughout all regions of the globe,
instinctively turned their gazes, at the end of the
18th century. Since their departure from Palestine, they have looked
they were looking towards the East; they are now looking towards the
France!

England was the first to undertake to
to emancipate, and she had not succeeded. Indeed, they say

---

1 Tocqueville, Mélanges.

Historians say, "in 1753, during the reign of George II,

" a first attempt at Jewish emancipation had
"a place in England; the Pelham ministry passed a
"a bill that allowed Parliament to naturalize the
"Jews who have been established in the country for three years; but the op-
"jealous position of London's trade and the cla-
"The deaths of the populace led to the repeal of this"
"law from the following year1." What then had
What did England lack for this success? A quality

What distinguishes France is magnanimity and selflessness. In the cold regions she inhabits, England is the head of the political world, of which France is the heart. England calculates for itself; France resigns itself and he sets off for others.

Assuming that it had been entrusted to other nations of Europe, the cause of Jewish emancipation would not have found, most likely, best chance of success. She might not have encountered cold calamities. butts like in England, but with different obstacles and disadvantages.

For example, Spain. Didn't it present the in¬ Does it involve memories of the Inquisition? The Jews have not never forgotten the grim day in the year 1492, when all those of their people who lived in Spain had to together, men, women, children, old people, without Armed, defenseless, flowing back from all parts of the kingdom, take the path of exile, having no other No refuge but that which fate might grant them. "I have

---

1. Ilalévy, History of Modern Jews, pp. 245-6; Malo, History of the Jews, pp. 405-8; ἐνελεικας Reinach, Hist. des Israélites, p. 346; Writing by Mirabeau, of the Act of Naturalization passed in 1753 in Great Britain favor of the Jews, following his writing on Moses Mendelsshon.

“I saw,” said one historian, “Jews giving a house for "a donkey, and a vine for a little cloth; others "They swallowed their gold to carry it away." The Jews did not I have never forgotten that terrible year. Moreover, ever since then, None of them lived on Spanish soil anymore. The reason for Jewish emancipation could therefore not be proposed to Spain.

But what about Italy?

Italy is a fortress of past institutions. The Papacy, in its prudence, neither calls for nor creates the events; she receives them from the hand of God who produced or permits them, limiting themselves, when they are accomplished, to conduct themselves towards them according to the rules ordinary aspects of Christian wisdom.

But couldn't Germany, but Austria,

to be chosen for the work of mercy?

In these two regions, the number of Jews in agglomeration The losses amounted to several million. Emancipation of that number would have been frightening.

France alone presented none of these inconsistencies. Venients.

His past severity towards the Israelites has not had not been as excessive as those of Spain;

Their number, which amounted to several million in the German territories, it hardly reached, in her breast, that a hundred thousand;

If she decided to take up their cause, at For sure, she wouldn't abandon him along the way, like had made England;

Finally, wasn't it she who, while Rome and Italy were passive in the face of events, had

She has been charged many times by Providence to create them. to elicit them?

The emancipation of the Jews thus found its expression in France. its favorable environment. If it is true that nations, at Like individuals, each has their own angel, that's what The angel of France said in heaven: O France, become, for the remnants of Israel, the starting point of mercies!

IY

Even the most beautiful things in this world have their shadows, and The most perfect beings, their weaknesses.

If it was advantageous to the Israelites for France to take the initiative for their emancipation, it must be acknowledged, However, notwithstanding her status as the eldest daughter of the Church, the French Nation was not the most suited to to safely navigate the company's difficulties, and that, Consequently, there was cause for concern for the

interests of the Christian people. Isn't that a paradox?
Alas! No.

Indeed, this question required (as we have seen)
in the previous chapter) extraordinarily circumcised
prospecting, examination, skill, in such a way that in
wanting to be useful to the Israelites, one was not exposed to
harming Christians. But French haste, the
French lightness, weren't they precisely the
contrary to the required provisions? Here comes the impetuosity
A Mirabeau is being prepared and is gathering in the shadows
favor of the Israelites: shouldn't we, in contrast, a
Fabms Connector to safeguard the interests of
Christian people? Public opinion was troubled; it demanded
It provided clarifications, guarantees, and precautions.
tions: was France truly capable of searching
these clarifications, to discuss these guarantees, to adopt
These precautions? Allow us to answer
Frankly: Yes, but with the King at its head!

With the King at its head, France will be capable of
to resolve properly and bring to a successful conclusion
this delicate and complex undertaking of emancipation
passion for the Jews;

With the King at its head, she will be able to make the distinction
pity for the dead of the house of Israel, and the
part of the safeguarding for living children of the
house of God; *

But if, unfortunately, France were to happen
of the King, inevitably the solution will become something else entirely;
because, alongside the most brilliant qualities, all the flaws
The French temperament will contribute to solving the
question; alongside momentum, haste; alongside the
generosity, lightness; alongside magnanimity, the
foresight. If a nation needs to be contained by
the monarchy so as not to make a mistake or exceed the
But, indeed, it is France. In his masterful treatise on
Politics derived from the very words of Scripture
holy, dedicated to Monseigneur the Dauphin, Rossuet has in
written and developed these chapters: the monarchical government
Chique is the best; royal authority is paternal;

The prince must foresee; he must be attentive; he must con-

to consult the past; the prince must study the law of God; he is the executor of God's law; he must provide that the people be instructed in the law of God; 'justice is the true character of a king, and it is this that strengthens his throne; clemency is the glory of a reign. Likewise The exposition eloquently testifies that the King of France is Truly a family man. Heir to experience. of sixteen centuries of monarchy, full of solicitude for his people and Christendom, he watches over them, at the same time that he knows how to encourage progress. He will encourage the impulses of the modern spirit in its pity for the remains of Israel, but it will contain these impulses within limits. of Christian interest and of French interest.

Therefore, we must conclude, with respect to the country of emanating cipation, that, in order to examine the cause of the Israelites, no country could rival France as a tribunal, to the contrary the decision that this tribunal would have as its president: the Pmi.

CHAPTER III

LOUIS XVI ENTRUSTS THE ENTERPRISE OF EMANCIPATION A IVS A LESH ERBES (1787)

I. A generous initiative by Louis XVI: the lilies of France bow towards Israel. — II. Malesherbes' choice to prepare the pro jet of emancipation. The beautiful and noble Ligurian woman of Malesherbes; her sensitivity, his moderation. He is, however, one of the perpetrators of the Philosophy. His regrets. The two parts of his life. His Magnanimity. — III. Providential Coincidence: Malesherbes pleads the cause of the Israelites, as if to announce the end of the punishment of deicides, and he will plead the case of Louis XVI, to prevent 1 and-egicide. — IV. On what occasion Malesherbes He was allegedly charged by the King with the cause of the Israelites. Anec endowed with the burial of a poor Jew.

I

One experiences a painful pang of heartache when Let us reflect on this contrast that history provides: the lilies

of France trampled in secret societies at the time
even where they bow with commiseration towards the
remnants of Israel.

It is necessary that this emblem of the Christian monarchy
Something extraordinary is linked to the French and the indigenous culture.
dinar so that the Masonic sects could have made it

the object of their relentless pursuit. It was a universal belief
Versally received in the centuries of faith that the flowers
lilies had fallen from the sky at Clovis's baptism, and
that the arms of France which were previously bla-
swarms of filthy animals (toads) were
then transformed by this heavenly gift into flowers which
are the most ethereal.1 This charming flower, which one
considers it in the garden of nature, or on the e
The coat of arms of France expresses purity and frankness.

It is therefore not surprising that Masonic hatred,
beginning the series of its destructions, whether it be a
relentless on the edge against her. Three initials are secret
ly communicated and propagated within the lodges,
Towards the end of the last century: L.\ D.-. P.*. These initiales mean: Lilia destroys pedibus, the lilies (the
Christian monarchies), destroy them by trampling them
at the feet*. A Masonic grade is even special
a degree instituted for this purpose: that of Knight of O-
laugh; the recipient, wearing a silk scarf

1. Nicole Gilles's Annals of Gaul (1556) report that the
"The arms that Clovis bore on his shield were three toads, and that
“Clotilde, wife of King Clovis (advised by a holy hermit who had
(had the appearance of an angel), had the said three toads erased and made
"to place the said fleurs-de-lis" (p. vm). — Claude Villette, in his book
The Reasons for the Coronation Ceremonies of our Kings of France (1660), says naive
ment: "Before her baptism, pagan France was straitjacketed,
"But once Christianized, she made a point of her lilies and Christian virtues,"
p. 196. He adds that old paintings and tapestries depict, in
The church of Reims, France first draped in robes, then adorned with fleurs-de-lis. These
tapestries can still be seen today in Reims Cathedral.

- "Lilia destrue peclihus" has been the motto of the 18th century
"Sects. Contemporary history is there in its entirety to attest with
"What perseverance he displayed in his execution!" Deschamps, Secret Societies

Vol. III, p. 9. — The same author provides further details, citing his sources.
on the three initials, in t. I, p. 230, p. 258.

strewn with skulls, crossed bones, and
on which are written the three letters L.*. D.\ P.-.,
is introduced, through a series of apartments, where
The destruction is simulated, even in an apartment
final or there is no longer a throne l.

This is what is spreading.

But at the very moment when the lilies are in this way or
Traged and condemned, they bow with compassion
Zion and kindness to the remnant of Israel!

Providence always does things with a de-
A delicacy of proportions as sweet as it is perfect. No
only she chose as her place and starting point
of the emancipation of the Israelites the best country in
relationship with Judea, France; but she chose
still as an instrument of the work of mercy
royal family who bore and recalled in their coat of arms the
beautiful Judas flower.

Indeed, the lily, before becoming, under the Law of Grace,
the expression of the Christian and French monarchy,
had been, under the Old Law, the flower of Divinity
herself. Had not the Lord designated her to
the ornamentation of his Temple in Jerusalem? And the

---

1 “The chosen one, freed from the prejudices that place kings above him and
The priests, made knights of the East to free the others.
L. • . D. • . P. • . is the key word of the grade. Lilia deslrue pedibus, to destroy
"The Bourbons, by crushing the lilies at their feet, that's the purpose of the rank."
(Deschamps, Secret Societies, vol. I, p. 98.) — See also in the
same volume: on the scarf with the three initials, p. 230; and on the appearance
empty throne, pp. 232-233, p. 238.

2 Solomon, at God's own command, had multiplied the lilies in the
Temple. The column capitals were made in the shape of lilies, and had
four cubits high. The branches of the candlesticks ended
in lilies. The Brazen Sea, a vast basin resting on twelve brazen oxen, had
its edge resembling the leaf of a lily in full bloom. Finally, in front of the

Christ, depicting himself in advance in the graceful lan
As promised in the Song of Songs, had he not announced: I am the
wildflower and lily of the valleys*? By doing "
to fall the lilies on the shield of France at the baptism of Clovis,
Christ had lent his own flower!

So there was something touching in
this choice of the King of France, the monarch of the lilies, for
that he should take pity on the fate of the former inhabitants of
Judea; the charm increased with a king such as
Louis XVI!

We have already recounted how the generous
The monarch had opened his arms to the Israelites. There was no
one only needs to refer to the first book: Benefits of
Louis XVI's attitude towards the Israelites, preparation for their
entry into the company.

These benefits were not enough for this prince, of whom one
said "that he was certainly the best sovereign"
"Since Saint Louis." Saint Louis must have taken some
coercive measures against Jews; Louis XVI, after
Having opened his arms to them, he was going to open them even more
company doors.

The difficulties, as we have said, were considerable.
Difficulties arise because of the danger that such an undertaking will
Perhaps to run the company. Difficulties to the point
From the point of view of prejudice: there are prejudices about Jews, among
Christians; there are some, concerning Christians, among the
Jews. Difficulties, finally, in the mode of emancipation.
Never mind! The great soul of Louis XVI did not hesitate.

In the holy place where the oracles were delivered, there were lilies and lamps.
of gold [Exodus, chap. xxv and xxxvu; III 0 Book of Kings, chap. seen).

1 Cantic., ii, 1.

The time is ripe. And besides, the monarch has under his
a minister who will fulfill the need of his heart:
Malesherbes!

II

Louis XVI and Malesherbes! Those are the two names.
the two minds, the two hearts that Providence
took pleasure in uniting them, so that they could consult together
the emancipation of the people of Israel.

This is what the portrait of Malhesherbes was like, according to
the route drawn by the Duke of Lévis and Mr. de Chateau
Briand.

“I have seen several times,” said the Duke of Lévis, “this illustrious
He was an old man, and I remember his open and calm face,
"and his somewhat distracted air; his principles were severe-
"res, and his society was gentle: an upright magistrate, a father"
"Tender, zealous friend, he enjoyed general esteem and
"Universal benevolence."

Mr. de Chateaubriand, with whom Malesherbes had
family ties, he adds these details: "Mr. de
cc Malesherbes would have been great if his thick waist hadn't
"had prevented him from appearing. What was there about
"What was most surprising about him was the energy with which he
"He spoke in his advanced old age. If you
"You saw him sitting without speaking, with his eyes a little-
"dark eyes, thick greying eyebrows and an air of
"Goodness, you would have taken him for one of those august figures"

"Characters painted by Lesueur. But if
"We were touching a nerve, he stood up"
"like lightning; her eyes opened instantly and
"were growing; to the warm words that came out"
"From his mouth, from his expressive and animated air, he told you
"would have seemed to see a young man in all the effervescence"
"The sting of age; but to his graying head, to his words
"A little confused, lacking the teeth to pronounce them,"
"You recognized the septuagenarian. This contrast
"redoubled the charms found in its con-
"Version, as we love these fires that burn at
"amidst the snow and ice of winter1."

Such was the physiognomy of Malesherbes in the intimate
moth-eaten. As for the public figure's appearance, it
has been summed up in this phrase: "Having loved his master,

"He loved her until the end." We will also tell,
His loyalty to the very end!

Yes, it is fair to say that Malesherbes honored the human species, through its high and constant virtues, at the same time he made her love him through the charm of his character. He possessed to a high degree this precious Virtue: moderation. He was an exceptional man in the midst of his century. This century* preceded by the greatness of Louis XIV and the crimes of the Revolution, disappearance He was crushed between his fathers and his sons. Males The grass remains standing!

All these laudatory sentiments are drawn from authors contemporaries of Malesherbes 2. We record them

---

1 CHATËAüMUANb, Essay on Revolutions.

2 The main works on Malesherbes are as follows: Boissy-b'Anglas, Essay on the life, opinions and writings of Malesherbes. —

happily, because it pains us to be forced to add He was one of the originators of philosophism. He is criticized Malesherbes, having indulged in philosophical deviations sophistry, and having, by that very fact, contributed to the outbreak and calamities of the Revolution. Alas! this This is all too true. He himself acknowledged it and admitted it. Damn. Therefore, we must distinguish between two parts. in the life of Malesherbes:

The first, where he is still, no doubt, the admin a worthy and upright magistrate, a tender father, a zealous friend, but also, unfortunately, Jean-Jacques' friend Rousseau and Condorcet, even their protector;

The second, where an old man with white hair is alone with the royal prisoner in the Temple tower, he condemns his ideas1, his friendships2, and appears a perfect Christian.

One of Louis XVI's rare joys was to contribute buer upon the return of this admirable man to Christianism. For it was he whom the royal Captive charged with going to find a non-juring priest to prepare him to mount the scaffold. By entrusting him with this task, Louis XVI told him: "My friend, religion is a consolation."

Gaillard, Life or Historical Eulogy of Malesherbes. — Dupin, Eulogy of
Malesherbes, read at the French Academy (1841). — Mignet, Eulogy of Malesherbes
herbs. — Eugène Vignaux, Memoirs on Lamoignon de Malesherbes defending
Louis XVI's brother (Dentu).

Tui Got and I were passionate about doing good; who wouldn't have said
that they couldn't have done better than to choose us? However, don't con-
"men born only through books, lacking the skill for the
"In business, we mismanaged... and unintentionally, unknowingly,"
"We gave the impetus to the Revolution." Letter from Malesherbes, quoted
by Cantu, Ilist. univ.t t. XVI 1, p. 741.

2 “I myself heard Mr. de Malesherbes, deploring his former
"connections with Condorcet, to explain oneself on account of this philosopher with
"A vehemence that prevents me from repeating his own words here."
Chateaubriand, Literary Miscellany.

quite unlike 'philosophy'. The faithful servant
The teacher took advantage of his august master's lesson. When at
In turn, he climbed onto the cart which took him to
at the place of execution, God allowed that at his side be
Some priests, his comforters, were also present.
at the same time as his admirers. Mr. de Tocqueville,
who married a granddaughter of Mr. de Malesherbes,
tells of the good and holy old man, the day before his
dead man, he said to him: "My good friend, if you have any en-
"Children, raise them to be Christians; there is no
"That's all good,"

To further introduce Malesherbes to our
readers, and to facilitate understanding of what follows
We will add that he assisted Louis XVI three times in his
advice and services:

The first, at the beginning of the reign, when the King appeased him
Pela at the ministry with Turgol. But when Males
Herbs realized that Turgot was going to be dismissed, he-
he even resigned.

The second time, in 1787. Recalled then to the ministry
He only stayed there for a year: a short stay, but what a
An unforgettable passage for the poor Jews, since,
as we will establish, it is at this moment that
For them, Malesherbes becomes the instrument of misery.
royal ricord.

Finally, the third time he attended Louis XVI, it was

in the Temple prison and at the bar of the Convention
tion1. A word, which then escaped Malesherbes, painted

1. Mr. de Malesherbes came out of retirement at the age of seventy-two,
to come and offer to the former master, whose authority had been almost forgotten,
her white hair and the venerable support of her old age. "When the

admirably, his magnanimity. When the King was
led to the Convention, Mr. de Malcsherbes did not speak to him
milk, only by calling him Sire and Your Majesty. Treillard
He heard it, and cried out furiously: "Who makes you so bold?"
to utter words that the Convention has prohibited?
"That's contempt for life," he replied calmly.
Malesherbes.

In addition to all these details about the generous and illustrious old man,
We will add two more features, because they...
will be used a little further on.

The day before the King appeared before the Con
To defend himself, he asked his old friend
what he, a poor prisoner, could possibly do to
rewarding Sèze and Tronchet, his two other
defenders. I have nothing left, said the unfortunate man
narcissism, and, even if I were to leave them a legacy, they wouldn't
would not acquit him. — Sire, said Malesherbes, you
you can give them a reward that they will love
blera. — Which one? said the King. — Kiss them,
replied Malesherbes. And the next day, Louis XVI
he pressed them against his heart, and they both melted into
tears.

"the pomp and splendor of Versailles," said M. de Boissy eloquently-
"d'Anglas, were replaced by the darkness of the Temple tower,
"BI. de Malesherbes was able to become for the third time the council of that
"who was uncrowned and in chains, of him who could not offer to
"No one but the glory of ending their days on the scaffold like him."

Mr. de Malesherbes wrote to the President of the Convention to propose
to defend the King.

“I am not asking you,” he told her in his letter, “to share with the
“Convention of my offer, because I am far from believing myself to be a person-
"swimming was important enough for her to take care of me; but I was called

"twice in the counsel of the one who was my master in the time when this
"The function was coveted by everyone, I owe him the same service."
"When it's a function that many people find dangerous."

Last Irait: when, a few months later, Maleshcrbes, in turn, had to go to his death; he went out from the prison, leaning on his daughter, Mme de Rosambo, con damned like him. At the moment when the mournful procession As she was about to go through the ticket window, Madame de Rosambo caught sight of her Mademoiselle de Sombreuil, so famous for her filial piety. Mademoiselle "Miss," she said to him, "you have had the good fortune to to save your father's life, I'm going to have that of die with mine

Such was his relationship with his King and with the his own, the good and virtuous Maleshesbes, the kind old man Lard, the simply simple man, just the way we liked him to designate it; let us now examine it in its relationships with the Israelites.

III

Isn't there a touching provision of the Providensity in that the same man who will plead the Louis XVI's cause to prevent the regicide was tasked with also pleading the cause of the Israelites, as To announce the end of the punishment of deicides? The the same voice that will rise up to preserve the The life of the King of France is the same as that which will rise so that we can somehow give life back to the people of Israel!

'Chateaubriand, Mélanges. — Boissy-d'Anglas, Vie de Males herbes, t. II.

Malesherbes indeed, as we have said, called a first time at the ministry with Turgot, had left him with Turgot, and had returned to solitude.

Eleven years later, in 1787, he left his beloved solitude to reappear in business, and it was then that he is charged by the King with studying the question tion of improvement and liberation of the people Jewish. 11. He therefore providentially emerges from his retirement in 1787, to prepare for the rehabilitation of the Israelites and restore their honor. He will emerge from it a second time in 1792, to uphold and highlight the honor of the King of France.

There are truly coincidences where one glimpses the Finger of God. That's one of them. He presented himself. two when it came to divine decrees, the rehabilitation of the old guilty people: one at The first question came at the beginning, the second at the end; they did not were seen by contemporaries and could not be seen, because we were then in a state of turmoil and unrest of the action; but they are particularly striking at first He felt that it was all over. Of these two coincidences, one is, let us say, at the beginning of the question, the other at the end:

Initially, that of Malesherbes: the same man who works to bring an end to the punishment of deicides, also works to prevent the fulfillment of the regicide. He is the herald of mercy after the nineteen-century-old expiation of the great crime of Calvary, and he makes every effort to prevent the major crime at the Place de la Concorde.

At the end of the question, another coincidence, no

A less striking event will occur. When reemancipation begun under Louis XVI will receive its solution under the Constituent Assembly (1789-1791), a gloomy no one will appear before the Assembly in at the same time as the Jews, to demand the rights vile: the executioner! Until 1789, this man was at part, and did not enjoy civil rights, like the Jews.

He will appear at the same time as them, at the same session, to obtain the same rehabilitation; and the As¬ seemingly constitutive will rehabilitate him first —

We will return, in its proper place, to this strange encounter against. For now, sticking to Malesherbes, We are addressing ourselves to serious and Christian minds, and we ask them: Isn't it touching, isn't it not providential that the same venerable voice which of was going to plead the case of Louis XVI, had been invited by This same Louis XVI also pleaded the cause of the poor Jews?

IV

On what occasion was Malesherbes charged by The King of this moving and difficult cause?

History provides a fact, legend presents it another one.

The historical data happens to be the conclusion of the a heated debate between the city of Strasbourg and the Jewish community Cerfbeer, which we described in the first book.

The Israelite, rejected by Strasbourg, who does not want absolutely not from him as the owner, although the King granted him letters of naturalization, present before French society with all its coreligionists to be admitted as citizens; and Malesherbes is appointed by the King to examine the applicants' request. (See above, page 157) (at 140.)

The legend also has its explanation. The Archives Israelites, a collection from the Modern Jewish Annals, recounts tent, sounds in the form of a short story or anecdote, a trait of Louis XI's extremely touching kindness towards Israelites from Versailles. 11 There is no evidence of this. historical. Nevertheless, it seemed appropriate to us to him to give space amidst the serious pieces of this ou— Rage: because, besides the fact that the little story is full of charm, She introduces Malesherbes into the Jewish question. Add tones that, if the trait of kindness has no proof to the support, the circumstances that would have provided the opportunity are trustworthy. This is the burial of a poor man Jewish, and we know that the Jews, under the old regime, were so excluded from the possession of the land or the property rights, which they often found the most great difficulties in obtaining a cemetery of their own. to deposit their dead there. Here's the anecdote:

---

[1] Before 1778, Jews who lived or resided in Paris had not no special cemetery: they buried them, at La Villette, in the garden of 1 inn, at the sign of the Star, run by a man named Matard, and him paid 50 francs for the body of an adult, and 20 or 30 francs for that of a child.

Matard had oxen and horses skinned on the land intended at the burials; he mixed the bones of these animals with the corpses,

It was in 1788; on that day King Louis XI was in a charming mood when talking about Versailles for hunting. The council of ministers had prepared for the within the administration, the comptroller general had indicated new financial resources, the count de Provence had only quoted Horace twice, and the Count of Artois had not noted any fault of lescetiquellc. And how could Louis XI not have ouForgotten the worries of royalty? He had just spent a hour at Trianon with that sweet Marie-Antoinette neat, adorned with the graces of the mind and youth; He had strolled with her in a bourgeois manner under the trees. miniature Swiss flowers in bloom, conversing with good humor about the difficulties he had encountered tres in a locksmithing project completed this morning even getting up at daybreak. Right now, the royal couple's children had been brought to him by the Princess of Lamballe and Countess Jules de Polignac; and the queen, to whom, as in all hearts, goes mands, dominated the feelings of the family, had She had forgotten that she was the daughter of an empress and the wife of a king. to indulge simply in the pure joys of being a wife and the mother.

---

disturbed and harassed the Jews in their religious ceremonies, and the me even began to no longer receive their dead.

It was the benevolent Cerfbeer who put an end to this gloomy situation. by virtue of the Letters Patent that Louis XIII had granted him and which authorize him were eager to own land in the kingdom, he acquired a land at Petit-Montrouge; and Mr. Lenoir, then Lieutenant General of Police, authorized him, on May 30, 1785, to dispose of this land in favor of the Jews, for their cemetery. This cemetery was in use until 1804. Jewish Archives, year 1841, pp. 602-000, according to research conducted in the Archives of the police headquarters.

In Malesherbes

45!)

These memories pleasantly caressed the thoughts of the monarch, whose carriage was speeding towards the hunting rendezvous, when at the bend of an alley woods near Roquencourt, a certain confusion he joined the bodyguards of the escort, and the car The royal train stopped abruptly. Louis XI put his head to the The door opened, and he saw with astonishment four old men with faces foreign women, adorned with long white beards, dressed dressed in grey cloth and carrying a stretcher on his shoulder on which rested a beer made of coarse wood, barely covered by a tattered shroud. Der Behind the funeral procession walked two young men weeping bitterly, and whose clothes were torn as a sign of mourning. The march was closed by a dozen individuals of mixed looks and appearances parked, but bearing in their features an oriental type, long nose, prominent chin, short beard and in disarray; and all of them, with their hats on their heads, they marched they cried gravely and with a sure step, chanting strange lyrics to an unknown tune.

This fantastical apparition troubled the King, and his The first impulse was to uncover oneself before this modest beer and devoutly make the sign of the cross. Then, turning to Mr. de Besenval who was next to him in the car: "What is this?" he said to him. Immediately the captain of the guards, who had heard He approached this question respectfully and said to the King: Forgive me, Sire, for the delay these louts have come to make Your Majesty's march feel: I I just gave your stingers a good dressing-down for not having These Jews didn't get laid.

44(1

— What! Jews! exclaimed the astonished King.

— Yes, Sire, for some years now, a summer camp the hatred of these unbelievers, coming from the Metz region and from Alsace, dared to establish himself in your good City of Versailles; They traffic in gold and silver there, old clothing and perfumery items for toiletries.

— But what are they doing in this wood?

— That's what I just asked them, and all that What I understood from their Germanic jargon was that they ■rd do not bury their dead in the Christian cemetery Well, and since they have neither the means nor the right to have They are given a resting place in Versailles; they are obliged to to bring their dead to Paris, where they bury them in the cemetery that the Jews own in the parish of Montrouge.

"Poor people!" said the King thoughtfully, five leagues to do like that!...

At that moment his car was quickly pulled away towards Saint-Germain, where the court was hunting that day, and the The funeral procession slowly departed towards Paris. more preoccupied with his grief than with meeting the King from France.

Towards evening, the King returned to Versailles, and already the Louis XIV's imposing castle stood on the horizon with its majestic statues, its mythological pools and its marble apotheoses, when the crowd that Combrait 1 avenue, opening to allow passage to the cor Tège Rojal, left a pompous coffin uncovered, richly adorned, accompanied by a procession named a flock of priests dressed in their priestly vestments and singing the song of the dead, to which the

The choirboys and the tolling of the bells which rang out in full peal. "That is," said Bcsenval to the King, the agreement of a street draper's file of the Paioisse... The Koi did not answer, but he went back at the castle, with a worried air, that neither sweet words neither the island nor the caresses of the young Dauphin could completely dissipate.

All night long, mournful dreams troubled the sleep the monarch's wife, and, at his early rising, he made a request to his minister Malesherbes, to whom he recounted the painful reflections he had made the day before while seated so much so, as if guided by Providence, to two burials elements whose contrast was so stark. Then he added, in true descendant fashion of Henry IV: All the Aren't they my children? And must one this part of our subjects are subjected to sad exclusions until the moment they appear before God who gave kings the mission to represent him on earth! — It was during this conversation that he was for the first time, the question of a vast investigation in to focus on ways to vigorously improve the sipolitical killing of Jews in France, and that the King said to his minister these fine words that history has preserved Served: Monsieur de Malesherbes, you have made yourself philosopher, and I'll make you a Jew! Malesherbes thank cia the King, as a favor, of what he so kindly wanted 1. To associate with the great act of regeneration that His Majesty was meditating on behalf of the French Israelites. This virtuous man The advisor was leaving the King, when Louis XVI recalled him and said to him: By the way, Monsieur de Malesherbes, write, I beg you, the intendant of the province, to have him...

to give, without delay, to the Jews of our good city of Versailles, a piece of land to bury their dead. If the city has no free land, let him take one in our own field, and even if necessary in Our royal park!...

This act of munificence was accomplished, and when the Israelis from all corners of the world will visit this beautiful Palace of Versailles, now overrun by all the glories of France, may they give a pious memory to good King Louis XVI!

This anecdote is charming. It's not surprising at all. part of Louis XVI.

The reader should compare it to the cruel slogan: L.*. D.*. IV., destroys the lilies by trampling them underfoot.

1 Archives Israélites, year 1840, pp. 607-610.

CHAPTER IV

THE WORK OF IYI ALESHERBES (1788)

I. The initiative for the social rehabilitation of Jews does not belong to either to the Revolution, nor to the Empire. It belongs to the Monarchy. Christian. Irrefutable proof: a commission of the Council A state commission was appointed in 1788 to study the question: appeal the most distinguished Israelites of France alongside Males-Herbs: Memorandum from Malcsherbes to the King; preparation of a ed. — II. Molesherbes and Cerfbeer. — III. The name of Malesherbs that remained dear to the Israelites.

I

The King chose Malesherbes to be his lawyer poor Jews.

What will Malcsherbes undertake in order to achieve the What was the thought of the generous monarch?

Is there any evidence left of serious work undertaken? under Louis XVI to study and bring to a successful conclusion The emancipation of the Jewish people? This question is important. Because the Revolution and the Empire will usurp, in the following, as belonging to them, the thought gen grateful to have been the first to think about and work on the resurrection government of this helot people.

WORK

Our response is:

The initiative belongs neither to the Revolution nor to the Empress Worse. It all comes back to Louis NYI. Evidence irrefutable facts remain, grouped around the name of Maleslierbes. Here is the evidence:

First piece of evidence. — Formation of a commission of the Council of State by Louis XVI, and choice of Malessiers

AS CHAIRMAN OF THIS COMMISSION TO EXAMINE THE POSTAGE QUESTION.

Quotes:

The Council of State saw the formation of, within its ranks, under the auspices of King Louis XVI, a commission in the aim of freeing the Jews from the odious regime of laws exceptional, and largely composed of stewards who had administered the provinces inhabited by the Israelites. (Quote from the Israelite historian Leo Halévy, History of Modern Jews, p. 298.)

Mr. de Maleslierbes formed a commission composed of State councillors, which he himself presided over: she was chosen sie among the former stewards who had administered in the provinces where the most Jews lived. (Betting de Lancastel, Considerations on the State of the Jews, p. 57.)

So, first piece of evidence: the institution of the commission sion, and the presidency entrusted to Malesherbes.

Second piece of evidence. — The commission is functioning.

It does, in fact, operate for a whole year: the year 1788.

There is more:

The commission felt it necessary to surround itself with all the Possible lights. That's why she calls upon from her the most distinguished Israelites of the various parts of France. Historians cite their names:

Mr. Furtado,

Gradis,

Lopes-Durec,

Cerfbekr,

Beer Isaac Beer,
Lazard,

Trexel,

Foxseca,

from Bordeaux;

— Bordeaux;

— Bordeaux;

— Alsace;

— Nancy;

- Paris -,

- Paris ;

— Bayonne.

"These delegates provided Mr. de Malesherbes, who "consulted them, documents on the social state of their "u coreligionists." (Halévy, pp. 299—500; Graetz, History of the Jews, vol. XI, p. 190; Bédarride, The Jews in France, p. 593; Malvezin, the Jews of Bordeaux, pp. 245—54; Archives Israélites, year 1841, p. 502.)

The functioning of the commission, the appeal made to the most distinguished Israelites to provide support from their observations, the arrival and the depositions of These Israelites, there, certainly, is a second irrefutable proof. excused

---

1 Malesherbes also wanted to have, on this question, the opinions of llœderer, advisor to the Metz parliament, and future deputy of that city to the Estates General. Metz possessed within its city a model Jewish community. and Roederer had become fascinated by this question. During his travels to In Paris, Roederer was consulted by Malesherbes on the state of the Jews. (Sainte-Beuve, Monday Chats, Roederer, vol. VIII.) — The Library the city of Metz possesses a memorandum, entirely written in the hand of Roederer himself, on the emancipation of the Jews. He is catalogued as follows: Manuscripts, plan of a memoir written by Roederer, number 169, folios "246 and 247.

m

Third proof. — Results of the work.

Two important results:

The first was a memoir written by Malesherbes. and which he presented to the King.

11. It is not possible to raise the slightest doubt about the composition and existence of this Memoir. It It is mentioned in a letter that the famous de Professor Grégoire addressed, on February 25, 1789, to an Israelite lite, that is to say one year after the composition of this Memory. We were fortunate enough to rediscover this letter.

Erriberménil, February 25, 1789.

Tell me then, my dear Bing, on the eve of the Estates General, Shouldn't you consult with other members of your nation to claim the rights and benefits of citizens; Now more than ever, the moment is here; you know that the King had

ALREADY ASKED MR. DE MALE SHERBES FOR A MEMOIR ON THE JEWISH PEOPLE...

Gregory,
parish priest of Emberménil.

What became of this Memoir? Here is the answer Mr. Roissy-d'Anglas in his History of Malesherbes:
"His memoir on the Jews appears to have aimed to
"to change the fate of this nation. He remained manus-
"crit: It was an immense undertaking. No work
"on this nature has contained such research"
"multiplied and also curious. Let's hope that, if he
"If it exists, it will not be lost forever; let us conjure it up"
"at least those who possess it, especially if, as mentioned..."
"There is little doubt that his main goal was to a-
"to alleviate the suffering of such a class of men as-
cc breux, to fulfill the views of its author by preparing

"A new triumph for his eloquence and virtue."
(Boissy-d'Anglas, Essay on Malesh., vol. II, p. 55).

Mr. Dupin, in his eulogy of Malesherbes delivered at The French Academy, in J 841, also speaks of this Memoir: "Malesherbes had extended his concern over "the Israelites; he had composed in their favor a "A memoir filled with the most curious research. I-" "I am unaware of the fate of this work." (French Academy, Speeches and Miscellaneous Pieces, 1840-1849, p. 1260, p. 1507.)

It is a thousand times regrettable that this Memoir has lost. La Harpe said of Males' other works herbs: "They are like monuments of virtue in "A century of corruption." This must have been certain. In such a difficult question, a monument of moderation and mercy.

The first result of the conferences and work of

The commission was therefore a Memorandum from Malesherbes presented to the king.

The second was the preparation of an edict:

"The voice of fairness was finally heard. The government-

"THE VERNATION OF LOUIS XI WAS GOING TO ISSUE AN EDICT IN "FAVOUR OF THE JEWS1, WHEN THE REVOLUTION CAME."

(Quote from the Israeli historian Ilalev: History) (Modern Jews, p. 500.)

Is it possible to be more formal and more explicit?

1 In a public session held in Metz on August 25, 1788, Mr. Le Païen, secretary of the Royal Society of Sciences and Arts of Metz, was finishing Thus, a solemn report on the question of Jewish emancipation: All This suggests that the government has taken this wish into account and will act soon. to accomplish it. (Posters of the Bishoprics and Lorraine. Year 1788, no. 35, p. 275) Col. 1.)

to recognize and identify the source from which it would originate Rehabilitation? So it is not the Revolution that will have the merit of being the first to raise their voice in favor Jews, since the voice of equity had already been...

stretched under Louis XVII

And thus the formation of a committee within the Council of state, the choice of Malesherbes as president, the operation of this commission throughout the year 1788, the appeal made to the most distinguished Israelites for to contribute their observations, the editorial team of a Memoir by Malesherbes and its presentation to King, finally the preparation of an edict, such were, in fa¬ the Jews' common thought, the common labors the vassals of Louis XVI and Malesherbes. Let them dare to say, after that, only to take charge of the cause of Israelites, it had to be either Revolution or Empire!

II

"Cerfbeer was one of the most important members" "rushed to Malesherbes." This Israelite venerable and tireless, passionate about rehabilitation We already know him from his brothers. We have followed in his footsteps, at court with Louis XI, to Strasbourg in its trial with the aldermen2, to Rerlin philosophizing with Mendelssohn and having the

---

1 Gkaetz, History of the Jews, vol. XI, pp. 188-189.

- Above, first part, cliap. vi and chap. vu.

Dohm's book, we find him now running the first one near Malesherbes. In all stages He is there, with his ideas, as he grapples with the Jewish question.

*or or» his credit, his supplications, persuading, the One after another, all the influential figures which, directly or indirectly, will be important in the question. Let us contemplate it, in 1788, in the study

of Malesherbes. 11 There is consolation to consider, one to

On one side of the other, these two men: both, type of patriarchal life; both universally esteemed;

Both of them were concerned with the happiness of others. What about...
Are they looking together for ways to bring about
reconciliations. The gentlest role one could play.
To fold here below is that of a reconciler. It belongs to
Malesherbes and Cerfbeer. Together they search for the

ways to bring Jews and Christians closer together, and even
the Jews among themselves.

The approach between Jews and Christians, they will
would carry it out in the same way as the one that the government
the birth of Louis XVI had the good fortune to bring between
Protestants and Catholics. Indeed, in an edict of
In November 1787, the King lifted the civil incapacities.
which were imposed on all those who did not profess
the Catholic religion. An Israelite jurist, appreciating
citing this edict in favor of Protestants, he said: "The
"preamble to the said which restores a civil status to the pro-
(c lestants is noteworthy. Louis, etc. We
"Let us outlaw all forms of violence which are also
"contrary to the principles of reason and of Vhu-

---

1 Above, third part, cliap. vu.

<c inanity than to the true spirit of Christianity...
A fairly long experience has shown that these
These rigorous tests were insufficient for the
"convert; we must therefore no longer suffer that
"Our laws punish them needlessly for the misfortune of
"their birth by depriving them of the rights that the
"Nature continues to plead on their behalf."
the exposition of the edict, the Israelite jurist goes to this
Conclusion: "This edict, which seemed to apply only to
"Protestants, embraced all those who did not
"profession of the Catholic religion. He was the pre-"

cc SLIDER OF THE COMPLETE EMANCIPATION OF THE JEWS l. »

This judgment from an Israelite pen attests to the benevolence
sincere initiative that animated the government

Louis XVI. Malesherbes studies and researches with Cerf-

beer, along with the other delegates from Bordeaux, from Baronne, from Paris, from Nancy, the desirable realization of this kindness, and how we can bring joy to the Israelites, after having already provided it to the Protestants.

He's doing better. Cerfbeer is pressing Malesherbes. *)

so that the minister can help with another rapprochement: that of the Israelites among themselves. Indeed, the situation was not the same, in France, for the various groups of Jews. Letters patent, obtained during the reigns previous ones had been done to the groups from Bordeaux and Bayonne, a sort of golden situation; they enjoy possessed the most extensive privileges, could acquire

1 Bédarmde, head of the bar association at the Montpellier court and prosecutor general at the court of Aix, in his History of the Jews in France, p. 39i.

land, while the Jews of Alsace groaned They know they are subject to the strictest exceptional laws. These were helots, facing their brothers from Bordeaux and

of Bayonne, free traders and peaceful owners.

However, happiness often makes one selfish, and makes one unlearn... racial and kinship ties. The Jews of Bordeaux made a strange request to Mr. de Malesherbes, when the improvement of the lot of the Jews was put to 1 study; writing to their representatives at the minister's office, They said to them, "We urge you to

"to kindly represent to Mr. de Malesherbes that (C l0llt cLangement à la situation actuel des juifs de "Bordeaux could only harm their happiness; and, as you know, an insurmountable distance that they have throughout Europe to ally or incorporate- and with any other kind of Jews with whom they do not "They don't want to be confused, this will make them the most

"reported services that are willing to engage"
"Mr. de Malesherbes, not understanding them at all in
"the new law that he is tasked with drafting in favor of
"Jews from Alsace and Lorraine1..."

These Jews of Bordeaux were, as we can see, very
to bind^. Besides the fact that they ardently desired to preserve their
In their privileged position, they cared nothing for it.
to be confused with other Jews, claiming to be
ash, due to their Spanish or Portuguese origin, of
Jews from the royal tribe of Judah formerly transplanted
in Spain. They were therefore still writing to their delegates
near the minister:

History of the Jews of Bordeaux, by Théophile Malvezin, p. 254.

WORK

5.52

"Bordeaux, May 8, 1788."

"Gentlemen,

"We received the letter you sent us."
It is an honor... We must assure you of the same se-
"cret... that, from our side, we recommend
you on your mission... alin that nothing of what you have
this matter to be dealt with should not come to the knowledge of the Jews.
ee gnonais and Germans, who could only harm
infinitely to our main object of conservation
our corporation, through its efforts and requests
we were wondering what they would do to oppose it, and to be con
You have melted with us under the single general name
and Jews... You know all too well any incompatibility
and the customs, traditions and ways of life of others
and Jews from among our own, so as not to, on this occasion,
and assert it as you should. And, without admitting
and openly, in the conversations you will have,
and the difference that exists between their customs and ours,
This is to avoid undervaluing them too much, or admitting that there are any
It has no place in religious dogma, you can
and represent that they overload it with many
and ridiculous ceremonies, rabbinical ideas, and that they
They are somehow so enslaved to all
and sorts of superstitions or bigotry, that this has
and further diminished in our eyes, to the point of not being
This was never permitted with them of alliances under the bonds of

This marriage. Perhaps if it were absolutely necessary, not
and wouldn't it be difficult to justify it with some research-
this is the original superiority that we have, always recognized-
ec nue to the Portuguese Jews, and the tradition which has been

"days preserved until the present day as they descend,
"without any mixing, former leaders of the nation"
<c Jewish women, who were taken from Jerusalem by Nebuchadnezzar-
"Donosor before the Cabylone captivity, and who were
"taken to Spain1..."

This letter reveals the insurmountable repugnance that
The Jews of Cordeaux, known as Portuguese, felt and
fed the rest of the Jews, in particular those
of Alsace. The divide that the Christian peoples had
placed between them and the Jews, the group of Portuguese Jews
in turn placed it, and wider, between himself and the rest
of his race. This is what deeply grieved the
Generous Cerfbeer. Petty matters within a community
For exiles, misfortune is the hardest affliction, and
the torment of the liberators. The Jewish race had enough to
To suffer, without causing herself suffering. Cerfbeer,
honored by the King, happy, educated, free to acquire
landed property, had only one concern: to be part of
to extend to all those of his race the same benefits. "11 had
"enough heart not to fall into selfishness,"
"enough love of freedom to procure it for
"others2." That's why, with all his might, of
With all his credit, he resisted the close pressures,
unfraternal relations with the group of Jews from Bordeaux. Those-
They received this reply from their delegates: “Despite
"the repugnance we, the government, would have there
"which seems willing to reduce or eliminate the dis-
"Distinctions between other subjects and ourselves must be
"much less so to allow any to remain among ourselves;

1 llisL. des juifs de Bordeaux, par T. Malveziu, p. 251-252.

- Gbaetz, Hist. des juifs, t. XI, p. 189.

"It would therefore be pointless to flatter him that he should be made a
"separate and distinct law1..."

Cerfbeer was triumphant with the minister. Malcsherbes,
as a good philanthropist, he had no difficulty entering into
the views of the generous Israelite. We were about to move from the part
particular to general, that is to say, benefits granted,
under previous reigns, to the groups of Jews of
Bordeaux and Bayonne, to benefits that would extend
to the entire Jewish nation: "In Metz, it was thought that a
"transformation would soon occur in the
“Situation of the Jews in France: Mr. de Malesherbes Fa¬
He had promised it and he was working on it.

III

The name of Malesherbes has remained dear to the Israelites.

We even expanded his role, at the expense of that
of Louis XI; haven't phrases been written like
These: "A few years before the Revolution, Ma—
"Lesherbes, moved by the sad situation of the Jews, and
determined to finally do them justice, formed under his pre—
cc residence a commission3, » etc. — cc Already, by a
In the first edition, Malesherbes had abolished the rights of
cc tollbooths that likened them to sumptuaries. This
It was not at this first act of kindness that this minister stopped

1 Malvezin, p. 252.

Review of Jewish Studies, No. 1, article: The Emancipation of the Jews, p. 95.

3 Collection concerning the Jews, by Ualpzen, introduction, p. xxxv.

<c his benevolent thoughts: the question of their rehabilitation—
"Political agitation occupied his mind." The truth
requires that in such sentences, the name of the King replaces
that of the minister, or at least precedes it.

We will judge this noble figure of Malesherbes
under the rays of total, historical and Christian truth
yours:

Malesherbes! This name will forever remain revered in
Israel;

He took pity on the sad situation of the Jews, he
He protected them and worked to rehabilitate them!

To the son of Israel who has the happiness of belonging by his birth and his conversion to both Testaments, Malesherbcs appears as a patriarchal man and evangelical: patriarchal in its customs throughout its life; evangelical, in its decline, by its zeal for the poor Jews, through their devotion to the royal victim, by his sincere return to Catholic practice before to die on the scaffold!

O Malesherbes, thank you for what you have done, to On the side of Louis XY1, in favor of our nation. We have I wanted to bring you all the glory later. You wouldn't have suffered it, we don't suffer it. No, not either. We say: Malesherbes was, for the fallen from Israel, the benevolent and visiting ray; but The record of kindness, that was Louis XVI!

"Give them a kiss, Sire," the minister had suggested to the unfortunate monarch, while in the prison of Temple, he didn't know how to reward his

1 Bldaiuude, the Jews in France, p. 595.

Two defenders, Tronchet and de Sèze... It seems that such an outpouring of kindness was advised by the mo¬ mocks his minister, since it is Maleslierbes who was charged by Louis XV] with bringing to the people the most guilty the first embrace of forgiveness and of the Reconciliation. Maleslierbes then embraced him in his arms the head, so long humiliated, of the poor wandering Jew... Yes, it's a coincidence that we like to... To point out one last time, as it is so touching: the one who pleaded the cause of Louis XVI, of innocence, was also charged, by heaven, it seems appeased, with to plead the case of the guilty of Golgotha!

At the end of his career, Maleslierbes had the supreme glory, which consecrates all others, is that of dying for justice and to redden with his blood the lilies that he had defended. He walked to the scaffold, leaning on the His daughter's arm. We have reported, from the heroic

As a child, she spoke a beautiful word, along her path, to
M1Ie de Sombreuil: "Miss, you had the
I am happy to save your father's life, I will have
that of dying with mine.

May, at your daughter's entry into heaven, O Males-
herbs, and also to yours, may our heroines,
Deborah, Judith, and Estlier, having stepped forward and having
inclined: in admiration before her, in gratitude
right in front of you!

CHAPTER V

WHAT WOULD HAVE BEEN, IN ALL PROBABILITIES THE SOLUTION ADOPTED BY LOUIS XVI IN THE COMPANY ON THE EMANCIPATION OF THE ISRAELITES ASSUMPTION THAT THE REVOLUTION HAD NOT COME INTERRUPT AND USURP THE ROYAL ENTERPRISE

I. Malheslierbes's Philosophy Tempered by Catholicism
of Louis XVI. — II. The solution would have been dictated by the breath
Christian and therefore emancipation would have been gradual.
Evidence drawn from: 1° the circumspect spirit of the monarchy;
2. The wise conduct of Louis XVI; 5. Public opinion
at that time; 4° according to Jewish historians. — III. In
what would this emancipation have most likely consisted of?
dual of the Israelites. — IV. How it would have been, at the same time, very
advantageous for Christian France, and very honorable for
the Israelites.

1

Louis XIII undertook, before the Revolution, the rehabilitation
social development of the Israelites. The first thing he did was...
loved. We have proven it abundantly.

But what would this have consisted of for the Israelites?
rehabilitation, assuming that the reign of Louis XVI
had not been interrupted by the Revolution, and that the

Would the Jewish question have found its solution under the monarchy?
Would this solution have resembled the one that will be adopted
later the Constituent Assembly in 1791? And can we
to predict what Malesherbes would have succeeded in getting accepted
to the monarch in favor of his clients, if he could have con-
to carry through to the end the undertaking of which the good King had
charged? History can only record probabilities
bilities. But if one takes the trouble to examine attention
the characters, their actions, the worries they
had, within their responsibility, the demands of the mind
public at that time, in short, if we rework it carefully
within the historical context, it happens that these probabi-
These facts border on certainty.

As for Malesherbes, one should not
forgetting that he was a philosopher rather than a Christian
at the time when he was concerned with the fate of the Israelites with
the State Council commission. Obviously, its philosophy
Lanthropy would have inclined him to present the King with a solution
more humanitarian than Christian. We do not believe
However, had he dared, it would have offended the spirit.
a public that was not yet sufficiently favorable to Jews.
The ideas of humanity were undoubtedly working on the
spirits; but for everyone else the Jews continued
to be unlike other men. He remained
Too much Christianity in customs and laws,
too much aversion between Christians and Jews, for the
the minister allowed himself the bold, hurtful initiative of a
a purely humanitarian solution, under which
the Jews would have become legally, and of the first
Suddenly, the equals of the Christians. So it is roughly
certain that, in this still nebulous question but

always irritating in the first place, philosophical philosophism
de Malcsherbes would have submitted to Catholicism
Louis XVI.

But what would the King have decided?

II

Two modes of emancipation are present, we
We have stated and developed them in the chapter on Difficulties

cults:

Gradual emancipation.

Complete and immediate emancipation.

The first step will be to gradually initiate, to the duties and rights of the citizen these men who have never been involved in society, new though old like the world, and full of prejudices. There will be for They learn about freedom and equality. will rise gradually until full exercise of civil life. The legislator will make, of the quality by Made of a citizen, a reward for accomplishment the basics of social duties.

The second mode of emancipation will, on the contrary, have to to consist of eliminating all intermediaries, to declare immediately, the perfect Jewish citizen, to tell him: "From now on- "But you belong to society, and society is governed by law."

Which of these two modes of emancipation would he have chosen? Louis XVI?

It can be stated without hesitation that the Christian monarch-

The link would have stopped at the first party. He would have decreed a broad and generous, but contained emancipation and gradual. We believe he would have extended a hand to Israelites, saying to them, “Become my children, but "Let me manage everything."

Where is the proof?

First, Y's spirit, at once Christian and circumspect of the monarchy. Vigilant father of the Christian people, a King of France — especially if that king is named Louis XVI, — would have sought, by showing himself merciful and liberated ral towards the Jews, not to compromise the interests of the Catholic people. His magnanimity would have been clear. clairvoyant. By wanting to adopt Jews as children, he would have been careful not to diminish or expose to danger the situation of his other Christian children, double dear to his heart because they were also dear to him the Church. But there was a clear danger to the interests of the Christian people in an emancipation of the Jews complete on the first try, without guarantees, without pre-guarantees, without apprenticeship. There weren't any in Gradual emancipation. The King of France would have adopted it.

A second piece of evidence for the option we're talking about is provided by the wise conduct of Louis XVI to their in regard, and by the publication of the Letters Patent of, 1784. In what way, indeed, did the King proceed? Gradual He first abolished the toll right, which... He likened them to beasts of burden. Then he fixed their stay in France and broadened their sphere of activity, through literature patents of 1784. Finally, by the project entrusted to Malesherbs, he intends to introduce them to them, but gradually again, to all the advantages of civilian life. "It gives us

"It seems obvious that Louis XIII did not have the thought of
"to admit them all at once into the community"
"civil rights, and to erase all guarantees"
"which he himself had laid out in his Letters Patent of
"1784... It is permissible to think that he would have accomplished
"Gradual emancipation. Before surrendering completely"
"Jews facing the trials of civil and political liberty, he
"would probably have kept them in a regime of
your preparation and initiation, making services rendered
"to the homeland and to society the condition of admission
"in the community of citizens l."

But here is another, very strong, convincing piece of evidence. cante: the decision of public opinion, which was coming, In this serious matter, to support the prudence of the Court ronne. Indeed, at the same time as it was being developed at Council of State on the question of the emancipation of the Israelites lites, the Royal Society of Sciences and Arts of Metz was holding a competition. From various parts of France, Memoirs were sent to Metz. We have them read carefully. Now all those who are in favor of Emancipation requires it to be gradual. We... We will try to mention the most famous of them, that of Abbé Grégoire, who obtained the academic palm. He concludes his work with this chapter: Chapter XXVI: The need to prepare the Jews and for this revolution Christians; time needed to operate it. We in Let us highlight the following reflections: "... On this
"Regarding the reform of the Jews, I have always thought
"that we should begin by educating and preparing

The Jews of France, by Hallez, p. 165 and p. 144.

î

"The public before publishing laws... The reform"
"of the Jews is not, in truth, the work of a mo-
"lying, because we know that in general the march of the
"Reason, like that of the sea, is only perceptible after
"centuries; but, although usually the revolutions
“Moral resolutions may be very slow, but this one will be more
"quick.... We like to believe that two gene-
"rations would suffice for this reform, because any con-
"short of operating on him."

Abbot Gregory's memoir was awarded a prize in Metz.
in a public and solemn session, held on
August 25, 1788. Now, in this session, the president,
Mr. Le Payen, Perpetual Secretary of the Royal Society
of the sciences and the arts, also uttered these words
significant: "The transition from the current state of the Jews
"to the one we would like to give them to make them
"more useful and happier, would need to be prc-
"Prepared, arranged with great artistry."

Public opinion had therefore clearly spoken out.
for gradual emancipation. 11 is very likely, for
not to say for certain, that Louis XVI and his Council
were in accordance with this universal sentiment.

Finally, one last piece of evidence can be deduced from the assessments
They are the works of Jewish authors, written after the Revolution.
almost unanimously agree that they needed
of the Revolution to escape emancipation gradual. Such is Graetz's feeling in his History
Jews, from Halphen in the Collection of Laws concerning

1. Essay on the physical, moral, and political regeneration of the Jews,

diop. XXVI.

2 Posters of the Bishoprics and Lorraine, Year 1788, no. 35, p. 275, co!. î.

the Israelites, from Bédarride in V History of the Jews of France, and all the editors of the Archives israélites and of the Israelite Universe.

Therefore, a probability that truly borders on certainty: Louis XVI's edict following the work of Malesherbs, if it could have been carried, would have granted to the Israelites a gradual emancipation.

III

But, assuming the edict promulgated by the King and registered in the Bulletin of Laws, what would have been the condition tion made to the Israelites; in other words, in what What would this gradual emancipation have consisted of for them?

The gradation would certainly have focused on the people and on civil functions.

It is indeed highly probable that the Jews had not not all were called at once, en masse, for the benefit of new regime. The most worthy would have been called the first ones. 11 there is a very curious document at Supporting this probability: letters of naturalization granted by the King to two Israelites from the Metz region, for services rendered to Lorraine during the German war, and during the disaster that devastated this province1. These letters of royal munificence bear the

[1] Royal patents which ensure in France to the gentlemen Ilayern and Cerf-Worms all the rights enjoyed therein by the reef-keepers, given, to \ersa i lies, in July 1787 (recorded by the Archives israélites, January 1881, pp. 30-51).

The date is 1787, precisely the year in which the Jewish question is being studied. It contains these significant words:
“We judge Messrs. Ilayem and Cerf-Worms to be above-
"eligible for the same favor as Messrs. Calmer,
“Cerf-Beer, Hombert, Lallemant, Jacob of Perpignan”

"and Lévy, individuals of their religion, to whom he has "Letters patent have been granted to them which assure them in "France put the privileges enjoyed there by the kingdoms" "Coles." If you look closely, this document names and calls on eight Israelis and their families to do good deeds of the civil life enjoyed by other inhabitants of kingdom. Isn't that proof that, in thought The monarch had, if not a clearly defined plan, at least an idea of dignity, of gradation of persons, to which he was quite happy to submit Jewish emancipation? 11 It seems wise to him to reward and to favor a number of individuals, before the entire nation: like raindrops that, falling one by one at first, they announce the coming downpour. doing! If we remember and place next to This document reveals the deep irritation of a pressured Alsace then by the Jews (whom we described in Book I). We are entitled to conclude that Louis XVI never had consented to bring the exasperation of the Alsace by emancipating all the Jews at once.

Besides the people, the grading would also have, concerned civil functions. We do not believe that Louis XVI's edict would have allowed the Israelites to occupy it. indistinct tion of all positions, of all administrations Nistrations. It is quite difficult to determine which would have been the reserve. The documents that mention it present-

that the king had adopted

slow, various, rather vague projects. To summarize their observations, and especially taking into account the provisions benevolent, but Christian, tions of Louis XVI, It is suggested that emancipation could have looked like this:

To recognize the right of Jews to live and even to be buyers everywhere, across the territory;

To open all schools and the ranks of the army to them,

but reserve the major functions and dignities of the State;

To give them free access to all careers liberal professions, for example the legal profession, medicine; but carefully forbid them those where conscience Christian and the Christian spirit must manifestly and officially appear and assert themselves, for example the judiciary and education.

Such would have been, at least for a time, the
modus vivendi of the Israelites and Christians. Hono¬
Suitable for some, it would have been a guardian for others.
Public opinion approved of it, demanded it. Everything
leads one to believe that the said Louis XI had expressed it and
dedicated.

IV

Guardian for Christians, honorable for the
Israelites: Is it really true that such were the results?
What are the details of this edit?

Everything that is done with weight, number, and measure,
presents guarantees, prospers, and translates into results

50

happy states. Gradual and measured emancipation,
as Louis XVI envisioned, it offered these guarantees,
It promised these results, that's undeniable.

She was a guardian of Christians. Indeed:

A. Firstly, the actions of the Jews escaped
They don't pay the check. They'll escape it thanks to the favor
of unlimited freedom. The trace of what they will do to
dating from the Revolution, although in the century of the most
great publicity will, in a way, be lost, will dissipate.
Mulera, thanks to the crowd of which they will be a part; and all
suddenly, without the public being able to explain how,
They will appear as the masters of society. The Rhine pre—
feel a phenomenon to which the
Jewish vitality. It flows for a long time in the open, majestic
killer, then disappears, seems lost, and towards its mouth
The fall reappears in multiplied abundance. The activity
Jewish, whose every detail was known in the
previous centuries, because it was circumscribed and on
vigil, will hide, will be lost, from 1791 onwards,
thanks to unlimited freedom, and suddenly repa¬
Raising, it will take precedence over everything. Louis XVI's project
prevented this drawback: it maintained the activity of

Israelis in a bed wider no doubt than by the
past, but exposed and contained.

R. Secondly, the major functions of the State,
those where the Christian character must necessarily be
to show, were placed outside their reach,
of their cooperation. It was wisdom, it was justice, since
France was a very Christian nation. With this
precaution, even though the greatest latitude
would have been left to them for other careers.

i them, for all commercial and in-
industrial, even for the free acquisition of the pro¬
Privy, the public fortune was saved. If the edict that
If Louis XI had been born, the country would never have been
would not have been reduced to uttering this muffled cry of regret and
The despair that would be heard a century later: "The
“France was wrong not to distance itself from those who
"have systematically plundered public funds and who
"They have so thoroughly infused us with their metallic harshness,
"that I do not know that we are dying of another

" wrong "

C. Thirdly, the temple of justice was
preserved, since on a magistrate's seat, under a
ciucifîx, never could a Jew have sat down. The ven-
Table justice demands one shadow of the Cross, or it is no more
justice. This is demonstrated and willed by the law of history.
toire, from Calvary.

This is how the emancipation project
gradual, measured, being prepared under the watchful eyes of
Louis XI was the guardian of Christian France.

On the other hand, however, he treated the Israelites with
honor.

Indeed :

A. Firstly* they could climb and move
to see enough, at least in the beginnings of
this new era, since all professions in

industrial and a large number of liberal professions were opening up before them. Only those were excepted who immediately eyed the essence of society

The newspaper L'Étendard and the Jewish question, issue of October 11, 1884;

PROBABLE SOLUTION

Christian and French. They themselves, moreover, did not like They didn't do much more at that time, we have already noted; some no doubt, the The leaders, who were in the lead, were asking for "as much as possible"; But most wished, whispered quietly:

"As little as possible." Why? Because they fear were the duties of civic life, even more so than they They did not appreciate its advantages; that is always the effect of a long servitude! They also feared to to find themselves mixed up with these terrible populations of Alsace who, for their part, were saying aloud: "Back! Not "In contact with his loan sharks." The stranger was frightening. to these men herded apart, to these old Talmudic scholars dists, to these traffickers and secondhand dealers who were not reassured only among themselves and in their alleyways. How many reasons to proceed only with caution and in small steps well taken into account in this emancipation that is being offered to them posed! Most would have gladly been content with the right to become free owners, and would have done well market of all the rest of emancipation.

B. Secondly, with the project of Louis XI, their moral virtues would have been encouraged to develop, since the admission into the community of citizens would have been the reward, ^ very easily granted, of the remains, of their new duties and their services patriotic. We should never complain about freedom it itself has degrees, when these degrees are at profit from virtue. All educational institutions are based on this principle. A people, relegated to the margins For centuries, it has been unable to avoid contracting vices. inherent to his state of isolation, vices that do not dissipate-

THAT THE KING HAD ADOPTED

They will not be able to cross the line due to the fact that the doors are open with two
in society, but through the benefit of education.
Learning about freedom through the edict of Louis XI
would have been for him the stimulation of the virtues that he lacked
were waiting. The rich Israelite nature lends itself to the manifestation
celebration of heroism as much as to the acquisition of
Wealth. Emancipation, when conducted intelligently.
A gradual approach would have brought less people into French society
worshippers of the golden calf and more Maccabees!

C. Thirdly, the return of the Israelites to the E-
The Catholic Church would have been encouraged. That is the great
What a matter! But, one might ask, how does emancipation progress?
Would a duel have produced this encouragement? Here it is:

On the one hand, the Israelites were entering the beautiful
Christian and French society, by virtue of the decree
of emancipation; on the other hand, they were forced to
to stop at a certain limit, because of conscience
Christian, which was not theirs: as in the past
The Gentiles could penetrate and advance as far as the
first terrace of the Temple in Jerusalem, but not
should not go beyond that. This limit would undoubtedly have

[1] The plateau of Moriah, where the Temple of Jerusalem stood, offered to
The view unfolded into a series of three tiered terraces. The Temple crowned the highest
tall and its golden summit dominated the entire city. The lower terrace...
developed the other two, and formed a courtyard called the Court of the Gentiles.
Porticoes enclosed the perimeter: all of equal magnificence, because
their white marble columns were made from a single piece and were high
twenty-five cubits. It was permitted for the Gentiles to enter this pre-
first court, but inscriptions in various languages forbade them from
they went beyond, and a carved stone balustrade stopped them.

Beyond this barrier, a second terrace, twenty cubits high,
was reserved for Jews and was called the Court of the Israelites.
second enclosure a final ramp of fifteen steps led up to the platform
upper form, which only the Levites entered.

The altar of burnt offerings was originally located on this third terrace.

irritated some of the new citizens; but she
would have had the better result of making people think and

to stimulate the greatest number.

Let us suppose, in fact, that the reign of Louis XVI is coming to an end majestically:

The welcome reforms so courageously undertaken
The captures made by the noble prince continue and expand.
without the deceitful cooperation of the Revolution;

The laws are carefully reviewed;

Forced labor is abolished;

Tax equality is established;

The financial statement is made public;

Everyone's religious beliefs are respected.
at the same time that the Church is regarded as queen;

The hospitals were organized: each disease had its own room, each patient has their own bed;

Trade and industry are flourishing;

Liberal professions and public administrations are open to anyone: do not remain reserved for Catholics that the functions which absolutely require the manifestation of Catholic conscience;

Finally, the Estates General are regularly convened.
in the peace and fraternal harmony of all classes. French society really resembles the peaceful revolution of the stars, and has no need of violent revolution[1].

It was at this point that the Israelites were introduced.
in society as new citizens, with solicitous

in the middle of a courtyard called the 'Priests' Court,' then the Temple was built of white marble... » (Josepiie. — De Vogué, The Temple of Jerusalem.)

---

[1] One can consult the work of M. Semichon, the Reforms under Louis XVI, to understand and regret all the good that was being prepared.

study, but also with tact. They thank, and
are not surprised by the limit: there is an awareness
The Catholic public, which directs the social body, they re
They know; they understand the limit, and they respect it.
They admire the beautiful order, and are struck by it. In the
hospitals where they can be doctors, and where there are
Sisters of charity who carry out their ordinances,
They are pleased with their relationship with these angels. In
public schools where they can sit, they learn
something to know, with Saint Thomas Aquinas, with
Newton, Bossuet, Malebranche, Corneille, Racine, the
horizons that faith has opened to the human mind, and the
wings she gives him. They compare all these wings
tears with defiance and narrow teachings
from their rabbis. They reflect: and to these reflections
adding to this the noble ambition of crossing the line
mite, to be like everyone else, inevitably the
The impetus is given to their conversion. What we write-
Let's go there, with emotion in our souls, is not a utopia
pious. How many Israelites, discreetly taking part in
a beautiful religious celebration in a Catholic church
were stirred, touched, secretly drawn to the Catholic
Liscism! Well, yes, at the end of the 18th century, the sons
of Israel would have been introduced with discernment and
discretion in a society as desired and pre-
Louis XI appeared, the effect on them would have been that of the in-
interior of a church sparkling with lights and embalming
a smear of incense!

One might object:

In the Middle Ages, society offered them this spectacle, and
They did not convert.

We reply: We cannot demand the same
effects of completely different situations. By means of
At that age, the Jews observed society from afar: it...
They were repelled by it, and they felt a distaste for it.
at the end of the 18th century, society, on the contrary, by virtue
of the progress of times, invites them to come, and their rep
The awards start to fall. It is at this moment
that she should have shown herself to be more Catholic than ever,
both to neutralize the anti-Christian influence of
new citizens that she admitted that in order to act on
their return to the truth. Then would have been exercised upon them,

an irresistible upward trend, and would have been renewed, in their favor, a mystery of mercy: ascending and mys a path of mercy, of which the Gentiles themselves were the object in the ancient Temple of Jerusalem.

It was the day after Palm Sunday, or the Holy Monday;

The children of the Temple recalled in their games innocents, the scene from the day before, singing: Hosanna to the Son of David[1];

There were Gentiles in the courtyard. We have He further noted that the temple had a courtyard. a terrace, which Gentiles were allowed to enter and to stand: it was called the Court of the Gentiles. inscriptions in various languages forbade them from to bypass, and a carved stone balustrade They stopped. That was their limit.

The Messiah's triumphant entry into the city and the The Temple of Jerusalem had therefore just taken place. Struck

---

[1] Saint Matthew, xxi, 15, 16.

from what they had seen and heard, from the Gentiles, from the Greeks who, according to the report of the evangelist Saint John, were Then, in the Court of the Gentiles, they approached one of the The apostles and he made this request: Lord, we wished to see Jesus*. It was a solemn hour in world history. Wishing to see Jesus, Wasn't it the desire to know the truth, to rise In the light, to convert? At that moment, the angels They had to sing about the repeal of the limit. Some Months later, crowds of kindness entered The Church of God!

Something similar would have happened (it's our (deep conviction), if the gradual emancipation of the Israelites would have been fulfilled in the midst of a profounded on Christianity, of a harmonious society, well ordained, singing hosanna to her Christ at the same time time as compassionate towards the lost. Struck by the good order, the Israelites, brought in as far as a certain

Their limit, they would have reflected. From their hearts would have emerged,
One day, the Gentiles' request, modified in a way
Touching: "We wish to see Jesus again!"

This meeting is announced. The Revolution will delay it.

---

[1] Saint John, xii, 20-5G.

[2] I tell you, you will not see me again until you
You said: Blessed is He who comes in the name of the Lord. Saint Matthew,
xxiii, 39.

CHAPTER VI

THE REVOLUTION TAKES HOUSE OF THE COMPANY ON THE EMANCIPATION OF THE ISRAELITES BEGUN BY LOUIS XVI AND WILL DISTORT IT

I. The Revolution is a thief. — II. Among the stolen things
is the plan for the emancipation of the Israelites prepared by
Louis XVI. — III. It will distort him. From now on, the breath of the
Philosophy, instead of the Christian spirit, will lead to emancipation.
passion. Alsace alone understood and signaled the danger in 1790.
— IV. A result as strange as it is unexpected, which will emerge slowly
the course of the Revolution: in reality, the Revolution did not
will only benefit the Israelites. Gradual dissolution of the nations and
gradual preponderance of the people of Israel. The explanation of
This gigantic metamorphosis demands a follow-up to this
work. — V. Last stage of the people of Israel announced by
The Bible: it must be a kingdom. May the memory of
The kindnesses of King Louis XVI will find their way around!

I

The Revolution is a thief!

One of the characteristics of contempt that the Holy Books
The devil's warning sign is that he's a thief. So
that, having come from the hands of God, he shone under the name
of Lucifer, the most beautiful among the angels, he sought

to steal God's glory, by declaring himself his equal[1].
Then, in Eden, he advised Eve to wear the
hand on the fruit that did not belong to him.

He has continued in this same role ever since, throughout all centuries of history, a hardened repeat offender forever!

During the ages of paganism, he had himself raised altars and sacrificing victims, always to steal To God be the glory, for sacrifice is the most beautiful tribute to the Divinity. The Doctors of the Church have named the monkey of God. This designation is very expressive. sive2. The devil, indeed, watches what God will to do, to imitate, and at the same time to steal from. Like a great a monkey that would take the fruits of a royal park King!

In Christian times, this habit of stealing which The fact that the core of the Spirit of Evil is no less evident. Every time that in her loving providence, The Lord has prepared a great act in favor of the true and great progress over the centuries, in favor of civilization And as for the salvation of the people, the devil looked at him, imitated him and stole it. That's what happened, for example, to 16th century. The Church, guided by the Spirit of God, she herself proclaimed, at that moment, the necessity of a reformation, the aim of which was to eliminate either

---

1 That is why Saint Paul says that Christ humbled himself and emptied himself. no longer possible by becoming a man, so as not to commit plunder in considering himself equal to God. Cum in forma Dei esset, non rapidnam arbilratus est esse se œqualem Deo; secl semetipsum exinanivit, for¬ mant served accipiens. (Epistle to the Philippians, n, 6, 7.)

2 a. This cursed ape of the Incarnate Word had sacrifices offered to him, and "to speak of God; he even had his oracles, as on the ark of God" "took pleasure in returning his own; and he held humankind in the "more dreadful slavery." Ouer, Memoirs, vol. III, p. 474.

the last vestiges of the state of barbarism from which the na Christian beliefs had been expressed, namely the disorders and the abuses that may have crept in during the fertile period Crusades period. Saint Bernard, Saint Teresa, Saint John of the Cross was already preaching this reformation deep within the monasteries; and the holy Council of Trent was going to assemble to apply it to the house of God first to the entire social body, then to the whole of society. But then a Luther, the son of fire, appears: inspired by the devil, he steals the idea and the project that the Church had, accomplishes in fire and blood, that's what the Church was beginning to be accomplished in penance and holy tears, and makes people forget or prevents them from seeing the reform. by establishing the Reformation. Daughter of the devil, the Reformation was a thief.

The same is true of the Revolution. It began through thefts, which she continues. The Count de Maistre told him imprinted a stigma on the forehead that made her jump. but what remained with him was: "The Revolution has a character "Satanic." Satanic, she only knew how to take and to deface stolen goods. She stole everything that Louis XVI was preparing good and useful things for the people people, for progress, for the happiness of the generals future developments. The King had plans under consideration for political reorganization, social reform, it studied carefully, sincerely: the Revolution came to steal them away. The cursed monkey got in filmed in the park of Versailles!

We wanted, with the best of intentions, to explain and even legitimize the Revolution, by saying: "Let it "had two aspects and focused on two poles:

"a negative pole, but also a positive or affirmative pole-Mative: that of destruction, and that of edification." That's a dangerous way to explain the Revolution.

Yes, undoubtedly, one can say that the Revolution has two aspects, two poles; but one must carefully Add: The positive thing is what she stole from the King; the Negative, that's what she found in her own fund of malice.

Indeed, the Revolution behaved politically exactly like Protestantism in religion. The Protestantism is also present in its constitution, as demonstrated by a learned and inimitable The philosopher Ralmès analyzes the positive mixed with the Negative. But the positive is what the Reformation stole. to the Church, fragments of evangelical truths, remnants of evangelical justice, evangelical charity which explains Why does Protestantism still endure? It lives on What he took with him. The negative is what belongs to him. In his own right: separation, emptiness, death, which he has proled among souls and among peoples.

Such is the case with the Revolution. The positive, or that which is good, for example the ideas of equality before the law of universal brotherhood, of individual freedom, the Gospel Gile had brought them to the world, and Louis XVI... he was meditating precisely in his study at Versailles and sought to make them penetrate the forms more deeply French policies, when the Revolution came stealing them from him. The negative, or what is evil, anarchy, Despotism, ruins, that's what belongs in specific to the Revolution, and what it produces with the help of

sacred ideals of liberty, equality, and fraternity, stolen

and distorted.

That is our judgment on the Revolution. It has been said of her in overly beautiful language: "Her name is on "all lips, object of terror and hatred for the "Some, with admiration and worship for others. The Nile" "saw his soldiers, the Tagus and the Borysthenes have "Heard the sound of his footsteps, and further on, his "Arms have extended from the valleys of the Andes to the beaches" "immobile or Confucius believed he had chained for "Always the soul of generations. The world stands tall."

"and even those who are still sitting sense "that the flood will rise up to them, and that, according to the "prophecy of one of the first orators of this gigan- "This power, the Revolution will go around the "globe1." This way of explaining, of celebrating almost the Revolution, proves that we were struck by rays of light that surround it: but these rays do not belong to him in any way, any more than they appear they cling to the Angel of darkness who envelops himself in it2. We believe we are more in the right when we say, in

constantly saying: She's a thief, — to whom, oh dear Thankfully, we'll let it travel around the globe!

This accusation of theft, we are authorized, For our part, to formulate it with more force, if we are considering what happened regarding the project of reformation which concerned the Israelites.

[1] Lacordaire, Discourse on the Law of History.

[2] Did not Saint Paul say that “Satan disguises himself as a good angel* as an angel "of light"? (2 Corinthians 11:14)

II

Indeed, if we summarize, with all the evidence in hand, this that we now know of the kindnesses of Louis XVI With regard to the Israelites, shouldn't equity require us to to use the following language:

Here is a prince who, having found, at the beginning During his reign, the Israelites were stopped at the city gates to pay a tax that equated them with animals In short, he told them: “You are men, you do not You will pay more for it;

A prince who, saddened by their still uncertain situation, of their constantly wandering pursuits, he told them by The Letters Patent of 1784: "You are my children, reside in peace in my kingdom;

A prince who, having rewarded with royal consort finance the services of the Jewish banker Cerfbeer by Letters of naturalization and even by Letters of nobility[1], do not abandon him in the conflict which puts this Jew struggling with the city of Strasbourg whole;

---

[1] Cerfbeer was lord of Tomblaine. [The Old Regime in the province de Lorraine, by Abbé Mathieu, p. 235. Paris, 1879. — Univers Israelite, p. 287, year 1885.) — The two fathers Theodore and Alphonse Regensburg, founders of the Work of Our Lady of Sion, were small-Cerfbeer's son. One of them confirms this in a now-famous account. made from a title of nobility conferred by Louis XVI upon Cerfbeer. "The Christians- "Look," he said, "just as the Jews have blessed the name of my grandfather." "the only Jew who, under Louis XVI, obtained not only the right to possess "Properties in Strasbourg, but also titles of nobility." (Annals) (of Our Lady of Sion in the Holy Land, no. 29, p. 135.) — These two saints characters, Théodore and Alphonse Ratisbonne, with whom we had the consolation of having intimate relations; they told us many times

A prince who allows us to pose before public opinion public, for the first time since the destruction of Jerusalem Salem, the question of political liberation or of the emancipation of the Jewish nation;

Who gives him, to bring this undertaking to a successful conclusion taken, the most liberal of his ministers, the most honest magistrates, the most beloved of men, the heart more devoted to misfortune: the virtuous Malesberbes;

A prince who brings this serious matter before the Council of State and delicate question; who is preparing an edict where wisdom will be understood in terms of mercy, and where precautions and consideration will be combined with all available facilities. possibilities of civilian life: because if Louis XI is the friend of the poor Jews, the King of France is the father of Christian peoples and guardian of their interests;

All of this is prepared, studied, written down, and then Suddenly... the Revolution occurs and takes over the work of Louis XI and appropriates it. And people will come and say that it was the Revolution that first thought of Israelites! And they will write that the Revolution was necessary to lift them out of their outcast status, and give them back Honor! Historical lie, revolutionary plunder! naire!

how revered their ancestor was by priests and religious figures, for his great kindness. He hid several during the Terror. We will also point out to share with the reader this touching coincidence: Providence has made use of Cerfueek to prepare the Israelites for entry into civil society; then She used her two grandsons, the Ratisbonne brothers, to found the work of Our Lady of Sion, and thus prepare for the entry of the Israelites in the Church of God.

One assumption:

We know that, when Moses was carrying out his great deliverance works for the benefit of God's people, Corc, Dathan, and Abiron rebelled against him in the desert with their numerous cohorts, and that they were swallowed up all living things in the earth which opened up under their feet at the voice of Moses. Now, if instead of 1 abyss that opened and devoured them, their revolution had succeeded, one might not believe that the Spirit of men dream would have had the audacity to have it recorded in history that the exodus from Egypt belonged to them, and not to Moses?... In France, alas! the earth is opening up beneath the throne broken and covered in the spilled blood of the most virtuous monarchs, and history, delivered into the hands of a thousand people of the lie, records that to the Revolution belongs The liberation of the Israelites... Oh no! That's good. King Louis XVI, who had prepared everything for that Israel should come out of the house of bondage, out of the furnace iron shack 1!

There is no purer pleasure for the historian. than to put an end to an error that had become accepted as then for a long time, especially when this error was in at the same time an injustice: we experience this enjoyment session.

A day will come when history, too, will find itself again. the freedom for which every enslaved creature yearns; and, shaking off the pages of lies, she will resume its natural course under the pen of the children of God. It will certainly group together, in a radial synthesis-

---

1 The Lord brought you out of Egypt as from an iron furnace. (Deutkr., iv, 20.)

binding and touching, the benefits of which France and Humanity owed a debt to Louis XY1. This will be recrin of the Martyr-King. May the documents of This book deserves to be displayed in a case, alongside the others. benefits, also shines Y enterprise of V emancipation of Israelites I It is a diamond in the Palestinian fires, that we restore, in the name of a better-studied history, to The Crown of France!

III

But, if that has been the great and beautiful part of Louis XI in the emancipation of the people of Israel, what The role of Pievolution in relation to this will be... emancipation?

Alas! this role:

Just as a thief defaces and distorts a stolen object, to better appropriate it, thus is... will bring about Pievolution. It will distort the enterprise of the emancipation of the Jews begun by Louis XI for to take ownership of it and use it.

And how will she go about altering it?

By substituting the Christian spirit, which animated the Louis XII's project, the breath of philosophism and of a unbelieving philanthropy.

From now on, philosophism will lead and develop, at his whim, the emancipation of the Jews. The satanic plan triumph. If, in Book III of this work, we have took such care to discern and specify the elements the elements of philosophism and its poisonous breath,

This was to better conclude here what will become of the e emancipation with such a guide. Here, then, is a breath of fresh air. impregnated and composed:

Voltaire's hatreds and venom;

The hypocrisies of Rousseau;

On the atheism of the Encyclopedia;

Tolerances and stains of French salons;

Royal indulgences of Josephism;

Insidious insinuations of English selfishness;

And of all the occult poisons of Freemasonry;

This is the spirit that will become, first in France, and then throughout the world, the inspirer and the pro-

Page 1 of the emancipation of the Jews: one can foresee
what this emancipation will be like, and what will come out of it.
To put it more clearly and to speak plainly, it is apostasy.
who opened the gates and avenues of the Jews
Christian society.

Public conscience, still Christian at the end
of the last century, experienced a kind of unease
extreme and like a terrible nightmare. The traces
remained in an uprising in Alsace.
the man who experiences the symptom of nightmare, he
It appears that an enormous weight is placed on his chest.
that a ghost is chasing him, that it is forming beneath his feet
a precipice: and he makes useless efforts to subdue himself
to deal with the danger that threatens it. Alsace made these efforts
useless. The country, in fact, pressured by the Jews, the
had loathed them. When Louis XVI considered their
emancipation and appointed Malesherbes to take charge of it
While occupied, Alsace remained attentive and observant:
He knew very well that the heir of Louis XIV would not sacrifice—

would not be in the interests of his good province of Alsace, and
that the son of Saint Louis would not sacrifice the interests
of the Christian people. But when the Revolution came
to replace Louis XVI and pursue emancipation
Once it began, the whole of Alsace trembled and rose up.
Its rugged and frank people smelled perfectly
the breath of philosophism, replacing the
Christian inspiration would distort the royal enterprise and
to make it dangerous. The irritation was so intense that
The National Assembly of 1790 was forced to do
a decree to place under its protection life and
Jewish property. Here is the decree (April 16, 1790):

The National Assembly puts the Jews of Alsace and...
other provinces of the Kingdom under the protection of the
Law; forbids all persons from endangering their safety;
orders the Municipalities and the National Guard
to protect, with all their power, their persons and
their properties.

Alsace alone saw clearly when the emancipation project
tion passed from the hands of Louis XI to those of the Revolution
Solution!

The Fable tells this fictional story. When the Sun He gave Phaethon his chariot to drive, and said to him:
"If you go too high, you'll burn the de-
"celestial dome; if you descend too low, you
“You will reduce the earth to ashes: stand between the
"two[1]."

---

[1] Phaethon, according to the Fable, was the son of Apollo, the sun god, and of Climene, daughter of Jupiter. Epaphus having maintained to her that he was not her son From Apollo, he went to ask this god for permission to illuminate the world for just one day, driving his chariot. In vain, Apollo

Louis XVI's project was this middle ground. He did not left the poor Jews in the iron furnace, where they had suffered and atoned for centuries. But, on the other hand, he took precautions so that in entering Christian society they were not dangerous elements. The Revolution, for its part, the precise pitera, head bowed, in this society, where they contribute will, through clumsiness as much as through prejudice against the Christianity, to the immense fire that will engulf Christian nations.

IV

The results will then be as strange as they are unexpected. tense.

The Revolution, indeed, which has a satanic character that, copy and ape, we have said, the way of doing of the Almighty. Now it is written in the Bible that the creative power, in the beginning, was at play in the formation of the globe[1]. The Revolution, which took place proclaimed as having to renew everything, recreate everything, everything to start again, will parody this creative ease, by doing sant, she too, travels around the globe.

But she has another particularly formidable game, always modeled on divine action:

---

tried to dissuade him from such a difficult undertaking. Phaethon persisted, misguided the horses of the sun, and, having approached too close to the earth, began to set it on fire. Jupiter, angered, prevented a general conflagration by striking him down with lightning.

[1] Proverbs, wine, 30, 31.

Indeed, it is also written that the Lord delights in often call upon the humblest beings, the most despised, those closest to the mud, to place them with the princes: He chose the weak to confound them the powerful; he chose what was nothing to be gained from them. to melt and destroy what is / He overthrew the great from their thrones, and he raised up the little ones. 2. Now the Revolution tion will do the same; it will displace the powerful and the princes to put them down, and will put them up, no Not just the people, but the lower classes, the rabble. This the game of the Revolution, it will be called by a characteristic name Ristic: the successive emergence of new layers social. In this, it will accomplish a circular movement. cular of prodigious power, since what was what was below will rise above, and what was above will descend below. Humankind, in the earthly paradise, had emerged from the clay of the earth: the Revolution promised to soak it again! All that's more Muddy, and moreover abject, not only the silt, but the manure, could be elected and acclaimed as an instrument Regeneration technique: a satanic game!

However, between the various social strata whose ascent Zion is about to begin, no one had as much affinity and no blended in better with the earth's silt than the The despised Jewish race. They trampled on it. The vile Jews, it was said, are the dregs and scum of the human race. Hand! But now, Revolution, this race, This dregs will begin to rise; they climb, rise... and as it rises, all Christian peoples, and

---

1st Epistle to the Corinthians, i, 27, 28.

– Saint Luke, i, 52.

With them, Christian civilization, began to... Ashes. An unprecedented spectacle! It is, on the part of the God's rival, the revenge of a prophecy and a judge Moses' story:

On the point of death, Moses had announced to People of Israel: If you listen to the voice of the Lord

Our God, the Lord, will place you at the head of the people, and not at the back... unless you want do not listen to the voice of the Lord your God, You will be the plaything and the fable of all peoples. They will be at the front, and you will be at the rear. Long cherished by heaven and showered with its favors, Israel had been at the head of humankind; but, since that he had refused to listen to Christ, the voice of the Lord His God, he had gone to the back of the line, and that was his place. for almost two thousand years! The Revolution came to... to cease this order of things. With a bold satire naughty, she overturns the judgment of Moses: the peoples Christians will go to the back of the line, and the Jewish people will... tera at the head!

Ironically, the Revolution will take its time to accomplish this metamorphosis: mistress, It seems, of time as of space. The monarchy, if she had continued to lead the emancipation of the Jews, would have accomplished it, as we have seen, gradually, so as not to Don't rush things, don't compromise anything. The Revolution will begin by doing the opposite: the Israelites, in France will be emancipated at the first attempt. But, a Once emancipation is proclaimed, the Revolution will take

---

1 Deuteronomy, xxviij, \7>, 37, 44.

all his time to accomplish the metamorphosis that We point out, confident that she believes in the result. She will gradually, slowly, skillfully bring about this double change, represented by the head and the tail: the dissolution of Christian nations and the preponderance of the Jewish people.

Alas! at the moment we write these lines, this It is no longer in the future tense that we should speak of these things: they develop and continue before our eyes.

But how did such a strange reversal of things occur? has it been able to establish itself and become an almost universal situation? Verselle?

On what principles did the Jewish people set themselves? to ascend, and the Christian nations to descend?

And through what series of events did this happen? Petrified? That's almost universally unknown.

Populations, in France and elsewhere, have lost the memory. It looks as if they drank from the cup of assouPissing. Is this the effect of passions? They take away the Memory, for peoples as well as individuals. Is it A punishment? Heaven grant that it be neither one nor the other. the other, and that this ignorance is caused by the turn revolutionary billon, which tires the mind and prevents Reflection. When we reflect, the Revolution will be nearing the end. One of the unfortunate man's last words. Louis XVI's time in the Temple prison was this: The The people will do justice to my memory when they know the truth, when he has regained the freedom to speak very just; but, alas! until that time, it will be good unfortunate[1]. Our ambition, as well as the most

[1] Louis XVII, by M. de Beauchesne, vol. I, p. 460.

The sweetest reward that could come our way would be to have contributed a little, through the documents and reflections of this book, at the appearance of this truth whose soul of The generous monarch was thirsty, less for the justification tion of his memory than for the cessation of misfortunes of his people. This truth, with regard to the question Jewish tradition, we have tried to make it known, either by recalling the true situation of the Jews through the Middle Ages, either by revealing such magnanimous intentions and so cautious of Louis XVI towards them. It would remain to to make her shine in light of the strange situation which drags the Christian nations down, and the people Jew above. If Divine Providence deigns to us to grant it grace, strength, and time, we we will complete this task; if she prefers to give us a As the successor, we bless in advance the pen that will do better than us.

V

The historical truth in the Jewish question is all the more important as it is intended to serve the designs of eternal Truth, announced in the Scriptures. The eternal Truth has spoken, through the mouth of the The prophet Hosea: The children of Israel will be, for a time A long time, without a king, without a prince, without sacrifice, without altar: and after that, they will return and seek the Lord their God, and David their King.

---

[1] Hosea, 11:4, 5.

The monarchy is therefore the last stage of the people
of Israel: they will seek David their king.

The divine Scriptures even specify the circumstances
taunts that will serve to make the children of Israel take,
this resolution.

Indeed, the prophet Azariah, in the second book of the Para–
Lipomenes, first utters words almost s¬
blathers to those of the prophet Hosea: A
a very long time, during which the children of Israel
will be as if separated from the true God, without a priest, without
Doctor and lawless.

Then he adds:

But when, in the excess of their suffering, they return
will say to the Lord God of Israel and that they will seek him,

THEY WILL FIND IT. IN THAT TIME, WE WILL NOT BE ABLE TO
COMING AND GOING WITH SURE. TERROR WILL BE ALL–ENCOMPLETE.
PARTS AMONG THE INHABITANTS OF THE EARTH. A nation

will rise up against a nation, and a city against a
city, because the Lord will reduce them to the extremity [1].

There are a number of biblical prophecies
transparent, so much so that they allow glimpses of the events
the things they announce: isn't that one of them?
One? She announces that, when the remnants of Israel wish
will be able to return under the scepter of the Son of David and the
They will seek, they will be driven to it by the excess of their
evils; and that at that time such terror will reign,
that we certainly won't be able to come and go. Same here.
The prediction fully justifies what we have pointed out (to
Chapter IV of Book III) concerning the plan of Hell:
that, in parallel with the dissolution of the Christian nations

---

[1] II Book of Paralipomena, xv, 5–6.

yours, Hell continues, with the help of emancipation as philosophism has realized it, perversion and the destruction of the remnants of Israel. The Jews dominate now, and it is to be presumed that they will grow in power, until someone stronger than them comes along to dominate, demanding of them not so much the abandonment of their wealth than the abandonment of their beliefs[1]. Not there Hasn't he already received a warning sign of this requirement? in radicalism and atheism which, by promoting the ancient hatred of the Jews against the Church, threaten them themselves in their patriarchal beliefs and si-Naive? May this stronger come, may this demand come, and the about-face of the Israelites, indignant, in favor of the Truth can be explained; but so too can excess the hardships that await them, and their desire to find the scepter of the son of David... Let us not seek to penetrate beyond these predictions authorized by Scripture and by the most famous commentators, the secrets of the a¬ to come. What is certain, indubitable, as being clearly stated in the pages of the Bible, it is that a kingship, willed by God, will be the final step of the people of Israel. The Revolution is therefore not a In a stable state, it is merely a means by which the Almighty allowed, as it allows, the hurricane and the storm, and which he uses. Pievolution does not constitute, for Society, a horizon, is nothing but a tunnel. The horizon who awaits the company on the other side of the tunnel will be the

---

[1] The Gospel says: When the armed fool guards his house, all he
He possesses and is at peace. But if someone stronger than him comes along and overcomes h
He will take away all the weapons in which he placed his trust, and
He will divide his spoils. (Luke 11:21-22) — The Jews are, at this
The fort is armed. But what if someone stronger than them comes along?...

the kingship of the Son of David: they will seek David their king, and they will find him!

In a memorandum addressed to the Emperor of Russia in In 1818, we find this statement: “Israel is a nation "Royal" A remark as accurate as it is comforting!

Indeed, in all phases of its existence, in all without exception, the people of Israel, whether they have Whether desired or not, it depended on the monarchy: circle of honor that bound his actions! Since the release from Egypt until the end of the time of the Judges, it was the Sei¬ the lord himself who was his king: a privilege that he had worth the faith of his fathers, but which the people grew weary of;

He then asked Samuel to choose a king for him. blatant to that of other nations. The Lord was at first he was saddened, for he said to Samuel: It is I whom they rejected; then he added: Do what they tell you to - command and establish a king to govern them 2. The monarchy was similar to that of other nations. therefore established in Israel; and the Lord, who remained faithful to his fickle people, he announced that the Messiah promised to the entire human race would emerge from the royal house of David;

This house was home to twenty-eight generations who... followed, then the Messiah appeared;

When at the foot of Pontius Pilate's praetorium the people rejected it, again, in the name of royalty (always

1 Memoir on the state of the Israelites, dedicated and presented to His Majesty the Empres
Father of all the Russias, at the Congress of Aix-la-Chapelle, in 1818,
by Lewis Vay, p. 17.
s lor Book of Kings, 7, 22.

similar, alas! to that of other Nations) that it committed his mistake: We want no other king than Caesar 1;

Scattered to the winds and across all beaches, Israel remained a prisoner of the royal idea even in its punishment. Indeed, during the nineteen centuries of the era Christian, all the phases through which this has passed people, exiles, recalls, confiscations, favors, in one word all the changes made to its state either For better or for worse, all have invariably been the result of decrees from Emperors and Kings...

Finally, when the days of mercy dawn on the remnants of this people, days of mercy which will be

First, his civil emancipation, preface, it is necessary
to hope for it! of his religious emancipation or of his
conversion — it is King Louis XI who is preparing the emancipation
civil cipation.

O Israel, dear Israel, you have therefore been, in all the
phases of your existence, a royal nation, satellite,
voluntary or forced, of the monarchy. That being said, the
more devoted of your sons who hope in your destinies,
could do no better than to hope that they
eagerly awaiting these times, when, giant of light and
With love, you will travel your most glorious stage in
seeking the Son of David, finding him, and in
being recognized as King by astonished humanity
and trembling!

In those days, may the memory of the good king
Louis XI to receive, below the Son of David, the

Saint John, 19, 15.

The recognition he deserves! Two relics remain.
precious ones on which we had the happiness
to press our pleading lips together, to begin the
repair :

In Rome, in the Basilica of the Holy Cross of Jerusalem
Salem, part of the title of the Cross, Jesus of Nazareth
Reth King of the Jews;

In Paris, in the library of the national archives,
the parchment signed by Louis XI which announces and presents
criticizes that, since Jews are men, they do not
will pay more at the city entrances, the tax that assimilates them
milk for pack animals.

Of these two precious monuments, the last one has rendered
honored the sons of Israel and prepared their entry into
civil society; the first will restore their faith, and will be
their introductory title in the Church of God. One and
The other, we covered with our embraces.
the most tender. May many children of Israel there
to find, like us, the joys of repentance and
Recognition!

END

I

The purpose of this outrage. V

BOOK ONE

THE BENEFITS AND ALSO THE PRECAUTIONS OF LOUIS XI TOWARDS THE ISRAELITES

(PRELUDE TO THEIR ENTRY INTO SOCIETY)

CHAPTER ONE

The terrible custom of bodily tolls. Louis XVI abolished it (1784).

I. The Disgraces of Israel during Eighteen Centuries, p. 5. — II. Disgrace particulars of the bodily toll, p. 10. — III. Louis XVI puts an end to it,

p. 12.

CHAPTER II

A strange episode in the famous Alsatian receipts: Jewish usurers, but Christian forgers (1779—1783). This episode, the starting point of a
A new order of things is about to begin for the Jews.

I. The lamentable state of Alsace, devoured by Jewish usury, p. 16.
II. The shameful episode of the false receipts. A considerable number of

Forger peasants. The truth comes out about this incredible story. Noble decision of the government of Louis XVI, p. 20.— III. This episode, point the starting point of a new order of things that will begin for the Jews, p.26- — IV. Assessments. Wrongs of the forger Christians, circumstances mitigating circumstances, p. 27. — See Wrongs of Jewish Usurers; what must also be forgive them, p. 29.

CHAPTER III

Letters patent of 1784 concerning the Jews of Alsace.

I. The episode of the false receipts, cause of the appearance of the Letters patents of 1784. Louis XVI had a dual aim: to protect his subjects Christian jets, but also to improve the position of the Jews, p. 52. — 11. Ex¬ Set forth in these Letters Patent, or regulations concerning the residence of Jews, their marriages, their commerce, their relations with Christians, etc. p. 37.

CHAPTER IV

These Letters Patent of 1784 are the last effort of a government Christian ment protecting peoples against invasion by Jews.

I. Mission of the Catholic Monarchs in Safeguarding the Interests of the People Christians against the Jewish invasion. Their vigilance until 1789. The Letters Patent of Louis XVI are the expression of this guard, p. 46. — II. Safeguarding the Catholic faith and good faith, p. 50. — III. Safeguarding Catholic ■property, p. 52. — IV. Backup of the Catholic majority, p. 58. — V. Regrettable effort that goes beyond the goal: The sanctity of Israelite marriage is jeopardized by Article VI of the Letters. patents, p. 63.

CHAPTER V

These Letters Patent of 1784 are also the first effort of a government paternal instinct that wants to take care of the Israelites as if they were his own. children.

I. Louis XVI's intention was to put an end to their role as wandering Jews. From now on, neither cities nor lords will be able to dismiss them arbitrarily. In practice, the royal power takes them under its protection, p. 69. II. Permission for every Jew to have a dwelling, that is to say, to... to acquire, as property, a house and a garden, p. 73. — III. Their Admission to land cultivation: a state that engenders stability. Incom¬ persistent compatibility between the Israelite and agriculture, why? p. 76.

— IV. The freedom of Jewish trade, decreed by Louis XVI, p. 81. V. What reception did the Jews of the time give to the Letters Patent of 1784, p. 86.

CHAPTER VI

The city of Strasbourg besieged by a single Jew.

(The Secret Siege – 1767 to 1784.)

I. The right enjoyed by the city of Strasbourg since 1389, not to possess no Jew within its walls. Origin of this right. Manner in which it is exercised. ait: any Jew who had obtained 'permission to spend the day in The city, as night fell, was to emerge to the sound of the horn. Rigorous observation of this custom for four centuries, p. 90. – II. Part An important point to note: this right was respected by Louis XIV, during the annexation of Strasbourg to France. Also, during the reign of Louis XVI, the Jews continue to leave the city every night, p. 94. – III. The Jew Cerfbeer. His home was at the gates of Strasbourg, in the small village of Bischheim; his noble figure, his services and his influence with the government government of Louis XVI. He undertakes to overthrow the outrageous custom, and to establish his residence in Strasbourg, p. 98. – IV. He obtains first, with the support of the Duke of Choiseul, to spend a first winter there night as well as day, p. 101. – V. Then, with the support of the Marquis de Monteynard, to spend the summer there, p. 103. – VI. He then acquires, but in the utmost secrecy, and under the name of a third party, a beautiful hotel in Strasbour town, p. 105. VII. Series of locations, by means of which he disguises this acquisition and prepares his entry into ownership, p. 108. –VIII. He discovers he owns the hotel. The magistrates are outraged. Lorment opposition: a contract made by a Jew to become the owner In Strasbourg, the contract is void, p. 109. – IX. Dramatic turn of events: Cerfbeer displays Letters Patent of naturalization that he obtained from Louis XVI, by which he is authorized to acquire real estate throughout the entire territory due of the kingdom, p. 110. – X. Protest of the magistrates; the case goes to Versailles, p. 113.

CHAPTER VII

The city of Strasbourg besieged by a single Jew (continued).

(The public seat – 1784 to 1789.

I. A curious trial and an incredible situation: it turns out that the king is the ally from the Jew Cerfbeer by signed letters, and that Strasbourg, in attacking the Jew, short risk of attacking his King, p. 115. - II. The struggle before the Council of State, p. 118. III. Cerfbeer's arguments and criticisms he milk in Strasbourg: accusation of rebellion against the King's sovereignty; rebordering on selfishness; reproach of inhumanity, p. 119. – IV. Defense that pre-

Strasbourg path: it emphasizes its old municipal right, and shows that his kings and good King Louis XVI always respected him, but that Gerfbeer dares to give the Letters Patent he obtained an extension arbitrary and treacherous, p. 125. — V. Strasbourg responds with indignation to the accusations of selfishness and inhumanity, p. 128. — VI. The King's Embarrassment and of his Council before a decision to be made, p. 131. — VII. Maneuver Cerfbeer's bold move: he moves from the siege of Strasbourg to the siege of the the entire society by suggesting to the King and the Council of State the project of the emancipation of the Jews. This time, he will succeed, p. 155.

BOOK TWO

APOLOGY FOR THE CONDUCT OF THE CATHOLIC CHURCH REGARDING THE ISRAELITES IN THE PAST

(the importance of this retrospective look, to understand

THE SEVERITY OF THEIR ENTRY INTO SOCIETY)

CHAPTER ONE

The Church transforms and makes society happy; its admirable fairness

towards the Jews.

I. Importance of a study on the Church's intervention in the past, between Christian populations and Jews, p. 145. — II. Gospel Rule with which the Church has, little by little, transformed the world: gentleness in towards people, freedom to succeed through merit. Historical overview of this progressive and magnificent transformation, p. 144. — III. In to what extent has the Church applied this evangelical rule to Jews; gentleness in the treatment of them must be perfect; but the freedom to succeed, in an eminently Christian society, does not perhaps, for them, imperfect and limited, p. 155.

CHAPTER II

The gentle and charitable methods employed by the Popes and the Church have used against the Jews.

I. First good practice: Perfect respect for their freedom of conscience and for the practice of their religion. Touching evidence, p. 160.
II. Second good method: Admirable protection with which the Popes... surrounded them every time they were massacred. Imposing and irre-

questionable testimonies, drawn solely from Jewish, Protestant, or hostile authors
to 1 Church. The same energy that the Popes have deployed to defend the
Christian marriage, they also used it to defend the lives of Jews.
P- 1T2. III. Reply to this objection: that they were Christians, and
even crusaders, who massacred Jews in this way, p. 182. — IV. Three
sixth good method: not only do the Popes intervene to save
their lives, but they always kindly take in the fugitives. Rome and
Avignon, a city of refuge for Jews when they are unfortunate.
theirs, p. 191.

CHAPTER III

The wise measures and vigilant precautions of the Church to maintain the
Jews at a distance from the heart of Christian society.

I. In addition to methods inspired by gentleness and charity, the Church has decreed
restrictions and precautions were employed against Jews, to circumvent
to consign their freedom to succeed, and thus safeguard Christian society
Yours. Exchange of services with them, but a strict line of demarcation.
to keep them away from the heart of society. Table of professions
social activities that are permitted to Jews, and professions that are forbidden to them
terdites, throughout the Middle Ages, p. 200. — II. Honors that the Church
has always been pleased to give back to converted Israelites, but with precautions which
She surrounds the conversions. Her caution has not been imitated by the
Christian nations, p. 208. — III. Generous, but impoverished conduct
of Spain in the early centuries of its history. Clarification
on the Inquisition, p. 210. — IV. Summary; explanation and realization of a
mysterious biblical prayer, concerning the punishment of the Jews, p. 218.

CHAPTER IV

In contrast to what precedes: all your great enemies of the Church
were also bitter enemies of the Jews.

I. It is remarkable that all the great enemies of the Church have been equal
the bitter enemies of the Jews. Hatred against them by Muhammad;
hideous testimonies, p. 220. — II. Of Luther; hideous testimonies, p. 225.
— From Voltaire; hideous testimonies, p. 252. — IV. Contrast with the
Procedures of the Popes, p. 237. — V. Explanation of this hatred. It is inex
applicable, if one does not take into account Hell, which hates the remnants of Israel.
because of their future role in the Church of God, p. 241.

TABLE OF CONTENTS

BOOK THREE

TWO BREATHS OF HUMANITY IN FAVOR OF THE ISRAELITES AT THE END OF THE 18TH CENTURY

(which of the two will open the doors of society to them)

First section

THE CHRISTIAN BREATH IN FAVOR OF THE ISRAELITES

IN THE 17TH AND 18TH CENTURIES

CHAPTER ONE

The animosity of the population towards the Jews has become much less intense. Causes of this calming effect.

I. A breath of humanity, more vehement than in the past, rises towards the At the end of the 18th century, it penetrated everywhere and even encompassed the Jews. Th derived from the Gospel and simple in its essence, it nevertheless seems, at 18th century, coming from two opposing shores: from Catholicism, as a benevolent breath; of philosophism, like the breath of a storm. Important tance of the study of these two breaths, p. 247. — II. From the 17th century onwards, the animosities of the Christian populations against the Jews have become less vivid. Causes of this calming. It should in no way be attributed to buer at the emergence of Protestantism, p. 250. — III. First cause: the spirit of maturity that humankind had attained. More mature, Nations have become more lenient, p. 252. — IV. Second cause: the large commercial enterprises to which the people have He developed a taste for it with the discovery of the New World. Through this, freed from Thanks to the services provided to Jews, the people have less frequent conflicts with them p. 255. — V. Third cause: the great misfortunes of the Church and of the Christian society that is beginning. Picture of these misfortunes; now the misfortune brings us closer, p. 257.

CHAPTER II

The question of the conversion of Jews has been a concern the 17th and 18th centuries.

1. The most eminent minds of the time, struck by the dire situation table of Christian society, think of the remnants of Israel as a

God's reserve in favor of his Church. Reflections by Bossuet and
Fénelon. Exaggerations of the scholar Duguet in his insights on the people
Jewish; how they are explained. Jansenist document: a conversation
between Bossuet and Duguet, p. 263. — II. The controversies of the 18th century
on the conversion of the Jews. Two schools of thought: one that makes this coincide
conversion with the end of the world, the other one who places it well before, p. 271.
— III. Unanimity between the two schools on the events which seem to
Prepare for this conversion. Summary of their insights and observations.
Touching aspirations of pious souls for the conversion of the remains
of Israel and for the reconciliation of Jew and Gentile, p. 274.

CHAPTER III

Prudence of the Church.

I. Notwithstanding all the aspirations and considerations of the Christian spirit in
In favor of the poor Jews, the Church, like a mother concerned about the future of the Sta
Christians, do not reduce any of your previous precautionary measures.
p. 285. — II. His caution is even more attentive because of another
Reason: Nations that have reached maturity have become sufficient and
arrogant, and the Church fears that they will resolve with a ma
to address the purely civil question of Jewish emancipation, p. 288.
III. Finally, his prudence shines through regarding the controversies surrounding conversi
future of the Jewish people. An admirable example of this prudence in the Assembly
of the clergy of France in 1785, p. 292.

Second section

LB BREATH OF PHILOSOPHY PHYSICS IN FAVOR OF THE ISRAELITES

STORM BREATH

CHAPTER IV

Plan for a humanitarian society that will have to replace society
Christian and encompassing all men.

I. To judge well in history, one must take into account not only the
Providence, but from Hell. In the 18th century, Hell changed its tactics to
regarding the remnants of God's ancient people, hitherto ravaged by
He believes that in the future, the Jews will not only be spared, but glorified.
For what purpose? p. 298. — II. First attempt at this tactic by the pro
Protestant paganism; but the ineffectiveness of Protestantism on the people of

the Old Alliance. Why? p. 301. — III. Essay otherwise feared— Table tainted by the filth of philosophism and philanthropy. Plan of Hell: replace Christian society and dissolve the remnants of Israel by force the creation of a new society, neither Christian nor Jewish, but purely humanitarian, which will encompass all men, p. 503. — IV. What was the Philosophy for the success of this plan, p. 504. — Y. Maxims to aid from which men will be detached from the old society, and attracted in the new; first maxim: All religions are good; Second maxim: Jews are men like any other, p. 500.

CHAPTER V

Formation of this humanitarian organization. Main element of the formation a mass of degenerate Christians.

I. How is a purely humanitarian society formed? Two elements training elements: a mass of degenerate Christians, and a small A band of advanced Jews, p. 511. — II. The interests of the Catholic people will be betrayed, for the benefit of the Jews, by this mass of degenerate Christians. successively and consequently. Betrayed by Voltaireanism and the Encyclopedist sect, p. 312. — III. Betrayed by Rousseau, p. 516. — — IV. Betrayed by the frivolous French salons of the 18th century, p. 321. — Betrayed by Emperor Joseph II of Austria and Josephism, p. 525. VI. Betrayed by English selfishness, p. 530. — VII. Confluence of all these betrayals in secret or Masonic societies, p. 334.

CHAPTER VI

Degenerate Christians gathered in Freemasonry.

Freemasonry is opening itself up to Judaism.

I. Clandestine Assembly at Wilhelmsbad in Nassau (1781): formidable because of the concentration of all Masonic forces. It also presents this A serious peculiarity: the admissibility of Jews into Freemasonry, p. 337. — II. Exaggeration of a thesis that assumes the Jews are organized in vast society sectarian since their general dispersal, inspiring others secret societies, and pursuing an overall plan against society Christian, p. 341. — III. What is historically true: up to In the 18th century, there were affinities and temporary connections between societies Secrets and Judaism. Common hatred against Christianity. Loanwords facts about the Kabbalah. However, there is no proof that the Jews were the inspiration neither direct authors nor members of these societies. Evidence of the very contradiction milk, p. 544. — IV. But, in the 18th century, Freemasonry opened in front of them. A very likely explanation for how their admission at the time of the clandestine assembly of Wilhemsbad, p. 350. — V. Masonic lodges are preparing to take up the cause of their emancipation, p. 555,

CHAPTER VII

Another element in the formation of humanitarian society: a small group of advanced Jews.

I. What the advanced Israelites are. Key difference between them and the Degenerate Christians: which one? Their role as intermediaries between their more timid coreligionists and the new society that is forming, p. 357. — II. Who among these Israelites or their allies were the initiators of the forward march. Four main ones: Lessing; the parable of three rings or mutual tolerance of the three religions: Jewish, Christian Yours, Muslim, p. 361. — III. Mendelssohn, the most remarkable A modern-day Israelite. He nevertheless creates new paths in Israel; alarms from the rabbis; German Jewish youth get involved, She goes astray, p. 364. — IV. Dohm, of Prussia; crucial importance of his book on the Reform of the political situation of the Jews; this book was, in its hidden influence, the counterpart to Rousseau's Social Contract Bucket, p. 369. — V. Cerfbeer, the hero of the siege of Strasbourg. Concert Action between Mendelssohn, Dohm, and Cerfbeer, p. 374. — VI. A man A man of great power came to serve this forward march: Mirabeau. His close ties with secret societies and with the Jews of Berlin. He was preparing both the Revolution and the emancipation of the Israelites. p. 377.

Summary of the two sections

CHAPTER VIII

A solemn and formidable dilemma facing society, towards the end

of the 16th century.

I. Recap of previous chapters. How the Christian spirit inspires, after having prepared it, a considerable improvement in the fate Jews, p. 382. — II. How the philosophical and philanthropic spirit pique claims to achieve it, p. 385. — III. Dilemma: either emancipation The Jewish mission will be undertaken and guided by the Christian spirit, and it will be a guarantee and a hope for the beautiful Christian civilization; or

The philosophical spirit will indeed be the agent of this, and it will be an augmentation tion of the storm and the most formidable unknown, p. 387.

BOOK FOUR

LOUIS XVI MET FL THE STUDY THE PROJECT OF EMANCIPATION THE ISRAELITES

(how was entry into the company supposed to happen?)

CHAPTER ONE

Considerable difficulties arose within the company of the emancipation of the Israelites.

I. What the emancipation of the Israelites meant: religious significance, Political significance, p. 393. — II. Difficulties of the undertaking. Peril What might the nation that emancipated them run for? The Jews forming, in effect, a separate and impenetrable nation, emancipating them, does not Wouldn't that be introducing an armed nation into a disarmed nation? confident? p. 597. — III. Difficulties from the point of view of prejudices. Prejudgments that existed on the Christian side: 1° Are the Jews not condemned to be unhappy until the end of the world, why then Emancipate them? 2. Are they not inferior beings? Emancipate them will not ennoble them. 5. Can they have anything other than aversion? in the heart for other men? Wouldn't emancipating them be... to give free and dangerous freedom to this aversion? p. 400. — IV. Prejudged on the side of the Jews; they formulated themselves thus: to become citizens, not Won't that be accepting duties? Won't that be running for greater things? Dangers? Won't that also mean ceasing to be good Jews? p. 404. V. Finally, difficulties from the point of view of the mode of emancipation. Emancipation Will the passion have to be complete the first time, or gradual? Popular wisdom in 1788 called for gradual emancipation. p. 410.

CHAPTER II

The land of emancipation.

I. The careful guidance of Providence in the vicissitudes of the Jewish people. It is not indiscriminately that a country will be chosen to become the starting point for the emancipation of this people in the wider world, p. 414. — II. Choice of this country: France. From a religious point of view, France's choice completes the mysterious harmonies that God has established between it and Judea, p. 416. — 111. From a political point of view, France is the only nation capable of taking up the cause of The emancipation of the Israelites, p. 419. — IV. But if she has aptitudes that other nations do not have for the success of this work of misery ricorde, on the other hand, is the most likely to resolve the The problem of the difficulties listed in the previous chapter. Only one The means of escaping this peril: the King's glance and guidance, p. 422.

CHAPTER III

Louis XVI entrusted the undertaking of emancipation to Malesherbes (1787).

1. A generous initiative by Louis XVI: the lilies of France bow towards Israel, p. 325. — II. Malesherbes' choice to prepare the draft of emancipation. The beautiful and noble figure of Malesherbes: his sensitivity, his moderation. He is, however, one of the originators of philosophism. His reGrets. The two parts of his life. His magnanimity, p. 429. — III. Coincidence Providential intervention: Malesherbes pleads the cause of the Israelites, as to announce the end of the punishment of deicides, and he will plead the cause of Louis XVI, to prevent regicide, p. 454. — IV. On what occasion Malesherbes was allegedly entrusted by the King with the cause of the Israelites. Anec dowry for the burial of a poor Jew, p. 436.

CHAPTER IV

The work of Malesherbes (1788).

I. The initiative for the social rehabilitation of Jews does not belong to the Revolution It belongs to the Christian monarchy, not to the Empire. Evidence irrefutable: a commission of the Council of State was appointed in 1788 to the study of the question; appeal from the most distinguished Israelites of France with Malesherbes; Malesherbes' memorandum to the King; preparation of a ed., p. 445. — II. Malesherbes and Cerfbeer, p. 448. — III. The name of Malesherbes remained dear to the Israelites, p. 454.

CHAPTER V

What would have been, in all likelihood, the solution adopted by Louis XVI? in the undertaking of the emancipation of the Israelites, assuming that

The Revolution had not come to interrupt and usurp the enterprise royal.

I. Malesherbes' philosophism tempered by Catholicism Louis XVI, p. 457. — II. The solution would have been dictated by the Christian spirit and consequently emancipation would have been gradual. Evidence drawn from: 1° of the circumspect spirit of the monarchy; 2" of the wise conduct of Louis XVI;

3. Public opinion at that time; 4. According to Jewish historians, p. 459. — III. In what would this emancipation have most likely consisted? gradual formation of the Israelites, p. 465. — IV. How it would have been, at the times, very advantageous for Christian France, and very honorable for the Israelites, p. 465.

CHAPTER VI

The Revolution seized upon the project of emancipating the Israelites. started by Louis XVI and will distort it.

I. The Revolution is a thief, p. 474. — II. Among the stolen things, There you will find the plan for the emancipation of the Israelites prepared by Louis XVI, p. 479. — III. It will distort it. From now on, the breath of the philosopher Philism, instead of the Christian spirit, will lead to emancipation. Alsace, She alone understood and signaled the danger in 1790, p. 482. — IV. Result also strange and unexpected, which will slowly emerge from the course of the Revolution: in In reality, the Revolution will only benefit the Jews. Gradual dissolution of the nations and the gradual preponderance of the people of Israel. The explanation This gigantic metamorphosis calls for a sequel to this work. p. 485. — V. Last stage of the people of Israel announced by the Bible; It must be a monarchy. May the memory of the kindness of King Louis XVI to find your way around! p. 489.

table pine

PARIS.

A. LAHURE PRINTING
the Fleuras road, 9.

*

• k , •:

7

■

GO

DS135 .F82L54

The Israelites' entry into society
Princeton Theological Seminary–Speer Library

1 1012 00004 8233

MARIE ANTOINETTE

AND

THE MASONIC CONSPIRACY

BY

LOUIS DASTE

6th thousand

PARIS
The French Renaissance
52, Passage des Panoramas

1910

In memory of His Holiness Clement XII, the first of the seven Popes who have denounced Freemasonry as the main weapon of the enemies of the Church and of Christian society, without succeeding, alas! in bringing the Catholics along in a new Crusade - a necessary Crusade, however, if the Nations Christian women do not want to die;

In memory of the fathers of Anti-Masonry
The Jesuit Fathers Barruel and Deschamps;

The great Christian journalists Cretineau-Joly and Claudio Jannet.

WHO CHANGED THE SOUL OF THE FRENCH?

In the 17th century, the Catholic Faith and France were together, as if embodied in a to be representative to the highest degree: daughter of the Catholic Caesars of Austria and wife of the King Most Christian, Marie Antoinette had this painful honor. She brought it to her zenith through her martyrdom on the scaffold.

And twenty years earlier, she was France's idol!

Who had changed the soul of the French? Who had transformed the Catholic French into Blasphemers and sacrilegious? The French, lovingly faithful to their centuries-old dynasty in Regicides?

The aim of this book is to show that the agent of these works of death was France. masonry.

At the time of Louis XVI and Marie Antoinette's accession, the people of France idolized His young sovereigns. The Queen in particular had touched his heart.

On September 11, 1774, Mercy-Argenteau, the Austrian ambassador, wrote to the Empress Marie-Thérèse, mother of Marie Antoinette, a letter in which we read:

There was not the slightest nuance in the Queen's conduct that did not bear the imprint of the most virtuous soul... No one is more convinced of this truth than the King... The The Queen's great and truly rare qualities are no less well known to the public; she is adored with an enthusiasm that has never wavered. (Letter from Mercy-Argenteau to Marie-Thérèse, September 11, 1774. - Secret Correspondence... published by A. d'Arneth and A. Geffroy, Paris, 1874, vol. II p. 232.)

On June 8, 1773, the solemn entry of Louis XVI, still Dauphin, into the city took place. from Paris, with the Dauphine. The crowd's enthusiasm was bordering on delirium. The houses were in Flowers and hats flew through the air. Continuous cheers: “Long live!” "Monseigneur the Dauphin! Long live Madame the Dauphin!" they echoed a thousand times.

“Madame,” said the Duke of Brissac, “you have two hundred thousand lovers here.” Marie Antoinette
wanted to go down into the gardens, mingle directly with the crowd, and thank them up close.
She clapped the hands that reached out to her. And she wrote her mother a letter filled with her heartbeat.

“...What touched me most was the tenderness and eagerness of these poor people
who, despite the taxes he was burdened with, was overjoyed to see us. On the return,
We went up onto an open terrace. I cannot tell you, my dear mother, the
"Transports of joy and affection that were shown to us at that moment." (MR. FUNCK-BRENTANO, The Collier Affair, 6th ed., pp. 51, 52.).

Twenty years later, in 1793, France seemed intoxicated not by love but by hate.

Before being taken to the scaffold in the cart, "this beer of the living", the Queen
He wrote to his sister-in-law, Mrs. Elisabeth, a letter as admirable as it was heartbreaking. Here is the
beginning:

On October 16th, at four-thirty in the morning,

It is to you, my sister, that I write for the last time. I have just been sentenced, not to
a shameful death, it is only shameful for criminals, but to go and join your brother.
Like him, innocent, I hope to show the same firmness as he did in his final moments.

I am calm, as one is when one's conscience is clear. I have a deep regret
to abandon my poor children. And you, my good and tender sister, you who have, by
Your friendship, everything sacrificed to be with us, what a position I leave you in!

I learned, from the very pleadings of the trial, that my daughter was separated from you. Alas!
Poor child, I don't dare write to her; she wouldn't receive my letter, I don't even know if
This will reach you. Please accept my blessing for both of them. (Letter quoted by Mrs.)
the Countess d'Armaillé: Madame Elisabeth, Paris, 1886, pp. 443, 444.)

Let them both think, continued the Queen, of what I have constantly inspired in them: that
Principles and the exact execution of one's duties are the first basis of life. (/d., ibid., p. 444.)

After the divine word of Christ forgiving his executioners from the top of the cross where they They just nailed him down; there are few human words that can come parallel with this. Marie Antoinette's supreme adjuration:

May my son never forget his father's last words, which I expressly repeat to him: that he never seeks to avenge our death (/d., ibid. p. 445.)

The noble woman capable, at the foot of the scaffold, of pushing generosity of spirit to this extreme. heroism that elevates her above humanity, she is the same woman as the execrable Freemasonry strove to tarnish itself, right up to its last moments, with pamphlets overflowing with of odious calumnies, in order to sully the French Monarchy along with it, while assassinating it.

After the Queen-Martyr, let us consider France, the Martyred Nation, also struck by Freemasonry.

At the beginning of the 18th century, France was still fervently attached to its religious and political traditions. At the end of the same century, she broke with—or rather, broke with—a A hidden influence is causing it to break away—from all its traditions at once. What is this? Influence? Always that of Freemasonry. Now, as early as 1791, an admirable priest, the Abbot Le Franc dared to write it. A year later, on September 2, 1792, at the Abbey of Saint-Germain-des-Prés, he paid with his blood for the courage to have denounced Freemasonry as the mother of the Revolution, already tainted by crimes.

The killers in the service of the Occult Power were careful not to let anything escape the massacres. Masonic leaders of September, this seer, who, tearing off their masks revolutionaries, had just brought to light their Freemason faces.

Let us therefore listen respectfully to the words of Abbot Le Franc: it is for having said them that he is dead.

Europe (he wrote in 1791) is astonished by the change that has taken place in our customs. In the past, a Frenchman was only criticized for his cheerfulness, his frivolity. Now that he is He became bloodthirsty, he is horrified... What made him so ferocious, always ready to take life? of his fellow men and to feast on the image of death? Shall I say it, and will anyone believe me? It is Freemasonry! It is in the shadow of the inviolable secret that it makes its initiates swear, that she gave lessons in murder, assassination, arson, and cruelty. (The Veil Lifted...) or the Secret of the Revolution revealed with the help of Freemasonry, pp. 67, 68.)

For a long time, Freemasonry did the impossible to erase, on the bloody dung heap of '89 and From 1993, her criminal record. But, today, lying about it would be pointless for her. The truth becomes clearer every day and, through a series of overwhelming texts, we Let's prove how true Father Le Franc was. Yes, in reality, for more than a Half a century ago, the Freemasons secretly dug the mine whose explosion brought down Old France in '89.

We cannot address in a few words the immense question of the origin of the Freemasonry. Let's just say that, whoever its creators may have been, Freemasonry was from the outset the beginning, the mortal enemy of the Christian Faith, of the Christian order, of the the entire Christian civilization.

Introduction of Freemasonry in France. The First Encyclical against the Sect.

From England, where the Judaizing and Kabbalistic Rosicrucians had grafted it onto the old Freemasonry, which originated from guilds of stonemasons, spread throughout Europe, everywhere at once. From 1725 to 1730. As early as 1735, an article of the original Freemasons' code caused outrage, due to its audacious revolutionary spirit, honest magistrates of Holland: the first, these Protestants outlawed Freemasonry. But Freemasonry made a comeback and triumphed over the early resistance, in Holland as elsewhere.

Two years later, in 1737, Louis XV's Prime Minister was Cardinal de Fleury: his His foresight regarding Freemasonry made him the bane of professional liars. charged with falsifying our history. After a meticulous investigation, the Cardinal acquired the same conviction that had armed the Dutch magistrates against anti-Christian Freemasonry and revolutionary. He gave harsh orders against the Lodges which were already proliferating in France.

The following year, in 1738, Pope Clement XII had been informed by the cardinal of Fleury, and undoubtedly many others throughout Europe as well. Without delay, the Pope launched the first of the encyclicals that Rome opposed to the Masonic scourge. As All those that followed it, this Bull stigmatized this dual character within Freemasonry:

to aim at simultaneously destroying the Church of God and political societies based on the Christianity.

But everything was conspired to prevent France from heeding the alarm bells of the Pope and the Prime Minister of Louis XV. Gallican tendencies and Jansenist heresy (linked by (secret connections) stopped the Pope's word at the borders of France and made to fail to recognize the validity of the anxieties caused by the Masonic threat. Freemasonry took advantage of these deplorable states of public opinion: she distributed pamphlets made with a diabolical art for luring men of good faith into its traps; she began by... preaching the famous tolerance, a lying mask for the most fanatical intolerance. In short, the Freemasonry, from its very arrival in France, taught the French to hate Catholicism because "Intolerant," she said.

In 1743, Cardinal de Fleury died. We will soon see by whom blind men he was replaced. in power the first and last anti-Masonic minister that Louis XV and Louis XVI had. It can be said that since the death of Cardinal de Fleury, the French monarchy was subjugated every day more and more under the influence of Freemasonry, which will impose itself on it, every day stronger, until the fall, fifty years later, in the blood of Louis XVI and Marie-Antoinette.

But what mechanisms did Freemasonry employ to achieve its goal?

Lies, the main weapon of Freemasonry.

The history of Masonic activity under Louis XV and Louis XVI can be summed up in this word: the A lie. We have here, in the historical facts of a long period, an application striking of the general thesis created and defended with such energy and logic by the eminent President of our League.”

A whole volume would be needed to describe, as they deserve, the masterpieces of imposture of FF**# of the Third, the chief liar of Freemasonry in France at that time. Now, the F*** of the Third Order published them immediately after Pope Clement XII and Cardinal de Fleury would have denounced the Masonic peril, - just as F*** Taxil built his edifice of imposture immediately after Pope Leo XIII had again denounced the peril Masonic. Instructed by experience, the Freemasons of the Third Order and associates erased in the The Lodge code, which had frightened the Protestant Hollande from the outset. With perseverance, they worked to persuade honest Frenchmen attracted to the Lodges that Freemasonry did not dreamed of accomplishing "no revolution." This is printed in black and white in the book by F*** of the Third, the first edition of which appeared a few months before the death of the cardinal of Fleury. This, printed fifty-seven years before the storming of the Bastille, is clear proof that the Pope and Cardinal de Fleury were only too right to see Freemasonry as the source of torrents of evils!

"We are not fomenting any revolution," said the hypocrites of the Lodges. A lie!

“We are zealous and faithful Christians. Just look: in the churches, we do "Singing solemn masses," they added. Sacrilege!

"We carry the lilies of France in our hearts!" they added. And their goal was to blush. Royal blood, the whiteness of the 1ys! Always the Lie!

! In his book The Occult Power Against France, Copin-Albancelli masterfully showed how, in current Lodges, pseudo-Masonic tolerance leads to the most outrageous intolerance.

Mr. Copin-Albancelli, President of the French Anti-Masonic League, 33, Quai Voltaire, Paris.

The Cogs of the Lying Machine.

Books like those of the F*** of the Third, however treacherously clever they may have been, do not could have single-handedly transformed France. We are now going to dismantle the mechanisms. multiple which served 18th-century Freemasonry to multiply its action a hundredfold, to spread its poisons throughout France, even in the most remote hamlets. These mechanisms will soon to be described in detail by Mr. Augustin Cochin, based on the texts he consults with a Admirable patience in the provincial archives. In the meantime, here is what we observe In general:

From the mid-18th century onwards, most French cities opened So-called Reading Societies. Like the current Freethought Societies, they were led by Freemasons. These Reading Societies, as their name indicates, aimed to to make the French read that a whole range of books and brochures imbued with of Masonic venom and expertly graduated, from the hypocritical respect of all the French traditions, even to the point of the most atrocious hatred against those same traditions.

Those readers of these publications who most readily took the Masonic bait and those who possessed, moreover, some writing talent were drawn into groups of a higher degree Top: the so-called Academic Societies. Numerous and enticing prizes were awarded there. to the authors of the writings best designed to spread the spirit of these conventicles. Need it be said that, like the Reading Societies, the Societies Were academics secretly led by Freemasons?... Rich and poor, all The Freemasons (we will give serious evidence of this later) paid their money into views of imaginary destinations. We see this in the prizes awarded to brochures of anti-Christian propaganda and the publishing costs of these brochures, one of the real destinations of the Masonic war chest, fueled by those whose Freemasonry was supposed to one day guillotine the grandsons. It is clear that in these two kinds of groups (which corresponded exactly to the grades of Apprentice and Fellow Craft), Freemasonry had wonderful tools for producing hundreds of Masonic readers and writers.

Finally, above the Reading and Academic Societies, there operated so-called Societies of Action, which were nothing more than avatars, externalizations of the Lodges Masonic.

Therefore, we can easily understand the mechanism of the mental transformations that take place in

France through Freemasonry.

But if these infernal mechanisms served Freemasonry to destroy old France, these
The same mechanisms, turned against the enemy, can and must serve us to restore to
France's traditional soul, and to rebuild a new France, hierarchically structured as
that of the past, with Christ as its cornerstone. - And that is the work to which is dedicated
our French Anti-Masonic League, whose Sections are nothing more than
Reading and Academic Societies similar to those of the 18th century, with this difference
that our people will make France drink not poison, but a beverage of life.

We have just described the Masonic tools: the Reading and Academic Societies.
Let us see what their task was, jointly with the Lodges that manipulated them. This
The task was as disastrous as it was simple. Little by little, these groups of Freemasons and...
Freemasons transformed lukewarm Catholics into unbelievers and unbelievers into fanatics.
anti-Christian. At the same time, everyone harbored a hatred of necessary hierarchies.
without which there are no more families or peoples.

This Masonic action, which culminated in the Revolution in 1789, unfortunately manifested itself there.
even from where it would have been necessary for her to be banished in order for France to avoid a cataclysm.
Indeed, we will see Freemasonry corrupting both the King's ministers and the high-ranking officials.
civil servants; then magistrates of every rank; finally, the Church of France itself. And this

It is not the least sad thing to think that men charged with defending the Throne, who
The altar dealt them fatal blows, by succumbing as they did to the suggestions of
Occult Power.

So, Pope Clement XII had spoken in vain. In vain Cardinal de Fleury, some
Bishops and preachers had cried out about the Masonic danger: the F*** of the Third Estate and its
Countless imitators had opposed the truth with lies, multiplying them endlessly. And the
Lies prevailed, favored at length by the high officials of the Kingdom, by the
magistrates, and even some archbishops.

The King's Ministers and Freemasonry.

Apart from Cardinal de Fleury, four main figures held positions of power under Louis XV.

The most important Ministries: the two sons of d'Argenson, the Lieutenant General of Police
under Louis XIV, and two members of the great Phélypeaux family, the minister of the Grand King. But while their fathers had been zealous Christians, all four were, because of their impiety, easy prey for Masonic influences, despite their power
intellectual. One must read their biographies written in our time by the Freemason Grand Encyclopedia |...

Cardinal de Fleury, she said, suspected d'Argenson the Elder because of his friendship with Voltaire, Condillac, d'Alembert—all three leading figures of Masonic thought. What praise! posthumously, they made the modern Freemasons of Cardinal de Fleury!

As for the younger d'Argenson, the Grande Encyclopédie reports with affection that he has earned the recognition of literary figures – that is to say, Freemasons. Indeed, this The King's servant protected with all his power the men who were the instruments of the Occult Power in its work of destroying France! The Great Encyclopedia adds that these literary figures showed a touching loyalty to d'Argenson when his epigrams against Pompadour would have made it impossible in the Ministry. These men of letters They must have done that.

Of the two Phélypeaux who were known, one under the name of Count of Maurepas, The other, under the name of Count of Saint-Florentin, was the same. Both were friends of Philosophers, that is to say, Freemasons. Both were witty, but frivolous and corrupt. Excellent material for Freemasonry throughout the ages!

We have the sad pleasure of presenting here the bitter fruit of our research in the dispatches.
official letters sent by Maurepas and Saint-Florentin to all categories of the senior players Kingdom from 1726 to 1775, that is, for half a century.

In 1726, Maurepas sent an order to de Launay, governor of the Bastille, to imprison Voltaire. Maurepas clearly demonstrates his love for the "Philosophers" here! He recommends to
Launay to use towards "Monsieur de Voltaire" all the consideration that his genius demands,
and to reserve for him the delights of the inner freedom of the Bastille - that Bastille whose Freemason liars will falsely create a den of atrocious tortures inflicted on the "
"Victims of Marie Antoinette," they will say, right before her eyes, to infuriate the Queen.
a Masonic populace.

Fifteen days later, another letter from Maurepas to de Launay, ordering him to put Voltaire at liberty. The penance had been mild for this Masonic agent imprisoned because of his first attacks against French traditions. Compare that with the vile

treatment imposed on the Gaucher and Mattis families by the heirs of 18th-century Freemasons
century.

Ten years later, F*** Voltaire, carried by the Masonic tide, became persona grata.
On June 12, 1736, Maurepas wrote to him, in response to a recommendation he had made to him in

favored by a widow, Duperey. Maurepas ends his letter thus: "I am following you, Sir, more "Perfectly more devoted than anyone else in the world."

Let's move on to 1745. A fruitful year for the hypocritical murderers of France! In January Maurepas gives the order to register F*** d'Alembert, the ignoble flatterer of the King of Prussia,
for a pension of 500 pounds, while in May he registered the appointment of the F*** Voltaire appointed to the position of King's historiographer, with a salary of 2,000 livres, and in July
He orders that the same F*** Voltaire be printed at the expense of the royal treasury.

At the same time as these leaders of the Masonic conspiracy were being brought back by the King, a
Derisory satisfaction was given to social defense:

In 1740, a crate of books against religion was confiscated in Paris, and bales
Impious, but minor, works were seized in Blaye. The same thing happens every year.
In 1745, the trade in forbidden books was hampered in Orléans; then, like the tide of
As bad libel grows, we timidly take steps to stop its spread.

This is somewhat of a childish tactic used by some Catholics today who linger - after the Freemason traitor Taxil - to count the corporals and soldiers of Freemasonry, at instead of aiming for the Beast's head and searching for where the occult Masters of the Sect are.

At the home of the Count of Saint-Florentin, Maurepas' cousin and brother-in-law, the same blindness prevailed.
The same deplorable tactic. They're attacking the smallest instruments of the conspiracy.
Masonic: to the peddlers! But the ringleaders go unpunished. In 1750, Provence
is flooded with a remarkably clever Masonic pamphlet, The Tolerant Asian, by a
a type that would become widespread over fifty years. Under the guise of pagan fictions and
Muslims, they copiously flouted the supposed Catholic and French intolerance.
This pamphlet contained, wrote Saint-Florentin, "the principles most contrary to safety
of the person of the Kings and their authority." An implausible thing, if one grasps a few

examples of this pamphlet - an undisguised call for Revolution and Regicide - no one seriously sought the source of this dangerous torrent.

In 1751, the same pamphlet circulated in Languedoc. It is the only one that gave rise to
There were a few semblances of an investigation. But hundreds of others circulated freely.

By 1758, the flow of Masonic literature had become so strong that a large
blow: Saint-Florentin sent a circular to the Intendants (the Prefects of the time) against the Peddlers. It was just another circular, that's all.

In 1759, Saint-Florentin wrote a long letter to the Archbishop of Narbonne about the same peddlers of bad books. And the tide kept rising. It is heartbreaking to see the
The King's minister, in his dispatches to the Intendants, expressed his conviction that nothing could be done.
against propaganda which he himself described as pernicious to the State, to Religion and for morals.

In Marseille, in the same year 1759, new pernicious pamphlets appeared, said the Minister. They were seized in May, and a month later, they were returned to the booksellers!

In 1764, a new Masonic book was published with great fanfare: The Treatise on Tolerance, Brother
The younger brother of L'Asiatique, Tolerant. He was arrested in Montpellier, but an investigation into the perpetrators...
nothing.

While peddlers, mere soldiers in the Masonic army, were sometimes harassed, in
On the other hand, the corporals and non-commissioned officers serving the Lodges - I mean the members of the
Reading Societies were left completely undisturbed. At the very beginning, they extorted money from Louis XV.
his approval of these hypocritical cesspools of corruption and revolution. That is
as well as in 1764 Saint-Florentin wrote to the Duke of Aiguillon, Governor of Brittany, that His
His Majesty approves the organization of a Reading Society in Nantes. But some priests
Foresighted individuals denounced the dangers of these meetings. I found proof of this in the Archives.
National. Therefore, Saint-Florentin subsequently limited himself to refusing high approval

royal to the Reading Societies. But in the name of the famous "Tolerance," no doubt, they quietly allowed the populations of anti-Christian and revolutionary Freemasonry to rot.

We must draw attention to a significant fact here: while the Reading Societies literally covered France, yet they are only mentioned half a dozen times in the countless ministerial dispatches that we have consulted in the Archives National. What blindness among the King's servants!

In contrast, Saint-Florentin, like its cousin Maurepas, showed great respect. to the apparent high priests of the "Philosophers," that is to say, the Freemasons. The 30th In November 1769, he wrote to F*** Voltaire:

I am obliged to you, sir, for having sent me the document in which you defend of the memory of Louis XIV. It is no less dear to me than it was to my father, and it It should be true for every good Frenchman. I have no doubt that the false prejudices that have obscured it do not fully dissipate and Posterity does not place this Prince among the greatest Kings of The Monarchy.

The memory of the Great King defended by one of the men who did the most harm to Old France, what a mockery!

Even more remarkable: this letter from Saint-Florentin was addressed to Voltaire a year after this The latter had committed, in the church of Ferney, the most revolting parody of religion. Indeed, In another series of official dispatches, Mr. Viard, from the National Archives, discovered This one:

To Monsieur de Voltaire, former gentleman-in-ordinary to the King.
From the 1st of June 1768.

The King, Sir, has been informed by the complaints brought to His Majesty that the Last Easter Sunday you gave a public exhortation in your parish of Ferney to the people and even during the celebration of Mass; you could only be approved if, Inside your home, you had reminded the inhabitants of your parish of their duties of Religion and what it demands of them; but it is not for any layperson to make such a a kind of sermon in church, especially during divine service. His Majesty strongly condemned it. this undertaking on your behalf, and she has very specifically instructed me to convey her dissatisfaction in this regard, and that you should in the future not let yourself be carried away by similar approaches, which are entirely contrary to the rules established in all States. Furthermore, I ask you to be assured of the sentiments with which etc. (Quoted by MS) Viard, Le Carnet historique et littéraire, Paris, November 15, 1900, p. 378.)

Furthermore, this letter is unsigned. It is therefore likely that the Minister who had it had it drafted but didn't dare, at the last minute, send it to the powerful spokesperson of the Masonry!

We have also seen that the sacrilege committed at Ferney by the F*** Voltaire did not prevent him not to be well-regarded at court.

We will pass over other letters which testify to the favor enjoyed by the FF*** Voltaire and d'Alembert, while the writers who were killing themselves defending the Throne and the Altar were persecuted by the virtuous Malesherbes - who would atone for his blindness on the scaffold.
Let's get to our most important findings.

An extraordinary thing happened: while Freemasonry was undermining all French traditions, from 1726 to In 1776, for fifty years, it was the subject of only four dispatches (and what dispatches they were!).
dispatches!) all written by Saint-Florentin. Maurepas, on the other hand, completely ignored the Franks Masons.

On May 2, 1745, Saint-Florentin wrote to M. de Glené, intendant of Provence:

I am informed, sir, that there are Frimaçons in Provence, and especially in Toulon. (sic) who hold Lodges and multiply by receiving all sorts of people. His Majesty Not approving of these kinds of assemblies, I ask you to kindly give orders to to prevent them. (National Archives, register 01* 441, p. 96.)

On June 23, 1750, Saint-Florentin wrote to the same Intendant:

The Bishop of Marseille, Sir, has informed the King that the Frimaçons (sic) they assemble publicly in this city and they even make a deal for a house where they propose to hold their Lodge. His Majesty instructs me to write to you to employ your authority to put an end to these assemblies and to deprive those who hold them of the means to continue. (National Archives, 01* 446, p. 152.)

When one considers the official investigations carried out on the Lodges by Cardinal de Fleury, which had just died, and we are horrified to see that it is with this languor and this conciseness that Saint-Florentin transmitted the King's orders, while he was so verbose in his other dispatches, for trifles.

But we found something stronger.

On September 2, 1748, Saint-Florentin wrote to M. de la Châtaigneraie, intendant of Limoges:

We complain, sir, that Freemason meetings are being held in Brive. Although
These kinds of companies do not have any purpose contrary to public order; however, as it is
It is irregular that assemblies of any kind may be held, you will want
Okay, please, discreetly warn those who run the Lodges to...
abstain. (National Archives, O1* 444, p. 183.)

On the same day, he wrote this laconic and hypocritical note to the Bishop of Limoges:

Sir, I have received the letter you took the trouble to write to me concerning the assemblies. of Freemasons who are staying in Brive. I am writing to the Intendant to take, without fanfare, the measures necessary to stop them.

If we observe that these last two dispatches were written in 1748, between the two
other than those we have mentioned previously and through which the Minister transmitted the
According to the King's orders, we note that, this time, the King's name is omitted. Unfortunately, this is
certain that, for mysterious reasons, Saint-Florentin dared, vis-à-vis M. de la
Chestnut grove, which he didn't dare mention to Mr. de Glené. In very culpable opposition to the
Louis XV's views, this faithless Minister dares to write to an Intendant that "the Lodges have no
"Object contrary to public order!"

Here is the explanation for this very serious act by Saint-Florentin: When he wrote this dispatch,

He had been a Freemason himself since 1735, for thirteen years! The document that reveals this was
published by MG Bord in his book Freemasonry in France, pp. 121 and 364; on the 20th
In September 1735, an English newspaper, the Saint-James Evening Post, reported the affiliation
Masonic, at the Parisian Lodge on rue de Buci, of several prominent figures including "
the honorable Count of Saint-Florentin, Secretary of State to His Most Christian Majesty”.

* F*** Désaguliers, one of the Rosicrucian Initiates (that is to say, one of the Kabbalists) who, shortly before, had founded Freemasonry. (LD)

It seems likely that the F*** of Saint-Florentin was much more of a dupe than an accomplice.
Occult Powers that were working to destroy a state of affairs of which he was one of the highest beneficiaries. But there is a truth that must be spoken and shouted for all to hear.
deaf: it's that if, by some stroke of luck, the Jewish and Masonic Republic were to be overthrown
through a regime of restoration of our political and religious traditions, this regime of salvation
it wouldn't last long with Ministers like the d'Argensons, the Maurepas, the Saint-Florentin.

Thanks to their ignorance of the Masonic danger and their tacit complicity with the enemy,
These latter enabled 18th-century Freemasonry to destroy Christian royalty.
of France. Similarly, if the leaders of tomorrow's traditionalist regime are not
Energetic anti-Masons, well-versed in all Masonic warfare tactics and all the
secrets of the Sect, they will be like the d'Argensons, the Maurepas, the Saint-Florentins, the
gravediggers of the government they will claim to serve.

After the Ministers, let's see what the Lodges of the 18th century had done with the Judiciary.

Magistrates and Freemasonry.

In 1875, Mr. Gérin wrote that the archives he consulted revealed the profound
Freemasonry of the Parliament of Paris from the ministry of Cardinal de Fleury onwards.

We are no longer surprised, he said, that Cardinal de Fleury was so poorly supported by the courts, in their legitimate rigor, against the nascent Freemasonry. He had been dead for a and the progress of this association was being reported from all sides. (M. GÉRIN, Revue des Historical Questions, Paris, 1875, p. 549.)

A King's Prosecutor at the Presidial Court of Orléans (that is to say, at the Court of First Instance) Address to Chancellor d'Aguesseau, May 2nd, notification that Freemasons are assembling at Orléans. This far-sighted magistrate wrote to the Minister of Justice, "Such assemblies "may one day become criminals," and he asks for orders. Instead of orders, the Prosecutor The general at the Parliament of Paris, seized by the Minister, sent to the Magistrate of Orléans a inquiry. The latter replied that the Freemasons would not make any scruples about associating with the heretic, the infidel, and even the idolater. I know this, he added, from a A foreign Freemason who agreed to it, and I greatly fear that this association might be a a day detrimental to Religion, if not also to the State. (/d., ibid., p. 550.)

The Attorney General of Paris took the matter very calmly and wrote again to his Orléans' subordinate, always seeking his opinion. His letter contains a passage worth noting:

It is said, he writes, that this Sect was born in Palestine, among the Jews. (And he adds): The The Pope condemned it by a Brief which, in truth, was not received in France. (/d., ibid., p. 551.)

And the Pope's anathemas against Freemasonry are enough to make it look at with suspicion. almost benevolent, according to this high Christian Magistrate!

A tradition of laxity, collusion and impunity, Mr. Gérin continues, is gradually becoming established in Few. The provincial magistrates, more faithful to the teachings of the Church and to the old morals, often bothered the heads of the judicial order with their revelations, and the government. But the answers they received from Paris were hardly conducive to maintaining

Their zeal was criticized, and they were even sometimes blamed for the most legitimate measures they took. (against the Freemasons). If one of them, wanting to imitate the example set from above, joined At the Lodges, he was reprimanded, but gently. (JAL, ibid., p. 552.)

The latest dispatches from the Attorney General, read by Mr. Gérin, instruct the Courts provincial authorities only concern themselves with Freemasons if they disturb the established order! It is easy to understand how quickly the Masonic evil worsened under these conditions. People came to see the Freemasons of Châtellerault, supported by the Intendant against the Lieutenant of Police, and The Attorney General of Paris blamed this magistrate from Châtellerault for having harassed the Lodge. of this city.

It was monstrous. But we're going to find something even more monstrous with this case. inconceivable to Bishop Conan de Saint-Luc of Quimper, who was prosecuted in 1776, for having dared, from the pulpit in his cathedral, to speak ill of sacrosanct Freemasonry

An article published in the Gazette de France by Mr. de Cathelineau, the descendant of the illustrious Vendée general had told us about this lamentable episode; then we read, to National Archives, the voluminous correspondence exchanged on this subject by the Bishop of Quimper with the General Agents of the Clergy, invested in Paris with the responsibility of overseeing the interests of Religion.

The Conan family of Saint-Luc is doubly famous in the annals of the Church: firstly by the hatred that the Bishop of that name incurred from Freemasonry and also by this the fact that a niece of Bishop Conan de Saint-Luc - a nun in Brittany - was guillotined in hatred of Christ, ten days before F*** Robespierre atoned for his crimes on the scaffold.

On June 12, 1776, the Bishop of Quimper wrote to the General Agents of the Clergy:

GENTLEMEN,

I have the honor of sending you a report which will inform you of the persecution that is taking place.
makes me feel this way in this country. You, gentlemen, are entrusted with the confidence of the clergy and
You are worthy of it; it is in this capacity that I ask you to kindly take the necessary steps.
quicker and more effective ways to stop the course of the revolting procedure that is being plotted
here against me. I am writing today to His Excellency Cardinal de la Roche-Aimon, to the Minister of the Interior.
Sceaux, and to Mr. Amelot, the minister in charge of the department of this province..., and I send them
copy of the same official report...

You will be more aware than anyone of the unfortunate consequences that this affair could have...
This is the cause of the entire Episcopate, gentlemen, that of the holy Ministry... /National Archives,
box G° 647.)

Here is the official report attached to the Bishop's letter:

We, the undersigned, Bishop of Quimper, certify... that in order to dispose of the peoples entrusted to
In our efforts to take advantage of the grace of the Jubilee, we had stopped giving two missions...; that in
As a result, we had gathered... forty missionaries, at the head of whom we had
These missions were opened on Pentecost Sunday, May 26th. What were the requests of these missionaries?
and the wish of all honest people to preach against a certain association formed since
several years in this city, to the great scandal of Religion and morals, as well as to the
ruin of families, we indulged in entering into their views, which we carried out the
Saturday, June 8, between 5 and 6 p.m. Mounted in the pulpit, exhorting our people to the
Through perseverance, we proposed avoiding opportunities as one of the most effective methods.
We added that a fatal occasion for a large number of our diocesan members was a certain
an association which, contrary no doubt to the intention of those who have joined it, aims at nothing less
that it leads to deism and libertinism, an association condemned by the laws of the Kingdom, by

those of the Church, by reason itself and by a decision of the Sorbonne. Without naming this
association, we said enough to make known that of the Freemasons which is doing well-

A blow of misfortune struck the diocese. We urged our listeners to flee these small gatherings and we
We left nothing to chance in order to inspire them with distance. We made it known that we
We knew without a doubt that under the pretext of this association, certainly without the knowledge and against
at the discretion of those who comprised it, money was levied on the inhabitants of the towns and cities.
the campaign to receive them Freemasons, by making them hope for sums
considerable and a chimerical happiness, which we described as extortion and bribery,
and that the proof was established. We then moved on to other matters.

That the following day, June 9th, around 6 PM, concluding these two missions,
based on comments that had come to our attention and that deserved to be remembered, we felt we should
to say a few more words about the aforementioned association.

Upon returning to our episcopal residence, we were informed of a bailiff who had a
notification to be given to us by the King's Prosecutor of the presiding court of this
city. We were summoned to appear the following day, the 10th of this month, at 10 o'clock in the morning.
morning, in the Council Chamber of the said Presidial Court, before the Civil and Criminal Lieutenant...
to testify as a witness against the perpetrators, instigators or accomplices of certain
scams committed under the guise of association, etc.

Unaware of the contents of the King's Prosecutor's complaint and not believing he should
to appear before a Judge who is himself one of the leaders of the said association of the Franks-Masons, of whom he prides himself, we had the Prosecutor notified on Monday, June 10th, at 9 o'clock in the afternoon.
In the morning, a denounced individual was brought in to declare that we had no further knowledge about the objects.
indicated in the summons, those which we received from Mr. Knight Geslin,
respectable gentleman of this city, that thus... it was unnecessary for us to have appeared.

But without regard to our statement, the King's Attorney sent us immediately

a second feat to force us to appear at the same time of 10 a.m.
for the purposes of which, out of pure deference to Justice, we went to the Presidial Court and we
We had it announced... to the Criminal Judge, who at that moment was hearing Mr. the Knight Geslin.
The said Judge came out to tell us and asked us to excuse him for not hearing us at
at that moment, because he could not interrupt the hearing of a witness, and asked us to move on to the
refreshment stand; that after waiting for three-quarters of an hour, we were ushered into the
In the Council Chamber, we expressed to the said Criminal Judge our astonishment that he had not come to receive our deposition as we thought it should be,

To which he replied by reading note 2 on page 142 of the Commentary on
the criminal ordinance of 1670 by a Councillor of the Presidial Court of Orléans, stating that a
The Bishop of Carcassonne had been denied such a claim by a ruling of the Parliament of Toulouse. We replied that it was the supreme law. He made us swear an oath and made us to read aloud the indictment of the King's Prosecutor, which, as far as we can tell,
I remember that, having learned from a sermon preached on June 8th in the cathedral, he had
committed fraud under the guise of association, both in towns and in the countryside, and that
had proof of this, the King's Prosecutor requested that he be informed, etc. That after this reading we said that as soon as it was a question of the result of a speech by us
spoken from the pulpit of our cathedral church, we had nothing to file concerning
this matter, declaring further that it was only to obey Justice and give to our
peoples the example we owe them that we had presented ourselves in all our protesting and reservations.

That after this declaration we believed we should no longer be involved in an action which was completely foreign to us, but we have just learned that the Freemasons,
irritated by our remonstrances against their association, they saw the King's Prosecutor and told him
suggested calling new witnesses... We are assured, by the statement which
has just been made to us by a gentleman who was summoned and questioned, that the Criminal Judge should not

was more content to receive the statement of complaint which had been read to us, but he was questioning about the speech we had preached on June 8th.

We have reason to fear, and it is likely, that the purpose of this procedure is not to...
than to make us look like informers and slanderers.

Whistleblower of a private Freemason who indeed surprised the good faith of simple men by making them pay considerable sums to join the Franc-Freemasonry, although we have not designated it in any way, and although the Attorney of Roy was fully aware of this young man's maneuvers, had he seen the notes he had given and that he had tried to help him escape.

This procedure further attempts to portray us as slanderers by attributing to this association of wrongs of which the Freemasons claim innocence, although they have been affirmed by people of respect and by a large number of honest people who are distressed to see the harm this association is causing in the city, the extreme expenses to which Freemasons indulge, expenses which ruin family men and bring desolation the virtuous mothers of this country. We have received a letter of acceptance into the French Academy.
masonry containing the signature of the Freemasons of this city, several of whom are the principal members of the Quimper Presidial Court.

We have recorded all of this in our present report to send to Messrs.
General agents of the clergy, urging them to take care to stop the course of this an insulting procedure against the episcopal character, tending to hinder the legitimate freedom of the saint
Ministry of the word in the person of a Bishop, and all the more so in that of Second-rate pastors, and to render all Ministers of Religion powerless to instruct the people, to protect them from the seduction of impiety, the scandal of morals and the spirit of insubordination.

Done at Quimper, on the twelfth of June, one thousand seven hundred and seventy-six.
TE TJ,
Bishop of Quimper.
(National Archives, box G° 647.)

All our readers will see an extraordinary resemblance between the attack on France 18th-century Freemasonry against the Bishop of Quimper and the attack of the Freemasons and
Modern-day Freemasons against the Archbishops and Bishops of France who signed the Letter on the rights and duties of parents with respect to the School (October 1909).

For having, after Pope Clement XII and Cardinal de Fleury, denounced the peril Masonic, the Bishop of Quimper was brought to trial. Today, the Friendly Societies of schoolteachers - these Masonic Third Orders - are bringing our Archbishops and Bishops for having warned the Christian fathers against those who corrupt children, the Soul poisoners in the service of Freemasonry. But yes, to the misfortune of
For many generations, the French of the 18th century were deaf to the cries of alarm of

Popes and Bishops such as Bishop de Saint-Luc, Freemasonry has caused so much ruin, its
A villainous hand has been seen at work in so many crimes that the anti-Masonic struggle will become
Each day more ardent, more effective. Likewise, the anti-Masonic Bishops, as was
Bishop de Saint-Luc, they are no longer rare in our Episcopate, thank God! ...

The Saint-Luc sea was well informed: the Quimper Tribunal was populated by Franks-masons, some of whom are known to us today thanks to MG Bord° - In particular the Lieutenant criminal of the Présidial, F. . . Bobet de Lanhuron, was successively secretary and
venerable master of the Lodge La Parfaite Union, in the East of Quimper, precisely in the period

---

* MG Bord, Freemasonry in France, vol. 1, p. 465.

which spans from 1776 to 1785. It was therefore Father Bobet de Lanhuron who had summoned him before
him, the Bishop of Quimper, on June 10, 1776.

Without losing a moment, the General Agents of the Clergy took the necessary steps. As early as June 19th
They replied to the Bishop:

MONSIGNOR,

We received, along with the letter you honored us by writing, the
the minutes which were attached thereto. (Cardinal de la Roche-Aymon) was also very struck as we are by the persecution you are experiencing, and he was pleased to join us
to stifle the evil at its source. He must have seen the Minister of Justice on Monday, who will have
no doubt communicated the measures he has already taken to make himself aware of the conduct of the Officers of the Presidial Court of Quimper. He was kind enough not to let us ignore them.
We were pleased to see that he had anticipated any requests we might have made of him.
In this regard, we have every reason to hope that you will be completely satisfied with the way

the way you have been treated is more than indecent.

Please be assured, Your Grace, that we will apply ourselves with equal dedication going forward.
of ardor as of zeal, etc. (National Archives, register G° 2614.)

Louis XVI, outraged by what had happened, summoned the Criminal Lieutenant, EF... to Paris.
Bobet de Lanhuron and the Prosecutor of Quimper, F*** Le Dall de Kéréou" (1). We have the echo of this measure in a letter addressed to the General Agents of the Clergy by Bishop de
Saint Luke, then on an episcopal tour:

Carhaix, July 20, 1776.
(Currently being visited.)

GENTLEMEN,

I received a letter from the Keeper of the Seals informing me that he had reported to the King
letters that I had the honor of writing to him and that, consequently, and undoubtedly according to the
requests which I know you have kindly added to mine, His Majesty has made
order the judges of Quimper to follow the Council. I am writing today to Mr.
The Keeper of the Seals to thank him, as well as His Eminence the Cardinal and Mr. Amelot, Minister
of the Province, and I add to my thanks the request to spare or at least shorten the
punishment of the Criminal Lieutenant, of the King's Prosecutor, including a trip and a
A stay in Paris would disrupt business. I would be grateful if you, gentlemen, would include your
Prayers to the muennes, in order to obtain their forgiveness. If the Minister of Justice so wishes
to grant it to my prayer and not let them ignore that I asked for it as soon as I had
Knowing this mortification, I believe I am certain that this act of clemency, especially if they
knowing that I was the one who requested it will be more effective than punishment in bringing them back to
principles, to convince them of the purity of those that inspire me and to teach them forever the
respect they owe to the character and ministry of the Bishops... (Bishop de Saint-Luc asks
then the removal of a slanderous consultation signed by twelve lawyers from Quimper
who defended the two FF*** of the Presidial Court against the Keeper of the Seals.) The Clergy,
Monsignor continued, he will not suffer a Bishop to be called a vile informer,

Slanderous Declaimer, Destroyer of the Liberties of the Gallican Church.

5. In the National Archives, in box G 647, we found the name of this Prosecutor charged, along with several other FF***, with the time management of the Quimper College; it was
The beginning of the Freemasonry of Public Education. (LD)

I urge you, gentlemen, to ask Mr. Vulpian (lawyer for the clergy) for his opinion on the matter of a case in which one of my Rectors (Parish Priests), pressured by the association against which
I spoke, and I have just been summoned to the Presidial Court..... (National Archives, box G° 647).

The good Bishop is demonstrating, here, a truly evangelical charity. But he didn't know that Trying to appease fanatical Freemasons is like trying to soften up tigers. The attacks of the twelve lawyers and the bad priest mentioned in his letter should have, however to illuminate it.

Freemasonry relentlessly pursued hostilities, and, on July 26, 1776, Bishop de Saint-Luc was still obliged to write to the General Agents. - Indeed, the new trial The plot against him, instigated by the Lodge, aimed to force him to leave his diocese. However,
unworthy priest who served as a tool of the Freemasons had been secretary of the Bishop's predecessor. As such, he had, for fourteen years, received certain rights from the hands of the priests of the diocese. And it was this man who was demanding the same from Bishop de Saint-Luc.
Duties unduly collected by the Bishop (he said) in 1774 and 1775! Our Freemasons Those of today would struggle to do better.

But the Bishop stood firm. Appointed by the King to a more advantageous position, he nobly refused.
to take possession of it and replied that he wanted to "die Bishop of Quimper":

I am threatened with the seizure of my small temporal possessions... libelous accusations are being spread against me...

songs. Something's happening, I'm more determined than ever to never leave my seat.

... I also learn that the Parliament of Rennes is taking up the cause of the two judges of the The presidial court, following the Council, wrote a letter of remonstrance to the King. both to justify the conduct of these magistrates and to condemn my own, and all this by an impression of affection for Freemasons, whose association, if one is not careful, will become as fatal to the tranquility of the Government and to the authority of the King as it already is disastrous for fortune, for the morals of citizens, and destructive to religion and piety...

TE JT.
Bishop of Quimper.
(National Archives, box G° 647.)

Bishop de Saint-Luc's prediction, alas, came true: a few years later, the Freemasonry was truly the soul of the conspiracy that drowned the French Monarchy in blood of Louis XVI, of Marie Antoinette and so many other victims.

Like the voice of Pope Clement XII, like that of Cardinal de Fleury, the voice of Bishop Saint-Luc's was met with mockery from the fools suggested by the Enemy Freemasons, such as the Archbishops of Tours and Toulouse. In 1778, two years after the Following the tragic events in Quimper, Bishop François de Conzié, Archbishop of Tours, was in charge. by his protector, the Archbishop of Toulouse, to oversee the Franciscan Order, in order to to destroy it—and this, of course, without the Pope's involvement. (This Archbishop of Toulouse, more The late cardinal, the unfortunate Brienne, who, in 1790, would consummate the schism and lend oath to the Civil Constitution of the Clergy, which is why Pope Pius VI will force him to dismiss his cardinal's bar). Now, certain letters will show us Freemasonry at the center of these plots:

The Archbishop of Tours to the Archbishop in Toulouse.
Chanteloup, this 18th of June 1778.

Since you wish it so, your Franciscans will be well watched, and your instructions faithfully fulfilled.

The Same to the Same.
Chanteloup, this 15th of July 1779.

Father Etienne, guardian of the Cordeliers (Franciscans) of Nantes, appears to bring together the very great
Plurality of votes (for the Provincial post): I don't know if he deserves them. The Bishop of Quimper wrote me many bad things about it, which wouldn't stop me from thinking many things about it.
Well, especially if it's true that the Bishop of Nantes gives a favorable testimony. He told me
It seemed amusing that the great reproach of the Lord Saint Luke against this religious is that he is
Freemason. According to him, Freemasonry and impiety are one and the same.

The Same to the Same.
Tours, this 31st of July 1778.

I have the honor of sending you, Your Grace, the minutes of the Cordeliers Chapter
which I closed yesterday. Father Étienne was appointed Provincial by an absolutely unanimous vote
unanimous. The impressions that have been tried to convey against this religious figure are certainly wrong.
founded and the accusations slanderous. Perhaps he is not very fervent, perhaps even
Is he a Freemason, which displeases M. de Quimper so much? But what I can tell you is...
that he has wit, a very religious outward demeanor... (Letters cited by M. Gérin, Revue)
Historical Questions, Paris, 1875, pp. 112, 113.)

According to Bishop de Saint-Luc, Freemasonry and impiety are one and the same, he wrote.
A prelate delusional, bewildered by Masonic lies! He forgets that after Clement XII, Benedict XIV
has just launched a fulmination of anathema against Freemasonry, and it is a Freemason whom he
favors the election to the position of Provincial of the Franciscans! ...

Faced with such blindness on the part of the Archbishop of Tours, one is not surprised to
to note the presence of religious figures and priests in Lodges, in all four corners of France:

In Béthune, several priests belong to the Lodge. In Arras, an Oratorian, Father Spitalier is one of its dignitaries.” In Le Mans, canons of Saint-Pierre de la Cour count among the Freemasons*. In Bezançon, among those affiliated (with Freemasonry) are noted Benedictines, Bernardines, a Carmelite, five canons of the Chapter of Saint John; in the In the same town, one of the canons of the Collegiate Church of the Madeleine is secretary of one of the Lodges”. (M. DE LA GORCE, Religious History of the French Revolution, Paris, Plon, 1909, L. 1, p. 66.)

Let us add that among the Freemasons persecuting Bishop de Saint-Luc was, from the outset 1775, Canon and F*** de Reymond, advisor to the Presidial Court, who, in 1776, was elected Venerable of the Lodge of Quimper”°.

° BÉGHIN, Béthune during the Revolution, p. 46.

7 DERAMECOURT, The Clergy of the Diocese of Arras during the Revolution, vol. 1, p. 286.

Dom PIOLIN, History of the diocese of Le Mans during the Revolution, vol. 1, p. 6.

° SAUZAY, History of religious persecution in the department of Doubs, 1789 to 1801, vol. I, p. 12 and passim.

10M. BORD, Freemasonry in France, vol. 1, pp. 464, 465.

It was far from the case that the entire clergy of France was contaminated by Freemasonry: the so many priests and religious who perished for Christ on the scaffolds, in the massacres and the horrors of the revolutionary penal colonies have sufficiently proven that the Church of France was always rich in heroic virtues. But the bad priests, the Freemason priests, the Wolves hidden in the sheepfold powerfully aided the Masonic leaders in their work of destruction, and they are numerous among the Terrorists, the bloodthirsty men who, like F*** Lebon, had passed from the light of the Catholic apostolate to the darkness of

Boxes!

Very few in the 18th century possessed the foresight of the Conan de Saint-Luc, the Le Franc, des Baruel, and denounced Freemasonry as an instrument of dechristianization.
In France, at least, the Bishops have repeatedly cried out in horror at the work
of perdition that the Lodges were carrying out.

In 1762, in the (general) Assembly of the Clergy, they deplored "the weakening of the faith" and the license to write"... In 1780, in a memorandum to the King, they demanded... "a new Regulations concerning all aspects of bookstore operations, relating to religion and morals. In 1782, through the intermediary of Mgr du Lau, Archbishop of Arles, they once again listed all their
grievances. The Prelate denounces a new dogma, that of "the independence of all authority!". He signals the public dissemination of "the complete and entire works of Voltaire and
of J.-J. Rousseau." He complains that licentious writings not only circulate in the campaigns, but are thrown at night by unknown hands "even into the enclosures of monasteries of girls." (Minutes of the Assembly of the Clergy, 1782, passim, cited by M. DE LA GORCE, Religious History of the French Revolution, vol. I, p. 67.)

These pamphlets, where hatred of religion was allied with the worst pornography, were Freemasonry.
who spread them: let us, for the moment, remember the pamphlet L'Asiatique
Tolerant, which so clearly reflects the Masonic ideal. And, moreover, we will find only
Too often, during this study, Masonic anti-Christianity is united in the works of
Sectarian propaganda and corruption – the surest weapon of secret societies. From 1775 (year
(of the coronation of Louis XVI), the same Bishop du Lau mentioned above had been, as Agent General of the Clergy, one of the two authors of a frightening Report to the King on the affai-
reform of Religion and Morals; if Freemasonry is not named there, it is implied.
on each line:

Assembled for the first time since your accession to the Crown, the greatest of
interests bring us today to the foot of the throne: the sacred interest of Religion and morals.

Why are we not permitted to spare your heart the distressing account of the danger that... threat !...

It is no longer in the shadow of mystery and in writings scattered at intervals that disbelief today spreads its systems. There is hardly a day that goes by without seeing the emergence of

some of these fatal productions. They are advertised in catalogues, they are exhibited
In public auctions, they are displayed in the vestibules of the houses of the great, and perhaps, Sire, within the very walls of this august palace where Your Majesty receives our tributes.

Openly impious books are not, Sire, the only weapons of unbelief. She knew
to infect with its venom even the works most foreign to Religion. History, Philosophy, Poetry, science, theatre, even the arts themselves – she associated everything with her sinister plots.
a type of attack all the more dangerous because it reproduces in all forms and because it is more difficult to defend oneself against it! (Minutes of the General Assembly of the Clergy, 1775, pp.
431 to 433.)

!! This is the equivalent of the modern Masonic cry: Neither God nor Master! (LD)

What follows is a truly poignant page where we see the incredulity and hatred of religion spreading
His empire spanned all of France, reaching into every class of society. Then came...
transparent allusions to the conquests made by Freemasonry in the aristocracy and among the
women of all backgrounds:

The incredulity accepted in the Palaces of the Great takes advantage of their credit, their authority, their
influence. She initiated in her Mysteries the very sex whose piety was the consolation of the Church.

Youth, that interesting aspect of your subjects which, in a few years, will give rise to
Masters, teachers, fathers, magistrates. To the Society, contracted by reading, the
taste, habit and language of Irreligion...

We have seen Impiety in the beginning conceal its claims, proposing...
doubts under the pretext of resolving them and using Muslim and pagan fables to
to serve as a veil for her features.” Soon she crossed all barriers. She dares (we don't know)
(let's say that, shuddering) he insulted the Apostles, the Prophets, the Person with his blasphemies
Adorable Son of God!

Take away religion from the people and you will see perversity, aided by poverty, spread to everyone.
excesses. Take away religion from the powerful and you will see passions, sustained by power,
to allow themselves the vilest and most atrocious actions....

The morals of our fathers were undoubtedly not irreproachable, but disorder was neither neither as bold nor as universal; vice knew shame and remorse... That was then
vicious through weakness; it was reserved for the present generation of the being by system. And what
A restraint can hold back men who, combining depravity of heart with depravity of reason, dare
To elevate their delusions to principles and their vices to virtues? (Minutes of the Assembly) General of the Clergy, 1775, pp. 434 to 437.)

Abbot du Lau understood well that unbelief – propagated by the Lodges – was a catalyst of Revolution:

It is still, Sire, an act of disbelief; it is the spirit of independence that it inspires.
God forbid that we should want to cast suspicion on the Nation's attachment to its
Kings! This will be the last virtue to die in the hearts of the French! But where does this come from?
A general ferment that tends to dissolve the bonds of society? Where do these come from? principles destructive of all authority, sown in a multitude of writings?... (Minutes)
(from the General Assembly of the Clergy, 1775, p. 437.)

In his admirable Religious History of the Revolution, M. de la Gorce responds to the
a question to which the future Archbishop of Arles had not dared to answer: he notes that the
The clergy's distressing impotence, the admission of which emerges from this terrible report, is still evident.
less from his weakness than from the extraordinary strength of the enemy: The enemy is the Philosophists. Now, philosophers, they are everywhere, they insinuate themselves everywhere; by sixty years of
Through their preaching and efforts, they shaped society in their own image. (M. DE LA GORCE, History)

(religious figures of the French Revolution, vol. 1, p. 68.)

And these philosophers who, for sixty years, have been shaping French society in their image, this are the Freemasons, the FF*** Voltaire, Diderot, d'Alembert, etc.

It is necessary to quote the peroration of this address to Louis XVI. It tolls the death knell of the The Christian monarchy and its perhaps inspired overtones are all the more impressive because The Abbot du Lau, who wrote it, bore the halo of martyrdom on his brow: he will, in fact,

---

* Obvious allusion to Masonic pamphlets of the type "The Tolerant Asian", etc., (LD)

massacred in hatred of Christ seventeen years later, on September 2, 1792, alongside the abbot The Franc, whose dark revelations about Freemasonry we have cited from the French Revolution:

> We therefore implore you by the holy anointing you have just received, by the The solemn oath you have just pronounced. We implore you to do so for the glory of Heaven. and for the honor of your Crown, for... the maintenance of your authority and happiness public; we implore you in the name of your illustrious predecessors who, with this empire, have left you the Faith as their most precious inheritance; in the name of all the Churches of France, whose grief and consternation we cannot describe to you; (on behalf of the priests), this respectable portion of your subjects who tremble and shudder at the evils that threaten us. We implore you! Do not allow Religion and Virtue to continue to wither away. in your Kingdom; deploy against unbelief and corruption, the resources of your power; repress license with just severity. (Minutes of the Assembly) General of the Clergy, 1775, p. 443. National Archives, GŸ* 699.)

It was too late. From 1775, the date on which this distressing harangue was addressed to Louis XVI,

Until 1793, the Monarchy and the Church would only continue their descent into massacres.
executed by Freemason killers like the hideous F*** Maillard - and sent to the guillotines erected by Freemasonry. Therefore, the main reason for France's misfortunes
What was so disrupted by the Revolution was that France, blinded and poisoned, did not know how to, nor even
wanted to know what Pope Clement XII had proclaimed about the Masonic danger.

The conclusion is inescapable: we, the anti-Masonic Leaguers, have a duty to shout this to
All of them—Royalists, Imperialists, Catholic Republicans—any regime that will not consider
as the first necessity of unmasking Freemasonry first, and destroying it
then, his fatal destiny will be to be dominated by her and to help her – under penalty of death – to
to lead France to its grave.

He

THEIR WEAPONS: LIES AND SLANDER

That the Revolution of 1789 was prepared and executed by Freemasonry is a fact that
This becomes evident to anyone who studies true history, history purged of lies.
Masonic.

Moreover, after lying for a long time, trying to make people believe that she wasn't for nothing in the crimes that filled the revolutionary charnel house with corpses, Freemasonry
She confesses. She even boasts of having given birth to the Revolution.

Occult Power and the Grand Orient.

Not to mention F*** Louis Blanc, who devoted a long chapter of his History of the Revolution to demonstrate the great importance of the role played by Freemasonry at the end of the 18th century
century, let us limit ourselves to quoting these simple lines from a report read at the plenary session of the Lodges
Peace and Union and Free Conscience, in the East of Nantes, April 23, 1888:

It was between 1772 and 1789 that Freemasonry developed the great Revolution that was to change
the face of the world. It was then that the Freemasons popularized the ideas they had

drawn from their Lodges. (Report... p. 8.)

It was in 1772, in fact, on December 24th, that the erection of the Grand Orient was proclaimed.
of France. On this day, the concentration of all Masonic armies had taken place for
the assault to be launched against France.

Before achieving this great result, a whole year of mysterious intrigues had been required.
developed in higher Masonic spheres.

Here is a discreet admission on this subject from Brother Ragon, the "sacred Author" of Freemasonry.
French:

December 24, 1772. - The eight commissioners who, unknowingly, were the agents of
More enlightened Freemasons act without summoning (and for good reason) those from whom they derive their
powers to submit to them the results of their work. This octovirate, united with the brothers
Many of the various parties who attended the secret meetings... solemnly declared that
The former Grand Lodge of France has ceased to exist, and has been replaced by a new one.
National Grand Lodge, which will be an integral part of a new body that will administer
the Order, under the title of Grand Orient of France. (Masonic Orthodoxy, F.-. Ragon, 1853, pp. 63, 64.)

By a mysterious will—that of what we call the Occult Power—here is,
Standing tall and armed, the war machine that will overthrow the edifice of old France.

Two years after the founding of the Grand Orient, Louis XVI ascended the throne. "Here is the
"Victim!" Mirabeau will exclaim when the King takes his place at the Estates General. Victim
Louis XVI was already designated as such in 1774, on the day of his accession, and the Queen, too,
was a victim deliberately chosen by the Occult Power, of which Freemasonry is the instrument. He is not
Nothing is more atrocious than the savage war waged by Masonic agents, for nearly
twenty years, against Marie Antoinette - even after her death! For we will see these

cannibals, in a hideous pamphlet, attack the corpse of the guillotined Queen, as their killers on the Princess of Lamballe, cut into pieces.

Enlightening Parallel.

Before the bloody death by the guillotine, whose triangle symbolizes the Revolution as well as it Symbolizing Freemasonry, Marie Antoinette suffered, for nearly twenty years, the torture of the A slow death, from the constantly renewed wounds inflicted upon him by countless pamphlets, each more ignoble than the last, all pointing in the same direction, tending towards same goal, all relying on the same calumnies to implant them in the minds of the people as if they were truths beyond doubt. The aim of this infernal concert—whose learned cacophony denounces an invisible but obeyed conductor - it was to drown both the Queen and the Monarchy under a flood of ignominy and lies.

The Mercure de France, which is far from professing traditionalist theses and seeing Behind the unfolding events, the hand of an Occult Power, he noted with astonishment long and persistent campaign of hateful slander waged against Marie Antoinette. He said it was a spectacle unprecedented in history:

Where did this flood of mud that arose in France, almost immediately upon the arrival of Marie Antoinette at Court, and which, still swollen, eventually carried off the unfortunate Queen - all the way to the Place de la Révolution? Never before had so many libels, so much filth been hurled at a sovereign.

Let us remember this spectacle, unprecedented in history, the anonymous lust of an entire... An era seeking its object and its victim on a throne. The worst hours of the Revolution, that where the sadistic murder of the Princess of Lamballe took place, the one where the Hébert's monstrous accusations are potentially present here. (Edm. BARTHÉLEMY, Le Mercure de France, May 16, 1908, p. 310.)

Anticipating our later accounts, let us say at once that the despicable Hébert, who carried against Marie Antoinette the infamous accusations that we know of, was - naturally - Frankmason, and let us ask ourselves this question: did someone not, out of hatred for France and the
Queen of France, powerfully aided by "such a proliferation of filthy pamphleteers"? Who Was he the invisible conductor of the infamous concert? – Freemasonry. There is proof of it.
strikingly relevant to the events (orchestrated by Freemasonry!) which, in 1908, bloodied Lisbon a month after a pamphlet, modeled on the pamphlets directed against Marie Antoinette, had just launched odious calumnies against Queen Amélie of Portugal. These events are recounted with valuable commentary in the Review of the 1st March 1909. There, under the title: The Portuguese Day, Mr. Finckelhausen, known as Jean Finot, born in
Poland in the Jewish religion, reports that Queen Amélie is "devoted body and soul to the Church:

This noise, he said, is blowing like a storm across Portugal and is taking away a lot of sympathy from
the widow of Dom Carlos (!)(La Revue, March 1, 1909, p. 14.)

Going back to a few weeks before the Masonic massacre where King Carlos and his son The eldest sons were killed – a massacre from which the Queen and the young King Manuel only escaped
Miraculously, the Director of the Review wrote these lines, in which we have underlined a few passages.
features :

In Lisbon, everyone was talking about a single book. It was a novel, or rather a pamphlet: Marquez da Bacalhôa. X is written in the style of the novels that appeared around 1780 on the private life of King Louis XVI and Marie Antoinette.

The author recounted the scandalous incidents in the life of Don Carlos. He drowned in the He insulted the King and spared neither Queen Amélie nor the King. The King was rumored to have had unspeakable morals.
and under transparent veils, certain adventures attributed to Queen Amélie were recounted.
It goes without saying that there was a lot of exaggeration regarding life
In Dom Carlos's sentimental life, the pages devoted to the Queen were merely an outlier. Infamous lies. The book made its way.

It was too late that we realized the harmful impression these calumnies were making on the people. Franco decided to seize the volume and sue its authors or publishers. The novel It then began to command a premium. People snatched it up, and its price rose to four milreis (22 francs). But the damage was done. In Lisbon, people were whispering about certain adventures borrowed from book, and the province, at least that part of the province that knows how to read, seemed to become engrossed. for the scandals that have been brought to light.

Some Republicans rejoiced. They drew parallels with a certain literature special which flourished in France before the Revolution and from which optimistic omens were drawn.
(The Review, pp. 14, 15.)

Another passage from the Review will shed full light on what - secretly - characterizes these Portuguese "republicans":

In the face of monarchical chaos (said Mr. Finckelhausen), there may only be (in Portugal) one Issue: the Republic.
A remedy like any other.

A few days ago, I received a visit at my home from one of the leaders of the Republicans, whose His oratorical talent and lifelong honesty have even earned the admiration of his adversaries.
I named Magalhaes Lima.

"The Republic is imminent," he told me.
And her face lit up with joyful hope.

“...The Monarchy has proven itself (said Magalhaes Lima). Consider the 75% of our illiterate people, amidst the ruins piling up on all sides. We are the ones who will transform the regime, and With the change in political conditions, we will give our people a new soul.

(The Review, p. 22.)

What Mr. Finckelhausen carefully omits from his list of qualities attributed to him
What makes Malgalhaes Lima, "one of the leaders of the Portuguese Republicans," so revered is that this
The latter is the Grand Master of the Grand Orient of Portugal.

Here is yet another piece of information about the Freemasonry of the Portuguese "Republicans," admirers of
Freemasons, murderers of 1789-1793: in its issue of April 10, 1909, the Jewish newspaper and
The Masonic newspaper L'Action began to publish in serial form the filth that Mr. Finckelhausen
describes it as outrageously false. And the announcement of this libel – a renewal of pamphlets
against Marie Antoinette, whose infamous series we will study - neighboring on the front page of
Action with the prose of F... Lafferre, president of the Grand Orient of France.

It's quite clear; through the cynical joy of the Portuguese "Republicans" at the rapid success
vile calumnies launched against Queen Amélie, by the cynical joy that inspires in the "
Leader of the Republicans, the assassination of King Carlos and the Crown Prince, all these
The "Republicans" have unmasked themselves: they obey Freemasonry. In Portugal as
In France, the Revolution is Freemasonry with its bloody crimes and its pamphlets of
mud that leads to bloody crimes.

In February 1908, the vile pamphlet.
One month later, the regicide.

A century ago, French Freemasonry was less quick to act than Freemasonry

Portuguese. But how successful she has been in her work of shame and death!

Basil.

The love, the adoration with which the people of France were intoxicated for Marie Antoinette, it was necessary
that Freemasonry would kill them first so that it could then assassinate the King at its leisure, the

Queen, the Monarchy all together. To kill this love, the slanderous pamphlets, including the The Marquis de Bacalhoa is the current type; they were, we repeat, the vile weapon used by the vile Masonry.

Marie Antoinette and the French of the Revolution were destined to get along, but between the Queen and the country had slipped in. Basile is the man of the day. (M. FUNCK-BRENTANO, (The Necklace Affair, p. 52.)

Basile is the successor of the Freemasons of the Third Order, Voltaire and d'Alembert; he is the Freemason Mason of the Back Lodges, agent of the Occult Power whose goal is the extermination of the Catholic and royalist France. While we wait for them to attack other Christian nations. which it dominates with its age-old grandeur.

There is absolute unity, perfect continuity, in the life of Freemasonry since its It appeared in France in the mid-18th century. This life is still manifested by the Lies and slander during periods when the Lodges are preparing their domination, and when They are in power through theft and murder, in addition to the lies and slander that... are constantly needed.

The FF*** of the Third Order and associates were lying when they proclaimed that the Franc-Freemasonry was respectful of religious and political traditions.

The Freemasons of the Encyclopedia lied as naturally as breathing; lying was so good to them natural function that their coryphaeus, F... Voltaire, wrote to Thiriot on October 21, 1736:

Lying is only a vice when it does harm; it is a very great virtue when it does of good. So be more virtuous than ever. You must lie like the devil, not timidly, not for a time, but boldly and always. (Complete Works of Voltaire, Edition du Siècle, 1869, vol. VII p. 467.)

It is through lies and slander that Freemasonry has been able to deceive the masses, at to the point of making them consider these priests and sisters as enemies to be abhorred and condemned
charitable people who dedicate themselves to doing good for them.

As for those unspeakable publications which, now more than ever, spew forth abominations
filthy garbage on the monks and nuns, after theft laws stripped them and
Driven from their homes, it is Freemasonry that always writes and sows them.
To smear his victims with saliva and mud - both after they have been murdered and
when they were sharpening the knife that was to immolate them - that's the hallmark of the crime
Freemasonry, whether it concerns religious congregations today or,
in the 18th century, of Marie Antoinette.

If the anonymous letter is the weapon of cowards, the anonymous pamphlet was, in the 18th century,
one of the favorite weapons of the lying and cowardly Freemasonry. As Baruel demonstrated to
with the help of abundant documentation, "there is no precept" that F*** Voltaire
instilled more often than "that of striking and hiding one's hand"'

There must be a hundred invisible hands that pierce the Monster (Religion) and make it fall under a thousand repeated blows. (Letter from Voltaire to d'Alembert, May 1, 1768.)

Confound the Infamous One as much as you can; strike and hide your hand. (Letter to d'Alembert, May 1761)

The Nile, it was said, hid its head and poured forth its life-giving waters; do the same, you Enjoy your triumph in secret. (Letter to Helvétius, May 11, 1761.)

We embrace our worthy Knight and urge him to hide his hand from the enemy. (Letter to Mr. de Villevieille, April 26, 1767)

You merely despise a monster that should be abhorred and destroyed. That you...
It would cost 1 liter to crush him into four pages, having the modesty to let him remain unaware that he is dying
With your hand?... Shoot the arrow without showing your hand. (Letter to d'Alembert, 28) September 1763.)

(Quoted by BARUEL, Mémoires... t. 1, pp. 32 to 35.)

Propaganda through concise, anonymous pamphlets, reducing everything to its simplest form
This expression was also highly prized by F*** d'Alembert, who was as skilled as F*** Voltaire, his accomplice, "to hide his hand at the very moment when one directs that of the murderer." (BARUEL, t. I, P. 109.)

After the lackeys of High Freemasonry, here is one of its supposed masters, the King of Frederick II of Prussia. Our readers will no doubt find some interest in a certain epistolary dialogue.
between this crowned Mason - long considered by the Freemasons of the so-called Scottish Rite as the
founder of their supreme rank - and his worthy F*** Voltaire.

---

5 BARUEL, Memoirs. Jacobinism, Hamburg, 1803, vol. 1, p. 83.

On April 5, 1767, Voltaire wrote to the King of Prussia:

If I were younger and healthier, I would gladly leave the castle without regret.
that I built, to come and finish my life in the land of Clèves with two or three
Philosophers, and to dedicate my last days, under your protection, to the printing of
a few useful books. But, Sire, can you not, without compromising yourself, do
to encourage some booksellers in Berlin to print them and distribute them throughout Europe at a
Low prices that make it easy to sell?

"You can," replied Frédéric, "use our printers as you wish; they
enjoy complete freedom; and as they are bound with those of Holland, France and
From Germany, I have no doubt that they have ways of getting books through where they judge to
(Letter of May 5, 1767, cited by BARUEL, vol. 1, pp. 116-118.)

This correspondence, exchanged in 1767 between Brothers Frederick II and Voltaire, is illuminated in a singular light by that of the same Freemason King with Goltz, his ambassador to
Paris. In his letter of March 20, 177), quoted by Bancroft in his History of Independence

From America, the F*** King of Prussia urges his ambassador to "insinuate to Louis XVI suspicions about Marie Antoinette's fidelity"*.

By what means did Frederick expect his representative in France to fulfill this Infamous mission? - A mystery. In any case, the pamphlet tactic was employed with intensity by the Freemasons Voltaire and d'Alembert in their battles against the Church and that it was then employed with increasing vehemence when the Occult Power had resolved to to undermine the Monarchy as well as Christianity.

In the very year of Louis XVI's accession, 1774, a libel was published against the Queen abominable, of which only one copy remains in the Imperial Archives of Austria.

In 1774, Beaumarchais had been sent to London by Louis XVI and Sartines to buy the entire edition of a dreadful pamphlet against Marie Antoinette. It was the Avis important to the Spanish branch regarding its rights to the Crown of France, failing of heirs, and which can be very useful to the whole Bourbon family, especially to King Louis XVI.
Signed GA (Guillaume Angelucci) in Paris, 1774. This Angelucci was Jewish. Beaumarchais He gets in touch with him, buys the edition. He has the copies destroyed and proceeds in the same way.
for a new edition in Amsterdam. He was about to return in triumph when he learned that Angelucci escaped with a copy saved from destruction. (M. FUNCK-BRENTANO, The Affair of the Necklace, 6th ed., p. 53.)

In the Dreyfus Affair, we saw international Freemasonry combine everywhere his efforts were aligned with those of universal Jewry. Similarly, in 1774 and 1775, the Jew Guillaume Angelucci and the Freemason King Frédéric IT are engaged in the same task of vile and murderous slander.

In 1779, another pamphlet of profound and formidable hypocrisy spread poison.
subtle schemes designed to destroy the Queen's reputation before they manage to kill her herself, and -
as F*** Voltaire had carefully recommended - Freemasonry knew "Hiding the hand that struck." No one was ever able to discover the author of this libel, whose Empress Maria Theresa was deeply affected and this led her to foresee that... Disasters loomed over his daughter's head.

This pamphlet, dated June 18, 1779, is titled "Portfolio of a Red Heel".

Under the guise of exonerating the Queen from the accusations levelled against her, the author lists
all the calumnies and slanders used against her (Mr. Tourneux,
Marie Antoinette before History, Paris, 1901, p. 39.)

4 Abbé V. BÉNARD, Frédéric II et Voltaire, Paris, 1878 p. 531.

At the same time as this venomous libel — but in which they at least pretended to exonerate the
Queen - an inconceivable piece of filth was brought to light:

Shortly afterwards, writes Mr. Funck-Brentano, it became necessary to buy another pamphlet, The Loves of
Charlot and Toinette, $SL, 1779. Charlot depicted the Count of Artois. He was adorned
of filthy prints. Their destruction cost the private treasury 17,400 pounds.
Louis XVI, as evidenced by the receipt from the bookseller Boissière. (The Affair of the Necklace, 6th
(ed., p. 53.)

In London, Boissière did make a promise,

"...on my word of manhood and honor," he said, "under penalty of all damages and interest, that
It will never appear on my behalf, nor on behalf of the owner; no copy will be in the
world... » (Receipt published by P. MANUEL, The Paris Police Unveiled, Year Two of
Liberty, vol. I, p. 238.)

But what were the words of honor and the signatures of these swindlers in the service of the
Backstage!... Copies carefully saved from the pulping table will serve as models, to
from 1789 onwards, for numerous reprints.

The following year, in 1780, a new pamphlet against Marie Antoinette appeared.

The infamous war will not cease until the Queen's death.

November 4 (1780). - ... A dozen copies of a pamphlet are circulating in France
atrocious against the most respectable people of the Court. It is entitled "The Louse". The animal
filthy, he stuffs himself into an old cardboard box containing a manuscript which he recounts and which
It contains the most infamous and extravagant details about the entire Court. The slander
of which this vile insect is the organ, primarily has the Queen in its sights. The anecdotes that this
This infamous brochure contains nothing but falsehoods and fabrications. It is the subject of the most severe penalties.
police searches and an emissary is sent to Holland to seize the perpetrator and
of the edition. (Unpublished correspondence on Louis XVI, Marie Antoinette, from 1777 to 1792,
published from the manuscripts of the Imperial Library of Saint Petersburg... by M. de Lescure, Paris, Plon, 1866, p. 333.)

"Why didn't I believe it eleven years ago!..."

The year 1781 is particularly poignant in the history of Marie Antoinette, because of
That year, far-sighted servants of France made urgent efforts to shed light
on the Masonic conspiracy those whom he threatened most directly: the King and the Queen.

But, alas! these noble attempts remained in vain.

The proof of what we are saying is clearly evident in a cry of regretful sorrow uttered.
by Louis XVI in 1792 - eleven years later - and a letter from the Queen.

Louis XVI himself, warned of the dangers to his throne, remained in a state of security which he did not
recognized the illusion only upon his return from Varennes. "Why didn't I believe it?" he said then to someone.
Trust! Why didn't I believe, eleven years ago, all that I see today! I was told so from the start.
"Then everything was announced." (Memoirs of Baruel, 1803 edition, vol. II, p. 315)

The full title is: The Story of a French Louse or the Spy of a New Species.
(LD)

27

In 1781, people laughed at the warnings of wise people about the actions of the Freemasonry.

"The art of government" (Marie Antoinette wrote to her sister Marie-Christine on February 26)
is to let Freemasonry expand, since it is only a charitable society and
pleasure. It is by no means a society of avowed atheists, since, I am told, God is there.
on everyone's lips; children are raised there charitably... These last few days, the
The Princess of Lamballe has been appointed Grand Mistress of a Lodge.

A few years later, the grateful Freemasons cut off the neck of
Marie Antoinette and others paraded the head of the Princess de Lamballe on the end of a pike.
delivered the weak royal child to the brute Simon, of the Lodge, The Fraternity! (Ernest GEGOUT,
(The Toulouse Telegram, January 14, 1904.)

This blindness of Louis XVI and Marie Antoinette, after the cries of alarm from the Popes and
Bishops like Bishop Conan of Saint-Luc are disheartening. But how many very good ones
French people and excellent Catholics still today push their naive ignorance to the point of
to consider what the Anti-Masons say as ridiculous exaggerations, due to bias
To see Freemasonry everywhere?

In the 18th century, when Freemasonry was everywhere and undermining everything
The rulers saw no foundations of the religious and political edifice of France.
part.

After half a century, the Tartuffes, like the F*** of the Third Estate, had
patiently laid the revolutionary nets, all the while swearing that Freemasonry was being slandered
when he was accused of fomenting a revolution; after the F*** Frédéric IT and the F***
Voltaire, in the odious letters they exchanged, had mutually urged each other to "
"Crush the infamous thing"—the infamous Catholicism—the unfortunate Marie Antoinette wrote to her

Sister, that Freemasonry could only be filled with piety, innocence, and goodness!
Wasn't it obvious, "since (he had been told) God is on everyone's lips" and
since the sweet and virtuous Princess of Lamballe "had just been appointed Grand Mistress
in a Lodge?

On October 22, 1781, Marie Antoinette experienced one of the last joys of her life: the birth of her son.
is born,

The joy of the mother, wrote the Goncourt brothers, is the joy of the Nation. In Paris, the Good news, spreading like wildfire: A dolphin! A dolphin! Enthusiasm
erupts in the streets, at the theater, at fireworks displays, at Te Deums. In Versailles, the crowd, pressed
In the courts, there is only one cry: "Long live the King, the Queen, and Monseigneur the Dauphin!" It is a
procession and a continuous embassy of the six guilds of arts and crafts, judges-consuls, arquebus companies and market halls. Everything is laughter, the love of a people, songs, Violins!

... (The Queen) thought only of spreading her joy around her, upon the people, through acts of kindness.
and in charity. Her happiness was meant to bring happiness to others; and she wrote to Madame de Lamballe
this letter in which she appears in her entirety and where her whole heart as a friend, a queen, a mother is revealed
happy :

November 27, 1781.

I see that you still love me, my dear Lamballe, and your dear handwriting has made me... pleasure that I cannot repay; you are well, I am happy about that, but one does not
can't boast of anything if you continue to watch over Mr. de as you do.
Penthièvre; his indisposition greatly distresses the King, who sends him his chief physician with orders to stay with you if there is any danger; I will be very sad until I have some

News of the crisis. As soon as you return and resume your duties, we
We will finish everything related to the acts of charity that must follow my childbirth.

Then the Queen continued in terms that were painfully striking and that proved
With what diabolical hypocrisy Freemasonry concealed its true designs from its dupes!
high lineage, which she bestowed upon her in her Lodges, with derisory honors, all the while sharpening her weapons
which will be used to slaughter them:

I read with interest what was done in the Masonic Lodges that you presided over at beginning of the year, which you have so amused me; I see that they do more than just... Beautiful songs, and they do us good too. Your Lodges have been there for us, delivering... prisoners and marrying off girls; this will not prevent us from providing dowries for our own and placing
The children on our list, the protégées of good Mr. de Penthièvre, will be the first provided... (Unpublished autograph letter, signed by Marie Antoinette. It was communicated by
Ms. Hermin-Didot to the Goncourt brothers, who published it for the first time in their History of Marie Antoinette. See 3rd ed., Paris, 1843, pp. 131, 132.)

Unfortunate Queen! She didn't know that among those Lodges filled with dupes
The Back Lodges, populated by criminals who wanted his downfall and the destruction of his faith as from his throne.

However, despite the worst calumnies hurled against her for the past six years, the people of
Doesn't France continue to cherish and idolize her? ...For a very short time yet.

Upon hearing the news that an heir to the French crown might be born, the Freemasonry's hatred of the Queen had increased tenfold. Indeed, in times past
Troubled, this birth would have been for a long time the guarantee of the union of the two great nations
Catholics, France and Austria. But for Freemasonry – anti-Catholic from the outset
Initially, this alliance was one of the first obstacles to overcome. As a result
Marie Antoinette, whose influence over Louis XVI was growing, was becoming more and more powerful every day.
Hateful in the Backrooms.

That's why, even more cynical and venomous than the previous ones, a new
a pamphlet had just been written, in 1781, under this title: Historical Essay on the Life of Marie Antoinette. It alludes to the imminent birth of a Child of France - in what
Outrageous terms for the Queen, I leave it to you to think. After a long investigation, the police
managed to seize 534 copies of this pamphlet. They appear on the list of books pulped at the

Bastille, May 19, 1783. (See The Paris Police Unveiled, by Pierre Manuel, Year Second of Liberty, vol. I, pp. 37, 38.) But how many copies had escaped the destruction ?

This pamphlet, revoltingly infamous from beginning to end, is the one that was reprinted with the utmost zeal, in a multitude of different editions, starting from 1789, when the torrent of Masonic mud began to flow at full capacity.

We will simply borrow from this historical essay a passage where the the depth of Masonic villainy. The first page bears this impudent subtitle Lie: "Written in several manuscripts in her own hand," and it's Marie Antoinette it is herself who is thus made to speak:

"Barbarian queen, adulterous wife, immoral woman, defiled by crimes and debauchery," These are the titles that adorn me...

"Without pity for the unfortunate, public misery never gave birth in me to the compassion. "

When we compare these impostures that were used to kill a Queen and poison a Nation (for centuries perhaps!) with the letter to Madame de Lamballe, this very touching letter

where the exquisite kindness of Marie Antoinette is portrayed, one is seized with vertigo before the abysses that
conceal the pestilential abysses of Freemasonry.

In December 1781, new alarms arose due to the spreading of new infamies that the The rumors circulating in the back rooms against Marie Antoinette were all the more frenzied because she
had just given birth to an heir to the Crown.

We read in Bachaumont's Secret Memoirs, under the date of December 15, 1781:

For some time now there has been talk of abominable verses about the Court, in the form of Christmas carols, where
It is said that not even the most respectable and august figures are spared. We are at the search for the unbridled poet who allowed himself the horrible calumnies of which these verses are
filled. (Secret Memoirs, or Journal of an Observer... In London, at John Adamson's,

1782, vol. XVII pp. 211, 212)

December 20 (1781). - The abominable Christmases that had been predicted have become both the maintenance and the execration of all Paris; apart from the sacrilegious calumnies they contain, one adds that doing so is detestable, and that they are simultaneously sullen and foul-mouthed. disgusting. (ibid., pp. 222, 223.)

Fourteen months later, in February 1783, new editions of this garbage were still sown across France by the sorry fellows who were involved with Freemasonry to write them and spread them, and the Court of France to prevent them from appearing.

Here is indeed what P. Manuel said about the same Christmases and the odious Essay on the Life of Marie Antoinette:

...An honorary inspector of the Paris Police... received, on February 6, 1783, an instruction Mr. Lenoir's request to negotiate in England, at a price of money and at the best possible rate, the abominable libel against the Queen, engravings and Christmas carols announced by Baron de Thurn, as well as the Little Suppers and Nights at the Hotel de Bouillon. (The Paris Police Unveiled, by Pierre MANUEL, one of the administrators of 1789, Paris, the Second Year of Liberty, vol. 11, p. 241.)

We saw earlier that, as early as 1781, some observers were unraveling the criminal game of Lodges and sought to inform the Court. We have given as proof the exclamation from Louis XVI upon his return from Varennes, compared with the letter written on February 26 by Marie Antoinette to her sister. But wouldn't it be sacrilege to let anyone believe, even a at this moment, we reproach the King and Queen for not having heeded the warnings of Anti-Masons of that time 7. A specific fact - a fact which shows once again the hypocrisy Masonic – is there to explain a blindness that has cost the royal couple dearly. and to France.

Well! The very day before the day when the Queen, intoxicated with maternal love at the same time eager to give thanks to God through abundant acts of charity, she wrote to the princess of

Lamballe, the letter we have just reproduced, congratulated his friend on the good done "in his
"Masonic lodges," the showy Freemasonry, engaged in this demonstration of loyalty:

November 26, 1781. - The Mother Lodge (of the Philosophical Scottish Rite), on the occasion of the
The birth of Monseigneur the Dauphin, a mass was sung in the church of Saint-Eustache. Music composed by Floquet, who also conducted the orchestra. The Princess of Lamballe, along with a large number of ladies and lords of the Court, attended this solemnity. The Mother Lodge meets in its premises immediately afterwards and decides that it will
will be responsible for the education of all poor male children born on the same day as His Lordship
the Dauphin on the parish of Saint-Eustache. (F.-. THORY, Acta Latomorum, Paris, 1815, p. 149.)

How could Louis XVI and Marie Antoinette have believed in conspiracies?
Masonic, while Freemasons and Freemasons prayed fervently for the Dauphin
newborn?

They didn't know that these Lodges, so charitable and pious, were filled only with dupes.
- future victims themselves destined for revolutionary massacres - and served only to
to conceal the Lodges of the true Initiates. It is in these that monsters of a terrifying
Hypocrisy distilled the poisons that transformed passionate love into frenzied hatred.
The nation was still showing its support to Marie Antoinette when the Dauphin was born."

III

THE NECKLACE AFFAIR

We saw Freemasonry, from 1774 to 1783, relentlessly covering Marie Antoinette with
the mud of his pamphlets. The hour is approaching when the Sect will strike the great blow that will kill
The Queen. This major blow was the Affair of the Necklace, which mortally wounded the French Monarchy.
at the same time as Marie Antoinette.

Meditating on the events of the Revolution in Saint Helena, Napoleon went back to The Affair of the Necklace. "Perhaps," he said, "the Queen's death dates from that." Goethe thought the same. Before them, Mirabeau had said: "The trial of the Necklace was the prelude to the Revolution. (M. FUNCK-BRENTANO), The Death of the Queen, Paris, 1902, p. 9.)

Let us remember this statement by F*** Mirabeau, who was for a long time an instrument of the Power. Occult. But if F*** Mirabeau didn't reveal (and for good reason!) the secret of the Affair of the Necklace, MG twists it, revealing it in a single word:

The Affair of the Necklace, organized by the Strict Observance and the United Friends of Paris, was developed at the Hôtel Boulainvilliers, in Passy. (MG BORD, The Masonic Conspiracy of 1789: Le Correspondant, May 1906, p. 526.)

We shall see what role the Boulainvilliers played in this Masonic plot; but Who was the key figure in this?

Cagliostro was the despicable agent of this intrigue in which the Queen's popularity plummeted, where The prestige of the unfortunate but good Louis XVI was tarnished. (Ex-F*** DOINEL, 33rd ex-member of the Council of the Order of G...O...of F... ex-Martinist leader: La Loque Noire, Paris, 1896, p. 83.)

The Jewish bastard Cagliostro.

Friends and adversaries agree on the Jewish origin of the High Freemason Cagliostro.

In 1781, Labarthe, his fanatical admirer, wrote to the archaeologist Séguier:

"This man, who is suspected of being married to a sylph-like woman, is of Jewish and Arab origin." (Quoted by M. FUNCK-BRENTANO), The Affair of the Necklace, 6th edition, Paris, 1906, p. 88.)

The Secret Memoirs of Bachaumont provide the most interesting details on "the patriotic frenzy" which then seized the population (t. XVII pp. 130 to 160).

31

In 1791, the French translator of the Life of Joseph Balsamo, known as Count Cagliostro, extracted from the proceedings brought against him in Rome in 1790, translated from
The original Italian text, printed at the Apostolic Chamber, provides this note of great interest:

I met Italians in St. Petersburg from all parts of Italy who had the curiosity
to converse with Cagliostro, in an attempt to discover, through his accent and expressions,
What could his homeland be? Everyone agreed that his language resembled no existing idiom.
Italian, but that he retained much of the jargon of the Jews of Italy, and they asserted that he was Jewish.
(P. 95).

The Italian author of the same work, based on the interrogations he underwent in Bonze by Cagliostro reports that he loved the Jews as himself and used to say that it is
the best nation in the universe. (Life of Joseph Balsamo, p. 108.)

From a book which Mr. Funck-Brentano says is the best Life of Cagliostro ever written
From the written text, we extract these lines:

Cagliostro merely embellished, in his own way and for the purpose he intended, a true foundation that he
surrounded by a fantastic halo.

This allowed Joseph Balsamo to claim to be a descendant of Charles Martel (!),
That's because his maternal great-grandfather was named Mathieu Martello. Moreover, 1l
had his reasons for insisting on his maternal genealogy much more than on his
paternal genealogy, given that he had encountered many Jews there. (Enigma- Characters
tics, by Fred. BULAU, translated from the German by W. Duckett, Paris, 1861, vol. 1, pp. 307,
308.)

At the very time of the Affair of the Necklace, in 1785, new allusions were made to Cagliostro's Jewish origins in the Authentic Memoirs to serve as a history of the Count of Cagliostro (pp.1 and 73).

As for the Masonic avatars of the swindler, the charlatan, and the husband of a morality
The singular nature of Cagliostro, as F*** Thory recounted throughout:

Cagliostro had been initiated in Germany in the Lodges of the High, the Strict and of Exact Observance. We know that in the early days, everything relating to the Hermetic Freemasonry, magic, divination, apparitions. (F*** THORY, History of (the foundation of the G...O...de F..., Paris, 1812, p. 390)

If we refer to what Mr. Bord says about the role played in the Necklace Affair by the Strict Observance Freemasonry, and if we consider this crucial thing, Hermeticism is merely a mask of Jewish Kabbalah; we have before our eyes the entire genesis of the Affair of
Collier, orchestrated from above by the Jewish Occult Power that dominates all Freemasonry and
crushed at the bottom by the F*** Cagliostro.

The true Wandering Jew that was Cagliostro carried his Kabbalistic Freemasonry throughout
Europe. Bulau, who believes he was initiated in England, makes this curious remark:

Back in London, he was received into a Freemasons' Lodge. From that moment on
They date back to the power he wielded for quite some time and the noise he made in Europe. From
Indeed, at that point, he was only seen moving in the highest spheres, leading the
A prince's train.

Even those good Dutch people themselves, like everyone else, have given in.
to the torrent. In The Hague, all the Masonic Lodges competed with each other to see who could do the most
Cagliostro was given a brilliant welcome and would be overwhelmed with festivities. He had no choice but to agree to
to found in this city a Lodge for the use of ladies. (BULAU, Enigmatic Characters.....
(Vol. 1, pp. 314, 315.)

There must have been, in the shadows of the Back Lodges, powerful influences acting with a marvelous ensemble, to arrive - with a hidden purpose - at transforming the Jewish charlatan and Freemason who invented the incredible Egyptian Freemasonry of Adoption!

Brother Thory reproduces, in his aforementioned work, the rituals of this so-called Freemasonry
Egyptian. Bulau, for his part, summarizes the "Secret of Physical Regeneration" in these terms.
" revealed by Cagliostro in the Catechism of the Mistress of the Egyptian Lodge of Adoption.
(THORY, History of the founding of the Grand Orient of France, pp. 421-428.)

It's unbelievable!

We would begin by retreating to some remote rural area with a trusted friend. There we would...
subjected himself, for 17 days, to the most rigorous diet. On the 17th and 32nd days, he was
to perform a small bloodletting. In addition, on the 39th day, six drops of a mixture were swallowed.
white, a dose that then had to be increased by two drops each day. On the 32nd day, one
We would put ourselves to bed and swallow the first grain of the materia prima, which brought about consequences.
painful episodes, including a three-hour fainting spell accompanied by convulsions. At the 33rd
Each day, the second grain was taken, which was followed by fever, delirium, and hair loss.
teeth and skin. On the 36th day, the third grain was swallowed, and one then fell into a
A long sleep during which everything that had been lost would grow back. On the 39th day, one
would take a bath and ten drops of balsam from the Great Kophthus would be poured into a glass of wine.
After that, on the 40th day, one found oneself in perfect health, 50 years younger.
could repeat the experiment every 50 years, but only until it had reached
the age of 5,557 years. (BULAU, Enigmatic Characters, vol. 1, pp. 317, 318.)

These are the follies taught by the Masonic catechisms of the "divine Cagliostro!"
This is the man who thrilled the French Freemasons - future worshippers of the Goddess Reason - as well as, incidentally, their German, English, Russian and Dutch counterparts!

The delegates from the French Lodges who heard Cagliostro declared, in their report, "having glimpsed in him an announcement of truth that none of the Grand Masters had also
fully developed, and yet perfectly analogous to Blue Masonry, of which

"It seems a sensitive and sublime interpretation." (M. FUNCK-BRENTANO), The Case of Collier, p. 92.)

The Freemasons (of Paris) were amazed by him and wanted to negotiate with him him. But, with them too, he treated him with great disdain, demanding that before any conversation they they burned their archives which, he said, were nothing but a collection of nonsense. (Id., ibid., pp. 100, 101.)

It was in 1785 (at the same time that he was secretly directing the Affair of the Necklace) that Cagliostro thus rebuffed the advances of the Freemasons in Paris. But before coming In France, he had been met in Frankfurt am Main, during one of his frequent trips. by Weishaupt's Illuminati. They initiated him into their mysteries of hatred, as reported F*** Louis Blanc in his History of the French Revolution (Brussels, 1848, vol. II, p.81). He himself revealed it during his interrogation before the Holy Office in Rome in 1790.

Provided by the Frankfurt Illuminati with a large sum for propaganda expenses and Armed with their instructions, says Brother Louis Blanc, Cagliostro went to Strasbourg in 1781.

We will see in a moment what task was assigned to Cagliostro by the authorities. Occultism, of which Illuminism was one of the highest emanations.

But before that, amidst the darkness deliberately cast over these things by the Societies secrets, Frédéric Bulau will shine a light - and this light will show us the Jew behind Freemasonry:

Cagliostro also opened the Lodges to all religions, notably to the Jews whom he declared to be the most honest people on earth. (F. BULAU, Enigmatic Characters, 1861, vol. II) p- 320.)

However, documentary evidence of this twofold historical fact has been provided many times: the Originally, early Freemasonry in England was open to all religions, including the Jewish religion; 2nd, it was later, to overcome various obstacles, that in Holland, In Germany and France in particular, the secret leaders of Freemasonry reserved for Christians only at the entrance to the Lodges.

Therefore, by opening to Jews these Lodges which had been closed to them as a temporary measure,
The Jew Cagliostro fell within the primitive Masonic tradition. It goes without saying that such
This measure (undoubtedly imposed from above) denounces the Jewish tendencies of the Back Lodges, including the
FF** L. Blanc clearly implied that Cagliostro was an emissary.

It appears, adds Bulau, that during Cagliostro's stay in London after his departure from
The Bastille, he became involved with a fanatic of a different kind, Lord George Gordon... He is
It is quite remarkable, when one recalls Cagliostro's propensity for Judaism, that
Lord Gordon, in the last years of his life, is said to have embraced Judaism.
(Enigmatic Characters, vol. 1, pp. 324, 325.)

This is all the more remarkable given that Lord Gordon (who died in prison at Newgate, the November 1793) had been, a year earlier, the driving force behind a violent insurrection. On June 2, 1792, more
of twenty thousand individuals recruited by him besieged the English Parliament, attempted to
seize the Bank of England and set fire to London at thirty-six points in the
times. (See Enigmatic Characters, vol. 1, p. 325, in a footnote.)

Thus, at the same time as the French Revolution - unleashed by the Jew of Lodge
Cagliostro, agent of the Occult Power – covered France in ruins and blood, an attempt
A similar upheaval was taking place in England, and by whom? By a neophyte of the
Judaism, by a friend of the Jewish F*** Cagliostro....

“Qui potest capere capiat. »

We are weaving the Weave....

In 1781, as we have said, Cagliostro went to Strasbourg. The mission with which he had been entrusted
The Occult Power was to seize control of the mind of the Bishop of Strasbourg, a cardinal and

Prince of Rohan. Cagliostro had no difficulty in becoming "the oracle, the guide, the compass"? of the unfortunate Bishop who, in his hands, will become one of the main cogs in the Affair of the Necklace.

Ah! The Occult Power knows how to choose its pawns on the chessboard! ... Cardinal de Rohan, The Grand Almoner of the Court was filled with both ambition and sorrow. He burned with He desired to become prime minister, and he was sorry that Marie Antoinette kept him out of the picture, in reasons for incidents that dated back to the time when she was Dauphine.

At the same time as Cagliostro (agent of both the Illuminati and Strict Freemasonry) Observance), the Occult Power places another agent of the Strict in the Cardinal's path Observance, the Countess of Boulainvilliers. She was the wife of the Provost and Master of the ceremonies of the Order of Saint Louis, whose ancestor was the famous Jew Samuel Bernard, Banker in Paris during the reign of Louis XIV (Freemasonry and Jewishness still present!) Let's not forget that it is in the Hôtel des Boulainvilliers, in Passy, that the plot of The Necklace will unfold (MG BORD), see above, p. 70).

7 These are the very words of Abbot Georgel, Vicar General of the Bishopric of Strasbourg, secretary and confidant of the Cardinal.

In September 1781, the Countess of Boulainvilliers presented to the Cardinal in Strasbourg, the young Countess Jeanne de la Motte whom she rescued from poverty and raised in a boarding school young noblewomen. Madame de la Motte, née de Valois Saint-Rémy, is descended from King Henry I; She saw her father, ruined and married to a disreputable peasant woman, die in the hospital, and she

She was begging in the streets of Paris when Madame de Boulainvilliers took her in. Gifted with "A dangerous gift of persuasion," the Countess of Valois La Motte is received with kindness by the Cardinal who grants the young couple his protection and the help of small sums of money.

Having arrived in Paris from Strasbourg with limited resources, Mr. and Mrs. de la Motte are soon riddled with debt and reduced to living on loans, when they don't resort to the worst expedients. Their distress was great.

Jeanne managed to extort some money from various obscure characters by claiming a illusory credit to the Court. Then she begins a major part, the part for which the Power Occulte chose her.

Moved by the sad situation of the Valois granddaughter, the Cardinal-Bishop of Strasbourg He had advised him to speak directly to the Queen. He had also confided in him that His disgrace prevented him from securing an interview with Her Majesty, and having incurred the His hatred for his Sovereign was a constant source of bitterness for him.

Madame de la Motte set about persuading the Cardinal that she had succeeded in interfering. in the Queen's intimate circle; that, impressed by the rare qualities she had discovered in the soul of the Grand Almoner, she had spoken of it to this princess so often and with such The outpouring of emotion she had experienced rekindled in her the desire to return her favor to the Cardinal... ; that Marie Antoinette allowed the Prince to address his justification to her, and then that she wished to have a written correspondence with him that would be secret until the moment favorable to loudly demonstrate her return and goodwill; that the Countess of the Motte would be the intermediary in this correspondence, the consequences and effects of which were to necessarily placing the Cardinal at the height of favor and influence. The Countess of the Motte saw in her benefactor's extreme credulity a treasure trove from which she could draw something to secure one's future... (Memoirs to serve as a history of the events of the end of the 18th century, by an impartial contemporary, the late Abbot GEORGEL, Vicar General of The Bishopric of Strasbourg, published by M. Gcorgel, nephew and heir of the author, vol. I, Paris, 1820, pp. 36-38.)

What Abbot Georgel does not say here (but will imply in a terrible passage) is (we will quote), it is that a "mystery of iniquity" was linked to the financial needs of Madame de la Motte, a mere pawn on the chessboard of the Back Lodges.

Madame de la Motte obtained from the Cardinal his own written apology, in the but, supposedly, to hand it over to the Queen.

She returned a few days later with a reply printed on small, gilt-edged paper. where Marie Antoinette, whose handwriting a skilled forger had tried to imitate, said: "I have read Your letter; I am delighted to no longer find you guilty. I cannot yet tell you I will grant you the audience you desire. When circumstances permit, I will do so. "Be warned. Be discreet." From then on, Madame de la Motte was a guardian angel for the Cardinal. In order to establish a correspondence that nourishes the Prince's self-esteem and hopes, she blinded by his condition, she encouraged him to write in order to express his joy and gratitude. And so it was that Letters and replies followed one another. (GEORGEL, vol. II, pp. 41, 42.)

From that moment on, adds Abbé Georgel, Madame de la Motte could have obtained from the Cardinal all that that she would have wanted.

From that day on, the net was cast, and all the more so because Cagliostro, the agent of Arrière-Loges had become the "oracle" of Cardinal de Rohan.

The cunning strategist so carefully measured his conduct and words that he himself succeeded, without to appear to be seeking him out, in the Cardinal's most intimate confidence and with the greatest influence over his will. "Your soul," he said one day to this Prince, "is worthy of mine, and you deserve to be the confidant of all my secrets.” This confession captivated all intellectual faculties and the morals of a man who, throughout his life, had chased after the secrets of advanced chemistry. From the outset At that moment their relationship became intimate and public: the Count of Cagliostro came to settle in

Saverne, when the Cardinal resided there; their solitary conversations were long and frequent.

... When the Prince returned to Paris, he left one of his gentlemen (Baron de) in Alsace Planta), the confidant of his thoughts, to lavish Cagliostro with everything he desired... This man... was one of his most accredited agents with Cagliostro and Mme de la Motte.

Cagliostro had become his oracle, his guide, and his compass. It was up to him and the baron to
Planta that the Cardinal revealed all the happy things he foresaw in his liaisons with Madame de la
Motte and the correspondence of which she was the intermediary. The young Ramon de Carbon-
Nières, the prince's secretary, became a third agent privy to this intimate confidence. It was in
this small committee, which included Mme de la Motte, read the correspondence * and drew up
The plan of action to be taken was prepared in advance. Cagliostro, always consulted, guided the Cardinal's steps.
in this unfortunate affair: this new Calchas had undoubtedly misjudged the entrails of
the victim, because upon emerging from her alleged communications with the angel of light and the spirit
From the darkness, he prophesied to the Cardinal that his fortunate correspondence would place him at
the highest point of favor, that his influence in the government was going to become predominant.

This added weight in the balance, which was already swaying the Cardinal's good faith towards the
the abyss that the Countess de la Motte was preparing for him, from then on became an irresistible force: we
From now on, we will only count the steps of this Prince by his falls. He had no other
that of Cagliostro; and it was to the point that this supposed Egyptian, having been forced
The Cardinal, having been informed of the plan to leave Strasbourg and retire to Switzerland, sent a post
His Secretary was near him, both to provide for his upkeep and to obtain his oracles.
transmitted in figures to the Cardinal, on the points where it was necessary to consult him. (Abbot)
GEORGEL, Memoirs t. IL, pp. 48 to 52.)

From these pages by Abbot Georgel (which agree with what was revealed in the trials of Cagliostro, both in Paris and in Rome), a twofold observation emerges: if, on the one hand, Mme de

La Motte's aim was to defraud the Cardinal of substantial subsidies; on the other hand, Cagliostro was "the oracle, the guide and the compass" of the unfortunate Prince who "had no other "Will" than that of the High Mason. And, near and far, the Cardinal consulted his "Oracles" of lies every time the forger Countess sent her one of these letters which he believed were from the Queen!

One can understand the powerful sectarian interest that drove the Illuminati's emissary to favor the the greedy machinations of Jeanne de Valois and to reinforce the Cardinal in his error, from then on that a mountain of abominable lies could be built upon an alleged correspondence between a Prince of the Church and a Queen of France.

To defile one's victim before killing them is, as has often been said, the signature of assassins.
Freemasons.

Blinded by Cagliostro, who made them ardent followers of his Kabbalistic Freemasonry, Ramon and Planta, the two gentlemen of the Prince-Bishop, became valuable assistants to the Occult Power.

The Queen's alleged replies to the Cardinal's letters. (LD)

“Ramon’s overly dangerous liaisons with Cagliostro,” Georgel wrote, “and my my inner conviction that he maintained the Prince's enthusiasm for this juggler had "completely estranged from him and Baron de Planta..." (GEORGEL, Memoirs... vol. II, p. 167.)

“Ramon de Carbonnières enjoyed the Prince’s complete confidence, and he would have deserved it, if...”
Following His Eminence's example, he had not given in headlong to the dangerous daydreams of Cagliostro. This enthusiast must have possessed a very effective moral potion to produce in

the imagination and will of all its Initiates, this blind devotion that was difficult to combine with the rare qualities of their minds. This Secretary was endowed with great talents; his His knowledge was extensive; his ideas were sharp and quick; he wrote with force and "Many graces!" The Cardinal, before Cagliostro came to settle in Paris, had, placed near this empirical, to be the agent and intermediary of a very active and very popular. » (GEORGEL, vol. II, p. 465.)

The subject of this "very active correspondence" was the Queen's supposed letters. to the Cardinal; it was to guide him in the answers he should give them that the Cardinal sent couriers, first in Strasbourg with Planta, then in Switzerland with Ramon, in order to to obtain from Cagliostro "his oracles" which the two Initiates transmitted to him "in numbers"!

The Grove of Venus.

It is July 1784. The forged letters from the Queen have multiplied during the months of May, June and July, as he would admit during his interrogations at the trial of Collier, Rétaux de Villette, who wrote them at the dictation of Mme de la Motte. These letters have brought the Cardinal's ambitious delusions to their climax. He is also very worried about not having has not yet had the interview with the Queen that was promised to him from the beginning of this A scheme. But he won't wait much longer...

On August 11, 1788, Madame de la Motte paired Nicole d'Oliva, a young adventuress, with the same hairstyle and same white muslin dress that had been seen at the Queen's, in the Salon from 1783, in one of his portraits by Madame Vigée-Lebrun. Mille d'Oliva, moreover, had with Marie Antoinette bore a striking resemblance and, according to several authors, it was Cagliostro, who had pointed it out. Here, the hand of hidden leaders can be discerned, indicating to Cagliostro, absent from Paris, the woman who must be chosen there for this comedy.

Around midnight, Mr. and Mrs. de la Motte took the fake Queen to the grounds of Versailles. There, in the grove of Venus shrouded in the shadow of night, near the enormous wall that supports On the Hundred Steps staircase, the Cardinal appeared, wrapped in a long cloak, a great hat pulled down over his eyes, and Baron de Planta, the follower of Cagliostro. The Count and the Countess de la Motte walks away, while Rétaux de Villette, their accomplice, keeps watch over surroundings. Mile d'Oliva is alone.

She trembles as much as the leaves on the trees. The man in the long coat bows.
She kissed the bottom of her skirt all the way to the ground. Nicole murmured, "I don't know, I never knew what."
The Cardinal, who is no less moved, thinks he hears: "You can hope that the past will be "Forgotten." He bows again with words of gratitude and respect. Abrupt-
Suddenly, an individual bursts in: "Quick, quick, come, here come Mrs. and Mrs.
"Countess of Artois!" It's Rétaux de Villette again. The young lady from Oliva is being led away by

This is crucial: how many men of the finest intelligence (such as the Cazottes and the de Virieus)
fell into the nets of the Martinès de Pascalis and the Cagliostro, those Jewish High Masons of the Jewish Kabbalah!
(LD)

Count de la Motte and the Cardinal withdrew. (M. FUNCK-BRENTANO, The Affair of Collier, 6th ed., pp. 153, 154.)

Such was the scene in the grove. Since then, the Cardinal—convinced that he had seen the Queen and that she would soon give him at Court the influence he feverishly desired - the Cardinal was increasingly a toy in the hands of Madame de la Motte, in whom her grateful eyes
they saw it as the instrument of his upcoming rise to power.

A few days after the scene in the grove, the Prince of Rohan received yet another alleged Letter from the Queen.

Marie Antoinette, wanting to do a good deed in secret for a respectable family and destitute, and finding herself without funds, she charged the Great in this supposed letter The chaplain borrowed 60,000 pounds for her and had them passed on to her by Mme de la Motte.
To expedite this loan, the Cardinal did not hesitate to put the Jew Cerf-Berr”° in his confidence, leading him to consider, in this promptly rendered service, the certainty of a protection of the utmost importance to him and his nation. Cerf-Berr did not hesitate to to lend this sum; the Cardinal gave him his note. The money was given to Madame de la Motte...
From that moment on, a greater sense of comfort was noticeable in this woman's home. The Cardinal
He could be struck by the contrast, and was told that the Queen's daily kindnesses effected this happy metamorphosis. (GEORGEL, Memoirs..., vol. II, pp. 42, 43.)

The "respectable and indigent family" was the de la Motte couple!

Four months later (November 1784), a new loan of 60,000 livres was taken out for the same purpose.
reasons that the first new sum lent to the Queen by the Cardinal! He had seen the Queen in the grove of Venus! He had seen her, with his own eyes! Since then, she had been doing him the honor of
Turning to him for his good works: what's so surprising about that, coming from a hypnotized man? Not to mention that
Cagliostro's "oracles," brought at breakneck speed by the Cardinal's messengers, came to at the appointed time to pour him this "moral potion" that Georgel speaks of, this poison of lies that
It intoxicated and blinded him.

We will see later that, in the Affair of the Necklace, the Parisian judges, duped or accomplices of Masonry, exonerated the swindler Freemason Cagliostro. But, at
Rome, this secret agent of the Occult Power has found investigators who are less blind or less
complacent. We have said a word about the procedure that the Roman judges investigated against Cagliostro in 1790. This is according to the documents of this procedure - and certainly by order
of the Holy See - that the Printing Office of the Apostolic Chamber published the Life of Joseph
Balsamo, known as the Count of Cagliostro.

We can only assure, writes the cautious author of this work, that both
(Cagliostro and Mme de la Motte) were in agreement in this matter and acted in concert;
We can only state with certainty that Cagliostro was well aware of the purpose of this

woman, so well made to seduce, and who kept her eyes fixed on the precious necklace. Certainly, he perceived it, without a doubt, and he expressly stated so during his interrogation, all the maneuvers she employed to carry out her criminal plan. (Life of Joseph Balsamo, (French translation, Paris, 1791, pp. 55, 56.)

What irresistible force this confession by Cagliostro gives to the revelations of Abbot Georgel on the couriers who carried Cagliostro's "oracles" to the Cardinal! It becomes more obvious that Cagliostro never played a hidden but crucial role in the Masonic conspiracy against the Queen.

---

* From Strasbourg, where the Cardinal had his episcopal seat. (LD)

In the dead of winter 1784, Madame de la Motte had the Cardinal leave Paris. She sent him to Strasbourg.

This extraordinary trip to Alsace had been recommended to the Bishop by the alleged letters of Marie Antoinette; her recall from Alsace was announced there as the era of publicity of the return to favor.

"This woman (Mme de la M.) had her own agenda in having the Cardinal stay in Alsace; She herself wanted to be absent from Paris, to present herself as a descendant of the House of Valois at Bar-sur-Aube, where she was born, she appeared there, indeed, in a brilliant carriage, a "a well-appointed house with silver tableware, servants in full livery..." (GEORGEL, Memoirs. ..., vol. II, pp. 53, 56.)

In Bar-sur-Aube as in Paris, she attributed this change from poverty to opulence to generosity of the Queen.

And Marie Antoinette naturally continued to ignore these intrigues, including those of Cagliostro, in
However, he followed all the details from a distance.

Here we are at the heart of the plot.

The Diamond Necklace.

In December 1784, Madame de la Motte, having returned to Paris, met Boehmer,
the court jeweller, who was greatly embarrassed by a diamond necklace worth 1,800,000 pounds.
He had tried in vain to have it bought by Louis XV for Du Barry, by Louis XVI
for the Queen, by the Spanish Court, finally Boehmer assured that he would give 1,000 louis to whomever
He would sell it to her.

Madame de la Motte, dazzled by the necklace, quickly devised her plan to...
to appropriate it.

"Here is what she managed to persuade the Cardinal of: that the Queen ardently desired this
necklace; that, wanting to buy it without the King's knowledge and pay for it successively with his savings,
She wished to give the Grand Almoner a special token of her goodwill, by...
entrusting him with making this purchase on his behalf; that for this purpose, he would receive payment for this acquisition
a written authorization signed by him...; that he would arrange with the jeweler to...
pay the amount in several installments, every three months, starting from the first payment, which was not to take place until July 30, 1785... The Cardinal's return to Paris became essential for the purchase of the necklace; she sent a courier through the Baron of Planta, with a small letter with gilt edges, in which the Queen was supposed to tell the Cardinal: "The
The moment I desire has not yet arrived, but I eagerly await your return for negotiations.
a secret that interests me personally and that I only want to confide in you: the Countess of the
Motte will tell you the answer to the riddle from me..." According to this letter, the Cardinal wanted
to have wings. He arrived (in Paris) very unexpectedly, on a beautiful cold January day (1785)... Mr.

No sooner had Cardinal learned the supposed answer to the riddle than he was charmed by the mission which
The Sovereign wished to honor him, and he earnestly requested the necessary authorization for
to complete the acquisition of the necklace. This writing was not long in coming; it was dated the Petit
Trianon, and signed Marie Antoinette of France. This signature alone should have been enough
to see the trap (to the Cardinal): the Queen never signed except Marie Antoinette: the word of
France's addition was the fruit of the grossest ignorance. Nothing was noticed; this writing.
in the Cardinal's hands became a new talisman that gave a faster course to his
credulity and good faith.” (GEORGEL., t. II, p. 56.)

Thereupon, Abbot Georgel reveals that the Cardinal consulted Cagliostro on the course of action
in person who had just arrived in Paris; it was for this colossal affair: a loan of
1,800,000 pounds to her Sovereign, she now needed her living oracle at her side! And the

High Freemason Cagliostro settles in Paris just in time to dispel "all the doubts that
could have risen up” in the Cardinal’s mind!

“Cagliostro, newly arrived in Paris, was consulted: this Python mounted his tripod;
The Egyptian invocations were made during a night illuminated by a large quantity of
candles, in the Cardinal's own drawing room; the oracle, inspired by his familiar daemon, pronounced
"that the negotiation was worthy of the Prince; that it would be a complete success; that it would put the
a seal to the Queen's kindness and would bring forth the happy day that would reveal, for happiness
"of France and of humanity, the rare talents of His Eminence the Cardinal." I write truths and one
will think I'm telling fables; I would believe it myself, if I didn't have the certainty of the facts that
I'm moving forward. In any case, Cagliostro's advice dispels any doubts that might have remained.
could rise. It was decided that the Cardinal would fulfill as promptly as possible a
commission regarded as very flattering and very honorable. >» (GEORGEL, Memoirs. ..., t.

(IL, p. 59.)

Such was the decisive impetus given to the Cardinal by the man from the Back Lodges, in the night of January 30-31, 1785. From then on, when the members of the Parliament of Paris reward of a dismissal of charges, "the Grand Copt" Cagliostro, Grand Master of Egyptian Freemasonry, Will they act as judges worthy of the name, or as puppets manipulated by the Occult Power?

Completely reassured, Rohan, on the morning of February 1st, wrote to the jewelers to urge them to to deliver the jewelry set. They rushed over. They handed over the case and then learned that the necklace was For the Queen, the Cardinal did not believe he was violating the Sovereign's wishes in their showing, for their peace of mind, the coin signed by Marie Antoinette of France...

The same day, Madame de la Motte returned impatiently.

"The necklace?"

- Here it is.

- His Majesty expects him today.

"I'll wear it today."

(M. FUNCK-BRENTANO, The Affair of the Necklace, 6th ed., p. 178)

And on the evening of February 1st, at Place Dauphine in Versailles, in the pied-à-terre that Madame de la Motte had rented, she said, "at the Queen's expense, who wanted to have him within her reach," a A new comedy is presented to the Cardinal.

The forger of the blue-labeled letters, Rétaux de Villette, announced himself "on behalf of "The Queen!" He is carrying one of his usual forgeries on which Marie Antoinette orders that... the collar to the bearer. The Cardinal recognized in him the so-called trusted man of the Queen, the one who, in August 1784, in the grove scene, had come to warn of the approach of

Mrs. Elisabeth. He therefore delivered, with complete peace of mind, the case that Rétaux de Villette
She brought it back to Paris that very night. Jeanne de Valois finally had the Queen's Necklace!

“On Ash Wednesday, February 9, Joan of Arc tasked Rétaux de Villette with selling...” fragments of the necklace. On February 15th, he was arrested with his pockets full of diamonds.
Historians have not sufficiently highlighted this fact which, in itself, nevertheless denounces the
Thieves, without a doubt. On February 12th, a Jewish jeweler in the Petit-Carreau district, named Adan,
had come to see the police inspector of the Montmartre district, J. Fr. de Brugnières, to...
To say that a man named Rétaux de Villette was peddling diamonds among merchants and Jews,

---

2 GEORGEL, Memoirs... t. II P. 63.

offering them at such low prices that people didn't want to buy them." (Mr. FUNCK-BRENTANO)
(The Necklace Affair, p. 182.)

Since the police had not received any reports of jewelry theft, the search carried out at Rétaux had no follow-up. Jeanne got away with just a fright, and from then on she sold the most
beautiful diamonds from the necklace by her husband, in England, while she was selling in Paris the
stones of lesser value.

It is not surprising that Mr. de la Motte judged that a new absence of the cardinal of Rohan was needed at that moment. So a new little letter arrived, bordered with a
blue border. "These letters," said Georgel, "were in the hands of Madame de la Motte the baguette
"Enchanted by Circe." "Your absence (the Queen was made to say) becomes necessary to
"Measures I believe I must take to place you where you need to be." Jeanne was preparing,

On the other hand, public opinion reacted to her sudden change of fortune, announcing to everyone that her husband
was returning from England after having made significant winnings at the races.

The husband returned from London during the night of June 2nd to 3rd, and, as if emerging from the ground, they were
horses, liveries, carriages, furniture, bronzes, marbles, crystals,
dazzling luxury. Immense furnishings, valued at over 80,000 pounds, were sent to Bar-on the Aube: forty-two wagons of haulers arrive there in a line. (Mr. FUNCK-BRENTANO, The Affair of the Necklace, pp. 186, 187.)

The Paris Convent

While the low-life underworld of the La Motte and Rétaux de Villette families wallowed in
The opulence, thanks to the stolen diamonds, was being prepared by the high-ranking members of the Secret Societies' underworld.
revolutionary — the gigantic pillaging of 1789 and 1793 — in the General Convent of Paris, a worthy precursor of the so-called National Convention.

It was, in fact, for February 15, 1785, that the Secret Committee of the Lodge of United Friends
convened a General Convention of Freemasons from France and abroad, in the name of the Philalethes,
regular superiors of the Most Venerable Lodges of the United Friends. It is there that the Illuminism of
Weishaupt came to coordinate "all the work of impiety and bloody revolt that formed the basis"
of all Masonic mysteries."

"We do not believe (the summons stated) that the articles specified in this draft
be the sole and exclusive object of the future Congress. There are others more important than the
Prudence forbids us from entrusting this to paper, and even less to printing; we doubt even that it might be possible to treat them advantageously in the middle of the Convent. Perhaps it would be-1l
It is easier and more advantageous to the general good to develop them secretly within committees.
special... Let's not forget that the essential goal of this Convention is, on the one hand, destruction
On the one hand, errors, and on the other, the discovery of Masonic truths... our first duty to all

"It must be to equip ourselves with everything that seems likely to contribute to one or the other of these goals."

Certainly (adds Father Deschamps) it was impossible for educated followers not to see, at through veils so transparent, that it was a question of the destruction of Religion and of the Monarchy. The names of the principal figures deputed to this Convent of Paris by the Freemasonry in each country would suffice to dispel all doubts, if any could exist. again. (N. DESCHAMPS, Secret Societies, vol. II, pp. 120, 121)

Cagliostro, as was only right, was summoned to this Convent which was to include, along with the trial of Necklace, to serve as a prelude to the Revolution.

41

The Initiate Saint James

While the Grand Orient of France, the Martinists and the Weishaupt Illuminati The coalition was putting the finishing touches on the plots that would erupt in 1789, the Grand Copt triumphantly continued his work as an enchanter: the vogue for his Egyptian Freemasonry, with its evocations of the dead and its high spiritualism, is in full swing at the moment when... to unravel the tangled web of the Necklace. Moreover, Cagliostro's intimacy with Madame de la Motte appears narrower every day:

“Meanwhile,” Georgel wrote, “Cagliostro’s insinuations were attracting some attention to him.” proselytizers; they were not wanted to be numerous but well chosen, to inspire a greater appeal to those who aspired to be among the chosen; they wanted figures of great stature name and wealthy financiers, two major figures in the Egyptian Lodge...

Treasurer Saint James was one of the initiates; his immense fortune was his only merit. Women were not admitted to this Lodge; but Madame de la Motte, who was preparing for far from resources, he persuaded the Cardinal to lure Saint James there; that this millionaire, flattered to find himself in such good company, he might become useful to the Queen's whims; that, from this point of view, he could be a valuable man for the Prince: - that the best

The way to gain control over his will was to place him under the direction of the Count of Cagliostro. This advice was followed. Madame de la Motte, closely associated with this charlatan, came
every evening keeping company with the supposed Countess of Cagliostro; this evening society
was not numerous; the Cardinal had placed his sister near this woman.
Secretary (Ramon de Carbonnières); it was there that he went every day to have supper and spend his
evenings with Baron de Planta, his young secretary, and Madame de la Motte; it was the Cardinal
who paid for the house. (GEORGEL, Memoirs. t. IL, pp. 73, 74.)

The Prince of Rohan, whom a forged letter from the Queen had sent to Strasbourg, to beginning of May, was recalled to Paris in June by another of these forgeries, including Mme de la
Motte was extravagant. She needed the Cardinal's presence for the hundred thousand
The first payment is due on July 30th to the jewelers. But where to find it? From the insider.
Saint James.

"Meanwhile, the evening gatherings at Cagliostro's were delightful. Saint James,
A proselyte of Cagliostro, he was admitted to these gatherings... (Madame de la Motte) had her own views; she
He said one day to the Cardinal: "I see the Queen in difficulty over the hundred thousand crowns of the 30th."
July: She isn't writing to you so as not to worry you; but I've come up with a way to...
To win her over by calming her: approach Saint James; for him, one hundred thousand crowns
They are nothing when he learns it's to serve the Queen. Enjoy the intoxication where the
"The attention you lavish on him, as well as that of the Count of Cagliostro..."
(GFORGEL, Memoirs...., t. IL, pp. 77, 78.)

And Marie Antoinette, against whom these intrigues were being hatched in the shadows, was beginning to
to climb his Calvary.

The Queen weeps

When the Duke of Normandy (later the unfortunate Louis XVI) was born in early 1785,
Marie Antoinette was not greeted by the popular acclamations that had so delighted her
The heart of a mother and queen after the birth of her daughter and the first Dauphin. The venom
Masonic had already done part of its work. It had killed the masses' love for the

Sovereign. Now, he will stir up terrible hatreds against her, which will be unleashed by The Trial of the Necklace, the time of which is approaching.

We read in Bachaumont's Secret Memoirs:

"May 26, 1785. - The Queen arrived the day before yesterday in a grand procession, all the way to Notre-Dame and Saint Genevieve, to thank God for the birth of the Duke of Normandy... (p. 54).

...There were no shouts of "Long live the King!" or "Long live the Queen!" during the entire course of His Majesty's march. Majesty, which greatly grieved her... (p. 56).

June 3, 1785. - The Queen, sensitive as she must be to the indifference of the people, has spoke to the King upon his return and poured out his sorrow to His Majesty. (p. 69).

(Secret Memoirs, or Journal of an Observer, London, 1786.)

"What have I done to them?" she exclaimed upon returning to Versailles that day.

While the real Queen mourned her lost popularity, the Queen of Lies—the one whose the letters were dictated by a thief to a forger policeman - he continued his work underground.

On June 7, the Cardinal returned from Alsace to Paris, recalled by a letter supposedly sent from Trianon. Madame de la Motte, Georgel tells us, hoped that the Cardinal would obtain from Sainte-James that he advanced (supposedly to Marie Antoinette) the one hundred thousand écus owed on July 30th to Jewelers. Rohan promised - in the Queen's name and as a reward for the service requested - the red ribbon to this proselyte of Cagliostro! Georgel informs us that, for this negotiation. Saint James had, at Cagliostro's house, two interviews with the Cardinal who came every evening supper at the table of this agent of the Occult Power. But the scheme failed because the The financier refused to hand over the money unless the prince gave him a letter from the Queen would specify his desire, that he, Saint James, made this advance.

Madame de la Motte had dictated many, many letters of this kind to the Cardinal who was hypnotized to the required degree, but the catechumen of the Egyptian Lodge was not at That's it! And the formidable deadline of July 30th was not paid.

Thanks to an unprecedented accumulation of unfortunate circumstances, jewelers, for six For months, they had been unable to speak usefully to the Queen. Finally, on August 5th, they acquired, from Mrs. Campan, Marie Antoinette's reader, was convinced that they, as well as the Cardinal, had been duped. and that the necklace had not been delivered to the Sovereign. On the 8th, distressed by the mysterious dangers whose threat she vaguely senses, Marie Antoinette urgently summons the jeweler Boehmer. On the 12th, he handed him a memorandum detailing the negotiations between the Cardinal, Madame de la Motte, and he. The Queen weeps, indignant; she is angered by the abuse that has been done of her name. What would it be like if she knew how many letters (and what letters!) it supposedly had signed by her, they were given to the Cardinal!

The Mystery of Iniquity.

On August 15, the Feast of the Assumption, the thunderbolt struck. The Cardinal, who had come to an officer pontifically serving at the chapel of Versailles, is arrested at the palace itself, after having drafted on the spot and delivered to Louis XVI a declaration stating: that a woman named de Valois had persuaded him that it was for the Queen that he had to do it the acquisition of the necklace and that this woman had deceived him. (Official report to the Lieutenant of Crosne police.)

On August 18, 1785, Madame de la Motte was arrested in Bar-sur-Aube; on the 23rd, Cagliostro, his wife and his follower, Baron de Planta, join the daughter of the Valois at the Bastille.

The time has come to quote the terrifying page by Georgel to which we have dedicated a brief allusion (above, p - 79). It casts a sinister half-light on the Affair of the Necklace.

At the Bastille, in her preliminary deposition, Madame de la Motte, having been informed of the events
as recounted by the Cardinal, they all denied it en masse:

GEORGEL, Memoirs. t. He, pp. 85 and 89

She insinuated... that the Count of Cagliostro should be, more than anyone else, aware of the motives
who had decided on the acquisition of the necklace and the use that His Eminence the Cardinal intended to make of it.
This is how this woman... believed she could successfully shift the blame from her criminal conduct towards a man whom she knew had completely taken control of her mind and confidence
Mr. Grand Almoner. I believe that, without realizing it, Madame de la Motte was saying something very important.
truth, by insinuating that Cagliostro, more than anyone else, held the secret of the motives and the cause
of the acquisition of the necklace, but as this secret was not revealed, neither by the Cardinal, nor by
Cagliostro, nor by Baron de Planta, nor by the secretary Ramon de Carbonnières, nor by the initiates to whom it had been confided; that moreover this secret stemmed from views particulars, which had no further consequences, and in no way disrupted the chain of events which have
Having prepared, brought about, accompanied, and followed this catastrophe, I must not try to pull him out of it.
the oblivion in which he seems to be buried, and I owe it out of consideration for the people who believed
that it was of the utmost importance to them to cover this mystery with a veil of silence.
What may seem surprising is that the confidants and initiates have since become divided of opinions, having even devoted themselves, during the Revolution, to the most active hatred, did not
allowed a word that could have hinted at this mystery of iniquity. The Egyptian Lodge of Cagliostro undoubtedly had, like Freemasonry, his impenetrable sanctuary, and the
The most solemn oath buried his secrets. (GEORGEL, Memoirs... Book 11, pp. 118 to 120.)

What was this mystery of iniquity nurtured by the Kabbalistic Freemasonry of the Jew? Cagliostro?...

The Queen had to be eliminated...

I believe, wrote Georgel, that, without realizing it, Madame de la Motte was speaking a great truth, in implying that Cagliostro, more than anyone else, knew the secret of the motives and the cause of the acquisition of the necklace. (GEORGEL, Memoirs, vol. II, p. 119.)

The Cardinal's Vicar General here seems to consider Madame de la Motte as a An unconscious instrument in Cagliostro's hands. But let's return to the procedure investigated in Rome in 1790 against Cagliostro: he was forced to confess the hidden role played by him in the Affair of the Necklace:

He certainly noticed it, without a doubt, and he expressly stated so during his interrogation. (s. understood in Rome), all the maneuvers that Mme de la Motte played to achieve her criminal project.

Let us not deny Cagliostro the glory of having employed the greatest art in embracing his victim (Rohan)... Sometimes he inspires ambition and love, by dogmatizing these passions; sometimes he He adopts an air of authority, an imposing security, assuring everyone that, by the power that has been given to him communicated by the Most High, he will operate in such a way as to ensure the success of the affair; sometimes 11 uses the prestige of Freemasonry and arranges its operations in such a way as to assist the desired event. In the meantime, 1l is well fed, treated with great care, and receives rich present.

...We were convinced that without him, this plot would not have developed, and he was imprisoned, with the others, at the Bastille. He did not lose heart, however. He managed to corrupt the guards by distributing the money, to establish correspondence with his co-defendants, and to to talk with them. That's how they were able to combine the answers they needed to do during their interrogations. Cagliostro, who himself clearly recounted all these

He further added that, given the circumstances, he had bravely denied everything to his judges, and that he had put

His lies were so consistent that Madame de la Motte, confronted with him, did not
able to shake him, she had flown into such a fit of fury that she threw a candlestick at him.
at the head in the presence of his judges.

By these means he managed to have himself declared innocent. (Life of Joseph Balsamo, translated)
(Based on the original Italian printed at the Apostolic Chamber, 1791, pp. 55-57.)

Georgel, for his part, sees in "Cagliostro's Egyptian Lodge" the source of the "
A mystery of iniquity is hidden beneath the surface of the Affair of the Necklace. It is evident that the
The Vicar General of the Bishopric of Strasbourg is well aware of this secret, but he must not, he says,
"to try to rescue it from the oblivion in which it seems to be buried." (Memoirs, vol. II, p. 119.)

This mystery of iniquity, "stemming from particular views that had no follow-up," was not nothing other than a conspiracy by Marie Antoinette's enemies - led by the Freemasonry – in order to have the Queen repudiated to “rid the Revolution of her,” as they said the Goncourt brothers. But the team of Initiates who were working on this task has been replaced.
according to the usual Masonic method, by the murderous Adepts who killed Mary-Antoinette after having odiously tortured her.

Based on what was said and done in 1789 and 1790, we will see the goal that was being pursued, in
1785, Cagliostro and his Egyptian Lodge.

The Revolution, write the Goncourt brothers (and the Revolution, we add, is the Freemasonry), the Revolution understood, from the very first days, that it is only a danger to She. That danger is the Queen. The Queen's intelligence, her firmness, her head and her heart, that's it.

the enemy and the peril. (E. and J. de GONCOURT, History of Marie-Antoinette, 3rd ed., Paris, Didot, 1863, p. 250.)

It was urgent that the Queen disappear so that the way would be clear. "The great lady had to to leave, if she didn't prefer worse." Such was the language of the members of the Constituent Assembly in the salons of Paris; such was the unofficial warning that the constitutionalists were giving him. (Ibid., p. 252.)

What the constitutionalists had made the Queen say, the reptiles of Freemasonry They printed it in 1789 in their filthy pamphlets. This is how we read it in the preface of Historical essays on the life of Marie Antoinette of Austria, Queen of France:

The essays we present today should bring repentance and remorse to the soul. of a guilty woman. She must seek, beneath the ashes and the hair shirt, the oblivion of humankind. She owes a great victim to the Nation, and this voluntary victim will be himself who will plunge into the dark horrors of a cloister. (Historical Essays... in London, 1789, (pref. p. VII.)

...We do not want bloodshed, but an end to suffering and a retirement that has become necessary. (Ibid., p. IX.)

Marie Antoinette's retirement was still what the Keeper of the Seals, Duport-, wanted. Dutertre, who entered the Ministry to betray Louis XVI; moreover, almost all the Ministers, in the final years of the monarchy, “belonged to the hatreds of the Jacobins”*, that is to say that is to say, Freemasons

Separating the King's interests from the Queen's well-being, these Ministers served in the shadows party that wanted at all costs to rid the Revolution of Marie Antoinette.

# E. and J. de GONCOURT, History of Marie-Antoinette, 3rd ed., p. 291.

Mr. de Montmorin, the only royalist minister left to Louis XVI, defending the Queen one day in the Council, and initially complaining timidly to Duport about the threats directed against her,
of the plan openly admitted by an entire party to assassinate him, then coming to life and ending by
When asked if he would allow such a data allowance to be used up, Duport replied
coldly told M. de Montmorin that he would not lend himself to an assassination, but that he would not be
not so if it were a matter of putting the Queen on trial. "What!" exclaimed M. de Montmorin, You, Minister of the King, would you consent to such an infamy? - But, said the Guard of Sceaux, if there is no other way.” (E. and J. de GONCOURT, History of Marie-Antoinette,

(3rd ed., pp. 291-293.)

It is impossible after this not to see in the Mystery of Iniquity that Abbot Georgel has
They did not want to reveal the conspiracy of the Lodges against the Queen.

The Queen's False Letters.

As soon as he was arrested, the Cardinal's first thought—a thought of anguish that made him
to regain his composure under the blow that struck him – was for the alleged letters of Marie Antoinette. He
kept them in Paris in a small, carefully hidden red wallet.

Despite the escort surrounding him and thanks to the crowd that followed, (the Cardinal) stopped
and, bending down, his face turned towards the wall as if to adjust his earring..., he seized
quickly grabbed his pencil and hastily scribbled a few words on a scrap of paper placed under his
hand in his square red cap; he gets up and continues on his way. On his way home (to Versailles), his people formed a hedge; he slipped this rag into it without anyone noticing.
the hand of a trusted valet who was waiting for him, on the door of his apartment.

Meanwhile, the valet was racing to Paris; he

He arrived at the Cardinal's Palace between noon and 1 o'clock; his horse fell dead in the stable. I was in my apartment; the valet, looking terrified, his face deathly pale, between At home, he told me, "All is lost, the Prince has been arrested." Immediately, he fainted and He dropped the paper he was carrying. When he came to, he told me what had just happened. I saw that it was time to carry out the order contained in the scribbled note; nothing could be distinguished from it imperfectly the sacramental features. The valet, of the chamber, initiated into the secrets of his Master, gave me the answer to the riddle. Soon the little red wallet was safe from research. It contained all the small letters of the correspondence. It was then that this The valet, groaning, gave me the details I didn't know about the necklace, about the the Prince's overly intimate relationships with Madame de la Motte and Cagliostro.

The Cardinal returned from Versailles to Paris around 3 o'clock in his carriage, where was Count d'Agout, sub-aide-major of the bodyguards, charged with answering for it until further notice Order: he was forbidden to let him speak to anyone. The Count of Agout, who exercised his power with regret the ministry of such strict surveillance”*, stopped getting out of the car... leaving at Prince had the freedom to arrive alone in his apartment. The valet had just... to reassure himself about the little red wallet; that was his greatest worry. (GEOROFL, Memoirs..., vol. II, pp. 103-105.)

The Cardinal had told the King that morning that a document (the treaty bearing the words: Approved, Marie Antoinette of France) had been given to him on behalf of the Queen, for the acquisition of the

# And that his serious disobedience to orders received exposes him as a confidant of the Lodges. (LD)

necklace. At 4 o'clock, the minister of Breteuil came, on behalf of the King, to demand this document from the

Cardinal.

He handed it over in exchange for a receipt for a document he considered essential to his justification; a play, however, which would have been its undoing had Providence not allowed it.
that the forger was discovered and the thread of this infernal plot was unraveled.

Before leaving for the Bastille, the Cardinal was certain that the small letters of
The red wallets were burned, except for two or three, which were entrusted to me in case of need. (GEORGEL, Memoirs..., vol. II, pp. 106-108.)

Two days later, on August 17, Madame de la Motte attended the meeting with the young lawyer Beugnot.
Solemnities in honor of Saint Bernard, at Clairvaux Abbey. In the evening, like dinner
began in the large refectory of the convent, Abbot Maury, who had come to preach the
The eulogy of the Saint brought news of the Cardinal's arrest. Stunned, Madame de la
Motte got up from the table, harnessed the horse, and set off at full gallop for Bar-sur-Aube, accompanied by
Beugnot. On the way, Jeanne told him that she didn't understand anything about this arrest and that she
He may have been wrong to leave Clairvaux so abruptly.

“If you’re at ease with your account,” Beugnot replied, “you shouldn’t be at ease with your account.”
that of an unhappy friend.

"Oh well!" she retorted, "you don't know him since he's in such an embarrassing situation, he is
capable of saying a hundred stupid things to get away with it.

- Madame de la Motte, you are saying much more than I would have liked to hear. (Memoirs) (from Count Beugnot, 3rd edition, 1889, p. 63.)

And Beugnot offered her his services to help her flee immediately to England. She
he replies:

Sir, you're boring me to death! Do I have to repeat myself ten times in a row that I'm not
For nothing in this affair?.. (Id., ibid., p. 64.)

Here, finally, is the house of Madame de la Motte, on Rue Saint-Michel, in Bar-sur-Aube. It is near
Midnight. The count, who went hunting, has not yet returned. Madame de la Motte is burning a
a pile of papers enclosed in a large sandalwood chest, after it had been
proceeded to examine them, - "very slowly on his side and hastily on mine," he recounts Beugnot.

Then the unworthy daughter of the Valois initiated the most odious project:

Jeanne insists that the young lawyer read certain documents. This was the alleged
Rohan's love correspondence with Jeanne de Valois. It was necessary that Beugnot
to become aware of it so that they could testify to it when the opportunity arose, but it was also necessary that the
letters were destroyed after this reading, so that their authenticity could not be verified.

Dawn was breaking when Beugnot took his leave. All the papers were destroyed.
(M.FUNCK-BRENTANO), The Affair of the Necklace, 6th ed., pp. 234, 235.)

When they came to arrest Joan and take her to the Bastille, there was no longer any trace of...
false letters from the Cardinal to Madame de la Motte, nor letters that were too authentic and too
numerous that the same Cardinal had entrusted to him to be given to Marie Antoinette, in
Response to the alleged Queen's notes.

With these correspondences vanished into thin air, the Masonic Lie will have a field day!

We need to anticipate events here in order to show the sequence of events from the outset.
The diabolical aspect of this plot: at the trial of Madame de la Motte, an assistant noted that:

"The La Motte woman was more concerned with probabilities than with facts, and especially with
the impossibility at trial of showing letters, writings and all the evidence
material things that we wanted to see there..." Suddenly, adds Mr. Funck-Brentano, Jeanne changed

In a manner of speaking: to a question relating to an alleged letter from the Queen to the Cardinal..., she said that the letter in question began with the words: "I am sending you," adding that the Cardinal had shown him more than two hundred of them written by the Queen, in which she addressed him informally.. (Mr. Funck-Brentano, The Affair of the Necklace, 6th ed., pp. 327, 328.)

To smear the Queen, that was the aim of Frederick II, eleven years earlier, and that is still the the goal of Mme de la Motte, this instrument of the Lodges that the F*** of Boulainvilliers has put on the Cardinal's path!

Let us also reread a key passage from the Life of Joseph Balsamo according to the procedure Roman:

Cagliostro certainly perceived this, without a doubt, and he explicitly stated it in his interrogation, all the maneuvers that Madame de la Motte played to carry out her plan criminal.

Let us not deny Cagliostro the glory of having employed the greatest art in embracing his victim (Rohan) ... Sometimes, he inspires ambition and love, by dogmatizing these passions... (Life of Joseph Balsamo, 1791, p. 55.)

There is no doubt: from day one, Cagliostro knew what outrageous ambitions he had. The Queen's ambitions were nurtured by the Prince of Rohan: he knew them well, these ambitions. he whose oracles the Prince constantly sought regarding the fulfillment of hopes criminal acts brought to him by the forged letters with blue borders!

Cagliostro is afraid...

S1, we reflect that Cagliostro's Masonic role in the Affair of the Necklace had been to exalt, for many months, the Cardinal's fixed idea: to win the favor of the Queen: if we consider that "without him, this plot would not have developed" (the police

(A Parisian woman, who knew the man inside and out, was certain of it!) One can imagine the terrors that haunted the secret agent of the Occult Power during the first nights he spent in the Bastille. Indeed, the Grand Copt was deeply disturbed by his arrest: so much so that the governor, M. de Launay, feared that Cagliostro - imprisoned on August 23 - would commit suicide, and 1l He wrote to the Lieutenant of Police. The latter replied on August 29, 1785:

From what you have told me, sir, about the condition of Mr. Cagliostro, and since You think it appropriate to place a guard near him, to prevent the effects of boredom and of the despair to which he might succumb, I beg you to choose, from among your junior officers, a a subject whose gentleness, accuracy, and firmness are known to you, and to put him to bed as soon as tonight in his room. (Bastille Manuscripts. Quoted by M. Funck-Brentano, The Affair) (du Collier, 6th ed., p. 288.)

Life of Joseph Balsamo, 1791, p. 56.

How suggestive is the anguish that seized Cagliostro upon entering the Bastille!

That, in the trial which was about to begin, compromising both a Prince of the Church and A Queen of France, they came to lift so little that it was the veil that covered the plot Masonic, of which I was one of the instruments, - I was lost: the agent burned, he would be abandoned by the occult scoundrels who employed him. But the Back Lodges were supremely interested in preventing despair from driving him to make revelations that could be disastrous for them. He had to receive very positive assurances from them in his prison cell. of salvation, for having dared, as he did, to lie to his judges with incredible cynicism that we will see him. He found a way (he admitted it in Rome) to confer with others from the depths of my prison. with Rohan and Planta on what should be said, what should be kept silent about, and what should be denied, so that his

The interrogations in Paris present the most instructive discrepancies with those he underwent.
in Rome, five years later.

Since Cagliostro later confessed to lying to the judges, what do you expect?
Parisians, rather than scrutinizing his interrogations at the Bastille, it is more interesting to begin by examining the confessions he made in Rome. When he has been heard in his trial from Rome, to make ten times for one precise revelations about the great conspiracy hatched by the
Freemasonry against Catholicism and Monarchies, there will no longer be the slightest doubt about the
the considerable role he played in the Affair of the Necklace, which unleashed the Revolution prepared by
the Lodges.

Cagliostro's Revelations about Freemasonry.

The Roman author of the Life of Joseph Balsamo, known as Count Cagliostro,
based on the procedure followed against the accused in Rome in 1790, devoted a few pages
masterly matters to Freemasonry in general:

He said it resulted from many spontaneous denunciations, witness statements, and other records that we keep in our Archives, than among these assemblies (the Lodges) formed under the guise of attending to societal duties or sublime studies, some profess a brazen irreligion or an abominable libertinism, the others seek to
to shake off the yoke of subordination and destroy monarchies. Perhaps, in the final analysis
Is that the object of all their desires? But this great secret is not communicated to everyone at the same time.
nor to all the Lodges... We should therefore not be surprised if, while the democratic party is in its strength, there are Freemasons who remain attached to the Monarchy. They have not yet
were kept in the dark, perhaps because their private interests would have made them too contrary to
the purpose of the institution.

We cannot praise too highly the vigilance and zeal of the Popes who condemned and proscribed this
Society. Clement XII, of glorious memory, published his Constitution on April 26, 1738.

eminenti: He strikes down this Sect and all the individuals who compose it and launches against them
de facto excommunication. The immortal Benedict XIV was animated by the same zeal... In the year 1750, he
it was within reach to feel how much harm and disorder the Freemasons had caused serious and how widespread they already were. He was fully convinced of this by the confession.
sincere from several foreigners. They had come to Rome to gain indulgences and they appealed to the Pope to be relieved of the excommunication that his predecessor had lost in her own bubble.

Benedict XIV confirmed this bull and gave it further scope in his Constitution dated of May 18, 1751.

If there was still anyone who remained uncertain (about the dangers of Freemasonry), he He only needs to listen to what Cagliostro said at the Inquisition tribunal. His testimony is of a
great weight. We cannot deny him the greatest knowledge on this subject.
(Life of Joseph Balsamo, 1791, pp. 82-89.)

Earlier, the Roman author had written
"Everything we say will be based on the guilty party's own confession and on..."
authentic monuments that are part of the procedure.” (Life of Joseph Balsamo, p. 43.)

He continued in these terms:

“Freemasonry,” said Cagliostro, “is divided into several sects, but there are two which are the main and most followed. The first, to which the Illuminati belong,
The first is called Strict Observance; the second, High Observance. That one
professes the most resolute irreligion, employs magic in its operations; under the pretext
Specious in its desire to avenge the death of the Grand Master of the Templars, its main aim is the
total destruction of the Catholic Religion and the Monarchy.” (Life of Joseph Balsamo, p. 90.)

The author shows us Cagliostro in his Masonic apostolate in Holland and in Germany, and 1 liter adds:

"On all these occasions, he always had new reasons to be certain that the
"The Freemasons were plotting against the Sovereigns and plotting their destruction."
(Ibid., p. 120.)

Let us follow Cagliostro to Russia at a time when Masonic lodges were not yet banned there:

Among the remarks he made (in St. Petersburg) on Freemasonry, there is this one that the sectarians primarily directed their attacks against France and Rome, and that they were led to this end by a Spaniard who called himself Thomas Ximenes. He
he continually travelled throughout Europe, and to achieve the goal of his projects, he spread
a lot of money that was provided to him by contributions from the Lodges. Cagliostro said he had
encountered in different cities, but always under different names and clothes. (Ibid.,
(ibid., pp. 125, 126.)

... having traveled from Warsaw to Strasbourg, before arriving there he stopped at Frankfurt am-
Le-Main. He recounts here an event that happened to him, and we cannot do without it.
to report in his own words: "I was going to Frankfurt am Main where I found Messrs.
NN. and NN. who are chiefs and archivists of the Strict Observance Freemasonry called
of the Illuminated..." (Life of Joseph Balsamo, pp. 129,130.)

Father Louis Blanc summarizes Cagliostro's story in these terms:

"His initiation took place a short distance from Frankfurt, in an underground location. A crate of
The iron, filled with papers, was opened. The introducers took out a handwritten book about the
The first page bore the inscription: We, Grand Masters of the Templars. This was followed by a formula of
An oath written in blood. The book claimed that Illuminism was a conspiracy.
plotted against the thrones; that the first blows were to strike France; that after the
With the fall of the French monarchy, there would be grounds to attack Rome. Cagliostro learned this firsthand.
the Initiators that the secret society, of which he was now a part, possessed a mass
of money dispersed in the banks of Amsterdam, Rotterdam, London, Genoa and
Venice... As for him, he received a large sum intended for propaganda expenses, and received the

instructions from the Sect and went to Strasbourg.” (F*** Louis Blanc, History of the Revolution, Brussels edition, 1848, vol. II, p. 81.)

We know that it was in Strasbourg that he met Cardinal de Rohan and Madame de la Motte, under the auspices of the wife of the F*** of Boulainvilliers...

The FF*** of Parliament against the Crown.

The Masonic ideas that fueled the Revolution were already all-powerful in 1785. Their atmosphere so enveloped Louis XVI that he did not dare to exercise the right that he gave both French custom and law the right to judge the case of the prince in person. Rohan. And yet! In such a case, where the Queen's honor was gravely at stake, How essential the exercise of royal jurisdiction was!

The scene in the Grove alone, where the Queen's dignity and virtue were outraged, authorized Louis XVI to perform his own function as judge. (M. Funck-Brentano, The Affair of Collier, 6th ed., p. 282.)

The King offered the Prince of Rohan the option of deferring to the decision of his Sovereign, or In the judgment of Parliament, the Cardinal chose Parliament. He was sent back before it, by Letters patent issued by the King on September 5, 1785. From then on, it was an assembly a rebellious group, the majority of which was already deeply involved in Freemasonry, which was seized of the Affair of Necklace! It was in Masonic hands that the task of defending the Queen was entrusted, then that Freemasonry wanted to kill her!

Following the Encyclopedists, the members of Parliament - determined to overthrow their with their own hands the Monarchy which will crush them under its ruins - will form the first team of the Masonic Revolution. Later, through a remarkable action of what the F*** Gambetta called the immanent justice of things; it will be them again, these Parliamentarians.

who will board the first carts heading towards the guillotine. "And it will be justice!"

Meanwhile, Marie Antoinette will continue her painful journey:

For months, the Queen's reputation, virtue, and even probity will be in
discussion, not only in France, but throughout Europe. The King did not submit to
Parliament believes that the only fraud involved was the necklace scam and the forgery of the Queen's signature.
Cardinal is innocent, and, inevitably, this innocence will become a fatal blow to the
Marie Antoinette's reputation. (M. Funck-Brentano, The Affair of the Necklace, p. 283.)

Beugnot, who had almost fallen into the clutches of Mme de la Motte (this Circe, like
(as Father Georgel said) very clearly highlighted that the heart of the Necklace trial was the
The scandal of the Grove of Venus. It also shows very clearly what the game of Parliament was -
which henceforth served as an instrument of the Occult Power - to debase and tarnish the Crown:

Negotiation, purchase, the necklace scam (dit-1l.) were more or less
guilty, but in the end were merely means. The great fact that dominated this
The sad affair was this: that Mr. and Mrs. de la Motte had had the audacity to pretend that the
At night, in one of the groves of Versailles, the Queen of France, the King's wife, had given
an appointment with Cardinal de Rohan, had spoken to him, had given him a rose, and had suffered
that the Cardinal should throw himself at his feet; and that, for his part, a Cardinal, a high-ranking officer of the
Couronne had dared to believe that this meeting had been arranged for her by the Queen of France, by
The King's wife, whom he had visited there, received a rose and threw herself at his feet. That's where
What was the crime, the respect for religion, for royal majesty and for morals?

IF

Lastly, outraged women eagerly provoked punishment. (Memoirs of Count Beugnot,
1783-1815, 3rd edition, Paris, Dentu, 1889, p. 73.)

Far from seeking to punish this great crime, the Masonic-controlled Parliament will "bury it under "Indecency and ridicule."

The Memoirs of Lawyers.

In place of Beugnot, whom Madame de la Motte wanted as her lawyer but who refused, Monsieur de Crosne gave him Me Doitot as advice, his own family's advisor.

This old man did not approach Madame de la Motte with impunity: she turned his head. He believed He took her at her word all the stories she told him, became fascinated by her and her innocence, and began his involvement in the case with a printed memorandum, the most extravagant ever to come from the pen From a lawyer, ever since lawyers started writing memoranda. It was nonetheless a huge success... Cagliostro was fiercely attacked by Madame de la Motte's memorandum. Maître Thilorier... launched into the career to defend the miracle worker. For the first time, people spoke to The underground palace of Memphis from which the hero had emerged, and the labyrinth of the Pyramids where 11 he had been raised; the religious obscurity that shrouded his origins, his education, his entire life whole, were given as omens of the wonders that were to be revealed one day and to astonish the universe. Meanwhile, as a prelude to superhuman destinies, Cagliostro had, healed the sick, helped the poor, comforted the afflicted, let it pierce through here and there a few glimmers of infinite light; but he could not understand why he found himself at the Bastille, implicated in a case to which he was completely unrelated. This madness which The lawyer, Thilorier, a man of great wit, laughed first, and was considered appropriate. very much on the agenda.

Cagliostro's wife had been imprisoned in the Bastille at the same time as her husband. Quickly, a Lawyer, Mr. Polverit, takes up his case and gives us, in a witty and insightful memorandum, writes the defense of Serafina Feliciani.

“We don’t know where she comes from any better than her husband. She’s an angel in disguise.” human beings who were sent to earth to share and sweeten the days of humankind wonders. Beautiful with a beauty that no other woman ever possesses, she is not a a model of tenderness, gentleness, and resignation; no, because she doesn't even suspect the contrary flaws; its nature offers us, poor humans, the ideal of a a perfection that we can adore, but that we cannot understand. However, this An angel, to whom sin is forbidden, is behind bars; it is a cruel misinterpretation that one cannot stop too soon. What is there in common between a being of this nature and a "Criminal trial?" - This new madness also has its success.

Attorney Blondel is representing Mile d'Oliva. His brief is short, skillful, and well-written. a small model; he glosses over the condition of Mile d'Oliva, who does not quite share Serafina Feliciani's innocence; but the lawyer presents her as a young person who has was too easily deceived, and was made to play, in the grove of Versailles, a role which She could not have suspected it. Such was the art of the lawyer, and such, in general, is the power of a well-written and appropriately measured, the public was predisposed to favorably regard Miss d'Oliva and that this prevention passed from the public into Parliament .....

... Such are the childish games with which one of the most serious cases that has ever been presented to the judgment of Parliament. How he himself suffered that these Saturnalia of Did the spirit replace the serious forms of defense before his very eyes? Was this a deliberate choice? than to bury under indecency and ridicule the crime that they neither wanted to prosecute nor Punish? It is permissible to believe so. (Memoirs of Count Beugnot, pp. 73-78.)

What a witness as perceptive as Beugnot discerned there was the truth itself. Freemasonry had a major interest in creating an atmosphere of lies. of interlopia where, in the vapors of an unhealthy nightmare - populated by households of ruffians like the households of La Motte and Cagliostro, of girls like Oliva's, - would be hidden the The goal of the Occult Power: to mire the Throne in the mud, before its fall in the blood of Louis XVI and Marie Antoinette.

IV

Jewish Occult Power and Revolution

The arrest of Cagliostro did not only result in throwing neighbors into turmoil despair gripped the one who was its object. It produced a considerable upheaval in the depths of the ocean of secret societies. Two pieces of evidence have come to light, as if the groundswells set in motion by the imprisonment of the emissary of the Illuminati had emerged on the surface of this mysterious ocean. These two pieces of evidence are found, one in a strange letter from F*** Roettiers de Montaleau and the other in the no less strange letter addressed from Berlin to the French by Brother Mirabeau, of the Lodge Les Amis Réunis, of Paris.

The Intimate Committee.

What emerges from the first of these documents is the creation, while the trial of the Necklace is in full swing, from one of those Back Lodges whose existence has been openly admitted by the F##*#* Louis Blanc. This Back Lodge is not of minor importance, for it constitutes a an intimate and secret committee tasked with transmitting to the Grand Orient of France, on the eve of the Revolution, impulses from who knows who, originating from who knows where, in short, suggestions from the Occult Power.

This organization of the Intimate and Secret Committee (Mr. Bord wrote) had been provoked by the alert that had frightened the militant Lodges of Paris, Lyon and Germany, when learned of Cagliostro's arrest during the Affair of the Necklace. (Le Correspondant, May 1906: The (Masonic conspiracy of 1789, p. 526.)

It is thanks to Mr. Bord that we discovered the letter we are about to reproduce. Its author, F*** Roettiers de Montaleau played a role in the Lodges, both before and after the Revolution. considerable, - so considerable that after the Terror he was the director of the infamous A comedy where Freemasonry disavowed its revolutionary past to lick boots imperial, then royal, with her lips still red with the blood of the guillotined.

Here is the letter from Brother Roettiers de Montaleau, dated April 29, 1786:

Besides***,

I am forwarding to you the draft union of the Grand Chapter with the Grand O (laughs).... I see something new in the creation of an intimate council.

This intimate council is far too large; nine FF*** would be more than enough, in adding an assistant secretary and one or more translators.

... The Inner Council should only concern itself with Masonic knowledge or systems any, which it is important to know, and undoubtedly dangerous to communicate.

This Council should not have special officers paying dues, but... Members chosen from all the GO Chambers... Later, we could have a class of deputies to this Council, and these adepts would be chosen from among the Freemasons, observing that they would not to make itself known. I feel the importance of this commission, especially if the Privy Council is composed of learned and good-faith FF***.

I have the privilege of being your devoted friend,

F*** DE MONTALEAU.
(Correspondent, May 1906, p. 526.)

Let us confront these "translators," these "Masonic systems" which are "Dangerous to communicate," these "deputies to the Council whom one would choose while observing that they do not "not to make oneself known," with these passages from Father Deschamps:

Under the direction of the Grand Orient, in Paris, the Lodge called the United Friends was more specifically in charge of foreign correspondence.

...While the Brothers of the upper class, along with the women, who had also become followers, they danced or sang in the common room about the joys of their equality and freedom, They were unaware that above them was a secret committee where everything was being prepared to extend soon this equality beyond the Lodge, in ranks and fortunes, in castles and the cottages, about the marquises and the bourgeois.

It was actually above the common Lodge that there was another Lodge called the The secret committee of the United Friends, say Baruel and Eckert. Among the principal members of this The committee included Willermoz, Chappe de la Heuzière, deputies of Martinism at the Convent of Willemsbad, Mirabeau, Court de Gébelin, Bonneville, and as long as the party lasted at On the lower floor, two Terrible brothers, armed with their swords, one at the bottom of the stairs, the other Near the gate, they defended the entrance to this new sanctuary. There were the archives of the secret correspondence; there, the very one to whom all the packages from the German Brothers or Those from Italy were addressed, but he had no permission to cross the threshold. He was unaware of the cipher of the correspondence. He was simply responsible for delivering the letters. will easily understand the nature of this correspondence and the advice it contained. adds Baruel, when we learn that to be admitted to these councils, one had to be a Master of all ranks, that is to say, having sworn with the Knights of the Sun to hate all Christianity and with the Knights Kadosh, hatred for crowns and the Papacy. (P. DESCHAMPS, Les Secret Societies. Avignon, 1880, vol. II, pp. 115-117.)

The thing is clear: Cagliostro's arrest had frightened the Occult Power; he had felt the need to cover his conspiracies against traditions with thicker veils French. Hence the transformation of the Secret Committee of United Friends into a group more restricted, more closed, therefore safer. The letter from the F*** of Montaleau shows the

improvements made to one of the main Masonic tools, with a view to the troubles revolutionaries whose deadline is near.
It was also necessary for the Occult Power to confront a serious danger: the revelations that

The F*** Cagliostro was capable of doing to his judges, concerning his relations with the High
Masonry. We'll see what countermeasure was devised against this potential forehand.

The F*** Cagliostro, agent of the Jesuits!

A month before Montaleau wrote his letter, the Letter was being printed in Berlin
from the Count of Mirabeau on Messrs. Cagliostro and Lavater. Before, in fact, the F***
Mirabeau - a passionate supporter of a constitutional monarchy dominated by a
Masonic oligarchy - became in his final days the defender of the Throne of which he had so much
contributed to preparing the downfall, he was (to a degree far greater than the sorcerer Cagliostro)
The instrument of Freemasonry and the Synagogue. Its role as a high-ranking agent of Occult Power
begins at the time when Cagliostro, implicated in the Affair of the Necklace, is imprisoned in the
Bastille. It was surely under the inspiration of emissaries from the secret leaders of Freemasonry that
Father Mirabeau wrote this Letter on Messrs. Cagliostro against the Grand Copt and
Lavater. Here is its rationale and analysis:

The Occult Power knows what part Cagliostro played in the machinations intended to
to discredit Marie Antoinette; he knows the dangers his agent faces; he fears that the latter,
To save his head, he doesn't eat the beans (as the swindlers say) and doesn't reveal his
relations with the Back Lodges. This is what Father Mirabeau will address: in a few
With carelessly discarded vines at the end of his booklet, he insinuates that Cagliostro is a
instrument of the Jesuits! And this imposture, sounded by the most thunderous trumpets
Masonic, goes around the world! And this imposture results in expulsion from
Lodges, of most of the honest Christians who had gone astray there. From then on, the rabble
sectarians are perfectly at ease there to prepare revolutionary thefts and massacres.

Before this masquerade of the Kabbalist Cagliostro disguised by Mirabeau as a Jesuit in robes
In short, the new emissary of High Freemasonry administers to his predecessor in
A path to ruin, a beating of green wood. Finally, the piece ends (in cauda venenum!).
through praise of the pro-Semitic book by the Prussian Dohm, on which the Freemasons would later rely
of the National Assembly to bring Jews into French society.

The Jewish hand.

It is clear that by portraying Cagliostro as an agent not of the Freemasons
enlightened, but Jesuits, and praising Dohm's plea for the Jews, the F***
Mirabeau served the Jew, the father of Freemasonry. He took care to strengthen his attacks against
Cagliostro, by sheltering them behind the severe criticism of Mr. Meiners, professor of Göttingen,
He was as respected in Germany for his moral qualities as for his vast knowledge (Letter
(from the Count of Mirabeau... Berlin, 1786, p. 14.)

The greatest peculiarity of this man's (Cagliostro's) expenditure, writes Meiners, quoted by Mirabeau is that no one knows its source or the hands through which it is received
constantly so much money.

"This mystery, with which Cagliostro deliberately conceals the origin of his income and expenditure, has
more gave rise to the marvelous prejudices that have been formed about him, than his selflessness and its healings. He is believed to be a divine man... who has deepened the the most secret mysteries of nature and stole from him the secret of making gold. However, to my

In my opinion, one could conclude nothing else from his mysterious way of acting, except that he is
presumably related to a group of people who, through it, want
to achieve a goal that is very interesting for them. It must be very easy for them, not only to to support the expenses of their emissary, but also to pass sums of money to him
considerable without anyone noticing... (Meiners, quoted by MIRABEAU, Berlin,
1786, pp. 20, 21.)

It will suffice for us to compare Meiners' profound observation with the admission of Cagliostro, recorded during his trial in Rome in 1790 – four years later – a confession on which
We cannot overemphasize this point:

Cagliostro certainly perceived this, without a doubt, and he explicitly stated it in his interrogation, all the maneuvers that Madame de la Motte played to carry out her plan criminal. (Life of J. Balsamo, 1791, p. 56.)

If we compare these passages from the German Meiners and the Roman author with the other
Cagliostro's crucial admission of his affiliation with Illuminated Freemasonry, near Frankfurt am Main
le-Main, shortly before his arrival in Strasbourg, we embrace the entire framework that the Occult power slowly wove itself around Louis XVI and Marie Antoinette. Let us explain.
also the attitude of the Illuminati's secret agent towards the Cardinal, his benefactor, in the presence
false letters attributed to the Queen: if Cagliostro, in fact, had not received them from the Societies
secret mission to ensure that nothing in the world disturbs a plot hatched for
Throwing both the Crosier and the Crown into the mud, would he not have opened his eyes a hundred times for once?
to the Cardinal about these forgeries concerning which he, the Oracle, was consulted daily? Servant of the
Occult Power, the F*** Cagliostro knew he was marching towards the Bastille, towards death perhaps-
He was there, but he walked because he had orders, because he had to push further.
the work to which we have shown Freemasonry harnessed from the accession of Louis XVI: the
ruin in scandal and in the shame of the love and respect that France owed to the Queen.

Let us now listen to F*** Mirabeau gently prelude his thunderous oratory by
favor of the Jew, in the last pages of his pamphlet against the F*** Cagliostro. Mirabeau knew very well what this "Society of Persons" was that was driving Cagliostro towards "a very
"Interesting for her." But Freemasonry's surest weapon is the lie, and
Mirabeau, a link in the chain connecting the Illuminati of Germany to the Parisian Lodge Les Amis Réunis pretends to believe that the society Meiners envisioned behind Cagliostro is that of the Jesuits! After carefully diverting minds onto this false trail, 1l
adds:

I eagerly take this opportunity to recommend reading Mr. Dohm's work on the political reform of the Jews, the first volume of which has been translated In French. The most ingenious reason, the gentlest philosophy, the most Healthy people vie with each other to make it more interesting. Never was there a better cause. better defended. I like to believe that if this book were to reach England, it would hasten the moment which must give the Jews a homeland.

Berlin, March 25, 1786.

(Letter from the Count of Mirabeau concerning Messrs. Cagliostro and Lavater... Appendix, p. XII.)

Thus, while the Freemasons of the Parliament of Paris were preparing to humiliate the Crown before Cardinal de Rohan, flanked by the Jewish swindler Cagliostro, and to dishonor the Monarchy in the person of Marie Antoinette, in Berlin the F*** Mirabeau was working on the times to destroy in advance the effect of the possible revelations of the Grand Copt feared by the Occult power and to open the gates of the homeland to Jewish invaders.

Lilia pedibus destrue.

The Life of Joseph Balsamo (written in Rome based on the documents from the 1790 trial) contains a singular passage: it refers to the three letters L*** P*** D*#*#* which appear on the patent of the Lodge founded by Cagliostro in Lyon:

This Cagliostro (writes the Roman author), this Cagliostro so famous in Freemasonry, who made this patent, which has been able to give an exact account of even the smallest things listed therein, has

He consistently maintained that he didn't know what the letters meant. On the other hand, we know that they
mean: Lilia pedibus destrue, (trample the lilies underfoot). (Life of J. Balsamo, 1791, p. 145.)

Once again, the continuation of Masonic hypocrisy, preparing in the shadows its
The plots and assassinations are demonstrated by the fact that, as early as 1766, these same letters L***
PF DFE are found in a Masonic Ritual where they are associated with simulacra of
death and massacre. This Ritual sets forth how the reception of the Knight of
The Sword and the Rosicrucians. The Lodge successively represents the court of Cyrus in Babylon and
the Temple enclosure in Jerusalem which Zerubbabel, leader of the Jews set free by Cyrus.

The Brothers have a water-colored silk scarf edged with a row of gold, sprinkled with skulls, crossed bones, triangular gold chains, and in the middle crossed by
a gold band representing a bridge on which are three letters, L*** P*%#%* D### (The most Secrets and Mysteries of the Higher Degrees of Freemasonry Revealed, or the True Rosicrucian, translated
(from English, followed by the Noachite, translated from German. - Jerusalem, 1766, pp. 103, 104.)

The water depicted on the scarf, and thus strewn with gloomy shipwrecks, represents the river
imaginary Starburzanai who, on several Masonic diplomas well before the
Revolution, roll of corpses and severed heads, with tiaras, scepters and
royal crowns. We should add that for the Lodge to hold the rank of Knight of the Sword, it
it was prescribed to cover the water of this river with the same sinister figures
evocative:

Behind the western tower (of the enclosure, of Babylon represented by the Lodge), there must be
to have water where, by stirring it, one can represent the Starburzanai river; on the river will be a
solid wooden bridge, which will lead to the second apartment.

SECOND APARTMENT. - It represents the area of the land in which the second
The Temple (of Jerusalem) was built... (The Most Secret Mysteries..., pp. 101, 102.)

The recipient F*** played the role of the Hebrew prince Zerubbabel throughout.
He asked Cyrus for his brothers' freedom. After being allowed to return to Judea, he forced his way across the bridge thrown over the river that separated him from the sacred enclosure where he was to
rebuilding the Temple of Jerusalem. - Father Deschamps summarized this highly evocative Ritual where
The Jewish idea is clearly evident – the guiding idea of the true secret leaders of the Freemasonry. He writes:

Zorobabel draws his sword and forces a path through the corpses that we
we saw them having to be rolled up with debris of all kinds...

It is an allegory of glorious days past, present and future, undertakings and
led by the leaders of Freemasonry, and the Starburzanai river is no longer fiction, it is
the river of the Revolution which has carried and still carries so many corpses, sad remains of all that
who undertakes to oppose Masonic progress. (P. Deschamps, Secret Societies, vol.
(I, p. 229.)

Let us observe that Masonic progress, judging by this Ritual of 1766, is nothing other than something that the revenge of the Jew freed by Cyrus to the voice of the Great Architect of the Universe who -
in a dream, the story of which the Ritual puts in the mouth of the King of Persia - threatens him
remove his crown, unless he breaks the chains of the Children of Israel in captivity.

Here we touch upon the formidable secrets that the Occult Power was meant to keep.
to dread the revelation by Cagliostro, at a time when the deepest mystery
was necessary so that the followers could safely prepare both the crushing of the
The lily of France and the rise of the Jews: the whole Revolution!

Continuity of the Revolutionary Action of the Jew.

When Frederick II wrote to his ambassador in Paris, Count Goltz, the odious letter
that we have quoted; when he pressed him to plant suspicions in Louis XVI's mind about the

Marie Antoinette's loyalty; he believed he was working only for the glory and profit of the kingdom
of Prussia. But unbeknownst to him, someone in the shadows was using him. Like him, this someone
wanted to dishonor the Beine of France. But this person also wanted the death of society
Christian; this person was lurking in the Masonic Lodges and hiding behind them
And, if we are willing to listen to a few words uttered by certain Jews and Judaizers,
It will be understood that this someone was the Jew.

As we saw above (pp. 70-76): the Jewish F*** Cagliostro presents the most striking
characteristics of an agent of this Jewish Occult Power whose existence Copin-Albancelli has proven
above Freemasonry”®. But just as the reality of abstract mathematical laws
is verified by sensitive applications, as is the truth of the Copin-Albancelli thesis
The influence of Jewish occult power manifests itself concretely in a whole series of events.
historical.

This is how, when going back century by century, we try to find out what the
Who are the most active destroyers of Christian society? Jews and agents of the
Judaism, which fights Christian civilization not in isolation, but as instruments
visible forces manipulated by invisible forces that we sense acting in the shadows. Furthermore, when we
Looking for the nature of these dark forces, we see that they were those of the Jew, hidden beneath
the masks of Kabbalistic Magic, Hermeticism, Rosicrucianism, - masks of
Jewish manufacturing predating the Masonic mask.

We have cited several texts that show Cagliostro's strong sympathies for the
The Jewish nation, "the most honest in the entire universe," he said. But his immediate predecessor
(as a sorcerer charged by the Occult Power with turning the brains of Christians around)
18th century) is still a Jew, the so-called Count of Saint-Germain.

In this regard, High Mason Gleichen quotes the words of Louis XV's Prime Minister, the
Count of Choiseul, exclaiming:

... (Saint-Germain), he is the son of a Portuguese Jew who deceives the credulity of the City and of
The Court. "It is strange," he added, growing more heated, "that the king is allowed to be

* The Occult Power Against France, and The Jewish Conspiracy Against the Christian World.
At the La Librairie
French Renaissance, Paris.

often almost alone with such a man, while he never goes out except surrounded by guards, as if everything were filled with assassins. (Quoted in the Memoirs of Charles-Henri, Baron de
Gleichen, Paris, 1868, pp. 129, 130)

In 1776, it was yet another Jew, Martinès de Pasquallis, who founded Freemasonry.
the Elus-Cohens (Priests, in Hebrew) who, under the name of Martinism, spread throughout Europe
hypocritical and formidable conspirators. Louis Blanc, the F***, didn't hide it, he who has described Martinism as "a doctrine at the heart of which the Revolution was brewing"
"Silently!"7 Gleichen's F*** was from the Parisian Lodge of the Martinist Philalethes
the United Friends who played such a large role in preparing the plots
revolutionaries: consequently, he was well-informed about the father of Martinism! Now, he wrote, from
his side:

“Martinès Pasqualis, perhaps of Jewish descent, since his disciples inherited from him a
"A large number of Jewish manuscripts... practiced magic quite frankly." (Memoirs of Gleichen, p. 151.)

Furthermore, the learned Abbot Lémann, himself of Jewish origin, does not question this at all.
the Judaism of Martinès, whose Freemasonry was, moreover, perfectly Kabbalistic®®.

Jew and sorcerer, such appears the F*** Martinès of Pasquallis, after Cagliostro and Saint-Germain, both Jewish and both sorcerers.

Isn't it striking to see, during the 18th century alone, three Jews playing leading roles?
in the use of Magic, this treacherous instrument of rule in the hands of a power
mysterious woman busy destroying Christianity?

A century earlier, two mysterious men had practiced throughout Europe and even in America, an action which, in some ways, bears a striking resemblance to that which Cagliostro, Martinès and Saint-Germain exercised.

Thanks to the investigations carried out on Cagliostro, we at least know who this instrument of Occult Power. However, no one has ever been able to say where they came from or who they were in in reality the two great apostles of Kabbalah in the 17th century, the Cosmopolite and the Philalethes.

From Cosmopolite, the F*** Figuier said:

“We know nothing about his background. Even his name, which he left early and at The design for the nickname under which he traveled in Europe has become a subject of controversy for historians of hermetic philosophy.” (F*** L. FIGUIER, Alchemy.. Paris, 1860, p. 256.)

(The Philalethes) appears in the history of Alchemy as the worthy successor of Cosmopolitan. He became its successor, through an ardent zeal for preaching and propaganda. alchemicals, while at the same time, in other ways, it seems to be linked to the sect of Theosophists and Illuminati of the 16th century, that is to say the Rosicrucians.

But while we are quite clear on what this follower wants, we don't know where he comes from, nor where he is going...
As for the place and time when he ended his career, that's something no one has ever been able to say. to discover... (P*** L. FIGUIER, Alchemy.., p. 309.)

Like Cagliostro - who would lock himself away for two days a month in his sumptuous hotel in the rue Saint-Claude, supposedly to manufacture the gold with which the Back Lodges supplied it for through their shady dealings, the Cosmopolite and the Philalethes claimed to turn everything into gold

---

7 History of the French Revolution. Brussels edition, 1848, vol. II, p. 85.

Abbé Léman, The Entry of the Israelites into French Society. Paris, Lecoffre, 1886, p. 531.

metals. In fact, they amazed observers with their "transmutations" of lead into gold. those most prejudiced against them.

Like Cagliostro before him, the Cosmopolitan and the Philalethes were certainly working for the account of mysterious agitators. We know very well, from Cagliostro's own confessions, that he was the agent of the Illuminated Lodges. In the 16th century, it was for the Rosicrucians that he traveled the Philalethes who travelled all over Europe and as far as America.

It is also known that these Rosicrucians, elder brothers of the Freemasons, had vowed a A death hatred for Catholicism and the entire Christian society:

In 1623, Naudé noted that, in their manifestos, they claim "that by their means the "The Pope's triple diadem will soon be reduced to dust."

Campanella, for his part, in the German edition of his book, also dated 1623, says that the Rosicrucian Brotherhood systematically pursues the upheaval of Society. (See Cl. Jannet, Précurseurs.. 1887, pp. 18-20.)

But who would benefit from this potential upheaval in Christian society?

Here is the tip of the Jewish ear: just like Cagliostro, Philalethes had for the Jews a marked predilection.

It appears from his writings, said Langlet-Dufrenoy in 1742, that this follower had a strong an inclination towards the Jewish people; his zeal concerns them no less than the Christians; it is a affection of tenderness which he expresses in several places in his works; a wise man The rabbi would not testify to it any more than that. (Quoted by C.I. Jannet, Précurseurs..., p. 53.)

Looking back into the past, the F*** Figuier adds:

"Philalethes, in general terms, paid homage to the religion of Christ." The Christianity he professes is even allied with a very tender and very frequent interest demonstrated in favor of the Israelites. We had already noticed the same characteristic in Nicholas

Flamel. » (F*** Figuier, L’Alchée..., p. 318.)

He, too, was filled with love for the Jews, the alchemist Nicolas Flamel, this
a living enigma who played a mysterious role during the reign of Charles VI – before falling prey to a
sudden madness, no less mysterious - drove Israel out of the kingdom of France three times?

And how strange it is, the story of the Adept Flamel who became incredibly wealthy after that he had bought the old grimoire of Abraham the Jew, which he said he had leafed through in a dream
Prophetic!

In the 14th century Nicolas Flamel, in the 17th Philalethes, in the 18th Cagliostro - all three alchemists, kabbalists, and so-called possessors of the Philosopher's Stone that cured all miraculously prolonged human life and transformed base metals into gold, -
All three, finally, full of tenderness for Judaism! All three together, according to
using different methods but animated against the Church by the same breath of death, they spread
Everywhere the same feverish, hallucinatory lust: the same thirst for supposedly born Gold through the prestige of their Jewish Kabbalah.

But their apostolate for the "Great Work" of the Philosopher's Stone is merely a mask:
It conceals their centuries-long effort towards the Great Work of the ruin of Christianity. The destruction
the complete Church, that is what the Judaizing and Kabbalistic Rosicrucians who dream want
to "reduce to dust the triple diadem of the Popes".

This same dream is still that of Freemasonry, which emerged fully armed in the 18th century from
limbo, where she was held captive by those same Rosicrucians who had said (strange thing!) to
Beginning of the previous century: Our Brotherhood must be celebrated for one hundred years.

Here, we must incorporate a profound observation from the great scholar Claudio Jannet:

"The very curious book by Philalethe the Younger, The Long Livers, dedicated in 1720 to the Great-
Master, Master and Wardens and Brothers of the Lodges of London clearly state in his preface
that there existed, above the three traditional degrees borrowed from the Freemasons" a
Illumination and a hierarchy whose nature he does not reveal. The language he uses is all
He did the same for alchemy and the Rosicrucians. The most authoritative historians, Mackay,
Whytehead and Yarker are unanimous on this point. (Cl. Jannet, Precursors.... pp. 22, 23.)

Isn't it astonishing, this key cover name Philalethes resurrected, after a century
of burial, by the first of the Doctors of the Masonic Church? And isn't it
not curious to see him revived in the Judaizing Freemasonry of the Philalethes of
Martinism, which gave rise to the Lodge of United Friends, from which emerged, in June 1789, the system
of the Terror?

This mysterious Illumination of the banal Freemasonry of the lower degrees, this hierarchy
whose secret Philalethes the Younger jealously guarded, these Unknown Superiors, venerated by the
Martinists and Judaizing Philalethes who claimed domination over the common Lodges,
- Isn't all this the unbreakable chain that binds Jewish Kabbalah to France?
Freemasonry? Shouldn't we already have the right to suspect the Occult Power?
hidden behind the Masonic Lodges is the brain of Judaism that wants to conquer and
Dominate the entire world?

However, regardless of Copin-Albancelli's irrefutable and unrefuted arguments, a
confession of Brother Ragon (called by the Grand Orient of France the Sacred Author of Freemasonry)
French) changes our suspicion into certainty: the F*** Ragon, in fact, recognizes and proclaims
that Freemasonry was born in London in 1717 from the union of workers' guilds
"Masons by trade with representatives of the Rosicrucians?" But these Rosicrucians (we
(as we have just seen) were bitter enemies of the Christian religion and society: by-
Above all, moreover, they were Judaizers infected with all the poisons of the Talmud and the
Jewish Kabbalah.

It is therefore clear that, through its mother the Rosicrucians, Freemasonry is essentially Jewish.
The Occult Power that leads it is therefore Jewish.

V

THE NECKLACE TRIAL

We have already mentioned the scandalous success that greeted the memoirs of the lawyers of the various
accused in the Necklace Affair. How superfluous, then, were the fears expressed
a moment by Cagliostro and by the secret societies for which he was the emissary! The poison
Masonic influence had penetrated so deeply into the heart of the country that the memorandum in praise of the F***
Cagliostro, despite the follies and shameless lies with which he was riddled, did not attract to the
Grand Copt, with a smiling and amused benevolence, when it wasn't a ridiculous one
enthusiasm. So much so that Father Louis Blanc was able to write:

---

* The old guilds of stonemasons mixed with benefactors. (LD)
F##* Ragon, Masonic Orthodoxy. - Paris, 1853, pp. 29 and 99.

"This memoir, in which some grandeur was mixed with vulgar artifice (!), increased the number
supporters in France of philosophical Freemasonry represented by
Cagliostro. (History of the Revolution, Brussels edition, 1848, vol. II, p. 128.)

That a collection of shameless impostures such as that presented in the memorandum for Cagliostro has
He was able to attract an army of recruits to philosophical Freemasonry, that says it all.
A long discussion on the degree of Freemasonry in France in 1786!

Besides the lawyers' brochures, distributed in the thousands, a swarm
pamphlets further inflamed public opinion. But when one has seen, as we did, during
The Dreyfus Affair, the whole world risen up against France by the scribes of Israel, we are in
one might well ask whether, in 1786, gold and the intrigue of the Occult Power did not play a major role
role in this extraordinary foliage of printed leaves.

The emotion was intense, in France and across Europe. Parisian Hardy observes this in
his memoirs; he wrote on September 5, 1785:

"This trial, which is currently capturing the attention not only of the whole of France, but of
All of Europe.

Furthermore, we read in the Gazette de Leyde of June 28, 1786:
"This great play, whose plot keeps Europe attentive to its denouement."
(Quoted by M. Funck-Brentano, The Affair of the Necklace, 6th ed., p. 281.)

The Queen Implicated.

In reality, in the trial submitted to Parliament, the deceived Cardinal, his oracle Cagliostro and
The Valois daughter, a forger and thief, was only in the background: in the foreground was...
They found an august and innocent accused, Marie Antoinette. She was not seen in the dock.
Yet she was there, "invisible and present." The reputation, the virtue, even the probity of the
The queen was handed over to the magistrates of Parliament, Freemasons and Freemasonry enthusiasts, even more blindly.
even though hateful.

The feeling that the real accused was the Queen - and that it was she who was going to
to condemn him most harshly - was very much alive on May 30, 1786, when at the end of his deposition
In front of the entire assembled Parliament, Madame de la Motte directly implicated Marie-Antoinette.

"Mrs. La Motte," noted one of the assistants, "appeared with an air of confidence and
With fearlessness, with the eye and demeanor of a wicked woman whom nothing surprises... She

focused more on probabilities than on facts, and especially on the impossibility that is at the heart of the trial of to show letters, writings, and all the material evidence one might wish to see there. I do not I don't think this woman, who has poise, grace, and refinement, could have been of interest. no one, because her trial is too clear.” Suddenly, Jeanne changed her manner: to When asked about an alleged letter from the Penitentiary to the Cardinal, she replied that she would remain silent so as not to offend the Queen.

“One cannot offend Their Majesties,” objected the President, “and you owe the whole truth to justice.

Then she said that the letter in question began with the words: "I'm sending you," adding that the Cardinal had shown him more than two hundred of them written by the Queen, where she addressed them informally, and several of them arranged meetings where the Queen and Rohan would have actually met.

At these words, there was almost a clamor among the magistrates. Although most of the judges such remarks, coming from "the opposition", revolted their conscience as men and citizens. And it was, barely, that they could contain their indignation when the Countess, upon withdrawing, a succession of bows, with provocative and mocking smiles. (Mr. Funck-Brentano, The Affair of the Necklace, 6th ed., pp. 327, 328.)

It was Freemasonry that provided the leaders and slogans to this "opposition". of which the majority of judges were members. To be convinced of this, one only needs to look at the eyes on the alphabetical chart of the Lodges of the correspondence of the Grand Orient of France, of which a copy dated 1788 exists in the National Library: it is frightening to see how many people in the legal profession were among the Freemasons who represented to the Grand Orient the 689 Lodges then open in France.

But however deep the Masonic influence over the members of Parliament, however enraged
Whatever their desire to lower the Crown and humiliate the Queen, they had (as we have just seen)
a shudder at the infamous accusation leveled against Marie Antoinette by Madame de la Motte. The fact is that French Freemasonry was then at the stage of unconsciousness where...
Even today, Freemasonry exists in Protestant countries. One can also compare the mentality
from the Lodges of the Grand Orient of France in 1786 to those of our centre-left Freemasons
in the early days of the present Republic, when the laws of persecution and theft—those vipers
The ideas emerging from the Lodges were still in their infancy. But the suggestions from the Occult Power, at
the moment of the Necklace Affair, quickly accentuated the anti-Christian tone and revolutionary of French Freemasonry. Moreover, the lines of Brother Louis Blanc quoted
The points above clearly indicate that a large influx of advanced newcomers has just entered the fold.
The Lodges. They, like the Freemasons of Parliament, will no longer be capable of indignation.
Faced with such filth as the accusations of Madame de la Motte: on the contrary, they will feasting with ferocious joy on the new pamphlets against the Queen, all of which will have based on the viperous slander that the necklace thief had hurled on May 30th, before
to leave the dock of infamy.

Strange! Throughout the entire, very long trial, the Countess protested her respect
for the Queen. And on the last day, at the last minute, while Parliament was suspended
With her lips, she spits out, in an ironic curtsy, her accusation against Marie Antoinette!
Why is she inflicting this poisoned wound on the Queen at an hour when the slightest
Could his clumsiness land him on the gallows? - Because his life was at stake: Beugnot believed
firmly to his death sentence. - Why, in an extraordinary about-face,
Is she risking terribly worsening her situation by such a challenge to the conscience of Parliament?
and from France, stating that the Queen and the Cardinal had numerous meetings
night-time?

There cannot be two explanations for this enigma; there is only one: that Madame de la Motte had made a pact with the masked agents of the Occult Power where his life would be spared.
was promised, whatever happened to her before the law, on the condition that through her the Queen was
severely damaged in her honor as a woman.

The wretched daughter of the Valois cruelly trampled underfoot the lilies whose whiteness shone forth in her coat of arms so shamefully displayed, when she thus insulted the Queen of France. Until-There, the pamphlets we know of smeared Marie Antoinette with mud. But never the No slander had ever had such an impact. And it will be much worse when the wife of La Motte, Once condemned, she will have become the victim of an alleged plot by Marie Antoinette and The pseudo-martyrdom of the reason of state!

But who will accomplish this transformation of base lead into pure gold, this transmutation to the In the manner of old Philalethes and F*** Cagliostro? Always Freemasonry!

The Condemnation of Marie Antoinette.

After Madame de la Motte, the Cardinal was questioned for two hours. He was listened to with much goodwill from the magistrates, most of whom were favorable to him by hostility towards the Court, influenced as they were by Freemasonry, all-powerful in the world of Parliament and the legal profession.

The appearance of the lovely Nicole d'Oliva, the extra who had portrayed the Queen in the The scene in the Grove shows the Parliament filled with "sensitive" men, as we will see especially during the Terror, such as the FF*** Robespierre and Saint-Just.

When Nicole d'Oliva was called... the bailiff returned alone; the accused was breastfeeding her newborn. She humbly begged Our Lords of Parliament to be patient. a few minutes after his son had finished his meal. "The law fell silent before nature," they say. the minutes. The Grand Chamber and Tournelle hastened to reply that they They granted the young mother all the time she deemed necessary. Finally, she entered. The the disarray of her simple attire, her long chestnut hair escaping from under a small bonnet round, and her tears, her distress, her surrender, enhanced her grace and beauty... Also, at

No sooner did the beautiful child seem to feel unwell than most of the members of The austere tribunal stood to receive her. It was, moreover, impossible for her to pronounce She offered only one word in response to the questions put to her: her sobs were stifled. in his throat. There was more than enough there to abundantly convince the magistrates of her innocence. She rose to withdraw "and was accompanied," says Mercier, by Saint-Léger, signs of the keenest interest.” (M. Funck-Brentano, The Affair of the Necklace, 6th ed., pp. 329, 330.)

The clowns whose strings are held by Freemasonry today are generally gloomy. On the contrary, the brilliant clown that was F*** Cagliostro was of the most cheerful kind:

Finally, Cagliostro appears. With him, the scene changes. He is proud and triumphant in his attire. Green taffeta embroidered with gold.

To the first question:

Who are you, where do you come from?

"A noble traveler," he replied in a trumpet-like voice.

And, amidst the bursts of laughter, every face relaxes. He doesn't wait for a new question, but he had already launched into a thunderous improvisation, recounting the story of his life with outlandish features, in a jargon where all languages intertwine, Latin, Italian, the Greek, Arabic, and other languages that never existed. His manner, his gestures, his vivacity - a veritable fairground charlatan spouting his spiel right under the noses of the blissfully unaware onlookers - amuse the Parliament as much as its jokes. When the President adjourns the session, he is about to... to offer congratulations on his wit and good humor. (M. Funck-Brentano, Id., ibid., p. 330.)

Already, like Parliament, the street has reached the point where Freemasonry wants it: when the accused On the evening of May 30th, they were escorted back to the Bastille, where the Cardinal and Cagliostro were acclaimed with a violent enthusiasm. The Cardinal greeted everyone, quite embarrassed. But Cagliostro, for his part, was at his affair. He bustles about, raises his arms, throws down his hat which a thousand hands fight over, amuses prodigiously, the crowd, through all sorts of contortions. (Funck-Brentano, Id., ibid., p. 331.)

The following day, May 31, 1786, the Parliament's decree was issued.

Jeanne de Valois de Saint-Rémy, Countess of La Motte, was unanimously condemned by the voice to be whipped naked by the executioner, branded on the shoulders with the letter V (thief),

She was confined to the Salpêtrière hospital for the rest of her life and had all her possessions confiscated.... Her No one doubted his guilt. Count de la Motte was sentenced to the galleys. perpetual, Rétaux in exile outside the kingdom. Nicole d'Oliva was banished from court: it was the acquittal with a nuance of blame, expected, the minutes note, that, Although fundamentally innocent, it was considered fair that this stain be imprinted upon him. for the purely material crime she had committed by impersonating the person of the Queen in a scene of swindling. Cagliostro was cleared of all charges. (M. Funck-Brentano, Id., ibid., p. 333.)

Unlike out-of-court proceedings, the discharge of charges was a complete rehabilitation of the accused. Thus, "neither the notoriety of the fables he accumulated in his research on the Affair Neither the Necklace nor the vigorous contradictions of his opponents could prevent... the "declaration of his innocence," quite rightly said the Roman writer who, at the trial of 1790, seen the real F*** Cagliostro, stripped of the dubious prestige with which he had been saddled by Backstage areas...

And here he is, white as snow, the swindler chosen as an agent by High Freemasonry! the one about whom the German Meiners had just said that he was probably paid by a company occult, to aim for a goal that is very interesting to her!

The case of Cardinal de Rohan was hotly debated. His conclusions were also moderate. that equitable, Attorney General Joly de Fleury had asked:

"that, within eight days, he should go to the Grand Chamber to declare that, Recklessly, he had believed in the Bosquet meeting, which he had helped to induce. misled the merchants by letting them believe that the Queen was aware of the deal. declared that he repented and asked forgiveness of the King and Queen; that he should also
ordered to resign from his positions.

The Attorney General stated in his indictment:

"The Cardinal alleges what happened in the garden of Versailles as being able to fueling his illusion. But could he afford to believe in a false nighttime rendezvous? And supposedly on the terrace of Versailles? Could he afford to go there and, by going there By doing so, has he not committed a most punishable offense against the Queen?

... This audacity to dare to show such disrespect to the sacred persons of the King and the Is not the Queen a crime that demands the most authentic and most solemn?.. » (Extract from the Joly de Fleury Manuscripts, Bibl. nat., 2089, folios 28, 34.)

The opposition parliamentarians – dominated by the Masonic spirit – rose up violently against Joly de Fleury. Finally, Parliament rejected by 26 votes to 42 the conclusions of the Attorney General and cleared Rohan of all charges.

This acquittal, this complete rehabilitation of the Cardinal, whose role in the scene of the Bosquet had so gravely insulted the King and Queen, it was in the eyes of the simple-minded crowd
condemnation of Marie Antoinette.

Freemasonry had won a decisive victory.

The blood of the Valois flows, awaiting the blood of the Bourbons...

Ms. Campan, who better than anyone was able to know the heart of the matter, wrote in his Memoirs on the life of Marie Antoinette:

"It is easy to link this adventure (the Affair of the Necklace), as fatal as it was unexpected, as viciously combined as they are weakly and dangerously punished, the disorders which "They prepared so many resources for the party hostile to authority."

...The Cardinal was fully acquitted and left the Bastille; Madame Lamotte was condemned. to be whipped, branded, and confined. As a result of the misguided views that guided the actions
At the Court, it was found that the Cardinal and Madame Lamotte were equally guilty and judged unequally, and they wanted to restore the balance of justice by exiling the Cardinal and by
allowing Ms. Lamotte to escape a few days after being admitted to the hospital.

This new mistake confirmed the Parisians' belief that this vile creature, who never
had not been able to penetrate even as far as the Queen's women's chambers, had truly interested
"this unfortunate Princess." (Mme Campan, Mémoires... Paris, Didot, 1849 edition, p. 461.)

What pernicious influences, what counsels of treason drove the Court—and the Queen—to to help the wretched woman escape who, on May 30th, had leveled the accusation against Marie Antoinette
What murderous information do you have? - We'll see in a moment.

“As for Madame de La Motte, upon learning of her fate, she fell into
inexpressible fits of rage. While the sentence was being read to her, she had to be held in the air, no one having been able to force her to her knees. Bound with ropes and
Dragged into the courtyard of the Palace of Justice, she began to scream, not of terror, but
In a fit of fury, addressing the people, he said: "If the blood of the Valois is treated this way, what then is the fate of them?"
Reserved for the blood of the Bourbons? As she struggled desperately in the hands of the
The executioner, the iron that was supposed to brand her on the shoulder, instead branded her on the breast. She was taken to the
Salpêtrière, disheveled, her face covered in blood, half-naked, and exhaling in imprecations what
he still had some strength left.” (F*** L. Blanc, Hist. de la Révol., Brussels edition, 1848, vol. IX,
p- 132.)

This execution took place on June 21, 1786. But the magistrates had announced it.
for the 13th and, learning that it was delayed, the opposition (that is to say the Maponnerie) began immediately, in favor of the hussy whom Parliament had just condemned to
Unanimity, a concert just like those heard during the Dreyfus Affair, a century
later :

"And the news writers kept repeating that the Countess would be pardoned by the King; that the Court had"
decidedly ashamed of the injustice committed, the Queen blushed to let a
innocent - her victim. The wind is now fixed in her direction. Whatever the Queen does or
"Whatever happens, the wind will blow against it." (M. Funck-Brentano,
The Affair of the Necklace, 6th ed., pp. 363, 364.)

Public opinion was so skillfully manipulated that, as early as the day after the execution
After the arrest, the necklace thief became sympathetic!

The details of Madame de La Motte's execution had been horrific. They spread
in Paris. The crowd was impressed. They repeated their imprecations to the Queen and to the
Cardinal de Rohan, his accusations against them, his reproaches to Parliament, all honey and
indulgence towards important figures, always ready to serve the Court, the nobility and
the clergy. "No sooner had the sentence against the lady of La Motte been carried out,
Hardy wrote, a certain audience, moved with compassion, perhaps because they looked at her as
a victim of a court intrigue, already dared to blame the Parliament that was believed
to be able to accuse of excessive severity in this circumstance. They were trying to spread
"He was odious about his judgment and railed against the violence that had been forced upon them."
(M. Funck-Brentano, The Death of the Queen, 4th ed., p. 13.)

In the beautiful work we are quoting, one must read of "the admirable features, enough to make one weep,"
which people then began to spread about Mme de la Motte:

She had written a letter to the Archbishop of Paris, a letter "sublime in its depiction of suffering."
that she traces there, and by the piety and resignation that she displays there." (M. Funck-Brentano, La
Death..., p. 16.)

Madame de la Motte persisted in this hypocrisy and later, in her Memoirs, she
will mingle the most vile calumnies against the Queen with pathetic acts of faith in the

Divine Providence: this woman was truly worthy of serving as she did.
Freemasonry, Queen of Lies.

Similar to the Dreyfus Affair.

When we remember the Dreyfusard music played simultaneously in the newspapers from all over the world, under the bow of the invisible conductor of whom Liebknecht spoke,
It is interesting to hear the same refrains in praise of Mme de la Motte, sometimes in the Leiden Gazette, sometimes in the Utrecht Gazette, etc., etc.

This, for example, makes a remarkable parallel with the articles about Scandinavian fjords
All the way to the banks of the Mississippi, publicists lamented in all sorts of languages about
the dreadful double loop inflicted on the traitor of Devil's Island:

"The Countess's situation," says the Utrecht Gazette, "is beginning to interest even the..." people who were most insensitive to his punishment. It is quite wrong to believe that this unfortunate woman enjoys some preference over her in the house where she is confined.
companions. She lies stretched out on a bed of pain, which she soaks with her tears. It is true that
Benevolent hands came to his aid; but the custom in this house of
to extend to all individuals the kindnesses that charitable souls intend for one
Because of them, she barely feels the effects of the kindness of those who want to relieve her.
Her complexion is yellow. She is extremely thin. She is mistaken for a crowd of
women, refuse of nature and society, withered like her, and yet who have
consideration for this unfortunate woman whom they call "the Countess" and whom they seek to
"To console. The lady of La Motte weeps only for her lost honor, not for her dreadful condition..."

"The lady of La Motte," notes the Gazette de Leyde, "is becoming increasingly stoic and resigned to her fate, she spends most of the day reading and meditating on the book.
ascetic of the Imitation of Christ... »

“...Most of the day spent meditating on the ascetic book,” and the Queen dared
To call her a criminal! She was a saint.” (M. Funck-Brentano, Death... pp. 15 to
17.)

Who was leading the movement of public opinion aimed at getting Mme de la Motte out of the mire while
That the Queen would be plunged into it? - Freemasonry:

"The Duke of Orléans, who led Freemasonry and was preparing for his revolutionary role,
He then saw the advantage he could gain from the adventure, and the Duchess of Orléans took the lead in this
A beautiful gesture of compassion. (M. Funck-Brentano, Death..., p. 18.)

Even more duped than complicit with the Occult Power, the future F*** Equality was suffering the
suggestions from High Freemasonry that will lead him straight to the scaffold. His wife, the Most Serene Sister*** Duchess of Orléans, and her sister-in-law, the unfortunate friend of the Queen, the
Her Serene Highness Princess de Lamballe, set the example of visits to Madame de la Motte, and
The parlor of the Salpêtrière became the meeting place for women of the highest nobility, including
Most of them, alas! were enrolled in women's Freemasonry. - In this regard, we recall
from the letter we quoted, that heartbreaking letter in which the Queen congratulates the princess of

Lamballe, the charitable works she carries out "through her Masonic Lodges," without suspecting that,
Hidden behind these Lodges, mysterious villains are undermining his throne and working to...
dishonor!

If we consider that by collaborating in the intrigues of Freemasonry, the Brothers*** and the
Sisters*** of the French aristocracy were digging their own graves, at the same time as
the tombs of Louis XVI, Marie Antoinette, the entire Monarchy – one sees
to draw in letters of fire the cruel lines of F*** Louis Blanc:

"Thanks to the institution's skillful mechanism, Freemasonry found in the princes
and the nobles were less enemies than protectors. It happened, through a just and remarkable
by the grace of Providence, even the proudest detractors of the people were brought to
to cloak with their name, to blindly use their influence to serve the latent enterprises directed

against themselves.” (F*** L. Blanc, Hist. de la Révol., t. II p. 71.)

How could the gentle Princess of Lamballe have guessed the sinister plot of which her Would Angelic Goodness make her the instrument?... Her imagination soared at the thought of a miscarriage of justice and, thanks to the skillfully orchestrated reversal in favor of Ms. de la Motte, through Masonic machinations, had no difficulty persuading the Queen that he was skillful and wise to satisfy public opinion by helping the condemned woman escape, who had been sentenced too harshly punished while the Cardinal had escaped all punishment.

And Jeanne de Valois, once free, will make things even more difficult than they already were. until now the painful path that leads the Queen to the scaffold.

Proof that the Mac*** Press was lying.

Numerous visits from high-society ladies to the Salpêtrière where she was confined, mournful elegies in all the Masonic-controlled newspapers of Europe about the abominable fate of the condemned woman, everything was marvelously employed to elicit public pity on behalf of the thief and forger, promoted to the rank of martyr, because that was the right thing to do pleasure - and interest - of Occult Power.

"Lying with three others (as the Utrecht Gazette also reported), she rests on a very hard mattress. Most of the time, she is forced to spend the night on a bench, where Awake, she does nothing but moan in a room where the windows are ten feet from the ground. There, one She never sees light, except for the half-intercepted daylight. She wears the clothes of the house. She only has a few bad camisoles and a few round bonnets, but after "They will be worn out, she will have to make do with rags of coarse cloth..."

The Utrecht Gazette lied shamelessly, as is the business of every newspaper. Masonic lies, in order to deceive and panic the masses – like the Jewish press and Freemasonry from all over the world lied during the Dreyfus Affair.

A lived proof that the harsh treatment inflicted on Madame de la Motte was illusory and

invented by the scribes of the Lodges is found in the curious account of a journey made to Paris
in May 1787 by three young men from Lorraine. It should be noted that they were deeply imbued with the ideas
ambient revolutions and that at least two of them were Freemasons.”’

“We went to visit the Salpêtrière, and upon entering, we promised a reward to a
a door to take us to all the places we can enter. The prostitutes are
numbering 2,400; the famous Mme de la Motte is listed among them in the registers;

---

*! "From there (writes the author), Jacquinot and Thiry went to a Masonic Lodge and I to the French" p.
73).

but she has a separate room and is not dressed in the same costume, which is a fabric
crudely cut into a bag. Our porter, for an additional fee, showed it to us;
... she had the manner of presenting herself of a woman of quality; she seemed astonished by our
visit; but as this was probably a distraction for her, she wasn't offended and
ready to chat with us; her outfit was that of a lady in a negligee and she was
busy browsing when we entered.” (Parisian Life under Louis XVI, by François)
Cognel, pp. 49, 50.)

How far removed we are from a bed shared with three prisoners and "rags of coarse cloth"! But the
Freemasonry thrives on lies, and to achieve its goals, it was necessary that...
the alleged mistreatment suffered by Mme de la Motte in her prison increases against the
Queen of necessary hatreds. Thanks to these calculated lies, when later it's her turn
of Marie Antoinette being locked in a dungeon, the Masonic brutes in charge of her
surveillance officers will believe they are making him atone for the alleged tortures inflicted on his orders.
Jeanne de Valois.

The Countess's Escape.

Freemasonry wasted no time in working on the Countess's escape.

Towards the end of November 1786, a sentry on duty in one of the hospital courtyards, passing his rifle through a pane of broken glass, woke Angélique (the prisoner who (served Jeanne). The soldier informed her that they were considering her release and that of her mistress.
The next day he handed her a note written in invisible ink. A correspondence ensued. committed himself. "The important thing," said the strangers who had taken Jeanne's fate to heart,
Valois's goal is to obtain a model of the key that opens the door through which the prisoner must escape.
(M. Funck-Brentano, Death. 4th ed., pp. 23, 24.)

But this escape presented many difficulties. To ensure it, what a masterstroke!
to obtain the Court's complicity! Furthermore, it was tantalizing for the Occult Power to do so.
cooperate with the Queen, whom Madame de la Motte has already harmed so much and whom she will do even more.
even more so once free.

Suggested "in her dressing rooms," poor Mademoiselle de Lamballe—completely beside herself at the idea
of a miscarriage of justice, as were some naive individuals in the Dreyfus Affair - served without question
doubting the Masonic designs so terribly hostile to his dear Sovereign, that she betrayed them thus with a naive unconsciousness.

Urged on by Madame de Lamballe, who was in turn urged on by the Lodges, the Queen finally helped the escape
of the prisoner: on June 5, 1787, Madame de la Motte, equipped with a key that had been passed to her
and disguised as a young gentleman, opened the door that led into the courtyards where she
mingled with the crowd of visitors, accompanied by her attendant.

"They knew they had to reach the Seine where a boat, manned by two men,
They were waiting for them. They found the boat and took their places in it. The men rowed until...
Charenton: on the riverbank there is a cab to take the fugitives to Maison-Rouge where They spend the first night. (M. Funck-Brentano, Death..., p. 26.)

After long journeys through France, Luxembourg, and Flanders, Jeanne de Valois joined her husband in London on August 4, 1787.

VI

THE TWO "JUSTIFIED MEMOIRS"

The war waged by the Occult Power against Marie Antoinette becomes even more bitter. after Jeanne's escape. The role played by this schemer in the Masonic plot against The Queen only takes on her full sinister dimension when the worthy spouses of La Motte are gathered in London: it is from there, in fact, that the Justificatory Memorandum of the Countess of Valois, written almost entirely according to her instructions; it is also from London that the Second Justificatory Memorandum etc. would be published (in 1789). But the latter was published completely separate from the tragic heroine of the Affair of the Necklace, despite herself, one can even say.

We must plumb the depths of this new "Mystery of Iniquity" where the action of Power Occult is evident.

Overview.

The opinion of her contemporaries, as we have seen, was that Marie Antoinette herself - practicing forgiveness of insults in a very imprudent way - had generously favored the escape of Madame de la Motte. Madame Campan, the Queen's reader, was convinced of it, and she He certainly had good reasons for it. For its part, Freemasonry, naturally, made itself with joy a cruel weapon of the aid lent by Marie Antoinette to the escape of her so-called "Victim": after Madame de la Motte had, a few months later, published her Memoir A second copy of the document, already filled with infamies, was printed in 1789 without consulting her.

A memorandum of support that was attributed to her, but which she disavowed (no doubt because it was
wrong to the sale of his true and authentic work.) There, in this second memoir, ON
He adds even more to the accumulated garbage in the first one, and they make him say:

“(Providence) used the very authority of the guilty Sovereign to me
to remove from a place of horror from which I would never have been allowed to make my voice heard.
By facilitating my escape, Antoinette seemed to want to avenge me and order me to go and breathe some fresh air.
open air and daring to publish truths that force had buried in the archives
impenetrable, like the Bastille. Let us bless the just being, the supreme judge who sometimes punishes the
Guilty by his own hand! Let us bless him again for having let me live long enough
to shed light on the mystery of so many heinous iniquities, and to give a great and
A memorable example for the world.” (Second Justificatory Memorandum of the Countess of V., London,
1789, p. 65.)

This passage is quite clear - it was indeed to throw (under the guise of the Countess) a mountain of new abominations about the Queen that High Freemasonry had pushed to the escape of Mme de la Motte; the rest of this story will demonstrate this.

Until then, the vile pamphlets had only been able to build the edifice of
calumnies that attributed all vices to the Queen. Until then, it was Cardinal de Rohan's responsibility.
It was only Madame de la Motte who had managed to make people believe that the Queen was stooping to exchange with
He received suspicious correspondence. Now, it's the entire part of France that the Freemasonry has already infected those who will believe that "the Queen is a whore," as well as the
Four years later, he would spit in his face the newspaper L'Orateur du Peuple.

And this is the publication of the first Justificatory Memorandum of the odious liberated woman with
the help of Marie Antoinette who will begin to give to the simple-minded and the

malicious individuals eager to be convinced, purportedly documentary evidence (a series of
(vile falsehoods!) establishing the unworthiness and infamy of the Sovereign.

What a dreadful comedy—but how superbly acted! The Justificatory Memorandum is accompanied by letters supposedly exchanged between the Queen and the Cardinal - and what letters!
Madame de la Motte explains that she took advantage of her role as a messenger to copy things in passing
the tickets that passed through her hands. Then, with a diabolical scheme, she made sure that
His entire pamphlet appears to be a logical development, a detailed commentary on the
a few words she hurled like venom at the head of Parliament on May 30, 1786: “Seen
"More than two hundred letters. The Queen addressed the Cardinal informally... Numerous meetings..."

Aünsi, the insults that Jeanne de Valois hurled at Marie Antoinette - at the risk of her
life in appearance - at the last minute of his appearance before Parliament, this garbage
that the press and pamphlets have spread throughout Europe will serve as the basis for
calumnies intended to destroy the Queen's honor.

Can we, after this, doubt the premeditated role played by this woman in the conspiracy?
Masonic against Marie Antoinette?

"It's those people..."

The insults addressed on May 30, 1786 by Madame de la Motte to Marie Antoinette had penetrated the French population to its very core. This leaven set the
poisons spread for thirteen years by all these pamphlets we have mentioned and, in May 1787,
The seeds of hatred were so rampant in Paris that it was necessary to abandon the idea of exhibiting at the Salon.
From that year came the beautiful portrait in which Madame Vigée-Lebrun had just painted the Queen surrounded
from her children: there were fears of a storm of jeers directed at the Sovereign.

Hatred against Marie Antoinette grew even more when, shortly afterwards, the Justificatory Memorandum
Madame de la Motte came to add her terrible, freshly poisoned concoctions to the rancid poisons of the old
libels: all these horrors - dictated by the Back Lodges as are today the
The affairs of the "Flamidians" and "Flamidiesses" formed something like one of these mixtures.
nameless, where some blacks dip their arrows, rotting corpses stuffed with plants
poisonous and macerated with snake heads.

In London, writes Mr. Pierre de Nolhac, Madame de la Motte publishes her odious Memoirs, made
of rage and lies, which drag the Crown through the mud of infamous streams. Between the
Between the Queen's word and that of the young girl, France hesitates. Soon she dares to choose, and these are
the pamphlets of this woman which definitively established the legend of Mary's vices
Antoinette. This is where Fouquier-Tinville will find his arguments and arm his justice.

Let us immediately reveal the hand of mysterious scoundrels, guiding the hand of the bastard of the Valois.

The unpublished correspondence between Madame de la Motte and her sister Marie-Anne is preserved.
at the National Archives. It opens up profound horizons on the insidious suggestions that
had transformed into an instrument of crime the daughter of the ancient kings, enraged by her
decadent and thirsty for pleasure and ambition.

Speaking of the Count de la Motte and his friends - whom she does not name - Marie-Anne de Valois
He wrote to his sister in a poignant, heartfelt letter:

"Poor unfortunate woman! It's those people, their bad company, their bad
Advice that ruined you! And the memoirs they just made you write, that
Your husband had you sign them without signing them himself, so he could disavow them and you could...
Letting the odious things slide has done you great harm. Many people, like me, have...
They believed her to be innocent, as you had assured me at the Bastille, and were astonished by these

Memoirs. I don't believe my sister capable of the horrors they contain, especially since they
"contain horrors against my father and are filled with falsehoods..." (Quoted by Mr. Funck-Brentano, Death... pp. 125, 126.)

In another letter, she wrote to him:
"Let the past be past! But it is the present that must guide the future. I do not blame"

"In your errors, you are the unfortunate ones who plunged you into them." (Ibid., pp. 129, 130.)

And the mind returns to the enigmatic page where Abbot Georgel denounces the Egyptian Lodge
de Cagliostro as the instigator of the Affair of the Necklace, while declaring that he does not believe
We must unravel this mystery!

Jeanne had never seen the Queen!

It was in 1788, as we have said, that Madame de la Motte published her Mémoire - and carried through it
The scandal reached its peak – after the Queen's friend, the Duchess of Polignac, came expressly
in London, she had gone so far as to negotiate with the thief of the Necklace so that this abominable
The pamphlet was never published.

However (we will prove this with concurring statements), Jeanne de Valois had not
I've never seen the Queen, whom she's going to try to smear by recounting her relationship with her! Not even up close.
From a distance, she had no personal reason to hate her.

On the other hand - and this is further proof that occult influences were at work around Madame de la Motte - to counterbalance the Queen's offers of money brought by Madame de
Polignac, he was forced to accept that other offers would be made by enemies of the Crown to
This greedy woman. Moreover, once the last diamonds that escaped seizure were devoured...
Due to legal issues, she had fallen back into abject poverty.

Surely "those yens," as poor Marie-Anne was talking about, those wretched advisors continued to push Madame de la Motte to ever more atrocious infamies, because, in
The slander against the Queen, doomed to dishonor and death, was what the Occult Power wanted.
inexorable crescendo, a deafening rinforzando, like the one described by Basil of
The Marriage of Figaro, on the stage of the Théâtre Français.

We do not want to plunge into that cesspool of lies and filth that is the Memoir

Madame de la Motte's justification before returning the unjustly dragged Queen in the mud a sorrowful tribute, demonstrating the absolute, glaring falsehood of accusations made against her by the thief of the Necklace.

First of all, Marie Antoinette, let's reiterate, never had any relationship with Jeanne de Valois is lying when she says in her Memoir that she entered the most close intimacy with the Queen.

Let us affirm, writes Mr. Funck-Brentano in a very convincing passage, that she never had with The Queen of reports of any kind, at any time. The Queen never saw her. Marie-Antoinette wrote to her brother Joseph II on August 22, 1785: "This schemer of the lowest order has "No place here and never had access to me." - "At the time of the trial," said Ms. Campan, the Queen sent for some of the engravings depicting Mme de la Motte. She did not remember seeing her pass through the public gallery at Versailles, and where Madame de la Motte had often been seen.

What did Rosalie, the Countess's chambermaid, tell the investigators?

“I have never heard anyone in the house talk about relationships that Mrs. de la Motte could have had with the Queen.

What did Mile Colson, her lady-in-waiting, say?

"I spent two years with Madame de la Motte (precisely at the time of the plot of the Collier) and have never seen or heard anything that would lead me to suspect any connections between the Queen and the Countess.

What does Marie-Anne de Saint-Rémy, sister of Jeanne de Valois, declare to Abbot Bew, who immediately sent word to his cousin, the bookseller Bew, in London, publisher of the Memoirs of Madame de la Motte?

“Yes, sir, my sister herself told me that the letters in her Memoir had been forged and that most of the Memoir was false. As for me, sir, I confess to you with, "I trust that my sister never had an interview with the Queen..."

And what does Madame de la Motte herself declare in her letters, in her interrogations? in her confrontations, in the memoirs she had her lawyer write? "I have never had the honor of seeing the Queen.” (Interrogation of May 8, 1786.) – “I have never boasted of having influence with the Queen.” (Ibid.) – “I don’t know anyone who was attached to the Queen.” (Letter written at the Bastille on August 29, 1785.) — “The lady de la Motte,” said Ms. Doillot, her lawyer, despite having a genuinely recognized name, was ignored at Court and had no relationship with the Sovereign, either public or private. And, further on: "Should we to speak of another fable, of these liaisons with the Queen, which, it is claimed, the lady of La Motte... Was it done, honor, as well as a secret correspondence? The Countess de la Motte would be She is indeed guilty, if the allegation were true, since it is an honor she has never received. humbly begs his judges to listen attentively to the reading of the depositions on this fable, to pay close attention to the firm tone with which she denied it."

After these multiple and consistent testimonies, can there be any doubt whatsoever? (Mr. Funck-Brentano, Death... pp - 119 to 122.)

With the fundamental lie of the existence of relations between the Queen and Mrs. de la Motte, in his explanatory memorandum, contains a particularly abominable lie: it is the Queen, wrote the thief, who took the Necklace! - At the Bastille, she had claimed that the thief It was Cagliostro. Then in Parliament, she declared that it was the Prince of Rohan.

Furthermore, on the eve of appearing before her judges, she had written:

"It is a constant fact that the King and Queen had refused for several years." to acquire the Necklace. If it is true that the Queen had formed a new vow for this jewel, she could obtain it easily using the funds at her disposal.

What Madame de la Motte doesn't say (and for good reason!) is that she is the thief. However, later, she involuntarily wrote the formal confession in her own handwriting. January 11

In 1790, in fact, she wrote to her husband:

"And don't forget that funny girl from Surmont. (Mr. de la Motte's aunt. It was she who, at Bar-sur-Aube, had handed over to the police the diamonds of which she was the unwitting receiver.
For, my friend, oh yes, she is the cause of our misfortunes. Do not spare her, in the name of Good God! If I could, I don't know what I would do to her! Understand well, my friend, that if she hadn't
given, yes, given everything in its own time, our diamonds, alas! my friend, on what would we have-
Were we condemned?

From the depths of her abjection, the thief who made this confession, filled with regret and rage, triumphed.
of the Queen of France! It was she who definitively crushed her under the weight of slander.
accumulated in his Justificatory Memorandum. And this pamphlet, whose action was decisive on the
Marie Antoinette's fate appears just one year before Freemasonry unleashes the Revolution—the Revolution, which is her own work, she boasts of it now that she has returned
in power and holds us under its yoke.

The Collaborators of Madame de la Motte.

Marie Antoinette, who from the very first day had felt that the Affair of the Necklace was the fruit of a plot hatched against her, who later understood all too well the terrifying role played out in his life - and especially in his death - by the Justificatory Memorandum, the earliest of the
pamphlets launched in the name of Madame de la Motte. Two days before the terrible night of August 10th
1792, which saw the fall of her throne, the Queen sent to the Viscountess of Fontanges" by the
in the hands of the Abbot of Montesquiou-Fezensac, to be preserved for him until better times,
the manuscript of this abominable memoir, the non-publication of which Madame de Polignac had negotiated in vain.
appearance; this is enough to show how much importance Marie Antoinette attached to these pages

cursed, born of the most monstrous of collaborations. The Justificatory Memorandum, indeed, is not the original work of Mme de la Motte: it has been revised, almost on every page, by Louis XVI's former minister, Calonne, who came to London to nurse his hatred against Marie-Antoinette, whom he accuses of having brought about his disgrace. Moreover, as Madame de la Motte wrote in with an improbable style, Calonne brought him Serre de Latour, a French publicist, who had having taken refuge in London with the wife of the intendant of Auvergne whom he had abducted, he was writing the Courier of Europe...

“I can attest,” wrote Madame Campan, “that I saw a manuscript in the Queen’s hands.” Memoirs of La Motte's wife, which had been brought to him from London and which was corrected, in the very hand of M. de Calonne, in all the places where total ignorance of The Court's practices had led to some very serious errors.

“Mr. de Latour,” wrote Count de la Motte, “handed the manuscript over to Mr. de Calonne.” who made countless changes, corrections, and additions to it, almost at every page; all these corrections were in his own hand and, for the most part, in pencil.

For her part, Madame de la Motte declared: "It was Monsieur de Calonne who corrected the Memoirs.” (Life of Joan..., Vol. II, p. 167.) This threefold testimony is further confirmed by that of Cahisse, who was then in London as an "observer" for the French police and in contact with Calonne....

"I had handed it over to the Marquis de la Luzerne (French ambassador to London)," wrote the Count de la Motte, the manuscript of M. de Calonne. He had sent it to Cardinal de Loménie de Brienne. He and his brother, who was then Minister of War, had taken it upon themselves to to conclude. The aim was to buy the silence of the de la Motte couple and prevent the printing a pamphlet. It was this manuscript that Mile Campan saw in the Queen's hands. (M. Funck-Brentano, Death... pp. 113 to 116.)

When one considers the combined efforts of the Queen's friend, Madame de Polignac, as well as by the French Ambassador in London, who himself was informed by the best police officers

#2 Lafont d'Aussonne, Secret Memoirs, vol. II, pp. 136, 137.

Called from Paris, one can appreciate the interest that High Freemasonry had in getting the Lodges to act.
women approached the Queen to urge her to facilitate the escape of Madame de la Motte.

But if the Crown had its agents in London to try to subdue Madame de la Motte
In the face of silence, one can consider how much, on the other hand, the brown-shirted journalist Serre de Latour was
in the hands of the Occult Power a skillful instrument!

Later, we will see that, a few months apart, the condottieri of the same Courier
of Europe, Serre de Latour and Morande, mortally wounded the two principal agents of the High Freemasonry in the Affair of the Necklace, Madame de la Motte and Cagliostro, the first in him
playing – for the benefit of the Occult Power – the very nasty trick recounted below, and the second in the
forcing, through overwhelming revelations, them to leave England in shame.

Indeed, Cagliostro was now good for nothing but compromising his masters.
secrets. They made sure he saw them! They shattered him like glass.

At the same time as Cagliostro, Madame de la Motte, too, once her pocket was ripped open at
bile, became useless to the Back Lodges: consequently, it will quickly disappear in
the mud whose flow she stirred up. Far from compromising herself by lending her support in her
In her distress, the scoundrels whose mysterious plans she served will let her die.
miserably.

We will describe in detail the harm that the publication of her Memoir did to Madame de la Motte
justification, the first of his books. But our readers will guess it in advance by reading a
a very curious page from his second and last work, the Life of Jeanne de Saint-Rémy de

Valois. In it, she recounts how much she suffered from being forced to dishonor the Queen and the Cardinal, for whom she had "so much respect and gratitude" (!) and how much this The arduous task was beyond his capabilities:

“I resorted,” she said, “to the assistance of a man of letters (we saw above that it was Serre de Latour), who was recommended to me by the former minister (M. de Calonne), and I entrusted him with
to put the main facts in order, and to give voice to the outpourings of my heart.

Overconfident in her loyalty and talents, I didn't think I should dwell on the
the first parts of the work, and I focused all my attention on the presentation of the facts relating to the
Necklace. Satisfied with its accuracy in conveying my ideas on this important point, I thought
I paid little attention to the rest, and completely ignored his description of my second interview with the Queen.
where, I suppose, through a misguided desire to give more energy to my speeches, he... exposed to suspicions that my soul abhors.

The work was published, and the watchful malice of my enemies rejoiced, no doubt, at They found an aspect of my defense that, according to them, lent itself to further attacks. When I
Having read it, I could not resist a feeling of surprise and indignation; I called the writer and I overwhelmed him with reproaches mingled with tears. He replied that it was impossible to find any
criminal in meaning to the words he had used; but his explanation could neither reassure My grief, number one, is to repair the damage done to my reputation. Several people of integrity
recognized witnesses were present when I formally protested that I had in no way authorized
such language, and I recommended that the entire article be restored to its original simplicity.
in the translation (understood to be: English), it being then too late to correct the original.

... The subtleties of legal wrangling will no longer be able to claim a perversion of meaning. "Some indiscreet, ambiguous, ill-considered, and even disavowed expressions..." (Life of Jeanne. 2nd ed. in Paris, year 1 of the French Republic, vol. 1, pp. 11-13.)

We will speak later, as discreetly as possible, of this so-called "second"
interview with the Queen,” whose odious and mendacious account was surreptitiously slipped into the
First explanatory memorandum by Serre de Latour. But we must already point out
that the latter is clearly acting under the influence of "carefully selected individuals"

covered," as Mme de la Motte had done, according to the express statement of her own sister.

As for the Life of Jeanne de Saint-Rémy de Valois, this new book, as treacherous as its the elder brother, as dangerous as he to the Queen's reputation in some respects, was written to a At this hour, Madame de la Motte, abandoned by all, is in a terrifying distress. Her husband - her accomplice - left her all alone in London to return to Paris, where he plots Joyfully with the protagonists of the Revolution, many of whom are certainly not worth dearer than him. Misery and despair are consuming this woman. Her new pamphlet is her only hope of profit: either that she sell it to the public, or that she sell it to the Court of Versailles, before or after its printing, has no chance of success except through perfidy and... the horrors it contains; the more they are likely to grievously wound the Queen's honor, the more They ensure a profitable business for Mme de la Motte.

Well! In the crescendo, the rinforzando of the calumnies raised against Marie-Antoinette and tenfold by the appearance of the justification from Mme de la Motte, her second The book, The Life of Jeanne de Saint-Rémy, is the only one to make a singular exception: instead A step down into filth is a step backward! Instead of adding fuel to the fire with these revelations contained in his first book about the alleged vices of "Marie Antoinette," we see On the contrary, Madame de la Motte denies the authenticity of his so-called confessions! She disavows the The layout artist of his book!

The necklace thief was acting in a way diametrically opposed to the plans of Occult Powers realized at that time in a terrifying avalanche of pamphlets vile pamphlets against the Queen, even more vile than the Justificatory Memorandum of Madame de la Motte, but all based on the apocryphal confessions that this Memoir gives her attributed.

It follows from this that, in all likelihood, Jeanne de Valois the liar did not lie when She reproached Serre de Latour and old Calonne for having, outside of her, "inserted into his manuscript of indecent expressions relating to the Queen." (Life of Joan, vol. II, p.

267.)

On the other hand, the introduction of this garbage into the Justification Memorandum has served the designs of the Back Lodges so that the proverb is not applied to them here: 1s fécit cui prodest: it is the one who benefits from the crime who committed it.

The False Confessions of the Countess.

The two symbolic pillars of Freemasonry are called Jachin and Boaz, but their The names should rather be Lies and Falsehoods, since falsehood and lies are at the root of everything she says and everything she does.

We have shown that Madame de la Motte was the main false witness of the Power Occult campaign against the Queen, first in the deposition before Parliament, then in the two Supporting memoranda including false confessions and letters forged to be attributed to the unfortunate Sovereign flooded France and Europe. But upon reading the Jeanne de Valois protested, and it was understood that the Back Lodges had falsified the documents. poisoned in the most infamous way the false testimony of the wretch of which they had makes their instrument.

At present, thanks to the progress of modesty in Christian souls, certain The paintings are too repugnant to honest people for it to be possible to reproduce them here. perfidious expressions which Serre de Latour, the collaborator of Madame de la Moite, had used to describe the authoress's second imaginary interview with the Queen. We Therefore, to inform our readers, we will simply refer them to the first chapter of the Epistle of Saint Paul to the Romans. The great Apostle did not use circumlocutions there. But if Mrs. de

=

La Motte wept over the stain on "his reputation" caused by the abusive insertion

"indecent expressions relating to the Queen" made without her knowledge in the manuscript of her
Supporting memoranda, it is nonetheless proven that it is there - in the deadly venom of these
apocryphal confessions - which from then on all the pamphleteers in the pay of the Lodges have dipped their
arrows before riddling Marie Antoinette with them.

It is in this dark perfidy of a mendacious and supremely abominable confession,
added to the abominable lies of a forger and a thief who, better than anywhere else
Elsewhere perhaps, High Freemasonry has shown that it knows its craft inside and out.
of a poisoner of souls and a masked murderer. Indeed, through various testimonies, we will establish that the slanderous accusations of immorality leveled against the Queen are at
first among those who killed all pity for her in the hearts of her Temple jailers
and the Conciergerie. It was they again who aroused the righteous fury of the monstrous assassins of the Princess de Lamballe, the pure and unfortunate friend of Marie Antoinette.

Ah, the Occult Power sees from afar! It defiles and kills from a long distance!

The alleged confessions of Madame de la Motte concerning her relationship with the Queen,
This is the basis of the vile calumnies that plagued Marie Antoinette until her death!
"The infamies and crimes of the Queen"—that is the odious leitmotif of the infernal music.
hissed in every tone by the Masonic reptiles immediately after the appearance of the Memoirs
supporting documents, in 1788.

We heard the same masterful ensemble when, with the same stroke of the bow, the
The mysterious conductor Liebknecht spoke of had the same psalm sung.
Dreyfusard to all newspapers sold to Israel, in every corner of the globe...

More pamphilets against the Queen.

When Beaumarchais depicted, with his well-known vigor, the crescendo in the
slander, reinforcing him in the outrage, he proved the profound knowledge he had of his
an era when the power of the philosophical Lodges was at its peak. But we had never
heard a more terrifying crescendo than that of the pamphlets that screamed in the ears of the

Queen the alleged revelations of the Justificatory Memoirs, amplifying them in a concert resounding insults like cymbal crashes!

In the first year of the Republic, Madame de la Motte wrote in the preface to her second and latest book:

"It is important to warn the public here that they must be on guard against the various productions that my enemies (!) circulate under the seal of my signature; and, among others, a purported continuation of my Memoirs, as well as an address to the National Assembly, etc., which are all equally fake pieces and whose sole (!) purpose is to try to make me to incur the contempt and indignation of the public.” (Life of Joan... 2nd ed. Paris, year 1, vol. I, pp. 13, 14.)

The vile creature is strangely deluded when it attributes (or pretends to attribute) to its own enemies whose sole aim is to harm him. These enemies are, in reality, the terrible enemies hidden from the Queen of France, the Monarchy, and Christian Civilization all together, These are the Freemasons; the ignominious pamphlets that we are going to analyze are not something other than "Architectural Planks" drawn in their Lodges on a program determined. One only needs to glance at it to see the Masonic bile oozing from it with the stupid and redundant Masonic phraseology that still abounds today (after a hundred twenty years!) the "radical and radical-socialist" eloquence of the electoral committees in the hands Lodges.

® See Life of Jeanne de Saint-Rémy de Valois, vol. II, p. 267. - However low a human being falls, there is always a limit to his fall into infamy, and his abjection always remains an ermine purity in comparison to the unspeakable abjection of Secret Societies, which are by their very nature devoted to Evil. We therefore believe in the sincerity of the horror expressed by Jeanne de Valois for the infamous story put in her mouth by Serre de Latour.

The authors of these various pamphlets falsely attributed to Madame de la Motte were very concerned
little to overwhelm him with an additional dose of contempt; their true aim only becomes apparent
all too clearly when we consider the fact that we have just read: all the pamphlets of which
The appearance immediately followed that of the supporting documents, which insist in the terms
the most cynical about the false confession of Mme de la Motte inserted outside of her in
these Memoirs; everyone comments on it and develops it with shameful refinements in the
seeking scandal. We are quick to gloss over these things.

However, it is necessary to say a word about this: the latest pamphlets in question
are far more ignoble than Madame de la Motte's Justificatory Memoirs! And
Yet to what degree of abjection had the latter already fallen, along with her collaborators?
mysterious, in the infamous letters attributed to the Queen and the Cardinal, in the
The terrible accusations leveled against Marie Antoinette! We shall see.

Here, in the collection of forgeries published by Mme de la Motte, is the seventeenth letter.
The Queen supposedly wrote to the Cardinal:

"...Put on the clothes of a messenger, a package in your hand, and walk around at eleven
an hour and a half under the pillars of the chapel (of the Palace of Versailles); I will send the
Countess, who will serve as your guide and lead you up a small hidden staircase into a
"Apartment where you will find the object of your desires." Justificatory memoir. London, 1788, appendix.
p. 30.)

Reading this garbage—so utterly stupid, yet all the more capable of impressing
the brains of the hallucinating and the hypnotized fools in the Lodges - let us remember the cry
treacherous, pushed on May 30, 1786 before Parliament by Madame de la Motte, at the last minute
of, his appearance: "I saw more than two hundred letters!... The Queen addressed him informally in them."
Cardinal!

Regarding letter no. 22, Madame de la Motte writes:

"The Queen, in handing me this letter, seemed indeed more than worried; I conceived
that these were papers of extreme consequence... I began to fear that the
Cardinal would not have embarked on any act of treason. This idea affected me deeply.
(Men. justif....., p. 74.)

Here, in addition to the calumnies about the alleged vices of Marie Antoinette, is one of the impious accusations that most hastened her march to the guillotine: "The Queen betrayed the
"Nation! The Austrian woman is selling France to her brother!"

When we get to the unjust trial where Marie Antoinette was condemned to death
Through the Revolutionary Tribunal, we will bring to justice all forms of calumny.
gathered against her; we will then prove that far from being biased in favor of her country
Originally, she was, on the contrary, ardently attached to France, the homeland of her children. Let us limit-
For the moment, we are considering the Affair of the Necklace and the Dreyfus Affair side by side.
These machinations of the Occult Power, which seem like twin sisters: we will measure
Thus, the depth of the fall that France has been made to make over the past century; in 1788, one
aroused the furious anger of the French nation with this crazy idea that the Queen (his
Queen!) betrayed, while in recent days a whole clan of poisoners had emerged and
of poisoners to claim that the treason of an officer is not even a venial offense.

Blood mixed with filth.

Maurice Talmeyr masterfully demonstrated that one of the objectives of the Occult Power to
The present time is to corrupt the French nation to its very core. The same was true in
on the eve of the Revolution, and one of the methods then followed with infernal perseverance
It was, as we know, the incessant distribution of vile brochures. They aimed at a dual purpose:
to defile imaginations with filthy paintings and to debase the Queen by attributing to her all the
possible vices.

With the immediate approach of the Revolution - and this observation alone would suffice to
to prove that the explosion of 1789 was not spontaneous but caused by machinations

of a conspiracy - the pornographic pamphlets against the Queen are complicated by accusations of increasingly violent attacks on the alleged crimes of Marie Antoinette: assassinations, poisonings, plans to massacre citizens, betrayal of France for the benefit of Austria.

Moreover, this literature of lies and mud continues today in the history textbooks that serve the Occult Power to successively poison all the French generations. It is the hatreds sown by the implacable enemy of France that hiding behind the miais and the fanatics of the Grand Orient are incredibly hateful tenacious. Marie Antoinette, dead for 117 years, is one of those dead people who must be killed, in the eyes of those who incite these hatreds, no doubt because they fear that traditions represented by the Queen-Martyr will not one day rise again. Likewise, our readers have surely the scandal caused some time ago by a certain schoolteacher is present in mind that there are no words to describe: she showed, as we recall, to her young pupils a An engraving depicting the death of Marie Antoinette on the scaffold, with this commentary:
The bitch's flat tire.

Judging by the care taken to tarnish the memory of Marie Antoinette, after 117 years, one can judge the the desire that was there to bring it down, in 1788!

As the time is up, as the race to the abyss will become increasingly precipitated, for France as for the Queen, - once the first Memoir had appeared Proof from Mrs. de la Motte - the mysterious ringleaders are beginning to mix blood with the mud, so that the populace starts seeing red when Marie Antoinette is mentioned! And the pamphlets in which the Occult Power had the first Memorandum summarized and commented upon at the same time Justificataire combines a tragic leitmotif with the infamous leitmotif of the Queen's vices! Thus, at the end of the apocryphal Second Justificatory Memorandum, one reads these lines which reek of The perfidy of the Freemasons, intent on stirring up bestial fury against Marie Antoinette ferocious:

"May fear work in Antoinette's soul what love and adoration never could." of 24 million individuals; may an absolute Queen remember that her crimes alone could to raise against you (Louis XVI) the most servile, the weakest, the most loving people of the earth and expose her to seeking half-naked salvation in the arms of a husband whose The day before, she had, it is said, ordered the assassination... May the unfortunate wife soon deserve... the wishes and blessings of a people whose blood she sought to shed. (Second Memoir) (justification..., p. 66 and last page.)

We will return to the cruel incident to which this pamphlet alludes. Let's just say
Here is the odious invention of the assassination of Louis XVI ordered by Marie Antoinette.
accompanied by the double accusation of having poisoned Ministers Maurepas and
Vergennes. We will pass over the infamous motives attributed to these alleged murders.

Throughout this document, the Queen is described as: a fierce woman, the fierce Antoinette,
who could have been the idol of 25 million men and whom 25 million men have made into a

habit of despising and abhorring, placing her between Medici and Fredegund. (Second Memoirs)
(justification..., p. 3.)

Further on, the scoundrels who hid behind the usurped signature of Mme de la Motte
They reproach the poor Queen for her supposed thirst for blood and gold, her insatiable need to do harm,
to conspire against everything that is good and useful. In short, it is their own flaws that...
Men from the Back Lodges accuse Marie Antoinette of wearing!

At the same time as the Second Memoir, ON - this mysterious ON bent on the destruction of the
Queen - Another pamphlet was published: The Queen Unveiled or Supplement to the Memoir of
The Countess of Valois... It's a series of letters attributed to various people from the
Court. These forgeries are astounding in their stupidity and vulgarity, which testify to profound contempt
in which the Occult Power held its dupes... "What wouldn't I make them believe!" he exclaimed
Weishaupt. What absurdities the Backrooms made the French believe before
Throw them into the abyss of the Revolution! Here is a sample of these murderous insanities:

"The Queen's heart is perfectly known to me," wrote her secretary, the Abbé de
Vermont, to the Archbishop of Toulouse. I know all his inclinations... He's a singular character.
of what immortalized Medici and Messalina." (The Queen Unveiled, p. 11.)

Here, the Fredegund of the previous pamphlet is replaced by Messalina. Later, it will be Agrippina! ...

I'll skip over the obligatory allusions to the vices of the Queen and her friends (we've had our share).
carefully sprinkled this pamphlet); and I come to the Letter of Countess Valois of the Motte to the Queen of France, also falsely attributed to Jeanne de Valois as the Second Memoir. Madame de la Motte supposedly reproaches Marie Antoinette – with more violence
More insulting than ever - to have "taught" her her vices! This thief is made to say... unfortunate Queen (who has never seen her):

"Bold and barbaric woman. Hateful and disappointing woman. How could you possibly blush, you
who, having been so long familiar with crime and shame, commits the one, exposes herself to the other
with the cold-bloodedness of the most calculated barbarity... My first Memoirs and the two Parts of the historical essays on your life are enough to convince the multitude of what she had already harbored such strong suspicions, your abuses, your boundless depredations, your dissipations
Outrageous, your nocturnal and clandestine escapades; some indiscretions of your Mercurys had
France had already learned that Marie Antoinette was becoming a monster of lust and shamelessness and
that she added to this title that of a true scourge of the people.

What follows is an inconceivable "Piece of Architecture" where the Masonic forger attributes to
Madame de la Motte, a horrifying painting of the Bastille (she knows it well, doesn't she?) (since she herself groaned there for many long months!) and a furious diatribe on the cruelties of the Queen
towards the unfortunate people thrown on his orders into "this tomb, dreadful to humanity".

"And when, like the Grand Seigneur (cries the pseudo-countess to Marie Antoinette),
You sent them, through Le Noir's ministry, your hired executioner, the fatal cord, the noose murderers, they accepted the death you inflicted upon them as an end to their torment.
"How awful the suffering you made them endure!" (Letter from the Countess... p. 7.)

The results of these abominable impostures - results that have been long and cruelly

expected - we know them: the charitable, the delightful creature that the people of France had
The idolized woman was prey, in the Temple prison and in the dungeons of the Conciergerie, to
tortures both crude and refined, inflicted by infamous brutes whose
Cruelty has dishonored the human race.

But if these beasts with human faces deserve to be forever reviled by anyone
carries in his breast a French heart, of what brazen must our hatreds against the
Occult Power and its monsters, whose patient machinations preemptively extinguished all pity.
in the dark soul of Marie Antoinette's executioners!

VII

INSPIRED HATRED AGAINST THE BASTILLE

If, on the eve of the Revolution, Marie Antoinette, daughter of the Catholic Caesars and wife of
The Most Christian King, symbolized France as the eldest daughter of the Church; the Bastille, she
also, in the eyes of the sectarians, was the symbol of royal power that had long been
Enemies of Christian civilization tried to make it odious, portraying it as
"tyrannical".

"Speaking of the Sovereigns (written in Rome by the author of the Life of J. Balsamo, written in 1790)"
(on the documents from his trial), when speaking of the Sovereigns, Cagliostro accommodated himself to the genius of
his listeners, sometimes insinuating subordination, more often independence, and having
"The custom of calling sovereigns tyrants." (French translation, 1791, p. 170.)

In the discreet quotation we made from the Second Justificatory Memorandum, one thing has
What will certainly strike our readers is that two deadly ideas are coupled in this

libel, like the coupled cannonballs of old: the Second Memoir has for
their manifest mission is to sow these two lies together among the masses: the lie of
Marie Antoinette's unspeakable vices and the lie about the tortures inflicted by her order on
prisoners of the Bastille.

As noted by the anonymous author of a curious Authentic History (sic) of the
Revolution, written day by day from 1789 to 1792*:

"...the Queen was already very odious; it was necessary to make her execrable..."
(Authentic History, vol. 1, p.
342.)

Like the converging fire of battalions commanded by a single leader, it is always
to the same end – the downfall of the Queen and the French Monarchy – as the efforts of
scribes of the Occult Power, whether they attribute the apocryphal Second to Mme de la
Motte
Justificatory Memorandum, either that they inspire the writings of Cagliostro which we have
to discuss
NOW.

If the Grand Copt, Founder of Egyptian Freemasonry, was ever a being
instrumental in the hands of hidden powers, it is indeed in the Supplication that he
addressed (or
(which they pretended he had sent!) from the depths of the Bastille, on May 29, 1786, - two
days before
the pronouncement of the verdict in the Necklace Trial. At that date, when it was still in the
hands
judges, and where he should not, in sound reason, risk diminishing the impression wildly
favorable that Masonic suggestions imposed in his favor in Parliament as well as in
the crowd, - a memorandum is filed with the clerk in his name: in it he dares to accuse the
Marquis of

This was the preparation for the night of October 5, 1789. (LD)

Launay, Governor of the Bastille, and Commissioner Chesnon (who had stolen it during his

Arrest!

Here the French translator of the Roman book The Life of Joseph Balsamo will shed some light on the matter.
greatly, in his notes written both to execute the burned Masonic agent that was Cagliostro and to divert attention from the serious denunciations of the Papal Court against Freemasonry. First, he quite rightly states that Cagliostro was not capable of writing with elegance "neither in French nor in any other language." (Life of J. Balsamo, Paris, 1791, note by
(page 95.) This opens the door to many assumptions about the things that ONE might have put
in writings falsely bearing the signature of Cagliostro!

Regarding the alleged theft committed by de Launay and Chesnon, the French translator writes:

"He could not commit any infidelity with regard to the prisoners' effects"
prisoners at the Bastille; when a prisoner was brought to this castle, an inventory was taken of
Everything that belonged to him was entered in the register of entries and he signed it. At the time
Upon his release, everything was returned to him, and he signed the receipt in the exit register.
formalities were constantly observed and were not neglected n1 for Cagliostro n1 for his women.

Cagliostro, upon leaving the Bastille, had shown the Marquis de Launay the most vivid
He acknowledged the good treatment he had received and asked for his apologies.
regarding the denunciation that had been made in his name to Parliament, disavowing this denunciation
with all the expression of sincerity. However, no sooner was he in London than he attempted
an action to this same man to whom he had shown so much gratitude. As he was
Outside the kingdom, he ran no risk whatsoever, whatever the event, in his actions. (Life by J. Balsamo, p. 66, footnote.)

If we recall the terrors that had driven Cagliostro to the brink of suicide, during
his entry into the Bastille; if we compare them with the very natural joy he feels in escaping the perils he so greatly feared; if, finally, one compares Cagliostro disavowing the Memorandum filed against Mr. de Launay, with Mrs. de la Motte disavowing the Second Memorandum
The justification falsely attributed to him – we will conclude, as we did, that Cagliostro,

In this instance, he was telling the truth, as was Madame de la Motte. He was sincere and truthful.
Cagliostro, that professional Masonic liar, when, upon leaving his prison,
He thanked the Governor of the Bastille for his kindness and apologized for the odious denunciation.
that had been launched against him in his name. Likewise, she weeps real tears of shame.
the shameless Jeanne de Valois, when she is indignant about the filth that has been signed with her name in
his first memoir.

But the execrable Sovereign who commands Madame de la Motte and Cagliostro, the Freemasonry, Queen of Lies, had a huge interest in the French Monarchy and
the Queen who embodied it and the Parisian fortress that symbolized it became all
a collection of objects of horror and hatred. As the anonymous historian we quoted earlier...
The Queen's writings at the time, after October 1789, stated: they were already quite odious; they needed to be...
To render all together, the Royalty, the Queen, and the royal fortress, utterly detestable!

Also, consider this double result:

Despite Madame de la Motte's modest protests, the calumnies of the Second Memoir
Justification will make its way against Marie Antoinette! In the eyes of the foolish crowd,
Are these calumnies not authenticated by the so-called confession of the descendant?
of the Valois, "the Queen's favorite"?

Despite the outpourings of gratitude shown to M. de Launay by Cagliostro; despite
his disavowal of the Petition to Parliament, the lies accumulated in this Petition to
The alleged horrors of the Bastille will become the truth! Thanks to the magic of this

Signature: Cagliostro, these lies will spread. These are the lies -
falsely attributed to Cagliostro by his unknown superiors - who, three years later, on the 14th
July 1789, they will cut down the bloody corpse of the Governor of the Bastille at the feet of winners of the great Masonic Day...

And it is – as is logical – in imposture that we see the greatest
The so-called French Revolution is a modern-day mystification.

The High Mason Ximenes.

If the heavy grip of the Occult Power on its slave "the Grand Copt" appears constantly in her story, for those who know how to open their eyes, she lets herself be seen. particularly in a visit that Cagliostro received a few days after his release from the Bastille.

Before leaving France, from which Louis XVI had banished him, Cagliostro went to Passy. Now,
As we recall, it was already in Passy, in the Hôtel des Boulainvilliers, that the Loge des Martinist Philalethes, The United Friends, and Strict Observance Freemasonry (penetrated by
The Illuminati of Weishaupt had orchestrated the Affair of the Necklace (see above). It was from
Passy that Jeanne de Valois, the little beggar girl picked up in the street by the Countess of Boulainvilliers had taken flight like a bird of prey! It was in Passy again, and probably under the aegis of the Count of Boulainvilliers, which, among many other visits (the author writes (Roman, according to the documents of the 1790 trial), Cagliostro received a visit from Thomas Ximenes
and another high-ranking Freemason. "They asked me," he said, "a thousand questions about the affairs of France,"
about the mistreatment I had suffered in Paris. They added that, as Prime Ministers Masons of the Strict Observance, they made many efforts to avenge the Templars, that they primarily directed their views against France and Italy and in "particularly against Rome." He held a Lodge of his Rite in the same village... Thirteen days Afterwards, he headed towards Boulogne (and from there crossed into England). (Life of J. Balsamo,
1791, p. 149.)

Now, here is what Cagliostro said about this Ximenes in 1790, in his confession to the judges of Rome.
(judges with far greater foresight than the Freemason-affiliated judges of the Parliament of Paris): their
describing his visits to Saint Petersburg "in the Lodges of the High Observance which, from even those of the Strict Observance, are very numerous there," he adds that the sectarians of this Observance (the Strict) directed mainly their attacks against France and against Rome, and that they were led in this plan by a Spaniard who called himself Thomas Ximenes. He continually traveled throughout Europe and, in order to achieve his goal of
projects, he spent a lot of money which was provided to him by contributions from the Lodges.
Cagliostro said he met him in different cities, but always under different names and...

different clothes. (Life of J. Balsamo, Paris, 1791, pp. 125, 126.)

Let's just say this in passing: forgetful of the dangers that certain Judaizing sectarians had created In the 15th century, Empress Catherine II, running to Russia, long favored propaganda. of Judeo-Masonry. But when the French Revolution unleashed its horrors, Catherine she immediately saw that the criminal hand of the Freemasons was there, and she immediately had the Lodges throughout her empire. It is to this gesture of the great Tsarina that the Russians of today They owe their current victory against the Revolution, daughter of Freemasonry, because within In a people untouched by Masonic cancer, it is in impotence that the vibrios stir. of social disorganization like the Ximenes and the Cagliostros - agents of all the Bund Jews of yesterday and today.

83

Linguet the Anti-Mason and the Bastille.

He is a man who played, in the storm of popular fury against the Bastille, the role of These sorcerers, whom the Romans called fempestatorii, "storm bringers." His name was Linguet. His story will show the power of Masonic ideas. already possessed, fifteen years before the Revolution, since they were able to expel this from France a great journalist, because of his anti-Masonic stance and despite the protection of the Queen who, In his foresight, he appreciated in him a valuable champion of monarchical traditions.

A tenacious lawyer, Linguet, through his impetuosity, quickly managed to exasperate his colleagues against him. colleagues in Parliament where Freemasons were beginning to proliferate. Such a tough competitor was quite troublesome, with his violent attacks launched entirely independently: he was struck off the list. of the bar. This was one of the first Masonic excommunications in France.

Linguet's renown called him to the French Academy: but the F*** d'Alembert - the all-powerful maker of Academicians, just as Warwick had been "the kingmaker" -

he turned him away on the pretext that "Mr. Linguet had made countless enemies and that he had
even within the French Academy a party furious against him." (Quoted by E. Hatin, Hist.
(From the Press in France, Paris, 1859, vol. II, p. 332.)

Linguet took his revenge by writing a letter to F*** d'Alembert in which our readers will see
How far-sighted was this precursor of modern Anti-Masons! As early as 1774, he discerned in
In effect, the lie of Masonic tolerance, the fanaticism of the Masonic sect,
the absurdity of its old, poorly "refurbished" systems which reissued, in Freemasonry
Encyclopedia, full of errors (large with bloody cataclysms!) by so many heretics
antisocial and anti-Christian sentiments had accumulated over eighteen centuries.

Today, the conquest of the French Academy by the Judeo-Masons is a fact
accomplished, as we know. Therefore, one will read with interest this letter in which, in 1774, Linguet...
whipped, in the most august person of F*** d'Alembert, hypocrisy and tyranny
Masonic groups that had invaded the French Academy before invading the whole of France and...
erecting the Holy Guillotines, less than twenty years later:

“If men who loudly demand tolerance in favor of their aphorisms
erupt in fury the moment one dares to even pretend to discuss them; if they look as
a dangerous enemy, if they try to subject to a stigmatizing excommunication the man who
lives alone, uncovers what he believes to be true... whose only crime is refusing to enter for
Nothing in their fanatical conventicles, indeed, sir, too bad for them. And if it's me
I, the target of these dishonorable cabals, far from being distressed by them, will make them
glory; far from abandoning the conduct and principles that have led me to it, I will cling to it
More than ever.

It would be very surprising if I didn't have the freedom to indulge in my own extravagance, when all
The philosophical musings of the century abandon themselves without danger to the most absurd delirium. It is true that I
I haven't given my new releases an encyclopedic veneer, a passport to all scrap metal
re-whitened with which so many criers of old philosophical hats we
stun...

With regard to the Academy, I am well aware that you and Mr. Duclos dispose of it like despots.
places in this literary Senate; I know perfectly well that you are the Saint Peters of this little
Paradise: you only open its gates to those marked with the sign of the beast. I am not one of them.

Neither angry nor jealous. I don't know if I'll ever feel the urge to try to be admitted; but I know
although I gladly renounce it if it is absolutely necessary to bear a seal of disapproval;
If anything other than being firm, upright, and naive is needed, respect what is respectable, and despise

What is despicable is to disdain sects and their fanaticism... (Letter from Linguet to F***)
d'Alembert, quoted by E. Hatin, Hist. de la Presse, vol. II, pp. 332, 333.)

"To disdain sects and their fanaticism, to refuse to be marked with the sign of the beast" -
the Masonic beast – it was very dangerous for Linguet, while the Parliaments and
The Academy was already so heavily Freemason-controlled! He became a journalist; he accepted from Panckouke the
editorial staff of the Journal of Politics and Literature, known as the Journal of
Brussels, whose first issue appeared on October 25, 1774. But Masonic hatred...
She continued in her new career as she had pursued it in her career as a lawyer.
In less than two years, the situation became untenable for him after his audacious attacks against
"all the powerful people in Paris, ministers, parliaments, philosophers, d'Alembert and the
his own." (Memoirs and Correspondence of Mallet du Pan, Paris, 1851, vol. 1, p. 219.) Now, let us note the
Good: too often ministers were already nothing more than puppets in the hands of the Lodges. As for
Parliaments and philosophers, some were filled with Freemasons, others were all
Freemasons: the "philosophical nonsense" was nothing other than Freemasonry, which preluded the
the Reign of Terror, supported by the despotism of sabers, pikes, and scaffolds.
Ferules and writing desks: this prepared that!

Assuredly (said Mr. Sayous, the editor of Mallet du Pan's Memoirs) there was much to
to speak about society as it was then, about the conduct and maxims of the men in power,
and especially on the growing despotism of literary figures subservient to the party of
The Encyclopedia. Linguet. often had the fault of being too right. (Sayous, Memoirs of
Mallet du Pan, vol. I, p. 30.)

To be right against Freemasonry, what a crime! They took advantage of a storm raised against

Linguet, on the occasion of his attacks against La Harpe who had just been admitted to the Academy,
to force him to leave the Journal de Bruxelles, which he had made a success. Outraged by this veritable
Linguet wrote to Louis XVI requesting judges. This was in vain, despite the
the urgent intervention of Marie Antoinette, who, then at the height of her influence, had taken the
He left the party of the defrauded journalist and wanted him to return his property.

Outraged, Linguet took refuge in London and founded the Annales politiques et littéraires there.
dedicated "To His Majesty the King of France." He later moved the seat of his new
newspaper in Brussels. It was from there that, on August 15, 1778, he addressed another letter to Louis XVI
dedication with a Public Warning that has now become singularly relevant.
that the inner circles are drowning France in the filth of pornography without
name :

"For twenty years," wrote Linguet, "the presses of Geneva have been constantly producing works
the most revolting, the most likely to alarm decency and the authorities. Joan of Arc,
Emile, the System of Nature, etc., have been reprinted there a hundred times. Currently, one
In Lausanne, a new edition of this immense collection is being openly sold.
"incomplete," of this motley compilation which would be infinitely dangerous if it were not
ridiculous, but the audacity of an intriguing sect and the foolish credulity of the public have the
fortune.

... Logic in this world has little influence on events. What good did it do me to say to
Economists: You preach freedom; therefore, do not be despots. You want everything
The world speaks; so don't silence me.

---

* The Encyclopedia, a work of Freemasonry. (LD)

What did I gain from shouting for three years to the inhabitants of the Palace: You call yourselves the interpreters of the laws, defenders of property; do not take away my property, my status, my "honor, without hearing me out, or at least without giving any reasons..."

Here, we note yet another striking resemblance which testifies to the Judeo-Masonry is still theft, in the 20th century as in the 18th. Nowadays, in fact, Drumont is stripped of ownership of his book exactly as Linguet was once expelled from his Journal! Here, moreover, is a passage that shines with the foresight of this great Anti-Mason. who, as early as 1778, understood by what weapon Freemasonry would triumph: the Lie repeated indefinitely:

"When we despise them (the Freemasons), we are odious (they say) to everyone." of merit. By dint of repeating with tireless consistency and impudence that this is the case, they often succeed in making that happen.

Starlings only repeat songs they have heard whistled at their schoolteachers." (Linguet, quoted by Hatin, vol. II, p. 359.)

Let us now mention the Secret Correspondence: there is no mistaking the major role that Linguet was capable of playing. How useful he would have been in the defense of the Monarchy! French against the forces of destruction wielded by Freemasonry! Unfortunately, the King Deceived by certain Ministers (half-traitors suggested by the Lodges), he abandoned Linguet to his enemies.

"The King and Monsieur (the future Louis XVIII) read exactly all of his papers (of Linguet).. It's a long-toothed bulldog that the ministry has unleashed against philosophy... » (Secret correspondence, November 9, 1779.)

The Brothers*** of Parliament and of the "Philosophical Society" returned to the attack. After having Having brought an absurd lawsuit against Linguet, still in Brussels, they lured him to Paris through a series of Masonic betrayals and, on September 27, 1780, the Anti-Mason Linguet, the fiery defender of the Throne and the Altar! On May 19, 1782, Linguet emerged exasperated, trembling from prison, he exhaled his cry for vengeance in his Memoirs on the Bastille, "the first blow of the pickaxe struck (writes Hatin) at this old fortress of the despotism.

In 1787, Cagliostro and the vile pamphleteers hid behind the skirts of Madame de la Motte Their lies about the Bastille will do nothing more than awaken the powerful
echoes from Linguet's Memoirs.

The F*** Cagliostro and the Bastille.

Freemasonry has been preparing its moves for a long time: we have ample proof of this. with all these laws of theft and hatred voted on by the Fifteen Thousand, but first fabricated in the Lodges! The storming of the Bastille (the great Masonic coup of July 14, 1789) was of even prepared well in advance. It is not for nothing that in June 1786, Cagliostro had Received in Passy, upon leaving the Bastille, a visit from the High Freemason Ximenès!

The Grand Cophte will render the Occult Power another service by stirring up the stupid popular fury against the Bastille, which would transform it into a hated symbol of royal power.
those who plotted the ruin of this fortress along with the ruin of the monarchy.

On June 16, 1786, Cagliostro embarked at Boulogne for England and, upon his arrival at In London, he published his famous Letter to the French People, dated June 26th. The capture of the

Bastille, the abolition of lettres de cachet, the convocation of the Estates-General, the Revolution there
are predicted with extraordinary accuracy. The alleged horrors of the Bastille there
are painted with all the cunning and hypocrisy of Freemasonry:

"Are all state prisons like the Bastille? We have no idea of the horrors."
of this: cynical impudence, odious lies, false pity, bitter irony, the
Unbridled cruelty, injustice, and death hold sway there. A barbaric silence reigns.
least of the crimes committed there. I had been fifteen feet away from my wife for six months and
I didn't know that. Others have been buried there for thirty years, presumed dead, unfortunate not to have been found.

the being, having, like Milton's damned, only enough daylight in their abyss to
to perceive the impenetrable power of the darkness that envelops them. I called him captive, and I
He repeats, "Free": there is no crime that is not expiated by six months in the Bastille. Someone...
asked if I would return to France if the defenses preventing me from doing so were raised: Certainly, I replied, provided that the Bastille has become a promenade
public!

You French have everything you need to be happy: fertile, sweet soil
climate, good heart, charming cheerfulness, genius and grace, suitable for everything, without equal in
the art of pleasing, without masters in others: you lack only a little
The point is: to be sure of sleeping in your beds when you are irreproachable.

It is worthy of your parliaments to work towards this happy revolution. It is not difficult than for weak souls.

Yes, I tell you. A prince will reign over you, and he will glory in the abolition of...
letters of cachet, at the convocation of the Estates-General... (Cagliostro, Letter to the People)
François.)

These lines, dated 1786, are truly astonishing, writes Mr. Funck-Brentano. We are talking about
sometimes predictions from Voltaire and Rousseau. "We are approaching a state of crisis and
"of the century of revolutions," wrote Rousseau. "Everything I see will sow the seeds of a
"A revolution that will inevitably come," wrote Voltaire. Vague remarks that needed to be drawn out.
endless writings filling fifty and sixty volumes. Voltaire and Rousseau
were men of letters who wrote admirably well and developed
very interesting considerations; but what a lively, concrete, precise intelligence, with the
With an immediate sense of reality, Cagliostro needed to tell the French of 1786: "Under
No sooner are your Estates-General convened than your Bastille will become a public promenade
and your lettres de cachet will be abolished." (M. Funck-Brentano, La Mort..., 4th ed., pp. 35, 36.)

What a prophet, this F*** Cagliostro!

We know the words of Mr. de Giers, the Russian ambassador: "The war of 1870 was a
"A war of the blind against the sighted." If the French of 1786 were as blind as

Those of 1870, on the other hand, Freemasonry saw! He too, Cagliostro, his agent, saw what his secret Masters were preparing in the shadows and the prophetic tone adopted by this Masonic charlatan in his Letter to the People, Francis was well chosen to strike the imaginations in a century that had been driven mad by morbid mysticism and spiritualism derangers of the theosophical FF*** of Swedenborg and of the Jew Martinès de Paschalis.

Cagliostro's letter was a terrifying success. It was snatched up in the streets of Paris and the The calumnies with which she was filled so thoroughly poisoned the French, already drunk on lies. Masonic groups that Minister de Breteuil, specifically targeted by the secret agent of Back Lodges, never recovered from the blow that letter had dealt him: Breteuil became For the people, he was a bogeyman, and the announcement of his return to power would later unleash a torrent of anger. the riot that will overthrow the Monarchy.

While the demolition of the Bastille was prophesied in Cagliostro's Letter to French people, the Occult Power was setting in motion another war machine which She, too, was targeting the Bastille and its governor, the Marquis de Launay. In this regard, we have cited the curious note in which the French translator of the account of the trial brought in Rome by the Papal judges report that Cagliostro had testified to the same de Launay his vivid acknowledging "the good treatment he had received," and asked him to accept his apologies. on the denunciation that had been made (against him) in his name to Parliament. (Life of J. (Balsamo, p. 66, in a footnote.)

A docile instrument in the hands of the Back Lodges, Cagliostro was no sooner in London than he took legal action following this denunciation, which he had so formally denied. As early as the 21st In June 1786, he was represented in Paris by lawyers and launched an attack against M. de Launay and Commissioner Chesnon was summoned to appear before the Châtelet court. He was claiming 200,000.

books, both to compensate him for the thefts he claimed to have suffered at the hands of these two agents of the King, that to compensate him for the harm caused by his imprisonment: the orders of his Secret masters had prevailed over his gratitude towards the Governor of the Bastille!

Based on memoirs that had the same tremendous impact as the others factums published in the name of Cagliostro; (who was incapable of writing two lines in (French!) This request sowed seeds of discord against the Bastille, against its governor (who would be massacred on July 14, 1789) and against the alleged royal arbitrariness, frenzied, savage hatreds.

Everything in these Memoirs was a blatant lie, a gross imposture: what did it matter! Printed in thousands of copies and devoured avidly by the crowd, The Lie as it became a reality, popular fury gathered like storm clouds over the head of the Marquis de Launay, the future victim, on the Bastille and on the Monarchy of which she symbolized every day more "arbitrariness" and "tyranny".

A year later, on May 15, 1787, three young men from Lorraine, one of whom, François Cognel, had written a An interesting picture of Parisian life under Louis XVI, they arrived in Paris where they came to do a pleasure trip." One of the first visits of these young people, at least two of whom were Freemasons, it was for the Bastille, and here are the thrilling terms - with words that seem to echo the very Masonic personifications of Cagliostro - François Cognel describes "this place designed to arbitrarily steal citizens away from society":

“We went from there to the Bastille; that monument erected and maintained by despotism where Its very appearance inspires terror, the freedom of its citizens expires; its walls dark, the mysterious sadness of its towers, the isolation left by the wide ditch that The surroundings make it frightening, and one can only groan at the thought that in the middle of the capital "In France, there is a place designed to arbitrarily remove citizens from society." (The Parisian life under Louis XVI, p. 19.)

Shortly afterwards, our travelers visited Versailles and Trianon. There, on two occasions they saw the Queen whose appearance made a great impression on them:

"The Queen (Cognel wrote) appears more beautiful than any lady of the Court, because of the

"Nobility of his countenance and nobility of his gait..." (La Vie, p. 59.)

Alas! The Masonic lies about the Queen's squandering, about the vices of the Queen, had infected hearts. Almost on the same date that Cognel contemplated Marie-Antoinette, with admiration, was greeted at the Opera by this cry repeated a hundred times: Here is the Deficit! (June 1787, Memoirs... Mallet, vol. 1, p. 142), and these verses were displayed everywhere:

Louis XVI forbidden, Antoinette in a convent.
From Artois to Saint-Lazare and Provence regent.

---

* See above, p. 158.

Parliament is crazy, I think.
Because he will lose his bearings there.
Wanting to settle the expense
From a drunkard and a...

VIII

THE END OF CAGLIOSTRO

That a Cagliostro could, for years, appear as a demigod in the eyes of Hypnotized Europe, before suddenly collapsing into the mud from which it had been pulled, is clearly bore the mark of the Occult Power that had made him its instrument.

As long as the Occult Power needs him for its criminal tasks, no attack - However skillful and justified it may be, it cannot unseat Cagliostro. On the other hand, as soon as this

The buccaneer, descended from Sicilian Jews, rendered the services expected of him, the Occult Power
He withdraws his protective hand and the demigod collapses.

He has now retired to London: from there, he immediately publishes his Letter to the French People (June 26)
1786) and brought the aforementioned case against the governor of the Bastille. The confessions he made,
Four years later, the papal judges exposed him in his role as an agitator.
revolutionary. Indeed, the Roman author of the Life of Joseph Balsamo... extracted from the
The proceedings brought against him in Rome in 1790 show Cagliostro "heating his head"
of his disciples who came from Paris to London and urged them "to shake off the yoke of France"
of royal authority." He told them that: "just as the Templar disciples had
Having avenged the death of their grand master, it was their responsibility to take revenge for the injustices.
that he had received in France... » (Life of J. Balsamo, Paris, 1791, p. 67.)

But if the Occult Power was in control of its agent Cagliostro when, on orders
On purpose, he would have a specific document drafted by one or another carefully chosen disciple; he did not
was even more so when the Jewish showman accumulated blunders in his conversations
more fantastic. God knows that the Grand Copt had not hesitated to tell his followers,
During its heyday, the craziest things happened! But it was then effectively
protected: such fine work was expected of him!... In 1786, in London, he finished injecting his
poisons in the veins of France; his Letter to the French People will be his song of
Swan: it's time for him to disappear.

Indeed, Cagliostro had just exaggerated the dose of absurdity tolerable even for the
brains most accustomed to extravagance.

Jewish extremism—which Cagliostro had in his blood—played a cruel trick on him: he pushed too far
the note; that ruined him.

The "Arsenic Pig".
Of all the medical and chemical nonsense that Cagliostro spouted, the least egregious was not

that of the pig (as recounted by the Roman author of the Trial of Rome). He himself confessed, in his Letter to the English People, which was published at about the same time, that he had said in a

society that the inhabitants of Medina freed themselves from lions, tigers and leopards in fattening the pores with arsenic. (Life of J. Balsamo, 1791, p. 69.)

It is appropriate to give the floor here to Morande, the editor of the Courrier de l'Europe (newspaper French from London), who toppled the idol erected by the credulity of the faithful of France-Egyptian masonry:

"Arsenic has been considered a poison until now; but the Sieur de Cagliostro has succeeded to make it a succulent food, having accustomed a pig to eat it gradually, in

his food, a considerably larger quantity from one day to the next." (The Principals Events from the Marvelous Life of the Famous Count of Cagliostro, London, 1786, p. 13.)

It was in Arabia, in Medina - during the time of his fabulous travels, including the Parliament of Paris, during the Affair of the Necklace, had listened to the twists and turns with scandalous glee - that the The pseudo-count had situated this adventure of the "arsenic-laced pig".

"Wanting to convince the unbelievers of Medina of his skill (Morande continues), when The count had, after poisoning the victim, had her throat slit and ordered that the remains be scattered members in the nearby forests. The next day they were found littered with corpses of lions, tigers, leopards, and all the ferocious animals that inhabit the forests of Medina filled. (Les Princ. Évén., 1786, p. 14.)

Such was the grotesque nonsense that Cagliostro had the unfortunate idea of telling to his flock in London to enlighten them about his thaumaturgical power. One can judge from

the point that the impulsive polemicist Morande made from this madness! He tore it to shreds
his opponent with his pen. From then on, it was all over for the "Divine" Cagliostro. In vain, He poses to Morande a challenge even crazier than his story about the arsenic-laced pig, to try
to win over the laughter:

On September 3, 1786 (according to the account of his trial in Rome), he had printed a cartel in which he invited Morande to eat with him, on November 9th, a suckling pig fattened in the style of Medina, he bet 5,000 guineas that Morande would die and that he, Cagliostro would remain in good health... (Life of J. Balsamo, 1791, p. 69.)

Morande retaliates – and with good ink:

"Not wanting nor needing to debase myself to the point of comparing myself to a Cagliostro," he wrote to her.
Morande), you will have to choose as a commensal some carnivorous animal that you You will desire; I will bet on him. You will have lunch with the companion you have chosen, coram populo..." (Les Princ. Évén., 1786, p- 31.)

Cagliostro, in another printed placard, basely insulted Morande and brought these back to light.
two placards in his Letter to the People (English). Then Morande lost patience and showed Cagliostro to the public in his true form. (Life of J. Balsamo, 1791, p. 69.)

Morande versus Cagliostro.

Morande's new pamphlet was entitled: Continuation of my correspondence with Mr. Count of Cagliostro, containing anecdotes about his trip to Paris in 1772 and 1773, in which it is proven that Count Cagliostro and Mr. Balsamo, painter, are one and the same and even no one.

Everything that the Parisian police had long since discovered concerning the gentleman Cagliostro, formerly Balsamo, was brought to light by Morande with a devilish verve: the the most extraordinary scams, the most outrageous swindles, not to mention the

evidence that the future Grand Master of Egyptian Freemasonry was the most infamous of

husbands. But none of this had been made public, as long as the Occult Power had an interest in it.
to ensure that the reputation of "Monsieur le Comte de Cagliostro" remained untarnished, as long as this
The agent of the Back Lodges had been in a position to strike blows against the French Monarchy
Dangerous! Masonic activity is there, visible. The French monarchy was betrayed, delivered by
a swarm of agents - conscious or unconscious - of Freemasonry.

When we read the overwhelming pages where Morande, in 1786, lays bare the villainies of Cagliostro
According to investigations by the Paris police, it is astonishing that these investigations were ineffective.
a few months earlier, to nip in the bud the abominable intrigues in which Cagliostro,
The "oracle" of the Grand Almoner of the Crown, monitored on behalf of the Power
Conceal the correspondence that Cardinal de Rohan believed he had with Marie Antoinette! And
This apocryphal correspondence, let us not forget, will serve as the primary basis for the accusations.
of immorality perpetrated against the unfortunate Queen by the hidden enemies of Civilization
Christian and French monarchy who sought to strike Marie Antoinette dead
because they knew, said Mirabeau, "his character, his soundness of mind and his firmness";
"So it was she," Mirabeau said again in an extraordinary passage that we will quote in whole)" which would be the first target of the attack (by the conspirators), like the first and the
stronger barrier of the throne and like the sentinel who watches most closely over the safety of the
monarch.

But when Mirabeau sends to the Court the notes from which we extract these lines where painted all the admiration he felt for the unfortunate Sovereign, - when he tries
to stem the torrent which he had, alas! so greatly contributed to causing to overflow, - it will be too late...
The Queen has long been engaged in the painful path that leads her to the
guillotine: nothing can stop its march...

In his Letter to the English People — which is the factum in which Cagliostro gathered all his
correspondence with Morande and sought in vain to parry the blows of this tough jouster - the
Grand Copt is forced to be on the defensive: a deplorable attitude for an individual of

his species, which sustains itself only through audacity in lying and falls back down crushed by its
lies as soon as they come to light! He throws all the
he may find insulting accusations, but none of them carry any weight: what can he do to the public that
Whether or not Morande is a sorry figure, as long as he victoriously demonstrates that
Is Cagliostro the most shady of adventurers?

And then Cagliostro, or rather (since Cagliostro was unable to write in French) the
The scribe of the Occult Power who wrote this letter for him feels compelled to speak
at length on Freemasonry, but it is with such a weakness of argumentation that one feels
although the Grand Master of Egyptian Freemasonry and his secret Masters consider the
The game seems lost: Cagliostro is now nothing more than a burned-out agent defending himself half-heartedly, or
rather than defending it out of obligation and for appearances' sake, to save face. Our readers will be the judge.

Morande had rightly mocked Cagliostro for his visits to the temples of Egypt and
even inside the Pyramids – a cruel way to undermine the prestige of the Great
Copt, founder of the Egyptian Lodges! Here is the very bland reply from the "Divine" Cagliostro:

"Mr. Morande appoints himself judge of my knowledge of Freemasonry; he maintains that I have never in my life approached the Pyramids of Egypt, and only the Freemasons who have embraced the Rite
Egyptians are all fools and dupes, false brothers who must be excluded from
Lodges of the Ordinary Rite.

The evidence he provides seems irrefutable to him.

“In 1777, in London, at the Lodge of Hope, I received the four Apprentice wardens,
Fellow Craft, Master, and Scottish Master. This Lodge, if we are to believe Mr. Morande, is

*7 In a volume that will follow this one. (L. D)

composed of Valets de Chambre, Wigmakers, Craftsmen, in short, Serving Brothers, and

Such was the illustrious company where I first saw the light.

Answer. Mr. Morande is most certainly unworthy of being a Freemason. But anyway, he is
He is either a Freemason or he is not. If he is not, he should not have spoken of what he did not know; if he is, he has
He probably didn't talk about what he knew. In any case, his way of expressing himself on the account
a respectable Society must bar him from entering not only all Lodges of
Freemasonry, but also all Clubs and all assemblies where honesty is
counted for something.

I had long been aware of the English zeal for Freemasonry; my first
My care, upon arriving on their island, was to visit their Lodges. I inquired about the names of those
of them where French was spoken. I was told about the Lodge of Hope as one of the most regular. - This information should have been sufficient for a true Freemason, and it did not occur to me in
the idea of informing myself about the civic qualities of each of its members.

In order to learn the English method, I wanted to be introduced as
Recipient. I confess that I was completely satisfied; that I found in the Lodge of
the hope of excellent Freemasons and that, whatever rank they hold in the Society
brave people of whom it is composed, I will always be honored by the title of their Brother.

With regard to the Egyptian Rite and the Freemasons who have embraced it, Mr. Morande may
freely pursue his career. Science and students are far above him and his
the same applies to fearing its effects.

Since my return to London, I have been invited to visit the oldest of the Lodges founded in England. I was received there with the most marked respect and the most distinction.
flattering." (Letter to the English People, pp. 69, 70.)

The massive architectural document that is this Letter to the English People ends with the
In the most pitiful way: Cagliostro writes (or is made to write) that he will not prosecute Morande
in court, so as not to ruin his opponent's poor family! Such magnanimity!
Isn't that Masonic swindler wonderful?

"Morande can continue to insult me freely. I will not summon him to the Tribunal of Laws."
The unfortunate man has a wife and is the father of ten children; his ruin is inevitable if I attack him.

(!!!), would entail that of his large family. I entrust my revenge to
He who does not punish children for their father's crime. It may be slower, but
It will be no less certain. My trust in this Supreme Being has never been misplaced.
I have always seen His justice manifest itself sooner or later, and the wicked end up miserably. If the
Mr. Morande could not doubt for a single moment this truth, terrible for them, but comforting.
Let good people reflect on the fate of those whose cause he defended and surpassed.
the horrors." (Letter to the English People, p. 74.)

Here, in the final lines of the scribe of Occult Power, suddenly appears the
Bloody Freemasonry, the Mafia of poisoners and assassins that has killed so many since two centuries and against whom Leo XIII, in his Encyclical Humanus genus, brought these terrible accusations:

"To chain men reduced to the state of slaves; to employ them in all sorts of ways"
of attacks these passive instruments of a foreign will; arming, for murder, hands
"which ensures impunity for crime!"... reminding us of the word
Recent: "The fate is Dreyfusard" (or Jewish, or Masonic, as you prefer), the scribe
The Occult Power, which holds the pen for Cagliostro, cites ten people who had had dealings with him
to leave with him, in the trials he had supported during his first stay in London, and he
He follows the brief mention he devotes to each of these enemies with these three words: He is

dead, or: She is dead. For four others, among these former enemies of Cagliostro, "their
"Life has become such that death would be a blessing for them." One is in prison, two
of them suffered the punishment of the pillory for the crime of perjury. (Letter to the English People, p.
76.)

It's over: by thus threatening Morande with the vengeance of the Back Lodges, the serpent
The Masonic order has just spat out its latest venom: the "Divine" Cagliostro is now nothing more than a
a human wreck who will atone in a long and lamentable journey across Europe - where we will
We shall see him ignominiously driven from everywhere - the villainies and crimes of which he was the instrument,

as long as mysterious hands protected him in the shadows. To compensate for the silence that
Cagliostro, now reduced to impotence, will henceforth keep the scribe of the Occult Power in his possession.
had this postscript written, which marks the end of the reign of the Grand Copt:

Postscript. - I don't know if my enemies will retaliate or if they will side with the
Silence. Whatever the case may be, I declare to them that this Letter will be my only response to
all their past, present, and future calumnies. And I give my word of honor that,
No matter what they might say or do, I will not write another single line for my
justification. (Letter to the English People, p. 77.)

The word of honor of F*** Cagliostro! The scribe of the Occult Power wanted to laugh, when
He put such a word in the mouth of the pseudo-Italian count! Morande had taken it upon himself to
to show what the character's word of honor was worth, in his libel: Continuation of my
Correspondence with Count Cagliostro.

We know that he had simply recounted some of the great deeds of the former Signor Balsamo,
forger, swindler, etc., according to police investigations in Paris, which had been carefully
suppressed during the Necklace trial. The effect was decisive: as indeed it had been
As announced in the postscript to the Letter to the English People, Cagliostro did not reply.
Nothing—and for good reason! Abandoned by the masked villains who had launched the attack.
of the French Monarchy, the man who had been able to predict, three years in advance, the fall of the
Bastille and the Revolution, he fled from England like the criminal he was.

The comedy is over! Now comes the bloody drama: it will begin in France.

The Exodus of the Jew Cagliostro.

There is one point beyond doubt: some followers and admirers of the conman delegated by the
The men behind the scenes, involved in the immediate preparation for the Revolution, were undeniably men of
value: the learned naturalist, Ramon de Carbonnières, is an example of this, he of whom we have

demonstrated the enthusiastic and blind devotion to Cagliostro during the Affair of the Necklace.
The spell that held so many otherwise intelligent men bewitched was broken by the factum of
Morande, and the former Initiates of Cagliostro, disillusioned, but poisoned with hatred against
religious and social order will find in revolutionary frenzies the use of their
forces gone astray...

Stripped of his halo, the former founder of Egyptian Freemasonry is being prosecuted before
the English courts by "a crowd of people whom he had duped," writes his Roman biographer.
Then he is soon forced to flee London, taking with him (adds the writer of the Saint-
(Office) a large sum that he had received from the Parisians. (Life of J. Balsamo, translation)
(French, 1791, p. 70.)

Here begins the lamentable exodus of this new Wandering Jew. He left his wife in London.
and went to live in Basel. This lady, finding herself at liberty and listening to the voice of her conscience

=

who reproached him for the mistakes of his life, confided in a few people and even left them

He glimpsed her husband's crimes and lack of religion. He knew this and immediately summoned her to his side.
him, and compelled him to make a declaration before the magistrate of Biel (near Basel) by which,
By revoking all the crimes she had attributed to him, she asserted that he had always been a
An honest man and an excellent Catholic. (Life of J. Balsamo, 1791, p. 70).

It should be noted here that, on the island of Bienn, Cagliostro lived "on a pension provided by Mr. Sarazin,

"from Basel," Morande tells us, who boasted "of having succeeded in driving this out of England."
"Charlatan." (Courrier de l'Europe, August 24, 1787.) Now, Mr. Sarazin was one of the bankers of
Cagliostro, confessed by him during his stay in the Bastille, when he was asked where he came from
money.

It is certain that the mysterious funders quickly grew tired. Indeed, their
The burned agent was no longer of any use to them. Cagliostro therefore remained in Biel for a few months;
Then "he went to Aix in Savoy... and from there to Turin. He had barely set foot in
He was ordered by the King to leave this city immediately. He then stopped at
Roveredo, but there was no better fate, for the late Emperor Joseph II made him
to defend the practice of medicine to which he had devoted himself. It was therefore necessary for him to dislodge himself and for him to
He went to Trento. Some time ago, a small book entitled: Liber memorialis de
Caleostro dum esset Roboretti, and which gives details of many schemes, impostures and of the misdeeds he committed in this city... This same Cagliostro, during his interrogations, was
forced to confess the truth of the facts contained in this book." (Life of J. Balsamo, pp. 70, 71.)

The vigilance of the Prince-Bishop prevented Cagliostro from finding resources in Trento the usual things he had obtained until now from his Egyptian Freemasonry and his swindles of a sorcerer. (We are leaving aside his biggest former income: subsidies from the Power (Occult.) Very short of money, he is reduced to Vicenza, hiring one of the last men to live. diamonds he possessed. He was looking for a place to find refuge. But where was it possible? He was too
known! In Palermo, in France, and in the states of the King of Sardinia, the sovereigns have hunting :

"Everywhere else, the memory of the treachery that had forced him to flee was still
fresh. Those who had been gambled away and robbed by him (and they were numerous and in
many parts of the world) would have torn him to pieces. Perhaps he intended to return
in Germany; but... the Prince-Bishop of Trento received a letter in which he was warned that the Emperor was very upset that he had received such a subject into his states; and that
"That was enough to make him lose the desire to see Germany again." (Life of J. Balsamo, pp. 71, 72.)

Cagliostro, filled with anguish, sees only one option left: to return to Rome where his wife she desperately wanted to join her parents, driven as she was by the need to end her life shameful and cruel, which her infamous partner had been imposing on her for many years.

"She had always lived in an unhappy state, forced either to commit the crime or to..." exposing herself to her husband's cruelest outbursts if she showed any repugnance in doing so to lend credence to his criminal insinuations...

She therefore extolled to Cagliostro the advantages he could derive from his return to Rome, and above all, she secretly conferred with some of the Prince's principal courtiers. Bishops who were friends of the husband." (Life of J. Balsamo, pp. 73, 74).

Using lies once again—like a true Freemason—Cagliostro "appearing to repentant of Freemasonry, he went to throw himself at the feet of a confessor to whom he showed the most great desire to return to the bosom of the Church and to reconcile with Rome." (Life of J. Balsamo, p. 74.)

Then, back with his wife, he said to her, "I really caught that priest!" His hypocrisy This earned him letters of recommendation from various people in Rome, where he arrived at the end of May. 1789. But abandoned as it was by the Occult Power and under the scrutinizing eye of The Romans, suspicious of him, could no longer find anyone to pay for his charlatan's tricks: he suffered as a healer, the most pitiful failures, and he found himself in abject poverty when the The papal police arrested him on December 27, 1789.

After a long and meticulous trial, Cagliostro was, in April 1791, sentenced to death under "Censorships and punishments pronounced against the masters and disciples of magic" superstitious... against those who, in any way, favor and form societies and lodges of "Freemasons..." (Life of J. Balsamo, pp. 220, 221.) The Pope commuted the sentence to life imprisonment and Cagliostro died a captive in 1795, after his Secret masters had just finished covering France in ruins and a deluge of blood.

Cagliostro therefore did not have the joy of trampling the felled lilies himself underfoot, as

He ordered the motto L*** D'*** P###% on his patent of Lyon. He did not have the joy of seeing his eyes fell, the head of the good-natured "Tyrant" against whom he had stirred up such hatred stupid as they were fierce, nor the head of the unfortunate Queen that her wicked hands had bound in a terrifying web of infamy.

“While he was still in Rome, before his imprisonment, he had sent to the States General a petition in his favor, or, asking them to return to France, he said, among other things things, that he is the one who took such an interest in their freedom.” (Life of J. Balsamo, 1791, p. 68.)

It was in vain that the Founder of Egyptian Freemasonry, the Prophet who had predicted the the fall of the Bastille and the convocation of the Estates-General, sent a petition to the same States-General, which he had announced three years in advance! The reign of the Grand Copt was finished.

In 1786, Morande wrote to Cagliostro, mocking him: "I read with great sorrow this sentence from your letter, in which you inform me that our capital will not... will possess more than when the Bastille becomes a public promenade.” (Ma Correspondence with Count C., p. 3.)

Who then would have believed the prophecy of the vile agent of the Illuminati Freemasons? - Three years have passed: the Bastille is demolished, its stones are scattered; a promenade, a public ball replaced the state prison that collapsed amidst assassinations and cruelties without name !...

We will see in a moment that if Freemasonry is behind the plots that have prepared The Revolution is also behind the coups d'état that brought it about, as is logical from the outset. when she is there.

However, while we have shown how Cagliostro atoned for his crimes, we have not He told what became of Madame de la Motte: her expiation was terrible. But from the depths of the garret where She ended her miserable existence – in London, in 1791 – amidst suffering.

atrocious where she expired, she played a disastrous role against Marie Antoinette, a role which was fatal to the unfortunate
Queen, whose events we cannot anticipate here. We are therefore forced to
The death of the thief of the Necklace, the protégée, will be reserved for a later story.
of the Masonic Boulainvilliers family.

IX

1789: THE GREAT MASONIC YEAR

In his seminal work, which marks a turning point: The Occult Power Against France, Copin-Albancelli shows the Secret Societies superimposed one on top of the other in the Freemasonry so that the rabble of pseudo-initiates below can receive suggestions descended from the true initiates from above.

He is a striking example of these higher Masonic orders within Martinism and Weishaupt's Enlightenment, the two great sectarian waves which, in 1789, submerged the France before clashing amidst a deluge of blood. A learned Brother painted them.
in a striking way on a page that is worth quoting: indeed, our readers will see there
the name of Cagliostro is mentioned one last time.

In his very rare pamphlet, "On the Role of Freemasonry in the 18th Century," the F*** Brunellière outlines the considerable role played in the preparation of the Revolution by the Martinism and German Illuminism, these two Freemasons side by side - side by side in appearance
only.

After recalling the enlistment of a large number of mystics in Martinism who
practiced magic and spirit evocation, F*** Brunellière writes, speaking of
The Tluminism of the Bavarian Weishaupt:

"This sect became so formidable in such a short time that it almost precipitated the advent of..."
of the Revolution. Weishaupt... aimed at nothing less than the complete overthrow of authority,
of nationality, of the entire social system, in short, to the abolition of property, etc.
As for the principle, it was absolute and blind obedience, universal espionage; the end justifies the means.
the means.

This highly organized conspiracy system, which could have roused the world, spread throughout Germany, where he seized control of almost all the Masonic lodges. Weishaupt sent Joseph Balsamo, known as the Count of Cagliostro, to France to bring Franc-French Freemasonry in Illuminism; finally, he convened a Congress in Willemsbad in 1782, where he convened the German and foreign Lodges. But in this Congress, Illuminism had difficulty fighting against Martinism, whose pure and mystical idealism was better suited to the
majority that the fierce fanaticism necessary for Illuminism"".

The struggle existed between the two parties when, in 1785, Illuminism was revealed to the Bavarian government, which, in a panic, appealed to all governments; the Protestant princes
showed little eagerness for repression. Weishaupt even found refuge with the Prince of Saxe-Gotha: he had been careful not to tell the princes, and even many of his
He had hidden from them the call to the strength of the masses, he had hidden from them the Revolution! (From
role, etc., Report read at the Plenary Meeting of the BR*** LL*** Peace and Union and the Free
Conscience at the O*** of Nantes, Monday, April 23, 1883.)

These last lines, which we have underlined, are clear enough that any comment is superfluous.

A few years later, the Jacobin Freemasons showed the horrified world how it was
It is possible to combine the pure, mystical idealism of the Martinists with the fierce fanaticism of Weishaupt's Illuminati.
(LD)

1789: Overview.

Here we are in 1789, the Masonic year of the highest degree. But how many minds even excellent, driven by intentions they believe to be very righteous, imagine - naively - that 1789
is the pure and sublime antithesis of 1793, the execrable, bloody year! This error, or rather This Masonic lie has so thoroughly permeated French intellects that it is necessary to
to prove in detail the Freemasonry of all of 1789, from its first to its last day.

Yes, everything in 1789 is Masonic; all the plots directed in 1789 against the
France, as it had been shaped by ten centuries of glory, against the King and Queen of France are
Masonic conspiracies.

As for the reforms – accepted in advance, passionately desired by the King and the Nobility, The clergy – they acted as screens, as masks concealing Freemasonry, the living soul
and active in the Revolution, which it pushed towards mysterious goals, to serve interests hidden from public view.

The Masonic conspiracies of 1789 form a single and indivisible bloc, just like the bloc Revolutionary 89-93 is one and indivisible. And these blocs were cemented with lies.
Masonic as well as human blood.

The year 1789 is truly frightening to anyone who looks at it in the light
Anti-Masonic: In January, the King regulated the order and form of summonses to the Assemblies.
primaries, in preparation for the elections to the Estates-General. And "everywhere, it's the very day of
the electoral assembly that the people rise up in.” (Taine, La Révol., vol. 1, p. 23.) It will be It is essential that we provide some details on the Masonic preparation for the elections at the Estates-General, this fundamental basis of the 1989 bloc; previously,
Let's lift a corner of the veil that hides the criminal Freemasonry lurking behind these riots. that we suddenly hear rumbling in all four corners of France. Extolling the role
A revolutionary of Freemasonry in Rennes in 1789, Brother Jouaust wrote:

“Let us first note that the whole, hitherto misunderstood, with which all the
Cities in Brittany are rising up to act simultaneously, with the same goal, he explains easily through the constant correspondence of the numerous Lodges in this province.
(The Masonic World, December 1859, p. 419.)

The riots that had been shaking all of France since the beginning of 1789 had as their

the secret leaders, the Freemasons, whom F*** Jouaust here declares to have been the secret leaders of
Breton uprisings. In short, throughout France the Freemasons were the secret leaders
of this countless number of wrongdoers who, without apparent leaders, seem to be
of intelligence to indulge everywhere in the same excesses, and precisely at the moment when the States-
Generals are about to enter the session. (De Montjoie, A Contemporary, quoted by Taine, Revol., vol. 1,
P. 13.).

The same slogans, the same lies, sparked insurrections from one end to the other.
the other one in the country.

This is not an isolated riot like usual, (the troops commander wrote)
tasked with containing the insurgents); here the party is bound and directed by uniform principles;
The same errors are widespread in everyone's minds. The principles given to the people are that the King wants everything to be equal, that he no longer wants lords, bishops, or ranks, no tithes or seigneurial rights. Thus these misguided people believe they are exercising their rights and
to follow the King's will. (Taine, from the National Archives, Revolt, vol. I, pp. 23, 24.)

Similarly, in all the troubles of recent years that the Jewish Bund has fomented in
In Russia, the muzhiks believed they were fulfilling the Tsar's will.

These riots, which everywhere shook the multitudes, in France in 1789, "it's a
The movement of a brute, exasperated by need and terrified by suspicion. - Was she stung in

underneath, by bribed hands that hide behind the scenes? Contemporaries are convinced of it, and the
"That's probable," wrote Taine. (Revol. vol., t. L. p. 37.)

The day after Thermidor, Cadet de Gassicourt showed that the hand of the Initiates
Freemasons were there: "Explain to me (he wrote) by what means, if not by
espionage and rapid, secret correspondence among the Illuminati and Initiates... by what means?
By unfortunate coincidence, Normandy, Provence, and Brittany rose up on the same day, at the

same time as the Parisians who marched against the Bastille? Explain to me why the Revolutionary movements have always been related to time and motives in the different points of the Republic. (The Ancient and Modern Initiates, Sequel to The Tomb of Jacques Molay, year V, p. 25.)

These insurrections – widespread everywhere – had the desired result, premeditated by the conspirators in the shadows to shake love everywhere at once, among all French people for the King who until then embodied France in their eyes.

France (writes Mr. Funck-Brentano) was a federation of a thousand and a thousand republics, with, as their only link, the gaze that all citizens directed towards the Crown. (Legends and Archives of the Bastille, Paris, 6th ed., 1902, p. 278.)

It was these thousand and one republics that the cunning of Freemasonry turned against the Traditional power, amidst bloody riots, along with its propaganda The occult inoculated the masses with the poison of its ideas, in order to fill them with followers. of the Lodges the Estates-General.

After the flames rose from the burning castles across the entire kingdom, as well as sinister rockets, here is the grand finale of the Masonic fireworks display, the capture of the Bastille, predicted three years in advance by F*** Cagliostro and celebrated in the Lodge, as early as July 23rd 1789, as "the triumph of Liberty and Patriotism"!

The storming of the Bastille – orchestrated by Freemasonry – was for the Initiates of the Lodges and the fanatical rabble, indoctrinated by them, signaled a war of knife-point against Catholicism and the Christian Monarchy

For any impartial man (as one of the most insightful contemporaries, Malouet, wrote), the Terror dates from July 14, 1789.

The fall of the Bastille triggered a tremendous upheaval throughout France in this immense wave of terror known as the Great Fear. We will show that "Mysterious ringleaders" spread this Great Fear throughout the country at once. And we will prove that Freemasonry was the infernal sower of this universal panic, as She had just been – by F*** Jouaust's own admission – the instigator of the riots which, at the beginning of In 1789, "all the towns of Brittany" rose up.

Then, when all of France gasped with terror, when it was ready to hate
madly the first enemy anyone would point out to him, rightly or wrongly - it was a new great Masonic coup – the night of October 5-6, 1789. After this fateful night, Louis XVI and Marie Antoinette will enter the Tuileries Palace as a prisoner, as will the Kings of France had lived until then as sovereigns! And this will be the end of the traditional monarchy.

Freemasonry and the Elections of 1789.

1789 was a Masonic year of the highest degree, as we have said. From its very first weeks, a vast net - the network of electoral maneuvers of the Freemasons - covered all of France with invisible meshes. It was then, in fact, that the Brothers*** began to rig, to fake the elections at the Estates-General, just like us
Let us see today how to rig, to disguise this shell game called Universal Suffrage.

The admission was made (in discreet but very clear terms) by two notorious Freemasons, the F***
Jouaust and the Amiable F***. And this admission is all the more valuable given the authority of the F***
Amiable – speaking ex cathedra at the International Centenary Convent of 1789 – was very "great in high Masonic circles"?

Likewise, after having considered, as we have done here, the infernal trick deployed by the Freemasonry in the plotting of his conspiracy against Marie Antoinette and in the stages
In the successive stages of its march towards domination over France, one should have expected an effort
superhuman efforts by the Lodges to fill the Estates-General with their initiates, in order to establish the bloc
revolutionary on this first and unshakeable foundation: Freemasonry of
the National Assembly.

Let's listen first to the F*** Amiable:

"When the year 1789 began, France was preparing for the elections for the Estates-Generals: the Nation was preparing to reclaim itself. The Grand Orient, not
he should not enter the political arena; but (!) he could not remain indifferent to
patriotic sentiments and aspirations for renewal occupied everyone's minds. By a
Circular of January 4th, sending the semester notice to the lodges, made an urgent appeal

to the duties of a citizen towards the nation. A few days later, on January 19, another
The circular reminded the Lodges of the regularity of the powers of the Grand Orient, and highlighted
on this occasion the conformity of his government with representative principles and the
the character of its purely democratic constitution. Therefore, the Freemasons adopted a
Their active part was in the great and beneficial movement that took place in the country. Their influence was
preponderant in the primary and secondary assemblies, known as the Third Estate for drafting
The notebooks and the selection of elected officials. They were, to a very large extent, honored by the vote.
of their fellow citizens. They naturally played a less significant role in the Assemblies.
of the two privileged orders: and yet the influence of Freemasonry is recognizable
still to quite a few reform proposals, in the Cahiers de la Noblesse et du
Clergy. They had this advantage over other citizens: they had been prepared to substitute the
such simple and clear forms of government of the Workshops, of government of the Grand
The East, with its complicated and oppressive institutions that were beginning to collapse. Also
did they enter the national representation in large numbers; and to mark the place
that they took from the outset, it suffices to name three of them: Lafayette, Mirabeau and Sieyès.. » (Speech delivered on July 16, 1789, during a session of the International Masonic Congress by the
F*** Louis Amiable, member of the Grand College of Rites, etc., pp. 38, 39.)

Masonic hypocrisy shines through in this tirade: "The Nation (said the Amiable F***)
was preparing to regain possession of itself." However, it was from 1789 onwards, on the contrary, that the
France becomes the property, the possession of Freemasonry. "The Grand Orient should not
to descend into the political arena; but...! » This is the customary Masonic deception: the
Freemasonry, by its very statutes, forbids itself from engaging in politics and religion; but
She is trying to kill Catholicism and enslave the French people!

The Amiable F*#** indicated the historical sources he had drawn upon. He is
It is interesting to go back to these sources: the works of F*** Jouaust. In one of them, the History of
In the Grand Orient, we find historical evidence of a great intensity of life
Masonic in 1789:

"While it is true that the approach of serious events slows down the work in the Lodges
Masonic, it is also true that the Grand Orient, as a governing Senate, fought bravely

against such a state of affairs—And if all my predecessors have concealed their ignorance of contemporary documents, invoking the influence of approaches to the Revolution, they have

---

* We have proof of this in what Copin-Albancelli reports about the role played in relation to himself by the F*** Albancelli (The Occult Power Against France, pp. 239, etc.) (LD)

all were served with an excuse more convenient than real; for the year 1789 must be counted, at On the contrary, among the most actively employed, as evidenced by the analysis following the work accomplished during this year.” (Hist. Du GO, Paris, 1865, p. 241.)

This is followed by an analysis of the extensive work of the Grand Orient in 1789. Brother Amiable noted therein the two very important circulars of January 4 and 19 which launched into the "political arena" the champions of Freemasonry, eager to replace the tutelary Capetian monarchy by "the government of the Grand Orient", "simple and clear" like a guillotine blade well polished. - But in the "Plate" of January 4, the Amiable F*** omitted a few words; That's a shame! The circular, in fact, made an urgent appeal "to the duties of the citizen." to the Fatherland and the Freemason to suffering Humanity.” This appeal will be heard: it is he who will rally the Judaizing and Masonic troops in the fourteen assaults that the Franks-Freemasons of the Constituent Assembly will give to French society, before succeeding in bringing the Jew, through the breach opened, in the name of Human Rights!

Another page from F*** Jouaust (we have already quoted the beginning) perfectly illuminates the Hidden mechanisms of the Masonic conspiracy of 1789:

“...The whole, hitherto misunderstood, with which all the towns of Brittany...” raising the issue to act simultaneously, for the same purpose, is easily explained by the incessant correspondence from the Lodges so numerous in this province.

The charts that the Lodges exchange reciprocally each year give everywhere
the Masonic names and titles which we have rightly described as the flower of the Third Estate.
The names of the people from Rennes who are leading the movement in the capital, from the provinces, thanks to these
Tablets have long been known in the towns of Brittany; and likewise, when he
Instructions must be given in these cities; the leaders of the movement in Rennes know where.
to seek out men who share the same feelings, who possess the same
firmness. The military lodges created within the regiments that travel through the different
The garrisons of the province still contribute to the knowledge of Freemasons from the various Orients,
increase the circulation of Masonic ideas and contribute to the unity of view and spirit of various Lodges.

In Rennes, the entirely benevolent, entirely humanitarian character of the early days of the Revolution! is
especially remarkable because of the extensive participation of our Brothers in the city's governance (and
as a result of the whole of Brittany) during these difficult times.

The three mayors who succeeded one another from 1781 to 1792 were either stonemasons before their appointment or...
eager to be initiated. In July 1789, the Municipal Body, which already counted among its members
Several of our FF*** deemed it appropriate to enlist the help of a number of the most
active and the most patriotic, to share with them the many tasks that must be done
to deliver in order to prepare for any eventuality, to create everything, to organize everything, to ensure sustenance, to calm
the people, arm a national guard, correspond with all of Brittany which is asking without ceases giving advice and follows the movement that started in Rennes.

Well! In this committee of about fifty members, more than thirty are French-Masons and the majority are workers from the Lodge La Parfaite Union.

... Everywhere and always (in 1789), we find at work the energetic workers of this
great generation!

The hatred of our enemies was therefore well-founded when they accused us of having guided the
Nation in the greatest historical event of modern times.” (F*** Jouaust, La Maç..... à
Rennes until 1789, - Le Monde Maçonnique, December 1859, pp. 479 to 481.)

Freemasonry is so truly the Queen of Lies that it is of paramount importance to
Never accept a Brother's statements except with the benefit of inventory. Wouldn't we have-

The humanitarian nature of the early Revolution! And the horrors committed throughout the France in July 1789, what do we make of it? Here shines the sinister truth of Freemasonry! (LD)

We weren't the most naive and easily fooled, if we had taken the F*** at his word.
Tierce, the infamous hypocrite who portrayed the Freemason of 1740 as "a fearful man" "God, faithful to his Prince," while he was precisely working to tear down the Cross and break
The lilies of France?

But in the present case, it turns out that, for once, F*** Amiable and Jouaust,
Those who were liars by design did not lie. We will find proof that they told the truth in them.
confronting Taine – the Seer whom Mr. Aulard wants to pass off as blind – and also
with Messrs. Cochin and Charpentier, the authors of a remarkable brochure on the Countryside
the 1789 election in Burgundy. And we will be able to, in full awareness and safety
In a spirit of deceit, to assert that it was indeed Freemasonry which, through perfidy and lies, made
The elections of 1789: they served as false keys for him to gain access to the heart of the city,
in treason.

The Notebooks of 1789.

From its very inception, Freemasonry has spread its poisons throughout France, through the channel of
its Lodges built everywhere. Similarly, in 1789, it gave to the
Revolution was the initial impulse.

It would therefore be of paramount importance to conduct research, in all provinces, on the methods of disseminating revolutionary ideas in 1789. There is no doubt whatsoever about
to have: those French people faithful to the dual worship of Christ and the Fatherland who would indulge in
these investigations, through which the study of the past illuminates the paths of the future—those, certainly,
would accomplish a supremely useful task. Furthermore, their efforts would be very quick and
They would be rewarded everywhere, because everywhere they would find the trail of sly and hypocritical agitators.
like those that Messrs. Augustin Cochin and Ch. Charpentier discovered in their
"A masterful inquiry into the 1789 electoral campaign in Burgundy." Messrs. Cochin and Carpenters do not explicitly denounce Freemasonry as the instigator of these
Agitators. But they discover behind them a hidden Mafia that our readers will identify
of their own accord with Freemasonry, when we have further confronted certain confessions
Masonic, with the substantial pages of The Electoral Campaign of 1789 in
Burgundy.

In 1888, Mr. Auguste Carion published an excellent pamphlet in Lyon (Vitte Bookstore): The Truth about the Old Regime and the Revolution. We find there this passage which enters into
the line of thought so happily developed by Messrs. Charpentier and Cochin:

“It can be found in certain notebooks (of grievances of the Third Estate in 1789),” writes Mr. Carion,
proposals in which the revolutionary spirit shines through. Mr. Taine provides an explanation for this.
Lawyers, prosecutors, and notaries from small towns had written grievances on their own initiative.
and presented these notebooks to the chief town of the bailiwick, without even having assembled the community
to read it to him.” (See Taine, The Old Regime, p. 519; Carion, The Truth About
(The Old Regime, p. 68.)

We particularly recommend this work by Mr. Carion to anti-Masons of the
the Lyon region because of the documentary pages it contains about the atrocities committed in Lyon by terrorist Freemasons. As for the special acts of sleight of hand sectarianism reported in the leagues we have just cited, they have been observed, for the region
Pyrenean, by Abbé Ricaud in a book of great interest: Bigorre and the High Pyrenees
Pyrenees during the Revolution.

# Librairie Honoré Champion, Paris, 1901. - Extract from L'Action Française, of November 1st and 15th, 1904.
® Paris, Librairie Honoré Champion, and Tarbes, Librairie Croharé, 1804.

101

Examining the grievance notebooks of the Third Estate preserved in the department's archives
In the Hautes-Pyrénées, Mr. Ricaud researched how each municipality had drafted its own.
and he finds that these notebooks were in no way written by the municipalities.

“Here, first of all,” he said, “are the notebooks from Argelès-Bagnères and Bonnemazon. Firstly
At first glance, we notice that neither was composed in the village whose identity it expresses.
grievances. Both, in fact, are conceived in the same terms and written
almost entirely by the same hand. This indicates a common origin; for it is
It is impossible that these two villages, separated by a considerable distance and with no connection, could be related.
neighbors, having had the same ideas, at the same time as two writers, to express them
in the same terms and with the same handwriting. Moreover, the author of both plays had left
blanks so that the name of the village, and the names of the deputies who would be appointed, could be inserted, thus
that the date of the day when the community would meet to sign its notebook and choose its
agent. » (La Bigorre... pp. 12, 13.)

In the Hautes-Pyrénées, eight or ten neighboring villages sometimes deposited the same notebook
written on the same paper with the same handwriting, whereas for other groups of localities,
The peasants simply copied general formulas that had been given to them. (The Bigorre.., pp. 12,13)

Below, we will detail the methods used to sink all the electoral notebooks of
1789 in the same mold. In the meantime, let's just say that some facts entirely

Similar events to what happened in Argelès have been observed in the most diverse regions and that these facts reveal the same hand everywhere engaged in the same task: the conquest of the future National Assembly by Freemasonry.

The investigation by Messrs. Cochin and Charpentier.

Without naming Freemasonry, as we have said, Messrs. Cochin** and Charpentier have given a remarkable overview of the Masonic conspiracy that filled France with its machinations hypocrites during the first six months of 1789.

“In ’89 (they write) the nation seems to rise up of its own accord, to act of its own accord, owing nothing to anyone's talents or authority. (The people) assemble without being summoned, signs petitions without anyone knowing where they come from, appoints deputies without Having heard from the candidates, he rises up without following anyone.

And yet this army without officers maneuvers with astonishing cohesion: we see the The same steps are taken at the same time in provinces separated by customs and interests. dialects themselves, not to mention customs and bad roads. In November 1788, the entire France demands the doubling of the Third Estate's representation; in January 1889, voting by head; in March, All of France sends grievances to the Estates so similar that one would think they were written on the The same framework, by the same philosophical pamphleteer: for the peasants, too, speak philosophy in their notebooks, to remain in unison. In mid-July, at the time of the "Girande Fear," all of France believes itself threatened by brigands and takes up arms: at the end At the end of the month, all of France was reassured: there were no bandits. But the National Guard was Having sprung up from the ground in five days, it obeyed the clubs' watchword, and the municipalities remain armies.

And these are just the major steps of the movement: even together in the details. We see a commune signing a petition to the king, "this new Henry IV," and to Mr. Necker.

“On the other hand, we previously discussed Mr. Cochin’s brilliant discoveries, in that, which concerns the Sub-Masons of the 18th century: Reading Societies and Academic Societies. (L. D.)

Further on, we dedicate a chapter to the Great Fear. (LD)

102

"Our Sully," we can be sure to find the inhabitants of such and such another town, at the other end of the kingdom, busy drafting the same request preceded by the same compliment.

The French of that time seemed to obey a kind of pre-established harmony that made them do the the same actions and uttering the same words everywhere at the same time; and who knows the facts and the actions of such bourgeois from Dauphiné or Auvergne, the history of all the cities of France at the same time.

Thus, in this singular campaign, everything happens as if the whole of France were obeying to the slogan of the best-organized party, and we don't see any parties... There was a conspiracy. How and by whom was it formed?... (A. Cochin and C. Charpentier, The Electoral Campaign of 1789 in Burgundy, Paris, 1904, pp. 5, 6, 7. - Study published in L'Action Française.)

Brother Jouaust has already answered this question from Cochin and Charpentier - in what concerns Brittany - when he wrote these lines that we have already quoted but which he is It is necessary to reproduce 1ci:

"The whole, hitherto misunderstood, with which all the cities of Brittany are rising up" to act at the same moment, for the same purpose, is easily explained by the correspondence "The incessant activity of the Lodges, so numerous in this province." (Le Monde Maçonnique - December 1859, p. 479.)

Messrs. Cochin and Charpentier speak of "such bourgeois" who "in all the cities of France, at the same time, are doing the same jobs. We know them, these bourgeois: in Brittany, it is the FF*** "who lead the movement" and who train, says F*** Jouaust, "the flower of the Third Estate." As for the mysterious "party" that makes "everywhere at the same time the same acts to all French people and which makes them "pronounce the
"Same words everywhere at the same time," that's the Masonic party whose leaders Apparent at this moment in our history are the bourgeois of the judicial careers. lawyers, notaries, prosecutors, etc. The very clear proof of this emerges from a simple reading of the
Masonic almanacs for 1788: They are filled with men of the robe.

It was these Freemason lawyers who insinuated the word to all of France at the same time. of the order of the Lodges. (There were then nearly 700 French Lodges). To convince oneself once
Moreover, by exception, Brothers Amiable and Jouaust spoke the truth, and that "the influence of
Freemasons were predominant in the primary and secondary assemblies of the Third Estate
For the drafting of the Cahiers and the choices of the elected officials (1), it suffices to see, with Taine,
"How the Third Party Notebooks were made":

"He's the lawyer," said 11, "the little country prosecutor, the envious and theoretical lawyer."
who led the peasant. He insists that everything be recorded in the Notebook and put in writing
at length his local and personal grievances... The other, who suggests and directs, wraps everything up in
"Human Rights and the Sieyès Circular." (Taine, The Old Regime, p. 518.)

Now, Brother Sieyès is one of the three demigods of the revolutionary Lodges that Brother Amiable, on the centenary of 1789, offered for the veneration of his Brothers!

Eye Witnesses.

Throughout France at once, insightful observers discerned, at the beginning of 1789, the machinations of the lawyers:

“For two months now,” wrote the Marquis de Fodoas, commander, to Prime Minister Necker, “for two months now...”
military of Armagnac) the lower judges, the lawyers from all the towns and countryside

swarming, with a view to being elected to the Estates-General, have rallied around the people of the Third Estate

# Speech by F*** Amiable at the International Masonic Congress of 1889.

the State, under the pretext of supporting them and helping their ignorance. They have striven to their
to persuade that at the Estates-General they would be the sole masters of settling all the affairs of the Kingdom, which the Third Estate, by choosing its deputies from among the legal profession, would have the
the right and the power to prevail, to abolish the Nobility, to destroy all its rights and privileges, which it
would no longer be hereditary; that if the people elected them, they would secure the Third Estate's rights.
anything he wanted, because the priests, members of the Third Estate, having agreed to detach themselves from the
High Clergy, and to unite with them, the Nobility and the Clergy united together would make but one voice
against two from the Third Estate. If the Third Estate had chosen wise bourgeois or merchants, they would have
united without difficulty with the other two orders. But the assemblies of bailiwicks and of
The seneschal's courts were filled with legal professionals who absorbed opinions and wanted
to take precedence over everyone else... (Letter from the Marquis de Fodoas to Necker, May 29, 1789; quoted)
(by Taine, The Old Regime, pp. 518, 519.)

Are not Fodoas's last words, which we emphasize, echoed as a
echo in the speech of the Amiable Brother... "the influence of our Brothers was predominant in
the primary and secondary assemblies of the Third Estate...?

After Auvergne, here comes Touraine and the Bordeaux region:

"In Touraine," wrote the intendant, "the opinion of most voters was commissioned or begged for."

At the time of the vote, the cronies would place pre-written ballots in the hands of the voters, and
had provided them, upon their arrival at the inns, with all the writings and advice likely to exalt
their heads and to determine their choice for people from the Palace" (implied: of Justice),
(Letter from the intendant of Tours, March 25, 1789.)

"In the Sénéchaussée of Lectoure, a number of parishes and communities have not
They were assigned, notified, to send their notebooks and their deputies to the assembly of the
The seneschal's court. For those who have been notified, the lawyers, prosecutors, and notaries of the small
Neighboring towns voiced their leader's grievances, without convening the community... On a single
They made drafts of identical copies for everyone, which they sold at a high price to the councils.
of each rural parish." (Letter from Lectoure; quoted by Taine, The Old Regime, p.
519.)

Freemasons haven't changed in a century as handlers of dough
electoral: when one reads the letters written in Lectoure and Tours in 1789, wouldn't one swear...
Are we witnessing modern-day electoral manipulation?

All of this would be laughable if thought did not immediately turn to the immense and terrifying stakes of the
grotesque shell game where, throughout France in 1789 at the same time, the FF*** men of
The law "handed the map" right under the peasant's nose: the stakes were hundreds of castles, lands,
Forests, Church property to be stolen! The stakes were thousands of human beings.
"Shortening" by guillotine in honor of Holy Masonic Equality! The stakes,
It was the blood of Louis XVI and Marie Antoinette that the same Freemasons would
to try to spread in Versailles, on October 5, 1789, to obey the Occult Power
anti-Christian and anti-French, of which they are often unwitting slaves...

Plans and Resources.

If we read, so to speak, with anti-Masonic lenses, the study by Messrs. Cochin and
In Charpentier, the conspiracy of the Lodges is revealed on every page, and with obvious clarity.
such that our readers would accuse us of wasting their time and ours commenting on this
a work whose clarity is so luminous in itself. The highest praise we can offer it.

What we can do is ensure that it fits wonderfully with the operational details of the Masonic conspiracy in 1789, as F*** Amiable proudly described it to the Congress Masonic Centenary of the Revolution.

Let us return to the page by Messrs. Cochin and Charpentier cited above:

"There was a conspiracy. How and by whom was it formed? We will try to find out."
to get an idea by following the progress of the Revolution in Dijon and Burgundy step by step,
during the six months preceding the Estates-General. (La Camp. élect.., p. 7,)

We first see the emergence of the instrumental role of certain characters who,
Far from leading the charge, they were treacherously led by the Occult Power to their own loss: the magistrates of the Parliaments whom Masonic trickery had led astray in large numbers
in the Lodges.

When the King had consented, at the end of 1788, to the meeting of the Estates-General, "the members of the
The Parliament of Paris, exiled for five months, returned triumphantly to the Palace. Their desires
They went no further; there too their role ended. It then appeared that these proud magistrates were
nothing by themselves, and that they unknowingly served as instruments for bolder aims.
than their own. Indeed, these supposed leaders, unarmed, and their troops continued the battle.
with the same unity and the same fury. The Estates-General had been convened; it was a matter of
now to impose the law, and the storm of anonymous pamphlets begins to blow again with renewed intensity.
beautiful.

Election by ballot, the doubling of the Third Estate, voting by head, these are the new
Demands from the Third Estate (read: Freemasonry). As we can see, the Revolution was lifting the mask;
Parliament has suddenly become more subdued (it, full of FF*** from the old team, from the old ship!)
shuddered with indignation: the demands of the Third Estate threatened to... ruin the balance of the State, to shake
the columns of the Monarchy...

The King, on Necker's advice, sought the opinion of the Notables. Consult the Notables, this was to acknowledge the inadequacy of the old forms and, more seriously, the right of the
The nation to change them. This principle accepted, the revolutionary party took it upon itself to draw the
consequences.

Then a strange spectacle unfolded: at the end of November 1788, disturbing noises
rumors circulated about the decision of the Notables who had supposedly voted against doubling the Third Estate.
General Dishes. Immediately, in hundreds of cities and towns, the Third Estate assembled; and of
Hundreds of requests, conceived in the..., arrive in Versailles from all corners of the Kingdom.
same terms and asking for the same things: election by ballot, doubling, vote by head.
This is the first episode of a campaign that will give no respite to the
government, until the triumph of the Third Estate, the storming of the Bastille (the great victory
(Masonic!)

Around this time, in the city of Dijon, a group of about twenty people...
This group is notable for its great concern for the interests of the Third Estate. However, it is very discreet.
He has no name, no known status, and never informs us of his meetings or projects.
never puts himself forward and never risks a public action without covering his tracks.
the authority of a constituted body. But since it is very active, nothing actually happens without
him, that all the ideas come from him, and that he somehow finds himself always in charge
to carry them out; as it corresponds, finally, with many other groups of the same kind
"As a species found in the cities of the province, we can follow its trail without too much difficulty."
(Cochin and Charpentier, La Camp. élect..., pp. 7, 8, 9.)

The few underlined words that we have added in parentheses to this text mark
The stages of the Masonic conspiracy sheltered behind the complicit Freemasons of Parliament
unaware before becoming victims - and served in provincial towns by what the F***
Jouaust calls it "the flower of the Third Estate." Like the groups that led the Revolution in
In Brittany, under the impetus of the Lodges, the Dijon group "consists of doctors, of
surgeons, and especially legal professionals—lawyers, prosecutors, notaries—all petty bourgeois
obscure figures, several of whom had themselves appointed as deputies of the Third Estate to the Estates, but none of whom left

a name...

Like all similar groups, it was in the first days of December 1788 that He is beginning his campaign.

This involves having the mayor propose to the corporations, then sending to the King in the name of the Third Estate of the city, the petition we discussed. Now, the first condition for becoming to hear from authority and opinion was to speak on behalf of a constituted body; Individuals are nothing then; only bodies are listened to.

The lawyers of the cabal therefore convened their bar association with the president of the bar on December 3rd. One Among the leaders, Volfius takes the floor: a major trial, he says, is underway between the Third Estate and the privileged; all provinces take part; the Dijon bar association cannot remain indifferent. We must act, imitate Metz and the Dauphiné, stir up and direct public opinion.” (Cochin and Charpentier, La Camp. élect...., pp. 9, 10.)

When Freemasonry, a few months later, had become master of the country, its The first priority will be to destroy the corporations that formed the backbone of France: so that His tyranny could last; it was indeed necessary that no living organism remain. facing the Masonic organization - this horrible cancer that will claim to play within the body of the French nation, the role of all vital organs criminally removed! But, before Freemasonry deceived them, precisely to prepare for the demise of the corporations. - everywhere in France as in Burgundy - as is its function to deceive, while waiting that she steals and that she murders.

The plan of the conspirator Volfius is put into action by the committee of lawyers from Dijon: on simultaneously drafts a petition to the King and a summary of the steps to be taken to to obtain the province's support.

Returning once again to the universality of the conspiracy, Messrs. Cochin and Charpentier They write: "The request is similar in form and substance to those that were being drafted in the same way in all the cities of the Kingdom." (La Camp. élect.., p. 11).

When we consider the existence of nearly 700 Lodges in France at that time, and when

We remember F*** Jouaust's remark about the uprising of all the cities of
Brittany, at the same time, is very well explained, he said, by the close relations of the numerous Lodges
Breton women, it is impossible not to see in the nameless group of Dijon bourgeois the revolutionary action union of the Freemasons of Burgundy.

This revolutionary action union of the Freemasons of Burgundy, moreover, resembles
like a brother in the revolutionary action union formed in Rennes by the Lodges of
Brittany, with at least thirty Freemasons out of fifty members, writes Brother Jouaust.

Masonic hypocrisy oozes from the lines of the Petition to the King written by the
Dijon committee: there, a bitter but skillfully contained hatred was expressed against the nobility and
the clergy; an overflowing admiration for the Third Estate; a declamatory pity for the wretched
of the people - whose suffering the Freemason Third Estate wants to exploit.

"And these general ideas lead, as everywhere, to four specific demands: doubling
of the Third Estate; voting by head in the Estates-General; the same reforms in the Estates of the Province;
and in the elections of the Third Estate, the prohibition against appointing a lord, or even a farmer or an agent
of a lord." (La Camp... p. 11.)

Here we see, once again, the cynical impudence of Freemasonry. From the outset
In 1789, she cut and eroded the rights of popular suffrage in order to distort the votes.
his profit. This prohibition against the Third Estate voting for a lord's tenant farmer does not-
Isn't she an admirable example of the current ban on multiple applications?
The most remarkable thing is that it was never forbidden – and for good reason – to the deputies of the acquired nobility.
Freemasonry is being forced to transition to the Third Estate, lock, stock, and barrel! That's how it was at its cradle.
Even Masonic equality asserts itself by creating new inequalities.

One must see, in the fascinating pamphlet by Messrs. Cochin and Charpentier, what hypocrisy!
The Dijon conspirators, eminently Masonic in nature, implemented a plan to achieve their goal.
to adopt their plan and their request by all the corporations of the city, successively!

Before giving some interesting examples of the dishonest tricks that were employed for this purpose, let us quote a profound remark by Messrs. Cochin and Charpentier:

"The 'plans' and 'means' of these lawyers are more cleverly combined than simple and natural. One cannot imagine the initial efforts of an exasperated people to break their chains. And yet these same complicated "means" were employed at the same time and for the same purpose, on the advice of the Dijon committee, by other similar groups of lawyers and doctors in about fifteen towns in Burgundy. » La Camp. élec...., p. 15.)

If our readers would be so kind as to refer once again to what we quoted from F*** Jouaust on Masonic activities in Rennes in 1789, like us they will conclude that it is
In reality, Freemasonry, which throughout France has rigged elections for its own benefit, is responsible.
at the Estates-General, from which the first Republic emerged, how it distorts the elections under the Third Republic.

"How public opinion is manufactured."

This title of an eloquent brochure by Maurice Talmeyr is entirely appropriate here.

We have seen that the combined "plans" and "means" in Burgundy for the rigging
The elections to the Estates-General of 1789 were intended to conceal the actions of the ringleaders.
behind the Corporations, the Aldermen, the Third Estate.

Just a century later, Freemasonry made a new collective effort to subjugate the
France under his domination and what was accomplished around 1889 with the wish of FF*** Pochon and Cocula is identical to the Masonic push for the insertion of the so-called wishes of the Third Estate in the Cahiers of 1789.

From 1888 to 1891, as we recall, the wish of F*** Pochon, deputy of Ain, underwent a
A long incubation period in the Lodges. Then, this hidden life of the Pochon vow soon blossomed.
in a large number of General Councils which adopted it simultaneously. This resolution opened
the path to a state monopoly on education and demanded that Catholics be
reduced to a caste of outcasts unfit for public office; yet this criminal wish stemmed "from the
"within Freemasonry itself, the Convent and the Council of the Order," said F*** Blatin to Convent of 1891°7.

It was also "from within Freemasonry" that the demands had emerged - all of them the same from one end of France to the other - which were formulated and inserted into the Notebooks from a thousand and one communes. It was within the 700 Lodges of France that they were nurtured the Cahiers of 1789, conceived in the same terms in all four corners of the country: it was as many "Architectural Drawings" drawn by the Brothers*** following a common model.

In his book already cited: La Bigorre... pendant la Révolution, Abbé Ricaud studied near the 260 notebooks contained in the Archives of the Hautes-Pyrénées department. He has showed that general formulas had been drawn up, and the peasants were simply using them transcribe...

A very large number of notebooks, at least half, come from these models or types common. Each part, each corner of Bigorre generally had its own type. (Bigorre... p. 17.)

---

*7 Report of the Convent of 1891, p. 451.

And Mr. Ricaud cites nine municipalities in the Barèges valley which have a similar notebook.
Eighteen municipalities located in the valleys radiating from Argelès "have copied literally or were inspired by a common type"

I have cited (adds I) eleven communities in the vicinity of Tournay who had declared, in same terms, suffering from the same ailments.

In addition to these formulas specific to a particular region, the Notebooks reveal the presence of a formula general that can be found in all parts of the province. (La Bigorre.., p. 18.)

That formula was the original Architectural Plank, the one that the "Enlightenment" of the

The Grand Orient of France had sent a message from Paris to the "Enlightenment" members of the Lodges of Bigorre.
as in the "Lights" of the Lodges of Dijon and Rennes, where we have already seen the Brothers*#*,

For Dijon and Burgundy, Messrs. Cochin and Charpentier provided the most detailed information.
precise details of the always hypocritical and often revoltingly dishonest schemes (Masonic in a word) which in 1789 were used to manufacture opinion.

It was – as we shall see – a breach of trust that gave the Dijon town hall to the
A Masonic group as the basis for its operations in Burgundy. What could be more natural when one
Think of the monstrous thefts and pillaging that fill the annals of the Revolution. This does not
It was only a beginning.

Once the petition to the King was drafted, the Masonic Mafia of Dijon decided:

"to have it approved by the Aldermen and the Viscount Mayor, and to send it in their name to
King, to Mr. Necker, to the intendant, to the military governor, and on the other hand to the cities of the
province and kingdom which will be asked to make a similar one and spread it from
In the same way.

With these points established, the other Corporations are approached: the plan and request are adopted by
the doctors and surgeons on December 5; by the prosecutors at the bailiwick on the 6th; by the
notaries on the 8th; on the 9th by the prosecutors to Parliament, the prosecutors to the Chamber of Accounts,
the tanners and the writers; the 10th by the apothecaries, the watchmakers, the grocers, the
Wigmakers... We can see the tactics the party used from the very beginning: naive people would have asked the Mayor to assemble the City Council and submit their draft request to him.
But the Mayor could refuse; moreover, a large gathering has unforeseen consequences and...
is going badly. The lawyers' committee prefers to call the bodies one by one, quietly, in beginning with those where he has the most friends, the doctors and the people of the Palace: from this
In this way, significant minorities, even majorities, can be surprised and eliminated.
discreetly, without having had time to recognize each other or unite. Then, the beam of

As membership grows, insurance increases: corporations less closely related to the Palace, and in greater numbers; they find themselves faced with a ready-made and already prepared request voted on by influential bodies; some members are in league with the lawyers; one weighs on the decision of others, with all the weight of the support obtained; and they vote: that's the snowball tactic.

By December 10th, thirteen Corps had joined. That was a small number in a city that had so many More than fifty. But Parliament was waking up. The lawyers judged the moment had come.

'8 It was in Brittany as in Bigorre. Let one rather confront the statements of F*** Jouaust on the preponderance of his FF*** in the 1789 elections in Brittany with an article by Mr. Sée (Professor of History at the University of Rennes). Published in one of the many journals responsible for distilling the Jacobin poisons and entitled: The Parish Notebooks of Brittany in 1789. There too, he The issue is one of general grievances that were reproductions of a model. (The French Revolution, (No. of June 14, 1904.) (LD)

to address the second part of their plan. Until then, the assemblies of the Bodies are supposed to individual and spontaneous. They are undoubtedly provoked by the lawyers, but unofficially; they do not wish to give themselves an illegal importance that would have made people jealous and worried the authorities by proposing their own plan. This consultation of the Body of In the city, only the Mayor and Aldermen can do it.

However, at City Hall, the cabal has Trullard, the Prosecutor-Syndic, one of its leaders. Viscount Mayeur, Mr. Mounier, is wholeheartedly with Parliament but he is afraid of lawyers and decides to feign illness. As for the aldermen, Trullard summons them to the Hôtel-de-Ville on Sunday, December 11, and submits to them an insidious draft request, all

similar to that of lawyers, with one difference: the most important article is omitted, one does not
The vote by head was mentioned. The aldermen approved. Immediately the deputies of the bar association
present themselves at the door of the hall, followed by the delegates of the thirteen consulted corporations
days before and seven others, won that very morning. They were not summoned and the
The mayor was absent; yet they were admitted, pell-mell with about fifty zealous citizens.
Trullard rises and proposes, on behalf of the City Council, the abbreviated petition he had just made
to sign at the Aldermen's. Arnoult, the lawyers' representative, then spoke on behalf of the bar association,
declares his support for the Aldermen's project and, under the pretext of repeating it, completes it by adding to it
handing over the article on voting by head. The trick is done. The assistants cheer wildly.
The lawyers' committee receives full powers to execute the decisions of the assembly and the
The aldermen dare not say anything.

Not a single article of the petition nor a single member of the committee had changed; but the petition
ratified, however reluctantly, by the Aldermen and the Corporations, it had become "the vow
freely issued by the Third Estate of the City of Dijon," and the committee of lawyers sent it, under this
imposing, to the other towns of the province, by inviting them, on behalf of the Viscount
Mayeur (!) to follow the example of the capital. (Cochin and Charpentier, La Camp. élect...., pp. 11
(at 14.)

Viscount Mayeur, hostile to the "plan" of the Freemasons, was then suffering from an illness
Diplomatic. But what did one more act of treachery matter to the forgers of the Lodges!...

Such were the lies, the breach of trust, the forgery (all very Masonic!) on
which built the electoral propaganda of Freemasonry in Burgundy. Moreover, as
Messrs. Cochin and Charpentier have said it repeatedly, following Taine, and the same was true in France.
throughout France as well, the actions of Freemasons in assemblies
The elections signaled the start of the unrest:

"In the four months preceding the storming of the Bastille, one can count more than three
"Hundreds of riots in France." (Taine, La Révol., I, p. 13.)

In Normandy, in Touraine, in Orléanais, "throughout the kingdom the spectacle is the same," of riots "barely contained by the troops and the constabulary," thus that Baron de Besenval, military commander of the central provinces, wrote to Necker April 20, 1789.

In Provence too, political innovations are the spark that ignites the mass of powder; everywhere it is on the very day of the electoral assembly that the people rise up; in In less than fifteen days, there were 40 to 50 insurrections in the province. (Taine, La Révol. (p. 23.)

The time has come when, under mysterious suggestions, the Lodges, hitherto filled with Dupes and smooth talkers will open their complacent breasts to men of plunder and Murder. After saliva, blood.

Masonic Purification.

It was through a transmutation worthy of the most powerful adepts who have ever possessed the Philosopher's stone, which the Occult Power has changed the Lodges - assemblies of chatterers suggested – in dens of assassins. But through what learned gradations!...

In 1789, Burgundy and Brittany, at opposite ends of France, made us grasp The process of the Occult Power, in real time, was busy modifying the state of mind as it unfolded. with the composition of the Lodges, in order to constantly adapt the Masonic instrument to the task expected of him for a specific time.

Burgundy and Brittany, indeed, at the beginning of the election campaign for the The Estates-General were together the scene of the same fratricidal war: the war of the Freemasons. of the revolutionary lawyers against the Freemasons of the legal nobility and the Parliaments. And This war, here and there, in these two provinces so far apart, is being waged with the same weapons, on a clearly common plan.

We are witnessing (write Messrs. C. and Ch.) one of those purges which mark

The different stages of the Revolution. (La Camp. élect.., p. 26.)

It is by purging the Lodges – in favor of a growing fanaticism against traditions – that things are happening.
Catholics and royalists - that proceedings were initiated to lead them out of the factious opposition but
relatively innocuous of the Freemasons of Parliament (after the Trial of the Necklace), up until the time
insurrections, when Freemasons spread into the clubs to become the
the most active catalysts of the Revolution.

And this terribly clever "ON" is the secret organization that, unbeknownst to them, is leading these clans.
Masonic groups destined to tumble one another. This "ONE" is Power.
Occult, the mysterious Bund that operated in 1789 in the underground of the French Revolution,
as it will act, in our time, in the basements of the Russian Revolution.

We have not yet had the opportunity to mention that in May 1788, when the Ministry wanted
By abolishing the Parliaments, unrest had already broken out everywhere at once, so that in June
The King had been forced to yield to the coalition of the FF*** of the Basoche and the FF#*** of the
Parliaments. Now, when the coterie of lawyers from Dijon tried to persuade the parliamentarians to
To sign his famous petition to the King, his orator told him:

"Remember last May 28th: 'what you did last year foreshadows what
"What you are going to do today..." In May 1788 (write Messrs. C. and Ch.), the party was headed by
a general staff that he lost, or has since excluded: it was that same legal nobility, those same
parliamentarians, so badly mistreated six months later, drunk with popularity, and using themselves for
to shake the authority of the King with the same men, the same cadres, the same "means"
secret and powerful things they considered so dangerous in December. Thus the parliamentarians
had conspired with the lawyers; before fighting them they had campaigned for their
sides. That's why parliamentarians see so clearly through the lawyers' game, and are so afraid
of them: they played the same game six months earlier, know its complex rules and
hidden, the first of which is to never say where one is going, and suspect the lawyers of wanting

to go very far; that is why, finally, the people, the clergy, the most wholesome part of the nobility,
The king himself is not afraid and sees nothing: they are not initiated. (Messrs. Cochin and (Charpentier, La Camp. élect..., p. 25.)

Let us comment on these insightful remarks about the Revolution in Burgundy with the help of some
contemporary texts about the events and relating to Brittany. There, as in Burgundy, the
The members of Parliament who had opened fire against royal authority enjoyed very little
of the time of their popularity: purged, excommunicated by the new Masonic team - that

---

* The Masonic Action Committee in Burgundy. (LD)

Notebooks and State Elections - here are the parliamentary FF*** cruelly attacked
in enraged pamphlets. For these anonymous libels, younger brothers of filth
Collected against Marie Antoinette, we know the workshops where THEY manufactured them: they
are part of the arsenal of shameful weapons wielded by these Freemasons who, according to the
F*** Jouaust were the true leaders of the revolutionary movements of 1789 in Brittany.
as elsewhere!

We read in the authentic (sic) and continuous History of the Revolution (London, 1792):

"It was especially in Brittany that the fires of discord began to ignite: Event
all the more remarkable given that this province had been the first to oppose it just a few months ago.
previously under ministerial despotism, to unanimously demand the return of Parliament, which had become,
Since then, horror, execration, and what is worse, contempt and the fable of the Third Estate." (Hist., t. 1,
p- 88.)

I don't need to point out how bright the light is that the confessions

of Brother Jouaust concerning Freemasonry during the Revolution in Brittany, the mere statement of this
Historical fact: it was primarily in Brittany that the flames of discord began to ignite!

People's decrees.

Following the passage above, the author of the Authentic and Continuous History published the following in a footnote:

"one of those essential pieces to preserve," he said, "and whose rarity would make it suspect, if
It was not possible to verify its accuracy on the spot. It is a Decree of the People, of the January 9, 1789, posted in Rennes on the same day and on the 10th at all crossroads and gates
Churches of Nantes and Saint-Malo" (volume I, p. 88).

Masonic cunning and hypocrisy shine in all their splendor in this "Stop of the Self-"
This saying, "People," was written by the Freemasons of Rennes. It also appears to be a paraphrase of
the lawyers from Dijon reminding the parliamentarians that they had conspired
together, in '88. In vehement terms, the so-called People reproach the members of the
The Parliament of Rennes seems to forget that "without popular enthusiasm" last year, they were lost. He stigmatizes their ingratitude, he lashes out at their bias which leads them to deny the
the right of assembly for ordinary people, while he, Parliament, properly assembled when
It was no longer a unified whole: it paid no heed to the blows of an authority that separated it. After
Having shown himself that unjust laws cannot enslave, can he hope that his
Will stopping have any effect?

For all these reasons, the People, by virtue of the authorization always given by the
Justice and Reason quash and annul the said judgment, and forbids all its deputies to have any regard for it...
(Volume I, p. 89).

If we want to measure at a glance the immense distance traveled (in the space of five months!) by Freemasonry on its way to Terror, it is necessary, after this placard posted in the name of the
The People, on January 9, 1789, considered another People's Decree: it was Arthur Young who...
reported in his letter of June 9, 1789, where we read:

Three days ago, a four-year-old child, but intelligent and well-mannered, went around
from the garden (of the Palais-Royal) in broad daylight, at least twenty times, carried on the shoulders of a
The porter. He shouted: "Decree of the French people; Polignac exiled a hundred leagues from Paris!"
Condé the same; Conti the same; d'Artois the same; the Queen. I dare not repeat it to you.

Arthur Young was a distinguished agronomist from England who, for his scientific studies, travelled
all of France in July and August 1789. His letters form a remarkable picture of the state of kingdom at the beginning of the Revolution.

X

THE QUEEN AND THE ESTATES GENERAL

As we have just seen, in the middle of 1789, Freemasonry had a double victory to its credit.
The elections have just filled the Estates-General with its insiders: now it is in a position to seize
power in France. Furthermore, Marie Antoinette – who alone is a serious obstacle to the
the success of her plots - is everywhere loathed, reviled, and the hatreds sown relentlessly since
Fifteen years against the Queen will manifest themselves one after another, in the cruellest way, at
at the very moment when the Estates-General were meeting.

"So far," writes M. de la Rocheterie, "despite the passing clouds that darken his
Blue skies, despite dark forebodings and suppressed sadness, we saw the Queen
relatively, happy: she still has the dazzling beauty of youth and the majesty of
the Crown. If one walks toward the abyss, one walks slowly, and the splendor of the Throne, the
The radiance of motherhood half-conceals the gaping abyss. Today, the veils are
they tear apart; the danger appears, pressing, inexorable, and on the very brow of the mother a

A new ray will extend. The Queen of Trianon has disappeared; the Queen of Versailles will disappear; here comes the Queen of the Tuileries, awaiting the Queen of the Temple and of the Concierge. The sovereign divests herself of her possessions, but the woman grows; her character is strengthened and The ordeal transfigures her. All the vigorous qualities, contained in germ within her nature, and that good fortune had, as it were, hidden beneath the more seductive veneer of amiable qualities, proud dignity, fearless valor, disregard for danger, drive, indomitable fortitude of spirit develop and become more prominent; the elegant woman gives way to the strong woman.” (M. DE LA ROCHETERIE, History of Marie-Antoinette, Paris, Perrin, 1892, vol. I, p. 2.)

“...In the spring of 1789..., everything was hopeful; people dreamed of a golden age. It is difficult today, it's possible to get an idea of the tremor that had gripped France, as it approached The Estates-General... On all sides, this new era was enthusiastically hailed which was opening...

...Amidst this general satisfaction, there was one dark spot: the Queen. The cheers that greeted the King fell silent before his wife. Slander had done its work. work, and all these provincial nobles, these country priests, these bourgeois of small towns, which made up the vast majority of the states, came from the far reaches of France imbued the most detestable prejudices against the unfortunate Princess. The pamphlets that malice had vomited against her, these vague and mysterious rumors that circulate everywhere, spread to in low voices, whose origin was unknown... had so often repeated that the Queen was the author of all the evil, which people had grown accustomed to seeing in her, along with the cause of the deficit, the only a serious obstacle to effective reforms. "The Queen is plundering on all sides, even sending, "It is said, to his brother the Emperor," wrote a priest in his parish register in 1787. Maine...”' If, as early as 1787, such rumors had penetrated to the depths of the countryside and found Given the belief held by enlightened men like Father Boucher, one can judge what it must have been. Two years later, when the convocation of the Estates-General had inflamed passions. The announced reforms failed; it was Marie Antoinette who bore the brunt of the impatience of

** Review of Historical Questions: Th. Meignan, Parish Registers of Civil Status; Jan. 1879, p.
149. (Register of Father Boucher.)

public opinion was expected to be blamed; all the harm done, all the good that was not, would be attributed to him.
would not happen. » (M. DE LA ROCHETERIE, Hist., t. II, pp. 2 to S.)

The suspicions and anger that Freemasonry has gently brought to a head...
demonstrated from the very first days of the meeting of the Estates-General:

“The deputies of the Third Estate,” recounts Ms. Campan, “arrived in Versailles with the strongest
Prejudices against the Court... They believed that the King indulged in the pleasures of the table.
to shameful excesses; they were convinced that the Queen was depleting the state's treasury to
to indulge in the most unreasonable luxury; almost all wanted to visit the Petit Trianon.
The extreme simplicity of this pleasure house, not corresponding to their ideas, some
Some insisted on being shown even the smallest rooms, saying that things were being hidden from them
the richly furnished rooms. Finally, they pointed out one which, according to them, should be everywhere
adorned with diamonds, with twisted columns set with a mixture of sapphires and rubies. The Queen did not
could come back from these crazy ideas.” (Mme CAMPAN, Mémoires..., ed. Didot, Paris, 1849)
p. 229.)

A few days later, it will be one of those Third Estate deputies (imbued with Freemasonry!)
who will send to Alsace the hateful letter of which Arthur Young heard an echo in a conversation
at a communal table where it was claimed that the Queen was at the head of a conspiracy, that it was certain,
that a member of parliament had written it.

Madame Campan was careful not to omit from her Memoirs an anecdote "which proves," she said,
that a faction had plotted against the Queen:

“During the procession of the Estates-General (May 4, 1789, in Versailles), women from the
The people, seeing the Queen pass by, cried "Long live the Duke of Orléans!" with such factious accents,
She thought she was going to faint. They supported her, and those around her feared for a moment that...
was not obliged to stop the procession. (Mrs. CAMPAN, Memoirs..., p. 227.)

For his part, Governor Morris, the United States ambassador, noted that "not the
"Not even the slightest acclamation greeted the Sovereign":

“I could not help,” he wrote, “feeling the affront to the poor Queen, for I do not see
"In her, that woman, and it seems cowardly to me to be harsh towards a woman." (Diary)
(Gouv. Morris, 1789 to 1792, Paris, Plon, 1901, p. 26.)

The American Morris spoke as any Frenchman would have spoken before the invasion of the
Masonic plague. But the abominable treatments that will soon be inflicted on Marie-Antoinette, through the servants of the Back Lodges, will give us too cruel a proof of the
The truth of Abbot Le Franc's words: Freemasonry has changed the morals of France!

The speech delivered by Louis XVI in the Chambre des Menus, at the opening of the Estates-Generals, is interrupted, writes the republican Morris, "by applause so
So warm and engaging that tears flooded my face despite myself. The Queen
She cries or seems to cry, but not a voice is raised for her. I would certainly raise the
My own if I were French; but I have no right to express my feelings, and it is in vain
that I ask my neighbors to do so.” (Gov. Morris’s Journal, p. 28.)

Difficulties began immediately after the royal session. The Third Estate refused to
To return, like the other two Orders, to the premises designated for it; it remained in the
The Chamber of Menus, thus seeming to claim to personify, all by itself, the entire Nation.
The colossal firebrand of discord long kindled by Freemasonry - the question of
vote by head - then did its work.

"Thus began to widen the gap between a monarchy that seemed powerless and a
An assembly that clearly aimed to seize power, the abyss into which the
Monarchy.

In the following chapter, we will quote the letter in which Arthur Young recounts this infamy.

This situation deeply saddened Marie Antoinette. Her efforts to
to win the sympathies of the deputies. In vain had she ordered that her gardens at Trianon,
Those at Versailles, the Palace was open to them at all hours. In vain she had done
to give each of them a card which gave them free entry to the city's shows
and the Court. The few deputies who had believed they could respond to these advances were
denounced to popular vengeance as henchmen of the Queen and enemies of the
Nation. The poor Sovereign was distressed, and I know not what sinister premonitions stirred within her

his mind." (M. DE LA ROCHETERIE, Hist..., t. II, p. 12.)

It was Freemasonry – the queen of lies and denunciation – that thus designated the
popular fury that she cowardly stirred up in the shadows, men brave enough to
to show some sympathy to the Queen of France! Can we doubt it when we know that in these
"On those very days, a deputy, F*** Adrien du Port," explained his lodge, Les Amis Réunis.
system of terror and, for its part, singled out Foulon, Berthier as victims to be sacrificed,
and others...

The System of Terror and the Lodge "The United Friends".

Indeed, there is a proven historical fact: the apparent organizer of the first massacres intended to subdue France through fear was F*** Adrien du Port, of the Parisian Lodge Les Friends Reunited.

As early as 1800, a former minister of Louis XVI, Bertrand de Molleville, revealed the horrific combinations that the F*** of the Port had designed and had adopted by the Propaganda Committee
from the Lodge Les Amis Réunis, at the end of June 1789. Bertrand de Molleville reports
as it follows the speech given by the F*** of the Port to his cronies:

"It is only through the means of terror (F*** Duport had said in his own words) that one manages to take the lead in a revolution and govern it. There isn't a single one in no country whatsoever that I cannot cite in support of this truth. Therefore, it is necessary, whatever repugnance that we all feel, to resign ourselves to the sacrifice of a few people striking.

Duport (adds de Molleville) suggested that Foulon, the comptroller general of finances, He was naturally expected to be the first victim. He then pointed the finger at the intendant of Paris, Berthier.

"There is only one cry," said Duport, "against the intendants; they could put great obstacles to the revolution in the provinces. Mr. Berthier is generally hated: one cannot To prevent him from being massacred, his fate will intimidate his colleagues; they will be lenient. "like gloves." (B. DE MOLLEVILLE, Hist. de la Révol. franç., t. IV, p. 181, Paris, an IX.)

The Propaganda Committee of the Lodge Les Amis Réunis (center of the Masonic conspiracy) adopted the plan of the Port's F*** and the criminal means he proposed.

"The execution followed closely," continues Molleville; "the massacre of Messrs. de Launay, of Flesselles, Foulon and Berthier, and their heads paraded on the end of a pike" (1), were the the first effects of this philanthropic conspiracy. Its successes soon rallied, and for For a long time, the various revolutionary parties were beginning to distrust each other.

Du Port, deputy of the Nobility of Paris to the Estates-General, was one of the magistrates of Parliament that the Lodges most strongly suggested. He was one of the 46 nobles who joined the Third Estate in June 1789; but Upon his return from Varennes, he repented! Outlawed in 1792 as a royalist, he died in Switzerland, in the misery.

% The following month, in July 1789. (LD)

others, but who, seeing all obstacles removed by this horrible measure, gathered together to
to reap the benefits. (Ibid., vol. IV, p. 181.)

From May 1789 until Thermidor, France invariably used terror to rule.
Freemasonry establishes and maintains its domination: it is fear, which at Versailles, in May, removes
to the Queen, a few possible defenders; it is fear (the Great Fear!) which, in July, will
to blow across all of France at the same time the same wind of insane panic.

But—let's repeat it ad nauseam—it was between the two previous dates, in June, that the F***
Adrien du Port dogmatized the system of terror and designated the victims who, three
Weeks later, they will be butchered alive by the Lodges' henchmen. Such is
the odious unity of views and action that Freemasonry has imposed on the entire period revolutionary.

The Death of the Dauphin.

We know this: this unity of vision and action had been aimed at the Queen for fifteen years. Every day
She felt the darkness thickening around her, the hatreds growing and intensifying. And the sorrows too.
The stinging blows that were inflicted upon her one after another in May 1789 were they for Marie-Antoinette foresaw that terrible misfortunes were being prepared for her by her hidden enemies.
in the shadows. And gloomy forebodings gripped him.

“The Queen,” wrote Madame Campan, “went to bed very late, or rather, that unfortunate princess.”
she was beginning to find no rest. Towards the end of May, one evening when she was sitting in the middle
From the room, she recounted several remarkable things that had taken place during the
during the day. Four candles were placed on her dressing table; the first one went out on its own-
even; I relit it; soon the second, then the third went out too; then the Queen
Squeezing my hand with a gesture of terror, he said: Misfortune can make
superstitious; if this fourth candle goes out like the others, nothing will be able to

prevented me from viewing this as a sinister omen. The fourth candle went out.

It was pointed out to the Queen that the four candles had probably been poured into the same mold, and that a defect in the wick had naturally been found in the same place, since The candles had gone out in the order in which they had been lit. (Mrs. Campan, Memoirs... Paris, Didot publisher, 1849, p. 228.)

Vague explanations! They did not deliver the Queen from the waking nightmare in which she lived.

His premonitions, moreover, were not mistaken: a few days after this scene of the Four candles later, the Dauphin died at Meudon.

Quite different from his younger brother (the unfortunate Louis XVII), the first Dauphin was sickly, frail. Already in 1788 his back was stooped and his legs could barely support him. But In 1789 the illness worsened; gangrene spread to his spine, and although his intelligence remained sharp, His character had become sour.

"At least there remained a touching tenderness for his mother. It was as if before the Leaving him, he wanted to give her all the affection he had in his heart. He begged her to to stay close to him, and to please him, she sometimes stayed for dinner in his room. Alas! The poor mother swallowed more tears than bread. (M. DE LA ROCHETERIE, Hist...., t. II, p. 16.)

On May 4, 1789, it was only from a balcony, where he was kept lying on cushions, that The heir to the throne was able to attend this procession of the Estates-General which marked the the beginning of the agony of the French monarchy, during which the Queen was the object of cries of hatred that we know. A month later, the Dauphin in turn entered his death throes.

While the predatory beasts of Freemasonry sharpened their claws and stopped their Massacre plans, this is what was happening in Meudon: the Duke of Harcourt, governor of The Dauphin sent his secretary, M. Lefèvre, to beg the King, who was arriving from Versailles, not to do not enter the Prince's room.

The King, Lefèvre recounts, stopped immediately, sobbing: "Ah! My son is dead!" “No, Sire,” I replied, “he is not dead, but he is very ill.” His Majesty let himself

She fell onto the armchair near the door. The Queen entered almost immediately and rushed down to her knees.
among those of the King, who, weeping, cried out to her: "Ah! my wife, our dear child is dead,
"Since they don't want me to see him..." The Queen, shedding a torrent of tears and
still with both arms resting on the King's knees, he said to him: "Let us have courage, my friend;
Providence can do all things, and let us hope that it will preserve our beloved son for us." (The
Government of Normandy, vol. IV, p. 387)

The following day, June 4th, at one o'clock in the morning, the Dauphin died and, that very morning,
Bailly, the dean of the Third Estate, came to present the King with the meager condolences of his order and to him
requesting at the same time to receive a delegation from the Third Estate wishing to present him with
Clean hands, an address on the situation.

Bailly insisted in such an imperious tone, says Weber... that the King, wholly absorbed in his grief,
had to give in to these demands and receive, as early as Saturday, June 6, even before the funeral of
The Dauphin, the deputies of the Third Estate; but few encroachments on his authority affected him as much
that this violation of the intimate sanctuary of his regrets: "Therefore, there are no fathers in
"The assembly of the Third Estate?" he said with a bitter pang of regret. (M. DE LA ROCHETERIE, t.
(I, pp. 17, 18.)

Were these Freemasons of the Estates-General not then as odious as the
a policeman who insisted on not letting the Queen change her shirt without witnesses, before leaving
His prison sentence to go to the scaffold?

On June 17, 1789, Freemasonry took another leap towards sovereign power, and
Here are the plots revealed for Burgundy alone, which have reached their premeditated conclusion.
by Messrs. Cochin and Charpentier - but plotted throughout France. On June 17th, in fact, the
Freemason whom the Amiable Brother solemnly appointed at the Masonic festival
anniversary of the Revolution, as one of the three Brothers who, from the outset, marked the

To better understand their place among the elected representatives of the Lodges at the Estates-General, Brother Sieyès had a vote held at a
An overwhelming majority passed a motion by which the assembly of the Third Estate declared itself the Assembly
National.

Fear at the Estates-General.

From the day when the Third Estate – so profoundly Masonic – as well as Brothers Amiable and Jouaust
They proudly proclaimed it – the National Assembly had declared itself, and Freemasonry was in charge.
sovereign in France. From then on, the famous remark by F*** Sieyès about the Third Estate, which was nothing
and what was supposed to be everything appears to us as a Masonic lie intended to conceal this
A lamentable truth, as true in June 1789 as it is today: (The State is us, the Freemasons!

The followers of Brother Sieyès, these Brothers whom Brother Jouaust calls the flower of the Third Estate
The State used the most shameful means to establish their "Holy Revolution":
worthy ancestors of today's Freemasons who steal Church property and throw people out onto the street
With nuns dying, the Freemasons of 1789 employed the vilest weapons: against the
The noble Queen Marie Antoinette, the most filthy calumny; and against noble France, yesterday
Fear, still so full of manly courage, that infamous gag!

Faced with the revolutionary audacity of the Third Estate, claiming through its disastrous split" of
On June 17, to represent all of France, the government could not remain silent; it announced a session
royal decree for June 22nd and closed the Menus room until that day. On the 20th, the Third Estate found the
the gate guarded by soldiers and meets at old Versailles, in the Jeu de Paume room.

There, the visiting Freemasons of the Back Lodges had a field day, in the feverish atmosphere.
to exasperate this crowd with the lies of these "thousand dangerous conspiracies" supposedly orchestrated by the Court (by the Queen, behind the Court!) - criminal lies of which the
Freemasonry was deceiving the whole of France at that moment.”

They were cleverly manipulated by the High Masons who led them without their knowledge, and despite their
apparent leaders, despite Malouet, despite Bailly, despite Mirabeau who was afraid and did not try
Not even to assert their feelings, the deputies of the Third Estate swore not to separate before having given France, with or without the King, a constitution. By this fatal oath,
As Mounier said, Freemasonry terribly accelerated the march towards the abyss...

At the same time, all the cosmopolitan riffraff that we had seen entering Paris from the end "of April"? is up and running. On June 22nd, d'Epresménil and Abbé Maury narrowly escape being knocked unconscious; the
On the 23rd and 25th, the Archbishop of Paris was stoned in the streets, his residence besieged, until he
promises to meet with the deputies of the Third Estate.

Today, the Grand Orient's influence is exerted below ground, at the Palais-Bourbon, so that that it not be seen. In 1789, the henchmen of the Lodges terrorized, in
the so-called National Assembly, the orators trained in their attire to push them forward, ever onward, until they stumble upon the steps of the scaffold.

Although our hall was closed, said Bailly, there were still "more than six hundred spectators,” not respectful, silent, but active, mingling with the deputies, raising their hands to
motions. Collateral assembly, which often imposes its will on the other. They note and they take down the names of the opponents; these names are passed on to the chair-bearers who
They hold guards at the entrance to the hall, and from there, all the way to the crowd waiting for the deputies at the exit.
are now the names of public enemies. Lists are drawn up, printed, and in the evening,
At the Palais-Royal, lists of proscriptions were drawn up. - It was under this crude pressure that several decrees are passed, including the one by which the municipalities declare themselves
National Assembly and seize supreme power. The day before, Malouet had proposed to first check which side held the majority; in an instant, all the No votes, in the number of
More than three hundred people gathered around him; then, "a man rushed from the galleries, melted

on him and grabs him by the collar, shouting...: "Shut up, you bad 'citizen'." Malouet is being removed;
But terror had spread through the room, threats followed the opponents "and the
The next day, Malouet adds, there were only ninety of us. Likewise, the list of their
Names had been circulating; some, deputies from Paris, came to see Bailly that very evening. One
of them... had been warned that his house was to be set on fire; but his wife had just given birth, and
The slightest disturbance in front of the house would have been fatal for the sick woman. (Talne, The Revolution)
Hachette, 1878, t. I, pp. 46, 47.)

"Such arguments are decisive," Mr. Taine adds ironically. And here are the means. which gave the Freemasons of 1789 pseudo-majorities in the so-called Assembly National. Compare these methods to the various manipulations that today give great-nephews of the great ancestors of majorities that are just as deceitful, just as far removed from to represent the true wishes of the Nation, and we will see that it is always the same thing,

---

5 This word is from MALOUET, Mémoires, 2nd ed., vol. L, p. 283.)

56 See, regarding these alarming rumors, the letter from Mr. Turckheim, deputy for Alsace, to his constituents,
As of November 23, 1789, Young had already heard about these things in July. We will discuss them further.
far.

°' Taine, La Révolution, t. I, p. 33, according to the documents of the time. We will elaborate on this below.

with the aggravating circumstance that the baseness of soul of modern Freemasons is even more sickening than that of the Brothers*** of 1789 - and that's saying something.

The "decisive arguments" reported by Mr. Taine, according to Malouet, were very real those who gave the Occult Power its two victories in the votes for the transformation of the Third Estate into the National Assembly and for the Oath of the Game

Palm. Here is irrefutable evidence:

“Three days after (the threats against Malouet), at the Tennis Court Oath, only one Deputy Martin d'Auch dares to add "opponent" after his name. Insulted by several of his colleagues, "denounced on the spot to the people who had gathered at the entrance to the hall, he is forced to escape through a side door to avoid being torn to pieces,” and, during a few days, to no longer return to the sessions. - Thanks to this intervention by the galleries, the a radical minority, about thirty members, lead the majority, and do not allow it "is freed." (Taine, The Revolution, vol. I, pp. 47, 48.)

Three days have passed since the fateful Tennis Court Oath. The session takes place on June 23rd.
The royal ceremony was announced for the 22nd. There, the King made a statement that achieved a considerable amount reforms demanded by the Cahiers.

"If we look at the declarations of Louis XVI on June 23rd, we will see the principle there, the the very development of all the political reforms that have been written since then in the editions so often renewed of our constitutions and charters.” (DE LARCY, Vicissitudes of France, p. 11. Quoted by M. DE LAROCHETERIE, Hist. of Marie-Ant., t. II, p. 23.)

Arthur Young, an avowed but loyal opponent of the Ancien Régime, also wrote these lines, at the very moment when Louis XVI had just spoken:

"Everyone knows the proposals made by the King; the plan was good; it was agreed much to the people on essential points. (Travels in France 1789, 1790, vol. 1, p. 349.) The Communes, by stubbornly refusing what is being offered to them, are abandoning to chance certain and immense advantages, at the risk of posterity cursing them, at instead of honoring their memory as that of true patriots.” (Ibid., p. 355.)

Yes, posterity will curse them, the criminals who made the Revolution, because they made it not as French patriots, but as enemies of France, as instruments of Freemasonry, execrable daughter of the execrable Kabbalist Jews, secretly and relentlessly devoted for centuries to the destruction of the Christian faith and monarchy, those two bulwarks of the nations of Europe against the Jewish conquest.

Here we are in July 1789: everything we have said so far was only the prologue to this drama: the Masonic conspiracy against Catholic and royal France and against Marie Antoinette.

Now the drama itself begins.

July 1789.

"There's the victim!" exclaimed Mirabeau, one of the conspirators in the Masonic plot, in referring to Louis XVI, on the day the Estates-General opened. This terribly The prophetic was not invented after the fact: Weber relates it in his Memoirs (vol. 1, chap. IX, p. 335) and "Weber was present at the meeting," writes F*** Louis Blanc after quoting this passage. (Hist. de la Révol., t. II, p. 264.)

At the point we are in our study, in July 1789, Louis XVI made a great not towards sacrifice. But, on several occasions, Marie Antoinette strove to make it prevail Advice that might have saved the King's life and his own. Alas! Fate had intervened. revolutionary then, just as today she was a Dreyfusard for so long.

Inevitably, the Lodges and their secret agents were weaving this plot right into the palace. of Louis XVI: thanks to her, Marie Antoinette's opinions were never heeded; blind men mixed with traitors who advised the King pushed him onto the path of his agonizing Calvary.

As for the Queen – resolved to martyrdom – she will soon pronounce her will, when she is begged to to distance myself, these admirable words: "On reflection, I will not leave: my duty is to die at the King's feet."

Lies and betrayal, all of Freemasonry is contained in these two terms. To what extent does the King was deceived, betrayed; a few words from contemporaries will tell us.

Necker

The main relay horse of Freemasonry at that time was Necker from Geneva,
prime minister, whom the Lodges had made an idol of the people. The double game of this agent of the
Occult Power has been unmasked in these short lines concerning him, his sister, and his brother-in-law, member of that monstrous Back Lodge known as the Club of the Propaganda:

Germain, Necker's brother-in-law, received the bodyguards the day before the massacres, on the 6th
October 1789, in Versailles, a letter from his sister sent him: "Be calm, everything will be alright
"Well, we can neither speak nor write"; and while her worthy husband remained hidden, she,
A quiet spectator of the brigands' fury within the very galleries of the castle, she said:
"Let these good people do as they please! There is no danger!" (Memoirs of Barruel, vol. IV, p.
305.)

For her part, Mne Campan writes in her Memoirs:

"The all-too-memorable oath... taken at the Jeu de Paume in Versailles, was followed by the session"
Royal address of June 23rd. The Queen regarded Mr. Necker's actions as treason or criminal cowardice.
for not having accompanied the King (to the session of the 23rd). She said he had turned into poison
a salutary remedy; that, possessing all the popularity, the audacity to openly disavow the
His sovereign's actions had emboldened the rebels and drawn the entire Assembly into his conflict, and that he
was all the more guilty because, the day before, he had given her his word to accompany the King to
this session. Mr. Necker tried in vain to excuse himself by saying that his opinions had not been heeded.
(Memoirs, ed. Didot, 1849, p. 252).

The King had already heard all too much of the opinions of this half-traitor—if he wasn't a complete traitor.
Listened to! At the beginning of June, Augeard, delegate of the General Farm, had presented to the Queen
(She immediately informed Louis XVI) a remarkable work on a sure way out
financial difficulties of the time. His memoir was, quite rightly, in opposition to the

Necker's subversive ideas, which, in order to overwhelm his King, played (virtuously) on the deficit - the
A meager deficit of a few million that the Revolution will transform into a colossus!
Will she not, in fact, go bankrupt by thirty billion, after having ravaged and ruined the country?

"Necker wants to deceive us!" said the Queen to Augeard. "He wants us to play our
"A kingdom of all or nothing..." (Augeard, p. 183.)

Of course, lulled to sleep by the treacherous Genevan (whom Freemasonry was leading, to no end)
doubting, through his brother-in-law, the High Mason Germain) Louis XVI disregarded the advice
d'Augeard. And on June 23rd, Necker's treacherous abstention nipped the proposed reforms in the bud.
by the King at the Estates-General, - these reforms whose wisdom had wrested Young from the English
a cry of approval for Louis XVI and of disapproval against the Third Estate.

---

8 Cited by Augeard, secretary to Marie Antoinette's Commandments, Secret Memoirs, Paris, Plon, 1866,
p. 205.

The Beginning of the End.

Ms. Campan summarizes the account of the dreadful days that followed in these terms:

Soon, the uprisings of July 11, 12, and 14 opened the course of disasters which
France was threatened. The massacre of M. de Flesselles and M. de Launay caused widespread fear.
Queen of bitter tears...

The uprising no longer bore the sole character of a popular insurrection: the words "Long live the
Nation! Long live the King! Long live Liberty! had cast the greatest light on the extent of the

The reformers' plan. However, the people still spoke of the King with love and seemed to...
to consider, by its very nature, as conducive to furthering the Nation's wish through reform
what were called abuses; but it was believed that the King was restrained by the opinions and influence of the
The Count of Artois and the Queen, and these two august persons, were then the object of hatred.
dissatisfied people. (Memoirs, p. 243.)

A month earlier, Arthur Young had already seen with his own eyes the infamous comedy that we
We have said, this child being paraded around the Palais-Royal on the shoulders of a porter and shouting:

"Decree of the French People: Polignac exiled one hundred leagues from Paris; Condé likewise; Conti
"Same; d'Artois same; the Queen." I dare not repeat it (added Young).

Here we see with what diabolical cunning the Occult Power fanned the flames of the wrath of the
mob against the unfortunate Marie Antoinette - and what a mob! Down in the mud of the low-
Parisian funds, he had mingled with the most foul dregs of cosmopolitan vagrants, - worthy ancestors
of this international rabble that Maurice Talmeyr was showing us very recently,
widely hospitalized in Paris today:

During the last days of April (1789), the clerks saw people entering the city gates
(Parisian women) "a frightening number of poorly dressed men with sinister faces."
(BEZENVAL, Memoirs, vol. I, p. 353.)

From the first days of May, one notices that the appearance of the crowd has changed; it mingles
"A number of foreigners, from all countries, most of them ragged, armed with large sticks"
and whose very appearance announces all that one should fear from it." (Taine, The Revolution, vol. I, p.
33.)

"We never imagined we'd see faces like that in broad daylight... Where did they come from? Who brought them here?"
From their shadowy hiding places? Some almost naked, others strangely dressed in rags.
Disparate, "horrible to behold"—these are the leaders or accomplices of a riot, paid 6 francs a head.
behind whom the people will march." (Taine, Anc. Rég., p. 508.)

On July 11, the King, in very gentle terms, dismissed Necker's services. Immediately,
General commotion... - Emissaries enter public places, theaters, which
They will empty out in a few moments: there, they cry out in a mournful voice that the Fatherland is in danger.
now that Necker, the friend of the people, is no longer there to protect him. At the Palais-Royal, district
The general of the rioters, "the Count of Artois and the Queen are covered with curses to whom one
"attributes the dismissal of Necker."

Thus, on July 11th, we find in the howls of the fanatical plebeians what
ten years earlier, the infamous verses dictated by the Back Lodges were screeching: the accusation
criminal love affairs linking "Toinette" to "Charlot"!

Camille Desmoulins, who, influenced by the calumnies with which Freemasonry had saturated the
France, in a dreadful poem, had just called the Queen a "Messalina," the F***
Camille Desmoulins leads the wild beasts of the Palais-Royal through Paris. The Guards-French women, "most of whom made a living as pimps," and who—moreover—had entered

Ÿ de la Rocheterie, Histoire de Marie-Antoinette, t. II p 28.
% M. Funck-Brentano, Legends of the Bastille, p. 261.

They flocked to the Lodges, joined the riot, and marched against the royal troops. And
Here comes the Talmudic chaos unleashed upon France by the rearguard.
Lodges, daughters of the Kabbalistic Rosicrucians.

XI

THE STORMING OF THE BASTILLE AND THE GREAT FEAR

In his Report read at the Plenary Meeting of the RR*#** LL*** Peace and Union and the Free Conscience in the East of Nantes, on Monday, April 23, 1883, F*** Brunellière characterized the final action by which Freemasonry set the Revolution in motion, when he said that "Weishaupt had concealed from many of his initiates the call for the power of the masses." (Report .... p. 7.)

The Call to the Force of the Masses.

A century earlier, Abbot Barruel expressed the same idea as the F*** Brunellière, when he recounted the illumination of the French Lodges by the deputies in charge in February 1787 to give them a new rank:

"But these were few of those Brothers who had embraced illuminism in the old Lodges; The Epope of Weishaupt exhorts his followers to strengthen themselves through numbers. This was also at the time of the new rank and the departure of the Deputies, which can be seen in Paris and in the Provinces Lodges are multiplying more than ever, and the Freemasons' system is changing regarding the choice of Brothers. However debased Freemasonry may already have been, its assemblies were composed Rarely. From the dregs of society. So the suburbs of Saint-Antoine and Saint-Marceau filled with porters, Freemasons. Then the followers spread throughout the Towns and villages began to establish lodges, where the last of the artisans and peasants came to hear talk of equality, of freedom, and to get their heads heated about Human Rights. Even then, Orléans called for the mysteries and received Freemasons up to these legions French Guards intended for the siege of the Bastille and Versailles. Ask the Officers of these legions, and they will answer that at that time they left the Lodges of Equality, by seeing them fill up with their subordinates.

It was during this same period that a multitude of clubs were established in Paris... They were no longer Simple lodges are clubs, regulatory committees, political committees. All These clubs deliberate; their resolutions are brought to the correspondence committee of the Grand-East, and from there they go to all the Venerable Ones of the provinces. This is the chain of Weishaupt; it is the art of stirring up peoples in a single day, from East to West, and from South to South in the North...

The instructions reach all the way to the extremities; and all the Venerable Ones are warned of them.
acknowledge receipt, and attach to their reply an oath to faithfully execute and punctually all orders arriving via the same channel. Those who hesitate are threatened by the aqua tophana and the daggers that await traitors.

The Brothers, frightened and outraged by these orders, have no other recourse than to leave the
Lodge and the gavel, under all the pretexts that fear and horror can suggest.
More zealous brothers take their place; orders follow one another and press on until this
The moment the Estates-General arrive. The day of the general insurrection is set for July 14th.

1789. On this day, cries of liberty and equality are heard from outside the Lodges; Paris is
Bristling with axes, bayonets, and pikes: the Bastille has fallen; the messengers who...
They carry the news to the Provinces, returning and saying that everywhere they have seen the villages and the
Cities in insurrection... On this day, there are no more Lodges, no more Masonic dens. You no longer
You will find more true Followers than in the Sections, Town Halls, and Committees.
revolutionaries. As they dominated in the Electoral Assemblies, they dominate in
the National Assembly." (Abbé BARRUEL, 2nd ed., 1803, vol. V, pp. 97-100.)

The research of Messrs. Cochin and Charpentier, the confessions of Brothers Amiable and Jouaust -
not to mention MG Bord's study on the Freemasonry of the storming of the Bastille - present
With this page from Barruel, the most overwhelming concordance for Freemasonry. The three
the hundreds of riots that preceded July 14th; the fires, the murders that then covered the
France; the hideous massacres with which the assassins, who were decorated with the title of
Conquerors of the Bastille; the appalling tortures endured by de Launay, Foulon, Bertier
de Sauvigny, - this bloodshed, these demonic tortures inflicted, all this is the work of
Freemasonry! And today it boasts of these crimes, after having hypocritically...
she shrugged off responsibilities, as long as she didn't believe she was the one to impose her will on France

the worship of his cruel infamies.

At the same time as, in the words of Brother Brunellière, "the Freemasons (in 1789) dispersed into clubs, into political life, etc. »°', grassroots anarchists joined their their effort pays off, and they help these anarchists at the top to put their theories into action.
death. Indeed, from the very beginning of 1789, a large number of foreigners flocked to Paris.
from all countries, most of them ragged, armed with large sticks, and with a frightening appearance
was enough to demonstrate what one should fear from it. (Memoirs of Baron de Besenval, (with notes by Messrs. BERVILLE and BARRIERE, Paris, 1828, vol. II, p. 349.)

On April 28, 1789, during the riot in the Faubourg Saint-Antoine, the house and the Réveillon factory, the simultaneous action of mysterious leaders and the rabble cosmopolitan bribes are obvious to Besenval, who commanded part of the troops tasked with suppressing these disturbances*".

All the police spies, he said, who brought us news, agreed on to say that the insurrection was caused by foreigners who, in order to swell their numbers, they forcibly took everything they encountered; that they had even deputized, on three occasions
different, in the Saint-Marceau district to recruit, without having been able to determine who
that it was to come and join them. These spies added that people were seen stirring up a commotion.
and even distribute money. (BESENVAL, Memoirs, vol. II, p. 351.)

Regarding the same Réveillon case, we read in the General Directory of Sources handwritten copies of the History of Paris during the French Revolution, by M. AL Tuetey:

On April 30th, M. de Villedeuil wrote to the King: "I have recommended to the King's Prosecutor
from Châtelet to leave no stone unturned in discovering the driving forces and instigators of the incredible
"The frenzy of the day before yesterday." That there were ringleaders seems beyond doubt, the authority itself...
even acknowledges it and puts all its efforts into searching for and finding these agents provocateurs.
This is how Mr. de Villedeuil wrote to the King, in that same letter of April 30th:

"I was informed that the day before yesterday, a man with two crutches, dressed in a black velvet suit,

wearing a silver-cloth jacket embroidered with gold and the cross of Saint Louis, had uttered the most
arsonists, inciting the people to overthrow the entire army opposing them, saying that the

'| On the role of Freemasonry in the 17th century, report read at the Plenary Meeting of the RR*** LL***,
etc. Nantes, April 23, 1883.

® Besenval died in 1792. The pages he devoted to the events of 1789 were surely written shortly after he had been a spectator.

The Parisians were cowards, being so numerous, for not crushing the regiment of guards. adding that bread should cost 2 sols, etc."

This enigmatic figure remained untraceable. (AL TUETEY, vol. I, Introduction, p. XLI, Paris, 1890.)

The Predictions of F*** Chamfort.

At the beginning of May 1789, a few days after the Réveillon affair, an incident occurred between two members
from the French Academy, Marmontel and Chamfort, an extraordinary conversation, echo direct evidence of what the Back Lodges were plotting. The hatred that Chamfort exhales there against the
Catholicism and the Monarchy, that's Masonic hatred. The plans he reveals there to Marmontel was horrified; these were Masonic plans. Chamfort was a member of the Lodge Les
Nine Sisters - that of Brother Voltaire - and there he meets Brother Condorcet, Brother Brissot, the F*** Garat, the F*** Desmoulins, not to mention the F*** Danton. (BARRUEL, Memoirs... 1803, t. V, p. 83.)

Our readers will no doubt find it interesting to hear F*** Chamfort describe
In May 1789, the maneuvers which, a few weeks later, would serve to overthrow Paris, and all

France after Paris, in "a delirium of fear and rage".

“We had at the French Academy (Marmontel wrote), one of the most outrageous supporters of the
Republican faction: it was Chamfort, a sharp, witty mind, full of a very sharp sarcasm when he
he amused himself with the vices and absurdities of society, but with a bitter and biting humor
against the superiorities of rank and fortune that wounded his jealous pride... »
(MARMONTEL, Memoirs, vol. II, p. 281.)

At the Academy, after a session, Marmontel and Chamfort were left alone. The F.-.
Chamfort congratulates his colleague on his defeat in the elections:

"Excellent for building up," he told him, "you are worthless for destroying."

"You frighten me by talking about destroying," Marmontel retorted. "It seemed to me that..."
he only wanted to fix things.

"Yes," Chamfort replied, "but repairs often lead to ruin: by attacking"
An old wall, you can't say it won't crumble under a hammer. You would be sorry-
you no longer want to hear talk of Eminences, nor of Greatness, nor of titles, nor of coats of arms, nor
of nobility, nor commoner, nor of the high or low clergy?

"By wanting to abolish everything," said Marmontel, "it seems to me that we are going further than the nation..."
She hears it, and goes further than she asks.

"Well!" (Chamfort resumed), "does the nation know what it wants? We'll make it want it and we'll..."
will make her say things she never thought; and if she doubts it, she will be answered like Crispin in
Legatee: It's your lethargy. The nation is a large flock that only thinks of grazing, and
With good dogs, shepherds can lead them as they please. After all, it's their own property that they want.
to do without his knowledge; for, my friend, neither your old regime, nor your worship, nor your customs, nor all
Your antiquities of prejudice deserve to be treated with care. And to draw up a new plan, we
has every reason to want to clear the decks.

- A clear space? (Marmontel insists) And the Throne? And the Altar?

"The Throne and the Altar," Chamfort told him, "will fall together; they are two flying buttresses." supported one on the other; if one of the two is broken, the other will bend.. (/d., ibid., t. II, pp. 282 to 284.)

Brother Chamfort knows full well that his brothers and friends have the right to count on the inertia of those whom we call wise and moderate men, entirely preoccupied with their private interests or with their pleasures. And besides, he counts on the support of "the class of people who have nothing to "Losing due to change and gaining everything":

"To incite them," he said, "they have the most powerful motives: scarcity, hunger, money, the sounds of alarm and terror, and the delirium of fear and rage with which his mind will be struck. Know that all our orators are nothing compared to the Demosthenes at one one crown per head, which, in taverns, in public squares, in gardens and on the quays, They foretell devastation, fires, ransacked villages, flooded with blood, and conspiracies. to besiege and starve Paris. That's what I call eloquent men..." 1d., ibid., t. II, pp. 285, 286.)

This conversation, as one might well imagine, made a profound impression on the mind of Marmontel, frightened by this destructive fanaticism:

"The unfortunate Chamfort," he adds, "punished himself by slitting his own throat when he..." "Knowing his mistakes." (Ibid., vol. II, p. 288.)

Indeed, F*** Chamfort, however ardent he was for the Revolution, no longer counted the day where the team of intellectuals of his kind was replaced by one of the teams of assassins who, They worked successively in the Masonic slaughterhouses of the Terror. Thrown into prison, he could not

to escape the guillotine only through suicide, while the Occult Power of Freemasonry continued to bleed France dry while waiting for the liars in the pay of this
The same Occult Power "declares to the people that it is the greatest of all peoples since 89, whereas it is precisely on this date that its decline begins." (Ed. DRUNIONT,
Jewish France, vol. 1, p. 495.)

The Means of Terror.

Our readers are familiar with the horrific remarks made at the end of June 1789 by Brother Adrien du
Port, in front of the propaganda committee of the Lodge Les Amis Réunis:

"It is only through terror that one can come to power in a revolution."
and to govern it. There isn't a single one in any country that I couldn't name.
in support of this truth. Therefore, however repugnant we all may be, we must resign ourselves to it.
to the sacrifice of a few prominent individuals.

Duport (adds de Molleville) suggested that Foulon, the comptroller general of finances,
He was naturally expected to be the first victim... He then pointed to the intendant of Paris, Bertier.
(B. DE Molleville, Hist. de la Révol. francç., t. IV, p. 181, Paris, an IX.)

Such was the theory of the Terror system, a theory put into practice as early as July.
1789 with the assassinations - perfectly Masonic since premeditated and plotted by the Freemasonry - whose first victims were Foulon and Bertier de Sauvigny.

If we compare the words of the F*** du Port with those of the F*** Chamfort that we
Having just mentioned them, we can now grasp at a glance the entire range of criminal methods that have
served Freemasonry to perfect the Revolution.

Aïünsi, while the F*** of the Port, of the Lodge Les Amis Réunis, formulated the theory of the
Terror in June 1789, as early as the month before, F*** Chamfort, of the French Academy and of
The Lodge Les Neuf Sœurs had, in a way, prophesied what is called the Great Fear, six weeks before this "delirium of fear and rage"°* (2) struck the French crowds.
Moreover, we remember that F*** Chamfort had very clearly announced how we
would provoke this frenzy! But that will not stop the evangelists of the revolutionary Church and

We said that the F*** of the Port was a deputy of the Nobility. He signed his name with two words. His contemporaries
They mistakenly wrote his name as one word.
% see above the predictions of F*** Chamfort.

Masonic practice of accumulating volume upon volume to make people believe that the Great Fear was
spontaneous.

And that's precisely how history is written.

says a well-known verse.
We will see in a moment to what extent Masonic history lies.

Fear in Paris

Among many others, three contemporary works from the events provide us with testimonies completely opposed to the thesis of official historians of the Revolution, for that the spontaneity of "fear and rage" in 1789 is an unassailable dogma.

Interestingly, one of these works is praised by Mr. Aulard as providing
"Information that is often precise and almost always curious." (Aulard, The Society of Jacobins, t. I, p. XXXL.) This is the authentic (sic) and continuous history of the French Revolution.
(2 vols. in-80, London, 1792.)

We read there that in July 1789:

"obscure agents spread among the gatherings of the lower classes and there
They recounted graphic details, all the more easily to these crude listeners because they were more

frightening and even more absurd. Troops were only withdrawn from one side to be brought back in from
The other one; he came from the Saint-Martin gate, from the Saint-Antoine gate; we could see him arriving
artillery trains, bombs, cannonballs, and even grills to heat them." (Hist.
aut...., t. I, p. 166.)

The result of this lying tactic - so often used nowadays in the
Masonic documents, with the countless plots against the Church, with these
Slanderous accusations made against priests, nuns and monks - here is the result:
at the time when the "victims" marked for death by the High Freemasons like the F***
women from the Port will be delivered to their "assassins disguised as judges," as one said.
contemporary®: "the people, whom the factious, by dint of repeating it, had persuaded
as a proven truth the conspiracy against the capital, its bombing its
"The pillaging and, above all, the massacre of all his people, he breathed nothing but vengeance..."
(Hist. aut., 1792, vol. I, p. 208).

In his Second Letter to My Constituents, published in January 1790, one of the deputies of the
Count Lally-Tollendal writes:

"Paris had long been filled with troublemakers; corruption was rampant there,"
Money was being sown there as early as the Réveillon riot (p. 66)

...We already had news that the shock felt by the capital had been felt
not only in neighboring towns, but in distant provinces. Saint-Germain and
Poissy had witnessed bloody scenes; Pontoise was threatened with the same unrest;
They were making their presence known in Brittany; they existed in Normandy and Burgundy. They
threatened to spread throughout France. Emissaries, obviously departing from one point
central, they ran along the roads, crossing towns and villages without staying there, making
ringing the tocsins, sometimes announcing foreign troops, sometimes brigands, shouting everywhere
To arms! And many were scattering money. The plundering of grain, the burning of

---

5 Abbé Morellet, of the French Academy, Unpublished Memoirs on the 18th Century and the Revolution, Paris, 1822,
2nd ed. t. II, p. 36.

houses, the murder of the owners was to be the consequence of their dreadful passage.” (LALLY-TOLLENDAL, Second letter, 1790, pp. 77-78.)

Marmontel was currently living (July 1789) in the hamlet of Grignon located near Choisy-le-Roi° (1), four leagues south of Paris:

“Indeed (written to corroborate, regarding the “emissaries” of Fear, Lally’s statements) Tollendal (whom he quotes in his Memoirs), I myself saw him riding through the hamlet where
I was there then, shouting to us that around us hussars were wreaking havoc and setting fires
the harvests; that such and such a village was on fire and such and such a flooded with blood. None of this was true, but
"In the soul of the people, fear stirred fury, and that was what was demanded." (Marmontel, Memoirs, vol. II, p. 383.)

Given these concurring texts, how can one not be struck by Le Franc's foresight?
destined to be massacred on September 2, 1792 by Masonic killers under orders
by the F*** Maillard - when he cried out in pain:

"Who made the French fierce, always ready to take the lives of their fellow men and to
"To feast on the image of death? Shall I say it, and will anyone believe me? That's Freemasonry."
(LE FRANC, The Veil Lifted, 1791, p. 67.)

For a long time, based on the faith of the lying Freemasons for whom History is nothing but a
conspiracy against the truth, I believed there was a chasm between 1789 and 1793. I am
I was wrong. I now only see a slight difference between these two dates: if the Freemasons
Those from 1793 were thieves and murderers, their elder brothers from the Masonic team of 1789
had, just like them, stolen and murdered; only, those who were the executioners of their
In 1789, those who had been targeted by fire, theft, and murder were called "emissaries".
whereas in 1793, it was the "Hard-Headed" thugs and the judges of the revolutionary tribunals. But
The name matters little, and they were always scoundrels in the service of worse scoundrels.

Again: the members of the Occult Power.

The Great Fear.

Three years before the start of the Terror, this Masonic nightmare, the whole of France had been shaken by a kind of gigantic tetanus attack. It lasts about ten days. Late July 1789. It's the Great Fear. For the peasants, it's the Great Plague here, and there... Grando Paoû etc. Even today, in Auvergne, 1789 is called l'Annada de la Paou, "The Year of Fear"°".

Men who have a cult-like devotion to the French Revolution have said of the Great Fear that it became, through its consequences, one of the greatest events of the Revolution'; that it can be considered one of the most significant events of the Revolution'".

Finally, Mr. Aulard, the High Priest of Revolutionary Religion, insists on the importance The Great Fear:

% Abbé Morellet of the French Academy, Memoirs,

M. MÈGE, Historical and Scientific Bulletin of Auvergne, Clermont-Ferrand, 1900, p. 141.

Mr. Marcel BRUNEAU, Academy Inspector, The Beginnings of the Revolution. Cher and Indre, thesis of doctorate, Paris, 1902, p. 63.

® Mr. Georges Bussière, Historical Events of the Revolution in Périgord, vol. II, The Bourgeois Revolution, Spontaneous Organization, Paris, 1908, pp. 73, 74.

"This Great Fear (he said), from July to August 1789, which is perhaps the most important to the French Revolution. (Review: La Révol. franç., June 1904, p. 556.)

In the same issue of this Review, we read these suggestive lines:

If revolutionary propaganda was the work of the bourgeoisie, if the latter, obeying a the general watchword, spread everywhere models from which the notebooks of parishes. (M. SÉE, The Parish Registers of Brittany in 1789. La Révol. franç., June 1904, p. 501.)

This "general watchword" which, at the beginning of 1789, "spread everywhere "Parish notebook models," where did it come from? Who had given it? What was the giant whose
Was the voice loud enough to make this slogan echo through all the echoes of France at once?
Who was this giant, if not the Occult Power of Freemasonry?

MH Sée's sentence becomes rigorously accurate from the moment that at the word
The term "bourgeoisie" is simply replaced with "freemasonry".

Certainly, to all those who have eyes to see, the electoral propaganda from which emerged
The National Assembly of 1789 appears to be a Masonic creation of the highest degree.
The same applies to the Great Fear.

Here too, a "general watchword" circulated.

In Alsace, they show an edict from the king, stating that it is permitted to take justice into one's own hands;
In Burgundy, they print and post decrees saying: "By order of the King, permit from the 1st "August to November 1st, to burn all castles and hang anyone who contradicts it."
In Auvergne, the peasants have "opinions that say that His Majesty wants it that way."

There are also opinions that say France is being invaded; in Brittany and Normandy, this are the English; in Dauphiné, the Savoyards; the Imperial troops are marching on Alsace; the
Spaniards crossed the Pyrenees. Spies and accomplices of
the foreigner”.

To add to the public's terror, rumors suddenly spread that an army of brigands was roaming...
the countryside, ravaging everything in its path, pillaging, burning, massacring. Couriers,
Coming from who knows where, they travel across France, carrying the fatal news everywhere. (Pierre DE
WITT, Fear in 1789: The Day of the Brigands in Limousin, based on documents communicated by Mr. Baron D'AUZERS, Caen, 1887, pp. 7, 8.)

And Mr. de Witt adds:

"Many historians have seen this as proof of a sophisticated and comprehensive party organization."
revolutionary, whose agents, in all parts of the territory, would have obeyed a word
of order. (Id., 1bid., p. 8, note.)

...On July 28, fear spread throughout the region (of Saint-Angel-Limousin); on the 29th, at
At noon, the tocsin is rung in all the bell towers, the cry to arms is heard, the general alarm is sounded; the men
They gather to defend their homes, the women hurry to hide their most precious belongings
precious, and flee into the woods with their children." (d., ibid., pp. 17,18.)

Now let's listen to Mr. Bussière:

"We observed (in Périgord) the first panic on the morning of the 29th, at approximately the same time
while it was falling on Limoges. It is clear that Angoulême was the initial focus. » (G. Bussière, Étud. hist., t. III, p. 94.)

Mr. Bruneau, for his part, says that:

"It's from Angoumois and Limousin, around Ruffec, Saint-Claud, Rochechouart"
and from Confolens, that the upheaval began which radiated over several provinces.

7 It was with exactly the same method that, in September 1792, the Parisian populace was incited to massacre
"Suspects". (LD)

It began and spread, as elsewhere, without reason! Meulan d'Ablois, the intendant
from Limoges, could discover nothing more than the passage through Ruffec of six people disguised as
Capuchins. From the banks of the Charente and Haute-Vienne rivers, the shock spread through the Limousin region.
northern and the Marche; on the evening of July 29, it reached Berry. (Marcel Bruneau,

The Beginnings of the Revolution, p. 56.)

Who were these "six people disguised as Capuchin friars"? - Mystery and Freemasonry!

The Man with Hair Tied in a Ponytail.

At the very moment when the pseudo-Capuchins and their acolytes were revolutionizing Angoumois, Limousin and Berry, another hotbed of fear was igniting far away, in the Dauphiné. Here is one of the thousands of statements made during the investigation that took place immediately after the events:

"There appeared Sir Antoine Thomas, notary and castellan of Saint-Pierre de Chandieu" who told us that at the time of the last harvest and shortly before the robberies that were committed, several people, including his two younger brothers and the Maurice and François Maret, who were harvesting for him, came to report that a foreigner dressed in bourgeois clothes, with his hair tied in a ponytail and claiming to be from the Côte-Saint-André, passing near where they were, within reach of the main road, called to them, as well as many other people, to tell them that he came from Paris, that he was a deputy, and that he had left that capital with eighty other deputies to announce throughout France there was an edict that allowed the pillaging and ransacking of castles, even to burn those who were removed from the villages. As he said this, he pointed to a sign. which he did not allow to be read and which he said he was going to have printed in Grenoble." (Detailed memorandum and by order of the March of Brigandages which were committed in Dauphiné in 1789. Official document of the time, published by Mr. Xavier Roux, Grenoble, 1891, p. 176.)

In the remarkably insightful Introduction, which precedes this document, Mr. Xavier Roux exclaims:

"The leaders! That's the word on which we must focus our observation when studying the Origins of the French Revolution. Looting, arson, destruction, in any form that it occurred, did not erupt, at that time, like an indignation too long contained. The people were suffering, they were not exasperated; they wanted change, they did not He did not want a revolution; he expected reforms, he did not desire ruins. No. But, while discontent was widespread, some men—the leaders—were studying the party and the profit they could derive from it. Calling on the people to revolt against the King would not have

not succeeded; raising it against any constituted authority, however unpopular, to Overturning it would have been impossible. Yet that was precisely what had to be achieved. And so it was achieved.
by way of a detour. Indeed, a plan was adopted and implemented across the entire territory.
singularly bold. It can be summed up in these words: To rouse, in the name of the King, the people against
The Lords; the Lords, once overthrown, rush to the throne, now without
defense, and break it.

The minutes we are publishing clearly attest to all of this: the existence of the ringleaders - mysterious, - the destruction of the lord's property in the name of the King... » (X. Roux, Introd.,
pp. I and IV.)

---

7 This is the thesis of spontaneous generation, in other words, effects without cause. (LD)

Anyone who has given even the slightest thought to the tactics of hypocrisy and lies employed, at
throughout the last two centuries, through Freemasonry, there is no doubt whatsoever about this: the
"Mysterious ringleaders" who sowed the Great Fear, "the foreigner", the fake "deputy" seen at
Saint-Pierre-de-Chandieu, as well as the fake "Capuchins" of Ruffec, were none other than agents of the Lodges.

The Alleged Spontaneity of the Great Fear.

Above, we quoted some apostles of the Revolutionary Religion who agree with
to see in the Great Fear "perhaps the most important event of the Revolution"
French. (M. AULARD), La Révol. Franç., June 1904, p. 556.)

Strangely enough, it seems that in the eyes of these pious worshippers of the Revolution, this would be a

It is sacrilege not to believe in the miraculously spontaneous birth of the Great Fear.
a sinister dawn from which their idol emerged, reddened from the very first day by the glow of fire
and by blood.

Thus, for Mr. Conard, author of a monograph on Fear in Dauphiné, the
The Great Fear is "the most spontaneous and consequential popular movement"
which stirred up the countryside during the Revolution." (M. CONARD), Fear..., Paris, 1904, p.
3.)

Speaking of Messrs. Bruneau, Bussière and Mège who studied (as we have seen) the same
Regarding the question for other provinces, Mr. Conard adds: "No more than they do for Auvergne, the
Whether it's Périgord or Berry, I don't accept that the alarm in Dauphiné was the result of...
machination. » (Id. ibid., p. 4.)

Thus the Great Fear would have been spontaneous! No plot would have brought it into being!

As expected, Mr. Aulard showers Mr. Conard's orthodox monograph with flowers,
“A truly remarkable monograph,” he said. Something our readers will find quite
What is remarkable is what becomes of those of
depositions from the September 1889 inquiry, in which the "ringleaders" are particularly implicated
mysterious” who led the wave of looting and fires.

Our readers have seen (p. 308) the deposition of the notary and lord of the manor Thomas, which we have
reproduced in part, and the suggestive story of the so-called deputy tasked with announcing everywhere
that there was an edict that allowed the pillaging and ransacking of castles. Furthermore, Mr. Thomas
"notes that this man's remarks had caused much surprise and seemed to make
several people were taken in by this sensation, but he tried to disabuse them by saying that it was only one
"Crazy, he should have been arrested and brought before him..." (Roux, ibid., pp. 176, 177.)

The notary Thomas – this is quite evident – considered the foreigner in question to be a dangerous leader, in full possession of his intelligence.

However, Mr. Conard analyzes Thomas's deposition, which is overwhelming for his thesis of the
spontaneous generation of the Great Fear - in the following note:

"It is possible," he said, "that the rumor of the King's orders stemmed from the words of a madman who had spent ten or twelve days in Saint-Pierre de Chandieu before the alarm. Among other things incoherent, he had said "that there was an edict that allowed the pillaging and ransacking of the castles". (Roux, Deposits... Thomas, p. 176. - M. CONARD), p. 81, in a note.)

Isn't this way of interpreting a deposition that contradicts the thesis one is defending... singular?

But it was not only in Thomas's deposition that the pseudonym was staged.
the deputy with his hair tied back in a ponytail, and one wonders if Mr. Conard was not suffering from unfortunate visual disturbances occurred when certain official documents were brought before his eyes.

7" The French Revolution, June 1904, p. 556.

Again, "The Man with the Hair Tied in a Pony".

Without the aid of glasses, we read, in the official document uncovered by Mr. Roux,
Several depositions that strikingly corroborate the statements of notary Thomas:

On the seventh of the said (September 1789), we went to Eyrieu"* (1), to the inn of the widow Brehier. First to appear was Marie Ferra, wife of Pierre Colère, innkeeper at Eyrieu, who told us that at the time of last harvest, about fifteen days before the alarm and the ensuing robberies, a stranger wearing grey clothes, jacket and breeches, his hair tied in a ponytail, no more than five feet one inch tall, looking old about 40 years old, brown hair, pale face, stopped in the cabaret of the defendant to have dinner there. After he had had a few drinks, he addressed her in these terms: "You You'll understand why I'm going through this. I'm one of the deputies of the Third Estate. There were seven of us who we arrived together from Paris and separated at Moulin à Vent, each of us

We go around to different places to give the opinions we are charged with giving.
We must meet in Grenoble where we are to be issued patents, to announce that
if the lords did not first side with the Third Estate and if they did not pay like everyone else
The King allowed the pillaging and ransacking of the others' castles, but he forbade that...
set it on fire." This is what the stranger repeated several times. He added that he would return in three days.
then to give one of these patents to the parish priest, so that he could read it from his sermon and
that he reserved the right to post one himself at the church door... The woman appearing before him
having observed that he did not appear to have the bearing of a deputy, he
replied: "We are seven, all roughly in the same condition and appearance. They are not
"It was not our wealth that made us choose, but our intellect and our knowledge."... The
The woman appearing added that her husband had asked this foreigner if he had papers for
to show what he was, and to serve as his passport, he immediately produced a large sheet of paper
of paper and presented it, saying, "Can you read? That reveals what I am," but
The husband of the woman appearing in court was unable to read and therefore could not obtain any clarification from it.
(Roux, Doc. off., pp. 169 to 171.)

It is inexplicable what Mr. Conard could have seen here that would have led him to decree that the pseudo-deputy who came to Heyrieux and Saint-Pierre de Chandieu was "a poor man"
demented »"* (1).

On the same day, Anna Couchon, wife of Jacques Merlin, a merchant, also appeared in Eyrieu; François Blanc, a farmer in Eyrieu, and his wife; then Michel Bouvard and Jacques Merlin. Their statements all agree with the previous one.

Anna Couchon also heard that: "this same man announced that the King allowed
to plunder and ransack not only the castles but also the barns and everything else
belonged to the lords." (Roux, Doc. off..., pp. 171, 172.)

Another deposition. It proves what a concern for the most meticulous accuracy was inspired
to the defendants by the investigating commissioners:

"On the eighth of the said (September 1789), Pierre Colère, wheelwright in Eyrieu, appeared, who

He gave us an accurate statement, consistent with the one given to us yesterday by Marie Ferra, his wife.
except that the foreigner mentioned there, instead of saying that he was going to Grenoble to look for

In other words, Heyrieux, 23 kilometers from Vienne (Isère). (LD)
# P. Conard, Fear in Dauphiné, p. 39.

patents to display, said that he was going to have them printed there” (2), and that instead of leaving his
"He had a large piece of paper in his pocket to serve as his power of attorney, but he only took out a sealed letter." (Roux,
(Official document, p. 174.)

A strange spontaneity indeed, this movement of brigands where we see them operating in
In Dauphiné, this individual disguised as a "Third Party deputy," and in Angoumois, the six characters
disguised as "capuchin monks"!

We will return to the crucial inquiry of September 1789 and to the "ringleaders"
mysterious things she encountered along her path. But already, the devotees of the Goddess
Revolution appears to us in a peculiar position within this.

Why do historians of the Aulard school go to such lengths to avoid acknowledging that
The Great Fear – that elder sister of Masonic Terror – was, like its younger sibling,
spawned by scoundrels sent across France by other scoundrels? These historians
Do they fear that criminal traces of the sacrosanct
Masonry?

The Leaders.

On many occasions, we have shown Freemasonry at work, since 1735, to undermine the religious and political foundations of France. Would we suppose that in 1789, at the time where its subversive designs will triumph, the Occult Power that leads Freemasonry will do everything To suddenly cease acting? That would be far too improbable! Besides, despite all the supports which Official historians of the Revolution support this, the thesis of the spontaneity of the Great Fear is unable to stand up to this simple fact: to ignite the Great Fear, Fake edicts from the King ordering peasants to ransack castles were spread throughout the France. These false edicts did not write, print, and circulate themselves. Someone... had written and printed.

Someone was having them peddled. And we saw that someone at work for half a century. during, under various masks, including the mask of the perfidious F*** of the Third, who, from In 1745, he protested that it was quite wrong to believe that Freemasonry was plotting "I know not what "Revolution," he said.

For this Revolution, his work, Freemasonry needed an immense army. Great Fear gave it to him.

On July 23, 1789, at the National Assembly, Malouet said:

“...By opposing the bourgeois militias, there was a fear of general arming, and this fear is justified... When a great interest has caused a great uprising, then the slightest A pretext is enough to awaken the people's anxieties and drive them to excesses. It is such misfortunes that it is urgent to prevent.” (Summary in the Brussels Political Journal, July) 1789, p. 42.)

These excesses and misfortunes could no longer be opposed, for already circulating in the The veins of France are poisoned by Masonic lies. Already, there are "mysterious leaders." were spreading in the Dauphiné region - where they were seen in the act fifteen days before the events, - in Angoumois, etc., the panics which, precisely, were to provoke this general armament dreaded by Malouet.

At the session of July 23, the National Assembly was presented with complaints from neighboring villages. from Pontoise, who are requesting troops against eight hundred brigands. At the session of July 28th,

® Same thing in Thomas's deposition. (LD)

We read a letter from the municipality of Soisson begging the Assembly to send them some troops because "nearly four thousand brigands" are ravaging the countryside at Crépy, Villers-Cotterets.

There were no more brigands around Soissons than around Pontoise, no more than there was a Savoyard invasion of Dauphiné, nor an English invasion of Maine and in Angoumois. But everywhere, through this same fear of an imaginary enemy, the Power Occult armed arms and filled souls with bile and anger.

"While in the villages near Lyon, people were saying that the king had allowed..." destroying the lords' castles; around Bourgoin, the destruction was organized by The following was said by the leaders: "The Savoyards have invaded the land; gather together and "Face the enemy." The frightened people rushed to arms at a meeting place. They had barely arrived when the alarm was proven false and the lords proclaimed responsible for all the harm the country was suffering. From there to burning their homes, there was only the distance from the meeting place to the castle. Most of the populations in the surrounding area Bourgoin had taken up arms to repel the Savoyard invasion; they did not employed only to burn and set fire to the burrows of their lord.

The leaders had therefore succeeded. In less than six days, the part of the Dauphiné that goes from Grand-Lemps, beyond Crémieu, saw its castles devastated and property titles destroyed. by fire. But who were the ringleaders?

Our readers know that the same destructive movement had cast terror into the most of the other provinces of France; they remember that the National Assembly was moved of such a widespread and seemingly well-coordinated action, decided that an inquiry would be made in the entire nation.

Our records contain this investigation for the Dauphiné. However, despite the
the most pressing and insightful interrogations, addressed to a very diverse crowd of
Despite witnessing the devastation, the investigations never managed to identify a single leader.

"It was one, or two, or three strangers we had seen one day and never seen again,"
who had stirred up alarm or transmitted the king's alleged orders against the lords. They had come, had set everything ablaze: anger, appetites, vengeance, and, when he did not
All that remained were the ashes of the old houses and the old property deeds; they had vanished like smoke. We hadn't known their names and we had obeyed an authority they had announced it without ever justifying it! They had appealed to passions that did not
They don't reason, and we followed them!

The reality of these leaders and their fleeting passage, which can be seen everywhere, on traces that
lead nowhere, are the two mysteries that guide the readers' attention through our Minutes... We are sure of it: this document will be added to others and will lead to more being put in place.
new to the Day. At some point, historians will discover the faces of these
men, still nameless, who conceived and brought to completion the work of the Revolution... (Roux,
Detailed memoir... Brigandages in the Dauphiné in 1789, Grenoble 1891, Introduction, pp. IV and V.)

These men, the Superior of the Eudists, Abbot Le Franc, had already identified them in 1790 and
1791, when he declared the Freemasons responsible for the bloodshed that had been pouring out from the very beginning
of the Revolution.

But since, according to historians of the Aulard school, Xavier Roux was mistaken when he attributed to "mysterious leaders" the development of the Great Fear, - while it is necessary to consider it spontaneous if one wants to remain within the orthodoxy of Religion revolutionary - it is necessary that we quote some more of the official texts of
the Dauphiné investigation. Our readers will tell us if, in their eyes, "the reality of these leaders" is not
It doesn't come out as clear as day:

7% That is, the titles to landed properties. (LD)

“On September 16 (1789) appeared Mathieu Belmont, gardener of the castle of Montcarra, who told us that on Wednesday, July 29th (while they were forcing open the archives of the castle) he found himself near the chapel with a man dressed in hazelnut-colored clothes, wearing a hat and dressed rather neatly and quite small, with a rather thin face and a black beard, to which he asked if the disturbances that were taking place could not be stopped. This gentleman said to Appearing before the court: "We are only here for the papers and the looting is not done that by the local people who follow us and whom we cannot prevent from doing this that they want. We use them when we are not strong enough, but when we "There are enough of us, we can do without it." (Roux, Mémoire..., pp. 85-87.)

There appeared Mr. Joseph Génin, farmer of the Count of Bally, at Montcarra. He noticed very clearly, among these brigands, a short man wearing a jacket or a short, hazelnut-colored coat, who appeared to be one of the gang leaders and another A tall young man in a blue jacket and those two saying that they were after the papers. (d., ibid., p. 89.)

On September 21st, in Saint-Pierre-de-Paladru, François Bonnot, gardener of the castle..., heard from Mr. Joseph Guilloud... that having come (on Tuesday, July 28th he was arrested in the woods above the castle by several people, who asked him where he was going. that he had not known any of these people who seemed well-dressed and above the common.

...François Morand also appeared, and made an absolutely similar. And that Mr. Joseph Guilloud had also told him that he had been arrested in the woods by several men, all of whom were bourgeois and whom he did not know. (/d., ibid., pp. 104, 105.)

(Three days before the movement) in Crémieu, at a peasant assembly, a man wearing a red cord, who had said that, in accordance with the King's orders, it was necessary to plunder or sack all the castles... (1d., ibid., p. 196.)

Often, in recent years, the Occult Power that renews itself against
The Tsars, in the 1789 assault against the Bourbons, made use of the Russian peasants of the
The same tactic was used: many castles were looted in Russia in execution of assigned orders.
falsely to the Emperor!

We leave it to our readers to draw their own conclusions from these comparisons.
include.

The Results of the Great Fear.

In Mr. Bruneau's doctoral thesis, the colossal consequences of the Great Fear
are listed in these terms:

"She planted a formidable seed of suspicion in the minds of the masses. She stirred up..."
On all sides, municipal committees, national guards, the first organizations
revolutionaries. Distrust remained after the fear, ready to believe anything, even the unbelievable.
a ferment of anxieties, vague apprehensions, and unconscious hatreds persisted, which
They embittered hearts against the supposed enemies of the Revolution.

This revolution was taking shape. The fear of brigands gave it its first impetus in Berry.
form, the municipal form. In this province, the creation of the permanent committee of Paris and
The storming of the Bastille had prepared the ground for the upheaval, but it was the panic of the end of July
1789, which determined it... The first two permanent committees that were formed, at La Châtre
July 30th and in Châteauroux on the 31st, were the origin of the defense and resistance committees
against the brigands.

By September 1789, the municipal revolution was complete. In almost
In all the towns of Berry, the standing committees were in full activity.

Already, in several cities, they were beginning to renew themselves, to purify themselves...

In Vierzon as in Bourges, the "regeneration" of the committee was done in half every months. It was primarily the fear of bandits that gave rise to the national guards as well as the standing committees. At the news of the danger, bourgeois and peasants rose up to repel the enemy. Once the terror had passed, they remained standing and armed. (M. Bruneau, The Beginnings)
(of the Revolution..., Cher and Indre, Paris, 1902, pp. 63, 67, 74.)

In short, the Great Fear determined the mobilization of the army, of which Freemasonry had needed to conquer France.

But if we want to convince ourselves once again that "the ringleaders" who plotted the Panic was indeed emanating from the Lodges; one only needs to refer to the F*** Brunellière pamphlet.
full of confessions:

"It was between 1772 and 1789 that Freemasonry developed the Great Revolution which was to to change the face of the world.

It was then that the Freemasons popularized the ideas they had drawn from their Boxes...

After 1789... the Freemasons dispersed into clubs, into political life, into the national representation and in the army; we see Lodges transforming into clubs without even changing their name, among others the lodge Le Cercle Social which became one of the most influential.

The time for discussion and study was over; action was needed; but these are the major Masonic ideas that will be applied as events unfold will march." (On the role of Freemasonry in the 18th century... Plenary session of the RR*** LL***...., Nantes, April 23, 1883, pp. 8, 9.)

We know where the "great Masonic ideas" have led France: to the "butcheries of "human flesh" of 1793, as the Girondin Vergniaud said.

Four Testimonies from Contemporaries.

Four eyewitnesses to the Revolution corroborate our statements – regarding the non-spontaneity as well as on the Freemasonry of the Great Fear. On the other hand, these men—who have seen from their eyes, heard with their ears - are of a completely opposite opinion on this matter to the opinion of Mr. Aulard and his disciples.

In 1797, Sourdat (who wrongly attributes to the Calvinists the main role in the Revolution) (in our opinion) declares that it was Freemasonry that sowed the Great Fear:

"It was," he wrote, "through the Freemasons that the same [event] spread in July 1789." that day, at the same hour throughout the kingdom, the alarm was raised by the alleged brigands; this was, by the Freemasons established a general correspondence and organized fundraising. necessary for the party.” (SOURDAT, The True Authors of the Revolution, Neuchâtel, 1797, p. 452.)

Lombard of Langres - the very well-informed author of Souvenirs which were "clandestinely" "Put to the shreds" by the Jacobin police officers who had taken refuge in the imperial police, because we dreaded his revelations about the revolutionary underbelly - Lombard of Langres denounces

---

77 Secret Societies in Germany..., Paris, 1819, p. 186.

as organizers of the Great Fear, the High Freemasons who met "at Ruel and at Passy”, a Passy” where the Collier affair had already been plotted!

Mirabeau, (written by Lombard de Langres), Dumouriez, d'Aiguillon, Le Peletier, Lameth, d'O..., Danton, Dubois-Crancé, Sy... Men..., Laf..., and a host of other followers were then their nocturnal chapters in Ruel and Passy; they led the Brothers of the Third Order; ... and through their networks in the Lodges, they accomplished, on the same day and at the same time hour, the spontaneous insurrection of 1789. (Secret Societies in Germany, Paris, 1819, p. 180.)

In his Memoirs, the Minister and Count Beugnot (the former confidant of Madame de la Motte) has he painted a picture of the Great Fear with extraordinary vigor; he was living in Choiseul at the time, at his stepfather's house; they laughed at his apprehensions caused by the events of the 14th July :

“I admired,” he wrote, “how happy the life we led there was, when Paris was so cruelly agitated. News that struck France like a thunderbolt, that bandits, which jeopardized our safety. On one of the beautiful evenings of August, we We were supper quietly... when a farmer from Choiseul suddenly appeared, quite agitated, and told us that the brigands were widespread in the region and were advancing towards the castle to plunder it. Everyone exclaimed, "But how could they be bandits? Where did they come from?" I won't push the Further on, I only want the farmer to say whether he saw these brigands; he affirms that he did. and that he recognized a first strip running alongside the Montot wood, another along the wood of Pennecière, two clumps of wood not far from the castle. I'm beginning to believe, especially better than this farmer lacks sense and that he was the trusted man of the Mr. Morel, convinced of the truth of the story, does not want to waste time deliberating; His old courage reappears in its entirety; he orders the weapons to be loaded, and makes me notice that the arsenal I had so ridiculed is not superfluous today. He places three men in star. with the order, at the first appearance of the brigands, to fall back on the body of the He garrisoned the two entrances through which the castle could be approached with armed men, and warned These ladies, at the first gunshot they will find it pleasant to go down to the cellars... The night passed without the patrol boats retreating, without the guard being attacked, and without The ladies had taken the path to the cellars; the next morning, they laughed heartily at their own fear and the military apparatus of the previous day. However, Mr. Morel did not judge It was prudent to lift the state of siege again. The brigands had not, in truth, shown up on the points indicated the day before, but they had undeniably appeared and even operated in the surroundings. There were reports of burned castles, others still burning... The state of siege, which

It lost its strength every day, and only disappeared completely at the end of the week.

I then did what was in my power to clarify through which channel this announcement of The brigands had succeeded. Because from the clearly observed effect, one could have traced it back to the cause. I I found nothing but doubt and uncertainty there. The plowman from Choiseul who had brought us He said he had received this news from a resident of Collombey, a neighboring village. He was full From this idea, upon arriving at Choiseul, and by the uncertain light of the moon, he had seen or thought he saw the brigands at the two points he had indicated; I went back to the inhabitant of Collombey, and He told me he had gotten it from a resident of Montigny. I neglected to investigate further. later because I clearly saw that I would only end up with instruments that had been passed down This news and mutual fear, in the best of faith. I then had the opportunity to read letters from deputies of the Third Estate who, in effect, were demanding that brigands were roaming France and it was necessary to arm ourselves to repel them: these deputies, who were otherwise obscure, were still only front-line instruments; but it was not known where the "My first thought about this strange method..." (Count Beugnot, Memoirs, 3rd edition, Paris, Dentu, 1889, pp. 111-113.)

# See the article by MG BORD), cited above.

Let us remember that F*** Chamfort had clearly predicted the use of "this strange "medium," in his memorable conversation with Marmontel.

"This fear of brigands gave birth to brigandage (Beugnot continues). Every man who had A weapon was seized; he who did not have one was given one, and, in a moment, France was overrun with armed gangs, armed at random, without discipline or restraint. This institution of a The internal military force has since been organized as a national guard; but in its early days, it

was nothing but a blind force. Like the Estates-General, which became the National Assembly,
And where committees multiplied daily, every city and every town had its own oversight committee, its standing national guard committee; and the movements
The irregularities of these newly manufactured bodies served marvelously to paralyze the action
of the former authorities.” (Beugnot, Memoirs, pp. 113, 114.)

All the foregoing sheds a brilliant light on this page by Beugnot. One grasps there the
the externalization of Masonic Lodges in 1789, and the formation of these "bodies of
new factory”, the Surveillance Committees, the Standing Committees of the National Guard,
under the secret direction of Freemasons whom the Occult Power had spread throughout this
but out of their caves. The details that Beugnot gives on the first great deeds of the
The sub-Masons of these committees do not fall within our scope. But we refer to
Memoirs already cited, those of our readers curious to see up close the workings "of
"engines of anarchy that had been sown across France with a fair degree of symmetry," he added.
Beugnot (p. 119).

Who had sown these engines of anarchy everywhere? Freemasonry, said a man who,
As a young boy, he witnessed the day of the Great Fear: Boutillier de Saint-André. His testimony has
all the more weighty as his perspicacity had matured early under the heavy sun of the
misfortune. His mother, thrown into the Château d'Angers as a suspect, died there on March 12, 1794. His
Father was guillotined in Nantes on April 11 of the same year:

They committed a crime against his humanity, and when he appeared before the revolutionary tribunal
from Nantes, that he had saved the lives of many prisoners of the Vendéans, and in particular his
Accuser: "You saved my life," he replied. "Well! That's where I was expecting you. You
You saved my life! This proves you were a royalist, since it was at your request that the
"Royalists have pardoned me."

We dedicate this episode, which is repugnant to any truly French heart, to the official manufacturers.
History textbooks.

The young son had until then served his father – confidant and historian of the chiefs

Vendéens - a copyist and secretary. In turn, he left remarkable legacy to his children Memoirs in which we read:

"The real motive (for the meeting of the Estates-General) was to change the government of France; but only the followers, the leaders of Freemasonry, were
initiated into the mystery; the others, and this was the majority, believed that it was not a matter
only to eliminate some abuses and restore order to the state's finances.

... We were destined to see the magnificent and ancient edifice of the noble dynasty of Bourbons.

...The time had come when ambitious and wicked men who wanted to overthrow a
a government which, for fourteen hundred years, had brought glory and happiness to France, for
to erect upon the ruins of our kings' thrones the monstrous edifice of the Republic,
The intrigues began and the unrest stirred up, which was to lead to the most terrible events. disasters.

© Page X of the Introduction written by Abbé Bossard for the Memoirs of Boutillier.

To gain the support of the people, it was necessary to make them aware of their strength, to rouse them, to arm them.
to organize it, to incite it against the established power...; it was finally necessary to give it a movement
of energy that he could not draw from himself. But to achieve these ends, it was not enough not to offer him doctrines, to proclaim his sovereignty, to call on him to break his
chains, to rush upon the tyrants. Philosophical principles would have had little effect on his crude senses; it was more expedient to shake him with a sudden jolt, and to
to take up arms under a plausible pretext, that of personal defense, in sight
of a great and imminent danger, in order to suddenly exert general power over minds and to make all arms work at once.

This extraordinary movement, this sudden upheaval, carefully prepared in advance and in The secret had been passed on in advance and confidentially to the followers in each province... He

It erupted on the Feast of the Assumption, July 22, 1789... I will remember that fateful day all my life.
or all the French rose up at once and armed themselves, obedient to the impulse of revolt, to
to serve as instruments for the projects of the factious. This day, forever fatal among those consecrated by
The history of revolutions prepared the way for the fall of the throne and the death of the King... (Memoirs of a Father)
to his children. - A Vendée family during the Great War (1793-1795), by
BOUTILLIER DE SAINT-ANDRÉ, with Introduction, Notes, Notices and Supporting Documents
by Father Eugène BOSSARD, Paris, Plon, 1896, pp. 26 to 29.)

With the day of July 14th and its gangs of Freemason assassins, the day of the Great Fear, "that fateful day," opens the period when Freemasonry begins to "act" (according to the
(word from F*** Brunellière!) while waiting for the guillotinings and massacres of the Terror mark the height of his ignoble and cruel dictatorship.

More than ever, Malouet's words appear to have a profound truth: "For every man "Impartial, the Terror dates from July 14, 1789."

The Queen and the Great Fear.

At the same time, Freemasonry was pushing the French nation, panicked by the Great Fear to tear up the pact of trust and love that had bound her to her Kings for so many centuries Capetians, the same Freemasonry was sowing the same seeds throughout France, at the same moment.
deadly lies against Marie Antoinette. Why? We've said it: because the
Reine was the most feared obstacle for the Lodges during the Revolution.

“On July 24, 1789 (wrote the Englishman Arthur Young in his Travels in France), the great
The news at the Colmar guesthouse was curious: the Queen had hatched the plot, which she
was on the verge of executing, of blowing up the Assembly with a mine and at the same time
to send the army to massacre all of Paris. A French officer who happened to be there allowed himself
He doubted it and was instantly silenced by the chatter of his opponents. A member of parliament

He had written it, they had read the letter, there was no hesitation. Without letting myself be intimidated, I
I maintained that it was an absurdity visible at first glance, nothing but an invention for
to make odious people who, in my opinion, deserved it, but certainly not by such
means. The angel Gabriel would have come down expressly and sat down at the table for the
to dissuade them, that it would not have shaken their faith. That's how it happens in revolutions:
"A thousand fools are found to believe what a scoundrel writes." (A. YOUNG, Travels in France, new translation, Paris, 1860, vol. [, pp. 250, 251.]

These few lines are characteristic enough to make their appreciation sufficient.
author, the learned agronomist A. Young, a devout admirer of the English Constitution and a fanatical anti-papist, who traveled throughout France to study its agriculture, during the

early days of the Revolution." Because of the sharpness of his vision – and also of his animosity towards the French Court and the Ancien Régime - the testimonies he provides on the subject
The plots hatched against the Queen are particularly valuable.

It was upon arriving in Strasbourg on July 20th that Young learned of the events of the 14th. The following day, the 21st, he witnessed the siege and sacking of the City Hall – a siege carried out at
like that of the Parisian fortress and, without a doubt, like it, directed by the Freemasons:

"I noticed (Young wrote) several soldiers with their white cockades in the middle of
the crowd they were stirring up under the eyes of the officers of the detachment (charged with suppressing
(the riot!) There were also people so well dressed that the sight of them caused me quite a bit of
surprise. » (See en Fr., vol. I, p. 249.)

From Strasbourg and Colmar, Young reached Franche-Comté via Belfort. Everywhere he found the
looting and arson:

"Some people," he said, "informed me at the dinner table that letters received from
People from Mâconnais, Lyonnais, Auvergne, Dauphiné, etc., reported events

similar. France is incredibly behind when it comes to communications. From Strasbourg to here, I haven't been able to see a single newspaper. (Besançon, 27 July 1789, vol. I, p. 256.)

But the tongues of the Masonic vipers were responsible for spreading the poisons useful to the Victory of the Occult Power:

“No one in Dijon had heard about the looting of Strasbourg City Hall... If the True news takes a long time to spread, but people are quick to find out what did not happen. The rumor currently circulating, and gaining credence, is that the Queen was convinced of a plot to poison the King and Monsieur, and to give the Regency to the Count "d'Artois, set fire to Paris and blow up the Palais-Royal with a mine!" (A. YOUNG, Dion, July 31, 1789, vol. I, p. 263.)

Thus, just as in February 1789, in the north as in the south, in the east as in the west, The peasants of France declared, in the same terms, that they suffered from the same ills, - of Even in July of the same year, in Dijon as in Colmar, there were murmurs against the Queen the same hateful and deceitful remarks intended to incite anger against her everywhere. wild.

While there were no newspapers to spread the news from province to province "True," the false rumors against the Queen were circulating by post! They were heard in at the same time - hundreds of leagues away - in Alsace, in Franche-Comté, as well that in this Burgundy where Messrs. Cochin and Charpentier showed us a certain coterie mysterious woman who worked in all the corporations, all the towns and all the villages, with meticulously coordinated "plans and means".

In Moulins, the capital of Bourbonnais, as later in Le Puy, Arthur Young continued to to note that newspapers are not found in cafes or hotels; thus it is not the press that spreads fake news in major cities. On the other hand, in two villages where a newspaper never reaches, in Royat, in Auvergne, in Thuytz, in Velay, here that Arthur Young intends to accuse the Queen of being the instigator of the same plot of which one He was accused in Alsace and Burgundy...

On August 13, in Royat, dissatisfied with his guide, Young dismissed him and took over. a local woman who takes him to the hot springs:

“Upon our return,” he wrote, “she was arrested by a soldier of the Bourgeois Guard (for this (the wretched village itself has its own national militia), for having acted, without permission, as a guide of a foreigner.” (Voy. en Fr., t. I, p. 282.)

#0 We have already quoted a letter from Young.

He followed her to get her released.

"The entire village population accompanied us," he said, "as well as the children of this..." women who were crying, fearing their mothers would be imprisoned. Arriving at the castle... He ushered us into the room where the city council was meeting. The accusation was heard: all agreed that, in such dangerous times, when everyone knew that a no one of the Queen's rank and power was conspiring against France, so as to cause the The most alarming signs were that it was a very serious crime for a woman to act as a guide for a foreign, especially a foreigner who had gathered so much suspicious information: she had to go in prison. (See en Fr., I. p. 2821.)

In trying to demonstrate to these panicked people of the Great Fear that this woman was innocent, Young began by drawing a full-blown interrogation: "since his only goal was to see The sources, why the multitude of questions about price, income, and land value? etc., etc.), He replied that they only had to send someone to Clermont to gather information about him among such and such, and that if the woman were put in prison, he would follow her, returning the The municipality was responsible. Finally, the unfortunate woman was released after a reprimand, and "I resumed my path, Young wrote, without being surprised by the ignorance (!) of these people, which makes them see the Queen conspiring against their rocks and their springs; I have long since grown weary of that chapter. I saw my first guide in the midst of the crowd that had overwhelmed him with so much questions about me that I had asked him about the harvests. Two opinions were oscillating: the The first time I was a commissioner, come to assess the damage caused by the hail, the other that the Queen had charged me with mining the city to blow it up, then sending to galleys for all the inhabitants who might survive. The care taken to tarnish the reputation The way this princess is perceived by the people is something incredible, and there are no such things as crude absurdities, nor impossibilities so blatant that they are not accepted everywhere without hesitation.” (See (in Fr., L. I, p. 283.)

On August 19, 1789, a similar event occurred in Thuytz, Velay. Young's questions about the The price of food worries his hosts, who refuse to provide him with guides and mules for to visit the nearby mountains. The Marquis de Deblou, lord of the parish, sends him obligingly request:

“I explained to him,” Young wrote, “the difficulties I had encountered: he then told me that My questions had inspired the most absurd suspicions among the locals, and that the The weather was so critical that he advised me to refrain from any excursions outside the main road... At another time he would have been happy to drive me himself; but at "At present, one cannot be too cautious." (Voy. en Fr. t. I, p. 291.)

The marquis walked Young through his garden and a neighboring plot of land, where Young took notes. and soon returned to the inn.

“My actions,” he said, “had more witnesses than I imagined, because at eleven o’clock, a An hour after I had fallen asleep, a detachment of twenty men from the bourgeois militia, Armed with rifles, swords, sabers, and pikes, they entered my room and surrounded my bed. following the orders of the chief, who asked me for my passport... then, that not being enough for them, my papers. I was told that I was surely part of the conspiracy hatched by the Queen, the the Count of Artois and the Count of Entragues (a large landowner here), and that they had sent me as a surveyor to measure their fields, in order to double the taxes. Which saved me The problem was that my papers were in English. Finding neither maps nor plans, nor anything but their Their imagination could translate into a land registry of their parish, and this made an impression on them. Seeing that they

They were still hesitating, so I opened a packet of sealed letters, saying, "Here, gentlemen, are my Letters of recommendation for various cities in France and Italy; open the one that suits you. It will please you, and you will see, because they are written in French, that I am an honest farmer.

"of England, and not the villain you imagined." Then, a new debate ensued. which ended in my favor; they refused to open my letters and prepared to leave me. My many questions about the land, my detailed examination of a field... all of this had raised suspicions which, they pointed out to me, were very natural when one knew without knowing to be able to doubt that the Queen, the Count of Artois and the Count of Entragues were conspiring against the Vivarais. To my great satisfaction, they wished me a good night and left me to struggling with the bedbugs that swarmed in my bed like flies in a jar Honey. » (See en Fr., vol. I, pp. 291 to 293.)

In 1791, less than two years later, France was already covered in blood and ruins; Abbot Le Franc published his courageous book: The Veil Lifted for the Curious, or the Secret of the Revolution revealed through Freemasonry: "Europe is astonished by the change which has taken place in customs, he writes. Which has made the French fierce, suspicious?... Shall I say it, and will anyone believe me? It's Freemasonry." (p. 67).

The actions of the Lodges – denounced by Le Franc, Baruel and many others, proclaimed by the F*** Friendly, etc., - such is the key to the double mystery which is expressed in these terms: How to Is it the case that in so many parts of France, the peasants have declared, in the same terms, suffering from the same ailments?

How is it that Arthur Young heard the same accusations made against Marie Antoinette in Alsace, Burgundy, Auvergne and Velay, a few days from distance ?

"The Royal Spittle."

As early as January 1789, the Queen was aware of the harm done to her in the eyes of the Nation.
On January 27th, she wrote to Count Mercy-Argenteau, the Austrian ambassador:

"You know the prejudices against my brother, you know how we overcame them" to persuade half the population that I was sending millions to Germany." (Letters) authentic of Marie Antoinette..., t. II. P. 130.)

A particularly abominable pamphlet appeared in 1789; it summarizes all the infamies Thrown in the Queen's face for fifteen years; it is, in a way, the outline of the Plates of Architecture that the most infamous Initiates of the Lodges will soon "design", in order to to complete the work of hatred against Marie Antoinette. The Patriot Confidant, such is the title of this filth, a worthy younger sister of the filth we've already had to stir up.

The Patriot Confidant, a sad ancestor of our Freemason informers, does not wield only lies and slander. Masonic progress has intensified: this Confidant The back rooms mark the victims for assassination, who will soon perish under the sabers of fanatical killers or those facing the guillotine. And among these victims, the Queen is the first designated:

1 - You will know, writes the Patriot Confidant, the daily intrigues of the Court...

2 - The Queen's extravagant hopes, her plans, the motives for her implacable hatred For all the French over whom she has the honor of reigning, here are a few singular traits of her private life, the secret conversations she has with traitors we have the imprudence of suffering among us, but which you will hasten to exterminate, in order to that they do not have time to carry out the infamous plans they are hatching against us... (The Confid. Patr., 1789, pp. 4, 5.)

The words aristocrats and hypocrites intertwine under the pen of the scribe of Power. Occult: it was not the Throne and the Altar together, but rather the Secret Societies had resolved to destroy? On page 13, a note indicates "the Queen's Apartment" as "the

"the capital of the aristocracy." On page 20, Marie Antoinette is called "this proud woman" and perverse, which has caused all our woes." Then begins a chapter where outrage is lavished.
The Queen, at the same time as Louis XVI, is the object of insulting compassion:

The Royal Spittle: "Hatred, among women, was never stifled: a sad consequence
whose cruel effects the French nation has unfortunately experienced all too often. 0 mon King! You who should have seen your days flow by happily and serenely; you whose rare and sublime
virtues led to the appointment of the greatest of Monarchs, should you have expected not to encounter, in
the Princess with whom you deigned to share your crown, a haughty, vindictive woman
Excess, libertine by temperament, and which poisons the dawn of your beautiful days? No.

Who would have thought, the day you deigned to raise her to the supreme rank of your wife, and the day the
Your life is more beautiful, through the authentic testimonies of love and loyalty that your people show you.
gave, that it would at the same time be the end of your happiness, by associating with your virtues a
woman who carried in her heart all the German ferocity she has since displayed against everything that bore the name of French.

In vain does this naturally wicked woman try every day to animate us with
traits of her fury, capable of driving us to the brink. No, she will never succeed in tiring
We will always respect our patience, despite it, because Louis XVI is our King.
beloved.

This is a distant echo of the royalist protests of the Freemason Tartuffe of the Third Estate. In 1742: "The Freemason is a God-fearing man, faithful to his Prince!"

"Frenchmen! (continues the hypocritical F*** of 1789) you were worthy of a better Queen;
Don't expect to soften the heart of this fierce German woman; no, it's impossible.

Answer, Marie Antoinette, what have the French done to you to deserve being pursued with a
Unprecedented cruelty? Their crime is having adored you as much as your august husband.
for having sacrificed everything to your absolute whims, for having lavished their gold born of tears, of
blood of the poor farmer, to satisfy your pomp, your pride, and to relieve the indigence of your tyrant of a brother.

When all these sacrifices cost our hearts nothing but regrets for not being able to fulfill
Your insatiable desires, unjust Queen! As a reward for so much generosity, you overwhelm us.
every day of your implacable hatred; you have done everything in your power to oppose the views
beneficent acts of our august King;... each day is marked by some new trait of your wickedness or your perfidy.

At a time when citizens are rushing to gather all the approvals it can
This wicked woman, desiring to live in her husband's new palace, outrages us.
publicly, by outraged citizens with her contempt. She pretends to cast glances
haughty, threatening, towards this loyal people... His heart rises with resentment at the sight of a citizen
French, she unleashes her aversion, and ends up spitting on him, as irrefutable proof
of the hatred she swore to us!

This latest act of his malice was recently committed in the Tuileries Garden, at
to escape these filthy orgies that she herself so lightly outlined for us... (The Patriarchal Confidence
1789, pp. 20-24.)

Here, the infamous worker who signs himself The Patriot Confidant borrows a stone from the edifices of
lies fabricated by the forgers who published the Essays on the Life of Marie Antoinette,
"Based on manuscripts in his own hand," they dared to write. For we are approaching the hour

where the impostures of the Queen's pseudo-confessions will be spread by the thousands, in order to
to exacerbate the fury against her! The Patriot Confidant has just forged, right before our eyes, a
the mesh of the monstrous net that is tightening around the Queen-Martyr.

What stupidity this "Royal Spit" is! And what abysses of contempt for the people of France – deceived, mocked before being tortured – is revealed by this trait of the vile criminals who served the designs of the Occult Power!

But let us not forget that among the streams of Masonic light spread since the

glorious year 1789 in the French populations, hitherto plunged in the darkness of Obscurantism and the shackles of Tyranny, yesterday he still found key "enlightened" voters and
"free" to give their trust to a certain member of parliament who earned his sinecure by promising
the suppression of the red moon.

Are the citizens who, in recent years, have believed the word of this imposter more
How unreasonable were the citizens of 1789 who believed in the story of the Royal Spit?

How many French people, blinded by Freemasonry, believed the lies at the time?
Less stupid than the lie of the Royal Spit? And among these French people – deceived until the hour when they place their heads on the scaffold - how many of these members are there?
of the so-called National Assembly, whose election Freemasonry had rigged before making them
Obey like slaves?

XII

EPILOGUE

We have spoken of the great assault which, in July 1789, was launched against the Monarchy of the Most High Kings
Christians through Freemasonry. This assault so strongly shook both the Throne and the Altar at once -
as F*** Chamfort had predicted - that if the dismantled Old Regime still remained
Standing upright, his collapse was now only a matter of days.

In his war against France, the eldest daughter of the Church (against France, perpetual field of battle and perpetual stake of the Secret Societies, enemies of Christendom!), the Freemasonry has just conquered the strategic positions that guarantee it a victory.
imminent: the Masonic conspiracy is on the verge of succeeding, and the first cycle of our
The study is complete.

But to link this book to those that will follow, a brief foray is necessary.
among the events that will be the immediate consequence of those we have outlined.

The Night of October 5-6, 1789.

From August to October 1789, the Sect prepared for a new assault. It gave
this assault took place during the night of October 5th to 6th. It was then that she launched an attack against the Palace of Versailles
the abominable armies that she patiently recruited, trained, and hardened in
multiple riots.

If the coup had been completely successful, the King, the Queen, and the Dauphin would have perished, disemboweled.
by the hags who were shouting, "We want Antoinette's guts!" It was a close call.
It is unlikely that this blow will lead to the annihilation of the royal family, as happened in 1908 (of
(by Freemasonry, always!) for the King of Portugal and his eldest son.

Finally, immediately after the night of October 5th, after Louis XVI and Marie Antoinette had made the crucifying journey to the Tuileries, at the end of which Freemasonry will hold them
under his control, in a narrow and humiliating captivity from which they will never emerge alive - a
A new wave swells and surges forward, even more ignoble than the human tide of the fishwives.
and bandits sent by the Lodges to storm the Palace of Versailles: the infamous tide of pamphlets more numerous and more monstrously obscene than all those we have mentioned so far...

And this tide multiplies its waves of garbage to defile the Queen with their scum, because "The Queen (as Mirabeau so magnificently put it) is the first and strongest barrier"
of the throne, and like the sentinel who most closely watches over the monarch's safety."

The Queen accuses Freemasonry.

We have reproduced a fragment of the letter, dated February 26, 1781, from Marie Antoinette
wrote to his sister Marie-Christine: "The art of government is to let France-
Freemasonry will expand, for it is merely an association of charity and pleasure.

But look: the Bastille has been taken; the fateful night of October 1789 forced the royal family

to leave Versailles, and here is "after a few months spent at the Tuileries under the watchful eye of
Barbarians of Freemasonry, the Queen knows! She knows that she is the source of the Lodges
Calamities have just befallen France and the monarchy! We have an irrefutable
Proof that enlightenment had dawned in Marie Antoinette's mind. It's a letter!
addressed by her to her brother, Emperor Leopold II, on August 17, 1790 - here are the last ones
lines:

"Goodbye, my dear brother, I must count on your friendship so as not to
fear of abusing it, but on the other hand, count on all the tenderness of your
unfortunate sister.

I send my love to my sister-in-law and your children; be very careful there of any association of
Freemasons (sic); it is by this route that all the monsters here intend to arrive in
All countries with the same goal... (Marie Antoinette, Joseph II and Leopold II, Your Correspondence)
(their correspondence published by the Chevalier) Alfred von Arneth, p. 135.)

Nine years earlier, as we have said, far-sighted servants of the Catholic cause and
French people had urged the King and Queen to "beware of any association of French people"
"Masons"... Alas! Their warnings had not been heeded. When the Masonic peril
was seen in all its horror by Louis XVI and Marie Antoinette, but it was too late: the
France was prey to the Back Lodges; the royal family was their prisoner.

For three years of anguish and terrible torture, Marie Antoinette would feel the
The cruel hand of Freemasonry weighed on her more and more heavily. For three years, the
Reine will await the death that the Back Lodges have in store for her. What agony! For three
years, she will be under the sway of that poignant regret expressed by Louis XVI in 1792, after the
Return from Varennes: "Why didn't I believe, eleven years ago, all that I see today! I am
He had announced it all from then on!

All that had been announced to the King and Queen, as early as 1781, was the plan for the Lodges, finalized
by them so long before, when Pope Clement XII and then Pope Benedict XIV
had in vain addressed the most urgent appeals to the Christian world to be vigilant against the danger
Masonic!

$ Cuique suum. We have become aware of this very important page from Marie-Antoinette by an article by MG Malet, in the Gazette de France of May 9, 1910.

In a few lines, impressive in their conciseness and full of unspoken reproaches (all too justified, alas!) against the blindness of Catholics, Pope Leo XII listed the alarm bells rung by his predecessors:

"The danger was first denounced by Clement XII in 1738, and the Constitution promulgated by this Pope, it was renewed and confirmed by Benedict XIV. Pius VII marched on the traces of these two Pontiffs; and Leo XII, confirming in his Apostolic Constitution Quo he engraver all the acts and decrees of the previous Popes on this matter, ratified them and confirmed forever. Pius VII, Gregory XVI and on several occasions Pius IX spoke in the same meaning. » (Encyclical Letter of His Holiness Leo XIII on Freemasonry, Coutances, Typography by Ch. Daireaux... 1884, p. 5.)

Christian nations and Christian governments continued to misunderstand the august voice of the Popes. The result of this criminal ignorance is well known: always the first to be struck because of her place at the head of the Christian peoples imposes greater duties and heavier responsibilities, - France, after the The human hecatombs of the Revolution and the First Empire saw the emergence in 1830 of a new Revolution, Masonic like the previous one. Then, almost all of Europe was shaken by the upheavals of 1848 (Masonic upheavals, too!) We also know what part Freemasonry was taken over in the Commune of 1871. We finally know under what yoke each day More crushing and more degrading, Freemasonry has succeeded in bowing the head of France.

Let us compare this deplorable picture with the chronological list of the Encyclicals Papal forces against Freemasonry: we will see that each of the revolutionary movements prepared by the Lodges was preceded by several Bulls in which the Sovereign Pontiffs were striving to warn Catholicism against the new storms that threatened it, - storms that could have been averted, if they had been willing to listen to the Word of Rome!

A terrible lesson seems to emerge from the historical facts and observations.

which we have just discussed in this book:

All Christian nations—but foremost among them the Catholic nations—and France is at the forefront of these latter – all Christian nations are threatened by an enemy as formidable as it is mysterious.

This enemy is the Secret Society with a hundred names, with a hundred successive incarnations, which
Under different masks and coats, the fight has been "without truce or mercy" since the Calvary, against the Church of God and the Civilization born from the Church.

But in the Secret Society referred to by Leo XIII, Freemasonry should not be considered.
vulgar: this refers to High Freemasonry , the kind whose agents of execution
They are called Weishaupt, Nubius, Piccolo-Tigre, the one that Copin-Albancelli named by a name
which will remain for him: the Occult Power.

Alas! In the 18th century, France stubbornly refused to listen to the voices of the two Popes Clement XII and Benedict XIV, who implored him, as well as all of Christendom, to open the
eyes to the sectarian peril and to resist the Freemason enemy. On the other hand, she drank
To the very dregs, he was poisoned by the Lodges, instruments of Occult Power. Also from
From the bottom of the ladder to the top, by 1789 there was no longer a class of French society that
was deeply marked by the Masonic Sign of the Beast. They themselves, the King and Queen of
France, had been deceived by the Secret Society: in supremely impious opposition with
The Papacy (he, the Most Christian King! she, the daughter of the Apostolic Emperors!) there they are!
voluntarily lend a hand to the progress of Freemasonry, while this progress
will be accomplished on the ruins of the French Monarchy! "The Art of Government," is it not
No "letting Freemasonry expand"?

This blindness of the royal couple came at a very high price! We will say later, at the price of
What tears and what sorrow! But, in closing, we offer a suppliant prayer.

to the true French who respect the past just as they respect their fathers, and because the Past of the Fatherland is made up of the Past of all those who preceded them here below.

Certainly, these French people know that the Catholic faith is so deeply ingrained in our nation.
They felt so deeply that to tear it away would be to kill the Fatherland. Therefore, they necessarily felt towards the
Popes, supreme guardians of this Faith, the most filial veneration.

On the other hand, these French people venerate Marie Antoinette as the Queen with a big heart and
the powerful intelligence, the Wife and the Mother of whom one can speak as of another Mother who
is above all mothers: "Consider and see if there is any pain comparable to her
Pain!

These French people worthy of the name French, we implore them, both as Catholics and as a son of the land of France, to take care not to abuse the
patience of Him who with His own hands gathered the Christian nations around the throne of saint
Pierre. We also implore these French people to remember the cry uttered by Marie-Antoinette in 1790.

Having ignored for nearly two centuries the urgent appeals of seven Popes - having despised the orders contained in seven Encyclicals directed against Freemasonry, - didn't he
Not enough? Isn't it too much?

But, moreover, on August 17, 1790, Marie Antoinette, belatedly enlightened, proclaimed it in her turn
to Christendom at the same time as to his brother Leopold IT: "Be very careful of all Freemasons' association!... That's how all the monsters around here operate.
to arrive in all countries with the same goal... »

May devout and repentant France - Gallia poenitens et devota* - finally listen to the voice of Sovereign Pontiffs at the same time as that of the Martyred Queen!

May France finally draw the sword of the Crusades against the Freemason, her worst enemy.
than the Saracen and the Albigensian!

END

CHAPTER 1
WHO CHANGED THE SOUL OF THE FRENCH?

Introduction of Freemasonry in France; the first encyclical against the sect. - The Lies, the main weapon of Freemasonry. - The workings of the lying machine. - The The King's Ministers and Freemasonry. - Magistrates and Freemasonry. The Church of France and the Masonry.

CHAPTER II

THEIR WEAPONS: LIES AND SLANDER

Occult Power and the Grand Orient. -- An edifying parallel. - Basil. - "Why didn't I believe it eleven years ago?" years !.. "

CHAPTER III

THE NECKLACE AFFAIR

The Jewish F#*#** Cagliostro. - The weaving of the plot... - The Grove of Venus. - The Necklace of Diamonds. - The Paris Convent. - The Initiate of Saint James. - The Queen Weeps. - The Mystery of iniquity. - The Queen had to be eliminated. - The Queen's forged letters. - Cagliostro is afraid.

- Cagliostro's Revelations on Freemasonry. - The Freemasons of Parliament against the Crown.
- The Memoirs of Lawyers.

CHAPTER IV

Jewish Occult Power and Revolution

The Intimate Committee. - The F*#** Cagliostro, agent of the Jesuits! - The Jewish hand. - Lilia pedibus destroys. - Continuity of the Jew's revolutionary action.

CHAPTER V

THE NECKLACE TRIAL

The Queen implicated. - The condemnation of Marie Antoinette. - The blood of the Valois flows. While awaiting the blood of the Bourbons. - Like the Dreyfus Affair. - Proof that the press Masonic lies. - The Countess's escape.

CHAPTER VI

THE TWO SUPPORTING MEMORANDA

Overview. – “It’s those people...” – Jeanne had never seen the Queen! – The Madame de la Motte's collaborators. - The Countess's false confessions. - More Pamphlets against the Queen. - Blood mixed with filth.

CHAPTER VII

INSPIRED HATRED AGAINST THE BASTILLE

The High Mason Ximénès. - The Anti-Mason Linguet and the Bastille. - The F*** Cagliostro and the Bastille.

CHAPTER VIII

THE END OF CAGLIOSTRO

“Arsenic Pork”. - Morande against Cagliostro. - The exodus of the Jew Cagliostro.

CHAPTER IX

1789, THE GREAT MASONIC YEAR

1789: Overview. - Freemasonry and the Elections of 1789, - The Cahiers of 1789.

The investigation by Messrs. Cochin and Charpentier. - Eyewitnesses. - The "plans and resources".
"How opinion is manufactured" - Masonic purge. - People's decrees.

149

CHAPTER X
THE QUEEN AND THE STATES GENERAL

The System of Terror and the Lodge "The United Friends". - The Death of the Dauphin. - Fear to the Estates-General. - July 1789. - Necker. — The beginning of the end.

CHAPTER XI

THE STORMING OF THE BASTILLE AND THE GREAT FEAR

The appeal to the power of the masses. - The predictions of Brother Chamfort. - The means of terror.
Fear in Paris. - The Great Fear. - The Man with the Hair Tied in a Ponytail. - The Alleged
The spontaneity of the Great Fear. - Again, the man with the hair tied back in a ponytail. The leaders. - The results of the Great Fear. - Four contemporary accounts. - The
Queen and the Great Fear. - "The Royal Spit".

CHAPTER XII

EPILOGUE

The night of October 5-6, 1789. - The Queen accuses Freemasonry.

AUTUN, Pernot printing house.

LIBRARY OF SECRET SOCIETIES

ANDRE BARON

SECRET SOCIETIES

THEIR CRIMES

From the Initiates of Isis to modern Freemasons

"To chain to oneself... men reduced to the state of slaves;
to employ these passive instruments in all kinds of attacks
of a foreign will; to arm, for murder, the hands of
with the help of which one ensures impunity for crime, these are the of
monstrous practices condemned by nature itself.
(Leo XIII, Encyclical “Humanum Genus” against
Freemasonry, April 20, 1884.)

1906

+

In some scandalous trials, the judges
demand a closed hearing. In the trial of the So-
Secret Societies, which is described below, there are
crimes that are both so repugnant and so abominable,
that not all eyes are made to see
the details.

Therefore, this book will be read behind closed doors.
by those only who desire to know, in
knowing full well the facts, to what extent the
Secret societies deserve hatred and contempt.
honest people.

Digitized by Google

TO GENTLEMEN

THE SENATORIAL DELEGATES
LANDES

GENTLEMEN,

I am honored to be a candidate for the Senate for the
-Landes department.

It would have been impossible for me to summarize, in a single visit
'(however long it may have been) made to each of the Electors, the
serious and numerous reasons that make me consider
-as a duty to submit this application
-fight against the S currently
reigning.

These are the very reasons that make me hate and
despising the Sect, the criminal coterie in the process of
to kill France. But to explain the whole picture to you,
there is only one process (which is also capable of leaving
in people's minds a more lasting trace than a pro-
(quick tour through our beautiful department):
This process is the book.

I therefore ask the Electoral Body of Landes, whose
I appreciated in 1902 the high degree of independence manifested
celebrated in defiance of shameful official pressure,
to accept Phommage of this book, which is the fruit of

prolonged research over many years in order to
to enlighten any citizen of good faith regarding the
Secret Societies, these cancers of the people.

I believed that, in these serious times,
'experienced by our country, nothing could be more
worthy of the voters, nor bear witness with greater strength
of my devotion: to France and to the Landes, to my
both to the great nation and to my small homeland.

Anyone who has taken the time to look at the
documents that I have accumulated and reading the conclusions-
forced sions that result from them of their own accord, fear-
dra to vote for Freemasons, for fear of being.
one day assailed by terrible remorse.

For a day will come when, after stealing the reliquaries
gieux and the priests, after having further increased your
charges by the new Masonic law of the Sepa-
the relationship between Church and State, the reign of France
Freemasonry, if it continues, will inevitably lead to
a new 1793, to a new Terror i.

And the Terror was the blood flowing from the guillotines-
tines at the same time as misery in all homes.

Please believe, gentlemen, in my devotion
patriotic.

ANDRÉ BARON.

1. Messrs. Cabanès and Nass have just published, with a preface by Mr. Jules Claretie, of the French Academy, a work where we read:

"Out of twelve thousand victims (of the Terror), there are not three "a thousand belonging to the first two classes of the old society:" "nobility and clergy. All the others were from the Third Estate, or even the "fourth, since the guillotine claimed the heads of 4,000 peasants" "and 3,000 workers." (Drs. Cabanès and Nass, La Névrose) Revolutionary, p. 101.)

FOREWORD

The history of Secret Societies is filled with enormous and numerous books in all languages. And despite Secret Societies know how to exert a sugmanagement so skillful on the best minds, that they have managed to make it completely neglected, by almost all historians, their influence in the world, as well as their villainies of every kind.

Yet how great this evildoing is! health power of Sects that the disclosure of files written by informers from the Grand Orient of France came to finally make the more closed until then!

Secret Societies have always exercised -devastation; they were harmful and criminal in other waystimes, as they still are today, – immutable in the Mystery, immutable also in Crime. But honest people from all parties

They have no idea of the harm they are doing, the harm even greater than they can do, – because that they are unaware of the mountain of crimes they _accumulated in the past.

That is why we thought it appropriate to give An overview of the nefarious role of Secret Societies across the world and through the ages, going back with a meticulous attention to the most historical sources pure. |

Thanks to the efforts of persevering workers, applied to piercing the veils with which France surrounds itself Freemasonry, the commotion has begun; in France, the Masonic question is now of interest to An increasing number of citizens. The time seems therefore came to gather, into a single bundle of light, the scattered rays that each and every one have projected, for centuries, into darkness Secret Societies.

This is the bibliographical work that we have believed useful to the country to light its path strewn with obstacles tarpaulins by sectarians of all kinds.

Likewise, a fortunate incident has powerfully... encouraged in our project to write a book which would summarize it clearly – in the French style – what has been said, what is known about the harm done by Secret Societies: we were in the Quarter Latin with an hour to use; well done to us to enter the Sorbonne, for we had the pleasure to hear the friendly dean speak there that day,

Mr. Alfred Croiset: to speak, with precise eloquence the frequency for which he is known, of the very large and very pernicious practice played in antiquity, among the people Athenian, through the Occult Associations. Mr. Croiset asserted that the so-called Revolution of the Four Hundred, at Athens was the work of the Secret Societies called Hetairies. There, as always, these oligarchic groups The sweets played their eternal role, that is to say, they They oppressed the people with baseness and ferocity.

A few years later, according to the great historian Torian Thucydides, these are still the Secret Societies who armed the Thirty Tyrants in Athens: However, it is these men who, among so many others Less illustrious victims, legally murdered Socrates, because Socrates was the declared enemy of Criminal hypocrites lurking in the Lodges of this at that time.

Thus, the domination of these Terrorists of it
twenty-four centuries ago was in a way a
pre-Masonic tyranny, as heavy as the east
today, the domination of the Lodges.

How much the yoke of Secret Societies always was
degrading, that's what we're going to prove below.

1. Monday, February 20, 1905. — Public lecture; Attic speakers:
Andocide.

Digitized by Google

THE ISIAC MYSTERIES

The oldest secret societies of which we
the traces found in history were formed by
the Initiates of the religious Mysteries and it is in this
Egypt, whose civilization is of such a prodigious age-
It was after this significant retreat that the Mys-
the elements that have had the most profound influence, the
longer duration with the widest distribution.
We therefore begin this study with the Socié-
Egyptian initiation rites, dedicated to worship
of Isis, the great Nature Goddess.

If there is one historical fact above all
controversy and the subtleties of discussion
No matter how ingenious they may be, it's good
the one that Mr. Maspero explains in these terms: "The
Ancient magic was the very foundation of religion.
"gion!" Consequently, the Secret Societies of essence

1. Maspero, member of the Institute, Studies in Mythology and
d'Archéologie égyptiennes, Paris, Leroux, 1893, p. 106.

religious figures who first appear to us in
at the same time as the most powerful must, of
every necessity, to have as its principal basis
Witchcraft, with its attendant cerebral defects,
disorders of all kinds which, throughout history,
were the inevitable consequences of the branes
magical.

In Egypt, says Mr. Maspero, "Witchcraft makes-
"It's part of everyday life." Magic, he wrote
François Lenormant, "held a pivotal position"
"in the concerns of the Egyptians!"
Secret Societies of Initiates, which formed the elite
thinking in Egypt, therefore, must have been natural-
steeped in witchcraft, and it is natural to
To find the magic at the heart of the Mysteries of Isis.
In fact, it is she whom we are going to discover there, and it is
which constitutes the first flaw of the Egyptian Initiates-
hold on, like most other Initiates of
the Old World.

The existence of religious associations that enjoin
The secret to their members is, among the uncivilized,
a roughly general corollary of faith to the practitioners
questions of witchcraft.

In Polynesia, a corporation held this sacred position.
Dec: with witchcraft. Was it the Areoi brotherhood?
dedicated to the worship of the god Aro. It comprised seven de-
initiation rites, whose adepts were distinguished by
tattoos and distinctive adornments. To be

1. Franç. Lenormant, member of the Institute: Ancient History
of the Orient, Paris, Lévy, 1883, vol. III, p. 126.

2. The Areoi were devoted to the practices of sodomy.
more shameless. See the paragraphs below regarding
the immorality of secret societies.

To be admitted into the Order, one had to have provided evidence
of divine inspiration, ecstasy, etc. The novitiate was

very rigorous; new tests were imposed
steps to move from one degree to another. The Order given-
born from stage performances where he put into action
The legend of the god!

It is easy to see that the purpose of these associations is
everywhere the same, putting the Initiates in contact with the
superhuman power and revealing secrets to them that
allow them to command destiny.

(Count Goblet d'Alviella, Eleusinia, Paris, E. Leroux,
(8vo, 1903, pp. 32-33.)

All the Mysteries of classical antiquity had
originally intended to put the initiate in contact
with certain deities, in order to procure for him
advantages of which these deities were reputed to be the dis-
female thinkers. (Ibid., p. 117.)

Tripia, a characteristic of ancient secret societies

Magic is not their only flaw. By exalting
at the heart of the Initiates, in the Secret Societies of
the old world, a pride that elevated them to their
eyes far above those of other men, the vul-
secular generals, and which placed them in an almost-
Divine magic exacerbated two of the species' scourges.
human: the taste for lust and the taste for blood.

And we will see what immorality, what de-
an unprecedented shamefulness of the senses was, in most
of the initiatory societies of yesteryear, the counterpart na-

---

1. W. Ellis, Polynesian Researches, London 1853, t. I.
p. 229 et seq. — It is precisely such representations
scenic elements that we will find again in the Mysteries of Isis in
Egypt and in those of Eleusis in Greece.

the turrel of the debauchery of the frantic human mind
witchcraft. As for the taste for blood—which marries
too good for the taste of lust — it is also he who
we will find this in many of them.
And we will see that human blood was tasted.
with delight by certain ancient initiates, or
that he was involved in simple private murders,
to the benefit of their personal passions with impunity-
their desires were satisfied thanks to their formidable privileges.
legends, whether it was offered as a holocaust or to
the interests of caste, in political assassinations,
or to the Gods, in these human sacrifices
which we rightly call Religious Crimes
gieux, Ritual Crimes.

Thus, we claim that the old Societies
Initiatory practices were marked by these flaws: the
Magic, the most degrading immorality, the Assassin-
nat. All of them wear at least one of them when
It's not all three at once.

The documents and historical facts will tell
if we are right.

Initiation in Egypt.

Although very reserved about the secret part of
Mysteries of Isis, Apuleius! left us a cu-
a curious picture of the ceremonies they included.
Here it is, summarized in the letter from Messrs. Da-
Renberg and Saglio:

First, in the presence of a large procession,
Purification by water: Lucius (the hero of Apuleius) is
4 leads to a basin near the temple and the mysta-

---

1. 114 to 190 AD.

Gogue, after saying a prayer, pours him some
Skin on the body. He is brought back before the image of Isis.
where he remains prostrate. Then comes an interval of
ten days devoted to fasting; the neophyte puts himself in
The state of receiving the great revelation. When this
The new preparatory period has expired, his friends
they bring him gifts in the temple;

Soon after, the laypeople having withdrawn, Lucius celebrated- the great vigil, the essential and decisive part of the initiation; amidst sudden flashes of light that illuminated In the darkness of night, he attends shows marvelous, where all the secrets of the Isiac religion. (Art. Isis, the Mysteries, by G. Lafaye).

MP Foucart, of the Institute, gave in 1895, to the Academy of Inscriptions and Belles-Lettres, a A very remarkable report on the Eleusinian Mysteries:

> The existence of representations in the vigils of the sa- The creation of the initiation is beyond doubt, he writes: one he performed before the mystics the legends of the deities of mysteries. This substitution of action with Narrative and song are not unique to Eleusis: In Egyptian religion, the misfortunes of Osiris, the pain of the Goddess and her races in search of the members Her husband's actions were put on display for the faithful...

(MP Foucart, Research on the origin and nature of Mysteries of Eleusis, Paris, 1895, pp. 43-44).

Further on, in the chapter devoted to Greece, we will see how solid the arguments are by which Mr. Foucart establishes that the Mysteries The Eleusinian Mysteries were directly derived from the Mysteries Egyptians arranged and simplified to suit the taste of the intellectuals Hellenic ligations.

But in the meantime, a few borrowed lines

Herodotus will be enough to shed a bright light on this lineage as well as on the representation a scenic depiction of the suffering and death of Osiris – representation that plays such a large role in the Isiac Mysteries. Five centuries before the Christian era yours, Herodotus, initiated into the Egyptian Mysteries and to the Greek Mysteries, he spoke indeed, with the most scrupulous precautions to avoid violating his oaths, from what he had seen in the great temple d'Isis, à Sais:

> CLXX. He also said that the tomb of the one shown there is also shown. which I do not feel permitted to name in this occasion. He is in the sacred precinct, behind the temple of Minerva, adjoining the wall of this temple which It occupies the entire length. There is in the room earth', large stone obelisks, and near From these obelisks one can see a lake whose banks are reve- stone walls. This lake is round, and, as far as it seemed to me, it is no less large than that of Delos, which one called Trachoid.
>
> CLXXI. At night, accidents are depicted on this lake arrived at the one I did not think it necessary to name. The The Egyptians call them Mysteries. Although I have a very extensive knowledge, I will be careful not to... reveal; I will do the same with regard to the initiations of Ceres, whom the Greeks call Thesmophoria, and I don't know I will only speak as much as religion allows.
>
> The daughters of Danatis brought these mysteries from Egypt and taught them to the women of the Pelasgians...

(History, by Herodotus, trans. from the Literary Pantheon, Euterpe, book II, p. 92).

1. That is to say, within the sacred precinct surrounding the temple. (AB)

Herodotus' religious respect for the Mysteres does not prevent us from seeing that this Dead Man, whose Passion was celebrated at the Temple of Isis consacred to the Mysteries, was Osiris, brother and husband of the Goddess. That's what will come out with evidence from the rapid exposition of the Myth of Isis and of Osiris.

The Myth of Isis and Osiris.

Osiri (writes M. Maspero), solar god..., is the en–eternal enemy of Set, the god of darkness and night. After his disappearance in the western sky, "the king of the day, sovereign of the night, who advances without stopping or resting–"che," did not stop its course. It went "on the way mysterious of the western region," "through the darkness of hell which no living being has ever penetrated "trées," and traveled for twelve hours to rega–To gner lorient and reappear in the light. This birth and this daily death of the sun had suggested to Egyptians have the myth of Osiri. Like all the gods, Osiri is the sun: in the form of Ra, he shines in the sky during the twelve hours of the day; in the form From Osiri–Oun–Nofri, he rules the earth. But, just as Ra is attacked and defeated every night by the night which It seems to engulf him forever; Osiri is betrayed by Set. which tears it to pieces and scatters its limbs to prevent it from reappearing. Despite this momentary eclipse–Neither Osiri nor Ra died. Osiri Khent–Ament, the infernal Osiri, sun of night?, is reborn as the sun in the morning under the name of Har–pa–Khrad, Hor child. Har–pa–Khrad, who is Osiri', fights against

---

1. See further on a curious quote from Apuleius (AB).
2. Osiri, in a way reincarnated. (AB)

Set and beat as the rising sun dispels the shadows of the night... This struggle, which begins again every day and symbolized divine life, also serving as a symbol of the Human life... The birth of man was the dawn of the sun in the east; its death, the disappearance of the sun at the west of the sky. Once dead, the man became Osiri and sank into the night until the moment when he was reborn into another life, like Hor–Osiri into a another day. (See Ancient History, Lenormand, vol. III, 198).

Note these words: once dead, man became Osiris; the theology of the Mysteries of Isis is entirely built on that. But, the generation divine being among the Egyptians modeled on the From the human generation, Horus (or) needed a mother. Osiris reincarnated): this mother is Isis, goddess personnifying the fertile Earth, and, on the data which preceded, a whole legend was formed at Egypt was chosen as the setting for this drama.

François Lenormant, from the Institute, summarized this legend in these terms:

... (Osiri and Set) were brothers... They had married their two sisters, Isis and Nephthys. Osiri, the eldest of the brothers, had first reigned over Egypt, over which He had spread all the benefits of civilization. But Set, jealous of Osiri and wanting to usurp his neck–Ronne had treacherously murdered his brother in a banquet, had cut his body into pieces and locked them in a chest that he had thrown into the Isis, informed of the assassination, had long searched for the remains of her husband's body, had gathered, gathered together, and by her kisses and her tears had warmed them so well that this lifeless corpse had made her the mother of a son, Hor, who was none other than

Osiri himself reincarnated... (Francois Lenormant, Ancient History of the Orient, Paris, 1883, Volume III, p. 203).

But the Isiac myth contains a crucial detail–tai from which will arise the abuses which, later, will make Egyptian mysteries (with all the mysteries) (from their source) odious to the Church Fathers ` Christian as well as to certain pagan philosophers themselves.

Plutarch and Diodorus Siculus will enlighten us... rer on that.

The only part of Osiris's body that Isis did not find No, it was the male member, since it had been all immediately thrown into the river, and the lepidote, the sea bream and the oxyrinque had devoured him there: hence the horror particular inspiration given to these fish. To replace

the member, Isis had an imitation made of it and she consecrated—
thus created the phallus, which the Egyptians, even today...
Today, they celebrate the festival. (Plutarch, Moralia; On

Isis and Osiris, chap. xviii, t. II, p. 239.)

Regarding that part of Osiris's body that Isis did not
It was possible to find it again, it is said that Typhon, (that is to say Set)
had thrown her into the sea;... that Isis nevertheless, having
made a performance, made her honored like the
others and even attributed to him a Cult and Sacrifices
particulars from the Initiates. Hence the
Greeks, who borrowed the Mysteries from the Egyptians and
The Orgies of Bacchus have a similar Idol to them
they call it Phallus, about which their initiates do
grand ceremonies during the festivals of this God.
(Diodorus Siculus: Universal History, Book I, Section I,
Chapter XI, translated by Abbot Terrasson, of the Academy—
French bread, Amsterdam, 1743, t. I, p. 36—37.) —

Let's leave that aside, to address them in a cha—
'next clown', the comments that are demanding
these documents, so old and so important; containing—
let us for the moment note that we
We have, to begin with, among the many in—
interpretations given to their myth by the Egyptians
hold :

Isis, Earth Goddess, and Osiris, Sun God.

According to the most re— Egyptological studies
centes, it is likely that on the banks of the Nile
(as well as at Eleusis, as we shall see later)
far), it is through a worship of the Earth nourished—
candle of men — to the Good Earth Goddess who
gives the wheat — which the Isiac rites began.
At that time, Isis was the Earth of the Delta, fecon—
conceived by Osiris, the Sun God, his brother and his
husband.

But when considering things from a point of
From a more general perspective, the theologians of Egypt considered
They later referred to Isis as fertile Nature.
(while Osiris became the fertilizing principle of
Nature, the Male Principle.)

Plutarch, initiated into all the Egyptian Mysteries.
And the Greeks, he said it formally:

From Nature, capable of receiving all generations, Isis
is the feminine part. It is in this sense that Plato
names it "nurse" and "universal receptacle". (Plu—
(tarque, On Isis and Osiris).

Therefore, from this point of view, we have:

1. See further: Immorality in the Mysteries of Isis.

Isis, Nature fertilized, and Osiris, Fertilizing Principle.

Because of the prevailing anthropomorphism
In Egyptian thought, it was natural that
the emblem of Isis thus conceived was the fe—
minin, the Cteis, while the emblem of Osiris was
the male organ, the Phallus. Moreover, Plutarch and
Diodorus Siculus told us earlier
that Isis had dedicated to the Phallus festivals which had
They have not ceased to be famous.

An Egyptian hymn of great pantheistic inspiration
reflects these ideas. Mr. Brugsch translated it onto the
walls of the temple in the oasis of 'El—Khargeh. There
celebrates the mysterious names of

God, who is immanent in all things...

It is the body of the living man,

The creator of the tree that bears fruit,
The author of the fertilizing flood.

Without it, nothing lives in the Earth's cycle.

Either to the North or to the South;

Under his name of Osiris, the giver of light,
He is the Hor of Living Souls,

The living god of future generations.

He is the creator of all animals,

Under its name of Ram of the sheep,

Goat of the goats, Bull of the cows.

...I am the god of those who rest in their
He is the great architect, [tombs.
Which has existed since the beginning...

(Cited by Francois Lenormant, Hist. anc., t. I, p. 279).

Osiris and Isis, king and queen of the Manes.

We have just heard someone named in this hymn to the god of those who rest in their tombs: it is still Osiris, the infernal Sun, the Sun shining in the night of the tombs. Here, we are touching on the very essence of the Mysteries Isiacs.

Mr. Maspero told us:

For the Egyptians, the birth of man was the sunrise in the east; his death, the disappearance of sun in the west of the sky.

The Sun personified in Osiri provided the theme of all Egyptian metempsychosis. Of the god who sustains and animates Life, he had become the moving god-nurturer and savior. We even came to look to Osiri as accompanying the dead on their pilgrimage infernal, as if seizing the man on his descent into the Kher-ti-noutri and leading him to eternal life.

Having risen first from the dead, he was to resurrect the righteous in their turn, after having helped them to triumph over all trials. The dead man was finishing by identifying completely with Osiri...: also, from at the moment of his death, every deceased person was called “the Osiri such and such” (François Lenormant, Hist. anc., vol. III, p. 233).

But the Afterlife always existed — and from the beginning the most remote ages — the great preoccupation-tion of the Egyptians. Also, for centuries, their Did the priests apply themselves to composing incantations? tions, to provide the Dead man with the means to escape

First, to the attacks of the larvae, the monsters that populate the underworld, and then of to reach the Paradise of the Great Goddess Isis, sovereign of the Realm of the Dead, "Queen of "Manes," as he was called.

The Book of the Dead.

Before reaching the Gardens of Iaru, one had to confront-to find dark caves and deserted or populated places of ferocious beasts, crossing torrents of boiling water and lakes blocked by nets, crossing pylons, of castles whose gates were guarded by hungry demons.

The soul had no hope unless it knew how to oppose each of these dangers, the appropriate talisman better to escape the poison of snakes, to the tooth crocodiles, caught in the nets, with greedy hands malevolent geniuses (Mr. Maspero, of the Institute: Studies) of Egyptian Mythology, Paris, 1893, vol. I, p. 347).

The mystical conceptions of theologians Egyptians becoming increasingly bushy,

(their science from beyond the grave) had become so complex,
there were so many countries to learn about, so many words
magical to pronounce without changing a single letter.
that it was no longer possible to restrain them; and the danger
was terrible: one mistake, one omission delivered the
poor soul to his enemies. Also, provisions had been made for the
deceased, a kind of memento: it was the Book of
Dead people, whom the mummy carried with it. At every ins-
so much so, the deceased could open it and consult it in complete

---

1. The Gardens of Iaru are the Paradise of Isis; compare the
Champs-Elysées of the Greeks (AB).

occurrence; at each stage of his perilous journey,
He was learning the path he should follow; he was conjuring,
by addressing them by their true names, the deities
enemies who wanted to annihilate him, and the magic formula
it put them to flight or rendered them powerless;
called upon the followers of Osiris, or the God, for help.
himself, and they could not refuse to obey a
A well-executed incantation. In short, thanks to this manual, a summary.
discoveries that Egyptian theology had
pursued for centuries, the deceased provided with the
Book of the Dead, he set out certain of escaping the furnace-
naises and places of annihilation (MP Foucart, of
The Institute: Research on the Origin and Nature of
Mysteries of Eleusis, Paris, 1895, p. 62).

Purpose and Rites of the Mysteries of Isis.

May the deceased have this saving Book at his disposal
In his hellish journey, it was good. But what
During his funeral, the pious service was rendered to him.
the vice of telling him over and over again so that he wouldn't come
4. Forgetting to use its magical powers,
It was better:

The different chapters of the Book of the Dead formed
so many liturgical lessons, which were recited by the
priests during the funeral ceremony, during
the preparation of the amulets that were placed with the
dead in his tomb, and that these prayers consecrated
They feared, to whom they bestowed their virtue... The "lessons!"
that were taken from the Book of the Dead during the ceremonies-
nees, are always placed in the mouth of the deceased.
who is supposed to pronounce them during his pilgrimage

---

1. In the liturgical sense, lectio, that is, readings (AB).

infernal; they were recited near his mummy for the
teach him and give him the opportunity to repeat them.
(Francois Lenormant, Hist. anc., t. III, p. 257).

All these precautions are aimed at ensuring the safety of the deceased.
a happy journey to the afterlife, were still
perfected and augmented when the most de-
ots to Isis, the most concerned about their second
life meant they were led to learn – from their very existence –
tence on land and in supremely challenging conditions
imposing – the words of the Sacred “Book” with
the circumstances in which they were to be said.

And that was the purpose of the Mysteries of Isis. They had
its mission to bring the de- closer to the divine
votes to his worship and to teach them the practices
and the prayers capable of ensuring them Paradise
of the Queen of the Manes. That is what emerges, for
Mr. Foucart, like most Egyptologists:
gues, from the confrontation of all the Egyptian texts-
Greeks and Greeks: The Recipient of the Mysteries
Isis was present, during the great vigil, at a
Representation of the Isiac Myths. View of the lake
At Sais, according to Herodotus, they mimed the Passion
of Osiris. Then came, before the eyes of the future Initiate
the spectacle of the Sacred Sin, by Isis, of the mem-
scattered branches of God.

A remarkable Greek inscription, proven-
member of an Isiac Brotherhood of Gallipoli, made
allusion 4 this part of the Mysteries: we see
to depict the Nile, a pond made sacred by some
drops of Nile water that were poured onto it, and on this
The pond represents the sacred fishing of the members

1. Cited on page 6.

of Osiris dismembered. (MP Foucart, Research on (the origin, etc., Paris, 1895, p. 37).

Having thus been instructed in the Mysteries of his religious faith, the Recipient – becoming by anticipating death, "Osiris the so-and-so" – played himself a role in moving scenes who taught him about the life of the soul beyond the tomb, with the dangers to be avoided there.

Apuleius, in this second part of the Mysteries, an allusion as clear as one could hope for, when he puts these into the mouth of his Initiate words :

“I touched the very edge of death; I trod the threshold” from Proserpine's palace!, I returned through all the elements; in the middle of the night, I saw the sun to shine with a bright light; I arrived before the Gods of Heaven and Hell; I saw them face to face and I "I adored it up close." (Apuleius: The Golden Ass or the Metamorphosis) phose, trans. by J.-A. Maury, Paris, Didier, Librairie Academic, 1834, volume II, p. 207).

The new Osiris, the future Initiate, had everything. to expect kindness from Isis: it was she who had God, her beloved husband, had risen from the dead: it was she who would ensure the salvation of the Recipient, Dead living, aspiring to eternal happiness.

Magic in the Mysteries of Isis.

From all the foregoing, it already follows that the The mysteries of Isis were essentially magical. But Egyptian and Isiac magic played a role in

1. Proserpine, that is to say Isis, considered as Sou-Queen of the Underworld, Queen of the Manes (AB),

the entire Old World played such a significant role- the need to dedicate to it minus a few pages to give an idea succinct.

Ancient magic was the very foundation of religion. Mr. Maspero said. The faithful man who wanted to obtain something favor from a god had no chance of succeeding except by condition of laying hands on this god, and the hand-implementation was only carried out by means of a certain number of rites, sacrifices, prayers, songs that the god himself had revealed, and which forced him to do what was-sent word from him. Now the voice, especially the human voice, is the quintessential instrument of the priest or Fin-singer. It is she who goes far and wide to seek the Invi-possible sounds that we call, and each of the sounds that it emits has a particular power that eludes the common mortals, but known to the followers and whose They use it for their operations. Such a note is irritating. spirits, one soothes them, another attracts them. and by combining the notes with each other, we composes these melodies that the magicians intone during their recollections. I don't need to to recall here what importance Carmen had in the religion and law of ancient Rome; he was all powerful in Egypt, and the sorcerer, the priest, individual Anyone addressing a god had to have the right voice if he wanted to get what he asked for; he had to be fair of voice, “Mà-Khrôou”.

(Mr. Maspero, of the Institute, Studies in Mythology) Egyptian... Paris, 1893, Volume I, p. 106).

Even more than the living, the dead needed to be fair in voice. He had no chance of escaping the dangers of the other world that if he succeeded in de-

1. Carmen, in Latin, sacred song, incantation. (AB)

to turn by his incantations, and his incantations have not-were only of virtue if they were recited in one voice accurate, without any intonation errors. (M. Maspero, ibid., p. 109).

A remarkable thing, which we note here by anticipation because it is crucial in our eyes: while, in the Egyptian language, the words Ma-Khroou means the man of righteous voice, — capable because of the accuracy of his voice and his intonations to make himself heard by the gods when he addresses them with the consecrated words — in In Greece, we will find as ancestors of the Eumolpides (the priests who initiated into the Mysteries) of Eleusis) a priest named Eu-Molpos, in Greek The one with the right voice. We will also hear Mr. Foucart insists on the secret words, the sacramental chants, incantation formulas tion necessary for the soul's journey after the death, as it was depicted in the Mysteries of Ceres, which Herodotus claims to have brought? in Greece by the daughters of the Egyptian Danais.

Thus, whichever way we turn, — Egypt or Greece imbued with Egyptian ideas — we always end up with the magic incantation, the power of sacred words and talismans on The Invisibles.

In each talisman, the magic formula that consecrated, enclosed something of the absolute power-divine wisdom. Through their virtue, man laid his hand on the gods, he forced them into his service, he compelled them to to work and to fight for him...

(François Lenormant: Ancient History, vol. DI, p. 134).

1. M. Foucart, Recherches. p. 59, 63, 76.
2. See p. 6.

From this, we understand the importance that taken, in the magical religion of Egypt and in the Mysteries that were its soul, the knowledge secret and incommunicable names of the gods.

Two special chapters of the Book of the Dead... have the purpose of instructing the deceased in the many names of Osiri as an all-powerful aid in his journey hellish... Not only, said Mr. Birch, it is indicated on some monuments of the 12th Dynasty that they are dedicated to certain gods "under all their names," but We also find tables of names of the god Phtah, the demiurge, and of the god Ra, the solar principle, on monuments from the reign of Ramses II... Gnosis or the knowledge of the divine names, in their external sense-laughing and in their esoteric sense, was in fact the great Religious mystery or initiation among the Egyptians.

The formulas in the Harris papyrus are filled with al-illusions about the magical importance of names gods:

I am the chosen one of millions of years,

Emerging from the lower heavens,

The one whose name is not known.

If his name were spoken on the riverbank,
Yes! It would consume it.

If his name were spoken on earth,

Ouil, it would make sparks fly.

And this other one which contains a formal evocation:

Come to me! Come to me!

O you who are permanent for the millions of thousands
years,

O Khnoum, only son,

Conceived yesterday, born today!

The one who knows your name

He who has seventy-seven eyes and sixty-
seventeen ears.

Come to me! Let my voice be heard...

(François Lenormant: Ancient History, vol. III, p. 135.)

One of the fundamental points of Mysticism
Egyptian tradition held that the god was invoked and evoked.
in the forms required by the sacramental words
such were forced to obey. Alfred Maury, of the Institute,
provided some interesting documentation on this.

In Egypt, he said, called by his true name, the god could not resist the effect of the evocation (lambic: De Mysteriis Ægypt, VU, 4-5)... (This opinion is ` recorded) in the writings of the hierogrammate Chéré- my friend who had composed a treatise during the Alexandrian period on the sacred science of the Egyptians... Not only will we called the god by his name, but if he refused to appear He was threatened with repression. These coercive formulas The Greeks called theons, those in regard to the gods. anakgai. (Alf. Maury: Magic and Astrology in Antiquity and the Middle Ages. Paris, 1860, p. 41.)

I don't need to dwell on the consequences- these demoralizing factors that stemmed from such situations beliefs, since they attributed a 'power without limits to men whose vices can- would compel divine power and majesty to to commit shameful acts on their orders or criminal. We will see the Greek philosophers to rely on this fundamental absurdity to com- to challenge old beliefs. But he left- It's particularly striking to hear the Neoplatonist

Porphyry, himself a magician, disavows this the fundamental and essential doctrine of the ancient initiates and sorcerers of Egypt on the gods forced to to submit to the orders of their faithful.

Porphyry, in fact, in his Letter to Anebo, in- worthy of such a foolish claim among the magi- ancient Egyptians, with such blind faith in the The power of words.

I am deeply troubled, he wrote, at the idea of to think that those whom we invoke as the most powerful people receive injunctions just like the most faibles, and requiring their servants to practice However, they show themselves willing to do justice. They themselves are subjected to unjust things, when they receive them. the command, and while they do not fulfill the © prayers of those who would not have abstained from pleasures of Venus, they do not refuse to serve as guides to immoral men, to the first person who came along, in illicit pleasures. (Porphyry, quoted by Eusebius: Pre- (parat. Evangel, x. XX.)

It could not be demonstrated more forcefully than The magician Porphyry does not do it, how much magic is a crazy thing and how terribly it is dangerous for morals, for social health of a people. And it is the great Porphyry who speaks. Thus, that is to say, a fervent supporter of the theories magical practices perpetuated until him within the Mystères, and one of the most dangerous adversaries- The cleverest of early Christianity! It was him which contradicts the age-old tradition on a crucial point Name of the Secret Initiatory Societies!

---

1. Porphyry, born in Tyre, in 233 AD.

But in the eyes of the Sectarians, his contemporary, such a fundamental disagreement — on the very essence of the secrets that were entrusted to Initiates of Isis — between the initiated theurgist Porphyry, Prophet of Initiatory Societies in their decline, and the Egyptian pontiffs of all ages! Such great contradictions do not hinder further- Tag the modern sectarians: that's how we

we shall see, in the 18th century, the Freemasons Mar–
Spiritualists and magicians – to make cause com–
a commune, within Jacobinism, with the Illuminati
of Weishaupt, atheists and materialists. That's just one
A powerful link united Martinists and Illuminati: the
hatred of Christianity. And it was that same hatred.
hatred that united all the Initiates to Porphyry
his time, whatever their opinions on
the coercion of the gods through sacred words!
Together, they detested Christianity.
a staunch enemy of Magic, so dear to conspirators
of Isis, and no less implacable adversary of
Immorality, so flourishing, too, in their
Mysteries.

Immorality in the Mysteries of Isis.

The Christian Eusebius called Porphyry "an ad–
"A marvelous theologian!" Saint Augustine said of this
Highly initiated, he was "the most learned of philosophers"

+

"Sophies?" These tributes paid to an enemy

1. Prepar. Evangel., book IV.
2. Civit. Dei, book. 19, chap. 22.

formidable aspects of Christianity give value
capital to what we just quoted: "I
I am deeply troubled, (Porphyry wrote), to
the idea that the gods do not refuse to serve as
guides to immoral men, firstly
"came, in illicit pleasures."

By making this admission, so characteristic of a
great intelligence tossed between ideas con–
traditional, but enamored of Justice and Truth, this
champion of the Mysticism of the old Ini– Temples
Tiatics himself put the red–hot iron in the.
a raw wound; he himself pronounced the condemnation–
tion of those he was nevertheless striving to defend.

Because the Initiates of the Secret Society isia–
that they believed they possessed, through magic, the power
to extort their all–powerful help from the gods
with a view to shameful and unjust things, everything is...
This was followed by: gradual demoralization of the classes
enlightened, instructed in the Mysteries, as well
than the mass of the Profane!, and with the demo–
realization, abuse, crimes of all kinds.

On page 9 of this volume we quoted
Diodorus Siculus and Plutarch, concerning a
a certain part of Osiris's body, which Isis had not
could find in the "Sacred Fishing" mem–
her husband's breast. It's time to revisit this
myth.

Isis (as Diodorus and Plutarch wrote), Isis did
to make a representation of this member, and "she
thus consecrated the Phallus, which the Egyptians still

1. Remember the adage here: "Fish rots by the
head ".

"Today they celebrate the festival." (Plutarch, On Isis)
and Osiris, ch. xviii). |

However, the myth of the dismembered god, the Sacred Peach,
This is the foundation of the Isiac Mysteries. From which it follows
that the cult of the Phallus of Osiris is the primordial cult
dial of the Initiates of the great Egyptian Secret Society–
yours which – we shall see – was a model
for several of the Secret Societies of the Old
World.

We will then say whether we are right to pre–
. to suggest that immorality is at the very root of
Mysteries of Isis.

We did not torture the texts for their
to make them express a meaning they did not have; but
Here are some more old documents that prove

until the truth of our thesis became evident.

Another Initiate into all the Egyptian Mysteries and
Greeks, the great Herodotus, who was nicknamed the
Father of History, wrote nearly five centuries
before our era:

...The Egyptians celebrate the rest of the festival of
Bacchus in much the same way as the
Greeks; but instead of a phallus, they invented
figures about a cubit high, which are made soft-
to see by means of a rope. The women wear
in the towns and villages these figures whose mem-
The virile penis is hardly smaller than the rest of the body
and that they make things stir. A flute player walks...
the head; they follow him, singing the praises of
Bacchus. But why do these figures have the same-
virile breast of such disproportionate size and
Why do they only stir that part? We'll see
gives a holy reason; but I must not recall it-

to carry. (Herodotus: History; Euterpe (book II), ch. xuv.
Translation from the Literary Pantheon, Paris, 1837, p. 63).

This last formula of discretion, usual
to all attentive members of Secret Societies
not to violate the Sacred Mysteries, no longer hide
for us nor who in reality the Egyptian Bacchus was-
neither the "holy reason" concealed by Hero-
dowry, for, eight centuries after him, Plutarch, another
Initiate wrote:

This identity of Osiris and Bacchus, which must be
better educated than you, Cléa, since you preside
the Thyades of Delphi, since your father and your
Did your mother initiate you into the Mysteries of Ostris?... (Plu-
Tarque, On Isis and Osiris, ch. xxxv, trans. Bétolaud,
Paris, 1870, p. 254).

When the Pamylia festival is celebrated (in Egypt)
which, as we have already said, is that of the Phallus,
a statue is displayed and paraded about, which
The male member is three times its ordinary size.
For God is the supreme principle, and every principle
multiplies, generation after generation, everything that comes from him...
(Ibid., ch. 36, p. 256).

The confrontation of these words from the two Initiates
Herodotus and Plutarch therefore demonstrate in this way
the most irrefutable one that:

1° The phallus displayed during religious festivals
Egyptians believed it was the Phallus of Osiris;

2° the worship rendered to this emblem was not
only by the flock of vulgar profane people:
he belonged to the most sacred Mysteries of the So-
Secret chapel of devotees to Isis.

Let us hasten to say it: in the thinking of

Egyptian priests and initiates, this brutal symbol
concealed and simultaneously represented the fecal energy
Dante of the Sun, who, in turn, was for the
Egyptians, one of the faces, images and manifestations
tions of the supreme God, the one whose hymn of
The temple of El-Khargeh sang of the sublime in
this grandiose language:

Ammon is his image, Atum is his image.

Khopra is his image, RA' is his image.

He alone creates himself through millions of ways!

He lives forever!

He is the Old Woman...

Permanent and lasting,

It never passes.

For millions and muons of endless years, I] traverses the heavens.

And he travels through the underworld every day...

He travels in the cloud

To separate heaven and earth...

Hidden permanently in everything,

He, the Living One

In whom all things live eternally!

(Quoted by Francois Lenormant, Hist. anc. t. III. p.

279, 280, and by F. Vigouroux, Bible and discoveries mo-
(dernes, vol. III, p. 20.)

The idea of the deified Sun is intertwined here with that of the supreme God whom he depicts and represents, while that, in the same hymn, another passage that we have already quoted (p. 11) which evoked the idea of the divine generation, assimilated to the generation human and animal:

1. Ra, the sun of the day, Osiris being the sun hidden during at night.

dem me es se.

He is the living god of future generations.
He is the creator of all animals,

Under its name of Ram of the sheep,

Goat of the goats, Bull of the cows.

Now, we have touched the point of the esoteric symbolism so complex of Egyptian myths from which a blossoming was to spring forth dense with more naturalistic and more each one more obscene than the last — and it was inevitable. Indeed, highly superior minds and those inclined to to consider in the ceremonies of their worship only, the lofty theological conceptions which there were hiding, could at a pinch not have to be poorly impressed by the emblems of the Universal generation thus shown in the Isiac and Osirian processions, among the Initiates, closed doors, just like in the towns and cities Ages of Egypt for the throng of the profane. But, it is clear that for the vast majority of

Egyptians of all conditions and genders, of Such exhibitions could only tend to

becoming unwelcome stimulants to a uni-

_ Verselle. That's what happened next.

Let us add that, from the earliest ages of Egypt, | the sacred tributes paid to the Generation don-four of the true religious events took place very licentious and such as the Priests and Initiates (well-known Roman Augurs!) they could hardly look at each other without laughing, when, They attended it devoutly.

Here is first a very suggestive scene from major annual pilgrimage to the temple of Bubastis:

We get there by water, recounts Herodotus, the Initiate, a man-my and women jumbled together and confused with each other the others; in each boat, there is a great name-a group of people of both sexes. As long as The navigation is difficult, some women play castagnettes and a few flute players; the rest, so much Men and women alike sing and clap. During-When passing near a city, one brings the boat from the shore. Among the women, some continued-Some start singing, others shout at the top of their lungs.

and hurl insults at the women of the city; these women _they start to dance, and those ones, standing up, roll up-indecently dressed them. The same thing happened. It serves every town one encounters along the river. _ (Herodotus: History, Euterpe, book II, chapter LX, trans. by Mr. Larcher, of the Academy of Inscriptions and Belles-Letters, Paris, 1786, t. II, p. 50, 51.)

Diodorus Siculus reports a more sinGulier again: he recounts that the divine Bull Apis, newly discovered, was fed penforty days in the temple of Nilopolis. There, women were allowed to come and worship him.

They lift their robes in front of him, adds Diodorus. and pudenda ei ostentant. (Diod. Sic. Hist.-Univ. Liv. I. Sect. 11, XXXII, translated. of Abbot Terrasson, of Aca-French Demie, Amsterdam, 1743, p. 141.)

We find something even better in Herodotus:

The Mendesians, he said, sacrifice neither goats nor goats. Here are the reasons: they put Pan in the namebr of the eight great gods... Now, the painters and the sculptors depict the god Pan, as do the Greeks, with a goat's head and a goat's legs; It's not that they imagine he has such a thing figure; they believe him to be similar to the rest of the gods; 'but I would feel a sort of scruple about saying for-that's how they represent it.

The Mendesians have great veneration for the goats and the sheep, and even more so for those than for these. They especially hold them in great veneration a goat that they value more than all the others; When he dies, the entire Mendesian Nome is in mourning... Something happened while I was in Egypt astonishing in the Mendesian Nome: a goat had publicly trade with a woman and this The adventure became known to everyone. (Herodotus: History of Euterpe, Book II, Chapter 11, translated by Mr. Larcher, of the Academy of Inscriptions and Belles-Letters, Paris, 1786, t. II, p. 41.) |

The great Hellenist Larcher has commented on this. (Vol. II, pp. 254 and 255) some very curious notes. first notes Herodotus's scruple not to reveal the reasons behind these animal members attributed to the god Pan. This insider's discretion, Jealous of keeping the secret, we already have it as seen in Herodotus. At every moment he employs this formula: "... reasons that I keep silent about scru-"Pule, although I am not unaware of them..." But we know the background of this perfectly A pious mystery by Diodorus Siculus:

The Egyptians, Diodorus writes, put the goat in many of the gods for the same reason as the Greeks They honor, it is said, Priapus; I mean because of the member that serves for generation, this animal being very inclined to love. They want us to give back appropriate honors to this part of the body which is the instrument of generation because it gives the Life to all animals. (Diod, Sic., Hist. Univ., Liv. I, Sect. 11, ch. xxxu1, trans. Terrasson and Liv. I, ch. LXXXVIII, ` (edit. consulted by Larcher.)

However, "the astonishing thing" reported by Herodowry, "the goat having publicly traded "With a woman," that was part of the "honors." suitable” rendered to the god of Generation! Plutarch, another Initiate, indeed recounts this particularly excessive devotion of the Egyptians yours: |

Animals, he said, stick to pleasures and loves that they can experience with those of their own kind. Therefore, there is no reason to be struck with admiration if, as in Egypt, the goat of Mendes, locked up with a A large number of the most beautiful women do not experience no desire, and feels much more ardor for his goats... (Plutarch: Moralia, trans. Bétolaud, Paris, 1870, t. IV, p. 300).

Nothing is so certain, comments Mr. Larcher, that the detestable custom of locking women up with the Mendes' goat. The same thing was happening in Thmuis! A thousand authors have spoken of it (Herodotus's History, translated) by Mr. Larcher, of the Academy of Inscriptions and Belles-Lettres, vol. II, p. 255).

In order to show what hideous depravities had become commonplace in Egypt — in this beautiful country governed by wise, devout Initiates to the Phallus of Osiris — we must mention one last trait: | |

For the corpses of women of quality, says Herodowry, they are not immediately handed over to the embassy

---

1. St. Clement of Alexandria, Exhortation to the Nations, p. 27, l. 37; cited by Larcher.

die, no more than the dead who were beautiful and which were given great consideration, but only three or four days after their death. We take this precaution, for fear that embalmers might abuse bodies entrusted to them. It is said that some were taken one about the fact with a woman who recently died, and that on the accusation of one of his comrades (Herodotus, Hist., Euterpe; Book II, Chapter Lxxx9, translation by M. Larcher, of the Academy of Inscriptions and Belles-Lettres, Paris, 1786, vol. II, p. 68).

Absence of Human Sacrifices in the Mysteries of Isis.

It is to the worst debauchery of the senses and the worst intellectual debaucheries of Witchcraft, which abouthey wove learned and proud theogonies, the majestic rites of the Egyptians, we come to observe it.

On the other hand, we must note, in their Mysteries, the absence of Human Sacrifices, so far away that we go back in time.

Herodotus, nearly five centuries before our era, already emphasized this fact in chapter 45 of book II (Euterpe) of his History. Further on, in chapter 19 from the same book:

Menelaus, he said, having landed in Egypt, imagined imTo murder two local children... Having become odious to This happened to the Egyptians, and he was forced to flee.

This ritual murder was the counterpart to the sacrifice of Iphigenia by her father, the King of Kings, Agamemnon. Larcher, the translator of Herodotus, says to

This statement was undoubtedly intended to appease the Gods of the Winds, like Menelaus (as well as Agamemnon) had sacrificed two little Egyptians:

These kinds of sacrifices, he adds, were ordinary in Greece, but odious in Egypt (Herodotus, trans. Larcher, t. II, p. 395).

This is because the ancient Egyptian civilization had was the first of all to become humanized. The neoThe Platonist and occultist Porphyry provides one interesting testimony, according to the Egyptian priest Manetho, better qualified than anyone to to talk about the primordial rites used by his ancestors:

Pharaoh Ahmose abolished human sacrifices. in Heliopolis of Egypt, as Manetho testifies, in his book: On Antiquity and Piety. We find them sacrificed to Juno'; they were examined to see if they were without imperfection, as if they had been calves, and they were marked with a seal. They were sacrificed

three. Amosis ordered that three be substituted for them
Figures of men, made of wax? (Porphyry: Treatise on
abstinence from the flesh of animals, book II, chapter Lv).

On the other hand, in the dictionary of Messrs. Da–
Renberg and Saglio, we find in the article Hiero–
Duli, these lines that illuminate our path:

Going back even further, we realize that the
hierodulism (that is, sacred slavery of men)
and women devoted to the gods in their temples), is

1. That is to say, to Isis, queen of the Gods.

2. The civilizers of peoples thus endeavored to attain–
to combat ancestral barbarities, while respecting traditions.

a softened form of Human Sacrifices, commonly used
first used in certain cults, then fell into disuse
with the progress of manners... (J.–A. Hild.).

But if the progress of morals in Egypt erased
early on, the marks of the heinous murder
Ritual, this was not the case for civilizations
Chaldean and Canaanite sisters of civilization
sation that emerged in early times, on the banks of the
Nile. In Asia, on the contrary, Human Sacrifices
continued to display their hideous purple, until–
than in more recent times: there, the blood
human continued to flow into the religious Mysteries
gieux, at the same time as all the depravities together
and all the practices of Magic continued
to defile them.

There, in the cursed lands of Byblos, of Tyre
and of Sodom, we will find joined together, within
The Mysteries of Old Secret Societies, the three
flaws we were talking about at the beginning: the Sor–
The maddening, the Debauchery in all its
forms that degrade, and the Human Sacrifice that
lowers man below the beast, below
wolves that, at least, don't devour each other
them.

Digitized by Google

H

THE ORIENTAL VENUS

The Mother Goddess, the divinized Feminine Principle
who in Egypt bore the name Isis, was called in
Asia, known by many names including Astarte,
Baaleth, Mylitta, Cybele.

The role of this myrionime deity has not been
less considerable than that of its sister on the banks
of the Nile, moreover confused with it from
from a certain era in the same adorations.

The global importance of the Mysteries of Astarte–
Mylitta, the great eastern Venus, was put in
light by Mr. Lajard, member of the Institute, in
a series of reports to the Academy of Inscriptions
and Belles–Lettres 1.

Everywhere, he said, one will find symbols, emblems
My, the attributes of the goddess linked to various cults
public as well as the ritual of the Mysteries... Everywhere

1. Research on Cult, Symbols, Attributes and
The Figurative Monuments of Venus, by Félix Lajard, member
of the Institute, Paris, 1837.

Finally, one will easily recognize the traces of this
high and ancient civilization which was imported from Asia
in Africa and Europe with this same cult; for it does not
Make no mistake, in ancient times, the im–
the introduction of a new religion, that was... the import–

tion of an entire civilization, that is to say of all the
of all the arts , since theology or the
universal science encompassed all the arts, all the
sciences. Also these Chaldeans, renowned as inventors
of the Cult and Mysteries of Venus, these Chaldeans whose
Theology was given the epithet "perfect" by the Greeks.
other traditions show them founding astro-
mie, teaching all the sciences, pa A the priest-
doce...

In Western Asia and Northern Asia,
they present themselves to us as the teachers of
The most famous peoples of these lands, the Assyrians,
the Arabs, the Phoenicians, the Phrygians, the Medes,
the Persians... The cult of Venus had even cast some
roots so deep in beliefs and customs
of these various nations that we see the pro- dogmas
ready for this cult to serve as the foundation for most of the
religious or philosophical systems which, in the an-
tiquity, took hold in the East... Later, they
become the basis of the doctrines professed by the
various Gnostic sects... (Introduction, pp. xxij)
and xxii). | :

The influence of the ancient theology of the Chaldeans has
survived all political and religious revolutions
from Asia... it encompasses a period that already exceeds
a period of five thousand years... Several Asian peoples
tics, notably the Phoenicians by founding colonies
nies in Africa and Europe, had brought there, with the
Cult and the Mysteries of Venus, the new civilization
to which Western Asia was indebted to the science of
Chaldeans. (Introduction, p. xxv).

Material civilization, prodigiously then-
The health tradition that originated with the Chaldeans branched out,
it is true, among a hundred different peoples at the same time
that the Mysteries of the Great Nature Goddess:
That's the good side of the coin. But it has its
reverse.

Getting to the heart of the matter that interests us,
Lajard envisions the institution of the Asian Mysteries-
ques as born from the desire to keep pure the
truths acquired through centuries of meditation
wise men, without risking putting them in the hands of men
perverse instruments of formidable domination
tion:

The teaching of theology and uni-
Verselle, he said, was not public; it became the privilege
Exclusive to the sanctuaries... Initiation into the various grades
established in the Mysteries was the open door to all
men whose minds, judgments, and necks
moral rage and even their physical strength led them to judge
specific to contribute to the purpose of this institution and capable-
able to keep the secret inviolably... (Lajard,
Research... p. 5.)

Here we have, in a condensed form, the complete thesis.
affiliates of today's Secret Societies
as well as before, — all together
hypocritical exploiters and masked tyrants of the mas-
their people enslaved by them, the so-called
benefactors of Humanity whom they claim to be civil-
to read without her knowledge, and against her will, if necessary.

One remark of crucial importance must be made.
therefore to our readers, all more or less at
current affairs of Freemasonry mo-

last: that's what Freemasons of today and
Initiates of the past had one thing in common: 1° Initiation to
Mysteries where they only progress if super-
1. Unknown people judge them worthy; 2. the oath
sworn to "inviolably guard" secrets which
will only be revealed to them later — something
criminal as these secrets may be.

These are the foundations of the Initiatory Mysteries of
past as well as present. It remains to be seen how it will be appreciated.
Chaldean Proto-Masonry (like us
we did it in the Proto-Masonry of Egypt),
the true value of the treasures that the Initiates kept
jealously guarded in the shadow of the Sanctuaries.

Nature, an androgynous god.

At the heart of all the Asian mysteries, one finds the cult of Nature considered as embracing together the creative principle with the creatures and consequently considered as an android god Universal gyne. Nature, supreme god, fertilizes-both father and impregnated goddess, such is the fundamental dogma of religions originating from Chaldea, along with the great secret of Initiates composing their Priesthoods and their Third Orders Orders.

“At the heart of the Kushite religions!” said Mr. Maspero, we find a god who is both one and many: one,

1. After the Turanian Akkad and Sumir, the Kushites The Hamitics are the oldest peoples who dominated in Chaldea. (AB)

— because matter emanates from it and it merges with it with matter; multiple, because each of the acts that it accomplishes within itself on matter is considerelict as produced by a distinct being and carries a special name. At first, these distinct beings... coexist without being subordinate, and each of them is adored by preference to all others in a city or by a People: Anou in Uruk, Bel in Nippur, Sin in Ur Marduk in Babylon, Anu, Bel, Sin, Marduk are but a single substance and yet the substance unique, of which they are the names, possesses a dual essence: She combines the two principles in one person necessary for every generation, the male principle and the female principle. Each god splits into one The corresponding goddess, Anou and Sin, is the goddess Nana. Bel in Belit, Marduk in Zarpanit. The divine beings do not are conceived more in isolation, but in pairs and chaone of the couples they form is only an expression sion of the one primordial god...

Each of these gods splits into a single deity. female which is its 'passive' form and as its 'reflounder » Anat (Anaitis), Bélit (Béltis, Mylitta). Anat, Bélit... easily get lost in one another and most often come together in a single one which represents feel the feminine principle of Nature, Matter moist and fertile. (Mr. Maspero, member of the Institute: Ancient History of the Peoples of the East, Paris, 3rd ed., 1884, pp. 148, 149, 150).

If from Chaldea, where the divine couples reigned Anou and Anat, Bel and Bêlit, we are passing through Syria, And in Phoenicia, we find there a divine family. identical to the previous ones: in addition, it will prompto evoke similarities in our eyes deep connections with the couple Isis-Osiris:

(The female divinity), says Mr. Vigouroux, is often named in the Bible alongside Baal; she is called Astoreth, the Astarte of the Greeks... Just as Baal is sometimes the Sky, Astarte is also the Earth fertilized by Heaven. But many signs showThey also say that she is often the Moon... She is the Passive and productive principle, the mother, like Baal, is the active and generating principle, the father...

We read in an Assyrian hymn addressed to the new moon:

Light from the sky that appears like a flame in
(the region,
Fertile one on earth, your disappearance is like a
[the journey you are undertaking...

Bring on the day of the bride, 6 heavens!
On the day of the bride Istar t, bring him forth, O heavens!

The Bible, particularly the Book of Judges, names several times the goddess Asherah, "the good or Pheu"reuse goddess"... She is the inseparable countryside of Baal. Where there is an altar to Baal, there is also a image of Asherah, a symbolic stake representing her and which is the object of an impure cult. (F. Vigouroux, La Bible and Modern Discoveries, Paris, 1884, vol. III, p. 278 to 281.)

Asherah, the symbol of Astarte in the shape of stake or conical cippus? is found in the

1. Ishtar, daughter of Anat, consubstantial with her mother; she is the same name as Astarte in the twin dialects, (both Hamito-Semitic) of Assyria and Phoenicia (AB)

2. On the occasion of Emperor Titus's visit to the temple Tacitus describes Venus (Aphrodite or Astarte) in Paphos. Thus the singular divine image: "The idol of the goddess has not The human form, he said, is a round column whose The base is wider than the top, like a boundary marker. (Hist. II. 3.)

most depictions of the Nature Goddess. Perhaps- Isn't being something other than the lingam-yoni? Hindus, fetish of the supreme androgynous god. In any case, this symbol is definitely phallic: Indeed, the Bible (III, Kings, 15, verse 13) shows the pious King Asa removing the regency from his mother Maacha, because it was devoted to a shameful cult, – in Sacris Priapi, says the Vulgate – and the text The Hebrew correspondent said that she had consecrated an "asherah" which Asa had broken and burned near the Cedar stream.

It is therefore easy to glimpse the abysses of demoralization in which such a symbol lism, of the most brutal obscenity, had to forcehow to train populations, burning with all the flames kindled within them by the Eastern sun.

From Rhea-Cybele to Istar-Astarte,

Bel, Baal, Moloch, etc., that is to say under these di_ towards names the Sun-God always personifying the Masculinity of Nature, and Ishtar, Astarte, Cybele,

1. We read in the Kama Sutra (translation by M. Lamairesse, Paris, 1891): “... the lingam-yoni, a kind of amulet appearing verenda utriusque sexus in actu copulationis..." (Introd. p. xii). |

As early as the 17th century, J. Selden, the great English scholar, was Note, according to Macrobius (see: Saturnalia, III, 10), that at In Cyprus (colonized by the Phoenicians), it was believed that Venus Astarte was both male and female. Selden recalls in At the same time, Venus, armed and bearded like a man, who was worshipped by the Greeks and the Romans. (Selden: De Diis Syris. p. 239, Lipsiae, 1672. New edition with commentaries (by Andreas Beyer).

personifying the Femininity of Nature, such are, –as we have just seen – the two deities of which the couple forms, in all the theogonies of The ancient Asian god, the primordial androgynous god.

Astoreth is "the inseparable companion of Baal 1”. Similarly, the Eastern Venus (for lap(peler, its most general name) is the companion inseparable from the male and solar god in all the Cults and in all initiatory Mysteries appearreturned to those of Chaldea, the chosen land of sorcerers and enchanters, sa- prostitution human creations and sacrifices.

Also, so as not to risk repeating ourselves, we are bringing the various closer together Mysteries of the Near East, and we consider themrons as forming simple variants of a same type of practicing wizard brotherhoods They all share the same dark magic, the same rituals. infamous and cruel at the same time, in other words as forming autonomous lodges within the same Freemasonry from its earliest days.

Mr. de Vogué (of the French Academy) has montre in the female divinity with a hundred names:

... the great Syrian goddess of Hierapolis (see Lucian: from Ded Syria, ch. xxx1) the Phrygian goddess bas-reliefs from Yazikeni (see Texier: Description) of Asia Minor, I, pl. 78), Rhea Cybele, mother of gods, Venus-Urania of Phrygia and Asia Minor, the Tanit or Celestial Artemis of Carthage, the Juno that Diodorus (II, 9) associates Jupiter-Baal in the temple from Bel to Babylon, the Syrian Atergatis, the Anaïtis Assyro-Chaldean cylinders... (Count of Vogué:

[1] M. Vigouroux, Bib. et Découv. Mod., p. 281.

Mélanges d'Archéologie orientale, Paris, Imp. Impériale, 1868, p. 45.)

This divinity, continues M. de Vogué, is none other than the great goddess of Nature, the Great Mother, desiknown by the very vague name of Eastern Venus, that of which Lucian (De Ded Syriä, ch. xxx) said that she had something of Juno, Minerva, and Venus about it, of the Moon, of Cybele, of Diana, of Nemesis and of – The Fates, thus involuntarily bearing witness to the unit of the starting point (ibid., p. 48).

But, in his Tenth Book, Strabo, who was one of the greatest geographers of Antiquity, exprime, therefore, concerning the Mysteries to which prewere astounding the Curetes, in Crete, in Phrygia and on the Mount Ida, in honor of Rhea-Cybele:

Some assume that the Curetes are the same thing that the Corybantes, the Dactyls Idaeans (that is to say of Mount Ida) and the Telchines. Others say they all from the same family; that there are only a fewwhat a difference between them. In general, they all look alikeblant about the enthusiasm, the Bacchic fury, the noise they made with their weapons, with the timbales, drums, flutes, and their extraordinary criesdiners in their sacred festivals. (Translation given by de Sainte-Croix, of the Academy of Inscriptions and Belles-Letters: Mysteries of Paganism, Paris, 1784, p. 562).

The Berecynthians, a people of Phrygia, continue Strabo, and all the Phrygians in general, as well as the The Trojans, neighbors of Mount Ida, also honor Rhea and celebrate-They celebrate her parties with orgies, calling her the Mother of Gods and the Great Phrygian Goddess (/d., Id., p. 567).

Strabo also speaks of the Cabiri of Samothrace. (from the Phoenician Cabirim) priest-magicians of Cybele.

[1] Strabo, born around 50 BC.

We will find further on, in the texts chalDeans and Hebrews, these strange pontiffs of the Eastern Venus, which "were writhing furiously", as Strabo notes (/d., Id., p. 576).

What we have just quoted demonstrates sufficientlysavante that close ties linked to the Myslands of Cybele and all the other Mysteries of Crete, of Phrygia, of Samothrace, etc.

The national religion of Phrygia, famous in the entire ancient world, said Mr. Babelon, and propagated to far removed at a certain time, was a gross pantheismsier who had, in his fundamental ideas, a great similarity with the Chaldean-Assyrian religion... Cybele and Attis, with the monstrous legends that... had given rise to their cult, were the deities national (The Phrygians: Ancient History of the Orient, by François Lenormant, of the Institute, continued by M. Babelon, Paris, 1887, t. V, p. 460).

In the midst of Cybele's festivities, the Welsh, her priests sacrificed their virility to him, in fanatical transports whose hideous description cannot be given here! As such, we have Too much to say on these sad subjects, and we move on. to the fundamental myth that is found everywhere even, in the Initiatory Mysteries that we we have just listed: the Chaldean myth of Ishtar and by Tammouz.

[1] With his charming and profound irony, Lucien of Samosata (born around 137 AD), spoke about it in his book By Dea Syrä (See Œuv. de Lucien, trad. Talbot, Paris, 1874,

t. II, p. 447, and Dialogues of the Gods, XII, § 1).

The Myth of Tammuz and Ishtar (Adonis and Astarte)

Ctesias and Nicholas of Damascus collected a a fable that puts into action the antagonism of forces enemies clashing in the universe, forces personalnified by the male and female deities of Chal-Idea: on the one hand, the Sun, the Day, the Vegetation, Life; on the other hand; the Moon, the Night, Winter, the Death. We report this fable from François Lenormant (Origins of History, vol. I, p. 161):

The Sun god has his twin brother as an enemy, the moon god. The latter seizes his brother, the holds him prisoner and makes him lose his virility! It's a way of expressing that the Sun is dying every night, and that he dies every year, in winter, under the blows of the nocturnal oracle, to resurrect soon.

But among the various ways of looking at the Sun, there are two more where the Sun is in antagonism with itself: it is fertilizing and invigorating; but also, in the excess of its strength, it becomes malevolent and destructive. The myth of Tammouz stems from both of these ideas.

Alongside the gods representing the sun in its power

sance, there is one that represents the sun in its deswink... Tammuz, the Chaldean Adonis, the dying god at

1. In the Phrygian myth, certainly derived from this myth In Chaldean mythology, it is the goddess Rhea-Cybele who emasculates her lover. Atys. (Lucian of Samosata: De Dea Syrd, trans. Talbot Paris, 1874, p. 447).

the flower of his youth, mourned by his wife Istar and resurrected in its original beauty...

(A. Loisy, Studies on the Chaldean-Assyrian religion, Review of Religions, Paris, 1891, p. 53).

Tammuz (in the Akkadian or Proto-Chal- language) Deian: the Son of Life, Tammu-zi) is the sun spring vegetation and personification of the awakening of nature.

Perhaps, Mr. Loisy continued, he was supposed to die in the month that bore his name and in which com-The intense summer heat is beginning. It would be the sun burning with the harvest that would kill the tender and green Spring. A lament on the death of Tammuz has been preserved for us, and the sun is indeed designated there. like the perpetrator of this sad event:

Tammuz has gone away; he has gone down inside
of the earth;

Samas (the burning sun) Ya made disappear in the land
deaths

Among the moans, on the day he struck her...

To the distant and invisible land, the noble Tammuz
He's gone!

How long will he be prevented from germinating?
Plants?

How long will he be prevented from germinating?

the earth?
(A. Loisy, id., id., p. 55).

One of the oldest centers of the fstar cult was the Chaldean city of Erek. There, Istar, also called and perhaps-First, Nana was the daughter of Anu and the wife of Tammuz. She was honored primarily as a goddess of

* fertility. Legions of women devoted to prostitution

sacred tution served his temple. (A. Loisy, id., ibid., p. 103).

But if, as a fertility goddess, {star is wife of Tammuz, the god who makes "the sprout" "Earth," Ishtar is also Belit, mother of the gods, and As such, Tammuz's wife happens to be his mother.

This multiplicity of aspects of the female divinity is clearly expressed in a hymn to the planet Istar or Venus, where androgyny is celebrated at the same time essential nism of the female divinity, and the notion of the divine incest of the god Tammuz, husband of his mother: data that have not been disseminated in the Greek world than by the Orphics and the Neo-Platonicists, but which, more than two thousand years before the Christian era, were professed as formal dogmas in the Chaldean-Babylonian priestly schools:

> The female celestial body is the planet Venus; it is female at sunset;
>
> The male celestial body is the planet Venus; it is male to sunrise;
>
> The planet Venus, at sunrise, Samas (or Tammuz) is the name of its owner at the same time and his offspring.
>
> ...The planet Venus, at sunrise, its name Is Istar among the stars?
>
> ...The planet Venus, at sunset, its His name is Belit, among the gods.
>
> (M. Babelon, Hist. anc., t. V, p. 260.)

In Phoenicia, the same myth is found with Baal-Tammuz or Adon (Adonis), the god pro- detector of beings, while the same male god,

considered destructive, he was called Baal-Moloch, instead of Samas:

> (Adonis) was, in reality, PAdon Adonim, the Lord Lords, the greatest of the gods of the land of Canaan and part of Syria whose cult was celebrated with the greatest pomp in Byblos...
>
> The women who had refused to devote themselves (to Mysteries of Adonis) by cutting their hair were delivered to foreigners; the virgins had to perform the sacrifice- the value of their honor to the god, and the price of prostitution Sacred tuition was poured into the temple treasury...
>
> The famous reserved doctrine from which one received the The secret, when one was initiated into these Mysteries, was lex- symbolic pressure of the union of Heaven and Earth, the ancestors of all living things, of their union and of their separation... The religious action corresponding to this dogma was the representation of this conception childlike cosmogonic sacrament that assured sons of men, the benefits resulting from the union of Heaven, father of all that is, and of Earth, the mother universal. (M. Tiele (of Leiden), Rev. de l'Hist. des Relig., Annal. from the Guimet Museum, Paris, 1881, t. III, pp. 185, 186.)

Istar is now called Astoreth or Baaleth; She is, as in Chaldea, the lover and mother of Tammuz-Adonis, as well as Cybele, the great Phrygian goddess, is the lover and mother of Attis. In Gebal (or Byblos), center of the mysteries of Adonis and of Astarte, the latter figure itself, in a stele dedicated to him by King Jehawmelek, under the figure of the Egyptian goddess Isis.

Thus, all the Asian Mysteries and Egyptians eventually became indistinguishable from one another.

a mixture of murders and incest between mother and son when it is not between brother and sister, while that cosmological abstractions, which are at the origin the origin of these legends, such as the Sun of the Prince-Time and the fertility of nature were transformed in the long run into anthropomorphic beings of which we He located the adventures here and there. The city of Byblos, among other things, boasted of having been the scene of the death of Adonis, the god of his Mysteries, who became Lately, a simple Syrian hunter, lover of his mother Astarte. ©

One day, while Adonis was hunting in Lebanon, near of the city, the god of war (replacing here Samas, the destructive Sun of Chaldea) had having taken the form of a boar, rushed at Jui and had gutted him. But that he should be considered as god-man in the prime of life, handsome husband of Venus, goddess of love, or perhaps like the Sun In the spring, Adonis's death was mourned at the altar. falls into gloomy celebrations. Ezekiel! reproach to the daughters of Israel for having taken part in these lamentations Then, in the spring, when Adonis resurrected- The city was returned to the kisses of Astoreth, the return The birth of the young god was celebrated with orgies. monstrous, the usual procession of the cult of the Nature Goddess in all pagan religions.

Magic in the Chaldean-Syrian Mysteries.

That Magic was the foundation of the Initiatics practiced by the Secret Societies of The former Asia, that is what clearly emerges

1. Ezekiel, VIII, 14.

studies by all linguists and all ethnographers.

It was a myth invented by the priests of Accads, the Turanians of Chaldea 1, this myth fundamental of Tammuz – the Akkadian god Tammu-zi, "God of Life" – who became the center of the Venusian Mysteries of which Asia was defiled throughout its entire extent. And these are the old brotherhoods of these Accads, with their brothers Of the race of the Magi? From ancient Turanian Media, who poured poisons upon the entire ancient world witchcraft.

The Turanian cult is indeed a true form of magic. where the hymns to the divinity all took on more or less the incantation-like aspect and where the priest is less a priest than a sorcerer. (Mr. Maspero, of the Institut, Ancient History of the Peoples of the Orient, Paris, 1884, 3rd ed., p. 145).

Just as the Egyptian Initiates affiliated themselves with their Mysteries to ensure themselves through magical rites that a good death and a happy life beyond-tomb, likewise the Initiates entered the Asian mysteries for protecting oneself against

1. The Touranian people of the Accads were related "to the nations that stretch from the marshes of Finland to the banks of the Amur still inhabit northern Europe and Asia today. (Mr. Maspero). The Accads, brothers of the race of the Finns and the The Turks were the first civilizers of Babylonia. After the Hamitic and Semitic conquests, they maintained their intellectual supremacy in the priestly colleges from Chaldea, up to Cyrus. (See Oppert, Bullet. Archéol., 1854; Fr. Lenormant, Hist. anc., t. IV, p. 39).

2. It was these Turanian Magi who gave their name in Magic (AB)

legions of invisible beings who, in their minds struck by a constant terror, they threatened them A thousand dangers loom at every moment.

The magic of the Assyro-Chaldeans is based on the belief in countless spirits spread throughout all places in nature, directing and animating all the beings of creation... All the elements are rem-Folds, air, fire, earth, and water... We need help to man against the attacks of evil spirits; against the plagues and diseases they unleash on him. This help is found in the incantations of which the The priest-magicians hold the secret; it lies in their rituals. and their talismans that he may find it. (Fr. Lenormant and M. Babelon, Ancient History of the Peoples of the Orient, vol. V, p. 194).

In Nineveh, in the ruins of Ashurba's palace-Nipal, king of Assyria, thousands have been discovered of clay tablets that made up the biblio-Royal tea. The largest number of them constituted a colossal work of magic:

.. [it is written in Acadian, that is to say in the a Turanian language related to Finnish and Tartars, the language spoken by the primitive population of the plains. marshy areas of the lower Euphrates. An Assy- translation nothing placed opposite accompanies the old text Akkadian. For a long time now, when Assour-Banipal, in the 8th century BC, had a copy made which reached us, we no longer understood documents of this kind only with the help of the version Assyrian, which dates back to a much earlier date high. (Fr. Lenormant, Magic among the Chaldeans, Paris, 1874, pp. 2-3).

(From this great magical work), the scribes of As

_ Sourbanipal had executed several copies according to the copy existing since ancient times in the library of the famous priestly school of Erech, in Chaldea. (/d., id., p. 13).

'Now, it is precisely in Erech, one of the oldest centers of the cult of Ishtar, which, according to all proba-From these bilities, the myth was born (so important and so fruitful). of Tammuz-Adonis, origin of all the Mysteries which were celebrated by the Asian secret societies.

The great magical ritual of the Pontiffs of Erech consisted of three books; the first (under the (title: The Evil Spirits) was exclusively filled with incantations and imprecations intended to repel demons; the second contained the incantations to which power was attributed to cure various diseases. Finally, the third contained the hymns of four certain gods, songs magical beings that were believed to possess supernatural.

It is curious to note that these three parts correspond correspond exactly to the three classes of doctors chaldeans that the book of Daniel lists alongside the astrologues (kazdim) and diviners (gazrim), that is to say, the khartumim or conjurers, the hakamim or medecins, and the asaphim or theosophists. (Franc. Lenorm. La Mag. Chald., p. 13).

Let us mention in passing that this remarkable concordance-Comparable between the Books of Daniel and the ancients documents unearthed from the ruins of Nineveh constituted-kills yet another piece of evidence for the true authenticity from this part of the Bible.

Alongside the Kasdim, one would be surprised not to

to meet the Seers of the Spi- in Mesopotamia Ancient ritism. Here they are:

The temple of Ishtar at Arbela was served by a col- a council of priestesses exercising the prophetic ministry and that we see in regular correspondence with 'Asarhaddon. The king consulted the goddess about his military operations; Istar responded to him through intermedium of a clairvoyant:'

“I, Ishtar of Arbela, say to Esarhaddon, king of Ash-on: I will give in Assur (Nineveh), Kalah, Arbela, . long days to Esarhaddon, to the king whom I love. Fear not, O king, I tell you!... I will destroy your enemies- "made with my own hands!" (Rev. des Relig. A. Loisy, Etud. on religion. chald. assyr., Jan. 1891, p. 107-108).

This is what our modern magicians call a Spiritual dictation.

Cuneiform texts attest to the existence, among the Chaldeans, of an extremely demonology rich and refined. They believed in the Alap and the Nirgall, guardian spirits in the form of bulls and winged lions; to the Utug (all the harmful demons-bles in general); to the Labartu (ghosts), to the Labassu (spectra) (Franc. Lenorm. La Mag. Chald. pp. 23-24-35). The demons are accused oo all sorts of villainy:

They, the products of hell,

At the top they bring trouble.

Down below they bring confusion...

They go from house to house;

They slither through the doors like snakes;

They prevent the wife from being impregnated by the husband;

They snatch the child from the man's lap;

They drive the free woman away from the house where she has born...

They drive the son away from his father's house;
They are the voice that screams and pursues

the man.
(Ibid., ibid., pp. 28-29).

...The belief in the dead who rise from the grave-beautiful in the state of vampires (or Akhkharus) existed in Chaldea. In the fragment of mythological epic which tells of the descent of the goddess Ishtar to the Immua- Lands Bles, the goddess, having reached the gates of the dwelling "Infernal!" she cried.

Guardian, open your door!

If you don't open the door, I'll break its bars.
I will raise up the dead to devour the living;
I will give power to the dead over the living.

The formulas then mention, by placing them in a separate class, the demons... who abuse sleep to subdue the woman or the man to their embraces, the incubus and the succubus, in accadien gelal and kiel-gelal, in Assyrian lil and lilit. (The lilith) plays a major role in Talmudic demonology; The Kabbalist rabbis forged an entire legend where She disappoints Adam and unites with him).

(Franç. Lenorm. La Mag. Chald., p. 35-36).

Bewitchment using incantations and potions, bewitchment (practices revived by Modern Magi depicted in elegant figures, in the heart of Paris, at La Bodinière) were a common thingrent in Babylonia. These magical rites, of which we traces are found throughout Europe, have persituated on their native soil with prodigious vitality.

According to the writer Ibn Khaldun, who lived in 14th century AD, this practice of Fen-Voting was (in his time) still very much in vogue

use among the Nabataean sorcerers of Lower Euphrate. (See François Lenormant: Chal- Magic (Déenne, p. 58.) .

And this Arab historian, describing the same bewitchment-a phenomenon that can be found in all European countries to this day, seems to have translated texts

Assyrian cuneiforms that had been dormant for some time two thousand years in the ruins of the palaces of Nineveh, which has only just been unearthed.

...Of all the means the sorcerer can employ,
The most powerful, the most irresistible is the imprecation.
The imprecatory form not only unleashes,
Indeed, the demons; it acts upon the heavenly gods
themselves, and, leading their actions to his words, the
turns to evil. (Ibid., p. 59.)

Here is one of those imprecatory formulas intended forborn to attract the wrath of divine powers on the heads of humans:

May the Great Gods Anou, Bel, Nouah and the Lady
[Supreme

They cover him in utter confusion...

Let them erase his legacy!

May the Sun, the great judge of heaven and earth,
[pronounces his sentence!...
May Ishtar, Queen of heaven and earth, strike him,
And in the presence of Gods and Men leads
| [His servants are doomed!]
(Ibid., p. 61).

He is one of those Chaldean sorcerers, skilled at compel the gods by their powerful imprecations heavenly beings to curse, it is the Chaldean Balaam who the princes of Moab and Midian called for that he came to bring misfortune upon Israel on the march

Towards the Promised Land. The Bible provides us with this information. further evidence of close family ties which united the magical Mysteries of Chaldea to the magical Mysteries of Syria and Canaan. And after attempting to satisfy through its imperfectionstions the hatred of the Moabites against the children of Jacob, Balaam gave them, to overcome the resistance Israel's adversary, the council so treacherously clever which We will talk about this later:

“And initiatus is Israel Beelphegor?” » said the Vulgate, that is to say: "And Israel was initiated into the Mysteries of Beelphegor”, the male and solar God of the Moabites, the god closely related to Bel and Tammuz, themselves brothers and husbands of the Istar-Baaleth.

Having reached the point where we are in our study, it is impossible for us to separate one from the other, the flaws of the Canaanite secret societies, the same flaws that, across worlds and islands ages, taint most secret societies: the Magic, debauchery, cruelty. As well as, Numerous biblical texts unite them in the same anathemas. Among other things, these passages from the Book of Wisdom, of such powerful concision:

3. You abhorred, Lord, those ancients inhabitants of your Holy Land,

4. because they were doing detestable things to your eyes, through enchantments and unholy sacrifices,

5. mercilessly killing their own children, eating

---

1. One of Balaam's imprecations begins like this: “Balah, king of the Moabites, brought me from Aram, from the mountains "People of the East. Come," he told me, "and curse Jacob." (Numbers. XXIII, 7.)

2. Numbers, XXV, 3.

from the entrails of men and by devouring their blood, initiates that they were involved in abominable Mysteries (Wisdom 12).

23. For either they sacrifice their own children, or They celebrate secret Mysteries, or they take part The night has orgies full of madness. (Wisdom 14)

These Mysteries, full of madness, blood and Debauchery, it was Magic that instituted them; they are the myths of the sorcerers of Chaldea and Canaan who threw themselves into cesspools of bloody mud, the brilliantly gifted Hamito-Semitic peoples, so energetic and so strong.”

Besides the mystical reasons (under color to honor the male and female generative deities female) who incited the magician-priests to pushing devout men and women into all kinds of depravity, well They quickly understood what advantage they had corruption, on a degraded human herd, dulled by vices of every kind. And we live, under their impetus, the gigantic rise of the Sacred prostitution, daughter of secret societies tiatics, at the same time as Magic inspired also the monstrous human sacrifices, thanks to this dual and universal belief, that blood man's libation is the only one capable of appeasing the divinity angered against man, and that all the beings of the Afterlife, gods, demons and souls of dead, hungry and thirsty for blood.

(Chaldean theology) assumes that the human being is not entirely destroyed, and its shadow languishes in an endless night. This ghost is hungry, he is hungry for flesh and blood. If the dead returned, this They would be vampires who would prey on the living.

Their appetites sharpened by the fast of the sepulchre. offerings and funeral libations are intended for To satisfy the hunger and thirst of the dead. The fate. of the shadow is linked to that of the corpse; it is usually on the grave of the dead man let libations be poured; whoA conch shell, deprived of burial, is wandering and unhappy. in the other world...

When Ashurbanipal had conquered the land of Elam (Susiane), he took revenge on the old kings who had soThe wind worried Babylon and Nineveh by violating their tombs: "I broke," he said, "I destroyed the coffins" ancient kings who were enemies of kings, my ancestors; I deprived their spirits of shelter and made them languish after the libation.” But if he pursued his enemies untilthat in the grave, they were interested in their deceased parents It was with human blood that he quenched the angered soul of his ancestor Sennacherib. When he had taken Babylon, He reserved a fairly large number of captives who were brought alive to the place where Sennacherib had been assassinated: there, he had them slaughtered as an offering to his grandfather'. (Rev. des Relig. A. Loisy, Etude relig. Chald. Assyr. Jan. 1891, pp. 126-128).

1. It is ideas of the same nature that have given rise to the Horrific human sacrifices in Dahomey. They took place during these times. In recent years, and here's how – according to a witness ocular – they carried out in August 1860:

"The 5th is reserved for the king's offerings. Fifteen women and Thirty-five men are pictured, gagged and tied, their knees folded up to the chin; arms tied at the bottom of the legs and each one kept in a basket that is carried on the head... The king lit his pipe, gave the signal, and immediately everyone The machetes were drawn and heads rolled... The blood it flowed from all sides; the priests were covered in it and the unfortunate prisoners who were waiting their turn at The base of the platform was as if dyed red.” (Quoted by the Dr J. Ch. M. Boudin, Etud. anthrop., Paris, 1864. p. 76, 77.)

SACRED PROSTITUTION AND HUMAN SACRIFICES

Magical incantations in the acca- language The dienne that we have cited dates back to, we As we have said, to a prodigiously distant antiquitytaine. François Lenormant pointed out the imcapital load of one of them:, to demonstrate how ancient was the filthy place in Chaldea institution of Sacred Prostitution of both sexes which, from the banks of the Euphrates, covered with its mud The whole of Asia. Here is the text:

I. The evil god, the evil demon,
The demon of the desert, the demon of the mountain,
The demon of the sea, the demon of the swamp...
The evil demon that seizes the body, that shakes the body,
Spirit of heaven, remember! Spirit of earth,

Remember that!

1. François Lenormant: La Mag., p. 4.

II. The demon that takes hold of man,
The possessing demon that seizes the man,
The gigim that does evil,
Product of an evil demon,
Spirit of heaven, remember! Spirit of earth,
Remember that!
III. The sacred prostitute! with an impure heart who abandons
the place of prostitution
The prostitute of the god Anna? Who doesn't do her
service...
_ The hierodule that, through fault, does not go to its place,
He who does not slash his chest,
Spirit of heaven, remember! Spirit of earth,
Remember that!
(Francois Lenormant, La Mag. Chald., p. 3-4).

Alongside the sacred prostitutes who served At Erek, the temple of Ishtar, here they are, practicing their priesthood of shameful debauchery from the earliest times ancient Akkads, the same hierodules whose Lucien described the bloody fanaticism in the Cybele's festivals +; the same as Jehovah's forfollowed so often by his anathemas; the same who, numbering 450 for the male deity, and of 400 for the female deity, were piously fed at the expense of Queen Jezebel, the ardent propagator among the Hebrews of the cults of Moloch and Astarte.

1. In Assyrian: Qadista, meaning "Consecrated".

2. Anna, the Akkadian name of the god who, in Assyrian, was called Anou (François Lenormant: La Mag., p. A).

3. See above, pp. 46-47.
4. See above, p. 44.

#

They cried out loudly, says the Bible, and they made themselves incisions with knives and lancets, according to their custom, until blood was shed upon them. (II, Kings, xvii, 28).

While the main female devotion consisted of the sacred prostitution of the hierofemale dules (in Assyrian Qadista, in Hebrew Kedeschot), the devotion of the male hierodules was double: by the sight of their blood, they aroused the the frenzy of the Initiates to prepare them for the accthe unfolding of human sacrifices, and... they delivered their bodies to the worshippers of Astarte, for the most singular works of piety that the Secret Societies of Chaldean Sorcerers.

The Phoenician inscription found in Cyprus in 1879, near Larnaca, we are presented with a monthly account which includes the staff of a temple of Astarte!; we see mentioned the prize won by sacred courtesans (Alamot, the almehs) and also the men designated as Dogs. (Mr. VigouRoux, Dictionary of the Bible. Astarthé-)

... There we find (line 14) the Kelabim, literally "The Dogs." In the context in which they are named, it It is certain that the Kelabim refer to the boys who engaged in shameful prostitution in the sanctuaries of the Phoenician Astarte. It is no less certaintain, therefore, that the Keléb, mentioned in the Deuteronoma (XXIII, 19)... is the equivalent of Kadesch, of even that Alamot responds to the Kedeshah of the verse previous. (J. Derenbourg, Revue des Etudes juives. Paris, 1881, p. 126.)

1. Corpus inscriptionum semiticarum, Paris, 1881, t. I, No. 85 pp. 96 to 99.

Thus, male and female prostitutes, "consasacred" to the Eastern Venus, are called the KaDeschim and the Kedeschot. It's basically the same title. that Kadosh with which our gloriously adorn themselves Freemasons of the 30th degree; they have ancestors there. and grandmothers of whom they can be proud.

To accompany the two forms of prostitution, here is Human Sacrifices in Chaldea:

On an Assyrian cylinder (published by J. MENANT, Re(see research on oriental glyptics, vol. I, p. 151) figure the statue of the god, seated on a throne. The priest He seized the kneeling victim and struck him with his sword... Further on, the pontiff with his long fringed robe, his a tiara adorned with horns... The Bible explicitly states that even in the seventh century BC, the inhabitants So many from Sippara (Sepharvaim) sacrificed their sons and their daughters to honor Adrammelek and Annamelek. We can cite a fragment of national literatureNational law relating to child sacrifices. The child's head was given for the man's head; the child's chest for the man's chest has been

[data.
(See Franc. Lenorm., Etud.accad., vol. III, p. 142).

Another inscription reads the following:

For Raman to be favorable and bring prosperity,
On the hills, a child is burned alive.
(Franç. Lenorm. et Babelon, Hist. anc., t. V. p, 308).

With Chaldea, here is Phoenicia and the Land of Canaan.

In the third century AD, the neo- occultist The Platonist Porphyry wrote:

"The Phoenicians in times of great calamity, whether of war, whether from drought or famine, sacrificed

what they held most dear to Saturn; and this sacrifice was done as a result of a public deliberation. Phoenician history is full of such sacrifices. Sanchoniathon wrote it in the Phoenician language, and Philo of Byblos translated it into Greek in eight books... »
(Porphyry: De abstinentia, liv. II, chap. Lv1).

The Canaanite and Phoenician religions were characterized by a particularly licentious cult and bloodthirsty. The orgies, the debauchery, and the prostitution The sacrifices there were considered sacred. Humans were allowed there.

In case of danger, the king and the nobles providedknow... all those of their children whom the god claimed. They were burned alive before him and the smell of their flesh appeased his anger. For the offering to be valid, the Mother was supposed to be there, impassive and dressed in her finest. (M. Maspero, member of the Institute, Hist. anc., 4th ed., p. 342).

What was particular to the Canaanites was the charactera period of atrocious cruelty permeated the ceremonies of their cult. No ancient people approached them in this mixture of blood and debauchery by which they believed they were honoring the divinity... "Their religion imposedknows how to remain silent in the face of nature's most sacred feelings. she corrupted souls through superstitions in turn atrocious and dissolute, and one is reduced to wondering what moral influence could she exert on the "The customs of the people." (Creuzer)

… The most dreadful rite was these sacrifices in honorthe temple of Baal–Moloch, where children were burned alive by their own parents. (Franç. Lenorm. and Babelon, ©) Hist. anc., t. VI, p. 577. Paris, 1888).

The most frequent form of this mode of sacrifice was the sacrifice of the firstborn and more generally newborns. (Mr. Ph. Berger, of the Institute, senator-

+

author, art. Phoenicia, Encyclop. of religious sciences, published under the direction of MF Lichtenberger, dean | (from the Protestant Faculty of Theology of Paris, p. 545).

We know that human sacrifices also had their place in the worship of the great gods of Babylon, of Anu in Assyria, of Kamosh among the Moabites, of `Melech or Moloch in the Bible, etc. That's the custom that the Old Testament refers to by the expression "to do to pass their children through fire" and whose Yahwists mo-The saists speak only with the greatest horror... The main victims of human sacrifices among the The Phoenicians were... the children, especially the dearest ones, the firstborn, the most beautiful, sometimes young Nubile girls. (Mr. Tiele, of Leiden). Annals of the Museum Guimet, REV. OF HIST. DES RELIG., Paris, t. III, p. 207, . 208).

Indeed, they were supremely abominable degree, these [Initiates of the ancient Mysteries whose doctrines were translated into the Prostitution Sacreates male and female at the same time as by the Human sacrifices! But the Initiates of the Mysteries Are modern ones much better? — Well! the stupefaction of the people, their corruption of... read, favored, becoming for the Secret Societies of the past, hideous instruments of rule, we We will find all of this codified and systematized in the secret papers of the Weishaupt Illuminati (1778) and members of the Haute-Vente (1846).

Furthermore, if for many centuries the Initiates of Babylon, Tyre, and all the Sodoms Canaanite women sacrificed blood to their gods thousands of men, children and

1. That is, the Orthodox Israelites. (AB).

Young girls, what then are the thousands of beings humans, harmless old men, old women my burdens of years, of young girls barely pubescent boys who were sacrificed during the Terror at Freemason Moloch and the Goddess Guillotine, this modern Asherah, no longer erected on a altar — on a scaffold?

The Complete Crime.

To the immortal honor of primitive Judaism and pure, that an abyss separates from the adulterated Judaism of According to the Talmud, Moses is almost the sole legislator of Antiquity' which vigorously proscribed the three stains, including the Secret Societies of Ancient Initiates sullied their Mysteries: magic, unnatural vices and human sacrifice; magic, which withers the spirit; — sodomy, which defiles the flesh; — human sacrifice, which makes blood flows, the vehicle of life, the blood whose The Bible says it contains the soul?

To combine these three crimes against the flesh, the spirit, and that which seems to infuse the spirit in the flesh, isn't that committing the Crime

1. Solon and Lycurgus did nothing against sodomy. neither mine, nor against human sacrifices, which continued to flourished in Greece long after them. As for Zoroaster, he has made commendable efforts, but how inferior to those of Moses!

2. “For the life of every flesh is in its blood…” (Leviticus) that, ch. xvir, 14).

The ultimate crime, the ultimate crime? Yet, never have peoples © did not commit it as much as the Chana- peoples thanks to the terrifying demoralization where the

had thrown the Lodges of sorcerers, of Initiates, of
Kedeshim and of Kedeschot.

And with what vehemence the Law of Moses
forbids the Hebrews the triple crime against the Es-
It took, against the Flesh, against the Blood! Three cha-
clowns from Leviticus intertwine with rules of
simple social morality, the admonitions of Jehovah
against these three Canaanite flaws which we
appear in biblical texts as
closely united.

7. And that they no longer offer their sacrifices to the de- `
mons to whom they prostituted themselves; let it be to them
a perpetual prescription through the ages...

10. If anyone from the family of Israel or from the strangers-
Gers who stay among them, eat some
blood be it, I will put my face against him who
will have eaten the blood, and I will cut him off from the midst of
his people.

11. For the life of the flesh is in the blood... (Levi-
tic, ch. XVII).

1. The Lord spoke to Moses and said to him:

2. Speak to the children of Israel and tell them: I am
the Lord, your God.

3. You shall not act according to the customs of the land
of Egypt where you lived, and you do not know-
you will not conduct according to the customs of the land of Canaan
into which I will bring you; you will not follow
their rules.

HUMAN SACRIFICES 64 |

21. You shall not give any of your children for the
pass through the fire in honor of Moloch and you
You shall not defile the name of your God. I am the
Lord.

'22. You shall not commit this abomination where
'We use a man as if he were a woman...'

23. You shall not approach any beast and you
You shall not defile yourselves with her. And the woman shall not
prostitute point 4 an animal, for it is an abhorrent crime.
pathetic.

24. You shall not defile yourselves with any of these
infamies with which all the peoples that I
I will hunt before you;

25. Who have dishonored this land; and I will punish the
the detestable crimes of this earth and it will vomit forth its
residents...

28. But beware that if you commit the
same crimes they committed, this land will not...
vomit in your turn, as she will have vomited the na-
tions Phabitant before you. (Leviticus, ch. XVIII; for
For bibliographical notes, see Holy Bible commentary.
tée, abbé Fillion, t. I, p. 384).

After the prohibition laws, here are the laws that...
neles:

2. ... Whoever of the children of Israel... will give of
of his children to Moloch, will be punished by death: the people
The country will bury him with stones.

6. If a man turns away from me to go and seek-
Dear magicians and soothsayers..., I will exterminate him
from among his people.

68 SECRET SOCIETIES

13. If someone abuses a man as if he were

a woman, that they both be punished with death, as having committed a heinous crime: their blood will fall back on them...

27. If a man or woman has a Spirit of pytuna or divination, let them be punished with death; they They will be stoned and their blood will fall back on their heads. (Leviticus, 20th century).

But he was very powerful over the heart of Israel, the dizzying allure of what lies hidden in the avenir and the commerce of the Living with the Dead, Mortals with these immortal Spirits that sawere supposed to evoke the sorcerers of Canaan! — Forso much so that the voice of Jehovah has risen again:

9. When you have entered the land that the Lord even God gives you, you will not imitate the abominable ones .nations of those nations. |

18. And let there be no one among you who nor a soothsayer who no one who presumes to reveal the future, nor anyone who makes predictions nor those who use spells;

11. Neither an enchanter who uses spells, nor a man who consults the mind of Python, nor anyone who questions the Dead;

12. For whoever does these things is in abominationnation to the Lord, and it is because of these abominations that the Lord your God may drive out those nations from before him you. (Deuteronomy, XVIII).

Let us not be quick to smile at the thought of these "weaknesses" (as the geniuses of the Free Thought, the Ferdinand Buissons, the Homais

and the Cardinals): predictions, bewitchment, coninteractions with the Dead, all things which constitute They are killing spiritualism, both today and in the past. because they are not only poor people of estaken those who use it: the great, the upright, the incorruptible F.-. Maximilien de Robespierre had indeed close ties with the Martinist Lodges!

Or, according to Dr. Papus, Grand Master of the Marmodern tinists, the work pursued by his Brothers of the 18th century focused "on the study of the Ceremonial magic, on the ritual of evocations of spirits*." The companions of Brother Willermoz — the high-ranking Freemason from Lyon, organizer of the Martinism as well as several of the Masonic conventsniques who prepared the bloody Saturnalia of the Terror — Willermoz's companions, I said, and F.-. Willermoz himself were, written Mr. Papus, in frequent contact "with beings strange, of a different essence from nature human*.

Thus, some of the Freemasons who have unleashed the terrorist brutes had been the deVotes of the most fantastic spiritualist practices: It was through magic that they had preluded the sahuman cries, just as two thousand years earlier, the Canaanite nations.

Nothing new under the sun.

_. 1. Fe. Henri Martin: History of France, 1860 edition, vol. XVI, p. 531. |

2. Dr. Papus: Martinès de Pasqually, his life, his practices magical, p. 150.

3, Dt Papus: idem, p. 74.

The Witch of Endor.

We will return to the sorcery of Marti-
se-
more than one might generally think. But here's the thing,
in the Bible, an episode that characterizes the Spiri-
ancient ism, with its necromancy:

5. And Saul, having seen the Philistine camp, was struck
of fear, and his heart was seized with anguish...

7. He said to his officers: find me a wife who
I have a spirit of python; I will go find her and I will know
through her what must happen to us. The servants told her-
rent: there is a woman in Endor who has a Spirit of
python.

8. So Saul disguised himself and went away, accompanied by
Just two men. They came to this woman's house at night.
woman and Saul said to her: Reveal to me the future by
your spirit of python and evoke for me the one I you
I would say...

11. The woman said to him, “Who do you want me to give you?”
"What do you mean?" He replied: "Bring Samuel here for me."

12. The woman who saw Samuel appear threw a large
He cried out and said to Saul, “Why have you deceived me?” You
You are Saul.

13. The king said to him, “Do not be afraid. What is the matter with you?”
"See?"—"I saw," she told him, "a God coming out of the earth..."

15. Samuel said to Saul, “Why have you troubled me?”
By bringing me here? Saul replied, "I am in
great distress, the Philistines are waging war against me and
God has withdrawn from me...

16. Samuel said to him:

17. For the Lord will treat you as I have treated you
said on his behalf; he will tear your kingdom apart from among your
hands, to give it to another, to David...

19 ... Tomorrow you and your sons will be with me...

20. Saul immediately fell face down to the ground, for the
Samuel's words had terrified him... (I, Reges,
XXVIII.)

Baal-Phegor.

Attracted by spiritualist divinations, the Mys-
Canaanite territories joined, as we have said,
the attraction of sensual pleasures.

The Bible provides us with documentary proof of this.
to be silent when she shows by what calculation of a per-
profound university the high Initiates, like the sor-
Chaldean priest Balaam, knew how to advise the
aid from Sacred Prostitution to train
to the Mysteries new proselytes.

1. At that time, Israel was living in Settim, and the
people fell into fornication with the daughters of
Moab.

2. They called the Israelites to their sacrifices and
They ate it and they worshipped their gods.

8. And Israel was initiated into the Mysteries of Baal-Pegort.

6. ... It happened that one of the children of Israel entered into
The tent of a Midianite woman?

8. ... Phinehas, son of Eleazar, ... entered after the Israelite
in the tent and pierced them both, the man and the
woman, all at once in the hidden parts.

1. Baal-Phegor was a phallic god, and the mountain (of
Phegor) was regarded as the phallus of the sky god who,
On this point, it united with the earth to fertilize it. (M. Tiele,
of Leiden, Rev. hist. des Relig., Annal. du Musée Guimet,
Paris, 1881, t. III, p. 178).

2. Moabites and Midianites were allies, of neighboring races
and of the same faith. (AB)

> 15. And the Midianite woman who was killed was named Cozbi was the daughter of Sur, one of the greatest princes among the Midianites. (Numbers, ch. 25.)

It is clear that if a tall girl tents (as they say among modern Arabs), a The princess thus gave herself to strangers with her companions, it could only have been under the empire of an infamous but ritualistic superstition. We We therefore have before our eyes a scene of Prosti- Sacred tution; the Bible testifies to this in fact. these verses, at the same time as she points to Balaam as having advised this method of proselytism:

> These are they (the women of Moab and Midian) who, according to what Balaam had said, gave the opportunity to the children of Israel to sin against the Lord at Peh-gor. (Numbers, ch. xx1, 16).

These are, in fact, the Canaanite princesses. entries into the harem of the Hebrew kings who were later, according to the Bible, the main causes of the apostasy of their husbands, drawn to Astoreth's sensual cult before being mired in the bloody ceremonies in honor of Moloch, the cruel male of the goddess of pleasure 1.

---

1. 1. Now, King Solomon loved several foreign women-besides Pharaoh's daughter, – Moabites, Ammonites, Idumeans, Sidonians and Hetheans.

2. From among the nations of whom the Lord had spoken to the children From Israel: You're wired point towards them... because, certainly, They would turn your heart away to follow their gods. Salo-My son became passionately attached to them...

5. And Solomon followed Astoreth, god of the Sidonians, and . Milcolm, idol of the Ammonites. (1 Kings, XI).

Astoreth, the androgynous Venus. – Milcolm, “Our King,” or Moloch “the King”, or Baal “the Lord”.

4

The Sacrifice of Mesha, king of Moab.

It was certainly necessary that the proselytizers of this religion bloody gorillas were panicked beforehand (and the Kedeshim with the Kedeschot were made for (That!) Otherwise, we wouldn't be able to understand this scene of dramatic horror: Mesha, king of these same Moabites that we have just seen ritually prostitute their daughters to the Hebrews, was besieged by the kings of Israel and Judah; the the city was about to succumb: but, to force its gods to lend him aid, to defy also the besiegers to perform a higher sacrifice, more capable than his of deserving victory,

> Mesha took his eldest son, who was to reign after him, and He offered it as a burnt offering on the wall, and the Israelites They were horrified, and they returned to their country. (IV, Kings, ch. 11, v. 27).

Israel won at the Canaanite Mysteries.

The cult of the shameless Astoreth, to whom honor-The mother of girls and women was sacrificed, that's it The bait. Then, once the human beast is caught in the net. of lust, the sight of human blood flowing in ritual immolations and magic with all its The prestige was enough to drive people mad. to newcomers.

The Mysteries of Baal and Astoreth had

They subjugated the Canaanite nations. They conquered
in turn, and for long intervals, almost
all the Israelites.

"And they forgot their God, worshipping the Baalim"
and the Astaroths! (Judges, III, 7.)

All the crimes against which Moses had
Warned, they committed them; the sorcerers, the
Necromancers proliferated in the land of Israel, and
Indeed, Scripture adds,

There were effeminate men (Kedeshim) in the land and the
The children of Israel committed all the abominations of the peoples
ples that the Lord had crushed before their face.
(III, Kings, x1v, 24).

On almost every page of the Bible, a recurring theme appears
an accusation like this:

(The children of Israel) had also erected Ham–
Manim and the Asherahs... (IV, Kings, XVII, 10),

that is to say, stone stelae in honor of the
Male and solar god (Baal, Moloch, Adon) and of
wooden stakes dedicated to Astoreth; that was how it was, a
Lucian of Samosata recounted that at the temple of
In Hierapolis, two colossal phalluses were visible.
dedicated by Bacchus (Adonis) to Juno (Astarte).
(Lucien, De Dea Syra).

The children of Israel also sent their sons and
They burned their daughters by fire; they practiced divination.
and to enchantments (IV, Kings, xvii1, 17).

1. The Vulgate reads Astaroth, plural of Astoreth; the text
Hebrew gives Asherot, the plural of Asherah. We have seen
(p.40) that the Asherah was the symbol of Astoreth, represented
in the form of a wooden stake or a conical cippus
rock.

In short, all the kings of Israel except Jehu, and fifteen
kings of Judah out of twenty-one (three-quarters!)
were more or less devoted to the obscenary Mysteries
the bloodthirsty and wicked of Astoreth and Baal.
For example, among the Canaanites, "Kedes–" were installed
"chot" and "Kedeshim" even in the courtyard
of the temple of Jehovah!, thus becoming like
to this temple of the Venus of Cyprus where the prostitutes
Those killed, of both sexes, worked to increase the treasure
of the goddess, |

As for human sacrifices among the Hebrews
Apostates, they were so frequent, so generous of the
flesh of the firstborn which, according to the strong expression–
sion of Psalm 100:15, "the earth was infected with
blood" (v. 38). Two kings of Judah, all Molochists
Secondly, Ahaz and Manasseh set the example and
themselves committed a ritual crime similar to
that of Mesha, king of Moab: they burned alive
two of their sons in honor of Moloch, in the
Topheth valley, at the foot of the mountain of
Zion.

The Rabbis assert that the statue of Moloch was
of bronze, seated on a throne of the same metal, adorned
royal ornaments; his head was like that of a
calf and its outstretched arms as if to embrace what–
than one. When they wanted to sacrifice some children to him,
The statue was heated from the inside by a large fire and
when she was still burning hot, we put between her
The unfortunate victim's arms were soon consumed.
by the violence of the heat. (Vence Bible, 1820 edition)
t. II, p. 44).

1. IV, Kings, 21, 7.

In his magnificent language, Jérémie la
sung: it's for having accumulated these crimes of
all sorts (inspired and multiplied by the Mysteries)
(Canonians) that the ancient Jews were taken
enslaved, their cities burned and razed,

30. Because the children of Judah did what I have in
horror, says the Lord; because they have set their ab-
minations in the house where my name is invoked...
(Jeremiah, VII).

5. And because they built high places to Baal,

to burn their sons in the fire and make them into burnt offerings
to Baal... (Jeremiah, XIX).

Contagion. — Heredity.

How many are evocative of visions and pen-
the passages from the Bible that we have quoted,
with Balaam and the daughters of Moab, Solomon and his
a harem filled with foreign princesses, — and the
Children burned alive in the valley of Topheth!

If we reflect on the voluptuous empire of the Mys-
Canaanite leaders, to the strength with which they
enslaved the Initiates through terror, —
terror inspired by magical practices and
even more so through human sacrifices — we are.
amazed that the Jewish people did not succumb to
still in idolatry, by confusing himself with
'never with the rotten nations that penetrated it
from all sides.

That he allowed himself to be corrupted many times and
In any case, it's a fact:

The Bible, says a prominent criminologist, is full
categorical admissions or innuendo that prove
the Jewish people's surrender to suggestive solicitations -
ves of a perverse neighborhood. (Dr. Corre: The Mur-
Ritual Cannibalism and the New Society,
1893, p. 13).

But what is truly prodigious, miraculous, is
that he has always been found, within the nation
Jewish, an irrepressible minority to preserve
pure of its tradition and faith, an elite "at the neck
"stiff," as Scripture says, inaccessible to the
madness of the love of blood and debauchery.
Let's not forget, the whole world was covered
of blood and filth, while, alone among all the
of the peoples of the earth, the Jewish people kept intact
a centuries-old cult, free from the defilements of the mountains
concealed on the dung heap of initiatory secret societies
ticks.

In particular, it is with an extraordinary
vigor that Phoenician shames — Magic,
Sacred prostitution, human sacrifices — have
proliferated in all the colonies of Tyre and
Sidon: these trees with bad fruit sank
in the soil roots so vigorous that, at-
even today, where the Canaanite merchants
simultaneously set up their counters, their
Bloody Molochs and their sacred brothels, we
finds traces of their customs.

Indeed, without a doubt, it is a survival-

the rise of the cult of the Carthaginian Venus, which the
Prostitution of girls from Ouled-Nails, in Algeria.

We have even more striking proof at
to provide evidence of the distant persistence of practices
established by the old secret societies.
This time it concerns the worship of the female organ
— in Greek, “the kteis”. This is the counterpart to the cult
obscene, which the Egyptian Mysteries honored
Osiris' phallus.

On an engraved stone of Syrian origin, Mr. La-
Jard, from the Institute, notes indeed the presence of
"the very organ of female generative power",
among the attributes placed around an image of
the androgynous Venus, Astarte-Mylitta. He gives
several examples of the same symbolism.

Another cone, he said, which was published by La Chausse', even offers us the representation of a priest dressed in in an Asian costume and performing an act of adolescence ration in front of an altar on which one sees a ctéis and The star Venus or the Sun? Here, the cteis seems to become the emblem of the goddess herself, and makes us think of Ctesulla's nickname, under which she was worshipped Aphrodite in Julis, and Artemis in the other cities of City of Ceos.

These Assyro-Phoenician doctrines, through a long series of centuries and religious revolutions or civilians, left behind on the soil of West Asia

---

1. Michelangelo de La Chausse, Grand Cabinet Romain, traFrench translation by Dom Joachim Roche, Amsterdam, 1706, t. I, sect. I, folio 30. — Pierre de Chalcédoine.

2. Compare Rempham's star and the solar stelae or Hammanim, among the Jews won over to the worship of Moloch.

traces so deep that the adoration of the cteis has not ceased to be used among certain sects of the East and especially in a locality once famous for the cult in which Venus was honored there. Nowadays, in Indeed, the Druze of Lebanon, in their secret vespers, they practically worship the sexual parts of the woman;... (for the Druze), the greatest of all Sins include fornication with the "Sisters" or Initiates. But among the Nozairians, who have also preserved the ceremony of the adoration of the ctéis, the cohabitation carnal is considered the only way by in which the spiritual union may be perfectly accomplished tuelle. (De Sacy, Journal asiatique, 1st series, vol. X, pp. 334-335. — Félix Lajard: On a Representation depiction of the androgynous Eastern Venus, memoir read on December 13, 1833 at the Academy of Inscriptions and Belles-Lettres, Paris, 1837, pp. 52, 53, 54.)

We will discuss the role played by our ancestors. of the Druze and the Sect of Assassins (or Hashi(chim) to the corruption of the Templar order in which some learned Freemasons like to We will thus recognize our ancestors. And we will see, through an unbroken chain, the doctrines of our Brothers, followers of Malthusianism and of Free love, connecting with love — no less | free although salaried — which they practiced in the Phoenician temples, the male prostitutes and females. That's also how we'll see them. the cult of so-called Hebrew thought to be attached to the ancient cults of the phallus of Osiris and the ctéis of the goddess Astarte,

But if the trafficking of women's modesty is a a crime that marks with a shameful stigma

Ancient Asian Secret Societies, The Sacrifice human, their other fundamental flaw, was more Still odious.

Scenes of lust like those that are repeated were constantly in the courtyards of the temples of Astarte, were soon followed by the mournful strains of a barbaric devotion and deadly self-immolations that they provoked. (Messrs. Perrot and Chipiez, History) (Art in Antiquity, Paris, 1885, vol. III, p. 75.)

For the study of Phoenician Ritual Crimes, = we could not address ourselves better than to Philo of Byblos, the Neoplatonist philosopher who was called the "Jewish Plato" and who studied, in Phoenicia itself, the old books of the colleges priests:

That was the custom among the ancient Phoenicians, he said. written, amidst the great calamities that struck the city or the nation, and with the aim of redeeming a disaster imminent public, to dedicate some as sacrifices to the infernal gods. (Philo, Book I, quoted by Eusebius, Prepar. Evang., IV, 16.)

Human sacrifices in Carthage.

The Phoenicians and the Canaanites were not content- they will not "infect their land with blood," as says the Bible; their sailors spread the crimes rituals in honor of Moloch on all the beaches of Asia, Africa and Europe, at the same time time as the rite of sacred prostitution. Frene-born proselytists, both from a religious point of view from an industrial point of view, Tyrians and Sidonians were, in the words of Mr. Ph. Berger (of the Institut), “the traveling salesmen” of the ancient world, 'In religion as in commerce.' We shall see. What was their bloody contribution earlier, in Greece and Italy. But we need to expand on the terrible importance that the Sacrifices hu- | hands had so long in Carthage, the principal-pale Phoenician colony, which was, 2200 years ago, the great fortress of Semitism opposite the Aryan races ever growing.

In the first century AD, Diodorus of Sicily wrote:

> There was a statue of Saturn (Moloch) in Carthage in bronze, which extended its hollow hands towards the ground and in such a way that the child placed on their palm in rolled into a pit filled with fire. (Book XX, Chapter XIV.)

Plutarch, Initiated into the Mysteries, and as such An expert in religious matters said that the Carthaginian

> . sacrificed their own sons... and those who did not children had not bought any to be sacrificed to the poor... The mother of the sacrificed child was pre-she felt; she was not to cry or moan. And before the statue of the god, trumpets were sounded and the drums so that the cries of the victims could not be heard to be heard. (Plut. On Superstition, ch. xu, ed. Firmin Didot, p. 203).

---

1. Encyclopedia of Religious Sciences, published under the di-direction of MF Lichtenberger, Dean of the Faculty of Theo- Protestant logy of Paris, Phoenicia, p. 537.

In his "The Late Vengeances of the Divinity" (ch. vr), Plutarch recounts that Gelon of Syracuse granted peace to the Carthaginians only on the condition-tion that they would no longer sacrifice their children to Saturn.

The historian Justin, in the time of Marcus Aurelius, reports that Darius, king of Persia, forbade the Carthaginians to sacrifice human victims. (L. XIX, ch. r).

Two centuries later, Carthage, defeated again-calf by the Sicilians, immolated five hundred children including two hundred chosen by lot from his families the most famous. (Diod. de Sic., L. XX, ch. xrv).

Seven centuries later — according to a witness — these Abominations are still being committed in Carthage:

> In Africa (written around 200 AD, the Cartha-(Ginois Tertullian) children were publicly sacrificed to Saturn until the proconsulship of Tiberius: he made atta-dear priests of Saturn to the very trees of Temple that covered up these awful sacrifices, as a so many votive crosses.... I call upon the solemn witnesses-officials from my country who carried out the orders of the proconsul. However, these execrable sacrifices continue still in secret. (Tertull. Apologét., ch. 1x. Edit. Literary Pantheon, pp. 15, 16).

Implementing with marvelous artistry the historical data from old authors that we As we have just summarized, Gustave Flaubert, in his The admirable novel "Salammb6o" depicts one of the sacrifices which the Carthaginians made, according the expression consecrated by the Bible, "to spend their "Children by fire," in honor of Moloch. He

Their goal that day was to obtain help of the god for their city plagued by famine and to sufferings of a horrible siege.

However, a fire of aloes, cedar, and laurel burned between the legs of the colossus. Its long wings they plunged their tips into the flame; the ointments the fluids that were rubbing against him flowed like sweat down his brass limbs. Around the round slab where he He rested his feet on them, the children, wrapped in veils black, formed a motionless circle and his arms deform-Surely long, they lowered their palms towards them, as if to seize this crown and carry it off into the sky.

The rich, the elders, the women, all the multi-The crowds gathered behind the priests and on the terraces. houses.... An infinite anguish weighed on the poitrines... and the people of Carthage gasped, absorbed in the desire of his terror.

Before undertaking anything, it was good to try the arms of the god. Thin chains extending from his fingers reached his shoulders and came back down behind where men, firing at it, were making monter, up to the height of his elbows, his two hands open spaces which, as they drew closer, came up against his their bellies; they moved several times in succession, with small Staccato blows. Then the instruments fell silent. The fire He was snoring.

The pontiffs of Moloch were strolling on the aid slab, examining the multitude.

It required an individual sacrifice, a complete oblation voluntary and which was considered to be leading the others...

But no one has shown themselves so far, and the seven paths leading from the barriers to the colossus were completely empty. So, to encourage the people,

The priests drew awls from their belts. And They were slashing their faces. They were brought inside the compound The Devoted Ones... They threw a bundle of horrible iron-They mocked each other and each chose their own torture. They passed the buck. With brooches between their breasts, they split their cheeks; they They placed crowns of thorns on their heads; then they They embraced each other and, surrounding the children, they formed another large circle which contracted and was widening.

They reached the balustrade, threw themselves back back and always started again, drawing to them the crowd overwhelmed by the vertigo of this movement, so full of Blood and screams... |

Finally, a man who was staggering, a pale man and hideous with terror, a child shrieked; then they saw In the hands of the colossus was a small black mass; it plunged into the dark opening.... Arms The bronze ones went faster. They never stopped. Each time a child was placed there, the priests of Moloch stretched out his hand over him, to charge him with crimes of the people...

The victims, barely at the edge of the opening, disappeared they rose like a drop of water on a plate reddened, and white smoke rose into the great scarlet color...

Then worshippers arrived in the aisles, traitheir children who clung to them; and they were fighting to make them let go and put them back to the red men.

The instrument players sometimes stopped exhausted; then we could hear the cries of the mothers and the the sizzling of grease falling onto the char-

1. Compare the Hierodules (Kedeshim) of Chaldea (p. 60) and those of Judea (p. 61), as well as the modern Aïssaouas, in Algeria. (AB)

good. (Gustave Flaubert, Salammbô, Paris, Charpentier, 1887, definitive edition, pp. 295–298).

In the plains where vanished grandeur sleeps from Carthage, the memory of the atrocities that defiled seems to have, to this day, trapoured forth through the centuries. Indeed, we read in the British Review:

A Belgian scholar, Mr. Vercoutre, had the opportunity to study dier, in Tunisia, the tattoos of the nomadic tribes cover their faces and limbs... He was able to observe that most of these tattoos depict some kind of doll, arms outstretched, perched on a kind of Grill, under which a fire is sometimes seen burning. (Pierre) Guerraz, Rev. Brit. Jan. 1893, p. 431). |

Digitized by Google

IV

IN INDIA AND PERSIA

Our study has so far focused on the two civilizations Egyptian and Chaldean–Syrian stations, which were the elder sisters and educators of civilization of the Greco–Latin Japhetites. But this one had its primary source in the old traditions of the Aryan race from which the Greeks and Romans descended, Gauls, Slavs, and Scandinavians. We were busypons now of the ancient Aryas of the plawater of Iran (Persia) and India. Their languages were related to Greek and Latin; their religion, that of the Vedas, "was the starting point of all. all the mythologies of the Indo–European peoples, particularly that of the Greeks. "(Lenormant and Babelon, Hist. anc., t. V, p. 365).

The religion of the first Aryans, says Mr. Vigouroux, was in every respect far superior to Brahmanism and to Greek polytheism which came from it (Bible and Discoveries). mod., t. III, p. 15).

The Supreme Being was called "the Living One", Asura Among the Indians, Ahura among the Iranians. One of the hymns of the Vedas sing his praises with these expressions of almost biblical grandeur:

"He fills heaven and earth, he gives life, It gives strength;... death and immortality do not are but his shadow... Heaven and earth tremble with Fear is in his presence. He is God above all the gods. » Only the Hebrews spoke in these things nuns a more sublime language and such a high conception of divinity juxtaposed with the crude naturalism of the most famous sanctuaries of semi- Asia tick or hamitic shows in a brilliant way the moral superiority of the race of Japheth over the races Semitic and Hamitic. (Len. and Bab., Ancient History, vol. V, p. 366).

The Aryans' contact with different races, of earlier material civilization, but of Their very low moral standard produced among them 4 very interesting modifications to consider for us: indeed, the virus of the Caste system, of religious brotherhoods and Secret Societies of Initiation members constituting their Third Orders, powerfully contributed to degrading the primitive character of the Aryan race, in India as well as in Persia.

The Brahmins of Linden.

Meanwhile, from the high plateaus of Central AsiaTrale, some Aryan tribes were heading towards lecouchantets'établissement, par étapes successive, in Media and present–day Persia, other push-

They knew in the East and invaded India. There, these Aryans defeat the black Daysous of the mountains (the Paryas (of Dravidian race) and the yellow Daysous related to the Turanian Akkad of Chaldea. These people, whose civilization was very advanced, had founded, in Hindustan as in Mesopotamia, considerable cities, of which holy citadels. When they were subjugated, the priestly class of the Aryans (the Brahmins) their borrowed the worship of Spirits, which was their religion, – a close relative of the magical religion of proto-Chaldean sorcerers. Thus, from the beginning of the conquests made by the Aryans, in the rich valleys of the Indus, their corrupt priests- They uphold the pure and lofty doctrine of the Vedas[1]; they did the spiritual directors or gurus of Rajahs, and gradually seized all the powers. Soon, they formed a brotherhood usurper like that of the Priest-Initiates of 'Babylonia and Egypt; traitors to their own blood, They appealed against the men of the Aryan race, to the vanquished yellow and black whom they flatter and They became attached, adopting their superstitions magical beings and their gods. With the support of the people conquered, the Brahmins exterminated throughout the South India, the Kchatryas, the Aryan warriors, and became the exclusive owners of all of this which was related to worship.

= Mr. Lamairesse, the learned translator of the Kama-Sutra (Rules of Love), from which we borrow

---

[1] The Vedas are the sacred hymns of the conquered Aryans rants of India.

this striking account of the detestable work accomplished by the Brahmins, continues in these terms: |

The culmination of their work is the Law of Manu which establishes the supremacy of the Brahmins in all things, and completes the physical and moral degradation of the classes servile women devoted, even in their own eyes, by the metempsychosis, to an irremediable decline. By the fear, through corruption, and thanks to the dogma of obedience-blind adherence to an immutable custom, the Law of Manou lasted longer than any other, and no one can To predict the end... Never and nowhere has anyone pushed as far back as the Brahmins the theocratic skill for enslavement (Kama-Sutra, trans. Lamaraisse, Paris, 1891. – Introd., p. x1 and x11).

Thus, the organization into separate social classes was codified by the Brahmins in the inexorable Law from Manou, with the logic and consistency that characterizes the Aryan race, and they forged there the instrument of the cruellest tyranny that ever weighed down on humanity, compressing the whole of man – Body and soul–as if in a vise. They penhouse the human livestock in separate sheepfolds, with a prohibition against crossing its walls, under the the most terrible temporal and spiritual punishments They were foolish. They used everything to stupefy and assServing: The fear of infernal spirits pushed at its peak, the most blatant corruption infiltrated into the veins of the population, Metempsychosis, finally, which kills the feeling of Human personality and its tendency towards disorder the most depressing sexual acts, by this madness: desames who were female in their previous lives

older women, uncomfortable in male bodies, and reciProcedently!

Now – and I cannot stress this enough – this confusion of all powers in the hand of the Brahmins, this frightening clericalism that dominates through terror and corruption, that's what we we saw in the Secret Societies of Egypt and of the Near East; but this is also what we we will find, many centuries later, in the Masonic clericalism of the Weishaupts and the Nubius, Robespierre and Marat, like in the hypocritical and sickening imposed servitude to France through the current Lodges.

To break through the stupefying domination
the Brahmins, who crushed the Hindus under the
triple yoke of magic, of sacred prostitution
and human sacrifices, the remains of warriors
and Aryan farmers (Kchatryas and Vaysias)
united in Buddhism which initially
such a favor that everything that had value
Morality took refuge in Buddhist convents.
But their austerity measures against debauchery
Brahmanical was exaggerated; the Brahmins returned
to the rescue; through sheer talent and ingenuity, they
drove Buddhism out of India, which, moreover,
in turn, he became adulterous by borrowing from the old
Turanian funds, all his mad demonomania. More.
than ever, the Brahmins accentuated the depravity
their religion, where everything ultimately comes down to
to the adoration of the lingam-yoni (verenda utriusque
sexus in actu copulationis) (Kama-Soutra, trans.
Lamairesse, p. XII).

And here we are back to this cult of the Phallus and.
of the Ctéis whom we saw defile the Mysteries
Secret Societies of Egypt and Syria.

In the Vedic religion of the pure Aryans, there is no
had no phallic worship. Moreover, Stevenson and Lassen', demonstrated that the fetish of
linga (phallus) comes from the Dravidian Tamils
(Malabar coast) which is associated with the Kushites
Hamitic peoples who have dominated in ancient times
Chaldea, with the Turanian Akkad.

All the magical, obscene, and cruel rites that
we meet have, in short, their commune
originating from bloodthirsty sorcerer brotherhoods
and depraved Hamitic and Turanian nations
who corrupted the Semites and Aryans. But it is necessary.
admit that the Brahmins of pure Japhetite race have
considerably improved the demo- tool
lisation and enslavement forged by their dismissal
Black or yellow-skinned women: it is enough to be
convince them to read the advice in the Kama Sutra
of exorbitant pleasure and colossal hypocrisy
given 2,000 years ago by the Brahmins to the high
Hindu society. One is immediately enlightened.
Their Tautras — books of eroticism and magic
both are also very informative.

Let us add that the Sakti — the feminine counterpart of
Shiva (god of one of the great Brahma sects)
nists) as Astoreth is the female counterpart of
Baal — is represented by a naked woman on a
altar. The initiates gorge themselves on meat and one
of them consummates the sacrifice through the carnal act

---

1. Kama-Soutra, trans. Lamairesse, p. xiii.

with the priestess who represents the goddess, L'accou-
general supplement of all male and female initiates-
"Them," says Mr. Lamairesse, "ends the ceremony."
(Kama-Sutra, p. XX.)

To complete the picture, let's say a veil of
Mystical piety masks this eroticism, while
other devotees of Brahmanism indulge in
same acts of bloody madness that we have seen
practiced by the priests of Astarte, Baal and
Cybele; some slash their flesh, suspend themselves
teeth with hooks that go into their backs
to be tossed in the air; others specify-
pitent beneath the wheels of the divine chariot — wheels which
are also adorned with figures of incredible
obscenity? — while on the other hand the authorities
Europeans are experiencing the greatest difficulties
efforts to prevent Hindu widows from being burned
Long live in honor of their deceased husbands!

_ After having touched these repugnant and
These odious realities, one is stunned to hear the
affiliated with certain modern Indianist sects

---

1. Compare with the ritual copulation of the Nozairians of
Lebanon (p. 78). —

2. Kama Sutra, ibid., p. 95.

On the senseless debauchery that has developed among their flock
by those shameless corrupters, the Brahmins, see also
Richard Payne Knight's (extremely rare) work: The Cult of
Priapus and his relationship with the mystical theology of the Ancients
Translated from English. Luxembourg, 1866. Erotic Monuments
from the temple of Elephanta, near Bombay, which are reproduced there–
products, are particularly likely to shed light on the unconscious–
science (or the love of mystification) of Indian sectarians
nists bold enough to place Brahmanism above the
Christianity.

to speak with pious reverence and admiration
vehement opposition to Brahmanical Esotericism, to the
The Gurus' "Secret Doctrine." The system of
Theology of the Brahmins is so fallen from
the elevation of ideas to which the old
Aryas of the Vedas, which Mr. Silvain Lévi, director–
Assistant to the School of Advanced Studies, was able to write:

Morality has found no place in this system:
the sacrifice that governs man's relationship with
divinity is a mechanical operation; hidden within
of nature, it only emerges under the magical action of
than the priest. The worried and malevolent gods
see themselves forced to capitulate, defeated and subjugated. by the
the very force that gave them their greatness...

In fact, it's hard to imagine anything more bru–
more material and more tangible than the theology of the Brahmins;
the notions that usage has slowly refined and that he has
clothed in a moral aspect, they surprise by their
savage realism. Sacrifice is a magical operation.
that; the initiation that regenerates is a reproduction
faithful to conception, gestation and childbirth–
ment; faith is merely trust in the virtue of
rites; the passage to heaven is an ascent by stages; the
Ritual accuracy is good. (S. Lévi: The Doctrine of
Sacrifices among the Brahmins, Paris, 1898.)

It's still the old Acadian sorcery
whom we find again, accompanied in India,
as well as on the Euphrates and in the Land of
Canaan, through human sacrifices and prostitution
ritual tutions.

It's the same old sorcery – tainted as
always of debauchery and bloodshed – which was practiced –
rent the Secret Societies among the Iranians.

The Magi of Iran.

After their brothers, the future conquerors
from Persia, the Aryans had separated from them
Irania moved westward, subjugating
along their route, they encountered peoples related to the Turks.
modern as well as the old Akkads of Mesopotamia–
My. It was indeed this so–called Turanian race that
formed the basis of all the populations of the
Susiana (or the land of Elam), of Media and of the
Modern–day Persia. But we have seen that religion
of the Spirits with human Sacrifices and the Pros–
sacred institution was all–powerful among these na–
tions; by contagion she won over the Aryans. The nation
Aryan of the Medes especially was profoundly
contaminated; their old religion similar to that
The Vedas were altered; their priests did as
The Brahmins: they borrowed the tool from the Accads
perfected from sacred lust to emasculate and
dumbed down the people and became predominant under
the Aryan name of Magi. It is even from them, we find
knows, that the word Magic came about, so many of these Aryans
Turanized and Hamitized pushed the
occult sciences.

The idea always dominated the world: today,
This is the anti–Christian idea of Freemasonry
who is leading France as it was three years ago

1. Mage, in Persian Magus, in Sanskrit Magha, means the saint,
the sacred. (Francois Lenormant, The Origins of History,
(t. IJ, p. 490, note 2.)

For a thousand years, throughout Asia, the idea of the anti- Initiates
ques, ruling through corruption and fear.
However, the religious rites of a people infused with 4 a
neighboring nation, four, are willing to submit in all things.
to a greater or lesser but certain degree,
the influence of this people of overflowing vitality.

Thus, for many centuries the Aryan soul was-
she oppressed by the Turanian soul at the same time
while the Aryan tribes were under the yoke
so heavy with these Turks of ancient times, experts
like the moderns in the art of torturing the
Rayas.

Old Iranian traditions have preserved
The memory of those gloomy times remains very vivid.
personified in the conqueror Zohak.

"Bloodthirsty tyrant, corrupter of morals, propa-
proponent of an obscene and monstrous religion against
which provoked a rebellion among the tribes' moral instincts
Japhetics: this Zohak reigns for a thousand years, and like the
= Phoenician Moloch and the Adar-Melek of Sepharvaim in
Chaldea, he constantly demands human victims
born to feed the two snakes that stand on
his head. (Lenorm. et Babelon: Hist. anc., t. V, p. 375).

A tradition even older than the one that
concerns the Turano-Hamitic conqueror named
Zohak shows us in the Vendidad-Sadé — a
the most important books of the Avesta, the Bible
Iranian — the various plagues that befell the-
during their migrations, on the Aryans of the west.
In the land of Knenta, it was, said this old man
document', the unnatural vices, and in the

1. Quoted by Lenormant and Babelon: Hist. anc.; t. V, p. 380.

"Land of Haetumat, the key to the sins of magic,"
all things that characterize the Hamites and the
Touranians.

Zoroaster.

The Aryans' energy was too great to not
not reacting against the viruses of corrupt peoples
who oppressed them and had even conquered them
the soul of their Magi. A movement took place,
nationalist liberation movement at the same time
time of religious reform, embodied in the
Zoroaster, the lawgiver.

We agree, writes Mr. Lamairesse, to recognize
in Zoroaster a reformer who wanted to raise his
countries succumbing to the exploitation of the Magi and to liner-
tie, and regenerate it through work, especially agricultural work, and
through population development based on the
marriage, good morals and ideas of purity.
Zoroaster recommends pure medicine and forbids the
Magic... Its code is merely a moral therapy and
Physical. After lying, the greatest crime
(in Zoroaster's law) is libertinism, (Kama
Sutra, translated. Lamairesse, p. VII.)

Here again we find the two major
flaws of the Chaldean-Syrian Brotherhoods of Initiates and
Proto-Hindus: magic and immorality.

After Moses and to the brilliant glory of genius
Zoroaster, the Aryan, is the ancient lawgiver with ideas
the highest and most moral. Moses and him

are the only ones in all of antiquity who have se-
these two scourges have been fought so often
associated with witchcraft and sodomy — scourges
whose intensity was a hundredfold due to the prodi-
grievous extension that they gave them, out of love
pleasures and power over the Abéti people,

The infamous Secret Societies of yesteryear.

Anyone who knows how to open their eyes to look
Those around him will tell if modern Secret Societies
are, alas! not too similar to the old ones
by their corrupting and cruel tyranny!

We observe, in the way the evolved
Aryas from India and those from Iran, a perfect
parallelism. Penetrated by the Turano sorcerers-
Hamites, their priestly classes corrupt
both practice traditional religion
a violent tyranny, relying on the enemies
of their own race! The pure Aryans, in the west
as in the east, they reacted against their im- clergy
pure; and it is in India, the Buddha, son of a king,
who carries out the reform, while it is in Persia
the great Zoroaster who rejects depravity and
The sorceries of the Magi to found Mazdaism.

The doctrine codified in the Mazdean books, written
Mr. Babelon is undoubtedly the most powerful effort
of the human spirit towards spiritualism and the truth of the soul
taphysics, on which attempts have been made to found a
religion outside of revelation;... it is the doc-
the purest, noblest and closest to

1. A very striking fact proves this: Iranian tradition
reports that Zoroaster was killed in an invasion of Tura-
people who desecrated the Temples of Mazdaism,

the truth among those of Asia and the whole world an-
tic, apart from that of the Hebrews based on the word
divine. It is the reaction of the noblest instincts of the
The Japhetic race, the spiritualist and philosophical race
par excellence among the descendants of Noah, against the
naturalistic pantheism and polytheism... (Lenorm.
and Babelon, Hist. anc., t. V, p. 384.)

Let us add that the fortress, the culminating dungeon
of naturalistic pantheism, with the Phallus for
supreme god and Cteis as primordial goddess,
These were the ancient Secret Societies, and we sa-
Luons in Zoroaster, one of the first adversaries
of the tyranny of the Initiates who defiled the little-
ples, three thousand years ago, like the Lodges
Modern-day Masonic practices corrupt them and
They dumb them down in order to better enslave them.

But Mazdaism or Zoroastrianism was of a
Morality too high for peoples already weakened
by Asian defects. It hardly existed except in the state
a small but powerful sect with
sudden victories due to exceptional genius
of Cyrus and Darius, leaders of the Persian nation
remained of Aryan blood, purer than the Medes.
The conquests of Cyrus, who became master of the As-
Syria and Babylonian Chaldea, brought
a momentary triumph of Mazdaism against the
Magic of the Aryan Medes, deeply pene-
very many Hamitic and Turanian elements. But we
knows how Gaumates the Magician usurped the throne of
Persia before being defeated by Darius.

The rocks of Béhistoun have preserved the lower
gigantic reliefs where the latter engraved the epi-
the consequences of his wars, both racial and religious.

gions! Francois Lenormant gave remarks-
several pages on these struggles in his book The
Magic among the Chaldeans? We refer you to that, everything
by summarizing them here. The Magi, having escaped from the mas-
the coronation that had accompanied the accession of Darius,
found natural allies in the baby priests
Ionians whose ancient sacred language, that of
Accads, and the oldest rites of witchcraft
were of Turanian or Turco-Finnish origin,
as well as the language and religion of the proto-Medes.

The Magi entered the Court of Xerxes and
of the Artaxerxes, who succeeded Darius.

These Semitized Aryan rulers had a dou-
They have a vested interest in promoting corrupting Magic: they
hoped, by spreading his doctrines, to
diaries between Aryan ideas and cha- ideas
Mito-Semitic, cementing the diverse foundations of

their immense empire. On the other hand, the old kings Nineveh and Babylon had drawn a great strength in the titles of Vicars of the Gods: the

---

1. The rocks of Behistun are in ancient Media (Persian Kurdistan). Their colossal bas-reliefs have been translated by Messrs. Oppert and Rawlinson: one finds there this crucial passage in the mouth of Darius, champion of the Aryans against the non-Aryans and avenger of Mazdaism: "The empire that had It was torn from our race, I restored it... The altars that Gau-The mage had overthrown them, I restored them as saviors. of the people... » (Lenormant and Babelon. Ancient History, vol. VI, p. 19).

2. Pages 191 to 219.

3. Ammien-Marcellin, the very precise historian who was the general chief of staff of Emperor Julian the Apostate, knew that the Median magic was very similar to Chaldean magic. (Amm.-Marce., XXIII, 6). See Francois Lenorm. La Magie chez . the Chald., pp. 214, 215.

Persian monarchs aspired to take advantage of the theocratic powers offered to them by the syncre-religious ism preached by the Magi. The latter therefore prevailed and Artaxerces Memnon cra the definitive victory of Magism over the Zo-Rotterism, that is to say, a corrupting religion on a moralizing religion, exactly like we have seen Brahmanism expelled from India Reformist Buddhism.

The masterpiece of the Magi of Media and of The allied Babylonian Kasdims aimed to blend the religious-Aryan region with Chaldean religion, in reguant Ahoura-Mazda, the supreme god of nations Aryan, in an inaccessible sky, and giving all his powers to a mediating Spirit, Mithra, whom they married to the Semitic Anahita (Anaitis or Istar-Astarte or Cybele) after divorcing this last with Tammouz (Adonis or Attis), the unfortunate god doomed throughout the ages to the worst accidents, sometimes castrated by his own wife, sometimes disemboweled by a wild boar!

Such was the end of Attis-Adonis. But it was also the birth to the glory of the resplendent Mithras, whose Mysteries later acquired an immense development, and which we will see delivered to Christianity: The Last Battles of the Old Guard Extinct secret societies.

Digitized by Google

IN GREECE

The Egyptians on one side, the peoples of Asia-On the other hand, the educators of the minors were Hellenic tribes, and Roman civilization is the younger sister of Greek civilization, which had a great influence on her.

It is therefore necessary to find the largest ones similarities between the Initiations of Greece and the Initiations from Egypt and Asia.

The Eleusinian Mysteries.

We saw the Mysteries of Isis in Egypt, Earth Goddess and protector of farmers in at the same time as the dead who were faithful to his cult: it's exactly the same roles as played Ceres in the Eleusinian Mysteries.

Among the Egyptians, Isis, the passive principle, was the Sister and wife of Osiris, the active principle. The Theo-Greek gonies also made Ceres sister of Jupiter, by whom she had Proserpine, who was abducted by Pluto. The consequences of this abduction... are the foundation of The entire story of Ceres, which, celebrated in the Mysteries, had an entirely Egyptian origin, which he did not. It will not be difficult to see, by comparing it with that of Isis taken for Earth... Herodotus, Diodorus of

Sicily and all the authors of antiquity admit liden-
title of these divinities. (From Sainte-Croix, of the Academy)
Inscriptions and Belles-Lettres, Research on the
Mysteries of Paganism, Paris, 1784, pp. 94, 95.)

Plutarch? assures us that the history of the voyages of
Ceres, in her search for her daughter, does not differ.
of what was said in Egypt about Isis in search of
the scattered members of Osiris. It's the same
myth, arranged, transposed so to speak.
In Egypt, Herodotus, initiated into the Mysteries of Isis,
saw (as we reported) the Passion of Osiris on
a sacred lake (Hist., II, 171), and there he compares the
Greek festivals of Ceres called Thesmophoria.
Ceres is indeed, at Eleusis, the Goddess who brings
the Laws (thesmo-phore), at the same time as she
is the Goddess who brings wheat (karpo-phore), and,

---

1. (In Egypt), says Herodotus, the main festival takes place in
the city of Bubastis in honor of Diana; the second, in
The city of Busiris, named in honor of Isis. In this city, there are
which is located in the middle of the Delta, a very large temple con-
"Sacred to this goddess. In Greek, she is called Demeter..."
(Herodotus, Book I, ch. rx). We can therefore clearly see the identity of the
Earth Mother (Demeter) or Ceres with Isis. (AB)
See also Diodorus Siculus, Book I, chapters x1 and xm.

2. Plutarch: On Isis and Osiris, § 25.

Before her, Isis was called in Egypt "the Lady of the
Bread ".

The most curious and most
convincing parallels between the Mysteries of Isis and those of Ceres
were done by several authors, including,
in recent years, by MP Foucart, of the Institut, in two major works, which we quote
further on. We refer the reader to that and we
Let's summarize in a few lines the myth that serves as
based on the Eleusinian Mysteries.

The Myth of Ceres.

Zeus (or Jupiter) abducts Ceres (or Demeter)
who gave birth to Kore (or Proserpine). Kore
is in turn abducted by Pluto, which leads
in her subterranean kingdom. Ceres, distraught,
He sets out to find his daughter. During his errands,
She finds a pious welcome in Eleusis, a small town
neighbor of Athens. Isocrates (4th century BC)
written on this subject:

Démêter having arrived in our country when she
wandered after the abduction of Korah, wanting to bear witness to his
kindness to our ancestors, in reward for their
good offices, good offices that only the initiated can
hear.

It was shepherds who welcomed the goddess
fugitive, and among them Eumolpus, ancestor of his
Eleusinian pontiffs. A woman from Eleusis, Baubo,
received her at her home.

---

1. Isocrates: Panegyric, 28.

She then offered him a mixed beverage (Cycaeon)
which the Goddess refused because of her extreme grief.
Baubo took this refusal as an act of contempt; and, by
revenge, he lifted his clothes, so as to-
to cover the mark of her sex. This sight did not irritate her at all.
Ceres, who immediately swallowed the drink that was offered to her.
(From Sainte-Croix, Recherches... Mystères, p. 100.)

As for the indecent gesture that cheered the grieving goddess
and decided her to accept the Cyceon; he appears to be a
a memory of the attitude of Egyptian women at the festival
of Bubastis t. In the Ptolemaic period, the person-
Baubo's visit was favorably received by the Egyptians.
look, as if they were connected to their national religion,
and the figurines that represented her have been found
in large numbers in the Nile Valley. (MP Foucart,
Research into the origin and nature of the Mysteries

(of Eleusis, Paris, Imprimerie Nationale, 1895, p. 46.)

The myth, continuing to develop on the obscene fashion, so well characterized by the gesture of Baubo then presents the goddess indulging in her Host Celeus, king of Eleusis. An Orphic hymn He named the child born of this union Euboulos.

As in Egypt and Syria, the priests and the priestesses represented, in the Mysteries of Eleusis, the scenes of the sacred drama of which we seeno, to give a quick analysis.

Tertullian reports that the priestess who played the Ceres' role was to be forcibly removed, as had Ceres herself was there. To represent the union of the God and of the Goddess, the two sacred actors, the pre-

---

1. We have cited this curious episode from Bubastis, according to Herodotus. (II, 60.)

braid and the Hierophant! representing Zeus descended they lived in an obscure retreat. (Tertullian, Ad gent., Il, 7 and Asterius, Egkômion IMart., p. 113,B, — Foucart, Recherches. p. 48.)

In more than one Hellenic cult, adds Mr. Foucart, the union of a god and a goddess was the subject of the most grand celebrations. (Foucart, Research, p. 49).

What the Greeks had reduced here to its simplest form The expression, it was, in the Mysteries of Astarte, the countless sacred prostitutions, accumulated to imitate the divine wedding and to glorify it.

The Hierogamy or sacred marriage of Demeter and Celeus was, in turn, represented by living characters, to the great scandal of saint Gregory of Nazianzus:

"It is not in our religion," he said, "that a Korea..." is abducted, that a Demeter is wandering and stages Celeus and Triptolemus with serpents; that she She does some things and suffers from others; I have it is indeed shameful to expose the ceremonies to the light of day nocturnal initiation rituals... Eleusis knows this, too. that the witnesses of this spectacle, which we keep and We are right to remain silent. (St. Gregory of Nazaire) Oratio XXXIX, 4).

In fact, a secret cult that staged the successive rape of the goddess Demeter by the god Zeus and by King Celeus with, in the meantime, the abduction The behavior of his daughter Kore may not have been entirely

---

1. Hierophant, the head of the Eleusinian Mysteries; his name si- It means: "He who shows the sacred objects." We are speaking further away from these objects.

ement worthy of inspiring Cicero with this qualification laudatory description of the Eleusinian Mysteries: "The most fertile institution of Athens. » (De legibus, book II, ch. xiv, § 36.)

If indeed the Eleusinian rites were relatively

chaste men in a very distant past, they divined itrent infinitely less when Orphism, from the in the 6th century BC, introduced itself into the The Eleusinian Mysteries.

Orphism, a method of pantheistic synthesis, Count Goblet d'Alviella tells us, came to accomplish in your Eleusinian Mysteries "what the Jacobites tried-English bites, when they layered the new Scottish degrees in Freemason organizations ques of Great Britain. Orphism concentrated its innovations in a third degree of initiation placed After the Great Mysteries, the Epoptia. (Count Goblet) d'Alviella, Belgian senator, Eleusinia, Paris, 1903, p. 89; 99; 100).

Let's mention in passing that the remarkable study of Count Goblet d'Alviella on Eleusis is all the more more interesting from the point of view of rapprochement-

4 things to do between the ancient Secret Societies and the modern ones, whose author is in Belgium one of the leaders of Freemasonry, of which he possesses the 33rd and supreme degree.

However, F.:. Gobletd' Alviella notes that at Eleusis "No detail was spared" for the viewer, in the sacred representation of "forced love" and brutal” of Zeus in the form of a bull with Demeter, and in the form of a serpent with their daughter Coré. (Cte Goblet d’Alviella, Eleusin., p. 101). | |

This passage from a modern High Initiate does not justify– Doesn't he brilliantly refute the vituperations? burning Saint Gregory of Nazianzus and of other Fathers of the Christian Church against the Turks Pities of the ancient Initiates?

Sacred Objects.

In our necessarily very brief analysis of In the Eleusinian Initiations, we have only spoken in passing through the two successive grades where it passed The Initiate, by entering the Lesser, then the Greater Mysteries, before reaching the Epoptie'. But we we have not yet said that after the representations tions of the sacred drama with which the pre– The first nights of Initiation, then came the ceremony where the "Sacred Objects" were revealed and displayed to the assembled Mystes. It is even from this cere– the august monastery from which the Hierophant derived his name, King of Mysteries.

But, if we remember the role that played The Phallus of Osiris in the Isiac Mysteries, we will not be at all surprised to hear Tertullian exclaimed about Eleusis:

All that is most holy in these Mysteries, which is hidden with such care, what I am allowed to admit to know that very late, what the ministers of religion called Epoptes, they are so ardently desired, it is the simulacrum of the virile member. (Tertullian, Adversus Va– (lentinianos.)

1. Brother Weishaupt, leader of the Illuminati of the 16th century, has resumed this initiatory rank.

In his book: The Great Mysteries of Eleusis!, Mr. Foucart, from the Institute, also emphasizes this The fact that Egyptian influence dominated at Eleusis. These are statues of Isis, he observes, that are watching over them. on the deceased in most E– burials Egypt, and the same is true of Isis, from whom we have discovered green a statuette in a woman's tomb Eleusinian, that this Greek woman had entrusted her Hello. It is therefore very difficult, said Mr. Foucart, to denying the influence of the Osirian belief on the Mysteries of Demeter. – Now, it is proven that the public worship of Demeter, like the worship of Isis, Did it involve the exhibition of the phallus? We have consequently the right to grant full claim to to say of Tertullian.

: After the male organ, here is the female organ.

At the festivals of Ceres called Thesmophoria, the Athenian women carried cakes in procession round or oval ones called "mêlloi". They were per– placed in their middle to present, says Chaussard, "the characteristic form of the feminine gender at".

Aristophanes, in his comedies, never runs out of things to say about the lewd practices attributed to women women from Athens initiated into the Mysteries of Ceres:

They would believe, said Agathon, one of his characters, that I have come to steal a part of these works from them

1. MP Foucart, Les Gr. Myst., Paris, Imprim. Nationale, 1900, p. 152.

2. Cte Goblet d’Alviella, Eleusinia, Paris, 1903, p. 53.

3. Chaussard, Fêtes et Courtisanes de la Grèce, Paris, 1801, p. 275.

at night and in this way to enjoy the pleasures of Venus which belongs only to their sex'.

In his work: On the Cult of the Phallus..., the F... J.-A. Dulaure adds, according to Castellanus (From Festis Græcorum, Eleusinia, p. 143-144):

Theodoret (bishop in Palestine) said that one venerates- would also, in the secret orgies of Eleusis, the image of the female sex.

It's the same obscene ritual we saw perpetuated among the Druze, since the times when the The mountains of Lebanon were the scene of the Pros- Sacred institutions in honor of Astoreth.

With such objects of worship, there is no It is astonishing that, near the Hierophant, the Dadou- that and of the Hieroceryx?, who were the chiefs of Mysteries, there were Initiates called Hierophantides, whose admission included a detail singular:

They were led by a Priestess, drawn from the fa- a thousand of the Phileides, whose job was to initiate the people of her sex, forced to be naked in this ceremony; which must have caused a great deal of disorder, as Saint Epiphanius seems to suggest? (From Saint-Croix, Rech. Myst., p. 149.)

1. Cited by Chaussard. Fêtes, etc., p. 278.

2. It is with laughable satisfaction that some historians Freemasons find a resemblance between the functions of these High Initiates and the no less august functions of the Venerable Brother (Fr.:. Athirsatha), of the Orator Brother and of the Terrible in Masonic Lodges!

3. S. Epiph.,Advers Haeres, .liv IlI, ed. Peter, t.1, p. 1093.

But we would never finish if we had to enumerate- to destroy everything that argues against favorable opinion that Cicero expressed regarding the Mysteries of Eleusis: let's look for what, outside of these multiple obscenities, may well have inspired his praise.

The promises from beyond the grave at Eleusis.

Certainly, the concept of the Afterlife is the one that, In Cicero's eyes, it ennobles the Eleusinian Mysteries. sis. It is she who makes him-him, from an elevation Superior morality for its time — regarding flaws Athenian Mysteries.

If there is indeed one point of history absolutely acquired, it is indeed the borrowing, made by the Greeks, of the doctrines of the afterlife adopted since centuries by the Egyptians.

The belief in the second life of the greedy Manes Bloodlines are attested among all Asian peoples. by the very existence of libations and sacrifices in the honor of the dead.

Throughout antiquity, writes Mr. Tiele of Leiden, the Mysteries have always been linked to immortality. (Review) from the History of Religions, Annals of the Guimet Museum, 1881, vol. III, p. 189.)

And Mr. Tiele adds that the cult of the Souls of The dead and the spirits of nature were always joined to the cult of the forces of nature;— we find necromancy, the, brought together in a single bundle, Spiritualist magic and naturalist religions, con-

-ment to our general thesis.

Diodorus Siculus (I, 29) and the Egyptian annalists-
They were already writing in the time of the Ptolemies that
the Athenians had directly borrowed their
Mysteries of Egypt; the documentary evidence
We are provided with some of this information by certain gold flakes.
found in the tombs of Magna Graecia:
Inscriptions are engraved on it, intended to guide
The Dead Man on his subterranean pilgrimage. MP Fou-
cart? refers to some very curious monuments of this
Order: These are blades discovered in 1880
in the tombs of Petilia (Greek inscription, Sicily)
and Italy, 638.) “Take the right, avoid the spring
"bad," said the talisman; then one reads the words there-
those to address to the gods of the underworld when we arrived
in their presence. In short, the Ritual of the Dead that we-

would bury with the mummies of Egyptian princes for

ensuring their safety, was, as we know, reduced to
some hasty formulas for the mummies of the
common: the Greeks further simplified and reduced-
rent the Egyptian Book of the Dead to a simple
amulet. But the idea of survival is still there.
all-powerful in the Eleusinian Mysteries
as in the Isiac Mysteries. In Egypt,
The Initiate had to be true in voice (Ma-khroou) to
to pronounce the sacramental melodies destined
born to ensure its passage through perils
from beyond the grave; he must be at Eleusis for that.
well-spoken, as expressed by the ancestor's name
priests of Ceres, Eumolpos. (We did it
(See the chapter on the Mysteries of Isis.)

---

1. See Foucart, Les Grands Myst., p. 7.
2. Foucart, Recherches....Eleusis, pp. 67-72.

These sacramental chants, imported from Egypt
In Greece, it was the "Secret Words" that the
Hierophant taught the Initiates after he had...
had solemnly displayed the Sacred Objects.
These incantation formulas were necessary for them,
just like in Egypt, if they wanted, after their
death, to reach the abode of the Goddess, queen of
Manes.

Magic at Eleusis.

Amulets and incantations in the Greek Mysteries
as in the Egyptian Mysteries, it is always
Magic. The Brother-Goblet of Alviella does very well-
to observe that the object of the Mysteries is always-
same days:

> To put, he said, the Initiates in contact with the power
> superhuman and reveal secrets that allow them to-
> attempt to control destiny. (M. Goblet d'Alv.,
> Eleusin, p. 33).

MP Foucart, for his part, writes that for the
ancient Greeks, as with all pri-
the phenomena were the acts of being invisible
capable of demonstrating their power and
their wishes.

The Greek had the greatest interest in con-
to be born, to discover the means of reconciling their
favor or to appease their anger. Experience has taught
through what sacrifices, through what ceremonies can one achieve this?
would succeed. (MP Foucart, Recherches... p. 41).

It was from Demeter herself, adds Mr. Fou-
cart, which the Eumolpids claimed to have at Pori-

Q

Gine received their privileges, secrets, and objects sacred (!) whose knowledge ensured happiness in the future life.

Similarly (and modern times give us here a key point of convergence with the ancient times), likewise they are "strange beingsges, outside of human nature' » which dicthe Martinists of the 18th century were teachings wonderful events, in sessions from which we we will see the Initiates of Paris emerge, some of them crazy terror, the others drunk with enthusiasm.

Now, terror, a pious enthusiasm, a sereluminous clarity, such were the impressions that the followers of the Secret Society of Eleusis, according to all the oraancient authors °.

Furthermore, let us note that neither the sight of the wedding of Demeter with Zeus-bull or Zeus-serpent, nor the exhibition of the Sacred Objects that we know, - nil'audition of the Secret Words, so august that we imagined them, are hardly capable of imto put deep pressure on such refined men born, as supremely intelligent as they were contemporaries of Apelles and Phidias, and

---

1. Dr. Papus; Martinés de Pasqually, his life, his practices giques, p. 150. |

2. Thus the rhetorician Aristides exclaims: “Eleusis is a sanctuary common to all the earth, and of all things divine gifts that men possess, it is both the one who which provokes the most chills and which gives the most se“curity”. (Arist. Eleus, p. 256).

In his Recherches... (p. 55), Mr. Foucart cites an inscription tion which enthusiastically praises the death of the initiate as a gain.

of these amazing architects who have covered the Greece of imperishable masterpieces, and of these marvelous poets and playwrights, equaled by sometimes since, but never surpassed.

Pushing to the extreme (and only just) the adadmiration for an amazing civilization such as Greek civilization and then consider the creators and beneficiaries of this civilization like the poor in spirit, lacking in intellect. inferior to get excited about ceremonies whose sole purpose would be the recitationtion of old formulas and the view of emblems more or less crude—wouldn't that be a Strange inconsistency?

It therefore seems useful to us if we want to go to the very heart of the Eleusinian Mysteries, to consider the hypothesis of high-level Spiri- prestige intoxicating ism among the Greek Initiates, several centuries before our era, like other prestiges of of the same nature intoxicated the Parisian Initiates of Martinism, two thousand years later, at to say from the annals of the Martinists themselves.

Belief in the visible manifestations of The deities honored in their Mysteries were at sure to be deeply rooted in the heart of Greeks. A very interesting discovery of a A German scientist provided some two years ago. One more piece of evidence:

Professor Herzog, from Göttingen, in pursuitbefore excavations in the ruins of the Asklepeion of Kos, discovered a large historical inscription of great importance. It is a decree of the Coens,

voted at the moment they received the news that the The Gauls had suffered a defeat before Delphi, in November 279. Cos sends deputies to the festival of Pythia to offer a magnificent sacrifice in her name _to the god of Delphi who had appeared in person to to repel the invaders.

(Académie des Inscriptions et Belles-Lettres, account (Reported... Session of December 23, 1903, Paris, p. 649.)

The Initiate Plutarch speaks of the "Apparitions" divine" which, at Eleusis, succeeded for the recipenendaire to the mortal fears that assailed him First of all. How can we not compare them in a... part to the god of Delphi who appeared in person for to repel the Gauls, and on the other hand to "the Appa"Rition" which, as we shall see, dictated its instructions to F. Willermoz, the high-ranking Initiate from Lyon, some fifteen hundred years after Plutarch.

In any case, if we saw in the Mysteries Eleusinian Fathers, many obscenities, we have Enough said to demonstrate that Magic, moreover, It was flowing in at full capacity.

Let us add that many philosophers and orators Greek scholars rose up against the Mysteries and Let us quote Diogenes in passing: "Pataecion," he said, This notorious thief obtained Initiation; EpamiNondas and Agesilaus never asked for it! Socrates, for his part, constantly refused to to initiate, saying:

"If the Mysteries are bad, I will not feed not to prevent me from declaring them as such to those who do not are not initiated, in order to exclude them; — if they

---

1. Plutarch, Didot Edition, vol. V, p. 9.

are good, on the contrary, I will hasten, by humanity, to make them known to everyone.” (See F.-Lenoir, La Franche-Mac. restored to its true origin, p. 87).

Similarly today, if the work of moderns Initiates of the Lodges are good, why their Secret ritualistic, renewed from the Secrets of the Sorcerers of the past? Why don't they make it known to Everyone needs the recipe for their orvietan? Why? Are they hiding?

The Mysteries of Bacchus.

The identity of Osiris and Bacchus is attested by Plutarch the Initiate!; and also several centuries before Plutarch, via Herodotus:

Ceres and Bacchus, according to the Egyptians, have the power-sovereign power in the underworld. (Herod. 1. II, ch. CXxlI1) ... Osiris, who, according to the Egyptians, is the same than Bacchus. (Book II, Chapter XI.)

There is therefore an original kinship between the MysTheories of Ceres and the Mysteries of Bacchus or Dionysus. But, in these latter, the appearance at the same time voluptuous and bloody is infinitely more accentuated only in the first ones: that's what the Dionysian mysteries have undergone to a very increased the influence of Asian rites which have

---

1. "This identity of Osiris and Bacchus, which must be better educated than you, Cléa, since you preside over the Thyades of Delphi, since your father and mother were initiated into the Mysteries of Osiris?... » (On Isis and Osiris, ch. 35. Translated. Bétolaud, Paris, 1870, p. 254).

shared, with those who came from the banks of the Nile, the edureligious cation of Greece.

Dionysus or Bacchus was the phallus (M. Goblet d'Alv. Eleusin, p. 85).

He was also, like Tammuz-Adonis, the universal flowering (M. Goblet d'Alv., Id. p. 86.

But, to the sensual ceremonies intended for honoring the phallus, the Dionysian Mysteries

mixed blood, and this, in a time when the
Greek civilization was at its peak, since

"one of the few human sacrifices that has been confessed to"
Historical Greece, is the immolation, by Themistocles,
"In 480, three young men were sent to Dionysus Ounestés?"
(M. Goblet d'Alv., Eleus., p. 87).

Here is yet another Dionysian rite, both cruel
and obscene; moreover, it has persisted to this day.
days, in some sadistic erotomaniacs:

In Arcadia, Dionysus (or Bacchus) still has a festival
or the blood of women whipped excessively flows on
his altar. (Pausanias, VIII, 23. — Quoted by Gustave
Tridon, a former member of the Paris Commune, in
his book: On Jewish Molochism, Brussels, 1884, p. 25).

In Orphism, this religious synthesis which
introduced himself into the Eleusinian Mysteries, and who

1. F. Goblet d'Alviella relies on the passage from Dio-
Dore of Sicily that we have mentioned. The one where the historian
The Greek said that his compatriots borrowed from the Egyptians the
Mysteries of Bacchus with the idol of the phallus identical to
Osiris' phallus, worshipped on the banks of the Nile.

2. Plutarch. Life of Themistocles, ch. xmi. Compare Agza-
Memnon sacrificing his own daughter Iphigenia, while Meneias
steals three children from Egypt to sacrifice them to the God of
Seas (AB)

domina in Greece more than five hundred years before
In our era, Dionysus became synonymous with Zeus, with
Pluto (Hades), with the Sun (Apollo), and that was
always the same God-Nature, the God of Life
Universal!, the God of the Mysteries of Sabazios in
Thrace and Phrygia, Mysteries particularly
obscene and bloodthirsty. We will not describe them.
in particular, because they are entirely similar
to all the Dionysian (or Bacchanalian) Mysteries
celebrated throughout the ancient world.

1. M. Goblet d'Alviella, Eleusinia, pp. 93, 97.— It is noteworthy-
that which we see constantly uniting, in the Mysteries
In antiquity, the Phallus and the Sun served as emblems and images.
of the same male and fertilizing principle (AB).

VI
IN THE WEST

The Bacchanalia in Rome.

The Romans put up a long resistance
to the contagion of physical and mental illnesses,
that were propagated by the Eastern Secret Societies
— these Congregations of religions of blood and of
debauchery — with their sorcery and their pros-
various situations.

If the Roman people made up for it later, and with
frenzy, from his prolonged continence, by wallowing
In all the filth, one can say that he must
of having conquered the world's empire through his austerity
first, when he was the only one to have kept his
its vigor intact, amidst agitated nations
by vices, exhausted (like Carthage) by the
Ritual crimes that were carried out in honor
of the purest Moloch of their blood.

Two centuries before our era, however, the inde-

Dionysian festivals in Greece had almost been...
to plant in Rome, under the name of Bacchanalia.

Livy left us a shocking picture of
this attempt, fortunately aborted for the
The grandeur of Rome. In his book, on the Divinities
Generative, F.*. Dulaure analyzes in these terms
the long account of the Latin historian:

The Mysteries of Bacchus were celebrated in Rome in the temple of this god and in the sacred grove called Simila, located near the Tiber... Introduced by priests in underground locations, the young initiate found himself delivered to their brutality. Horrible screams and the sound of several instruments, such as cymbals and drums, served to stifle the cries of violence. felt it could tear him away.

The excesses of the table where wine flowed in abundance incited them to other excesses that the night encouraged by its darkness. All ages, all genders were indistinguishable. Each person satisfied the taste to which they were inclined; All modesty was banished; all kinds of lust, Even those whom nature condemns defiled the temple. ple of the divinity t. |

If a few young initiates testified to the shame For so much horror, they offered resistance to these libertine priests, or even if they acquitted themselves with negligence in what was required of them, they were sacrificed, and fearing their indiscretions, we Their lives were taken... The priests justified it in public their disappearance, saying that the god, angered, was the perpetrator of this kidnapping...

Crimes of a different kind were being plotted in these nighttime gatherings. Poisons were prepared there, they

1. Plura virorum inter sese, quam feeminarum, esse stupra.

there were denunciations and false testimonies; one They were forging wills; they were plotting assassinations.

It included initiates from all classes, and even Romans of the first rank; Their number was immense. It was no longer a society, It was an entire people who shared in these disorders. abominable and even conspired against the State. (F.:. Dulaure, des Divin ilés Génératrices, Paris, 1805, p. 182-185).

Nothing is missing from this picture: debauchery, sodomy-Murder, assassination and... denunciation.

In a recent, highly noticeable poster (addressed (to Senator Berthelot, friend of the government) The "Popular Liberal Action" very justly qualified The denunciation of pagan vice. The denunciation, in Indeed, it flourished quite naturally on the manure of the Ancient Secret Societies. We only have to... open your eyes to see that the manure of France-Modern masonry is just as conducive to its blossoming under the expert hands of Brothers André, Berteaux and Vadécard.

Thanks to the energy of the consul Posthumius, the The contagion was promptly stopped: Male initiates and females, sodomites and tribades, informers, false-Saires and assassins, all these fine people were vigorous fortunately pursued and punished for his crimes of of any kind.

Livy says that the number was estimated at seven thousand. The number of Initiates of both sexes. They were, in large numbers number, condemned to death i.

The Freemasons, our modern-day Initiates, boast of saving the Republic every morning

1. Livy, ed. Lemaire, book XXXIX, chapter VIII, vol. VII, pp. 334-350.

French. The ancient Romans did not want any Initiated into the Mysteries of Bacchus to save their Republic: she found herself well in their clear-clairvoyance |

Some Comparisons.

While the Romans proscribed energetic-how the depraved Initiates who corrupted the nations to enslave them, some Greek tyrants On the contrary, they favored it with all their power. That's

as well as in 514 BC, Hippias and Hippar–
that, sons of the tyrant Pisistratus, instituted 'in
Athens of public feasts where, to spread the
debauchery among the people in order to better dominate them
They mingled the courters with the mothers of families.
sanes'. It was likewise corruption that served as
means of rule, to the heads of the High Sale,
during the years when Secret Societies were preparing
the various revolutionary anarchist movements
tionnaire which exploded in 1848.

On the other hand, it is also necessary to bring together
the sorcerers of Eleusis, the sectarians of the Hetairies
which we discussed in our Foreword.
The rule of the Thirty Tyrants, we have
said, was supported by the Secret Societies appe–
Hetairies. Now, the scholar Mr. Foucart writes that
– by one of these transactions as it inter–
comes after struggles between two powerful parties
roughly equal – the privileges that reserved

---

1. Pierre Dufour, History of Prostitution, Brussels, 1851. t. I, p. 106.

to the Eumolpids (descendants of Eumolpus) the
direction of the Eleusinian Mysteries, the preparation
and the reception of the Recipients at the Initiation,
their rights were confirmed after the fall of the Thirty
Tyrants. And the convention that settled this agreement,
Mr. Foucard adds, an agreement was reached between the supporters
of the Thirty refugees at Eleusis and the Athenians freed–
res of their domination! 3

There was therefore a close alliance, an intimate blending
between the odious, corrupting tyrants of Athens and
the descendants of the Eleusinian Sorcerers, to whom
Demeter herself had taught the secrets
divine beings whose bizarre nature we know!

Human sacrifice in ancient Europe.

As in almost all Secret Societies
Your Asians, here, in Europe, is the ritual outpouring
human blood, associated with magic and all
Debauchery: the great god of Canaan–Moloch
with a bull's head, the red–hot iron idol, the eater
of human flesh – defiled by its hideous holo–
Caustes: Crete, Greece and all its islands, Italy,
Gaul, etc.

The religion of Phoenicia was spread far and wide from
a very distant era by navigators from Sidon
and Tyre... In Crete, the child–devouring Minotaur
and the flaming bronze giant, called Talos, who con–
It is said that the foreigners who landed on the island were sumait.

---

1. MP Foucard, of the Institute, The Great Mysteries of Eleusis, Paris, 1900, p. 3.

was none other than Baal–Moloch. Cyprus and Cythera
had received from the Sidonians the worship of the nature goddess,
of Astoreth, who, having become Aphrodite, was carried from the
throughout Greece, with the nicknames of Cypris and
Cytherea. In Rhodes, the Sun had its colossal statue,
and Saturn claimed it, like the Phoenician Baal to whom
He had been assimilated by the Greeks, human victims
nes. The Cabiri of Lemnos, Imbros and Samothrace
were also linked, in some respects, to the system
religious of the Canaanites. (Lenorm. and Babelon, Hist.
(previously vol. VI, pp. 576–579).

According to Strabo, the Alban Scythians killed every
year with spear blows, on the altar of Astarfé, a young
a girl fattened beforehand so that the sacrifice would be more
pleasing to the goddess. (Dr. A. Corre: Murder and Cannibalism)
ritualism, p. 13.)

In his Abstinence from the Flesh, Porphyry,
the neo–platonist occultist, devotes several
chapters on human sacrifices:

Even today, he said, in Arcadia, at the festivals of

In Lupercalia and Carthage, men were sacrificed in At certain times of the year (ch. xxvii.) Sacrifices were made to Rhodes, a man to Saturn on the 6th of the month, Metagectmon (July). In Salamis, a man was sacrificed pen-during the month called Aphrodisium by the Cypriots (ch. Liv). On the island of Chios and at Teuedos, sacrifices were made a man to Bacchus the Cruel and they put him in pieces... The Lacedaemonians sacrificed a man to the The god Mars (ch. Lv). In Crete, formerly, the Curetes sacrificing children to Saturn... I say nothing nor of the Thracians or the Scythians, nor how the Athenians killed Erechtheus' daughter... Who doesn't know that...

1. That is, between 250 and 300 AD — The Tyrian Porphyry apppelait in Phoenician language Melek (The King).

sentiment in Rome itself, at the festival of Jupiter Latialis, one Is a man being sacrificed? (Porphyry: On Abstinence. 1. II, ch. LVI).

In Rome (after the Cannes disaster and as we feared Hannibal's arrival), to appease the gods by an extraordinary immolation, they buried alive a A Gaul and a Gaulish woman, a Greek man and a Greek woman in the middle of... the location of the Cattle Market... Livy adds that the The place where this sacrifice was offered was an enclosure surrounding-a path of stones where the blood of the victims had already flowed human, no doubt alluding to the ancient Immolations of the Saturnian era. (JJ Ampère, of (French Academy: Roman History in Rome, vol. III, p. 89.)

Always Saturn, always the Moloch of PheNice! It's 4, a solar and fiery god like Moloch — Elah-Gabal or the Lord of Fire! — that Yinfame Emperor Heliogabalus, Supreme Initiate of Oriental mysteries, immolation of chosen children, said Lampride, in the noblest families of Italy,

Heliogabalus interrogated their entrails and he searched the belly of the victims according to the rite of his nation. (Lamp. Heliogab., ch. viii).

Always the human sacrifice that fanatics 'Semito-Chanaian secret societies propaThey govern throughout the Old World!

The Druids.

It is still to eastern penetrations that Many authors attribute the use of sacrifices humans among the Gauls. The modern Initiate who

1. See Francois Lenormant, after Friedrich Delitsch

(Annals of the Guimet Museum, Review of the History of Religions, vol. 11, pp. 310, 322.)

was proclaimed by the Grand Orient of France The "Sacred Author" of Freemasonry, the F.-. Ragon writes — according to Dionysius the African, he says — that “the Druids of Brittany, who held their religion of Egypt, celebrated the orgies of Bacchus!

F.-. Ragon also wrote, on the account of the Druids and based on the data more fanciful, things that would be admirable-They were beautiful if they were believable. But if we go back to the historical sources worthy to be consulted, we see that Antiquity has only one voice on despotism without the restraint exerted around her by this class of men (the druids) custodians of all knowledge, authors or interpretes of all law, both divine and human; nothing

nothing escaped their notice; ceremonies, sacrifices,

They regulated all aspects of public worship and private devotions. things with an authority that met no resistance nor limits. (Msr Freppel, Saint Irénée, Far, 1870, pp. 35, 36).

It's understandable that the memory of the tyranny of fries... dat exalt the soul of Brother Ragon, eager to see similar domination in the hands of his Very

Dear Brothers of the Grand Orient of France! Com–
Well, indeed, it would be pleasing to the Freemasons.
to restore 4 their profit a regime like that
_ as described by F. Clavel:

> The leaders of the Druidic Initiation were divided into
> three classes: the vacies, repositories of dogmas se–
> creeds, priests and judges; the bards who sang the

---

1. F... Ragon, Philosophical Course... p. 62.

> hymns in religious ceremonies; the eubages which
> presided over the civil government. (F. Clavel, His–
> Picturesque history of Freemasonry, Paris, 1843,
> p. 324). |

To see at the head of all our courts F.'. Ma–
Gnaud, what a dream! See at the French Academy the
Bard of the Lodges, F.:. Maxime Lecomte, the senator–
Freemason singer who sang about the Holy Virgin,
How sweet that would be to the souls of the Brothers!
don't talk about the Lodges' eubages: we know–
are sufficiently our deputies, senators and presidents
Freemasons.

> As in Egypt, continues Brother Clavel, the druids
> associated the subjects with the priesthood through an initiation
> which seemed suitable to them... The Edda, sacred book of
> Scandinavians provides valuable information on
> The (Druidic) Initiation... The Edda begins with a
> song entitled "The Prestiges of Har" and which con–
> obviously includes a description of the ceremonies usi–
> tés for the reception of a layperson. The recipient
> His name is Gylfe, meaning Wolf or initiate. (Clavel,
> Hist. pittor., p. 324).

In this regard, let us recall that the mask with a head of |
The jackal was one of the signs of Initiation in Egypt.
The Wolf (Cub, Lowton of the Masonic Lodges)
ques) is also found in the interpretative Eddas
tées by Richard Wagner for whom the race of
gods – or friends of the gods – is that of the
Velses, "son of Wolf the Valiant".

But the particularly odious side of the tyrant–
denies the druids – these clerics in the truest sense of the
word since they absorbed into themselves all the pou–

religious, civil and judicial views – which should have
Stop all the dithyrambs about Masonic lyres
granted in their honor, that is, they were
as atrociously bloodthirsty as the priests of
Moloch in Palestine and Carthage, or that the sor–
sacrificial priests of the kings of Dahomey.

> Without a doubt, all the cults of pagan antiquity
> these massacres of men were more or less consecrated
> that Christianity alone was able to abolish irrevocably;
> I would even add that at the heart of this monstrous
> by mistake, we find a major idea altered and distorted–
> tie, that of the necessity of a shedding of human blood
> to appease divine justice; but nowhere abuse
> This belief has produced no more deplorable consequences.
> sequences that among the ancient Gauls...
>
> In the absence of criminals, Caesar said, the sacrificial druids–
> They are killing innocent people... There are hundreds of men.
> that is enclosed in a wicker colossus and which disappears–
> 'felt in torrents of flames and smoke'. Also
> the Romans themselves, so unscrupulous indeed
> They remained astonished by the lack of respect for human life.
> faced with these killings of men carried out in the name of the
> religion. Druidism seemed inhumane even to
> Tiberius and Claudius, those shameless despots who
> They made a game of the lives of their fellow human beings... And the
> bloody festivals celebrated by the druidesses of
> Lena's pile? And this hideous method of divination that con–
> was trying to make predictions from the pose the

---

1. "They erect colossal statues of horrifying size, to

members of interwoven wicker: they fill them with men whom they "shine while alive." (Caesar: Gallic Wars, Book VI.)

2. In his Geography, Strabo, a contemporary of Caesar, says that, on an island near Vannes, the Gallic women ce-celebrated rites similar to the cult of Proserpine, at Samoa Thracian. (Translated by Tardieu, vol. I, p. 329).

victim of convulsions in his limbs after falling of the color and abundance of her blood! (Msr Freppel, Saint Irenaeus, p. 47, 48).

Before erasing from our eyes these visions of killing Let us observe, in the words of Bishop Freppel, that The cruelty of the ancient Initiates is a matter of more or less: thus, at the time when Caesar was feigning indignation at the human sacrifices offered by the Druids (and while he himself was Great-Pontiff!) Rome witnessed the immolation of two men, including They nailed their heads to the gates of the Regia because that in that year legionnaires had revolted; It was to atone for this crime against the Fatherland that this human sacrifice replaced the traditional immo-Breeding of a horse in October.

“Augustus, after the capture of Perugia, made immo-Three hundred people on the altar of the divine Jules II, »

Thus, in the "Saturnian" era as said J.-J. Ampère, that is to say during the domina-The pirates of Tyr personified in their god Moloch or Saturn — all the peoples of the shores Mediterraneans had succumbed to the allure of religion cruel preached by the sorcerers of Canaan, san-lewd and obscene recruiters of the Societies initiatory crests.

1. M. JA. Hild (Bull. of the Faculty of Letters of Poitiers, Paris, 1889, p. 128), after Dio Cassius, 68; 14 and 24.

2. M. JA. Hild, Bull. Poitiers, p.128, according to Suetonius (vint, 15). |

VII

THE ANCIENT MYSTERIES OF THE COALITION

Our review of old Secret Societies, which encompassed the high pagan priesthoods with their Third Orders is almost finished. We will attend this show now: the concentration-animation of the moral, civil and political forces of all the ancient Mysteries, united to fight. against nascent Christianity.

The Secret Society which, at the twilight of the Paganism, played the role in this concentration 'most important (it was the supreme reserve!) was that of the Mithraic Initiates.

The Mysteries of Mithras.

In our chapter on the Magi of Iran, we have begun the study of the Mysteries of Mithras and we said the mixture of Aryan myths and Turanians who formed them. The Spirit of the Sun — Mid-

Thra — the mediator between men and the god Ahoura-Mazda, supreme leader of the Aryans, was associated under Artaxerces Memnon to the impure goddess Ana-Hita (or Astoreth-Mylitta), by the Magi whom we we said, deeply imbued with mystical ideas dear to the Turanian Proto-Medes, these ancient parents of the Chaldean Accads. Their syncretism This preluded the final syncretism that we will see-further on, gather in a single basin all the garbage of the Pagan Mysteries.

François Lenormant' showed these Magi pene-entering the court of Artaxerces Memnon and corrupting-Pantla pure religion of the Cyrus and Darius in order to to serve the despotism of the new king, whom they gagnérent en-s'effort de passer un a divine emanation.

The kings and emperors who later usurped retain the moral authority of religion to conmelt – 4 their profit and to the great detriment of their people – religious power with the civil power, simply lay down in bed prepared at Artaxerces Memnon by the sacrificial Magi the bequests that spread the Mysteries of Mithras.

It is remarkable to note that the unity and the – continuity of the doctrine of Secret Societies is perfect in this respect, throughout the ages. Two examples-ples, by the way: the Greeks of Byzantium reject the Pope's light spiritual yoke – but it is to pass over the pass the yoke of these despots of Late Roman Empire, both "Autocrats" and theologians, whose current Czars proceed as suve-

1. Franc. Lenorm. Magic among the Chaldeans, pp. 191–215.

the rains of the bodies and souls of their subjects. The Freemasons break the benign scepter of a Louis XVI, – but it is to erect as a throne a new power imposed on a terrorized France the Holy Guillotine, dripping with blood, as well as a altar of Moloch, with the Goddess Reason and "Being" Supreme" for successive deities of a jealous State religion.

Mr. Franz Cumont, professor at the University of Gand, is the scholar who has most thoroughly explored the Mysteries of Mithras.

Up to Artaxerces Memnon, he writes, Ahura Mazda is named alone; "the other gods" are honored collectively after him. Since this king, the name of the Being Supreme is followed by two others, Anaita and Mithra... The Mysteries of Mithras and Magna Mater are stilldays remained associated in the West, as already in Susa and at Persepolis. (MF Cumont, Texts and Figurative Monuments) relating to the Mysteries of Mithras, Brussels, 1899, vol. I, p. 5).

For his part, Mr. Gasquet, Rector of the University from Nancy, gave a very interesting study of the Same Mysteries. We saw Darius crush The Magi and to restore pure Zoroastrianism. Their "On the other hand," writes Mr. Gasquet, "it didn't take long."

It probably came from harem influences if powerful women in the Eastern monarchies. The wife of Xerxes, Amestris, is entirely devoted to magic. She sacrifices to infernal deities and has them buried alive nine pairs of boys and girls, belonging to the

1. Cybele, the Great Mother, the Mother of the Gods, the wife of Attis, is the same as Anaitis–Astarte, lover of Tammuz-Adonis (AB)

the largest families of Persia, to prepare the Success of the expedition against Greece. Such a sacrifice expiatory sacrifice is consumed on the banks of the Strymon, at during the march of the armies of the Great King...

... Artaxerces, the first, imposed on the adoration of his subjects, and drew up 4 Susa, 4 Ecbatana, Babylon and justthat in Damascus and Sardis, the statues of the new couple (Mithra and Andhita), designed on the model of the couple-Babylonian figures of Ishtar, Chaldean Aphrodite and of Marduk, the sun god and demiurge. At their temples, which still existed in the time of the Seleucids, he allocated immense revenues and he attached to the service of the goddess of thousands of hierodules of both sexes, devoted to sacred prostitution. (M. Gasquet, Essay) on... Mithra, Paris, 1898, pp. 25, 26).

The "clericalism" of the Brahmins and the ancients Median Magi with Gaumates, the false Smerdis had consisted of the power of a priestly caste-absorbent tale, which in fact subordinated authority civil authority to religious authority. But, under the influence From the courtly Magi of Artaxerces, we saw the birth what has since been called "regalism": fallen from their theocratic reign, these Magi became (serviliter pro dominatione!) the slaves of power civil see in which they tried to show to the people the incarnation of divinity.

I note in passing that Secret Societies ancient and modern have constantly practiced sometimes one, sometimes the other of these mixtures of powers whose results were also hateful: never, on the contrary, the Catholic Church did not claim to be the first; she always has rejected the second one.

The Mysteries of Mithras, widespread throughout the empire Romans are the direct heirs of Mazdaism, such as that it was practiced under the last Achaemenid kings! (MF Cumont, Texts, etc... Mithra, t. I, p. 11).

It is a proven fact that this occurred after the conquests of Alexander in Asia and the moral ferment and religious that resulted from the mixing of the Greeks with The Orientals, that Mithraism took its form definitive. The obscene Anahita was set aside; a profound reform rigorously excluded women Mysteries of Mithras which, in the centuries of at their peak at least, therefore they do not present the Human sacrifices, nor the immoralities that we We have observed this in so many other Secret Societies: They are content, as we shall see, to be imbued of the most outrageous and insane magic.

The Myth of Mithras.

The core of the myth that serves as the basis for the Mys–Mithraic Wars is the duel of Mithras and the bull, the first living being created by Ormuzd (Ahura Mazda). Mithras seizes the bull and wants to mount it; he is carried away at the furious gallop of the quadruped, and dragged on the ground while holding it by the horns. The bull, exhausted from its run, collapses Finally.

His victor then seized him by the paws behind him, he leads him backwards into the cave which

---

1. That is to say, as the Magi combined, kneaded with documents foreign elements to pure Aryanism. (AB).

served as a dwelling, across a road strewn with obstacles tackles... This arduous "Crossing" of Mithras was which became an allegory of human trials (F. Cumount, Texts, etc... Mithra, t. I, p. 305).

But the bull escapes, and the Sun sends the Raven, his messenger, to carry to Mithras the order of kill the fugitive. Mithra pursues him, catches him, and obeys–reluctantly sacrifices the bull to the Sun essential.

From the victim's body sprang all the herbs... From its spinal cord sprouted wheat, which provides nourishment ritual, and from his blood, the vine that produces the beverage Sacred of the Mysteries. The evil spirit tried in vain to cast against the dying animal, its vile creatures... The scorpion, the ant, the snake tried in vain to devour the genitals and drink the blood of prolific quadruped. The bull's semen, repicked and purified by the Moon, produced all the species of useful animals... (F. Cumont, Id... t. I, p. 305). |

Such is the fantastic allegory imagined in the daydreams of a primitively pastoral people to explain the creation of the world, and preserved through the centuries to serve devout women editions of the Mysts of Mithras. But we would be wrong to reserve our mockery to the Mithraics for their faith in this legend ridiculous, since we see the Initiates modern people are exalted by Masonic Mysteries the soul at the memory of Hiram's love for Balkis, Queen of Sheba, and jump gravely on one foot The other, when they step over, in Master's Attire,

the tomb where Hiram's assassins buried his corpse.

All these symbols have exactly the same value.

Mithraic Freemasonry did not have thirty-three degrees like Freemasonry modern; it was content with seven e- grades Meres by Saint Jerome in his letter cvir to Leta. The recipient first became Raven, in the honor of the celestial messenger sent by the Sun to Mithras; then Occult; then Soldier; next Lion, Persia and Courier of the Sun, before reaching to the supreme degree of Father.

The Persian wore an oriental costume and styled his hair made from the Phrygian cap that was attributed to Mithras. It was to these rites that, in 1776, Brother Weishaupt... borrowed the cap of his Epopte, who had become, a few years later, the civic cap of Jacobin terrorists.

If, at the dawn of the Revolution, F.-. Cagliostro and The Martinist Freemasons filled France with unhealthy publicity surrounding their sorceryleries — no doubt abundantly mixed with mystifications, like all spi- operations rites — the same was true under the reign of the ancient Mithraic Secret Society: more than any other In other words, she was indeed imbued with magic.

1. We owe Tertullian some information about the Receptions of the Miles (the Soldier). (De Coronä, chap. 15). The Mystery, the winner of the trials, must refuse the crown which She is presented to him on a sword... and replies: "Mithra is my only crown." (M. Gasquet, Essay... p. 72). The F.-. WeisHaupt copied this rite, just as he copied the Phrygian cap from Persian grade. (AB)

Magic in the Mysteries of Mithras.

Chaldean demonology and astrology and Medinans imbued their doctrines with afRims the Mithraic beliefs.

In the cult of Mithras, writes Mr. Cumont, one finds Ahrimonius-Pluto coupled to a female consort nine... It was Hecate... identified with Proserpine'... Hecate is, par excellence, the goddess of enchantments. She makes appear before those who mention them, the souls of the dead; it is to them that one addresses oneself first and foremost in magical ceremonies and incantations... The Initiates (of Mithras) also possess the means to su- to bend demons to their will using formulas appropriate and to transform them through incantations as docile servants. (Minutius Felix, Octav. 26, IT). This theory made it possible to justify all practices superstitious and the followers of Mithras were not less 'indulgent in these than the Persian clergy to whom Magic owes it all to its name. (Cumont, Texts... Mithra, t. I. p. 141-142). |

In Mithraic beliefs, the position of planets, their reciprocal relationships, and their energies at any given moment variables produce the series of phenomenaearthly matters. Astrology, whose postulates are dogmas, is certainly partly indebted to his success in Mithraic propaganda, and this is

1. Proserpine or Kore, daughter of Ceres and Demeter, which exexplains the final syncretism of the Eleusinian Mysteries and of Mithras, — and the High Priest of Mithras becoming Hierophante at Eleusis, when the Eumolpidae family had Extinct. See further on this subject. (AB)

therefore also partly responsible for the triumph in the West tooth of this pseudoscience with its train of errors and terrors... |

Necromancy, belief in the evil eye and
to talismans, curses and incantations, all
the childish or harmful aberrations of paganism
ancient times, they justified themselves by the role assigned to the demons... One can address the Persian Mysteries
serious reproach for having excused, perhaps even taught-
All superstitions have been banished. (Cumont, Texts... Mithra,
t. I, p. 301-302).

Here, a closer connection is necessary for our attention: Mithraic necromancy, which became infinite-
more puerile and grotesque than nowadays in
the conventicles that are proliferating in England, in
America, and even in France, is now called

Spiritism.
As for the various aberrations that Mr. Cu-
My reproach to Mithraism, we find them again-
we will all see in Marti- Freemasonry
ist.

The Mithraic Rites.

The physical and moral trials of the Initiation-
Mithraic infections were numerous and severe.
Among them was a staged murder "which, at
the origin, writes Mr. Cumont, must have been real (vol. I,
p. 322)". I note the resemblance of this rite with
that of the mannequin containing a full wineskin
of blood that the Freemason recipient pierced
with a dagger blow in the Lodges of the 17th
century — and I'm passing.

After crossing the pronaos of the temple,
The mystic descended the steps of the crypt, he glimpsed-
before him, in the decorated and illuminated sanctuary,
the venerated image of Mithras tauroctone erected in
apse, then monstrous statues... (Cumont,
Texts... Mithra, t. I, p. 322).

The statue or bas-relief representing Mithras and
occupying the place of honor in the apse mon-
depicted the god with his eyes raised to heaven in a sup-
painful complication. He struck with a knife the
flank of the primordial bull, collapsed on the ground. One
The scorpion, here representing demons, crawls beneath
the belly of the wounded animal; a snake rears up
to drink the blood of the fertile wound, while
that the Sacred Dog of Mithras protects with its pre-
sense the soul of the bull that escapes with its
blood, before going to implore the supreme god,
Ahura Mazda, the sending of the divine Zo- to earth
roastre.

As in the Bible, the serpent is the incarnate
tion of the prince of demons, who came to dispute the
Dog, the soul of the Bull. (See M. Cumont, Texts,
etc..., vol. I, pp. 190-192). I almost forgot the Raven
who, perched on the raised folds of the coat of
Mithras came to give it to him, in the name of God
Sun, the order to kill the bull.

This scene, always the same, frozen in its
hieratic details, found in all the mo-
Mithraic coins left by the Mystes on
a vast expanse of territory.

In another place of honor in the temple
Ahura Mazda (Ormuzd) was featured. It was the Time

Infinite, the Chronos or Saturn of the Greeks. It was
also Supreme Aeon, the origin of a dizzying
a series of successive generations of divine Spirits,
as in Gnosticism, which we will discuss later
the hour. This "Supreme Being" was represented under
the form of a human monster with a lion's head, the
The body was surrounded by a serpent. The lion's head was
hollow, and through secret conduits they blew on
dormant flames to produce effects
fantastic light. The lycopodium pipe, which
"gives Masonic Light" to the Initiate moderne in the current Lodges, is the substitute
of this stone god who shoots fire from the eyes
and the nostrils.

The ceremony that was most successful in the Mithraic propaganda was called the taurobolium; it was the purification of all sins by the blood of a bull, in memory of the divine bull immolated by Mithras: |

This bloody baptism was received in a pit at openwork, barely covered with a few slats or beams. The penitent would take his place there, or the priest, _ when the sacrifice was given for the community the faithful. From the wound of the slaughtered animal, the rain The red fell, soiling the unfortunate man who was reaching out towards the bloody dew, her brow, her eyes, her mouth, His whole being. We left there renewed for eternity, in æternum renatus.

(M. Gasquet, Essai. Mithra, p. 51, 52).

Such was the principal sacrament; such was the representation of the Holy Mysteries of Mithras. If now we want to suddenly

probe to measure the depth of the abysses of imbe- the cilliosity that these Mysteries were able to excavate In the human soul, it suffices for us to say that, from Nero to Julian the Apostate, most of these pagan emperors that history shows us- like frantic maniacs of dubious su- persistences, monstrous cruelties and — in besides — almost all sodomites, were the de- . yours and the fanatical protectors of the Mysteries of Mithra.

It is by discovering such Initiates that one judges the Secret Society of Mi- Thriacs.

Courtiers of power.

As handsome as he is (as we said of friendships) faithful to fallen powers) to be "the heart- "Herbalist of misfortune," as dishonorable as it may seem, for an association or for an individual, to be against all odds, the courtier of power, However vile and cruel he may be. Unfortunately for the memory of its Initiates, the Secret Society - Mithraic deserves to an extreme degree the reproach to have been above all an instrument of rule in favor of a detestable regime.

However, when, after the Greek invasions of Alexander the Great in Asia, the old Aryan genius The Persians had just washed away the defined Mithraism- the stains of Sacred Prostitutions, and of expel the "Kedeschims" along with the "Kedeschot" _ of Cybele-Anahita, it was, as in times long past-

Zoroaster's taints, a grandiose effort towards the Purest, towards the Ideal. But the ulcer of witchcraft was too deep in the heart of the Mysteries of Mithra so that their work might not be bad.

The widespread dissemination of the Mysteries of Mithras begins at the moment when Christianity has already pushed powerful roots into a part of the Roman world.

But a difference first appears in the mode of propagation of the two religions: the Christianity spread through its apostles who, setting out on missions, alone or almost alone, re- the old roads were born on which had Phoenician ships once sailed, peddling the Bloody Molochs, enemies of Jehovah.

The first conquests of Christianity were favored by the Jewish Diaspora (dispersion); it has initially spread in populated areas of colonies Israelites. (M. Cumont, Textes... t. I, p. 338, 339.)

It was through the ports of the Mediterranean that the first Christians — Jews, Syrians and Greeks of origin — penetrated southern Europe in making their 'first proselytizers' around the Synagogues. There, among the Jewish immigrants, they findrent at the same time as the first acts of devotion 4 the new faith, crowning of the moldy faiththat, the first hatreds, the later ones, like All the family hatreds. When the time came, we will give several characteristic facts of the fierce persecution of the Jews against the first Christians who were, in such great numbers, their Brothers of the race. But we must, in the meantime.

consider the religious group of Paganism no longer in a position to wage war against the Christian Church nascent: it quickly became Mithraism.

`As ChristiaMithraism, Mithraism was, for a certain time, the religion of the humble. The recruited soldiers ted in the East, in Persia, in Armenia, in Phrygia, and the junior, semi-military officials sent for twenty years and more in Scythia and Germania, These were the things, especially on the northern borders and from the East, the Mithraic apostles, in all the armies tasked with containing the Barbarians. Also You can find their temples and chapels on the entire banner front of the imperial legions.

"From the Black Sea to Brittany and to the © edge of the Sahara, the Mithraic monuments "abound!" writes Mr. Cumont in his scholarly a work in which he provides a description of the statues, bas-reliefs, votive inscriptions collected in the ruins of buildings dedicated to the worship of Mithras.

- Their considerable number testifies to the development-

enormous progress made in just a few years by the Mithraism.

If, for a time, Christianity at The South and Mithraism in the North were, each of On their side, the religion of the common people, they did not delayThey do not tend to evolve in very different directions. While Christianity was gaining some isolated adherents in the upper classes, Mithra became the god of the Imperial Court at the end of the early 19th century and owed its rapid progress to the favor

1. M. Cumont, Textes..., t. I, p. 248.

princes. There was one major reason for this: that is because the Caesars' advisors were right The title explains how Mithraism could be to them useful in making the Empire increasingly omnipotent.

At the feet of the Emperors.

Nero had already been worshipped as an emanationnation of Mithras by Tiridates, king of Armenia. But it is from Commodus that the craze mainly dates back to courtly manner of senior officials Romans for the mysteries of Mithras, when they saw the Emperor take part in the ceremoniesdenies of the new cult with such zeal that he one day it happened that he killed the unfortunate Initiate, of whom he only had to, according to the rites, simulate the murder.

Nero, that monster, what a god! And Commodus, that Cruel maniac, Initiate of Mithras, what a proselyte! Numerous Mithraic sacrifices were offered for the salvation of this prince whose life was so precious useful for the advancement of Mithras' affairs: the Religious monuments attest to this. However, the The progress of Mithraism powerfully served the successive transformations of the principate of Augustus in a monarchy by divine right, where the prince became a representation of God on earth and God himself. (M. Cumont, Textes, vol. I, p. 282.)

1 M. Cumont, Textes..., t. I, p. 279. According to Dio Cassius, Hist. Rom., LXIII, 10. Quoted by M. Cumont, t. II, p. 12. |

In the East, the frequent penetrations of the pou-
royal and religious authorities had seen each other
for centuries accustomed people to consider
the sovereigns sometimes as incarnations of
the Divinity, sometimes as vicars of the Gods.
Also, in the Asian part of the Roman Empire,
Were the Caesars considered to be avatars?
successive gods of the Sun God, whether Moloch, or
Adonis or Apollo.

In the West, the sober Latin common sense rejected these
exaggerations... Expressions were preferred –
waves about the kinship relations of the princes with
the gods. Nevertheless, the concept that the Sun has
the emperor under his guard and that supernatural effluvia
real ones descend from one to the other led little by little to
little to that of their consubstantiality.

However, the psychology taught in the Mysteries
(of Mithras) provided from this consubstantiality a
Rational explanation... (In Mithraic belief)
souls pre-existe in the empyrean and when they
lower themselves towards the earth to animate the body where they
will shut themselves in, they cross the spheres of the planets and receive from each some of their
qualities? For all astrologers, the Sun is the

1. The priest-kings (of Assyria) derive their power from their
god... Assurbanipal proclaims himself... prince “that Assur and Sin,
master of crowns, have since ancient days predestined
to royalty and that they formed in his mother's womb for
the government of the country of Assur.” (A. Loisy, Studies on the
religion. Chald. assyr., Rev. des Relig., 1891, p. 291, 292.)

2. The need to condense, to give only a "concise"
The "shortened" of the initiatory Mysteries prevented us from
to elaborate on this descent of souls (Katabasis) and on the Anabasis
or the return of souls to heaven. The Katabasis and the Anabasis were
represented in the Mithraic Mysteries just like the

royal planet, and it was he who gave to his chosen ones the
virtues of the Sovereign and called upon him to reign.

It becomes immediately apparent how these theories
were favorable to the Caesars' claims. They are
truly the masters by right of birth, because,
From the moment they were born, the stars destined them
to the throne; they are divine, for they have within them certain
elements of the Sun, of which they are in a way
. the passing incarnation. (M. Cumont, Textes... t. I,
pp. 290, 291.)

It is in the name of this state astrology, in the name
from this crazy conception of the divine nature of
Emperors, let the officials and torturers
crowned Initiates – from Commodus to
Julian the Apostate, via Aurelian – have
Thousands of Christians were persecuted and tortured!

Who was worth more, the Mithraic at the feet of a
bloodthirsty brute adored by him as the emanation of
tion of the Sun God, or of the Christian who, the body
shredded by instruments of torture, persis-
Which one was it that denied the divine essence of the emperors?
Was it the "clerical" one? Was it the Christian who asked-
granted the freedom to believe, while serving with the
noblest devotion to the powers that oppress
maient, and by repeating the words of his Divine Master:
"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."
who belongs to God? Or rather, isn't the "Clerical"
not the Mithraic "Brother" of the Lodges of that time,

Journeys of the soul were depicted in the Isiac Mysteries
(See: MA Gasquet, Essai... Mithra, p. 42.)

These walks of the spirits in the supra-terrestrial worlds
also play a major role in Swedenborg's doctrines
From which comes Martinist Freemasonry. (AB)

populated by low-ranking courtiers of the "Divine Emperor",
servile ancestors of our ambitious Freemasons
of today?

Initiated Emperors.

If it is true to say that Freemasonry is now at the forefront of the fight against Christianity, it is also proven that almost all the emperors of Rome who have Persecuted Christians were Initiates to Ancient mysteries.

"The emperor is almost always an Initiate" (of Eleusis),” writes Mr. Foucart, and adds:

The struggle against Christianity only served to enhance the great situation of the Hierophant of Eleusis. These are the Eleusinian Mysteries, which religion and philosophy united to oppose the progress of the new belief. (MP Foucart, The Great Mysteries..., p. 42.)

It would be too long to list all the texts here. the support of the Initiation of the Emperors. I limit myself to be referred to Mr. Foucart's book.

(One of the priests of Eleusis) boasts of having initiated three Emperors, Lucius Verus, Marcus Aurelius and Convenient. (Les Gr. Myst., p. 58.) |

Commodus was therefore an Initiate of the Mysteries of Eleusis, as well as those of Mithras. This gives extraordinary depth to these two Sacred Associations, isn't that right?

The Hierophants, adds Mr. Foucart, took a large part to the revelations of the Initiation... A Hierophantid... initiates Emperor Hadrian (The (gr. Myst., p. 63, 66). |

Thus, a priestess of Ceres is honored to have took part in the initiation of Antinous' friend: that is remarkable indeed, because women did not play, In general, that a minor role in the life of this crowned cinema.

Emperor Caracalla, writes F. Clavel, dedicated enormous sums of money were spent on the construction of temples. dedicated to Isis. The most magnificent of all was that that he had erected in the Champ de Mars and where celebratory brayed the Mysteries of Initiation. (Picture history of the Fr. Maç., p. 307.)

Elagabal had tried to subordinate all the gods of the empire to its god of Emesa, the Baal of Syria. The exotic follies of this maniac! discredit satentative... Aurélien?, under the pretext of unifying the gods solar, dedicated the Empire to Sol Invictus (Sun undefeated). But for the vast majority soon, the Sun It was Mithras... It was to him that, through subtle detours, All the gods have been more or less restored. The emperor Julien, in his treatise The Sun King, already shows howall the deities of the East and the West can fit inside each other and shrink to Mithras alone. (M. Gasquet, Essay... Mithra, p. 77.)

Before Julien, the two authors of the last Persea campaign against Christians – perhaps the most atrocious

1. We have already seen that his madness was singularly sanGuinean, with young children disemboweled so that this sorcerer

oriental man searches their entrails "according to the rite of his nation"! (AB) er

2. Aurelian, born to a Priestess of the Sun, in Pannonia, on The Danube was a fervent Mithraic. (AB)

– there were two more Initiates, the Emperors Diocletian and Galerius who had built at Carnuntum (near Vienne, _ Austria) a huge temple to Mithras t.

Magic, the link to all Mysteries.

Mr. Alf. Maury, of the Institute, expressed it in a way very happy:

Magic acquired universal authority (in the fourth century) by allying itself with demonology through which the philosophy strove to rejuvenate expi- polytheism rant. (Aïf. Maury, La Magie..., p. 85.)

It was the Neoplatonist philosophers who provided the most bitter enemies of Christianism, like Celsus, Macrobius and Maximus, who Julien initiated, and whose magical evocations hadrent so much power over this prince:

Julien believed he held a mission (from the Sun God). sacred and regarded himself as her servant or rather his spiritual son. The young prince must have been attracted particularly towards the Mysteries due to his inclination superstitious about the supernatural. Before its advent, perhaps even from his adolescence, he was introduced secretly in a mithriac conventicle by the philosopher Maximus of Ephesus. The initiation ceremonies Tiation had a strong hold on his feelings. He now believed to be placed under the patronage of Mithras in this life and the next. As soon as he had thrown the masthat and had openly proclaimed himself a pagan, he called Maxime next to him. (M. Cumont, Teztes..., t. I, p. 344.)

1. Read M. Cumont, Textes..., t. I, p. 344; t. II, p. 51 and 491.

...But the quintessential theorist of Syncretism Macrobius was a pagan. His Saturnalia are like the manifest. (M. Gasquet, Essay... Mithra, p. 78.)

Finally, Macrobius demonstrates — what was already in the minds of all mystics since many years — the original and founding identity candle of Zeus, Pan, Apollo, Bacchus, Osiris, etc. | just as, long before him, Apuleius had proclaimed the identity of Isis, Ceres, Hecate, Astarte, Venus, etc. |

The close relationship between the Eleusinian Mysteries and of Isis were visible to all. Other part, despite the "odious!" past of the Mysteries of Cybele, the Mithraics, for political reasons, had associety, despite their austerity, their male cult of female cult of this ambiguous lover of Attis. Gathered, the Initiates of both sexes to the cults of Cybele and Mithras formed a vast Frankish Androgynous masonry.

The Great Mother (Cybele)... had her Matres (Mothers) just as Mithras had his Patres (Fathers) and his Initiates they gave themselves the name Sisters, like the his consort's followers took the name of Brothers. (M. Cumont, Tezxfes..., vol. I, p. 333.)

The last of the Eumolpids who, from time immemorialMorial, provided 4 Eleusis the Hierophants, having died, it was the High Priest of Mithras, whom they went to fetch from Asia to come To direct the Eleusinian Initiations. The concentration-

The transmission of all the Initiates was thus complete.

1. M. Cumont, Teztes..., t. I, p. 343.

But it is important to emphasize this crucial fact, already highlighted by A. Maury, that it is atthe trick of Magic, of Sorcery, which takes place the final union of all the Secret Societies | tiatiques: |

The pagan cults then lost all individuality. their own life, writes Mr. Cumont; they no longer live except of foreign ideas. (M. Cumont, Texts... t. I, p. 27).

All the ancient Mysteries aimed to to bring the Initiate into contact with certain deities, wrote F. Goblet d'Alviella, 33rd. When progress Syncretism would have led to the acceptance of the equivalence of gods and the transmutability of their attributes, there is no had more reasons for the rites likely to act upon some superhuman beings, even if they were not estimated but capable of exerting a similar action on all.

Moreover, the rites of the Mysteries had never ceased to possess intrinsic value, like all the rites of magical origin. Once their link is broken special with this or that particular cult, they became more or less usable in all occasions where it was necessary to request the intervention of a power superhuman. Also the last days of paganism do they reveal a rapprochement and even a penetrationreciprocal tion of the principal Mysteries, both under the report of Rites than of Doctrines. (F.°. Goblet d'AlViella, Eleusinia, p. 117).

Thus, born from brotherhoods of sorcerers, the SociéSecret initiatory rites, in their decline, return to their starting point: they have become again Lodges of thaumaturges and magicians such as We will see this in the 17th century, with Swedenborg. Martinès de Pascalis, Cagliostro, etc.

Ritual crimes.

He's a magician, "a victim of the occul"ism!", this emperor Julian – whom we have seen initiated by Maxime and that his State officer-Major, Ammien Marcellin', shows us consbusy with magical sacrifices. But JuLien was not the only one to fall victim to her witchcraft! When, in fact, he had left Antioch to conto lead his armies into Persia, it was discovered in the imperial palace the mutilated remains of young girls and young boys. Considerable witnesses have spoken. First, Saint Gregory of Nazianzus, who supported a fearless struggle even in Syria against the apostate prince. It is also Saint John Chrysostom, who, in his Homily against Julian, exclaims: "Who would count his immolations of en"fans!" (Ch. xvi).

Here is what Theodoret, born in Antioch only a few years after the Julien's death:

– Even today, the town of Carrhes retains Evidence of Julien's crimes. At his stepWise in this city, he entered a temple which was Highly revered by the pagans. After having performed there mysterious works, he had them closed and sealed gates which he had guarded by soldiers, defending that

1. Paul Allard, The Youth of Emperor Julian, Paris 1897, p. 37.

2. Ammianus Marcellinus, XXII, 12–14.

No one entered before his return. But at the announcement of his death and as a pious emperor had succeeded To this impious man, they entered the temple and saw this what one should think of his supposed wisdom. One would a woman suspended by her hair, arms outstretched in a cross his belly open: the odious Julien had tried to read in the liver of this human victim if it would be futilequeur of the Persians. (According to the Latin translation of Migne, edit. 1861, vol. III, p. 1119).

These human victims immolated by Julien a few months before his death were the last that the pagan Emperors did.

But how many had perished before them! What The Roman Empire had become an immense charnel house. during the three centuries in which the coalition of Initiates efforced Christianity to be drowned in blood enemy of their sorcery and their Mysteries!

VIII

THE SLUM OF THE ROMAN EMPIRE

The odious and the ridiculous.

The flaws that tainted each of the Societies
Secret ancient secrets taken in isolation have not been lacking.
than to soil them again when they had
almost indistinguishable from one another;
the most unbridled immorality, the most cruel
atrocious, that, in addition to magic, is what makes them ca-
becomes more concrete than ever when, all together,
They are attacking Christianity.

On the other hand, it is by vigorously criticizing
these three fundamental flaws in Paganism and
to the Initiates who were at its head, that the first
Christians began the struggle which was to, after
Three centuries of horrific suffering, to end
by their complete victory.

Moreover, one should read through the "Apologies"
the Church Fathers, their "Exhortations to
"Nice people" and we will see that the part in a way
political and human skill in their argumentation always consists, invariably, of a
painting showing in the darkest colors
demonic sorcery, infamies, and
cruelties of the Mysteries and pagan cults.

Always, invariably, the writer, the orator
Christians strive to ridicule paganism
and odious at the same time. And it is with these powerful weapons-
yours of the ridiculous and the odious, weapons wielded with
admirable courage and audacity, in the face of
torture racks and crosses, which Christians
triumphed.

There is a great example here for us who have
'to fight, in modern Freemasons
Initiates who are surely just as corrupt, just as cor-
disruptive and, at heart, just as cruel as the Initiates
ancient. Like their predecessors, our current Initiates
are odious and ridiculous: therefore, they are vulnerable
by these same weapons of ridicule and odiousness which
mortally wounded the Secret Societies of old.

Is this book only meant to popularize?
this truth, which I would, for that reason alone, have the right to
I am delighted to have written it, so sure am I that
This truth is beneficial and fruitful.

When the apostles of Christianity had
torn from their seats before the eyes of their listeners to con-
to seek out the veils that hid their ugliness,
the grotesque vices, the atrocities of Paganism and
that they had awakened in them a just feeling

Of horror, wasn't the part four halves?
Won?

I know very well that the "intellectuals" of France-
Freemasonry and the "primaries" responsible for inoculating a
modern youth, the Masonic virus, presumed-
teeth that Nero, Commodus, Diocletian, the
Galère were slandered by pamphleteers
Both pagans and Christians! A characteristic feature,
the same Freemasons for whom the traitor
Dreyfus is a martyr, according to the martyrs of the
Christianity, like criminals, precisely
struck by a power that simply exercised
its coercive rights against rebels. The
Christian martyrs with indomitable hearts who, in
truly free “thinkers” indulged in sup-
accomplices rather than giving in to superstitions
pagans, are already, for the so-called "free-
thinkers” of the Lodges, “slaves of the Supers-
"Tition" while their torturers have the
They played a noble role as defenders of Roman civilization.

Also, to prove how much they lie

falsifiers of history at the behest of the Lodges, he
It is useful to outline a brief study of
the appalling corruption of the Roman Empire, then
that the whole world seemed to have been created for
to be the plaything of the shameful or cruel whims of a
A handful of servile officials, with their Emperors-
their augurs, their philosopher-mediums, their soothsayers,
their Initiates into the Sacred Mysteries, — and their bourreaux. But, to know what the quagmire was
where, twenty centuries ago, millions of creatures
Humans were dying in despair, in a com-

In this complete abjection, it is essential to throw a
a quick look at some monuments that one can
call them pornographic.

Secret Museums.

In their major work on Herculaneum and
Pompeii, Messrs. Roux and Barré provided the collection
general paintings, bronzes, mosaics that one
discovered beneath the ashes of Vesuvius: most
are of an inconceivable immorality. However, existence
even and the considerable number of monuments
obscene things that are found in the ruins of all
Roman cities are irrefutable testimonies
questions about the veracity of the accusations made by the
historians and orators (both pagan and
Christians) against the infamies of the Emperors and
of their satellites.

What was the trend of the evil and its precise degree?
This is what monuments alone can teach us.
Dr. These are like checks and comments.
indestructible figures of history. This great controversy
which was based on Tacitus's impartiality and reality
vices attributed to the masters of the Empire, this con-
The controversy can only be definitively resolved by
the study of the riches contained in secret museums;
It is true that these monuments, by revealing to us that
Humankind has truly been governed by
monsters, also shows us that at that time, the
humankind was worthy of its masters 1.

---

1. H. Roux aîné and Barré, Herculaneum and Pomponius, t. vin, Museum
Secret, Paris, Libr. Didot, 1840 and 1862.

Aren't Messrs. Roux and Barré right? The study
Doesn't the existence of secret museums offer a clear distinction?
definitively, inevitably, the controversies at
subject of the claim to be granted to the virulent
and harsh historians of imperial Rome, Tacitus,
Suetonius, Lampridus?

If one wants to be fully enlightened, one should read by
For example, the work of Hughes d'Hancarville:

"Monuments of the Private Lives of the Twelve Caesars"
in Caprées, at Sabellus, 1780.

Otho, Nero and Heliogabalus, in particular, these
three prominent Insiders — as well as Poppea, removed-
raised by Nero to her husband, — are exhibited under a
What a strange day!
Another book reveals — through monuments
antiques, he too — appalling depravity of the
Roman world and fully justifies, by the same token,
the most vehement attacks from the Church Fathers. He has
Titled: "Royal Museum of Naples. — Paintings,
Erotic bronzes and statues... from the Secret Cabinet...
Paris, 1835. Among other monstrous things,
The author, Mr. Famin, reproduces there an- bas-relief
cien who stages a horrifying practice
which several Church Fathers speak of with a
indignation that is easily understood:

“This bas-relief,” writes Mr. Famin, “is the representation of one of the most atrocious ceremonies of the paganism. |

Several women are leading a young girl, who
One can imagine a young bride, at a statue of
Priapus, and already the unfortunate woman is about to do
This marble, the painful sacrifice of her virginity. Alone
of the troupe she is completely naked; she lowers the

his head looked confused and sad, and he leaned on his shoulder
of an elderly woman, perhaps his mother! Not far from there,
a little girl plays the double flute, to cover the
cries that pain will tear from the victim."

(Famin, Museum... p. 39).

For their part, Chateaubriand in his Studies
Historical, Pierre Dufour in his History of the
Prostitution, Mr. Dupouy in his study on La
Prostitution in Antiquity has accumulated the
the most convincing documentary texts on the subject of
the demoralization that was rotting the Roman Empire
entire.

Reading their works, one's heart aches at
the thought of the cruel abjection that mired all
weak, defenseless beings, male slaves
and females, little children, women!

Yes, those were monsters who governed...
were born, the world crushed under a tyranny
cruel and dishonorable. But who had forged
The chains of humankind? Let us remember the
Proverb: "The fish rots from the head down." Sou-
Furthermore, we have come to the conclusion that every ruling class
is at the same time the responsible class: now, of the
the fact that, among ancient peoples, the classes ruled-
giants have always been composed almost exclusively of
movement of followers of the Mysteries, it results, without
possible discussion, which the Secret Societies initiated-
the main culprits, the principal-
pale culprits of the continued deterioration of rap-

1. This profound observation was made by a person
of great talent; but I would fear to offend his modesty
by mentioning his name.

social ports, growing corruption, de-
then the regime of Human Sacrifices and Pros-
sacred institutions in the early Ages, up to the
Circus games and the tortures of the Christian Martyrs
Look, with their virgins delivered (legally!)
to the brothels, before falling under the sword of
executioners.

This west, therefore, is not due to a vain assembly
ideas that we enjoyed associating
constantly in our study debauchery and
cruelty, since the same abominable vision
always imposes itself on our minds. Whether in
Asia, at the dawn of the Mysteries of Moloch and As-
tart, whether in Rome, at the decline of the Mysteries
of Eleusis and Mithras, — still the reign of
Initiates appears to us as filled with shame and terror,
of mud, tears, and blood.

The Church Fathers and Roman infamy.

Someone said that if Saint Paul were to live again, he
would be a journalist. It was certainly a tough fight-
the convert of the road to Damascus, who, from
the dawn of the spread of Christianity, traced in
his Epistle to the Romans the plan of all the dia-
the most vigorous tribes launched by its conti-
activists against pagan corruption.

What an admirable summary, indeed, what a rac-
powerful cursus of all Christian satires
against Paganism, — this chapter from Saint Paul:

22. Boasting that they were wise, they became fools;

23. And they exchanged the majesty of God incorruptible-
suitable for images representing corrupt man
tible, birds, quadrupeds and reptiles.

24. So God delivered them into the midst of the convoys
the desires of their hearts, to impurity, so that they des-

they honor each other's own bodies.

25. They who exchanged the true God for the
lie, and who worshipped and served the creature of
Preference to the Creator, who is blessed eternally.
Amen!

26. That is why God gave them over to passions
of ignominy: their women have changed the natural custom
in that which is against nature.

27. Likewise also men, leaving the custom
natural to women, they have, in their desires, burned the
one for another, having men with men one
infamous and receiving trade, in a mutual
degradation, the just reward for their folly.

28. And since they did not care about well
To know God, God gave them over to their perverse minds.
to do what is wrong.

29. Being filled with every kind of iniquity, of ma-
depravity, fornication, avarice, wickedness, full
of envy, of murderous thoughts, of quarrels, of cunning, of
malignancy.

30. Informers, slanderers, hated by God...

31. Foolish, treacherous, implacable, without affection,
without pity. (Saint Paul, Epistle to the Romans, ch. I.)

"Spreaders of false rumors," "informers," di-
sent to verse 30 various translations, to abandon-
We said that denunciation was one of the
major pagan vices: in a constructed regime
with slavery at its core and Secret Societies

exploitative at his coronation, it was natural;
Tyrants need spies — spies
all the more numerous the more tyrants are
numerous and more vile.

But isn't it remarkable to hear Saint
Paul simultaneously flagellates homicide and sodomy.
superstition and paganism — the three
main flaws of ancient secret societies —
by including denunciation in its condemnations, this
foul-smelling flower that our modern Initiates come-
nent to make it grow again with so much vi-
Gueur in the gardens of Masonic Lodges?

Relentlessly attacking the odious and the grotesque-
than the Mysteries and pagan cults, the athletes
Christianity constantly addresses these to them
epithets: "shameful and ridiculous", "bloody and
criminals.

This is how Saint Clement of Alexandria who
He was very familiar with religious secret societies.
of his time, since he was an Initiate, he rises up against
the impurity of the Mysteries of the Venus of Cyprus
(Astarte); against the crude story of Baubo
making Ceres laugh with the most indecent exhibition.
And what extravagant passwords, worthy of being
compared with those of the current Lodges!

The symbols or signs of the Eleusinian Mysteries
(written by Saint Clement of Alexandria) are: “I have fasted,
I drank some of the beverage; I took some from the basket. After
that I had made of it, I put it in the basket, and from the pa-
"I deny it, I put it back in the safe." (Saint Clement)
from Alexandria, Exhortation to the Nations, trans. Cousin,
Paris, 1684, p. 50.)

The signs and symbols of the Mysteries of Themis

are oregano, a lamp, a sword and the part that
Women hide with the utmost care. (Ibid., id.,
p. 53.) | |

Do not the inhabitants of Cyprus sacrifice to Venus?
the Criminal, the Athenians to Venus-Prostitute, and the
Syracusans to Venus with beautiful... (thighs). I'm not talking
point of a Bacchus who takes his name from the practices
which he soiled. The Sicyonians worship him as a
god who presides over pleasures and who authorizes debauchery
che... (Ibid., ibid., p. 93.)

Your gods are cruel and quite pleased, aren't they?

not only to corrupt men, but to take away from them life. (Ibid., ibid., p. 102.)

And in a vibrant apostrophe, Saint Clement reminds his former coreligionists of the nameless brables Human sacrifices offered to the gods of Their Mysteries.

The names of your gods, he wrote, The birth of goddesses, their adulteries, their feasts, their debauchery... force me to cry out against my will: 6 impiety! you You have made Heaven the stage of a theatre. You have traduit the actions of the gods into a subject of comedy and You have dishonored piety by the impudence of your superstitions (/d., id., p. 149.)

Like Socrates, Euripides was the target of hatred. of the Initiates. Saint Clement quotes the words put by this great playwright, in the mouth of one of his characters: "Gods,... who commit atrocious crimes, if you were put on trial, you "You would be driven from your temples!" (/d., id., p. 189.)

However, sometimes one could talk with this freedom of the gods of the Mysteries, it was not necessary do not — under penalty of death — touch the Mysteries

themselves, and history preserves the names of numerous victims of sectarian intolerance Old Initiates; we know how much their ancestors-nephews of the Masonic Lodges resemble them in terms of respect for freedom of conscience science. |

When to fight the progress of Christians their refusal to sacrifice to the gods had become a state crime, it was not necessary to have an adadmirable grandeur of soul to Tertullian, to dare to throw in the faces of informers and executioners, in full persecution, these burning words:

Consult your records and you will see that Nero, under which the Christian religion began to appear in Rome was the first to draw the sword against her. imperial and cracked down on its followers with cruelty worthy of him. But we insist on the honor of having him at the head of our persecutors, for whoever knows Nero does not no one could doubt that what Nero condemned was a great good. (Tertull. Ed. Literary Pantheon, ch. v, p. 11.) .

...That's what our per- have been throughout history Seducers: unjust, impious, infamous men. (/d., (id., p. 12.)

Let's see if your gods deserved to be elevated to heaven, and not rather to be hurled into Tartarus that you look at... like the prison of the wicked. This is where the denatured threads, the incmurderers, adulterers, abductors of virgins, corchild abusers, murderers, thieves, deceitful people, all those, in short, who resemble someone from your gods; for there is not one who has not given the example of crime or vice. (Ibid., ch. x1, p. 20.)

Thus, by rising up against oppression,

Tertullian shouted his contempt and holy hatred to executioners of the Initiate Nero and the other Initiates - persecutors, at the very moment when so many Christian martyrs died under torture.

The Initiates—Executioners.

In Tertullian's time, human sacrifices — as we have said — still persisted in CarThames, but in secret. On the other hand, the Societies Initiates found, at their twilight, well better than these ritual immolations of a few hundreds of children, because it's hundreds of a thousand, for three centuries, that we count the Christians offered as burnt offerings, no longer to Moloch, but to Imperial Majesty and the official gods of the Roman Empire.

The imperial cult was honored with beautiful hecagraves.

Under the Initiate Nero'.

On July 19, 1964, the fire devoured more than half of Rome. The people accused the emperor of having done light the fire. This same people who had acclaimed the parricide ascending to the Capitol for to give thanks to the gods for the murder of his mother, he roared furiously before his de- dwellings

1. Pliny says of Tiridates: "He had initiated Nero a Magical Mysteries (magicis cenis). (Read M. Cumont, Texts, vol. 1, p. 239).

trout. Nero was afraid, and to divert them. Suspicions, he threw countless victims to him as fodder. times, the Christians whom he had declared the incenses Roman diaries.

With Saint Clement, Mr. Paul Allard attributes to the the wickedness of the Jews — very numerous in Rome — that era! — Nero's persecution against Christians.

Poppaea (the empress) was half-Jewish. There was Jewish slaves, Jewish actors and mimes around of Nero. The emperor did not order any executions political action, no cruelty, without having consulted anyone not only Tigellinus, but Poppaea (Tacitus, Annals, XV, 61, MP Allard, Hist. of Perséc., t. I, p. 40).

Thus, we find, at the beginning of the persecutions, "Atrocious hatred, irreconcilable jealousy?" Jews against Christians, closely allied to the hatred that the Initiates, these "intellectuals- "tuels" of Paganism.

Christian men and women were arrested en masse. were, in a grand spectacle, tortured in the circus and Nero's gardens, where today stands the Vatican Palace.

Some of the Christian prisoners were exposed to the animals. Atrocious refinements were used against them. Some were clothed in animal skins, and in this state, presented to dogs who gave them a horrible hunt...

1. Mr. Renan is far from having exaggerated in assessing the population-Jewish community of Rome, during the reign of Nero, at twenty or thirty a thousand souls (MP Allard, Hist. des Persécutions pendant les first two centuries, Paris, Lecoffre, 1885, vol. I, p. 13).

2. MP Allard, Hist. of Perséc., t. I, p. 41.

When the Roman people had feasted their eyes on this The sight was dreadful; other Christians were brought in. Crosses had been prepared in various locations in the Circus: they were tied up there...

Perhaps the matrons and Christian virgins were they reserved for another part of the spectackle, and constraints to appear in one of these performances half drama and half ballet, pyrricha, where convicts were sometimes given a role tragic, that they were forced to play it natural. Such was the horrible realism of Roman customs, such were the brutal demands of spectators, among whom the abuse of voluptuous or bloody spectacles had dulled their sense of art, leaving them with no taste other than for plastic paintings or real torture devices. For To please them, Ixion had to be truly cunning, that care should shatter upon falling from the sky, that Hercules should perish in the flames, that a blaze consumed the hand of Mucius Scaevola, that Pasiphae suffered the embrace of the bull...

In his letter to the Corinthians...Saint Clement of Rome alludes to the martyrs of the persecution of Nero: among "the multitude of chosen ones who endured many affronts and torments, leaving the Christians "Here's a prime example," he cites "women, the Danaids and the Dirces, who, having suffered terrible and monstrous indignities... received the noble reward-think… Probably fifty Christian women came in the circus or on stage, wearing the costume of daughters of Danaiis; they perhaps suffered odious things there outrages perpetrated by mimes portraying the sons of Egypt, and were slaughtered, at the end of the drama, by the actor in charge Lyncee's role...

The day was drawing to a close: the dramas were over. The festival of the well prepared in Nero's gardens, awaited the

Roman people... From early morning, the immense gardens had been marked with crosses and stakes, on which one had tied up or perhaps impaled Christians, clothed of the tunica molesta, fabric soaked in pitch, resin... which was used to describe arsonists. When evening came, they... set it ablaze. Between these avenues formed by torches alive, they raced in chariots, competing for the prize. (MP Allard, History of the Persecutions during the two first centuries, Paris, Lecoftre, 1885, pp. 46-51).

Such was this hideous festival, from which Nero (emanated-(a Mithraic tradition!) dressed as a coachman, came to beg the applause of the crowd.

This monster was also a showman.

Under the initiate Hadrian.

"The emperor was almost always an initiate!" wrote MP Foucart. And in a scholarly study? he provides evidence of the Eleusinian Initiation emperors Augustus, Hadrian, etc.

Saint Clement of Alexandria, former Initiate of all the Mysteries, he whipped with remarkable verve this last sovereign who had altars erected and to build a city in honor of Antinois, for which he harbored a vile passion for. No Pleased to have become an Initiate, Hadrian sought and obtained the higher rank of Epopt and he is only simply to note that, under the reign of this scholar

1. MP Foucart, Les Grands Mystères d'Eleusis, p. 42.

2. Philological Review, 1893, The Initiated Roman Emperors to the Mysteries of Eleusis, by MP Foucart, pp. 198-207.

delicate and corrupt, the persecution against the Christians reached the furthest limits of infamic, if we can speak that way, since each no-a new pagan fury invented new horrors.

During the reign of Hadrian the Initiate, in Italy Umbrian, the virgin Serapia was, on the orders of judge, delivered to the brutality of wretched men in a place of prostitution.' This despicable attack the modesty of Christian martyrs was renewed constantly under persecution, for three centuries! The Roman Astarte demanded victims, at the same time as the new Molochs.

Under the tutelage of Marcus Aurelius.

Several texts and inscriptions establish that Marcus Aurelius and his son Commodus were together initiated into the Eleusinian Mysteries?, as well as the em-Fathers Lucius Verus and Septimius Severus. Since then, Imperial favor was rather attached to the Mysteries Asians.

Out of weakness, Marcus Aurelius, the gentle philosopher at the same time as the credulous Initiate, whose informal conversations were so full of wisdom but who only went to war surrounded by sor-'Ciers', Marcus Aurelius tolerated terrible butcheries

1. MP Allard, Hist. des Perséc., p. 223.
2. Revue de Philologie, ISR; article p. 198.

3. Lampride, Heñiogabalus, 9.

human. It was during his reign, in Lyon, that in 177 they exhausted themselves against unfortunate Christians and against a poor little Christian slave girl, all the horror of the most appalling tortures.

A heartfelt expression of admiration is given by a man hardly suspected of "clericalism", historian Henri Martin:

Among the Martyrs, he writes, are the bishop of the Church of Lyon, Pothin, an old man of ninety years and the slave Blandine. This woman and several others suffered the tortures with an insensitivity that inspired a kind of terror in the executioners. women whom paganism treated as mere instruments of pleasure or reproduction freed— They know their personality through asceticism and martyrdom. "Saint Blandine" remained, in tradition, a heroine of the Lyonnais Christian community, a great sign that the Christia— Gallic nism received its first character from a woman and a slave! (Henri Martin, Hist. 1855, t. I, pp. 252—253).

We note this clerical passage from a historical— nothing (which cannot be suspected in the Bloc!) to Brothers of Public Instruction, charged with elaborating war of early childhood education, everything that has the Christian character. But we call at the same time the attention of anyone who is not darkened in mind through Masonic lies about this parallel: if Freemasonry wants to bring back the woman French to Paganism, with free union and the brutality of the rut replacing for her the invaluable safeguarding Christian marriage is, on the contrary Christianity, which eighteen centuries ago, trans— transformed female slaves into free women.

Everything about legal murders is odious. committed in Lyon, as throughout the empire, against Christians. Here is the denunciation, just like under the reign of the Brothers .. Combes, André, etc.

No one is unaware, writes Mer Freppel, what a great The place occupied by denunciation in the political system inaugurated by Tiberius and developed by his successors: it had become a real means of governance— = ment, the instrument that is both the most convenient and the most sure of imperial despotism: Now, it is by questioning the slaves who were usually lost masters. No doubt, the law forbade putting them in the tortures the slaves who belonged to the accused, but Tiberius, skilled at inventing a new law, like Tacitus said, knew how to circumvent the law by selling to tax officials, the accused's slaves... (Freppel, Saint (Irenaeus, pp. 168, 169.)

The martyrs of Lyon.

The tortures endured by Attalus, by the deacon Sanctus, by the physician Alexander and by Blandine were particularly awful, given how awful the judges were exasperated by their impassive resistance. Sanctus's body, slashed, was covered with blades of incandescent copper: the holy martyr lived roasting his flesh without even changing his posture. He finally sat him down in an iron chair red—hot from the fire.

The last day of the festival was reserved for a show Even more moving is the story of the torture of a young woman daughter and child. Every day, Ponticus, a young Christian— Your fifteen—year—old son, and the slave Blandine, had been led to the amphitheater to witness the death

of their brothers. Every day, they had been brought from—

before the statues of the gods, telling them to swear by
these impious simulacra; the child and slave had cons-
They were refused. So, when their turn came
They too came to experience the entire series of tortures.
that we would interrupt from time to time to tell them:
"Swear," and we would repeat it as soon as they had answered:
"No." Ponticus, supported by the exhortations of
Blandine died bravely. "The blessed one
Blandine remained last, joyful, elated.
at the thought of dying, and seeming like a guest who
She is brought to the wedding feast, not condemned to the beasts.
Finally, after suffering the whips, the beasts, the grill
ardent, she was trapped in a net and a
bull. He threw her into the air several times with
"Its horns... Finally, like a victim, it was slaughtered."
"Never," the spectators said as they left, "a
Woman, in our country, has never suffered so many and so
Cruel torments?

Blandine, in the Lyon amphitheater, competing
of heroism alongside the rest of his brothers... he is the slave
pagan whose chains were broken by the Gospel, who rediscovered
his title of nobility in the dignity of baptism and which
makes the mark disappear through the sacrifice of his blood
of the ignominy that paganism had imprinted on its
front. » (Freppel, Saint Irenaeus, pp. 173, 174.)

If the spectacle of thousands of Gauls and Ro-
hands coming to feast on these tortures suffered
by an old man, by a child, by a young woman
A daughter, is something that seems inconceivable to us.
unheard of, let us traverse the space of sixteen centuries and in

1. Probably the same thing as the iron chair on
Attalus and Sanctus were burned at the stake.

2, Eusebius, V. 1 (53, 56).

this same city of Lyon, which witnessed the martyrdom of
Saint Blandine, here are the terrorist Freemasons
rists, worthy successors of the Initiates to the Mys-
ancient times: here they are, shooting, machine-gunning,
massacring thousands of human beings with blows
of cannon, because the guillotine did not kill
Quite quickly, in their opinion.

Let Freemasonry continue to pe-
To sort out the French soul and we will see the same again
atrocities.

It was during the height of Roman civilization that people were slaughtered.
the martyrs; it is in the midst of modern civilization that they
the Lyon shootings and the drownings of
Nantes. Only Christianity has an influence
sovereign be capable of preventing the return of these
horror shows; and every time he loses his em-
Even worse for the spirit of a people, we see Nero reappear.
and Caligula, in one form or another, with
the bloody apparatus of their crimes and their follies.
That is the lesson of History. (Freppel, Saint
(Irenaeus, p. 176.)

Under the Initiate Aurélien.

The Christians who were being put to death with this
cruelty, they were the best citizens of FEm-
Worse. The great Roman homeland that tortured them

1. The Masonic Review of November 1905 alludes to
these "civic" drownings in these terms: "Nantes, that Carrier
has not completely sanitized from the point of view of superstition
tion, is a city where the language and landmarks of the
"Practical life has remained mired in Catholicism." I dedicate
this suggestive passage to those of our friends who might be willing to
to see me as an "exaggerator" when I discuss Freemasonry
A sect that remains as wicked as ever. (AB)

They still had their love and the intrepid Ter-
tullien was able to confidently ask the empe-
their executioners: "When, then, in the seditions,
Have we seen ours? But the gentlest ones, the
the best of emperors, for three centuries, have
persisted in not understanding that the only way
to save the crumbling Roman power

corruption, was to regenerate it through heroic acts virtues of the new faith. And if the kingdoms of su-relatively human verains such as Marc-Aurelius witnessed tortures like that of Saint Blandine, one can judge from what they saw bloody years when the throne was occupied by What a fanatic!

Aurélien "Iron in Hand" (that was his nickname) in the army) was one of those fierce Initiates who covered the Empire with death.

But there were so many persecuting emperors, so many executioners and so many thousands of Christians martyred, we must shorten this gloomy enumeration of tortures. Let us simply say that Aurelian, son of a priestess of the Sun who deserved a temple in a city in the valley of Danube was an Initiate of Mithras, and a fierce missionary of these barbaric Mysteries where we we saw the penitents sprinkled with the blood of a bull, as a form of lustral water.

1. Read M. Beurlier, Le Culle des Empereurs, p. 51. M. Cumont, Texts... t. I, p. 291. — The birthplace of Auré-The link, formerly Sirmium, is now called Mitrovic, from a A name clearly derived from Mithras. (M. Allard, Les der-(New persecutions of the 3rd century, Paris, 1887, p. 219.)

Under the Initiates Diocletian and Galerius.

The last and fiercest, the most hideous-His persecutions against Christians were exercised created by followers of the cult of Mithras.

Diocletian, whose court with its complicit hierarchy-que, his prostrations before the master and his crowd of eunuchs, was, by the admission of contemporaries, a imitation of that of the Sassanids, was naturally inclined to adopt doctrines of Persian origin which flattered his despotic instincts. The emperor and the princes with whom he had allied himself, gathered in 307 at Carnuntum, there they restored a temple to the celestial protector of their The empire was rebuilt. The Christians went so far as to to consider, not without some appearance of reason, the Mithraic clergy as the instigator of the great The persecution of Galerius. (M. Cumont, Texts and Monuments...) t. I, p. 344.)

Christian blood was shed in all the provinces

of the Empire, where the two Augusti reigned supreme, Diocletian, Maximian Hercules and Caesar Maxi-My own mess.

Seeking in vain to frighten the soldiers: Look, Maximian Hercules invented tortures new; that's how he had an officer crushed under the millstones of a mill. How to summarize in a few lines the amazing wonders that we Read in the Acts of these martyred soldiers!...

A centurion, Marcel, accused of being a Christian, was going to be sentenced to death. The judge was taking a

/

a terrible voice to intimidate him, but the centurion he answered him with such authority that he seemed truly judge one's judge.

The effect was so great that the military clerk Cassian, who was probably already a Christian, could not bear it; As soon as he heard the death sentence, he threw his style and his tablets... Marcel smiled... and the judge, jumping up from his seat, he asked Cassian the reason for his condyite. "You have rendered an unjust sentence," replied-said Cassian... (MP Allard, The Persecution of Diocles-yours, Paris, 1890, t. 1, p. 137-138).

That same day, Marcel was immolated. One month later... Afterwards, Cassian was condemned to death in his turn.

Like Nero, the abominable Galerius set fire

at his colleague's palace in Nicomedia, and rejected the
crime against Christians in order to ignite throughout –
the empire a general persecution.

'All the slaves of the house were put to torture-
his imperial, by resuming the odious procedure
Neronian: anyone who was convinced of being
Christian thereby admitted his guilt of
Conspiracy and arsonist!

Eusebius described the torture of the chamberlain Peter.
After his refusal to sacrifice, he was placed on the rack.
and they tore his whole body to pieces with whips. When
His bones were laid bare, and salt and vinegar were added.
in the wounds. Then they stretched him on a gridiron, to con-
He slowly consumed what remained of his flesh. He died.
Thus, "unshakeable as his name!"... The emperor
personally attended the execution of his servants.
(MP Allard, La Perséc. de Dioclet., t. I, p. 166-167).

1. Eusebius, Hist, Eccl. wine, 6, 4.

Historians say that unimaginable tortures were inflicted.
invented to overcome the courage of the mar-
tyrants; but alongside the worst cruelties, there awoke
always the infamous shamelessness nurtured during
centuries by the example of sacred prostitution.

In all the persecutions, we had seen
Christian women led to infamous places by
the hand of Justice. But this abominable thing
was even more frequent in the great Persians
cuts by Galerius and Diocletian.

Here is the sentence pronounced against a Christian
yours, named Irene by one of the "good judges"
from that time: |
I don't want you to perish like them, (his com-
loincloths condemned to death) immediately: but I or-
given that by the guards and by Zozime, executioner public, you are exposed naked in the brothel*...

No one dared approach her to wither her,
and, the next day, Irene was burned alive like her
sisters.

Among all the parts of the East, Egypt deserves to be...
Diionale is the one where the cruelties seem inspired by
the most infernal imagination. "In the Thebaid,
Eusebius tells us that the sufferings of the martyrs-
they still passed what they had been elsewhere. What-
Sometimes they were torn apart until death, not by
iron nails, but using broken pottery.

1. See: Mr. Paul Allard, History of the persecutions during
the first two centuries, p. 225. History of the persecutions during-
during the first half of the third century, pp. 52, 379, 397. The
last persecutions of the third century, p. 15, 237. The perse-
Diocletian's cut, vol. 1, p. 347.

2. M. Paul Allard, La perséc. de Dioclétiens, t. I, p. 283.

We witnessed the ignoble and cruel spectacle of women being attacked
dropped by one foot, head down, without clothes and
lifted by machines. Men had the
legs tied to tree branches that were brought together
one from the other, then violently separated to
to tear the bodies of the martyrs in two. All this was done,
not for a few days, or a few months, but
for several years." (MP Allart, The Persecution of
Diocl., vol. 1, pp. 350-351).

The odious Galerius perfected the torture of fire.
for the use of Christians whom his fanaticism abhorred-
born:

He wanted them to burn only slowly.
When a worshipper had been tied to the post, a flame-
my light was first lit under her feet until
that the skin of the heel, charred, detached from the bones.
Torches were then passed all over his body.
extinguished and reduced to burning embers. From time to time

At times, they made him swallow water and they threw it at him.
-was on his face for fear that he might die too soon.
When he had remained for most of
of the day in this state, the skin all roasted, we left-
He finally knows how to let fire penetrate to its very core. (MP Al-
art, La Perséc. by Diocl., t. II, p. 66-67).

That's how Galère, who restored the most beautiful one.
temples that were erected, Mithras knew how to punish
the accused guilty of preferring Christ to God
of his Persian Mysteries.

Digitized by Google

IX |

THE DEFEATED INITIATES
BY CHRISTIANITY

All historians worthy of the name insist
on the grandiose event that dominates the annals of
centuries: the triumph of Christianity over the
cruelty, bestiality, the madness of the pagan world.

All historians worthy of the name admit
that "selfishness had never been more triumphant,
"nor more greedy, the Society more wicked to the pe-
"For the poor and the humble, life is more precarious and more
"debased that in the century that followed |established-
"The fall of the Empire 1."

That century was the century of Nero. Then came
the no less dreadful centuries of the Aurelians, of the
Diocletian, of the Galerius, — these crowned Initiates.

---

1. MA Gasquet, Rector of the University of Nancy, Essay...
Mithra, p. 5.

If they failed in their attempts to found
an official religion capable of further strengthening and
to justify imperial absolutism by deifying
their august persons; if despite the haste-
servile ment of the followers of all the Se- Societies
religious coalitions, the "Divine" Emperors
The priests saw their altars crumble; it was "above all"
thanks to the irreconcilable opposition of the Christians!

This is what they don't know — or what they keep quiet about
hypocritically — the falsifiers of History for
who the word x Christian" is synonymous with im- slave
idiot.

The slaves were those devotees of all the Mys-
ancient creatures who, lying prostrate before the monsters-
very bloodthirsty, having risen to the throne, sought
in the old Asian theologies of reasons
to believe that their Emperors came from
Sun God.

Free men and "free thinkers",
It was the Christians who, despite the torture
appalling things invented for them by infamous people
scoundrels — like Hierocles, the Philosopher-Initiate
— refused until death to proclaim the division
unity of idols and executioner-emperors.

And it was their invincible courage that destroyed the
old world of iniquity based on slavery and on
the exploitation of the weak by the privileged cor-
circuit breakers, however, for the first time,
their apostles called all men to fraternize-
to unite in the same love of Good. "Among them, he
There is no secret teaching, there are no such things

---

1. M. Cumont, Textes et Monum... Mithra, p. 292.

Symbols with 4 double and triple meanings that we do not discover
that with caution and at long intervals at the Ini-
tied up and some of whom remain as privileged
The sole authority of the pontiffs... Only Christianity re-
pudia the principle of long and difficult initiations
ciles..." (A. Gasquet, Essay... Mithra, p. 107).

“In our country,” said Tatian, “it is not only the
The rich who have access to wisdom. We distribute it.
to the poor and for nothing. Whoever wants to learn, can-
tre t. » |

In pagan society, only the upper classes and
educated women were initiated and took part in the Mysteries
res... (On the contrary) Christianity was immediately the
popular religion, that of the humble, of the simple-
ples, especially that of the suffering, of all those who
The official religion alienated or offended with its pride.
cruel and the arrogance of his prejudices. Nothing is more
foreign to ancient culture, nothing in front-
Celsus and his contemporaries that the predilection of
Jesus for the wretched, the children, the sinners...

“Your doctors,” Origen wrote, “act like these me-
doctors who keep their remedies for the rich and born
"Is the common people negligent?", and even better, Saint Augustine:
"In pagan temples, this voice is not heard:"
“Come to me, all you who suffer.” They disdain to come
To understand that God is gentle and humble of heart.
You have hidden these things from the wise and learned, and
"Have you revealed them to the meek and humble?"

---

1. Tatian, Adver. Graec., 32. — Tatian, one of the most mad-
poor Christian writers, painted a poignant picture of
the appalling oppression which, in his time, weighed upon the
humble. See the account of his conversion. Orat., 29.

2. Origen, Contra Cels, book. VII, 60.

3. Saint Augustine, Confess. book. VII, 21.

For the first time, with the preaching of the Gospel,
The heaven of beatitudes opened up to the poor people.
(M. Gasquet, Essay... Mithra, p. 107 to 110).

The initiatory Secret Societies had during
long centuries corrupted, enslaved the masses po- |
popular people whom they reduced to abjection, to despair
pear. 2 3 |
Christianity purified them, liberated them, re-
placed at the heart of hope.

Isn't it true to say that Christianity has
lifted the world up and renewed it?

X

RENAISSANCE
GNOSTIC MYSTERIES
AND MANICHEAN

\

What a pile of manure had been heaped up across the entire empire!
Roman, as we have shown, In what rages
The Initiates, cruel as they were, sought to save their system.
a millennia-old theme of limitless oppression, we
As we said: "despite the laws and the imperial police",
despite the crosses and the tortures, Christianity
has "accomplished this marvel of triumphing over the world"
ancient! ".

Transition from Mithraism to Christianity?, Cons-
Tantin the Great was the supreme instrument of the
The fall of Paganism — a fall which, except for the reaction
Julien's very short-lived paganism, had to be challenged
nitive.

---

1. M. Cumont, Textes et Monum... Mithra, t.1., p.343.

2. It is Julian the Apostate who reproaches his uncle Cons-
tantin in one of his speeches.
©

All the authors who have studied the Mysteries
Ancient thinkers have observed this: once Christianity
Victorious, so the Societies collapse.

Pagan secrets. In recent times
they were now supported only by the administration
imperial administration that maintained them. But
(a very striking thing) the doctrines of the old
Initiates had such deep roots-
of and perennial in Egypt, Persia, Greece,
even before the Mysteries of Isis and
To unravel — those enormous trees they had
grew in Memphis and Eleusis — had they
felled, the foliage had already emerged from the ground
dense with countless Gnostic sects and
Manichean, all organized into Secret Societies
yours, within Christianity which was tearing itself apart
penetration of pagan errors.

This is how, from the first century AD
appear, straddling Christianity and the
Paganism, new brotherhoods of Initiates, sisters
junior members of the old Secret Societies that they will
to replace them by perpetuating their ancient daydreams,
or cruel, or depraved, or terrifying, full
of magic, debauchery, and blood.

Pre-Christian Secret Societies, we pas-
sounds therefore here to the Secret Societies which were and
continue to be essentially anti-Christian
(no pun intended).

In the preface to his work on "The
Sects and Secret Societies! » Le Couteulx

---

1. Le Couteulx de Canteleu, Sects and Secret Societies,
Paris, Libr. academic., 1863.
= i

de Canteleu said in excellent terms that

Generally, their true goal, for all of them, has always been,
is and always will be the struggle against the Church and religion
Christian...

All secret societies have had initiations.
roughly analogous from the Egyptians to the
Enlightened, and all of them more or less used the
magic, charlatanism, phantasmagoria, etc.
(Preface, p. 10).

...Almost all Secret Societies are linked,
giving birth to one another... (Preface,
. P. XI).

This is how, in the most proven way, the
Mithraic Mysteries (we will establish this later)
continued in Manichaeism.
On its side, Gnosis is linked to the Mysteries of Isis
at the same time as all the Eastern theogonies
syncretized tales, — including Abasic Judaism-
late from the Cabal.

And we will see the Manicheans as the
Gnostics divided into initiatory grades,
with secrets and oaths, absolutely com-
me in Memphis and Eleusis, absolutely as
as in the current Lodges of our Freemasons
Masons. | E

Furthermore, the Gnostics and the Manicheans, of
even the Freemasons, who claimed to exercise
to establish a right of domination over the vulgar Pro-
Fanes: doesn't their wisdom as initiates elevate them?
above the rest of humanity?

In short, it's Paganism organized into brotherhoods.
secrets that the Sectarians will thus resurrect
Gnose and Mani, as well as the Franks-

Modern Freemasons are accused by Leo XIII of
to revive naturalism, a form of pan-
Theism 1.

There is no doubt about it: an uninterrupted chain-
pue connects the exploitative and corrupting Initiates of
passed on to the corrupt and exploitative Freemasons
today's authors.

Gnosis:

Multitudes reduced to yet another form of slavery — even more cruel and plunged into an abjection of increasingly infamous, while a handful of amperverse philanderers and decadent scholars shared They were engrossed in the pleasures of power, such was, in In summary, the social state of the ancient world that ChristTianism came to purify.

By virtue of the Great Word: “Therefore render to Caesar what is Caesar's, and to God what is God's. "God?", Christianity strove to separate the — religious power and civil power that all pagan empires and all secret societies leaders had confused, enslaved one to the other in order to enslave souls as the bodies.

It is this same confusion of powers, conducive to to the "clerical" tyranny of supposedly superior Initiates those familiar with the subject, what will the doctrines and the teachers tend to do? nes and the actions of the Sectarians of Gnosis.

1. Encyclical Humanum Genus.
2. Gospel of St Luke, chap. xx, v. 25.

>

Most Gnostic sects shared humandivided into three fractions: the hylics, or materials, the psychic, or initiates of the lower degree, and the pneuthe only things that achieved the fullness of revelation lation. Some, like the Carpocratians, estipossessed sufficient Gnosis to assume to secure salvation, and even, if we are to believe their enemies, to free oneself from all religious and moral laws. But in the eyes of others, and they were the majority, It was necessary to include certain theurgic ceremonies, such as baptism, which constituted the proper initiationsaid ment and the Last Supper which brought about Punion with the powerful -higher sessions. Before receiving baptism, one had to swear an oath not to reveal anything of the Mysteriesinformation that was about to be communicated. (Mr. Goblet d'Alviella, Eleusinia, p. 121).

We find gathered here among the Gnostics: the secret and teachings of the initiatory Societies of old, proud pretensions to an essential superiority over other men, the magic hypocritically hidden beneath ceremonies nemeses whose names alone are Christian; finally, the disorders of all kinds.

We will return to the immorality of the Gnosticks, so well transmitted by them, through the ages, to their direct heirs, the Albigensians. Waiting for Therefore, we need to give an overview of Gnosis, "this grandiose counterfeit of the Gospel", "which aims at nothing less than summarizing all the religions and all ancient philosophies!

1. Freppel, Saint Irénée, p. 183.

Jewish and Neoplatonic origins of Gnosis.

This is what Gnosis and the Gnostics are: an enphilosophical and religious teaching provided to initiates, teaching based on Christian dogma, mixed with pagan philosophy, assimilating all of this which, in the most diverse religions, could astonishto win over the believers or to adorn the system with splendor beauty and magnificence capable of dazzling the eyes.

At the heart of Gnosticism, there is only one single thread. Each initiate who had become a master was free to apply the the cleanest embroideries to best highlight its thought; hence comes the fact that the core of the systems is somewhat almost identical, from Simon Magus to Valentine, although The exposure varies and the plot becomes more logical and tighter. (M. Amélineau, Essay on Gnosticism) -= Egyptian. Thesis for the Doctorate in Letters, Paris,

Leroux, 1887, p. 13).

The founder of the oldest sect

Gnostics, Simon the Magician was originally from country of Samaria, — of that region where the Hebrews, heavily mixed with Chaldean settlers, practiced a long time ago, a very corrupt Mosaic of pagan elements: Simon Magus, in addition, had probably studied in Alexandria in the cena- the Neo-Platonic keys that Philo led, that who was called the "Jewish Plato".

"The affinity of his doctrine with that of Philo is obvious... and Simon Magus is one of the contemporaries. Philo's lines that come closest to the doctor | "Jew." (M. Amélineau, Essay... p. 30).

We can thus understand that Simon (who is shown to us) in chapter 8 of the Acts of the Apostles as practicing magic and becoming the antagonist of Saint Peter) was imbued with both the old Chaldean myths and this mixture of Jewish ideas and Hellenic, which constituted the doctrine of Philon.

Simon the Magician's system combines well Indeed, all these diverse elements: for him, the The universal principle is Fire, (like El-Gibil, — the Lord Fire of the ancient Accads of Chaldea). But the Hebraist Simon offers this as "proof" the verse in the Bible that speaks of the bush ardent! It is from this that he concludes that God is a Fire that burns and consumes!! But Fire does not express that the active side of the divine nature; Simon the envious-wise still in its form of Eternity, immutable; It is then Immutability personified that he He calls by this biblical name: "He who is, has been and will be." These two aspects constitute for him two separate beings, as in the theo-Syrian gonies where Baal and "Tanit, face of Baal" represented the Male Principle and the Female Principle of the primordial androgynous divine.

Then Simon sees emanating from these first two "Aeons" (that is the name of these divine beings) six other Aeons, including three males — the Spirit, the Voice, Reasoning — coupled with three female Aeons — the — Thought, the Name, and Reflection? —. Ha- we are told that all this is from Plato ha-

1. M. Amélineau, Essay... p. 33.
2. M. Amélineau, Essay... p. 34.

billed by Philo in the oriental style, and let us add that Simon The Mage claimed to explain his system-me with the help of certain verses from the Bible, by him tortured.

Here comes now — to combine with these heterogeneous elements — Christian ideas distorted as well as devoid of quackery of every kind of shame:

The Savior (according to Simon) descended from the upper world-'laughing: he changed shape to pass through the middle of the Angels... without being recognized; it was Simon himself. In Judea, he revealed himself to the Jews as the Son; In the land of Samaria, he appeared to the Samaritans as the Father; and in the pagan lands, he revealed himself like the Holy Spirit... On earth he had begun to the search for the lost sheep, that is to say Epinoia (the Divine thought); he had found it in a house of He had bought her for prostitution in Tyre and was driving her there. everywhere with him; she was then called Helen. (M. Amélineau, Essay... p. 48).

The adventure of this Holy Spirit woman descends due on earth in a house of prostitution to be married there by Simon Magus, who embodied the union of God the Son — such is the supposedly Christian of this primitive Gnosis! And here are the tales of the Judaizing sorcerer of Samaria who gave-giving birth to the dizzying swarm of Societies Secrets of Gnosticism! We can see that the The simoniacal myth also goes hand in hand with the Isiac and Eleusinian myths, along with that of

1. She is one of the first female Aeons, "Thought", of which

the fall into matter gave rise to the material world, according
Simon the Magician. (AB)

Modern Freemasonry, where the
The love affair between Solomon and the Queen of Sheba.

Subsequently, a new Jewish tributary came to swell
the river of Gnosticism; I mean the Kabbalah —
and the Talmud which supplied the Gnostic sects
the most bizarre conceptions about the value of mys-
number and letter tick of the alphabet.

Regarding Markos, a disciple of Valentine, who came
preaching his doctrine of arithmetic mysticism in Lyon
tick, of a truly disconcerting madness,

It is impossible, writes Msr Freppel, to push
Further on, the cult of unreason. It is the process of a
a man for whom absurdity takes the place of profundity.
(Freppel, Saint Irenaeus, p. 284).

The Vaientinian Gnosis.

Markos's master, Valentin, who was Egyptian-
tien, of course, gave his system an al-
profoundly Isiac lure: in his thesis for the
Mr. Amélineau, PhD in Letters, demonstrates, by
the comparison of ancient Egyptian texts with
Gnostic texts, such as the 'Initiation to Gnosis'
Valentinian was of absolutely Egyptian origin
tienne. But as Mr. Amé- so aptly puts it
Lineau in the passage we quoted: this
Isiac initiation is merely an embellishment of a
The pattern remained the same. Indeed, if we move on

1

---

1. M. Amélineau, Essai..., p. 313, etc.

has

from the gnosis of Simon Magus to the valenti- gnosis
nienne, we see that the names of the Aeons chan-.
kind of, but the core of the myth is
remained identical to itself, that is to say, of essence
Judeo-Platonic. If Christ (who became one of the
thirty Aeons of the Pleroma, that is to say, of Olympus
(Gnostic) descended to earth, said Valentin,
it is to teach men "the Science of
God the Father, Gnosis. Those who are capable of
able to acquire it, the Tires, once
Having reached this perfect Science, "they no longer need"
good works to bring about their salvation; none
defilement cannot touch them, whereas it is necessary
to the Psychics precepts, laws, a self- -
"Criticality and external teaching?"

As long as no contamination can reach-

to the Gnostics who became Pneumatics 3,
one can consider the deplorable consequences ©
driven by this prideful dogma to the point of
view of the morality of the sectarians of Gnosticism.

So, if an excessive mysticism is the basis
From Gnosticism, we see that the deductions of a spirituality
morbid ritualism quickly led to 4 crimi-
new materialities. | | |

And from then on, there is filth, disorder, and all

---

1. See the analysis of the Valentinian system, Freppel, Saint
Irenaeus, p. 241, 242, according to the treatise Adversus Hæreses, of Saint
Irenaeus, 1. I, c. I.

2. Freppel, Saint Irénée, p. 253.

3. Do we want to know the seven successive grades through which
Where did the Valentinian Gnostics go? Here they are according to Amé-
Lineau: Borborian, Coddian, Soldier, Poor Man, Zacchaeus and Son
of the Lord. (Essay on the Gnostic... Paris, 1887, p. 240, etc.)

the crimes that followed, which we find fatal-
chained to the Secret Societies of the Gnosti-
ques as well as to all those that preceded them.

Gnostic immorality.

The "lax morality!" of Gnosticism does not
No doubt. Besides, it's not very clear at the
Name of what principle could a pneumatic have
abstain from any action that is also blameworthy.
as possible in a layperson, as long as
The difference between moral and immoral does not exist.
no longer for him, and no defilement can anymore
tarnish the ermine of his soul, — whatever his
body. | |

Furthermore, the facts are there: there was, in the ad-
administration of the Gnostic sacraments, some
details which, from an emblematic point of view, had
a sense of a certain purity, but of which he-
This would lead, in practice, to all sorts of consequences
as immoral as the imitation of the wedding feasts
born of Adonis and Astarte by the devotees and the
devotees of their temples.

Pascal said: "He who acts too much like an angel acts like a beast."
This proverb could not be applied more perfectly.
than to the Valentinian sectarians with their "chamber
nuptial" which served as a baptistery.

"We'll see about that in a little while."

1. M. Amélineau, Essai..., p. 327.

`

Angelic wedding.

According to the Extracts from Theodotus which reproduce the
Valentinian tradition of the East, the Pneumatics,
After their death, they will go to the Ogdoad to take part in
an eternal banquet, reminiscent of the banquet of the righteous
of Plato. (M. Goblet d'Alviella, Eleusinia, p. 122).

The Ogdoad is the group of the first eight
Aeons; it is within them that the Pneumatics
will go and enjoy eternal bliss. But what was it?
What about this eternal banquet? — A wedding feast. And
Saint Clement of Alexandria explains it to us in this way
in Theodotus' Extracts:

"Then the Pneumatics, having stripped the soul
psychically, they will receive angels as spouses, as
Their own mother has received a husband; they will enter
in the bridal chamber located in the Ogdoad,
in the presence of the Spirit, that is to say of Sophia' and of
Jesus, who is called spirit; they will become aeons
Being intelligent, they will participate in a spiritual wedding.
and eternal." (Translated by M. Amélineau, Essay on the
Gnost. égypt., p. 228).

'Let's not forget to mention in passing that these
fantasies of celestial marriages between angels
and the beatified human souls were taken back
by the high-ranking Freemason Swedenborg, one of the
fathers of Martinist Freemasonry at
eighteenth century.

1. Sophia, Wisdom, the Valentinian equivalent of Helen or
Epinoia, the "Divine Thought" of Simon Magus. (AB)

You will find the theory of soulmates and the
metamorphoses of men becoming angels
presented in a prestigious manner by Balzac,
in her novel Seraphita.

Like the Isiac Mysteries and the Ones.
Gnostic mysteries were anticipated
before the [Initiates the journeys of souls after the
death; their marriages with the angels of the Pleroma there
were also represented.

The baptistery of the Valentinians, writes Mr. Goblet
d'Alviella, was therefore called "the room
"nuptial!" There's a term that, however spiritualized it may be...
may be, singularly recalls the "nuptial bed",
the pastos of the Eleusinian Epoptium. (M. Goblet d'Alviella,
Eleusin., p. 123).

We saw the "hierogamies," the marriages
sacred gods and goddesses represented by per-
living sonnages in the Greek Mysteries. One does not
He will therefore not be surprised to hear Tertullian accuse
the Valentinians for having copied Eleusis and "trans-
"Formed the Eleusinian Mysteries into prostitution?"

Another leader of the Gnostic school, Bardesanes, was going
even promising the Pneumatiques a wedding union
with Sophia, the heavenly wife of Christ. (See Matter,
Hist. of Gnosticism, t. I, p. 378. — Mr. Goblet d’Alviella,
Eleus., p. 123).

There's no need to dwell on the abundant follies.

eroticism is germinating in this idea of mysticism
extravagant.

1. Saint Irenaeus, Opposite. Haeres., I, xx1, 3.

`. 2. Tertull. Opponent. Valent., Paris, Ed. 1634, p. 289. — Mr. Goblet, Eleus., p. 123. — See also Eusebius, Ecclesiastical History, IV, 11.

Despite its flaws, Gnosticism occupies a place
considerable in the intellectual history of the genre
human. The poisoned stream whose source.
is in Samaritane at Simon the Magician's house, he grew up
until it becomes a huge river where most
Later, heretics drew upon it. That's how it was.
that Mr." Freppel — then a professor at the Faculty
of Catholic Theology! of Paris — in its
Sorbonne lectures, demonstrated the lineage
Gnostic of Arius and of Muhammad himself.

No one could deny, he said, that the daydreams of
Gnosticism took shape in the sects of the Middle Ages.
Age, such as the Paulicians, the Cathars, the Albi-
Geois and Vaudois: on both sides, it's absolutely
the same spirit and the same countenance. Luther is a
Gnostic... It has long been demonstrated that the
theosophy of Jacob Boehme, the father of Illuminism
Protestantism is merely a resurrection of theories.
Gnostics. (Freppel, Saint Irenaeus, Sorbonne lectures,
1860-1861, Paris, Retaux, 1860, p. 184).

The Albigensians — that is to say, all the ignominious
denied with the most horrific massacres!

The Reformation — the German princes and Scan-
imposing dinaves, iron in hand, the new
belief, with the Preachers at their side, nou-
corrupting Mages, these new Arta-
eager to rule over souls as well as over
The bodies!

1. Before, in fact, the modern Initiates of Franc-
Even if Freemasonry had become our complete masters, there were
Catholic Theology Faculties belonging to the State.
Today, only Protestants and Jews have, in France,

Faculties of Theology. By virtue of the great PRIRIES of equality-
lit, apparently.

Jacques Bœhme — and with him Swedenborg,
Martinès de Pasqually, Freemasonry Mar-
Tinist, whose astonishing mysticism we will discuss.

What a lineage!

Julian the Apostate, the Gnostics and the Jews.

After the Christian reigns of Constantine and
his sons, Constantine's own nephew, Julian
the Apostate, baptized but later initiated into
Mysteries of Mithras, was the instigator of a powerful
pagan reaction.

While Constantine (as history demonstrates)
did not retaliate against the pagans who
had just subjected the Church to the horrible per-
sections that we have described, — on the contrary,
Julian's reign was marked by cruelties
atrocious acts carried out, under the ironic gaze of
the emperor, by the pagans against the Christians.
This is what pagan tolerance looked like
Masonic tolerance, which we have under the
eyes, such sad examples!

But the reign of Julian presents us with res-
even more striking similarities with
events we have just witnessed: Fal-
close alliance concluded in the Dreyfus Affair,
between certain Protestant fanatics, the Franc-
French Freemasonry as a whole and the Israelites;
— not to mention the current persecution.

It is the Bishop of Fréjus, Monsignor Arnaud,

who is speaking:

Julien, the depraved philosopher, barely crowned
emperor, had declared himself an opponent of Christianity
of which he had been a follower, and, with an ardor that one cannot
He had not known her until then; he was seen to devote himself to
the restoration of the old gods.

He was due to meet for his anti-Christian work
useful collaborators among the members of the Societies
secret and among the Jews, the heretics, the scholars who
They were then called sophists. To these powerful allies
Added to this were an infamous rabble, an innom-
A group of people without a confession (the Apaches of the time). Under
the action of so much hatred, fostered by those in power, the
Christians were banned from commerce, from the magistra-
ture, of education; the churches were closed by
violence and their property were confiscated; the associations
religious associations were dissolved, while the
Jewish communities were preserved; the disrepute-
rations were thrown to the clergy at all ranks of the
hierarchy; the clergy were incorporated into
the army, the bishops were silenced or
condemned to exile: justice and what is right seem-
They admitted to having succumbed on all points, because no
No recourse was possible before human courts.

Will not impartial history tell us about France,
in our time, that it offered the agitated spectacle of the
A bleak period that we have just outlined?
(Mer Arnaud, Pastoral Letter 1903. — Quoted by M. Al-
Bert Monniot, Libre Parole, May 26, 1903.)

Why this union of the pagan Julian and the
heretics of Gnosticism, half-pagans, with the
Children of Israel? That's because:

Julien's perceptive gaze had quickly recognized,
among the Jews, the best allies in the war
deaf, incessant, undeclared, but all the more so
more effective and more treacherous than what he did to the Christians...

(MP Allard, Julien the Apostate, Paris, Lecoffre, 1903,
t. HI, p. 131.)

"So much for their natural turbulence (of the Jews)," said Saint
Gregory of Nazianzus, whose age-old enmities...
designated them as Julien's assistants! (MP Allard,
Jul. l'Apost. t. HI. p. 132).

Later, we will see that the rites of the
Modern Freemasonry was instituted by
the Judaizing Kabbalist Elias Ashmole, likewise

that it was already through the Judaizer Simon Magus
that the primordial myth of the
Gnosis.

'And we saw under the proconsulship of |
Mr. Waldeck, the former student of the religious order
_ Nantes, the Freemasons unite with the Jews as
The Gnostics had allied themselves with Israel under the
Reign of Julian the Apostate.
The parallel is complete. It makes it all very clear.
the age-old affinities linking Kabbalah to the
Gnosis stemming from Philo, the Jewish Plato, and Simon
the Mage, as well as to Freemasonry.

Let's compare.

Without yet abandoning benevolent patience
which characterizes them throughout the centuries — up to the
day when the measure is truly full — the
Christians harassed by the Jews of Palestine, under
— Julian the Apostate, had not exercised any action against them
no reprisals of any kind after the death of
tyrant. Moreover, wrote Saint Ambrose:

1. Saint Gregory of Naz, Oration V. 3.

our basilicas were burned down by the Jews and
They gave us nothing in return, they gave us nothing.
claimed. (Saint Ambrose, Epistles 50, 18.)

In 615, the roles changed: it was the turn of the
The Christians of Judea were at a disadvantage. Amadeus
Thierry will tell us how the Jews imitated

Christian gentleness.

The year 615, he wrote, had been marked by the Persians
to be the last of the Christians across the entire area
of Palestine. Indeed, towards the end of May,
a formidable army, commanded by Roumizan,
nicknamed Scharhavbar, meaning the Royal Boar.
a skilled but cruel general, and an ally of King Chosroes,
came crashing down on Galilee and swept across both banks
of the Jordan... leaving only ruins. One
A large Christian population crowded into these
places sanctified by the preaching of the Gospel...

After the looting and burning of the houses, the residents
chained to one another were dragged in slavery
vage to go and colonize, under the whips of the Persians,
the marshes of the Tigris and Euphrates.

Jewish merchants, carrying purses full of gold,
marched in troops behind the army, redeeming the
more than they could take of Christian captives, not for
to save them, but to slaughter them themselves and their
Preference was given to important figures,
to the city magistrates, to the beautiful and wealthy women,
to nuns, to priests. The money they paid
to the Persian soldiers for having Christians to mutilate
came from contributions to which all Jews
were taxed, each in proportion to their wealth.
with the intention of this abominable work that they
believed they were worthy in the eyes of God. History affirms
that ninety thousand Christians thus perished under the

knife of these fanatics. (Amédée Thierry, Hist.
of Attila and his Successors, Paris, 1860, vol. II, p. 47
48, 49). |

Thirteen centuries later, in the Dreyfus Affair,
We heard Mr. de Freycinet take legal action
terrible deposition about their foreign intro-
Made in France. This gold also came from
"imposed contributions".
Let's now compare, on the exploits of
Palestinian Jews, auxiliaries of the Persians, the story
by Amédée Thierry with that of Mr. Théodore
Reinach in his History of the Israelites:

The Jews of Palestine, at the instigation of a certain
Benjamin of Tiberias joined the Persian army,

entered with her into Jerusalem, "614, and exercised their duties there,
It is said that there were cruel reprisals. (Théod. Reinach, Hist.
of Israel., Paris, 1884, p. 44).

"A flawless sonnet alone is worth a long poem."
so they say.

But, while a very reliable historian like
Amédée Thierry speaks of ninety thousand
Christians and Christian men “mutilated”, murdered, the
is it said of Mr. Théodore Reinach that he is not worth
Also, a long poem all by itself?

The Reinach family is a family of history
Torians. If from the year 614 we move to the times
present, with the History of the Dreyfus Affair by the
F.: Joseph Reinach, these are pearls from the Orient
even purer than what we will find in this
an eminently Judeo—Masonic work.

It is no longer a question of ninety thousand Christians

They're tortured. This time, it's France that is
assassinated — assassinated by the Dreyfus party.
This is the truth that needed to be obscured and denied.
F.: Joseph Reinach made a concerted effort, with great assistance
writing desks. Did he succeed in his case? Better
that Mr. Théodore Reinach with his sleight of hand
of the ninety thousand victims "mutilated" by
his gentle coreligionists?

Mr. Charles Maurras will tell us, in the ner—
the lovely preface he gave to Mr. Henri's book
Dutrait—Crozon!, this book which obtained nearly
The Dreyfusard party's most flattering and most
Well deserved. A wonderful ensemble, indeed.
No Dreyfusard publication has mentioned it: Therefore...

Mr. Reinach's book, says Mr. Maurras, is one of the
worst books in the world, but the criticism of
this book was supposed to be one of the best works of
our language or not exist. A masterpiece or
Nothing was forced. After leaving the public in suspense
For a while, Mr. Henri Dutrait—Crozon...
brought the masterpiece.

Joseph Reinach is a beautiful and powerful thing.
historian...

Its probative force is irrefutable. What more can be said?
What to oppose, what to respond to the discovery of the page
213? And what if we remember that the discoveries
of the same force press through the other five hundred
Pages? We will read this masterpiece in its chapter
in Joseph Reinach, historian. But I cannot...
to fish by detaching it to inscribe it on this frontispiece,
because it is as beautiful as it is true.

---

1. Henri Dutrait—Crozon, Joseph Reinach, historian, Paris
Savacte bookstore, 1905.

So, on page 213 of the book where he did me the honor of
Mr. Henri Dutrait—Crozon invited me to speak before him.
continuing its intellectual policing operation and
morally, observe that according to the first volume of
The History of the Dreyfus Affair (and, says Mr. Reinach, in
(by virtue of a Machiavellian calculation by Colonel Henry) "the
photograph of the slip was not in the file of
"Pavocat," "Demange had not been able to consult the original
than at the registry”; “the lawyer did not have the photo in hand—
"Graphing of the only incriminating document." These sentences
are written on page 391 of volume I of Mr. Reinach, which
consequently, Demange is criticized for not having
su require "an essential document" (id., ibid.).

However, at the Zola trial (1, 384, 385), Mr. Demange testified
that there had been "facsimiles", "photographs"
"phies" of the slip for each of the judges and that,
As for himself, he had received his copy and then
had returned it.

Mr. Reinach's allegation was therefore false. Aim
Wait, because he made more than one mistake. In volume II of
In his History, page 424, Mr. Reinach writes: “In 1894,
while all those who had received facsimiles of the
Bordeaux had returned them, according to expert Teyssonnières.
had kept his own.” And in a footnote: Zola Trial, I, 185,

Itches.

“Thus,” notes Mr. Henri Dutrait-Crozon, “thus Reinach refers specifically to Mr. De-'s statement eats that we have just mentioned, which does not prevent it not, in volume I, to calmly assert that the lawyer did not have in his possession in 1895 the photograph of the border dereau.

"There is no reason to be overly surprised by this a blatant inconsistency, because we recognize the process here dear to Reinach. In Volume I, the declaration of Me De-eats the gene: it eliminates it; in volume II, it has needed to attack Mr. Teyssonnières: he invokes.

xf to
It's about argumentation, it's personal work.
historian. » |

These edifying observations do not move Mr. Henri Dutrait-Crozon. Far from being indignant, he barely even admire the champion's highly "personal" methods Justice; her intelligent curiosity is illuminated on its own-a small, mocking smile at the size and the volume of some of the foolish things observed in Mr. Reinach, or certain faults noted with delight. “Bernard Lazare was,” said Mr. Reinach, “of the race Jews celebrated in the Gospel: they roam the earth and “The sea to make a convert.” Mr. Dutrait-Crozon quotes and kindly adds: "We fully associate ourselves-ment to the application that Mr. Reinach makes to the verse of Saint Matthew. It is indeed good for the race of Reinach, Bernard Lazare and others, that Christ he exclaimed: “Woe to you, scribes and Pharisees, hypocries, because you travel over the sea and the land to make a proselyte, and when you have done so, you make him twice as worthy of hell you.” And, giving the author and the page (Saint Matthew, XXIII, 15), the critic leads us to believe that if Mr. Reinach has repeatedly truncated the texts out of a sense of humor. Whether through partisanship or fraudulent intent, it is also arrived from misunderstanding, as here, through naivety of nature-real, or rather, what is more subtle, but real, by ingrained habit of pulling texts to one's own ends until their to make them say the opposite of their true meaning.

The newspaper Le Soleil gave a six-month-long a regular feature of "fake Reinach" selected from the finest products of the daily harvest of the Gazette. It is therefore a fact that two newspapers Parisians, one from the evening, the other from the morning, denounced, for half a year, all the odious treatments inflicted by Mr. Reinach on the most certain truths. But that's another fact that Mr. Reinach has never

It was risky to respond to this criticism only once. (Henri Dutrait-Crozon, Joseph Reinach, historian, Paris, Savaète, 76, rue des Saints-Péres, 1905. Preface by Ch. Maurras, pp. XXXIX, XL, XLI.)

Manes and the Manicheans.

We have seen astrology reign in the Mithraic Mysteries.

This, said Mr. Cumont, is a more powerful religion that this false science, the Persian Mysteries were to bequeath, along with their hatred of the Church, their ideas cardinal directions and their influence on the masses.

Manichaeism, although it was the work of one man and not the product of a long evolution, was united to these Mysteries through multiple affinities. (The Mani-"Cheism (like Mithraism) had formed one and the other in the East, a mixture of the old religion Babylonian with Persian dualism and had become com-incorporated into the sequence of Hellenic elements. The sect de Manés spread throughout the Empire during the 5th century key, at the moment when Mithraism was dying and it was called upon to inherit his estate. All the Mystics that the Church's polemic against paganism had shaken without converting them, they were seduced by a faith conciliatory, which made it possible to bring together in the same Zoroaster and Christ worship. Widespread distribution that the tinged Mazdaean beliefs had obtained Chaldeanism had prepared minds to welcome heresy; this found the paths made easy, and that is where

the secret of its sudden expansion. The doctrines
Mithraic temples thus renovated were expected to withstand for |
centuries of persecution and resurrection
still in a new form in the middle of the Middle Ages

Age, to stir up the old Roman world again. (Mr. Franz
Cumont, Texts and Monum.... Mithra, t. I, p. 349, 350).

...Manes was a former (Persian) slave raised by
his mistress in all the knowledge of Persia.
Skilled at concealing his thoughts, he covered them with a tint
Christian doctrines borrowed from the Sciences
occult practices of Egypt, Persian dualism, and dream-
Gnostic lines. (MP Allard, The Last Persecutions)
of the 4th Century, p. 270).

So, at Manés, we have both magic
Egyptian and Gnosticism combined with the dua-
Persianism, that is to say the religion of Ahura-
Mazda, the Principle of Good, and Ahriman, the
Principle of Evil — the latter being the evil god-
will which appears in the Mithraic bas-reliefs
in the form of the snake trying to drink the
blood of the primordial bull.

Saint Epiphanius said that magical practices
The Manicheans borrowed from both
Egypt and India. Like the formerly "Chaldean"
The word "Manichean" became synonymous with sorcerer.
deplorable morals and rites of a particular nature
Immorality is also attributed to the disciples
of Mani!

On the other hand, Manes seems to have benefited from the writings
of Scythianus, Kabbalist or Judaizing Gnostic
who... would have lived in the time of the apostles. (Matter, Hist.
Critique of Gnosticism, vol. III, p. 72).

…Manès reveals himself to be both a Mage, a Zoroastrian, and
Gnostic. (For him) the good discourse has as its symbol the:

---

1. MP Allard (The Persecution of Diocletian, vol. I, p. 94)
refers to the Dictionary of Christian Biography (Art. Mani-
chaeans, t. HI, p. 798).

light, and for domain the empire of all that is
pure; the evil god rules the empire of evil and of
darkness. (/d., id., p. 79).

In the partly Gnostic system of Manes,
divine Thought, the Sophia of valent gnosis
The nian woman becomes "The Mother of Life," and the Adam-
Kadmon, which is found among the Kabbalists and
The Rosicrucians of the Middle Ages. Finally, the "First
"Man" has a son who is "Christ".

The Christ of the Manicheans therefore has absolutely
Nothing orthodox.

We know the legend that is at the basis of the
Modern Freemasonry: it deals with a
angel who seduces Eve and becomes the father of the ancestors
Hiram's family, along with Balkis's,
Queen of Sheba. This legend is of Gnostic origin.
— and particularly the sect of the Ophites. — A
A similar legend belongs to Manichaeism which
thus finds itself possessing among its sacred myths
the very one that we know to be one of the foundations
rituals of modern Freemasonry,

Constantly fought and still standing at
throughout the centuries, these are indeed, said Mr. Matter,
Manicheans that the various heretics "who
tried from time to time to substitute for foreigners
speculations and a no less bizarre morality
to the dogma and institutions of the Church.” (M. Mat-
ter, Hist. Critique du Gnosticisme, t. III, p. 95).

---

1. It is very well summarized by Le Couteulx de Canteleu,
According to Masonic historians F.-. Reghellini of Scio,
F.. Vassal, FF.:. Kauffmann and Cherpin, F... Ragon, etc.
(Le Coult. de Cant., Les Sectes et Sociétés Secrètes, Paris, 1863,
pp. 19-26).

Persian anarchists.

From the 1st century onwards, the roots left in the ground by the old tree of the Initiation of the Magi several offshoots sprouted next to the ManiCheism. These were always sects, at least partially. Gnostics, like that of Mani. The main one, which was also the most numerous, was that of Mastekiyé, or followers of Mastek; she preached universal equality and freedom, the ruin of all religions, indifference to all actions human, the community of goods and womenmy. Remarkably, she counted among her the highest-ranking members of the empire Persian?

With such anarchists in charge of business, A catastrophe was to be expected: Persia became prey to the Muslim Arabs.

The Persian Secret Societies, the Mastekiye above all, they actively campaigned among the conquerors, in order to corrupt their beliefs. They quickly succeeded in determining, in Persia, within Islamism, the formation of New Secret Societies, teaching all the transmigration of souls and fighting religion of Muhammad.

In 815, the Persian sect of Babek was founded.

---

1. It is worth noting that the Illuminati of Weishaupt, at 18th century, will take up this program again, almost in its entirety.

2. De Hammer, History of the Order of Assassins, Paris, 1833, pp. 38, 39.

Muslim caliphs took twenty years to exMiner. Then a Secret Society in seven degrees an initiation process was formed, concretizing all the documents trines capable of killing the Muslim faith. In the seventh degree of this sect — as in the Mastek's sect — they taught the vanity of all religion and indifference to all human action. She, too, came from the old religion of the Magi. His doctrine was propagated by the Dais (or messengers); the most famous of them, Karmath He was the founder of the Karmathite sect.

Torrents of blood and cities in ashes revealed will soon bring his existence into the world... Besides the Karmath's doctrine taught that nothing was unsplit, that everything was permitted, indifferent... she was undermining especially the fundamental bases of the religion of Propheta, in that it proclaimed that all its commanders dements were merely presenting, under the veil of Allegory, maxims and political precepts... (De Hammer, Hist. des Assass., p. 47).

The Caliphs of Persia took a century to dedestroy the anarchist gangs of Karmath, including the doctrines offer singular affinities with those that the F.. L. Cl. de Saint-Martin, head of the Martinism, he explained in his work On Errors and of Truth.

The Ismailis of Egypt.

After the crushing of the Karmathites, one of their "canopies" or missionaries named Abdallah managed to escape from Persian prisons. This

An anarchist government seized control of Egypt, and founded the dynasty of the Fatimite Caliphs or Ismailis, who reigned from 909 until 1171.

Alongside this leader of immoral sectarians, "cri-"Minels, propagators of atheism!", which becomes the founder of a powerful dynasty, isn't he? It's interesting to mention our Freemasons.

visits, yesterday without fire or place, today provided
and returned safely, along with their predecessors, the Jaco-
guillotine bins of 1793, lying prone in front
Napoleon I, who showered them with positions, disdainful-
Sowing?

For nearly three centuries, the Is- Sectarians
Mailites who, says Mr. de Hammer, had made themselves a
"docile instrument of the founder of the dynasty"
"Who had they placed on that throne?" Were the real ones?
masters of present-day Egypt and Tunisia. They
true Lodges called "Assem-
"Wild of Wisdom," where one passed through nine different stages.
Initiation steps. The subtle questions posed to
The initiates all aimed to bring them to
the most absolute skepticism regarding morality, to
_ external forms of religions and governments
ments. We will find this process again both
_ among the Martinists and among the [Illuminati of Weis-
Haupt, in the 17th century.

The sixth of the Fatimid Caliphs, both ins-
instrument and nominal Grand Master of the Sect (all
as F.:. Philippe-Egalité was for the
Freemasons) is still adored today by

1. De Hammer, History of the Order of Assassins, p. 46.
` 2. De Hammer, History of the Order of Assassins, p. 52. -

The Druze of Lebanon, like a god incarnate. (From
Hammer, Hist... p. 54). |

We will have said enough about the Kha- dynasty
lives of Egypt originally anarchists when
we will have added that its founder - to in
believing the Caliphs of Baghdad - was not of the
everything, as he claimed, a descendant of the
daughter of Muhammad, Fatime, but indeed the son of a
Israelite. (From Hammer, History)

The Order of Assassins.

In the Ismaili sect that ruled in
Egypt, Gnosis transformed into a formidable
instrument of tyranny, the Initiates of the 'eighth and
penultimate level "had to be convinced"
that all actions were indifferent and that he
They had neither reward nor punishment,
either on this earth or in the next life. It was
only then could this disciple ascend to
ninth and final degree; he was ready to serve
of an instrument blind to all passions and sur-
all stemming from an unlimited desire for domination. All of this
-`philosophy could be summed up in two words, not
"Believe nothing and dare everything." (From Hammer, History of
The Order of Assassins, p. 59). Ha

These frightening principles, I cannot stress them enough-
fart, are exactly those that the Illuminati of
Weishaupt took over, six centuries later.

These principles, wrote Mr. de Hammer, destroyed
completely overturns all religion and all morality, and neu-

rent for no other purpose than to carry out sinister projects
that were carried out by skilled ministers for whom nothing
was not sacred. We will see them, those who should have
to be the protectors of humanity, to surrender to a
insatiable ambition and burying oneself under the ruins of
thrones and altars, amidst the horrors of lanar-
shit, after having brought misfortune upon nations and deserved
the curses of humankind. (From Hammer, Hist.
from the Order of Assassins, p. 59).

Can this not be applied almost to the letter?
to the Jacobin Freemasons of 1793? But we
We will see later that the Jacobins proceed from the
I]luminates of Weishaupt, whose doctrines are
almost identical to those of the Ismailis.

The same causes always produce the same
effects: in the 17th century as in the 11th*, abominable
Sectarians have sown immorality, anarchy, and this
are harvests of crimes after the people have
harvested.

The Cairo Lodge, writes Mr. de Hammer, re-
He preached his doctrines through canopies... They had
under their orders, the Sectarians called Refik or
Companions...

The companions, Refik, and the masters, Dais, unon-
they were all of Asia and Pun of the latter, Hassan-Ben-Sabah-Homairi became the founder of a new -
branch of the sect, that of the Eastern Ismailites or
Assassins. (From Hammer, History of the Order of Assassins,
p. 66).

The entire spirit of this new Secret Society
is here:

Regardless of one's beliefs or ambition,
provided she finds instruments that are sufficiently subservient

to carry out her projects? Everything for her is to have
skillful slaves, loyal satellites, and blind men
henchmen. (Ibid., ibid., p. 73).

Quickly, by iron, fire, poison, trahison, terrible tools wielded by his Initiates, Has-San-Ben-Sabah was the master of a part of Asia.

They were called Fedavis (the Sacred Ones, or those who
sacrifice) the executors of Hassan's orders, by
through the intermediary of Masters and Companions.
Marco Polo, who made a long journey through Asia, at the time of
than the terror spread by these sectarians, ra-
The story goes that the Fedavis, asleep with hashish,
(hence their name of Hashishima or Assassins) were
transported during their sleep to gardens
populated by young girls whom they mistook for
Houris of the Muslim Paradise. Once satiated
of pleasure, they were put to sleep again to
persuade them upon waking that they had had a
a foretaste of the joys of the afterlife, joys which...
were reserved forever if they devoted themselves to their followers
superiors unlimited obedience.

The Fedavis were ready then for anything.
the most difficult crimes to execute, for the ac-
the most extraordinary examples of barbaric fanaticism.
'Henry, Count of Champagne, King of Jerusalem,
He had singular proofs of this before his eyes. He went
to visit the leader of the sect, summoned by the crusaders
"The Old Man of the Mountain." The latter led him-
sit at one of his castles. On each of the battlements
From the highest tower stood a man dressed in
white.
"My lord," said the Old Man of the Mountain to the Count,

your men would not do for you what the
"Mine do it for me." He gives an order in his
language: immediately two of these men rushed-
They fall to the ground and exhale, broken by their fall.

Upon entering the castle, Henry saw, fixed near the
door, a sharp iron: "I'm going," said the Old Man of the
Mountain, to show you how to execute my vo-
"Lontés." He threw a piece of cloth he was holding to the
hand; at this sign three or four men rushed forward
They fell onto this iron point and perished before the eyes
Henry, who asked his host to leave it at that.

The Old Man of the Mountain gave him jewels and him
promised not to have himself or any of his family assassinated, -
neither in Palestine nor beyond the seas. (History of Era-
keys, emperor, book. XXVI, ch. xxvin.- Hist. occ. of the
Crusades, II, 216. - M. Arbois de Jubainville: History
Dukes and Counts of Champagne, Paris, 1865, Grand Prix
(Gobert, vol. IV, p. 58.)

From 1090 to 1260, for nearly two centuries, the
The sect of Assassins covered Asia and Europe with
Countless crimes.

The Fedavis, the Sacred Ones bathed in the
blood, going across the world to murder at the peril
of their lives - sacrificed in advance to their Order -
whoever was designated for them by their superiors.

When we think about sudden, strange deaths,
unexplained events that occurred during the last few years

Given that they were born, one is entitled, isn't it, to ask oneself which "Old Men of the Mountain," in our midst, arm the arms of new Fedavis. But it us It should be noted in passing that if Fedavi means Sacred, for their part the Sacred or Consecrated of the mysteries of Moloch and Astoreth were called in

Hebrew Kedeshim, of the same name, essentially, as that worn by our Kadoshes of the Masonic Lodges modern things. Our Kadoshes carry a dagger, a dagger is also the "jewel of rank" of Fedavi. |

And these are the daggers of the Kadoshes, do not open them. blions pas, which supplied the iron necessary for to forge the blades of the terrorist guillotine.

The Druze of Lebanon.

By undermining the principles of all morality and In any government, the Ismailis were careful to to dazzle, before the eyes of their followers, the inferior-laughter, a wonderful future where the whole world would be happy under the rule of an Initiated prince, the "Mahadi" (the Ruled One, from whom all come (Past and present Mahdis.) The Druze, who inhabit- They believed they had found a part of the valleys of Lebanon. towards this ideal prince, as we have said, in Al-Hakem-Biamrillah, the sixth Fatimid caliph: they have deified. For more than eight centuries, it is he whom they worship as an incarnation of God, with the the strangest practices, along with under the oath to die rather than break the Silence surrounds the Mysteries of their cult.

One of the precepts in their sacred books states that this religion was too lofty to be known to the infidels. the Druze, to better conceal their mysteries, must outwardly profess the dominant religion of the country where they are located. Thus, in the time of the emir

Beschir, where the Christian element was predominant in The mountain, we saw them coming in droves... to re-to receive baptism. (Francois Lenormant, History of Massacres of Syria. Paris, 1861, p. vill, 1x).

Under Turkish rule, Mr. Lenor- continues They pretended to frequent mosques; in some districts, to gain support from England, they became Protestants before even though the English missionary had begun his sermons!

It is remarkable to note that this hypo- The Druze sectarian crisis, with its half-Manichean leanings, is also one of the characteristics that we find- rons among the Manichean Albigensians at the same time that one of the virtues particular to the Freemasons idiots, especially when they are not in charge.

Caliph Hakem, deified by the Druze, is represented in the form of a male idol calf's head, like the old Moloch adored elsewhere- times in Lebanon. On the other hand, we cited the strange survival of the cult of the female organ in the same mountains, among another sect of the Ismailis, the Nusayris!

In 1838, Sylvestre de Sacy published two volumes

---

1. Here is the text we were referring to: “According to the According to Volney's testimony, the Nosairis, whom he calls Ansariés, are divided into several sects,... including the Qadmousié, who are assured to pay particular homage to the organ which, in women, corresponds to Priapus. It is also asserted, he adds in a footnote, that they have assemblies -at night, that after some reading- Then they turn off the light and mingle like the ancients. Gnostics. (Travels in Syria and Egypt, vol. II, p. 5.) Sylvestre de Sacy, Exposition of the Religion of the Druze, Paris, Imp. Royale, 1838, t. II, p. 571).

to which we refer the reader: Presentation of the The religion of the Druze. It shows the Gnostic lineagethat and Manichean of this branch of the sect Ismaili, penetrated on the other hand by the ancients local dogmas.

The Massacres of 1841.

Three years after its appearance, the book Mr. de Sacy's became terribly relevant: in Indeed, in 1841, Syria was deeply troubled. through a series of massacres in which the Druze took their bloody share. At Damascus, January 28, 1841—a few days after the release of the ten Israelites who had ritually slaughtered and bled the Capuchin Thomas — Ali-Pasha comes with eight a thousand Turks and Kurds. The Jews strike the Christians. This was the beginning of the fire. Soon the Druze, as bloodthirsty as their The Kharmatite brothers threw themselves upon their Christian neighbors, the Maronites.

This is one of the horrific scenes from Lebanon was the theatre in November 1841:

As soon as the agents of Selim Pasha (the Turkish governor) having left Der-el-Khamar, the Druze entered in the city, which they had no difficulty reaching Masters, since the entire population was unarmed?

1. Maronite City.

2. The Turk Selim Pasha had restored to the Maronites their "weapons, under the pretext of pacifying the country, but the Druze had kept theirs. Compare the "Appeasement" practiced in the army by F.:. Berteaux, for the benefit of informers. (AB)

They began by beheading forty-five Christians they feared because of their influence and their neckrage, and then they placed two armed men in each Christian home, and by means of this preCaution, they were raping girls and young women with impunity. boys and women, right under the noses of their fathers and husbands, who were unable to oppose to confront the brutality of the Druze, under penalty of being massacred They are sacred, at the slightest movement, they and their entire family.

The Druze were pushing their feelings of hatred and vengeance against Christians, even against children at a young age, they would grab their legs for their smash their heads by throwing them against stones, or that they they threw in the air and cut in half to montran their address, at the time when the unfortunate child fell back to the height of the sword that awaited him...

At that time (November 5, 1841), there were already twenty-one Christian villages, fourteen convents and one Hundreds of small Greek churches looted and burned | by the Druze... (Achille Laurent, Historical Account) Syrian Affairs from 1840 to 1842. Paris, Gaume, 1846, vol. I, p. 320, 321.)

The Massacres of 1860.

The French government abandoned the most undignified way to treat the Christian Maronites, who representformer Syrian Indians are present in Lebanon. Genes! Mixed with the remnants of the crusading armies? Friends and protected by France since Saint-Louis!

1. Count Melchior de Vogué, Extract from the Correspondence of August 25, 1860: Events in Syria, p. 14.

2. This Melchior de Vogué, Extract from the Fe cea du August 25, 1860: Events in Syria, p. 10.

The aim was therefore to secure "an agreement" cordial relations” with England, who were playing in Syria a role as odious as possible. One must read about these... deplorable events, heartbreaking letters written yours by eyewitnesses and that reproduced

` Achille Laurent (Relat. historiq., t. I, p. 361.)

The policy of cowardice initiated by France
in 1840 in Lebanon bore fruit: twenty years
then new massacres took place, again
more appalling than the previous ones.

Once again, the Turks agreed with
the Druze who were their instruments in their
'hatred of the Christian.'

Hakem's Sectarians and their allies, the Bachi-
The bouzouks were atrocious:

Here, it was the children who were cut into quarters.
third... There, young girls were raped and then had their throats slit;
Elsewhere, old people had their four
limbs beaten with rifle butts and left
to die slowly in the square amidst the most atrocious
pains. (Franç. Lenorm. Hist. des Massacres de
Syria. p. 18.)

In three days, sixty villages (Maronites), rich
and flourishing the day before, had been reduced to a state of
shapeless ruins. (Id, id., p. 26.)

Do you want some examples of the unprecedented ferocity of-
bent... by the Muslims of Sayda and by their
Idolater accomplices?

A woman was fleeing towards the city with her three
children. A Druze man encounters her; he forces her to sas-
to sit and slaughter her children on her knees. (Id., id.,

p. 32.)

The hideous fanaticism of Hakem's Initiates is
revolting and sickening. But our insiders...
Freemasonry? What to think of it, when one
evokes the vision of the Princess of Lamballe even-
entered by the killers of 1792, agents of the furies of
Backstage areas?

From massacre to massacre, the Druze have
brought up to 1860. Let's go back in time with
the people of Albi: and it is always in the blood that
We are going to walk.

XI
Albigensians and Templars

The Albigensians or Cathars.

% After the fall of Constantinople to the Turks, –
the Byzantine Greeks, of such a refined culture but
also of a profound intellectual corruption and
morality, rotten with the morbid mysticism that their
had bequeathed the obscene religions of Asia to
through their daughters, the Gnostic heresies and
Manichean, – the Byzantines, I say, in pene-
within the European nations of the West
tooth, they hurled a torrent of mud at it.

They were the ones who introduced Gnosticism into
Italy 1, in Germany, in France, while from

1. César Cantu, La Réforme en Italie, les Précurseurs, Paris.
1866, p. 127.

On their side, the Saracen invasions in Spain and
in France, had left many traces of their
passage.

It is still up to the Gnostics of Asia and Byzantium
what is F.-. Villaume alluding to when searching-
chant the various sources of which the meeting formed
the river of Freemasonry, he writes these lines:

Finally, another part would seem to be due to a remainder.
of Judaism preserved by the Initiates of the East, and
whom we regard as those through whom we have

> received the current Mysteries. (F.°. Villaume, Manuel Maconical or tile-maker,... Paris, 1820, p. 7.)

If the proverb is true – like father, like son – we We must therefore, remembering what the Initiates of the East, we expect the worst things from the share of Freemasons, the modern Initiates.

The Masonic tradition reported by F.:. Villaume is in complete agreement with what they say All historians agree: crushed by the Christian princes hold on, as if by the Muslim princes – GnosTicks and Manicheans from the East gradually infiltrated few in Europe. It was from them that the CaThares, the Patarins, the Albigensians, so esteemed of all writers hostile to Christianity – and for good reason.

In his book: The Caesars of the 3rd Century!, Mr. de Champagny describes the organization of the Societies Manichean secrets up to the 11th and 14th centuries centuries; it shows their spread throughout the world whole and proves that the Albigensian heresy arose from these secretive groups.

1. M. de Champagny, The Caesars of the 3rd Century, 2nd Edition, t. III, p. 226.

On the other hand, Mr. Douais, the most recent historian of the Cathars or Albigensians, demonstrates in the way the most irrefutable, the Gnostic and Mani– origin Their doctrines are a disgrace! As for these, which we have already discussed, it is not useless to to recall them, – before showing the results to whom their preaching led, in the South of France, in the Middle Ages.

Regarding the Carpocratians, who perfected Valentinian gnosis, M. Matter, pro– historian testing, which is rather lenient towards heretics From Gnosticism, it is expressed thus:

> Their contempt for all moral legislation was their Morality... Nature reveals two great principles, those of community and the unity of all things. The Human laws that are contrary to these natural laws are culpable offenses against the legitimate and divine order. For To re-establish this order, it is necessary to institute the community of the land, of possessions and women. Generally, the more one despises... The more we free ourselves from all existing laws, the more we free ourselves from all of this. The more one honors the Being, the more one honors the common people. Supreme, the more one becomes like God. (M. Matter) History of Gnosticism, vol. II, p. 261 et seq.)

We find both, in this signGnosticism, those of all the sects that we we have just studied; he is also the one who will direct the Albigeois.

After the Protestant Matter, let's question the protesting Hurter, the learned medieval historian Age :

1. M. Douais, The Albigensians, their origins..., Paris, Didier, 1879.

> By comparing the internal organization of a certain society, the Freemasons, and its attempts against the Church for about sixty years, with the principles known from the doctrine of the Cathars (or Albigeois), we are forced to acknowledge some approxchements, and not only for the general principles rals, but for the finest details. Both Societies are based on the principle of human independence. vis-à-vis any higher authority. Both harbor the same hatred for social institutions and parparticularly to the Church and its ministers... In all The two real leaders are unknown to the crowd... Same signs of recognition in the way of speaking and to come to an agreement, so that we can say with whatever the reason, all the upheaval that undermines For more than half a century the foundations of the

European society is nothing other than the work of
Albigensians, passed down by them to their successors, the
Freemasons. (Hurter, History of Pope Innocent III and
of his century, translated. Jager, Paris, 1840, p. 284).

Vices and crimes of the Albigensians.

These heretics, widespread in the South of France
the name Albigeois, from the city of Albi where
held the first council which condemned them. A very long time-
time before civil powers were forced
to intervene to defend the threatened social order, they
professed the doctrines of Manichaeism on both
principles, attributing marriage to the evil principle,

the procreation of children! And they taught...
that one owed no obedience to the authorities knew
ecclesiastical or secular... In short, they hated
the ministers of the Church and never ceased to denounce them;
they wanted to be pursued and exterminated
They were born like wolves; and wherever they were masters,
They acted in this way, breaking and burning the crosses, the
images, relics, pillaging and devastating churches, the
Monasteries, sparing neither age nor sex, and bearing
Everywhere devastation, fire, and death. (N. Des-
fields, Secret Societies and Society, Paris and
Avignon, 1880, vol. I, p. 296.)

We saw the same crimes, the same
horrors have been repeated throughout the centuries, since the
Karmatites and Ismailites, including the Druze,
for the East. — In the West, the Societies
Secret, driven by the same principles, based on
the same doctrines, carried out among the Albi-
geois des infamies toutes parismes. |

It's a collection of frightening stories, which the rela-
The crimes committed by these sectarians! We will...
found throughout the history of the Albigensians and
of the Waldensians, by Father Benoist of Saint Domino
Fuck? As for their depravity, it went beyond
all the terminals.

Moreover, it is not only Catholic authors-
liques that have pointed out the doctrines and customs of the Albi-
geoises, according to all the monuments of the time, the
interrogations, sentences and minutes.
Several writers of illustrious name in the annals
Masonic members had the courage not to back down

1. Isn't this primitive Malthusianism? (AB)
2. Paris, 1691.

faced with such a striking truth, and here is how
Mr. Michelet himself speaks of the people of Albi:

"The nobility of the South, which differed little from the
the bourgeoisie, was entirely composed of children of Jewish or
of Saracens, people of a very different mind from the cheva-
Lerie, ignorant and pious in the North; she had for the
to support and with great affection the mountain people!
These truck drivers mistreated the priests just as
the peasants dressed their wives in clothes
consecrated men beat the clerics and made them sing
the mass in mockery. It was yet another one of their
pleasures of defacing, of breaking images of Christ, of
to break their arms and legs. They were dear to
princes precisely because of their impiety which
rendered them insensitive to ecclesiastical censures.
Impious like our moderns and fierce like the
Barbarians, they weighed cruelly on the country, stealing,
extorting, slaughtering at random, waging war
terrifying...

"Finally, this Judea of France, as it has been called"
Languedoc did not resemble the other only by
its bitumen and its olive trees; it also had Sodom and
Gomorrah... That Eastern beliefs, dualism
Persian, Gnosticism and Manichaeism penetrated
In this country, that's something that won't surprise anyone?...»
(Michelet, Hist. de France, t. II, p. 404, 409, 472).

1. Ancestors of the Camisards of the Cévennes. — Everything fits together. (AB)

2. Here, a very interesting note from Father Deschamps shows Vafflux came, among the Albigensians of Gnostic origin etc., manifest- Chéane, from one of the principal sources of Gnosis, — I I mean Jewish Kabbalah: "Compare," he said, "in the aforementioned work by Mr. Douais, the chapter on Schools Jewish women in the Middle Ages. The per- resistance of these centers of anti-Christianity's spread." (N. Desch. Les Soc. Secrètes, vol. I, p. 299).

Here is an excerpt from this chapter by Mr. Douais:

(In Languedoc) the Jews themselves, those old enemies of

And here they are, the wise men, the men of reason, the precursors of modern Freemasonry, its ancestors acknowledged, praised, blessed, imitated by their sons in their doctrines, their morals, and their hypocrisy! (N. Des- fields, Secret Societies, vol. I, pp. 298, 299).

Gnostic and Manichaean doctrines, according to which bodies and all they can do count for nothing, as long as the souls Initiates are purified by the imposition of hands of the Perfects', were higher sufficient- defined.

As for the customs of the Albigensians, the Chana- The Greeks, from the time of Sodom, and the The decadent Romans already had them.

Saint Paul has branded them in the burning passage like the red-hot iron we mentioned. The people of Albi followed the tradition of the devotees of the Goddess Cybele-Astoreth.

As for the results of the Mani- infiltration Cheism in Christian France — which was to

The Church, for its part, contributed to diminishing it and to the to lose in the minds of the people... For a long time years the harmony of souls had been broken in Provence and Languedoc. The causes of this dis- - cords... are multiple and diverse; and we take good care to attribute them solely to Jewish influence. But it is certain that in the 11th and 12th centuries, any teaching different from that of faith could only produce disastrous effects on our society, then without fixity in its principles and its beliefs. From this point of view, it is interesting to study the numerous schools that the Jews had established on the coast of the Mediterranean. (Abbé Douais, The Albigensians, 2nd Edition, Paris, 1880, pp. 314-316.)

1. Bergier, Theological Dictionary, Art. Albigeois.

or poison themselves forever by ingesting these viruses, or reject them in order not to die — these were, after a long period where, as always, the Orthodox Christian patients suffered all sorts of fates. your humiliations, from the most ignoble to the Even more cruel were the vengeful executions en masse accomplished by the Crusaders of Simon de Montfort.

The Albigensians were excommunicated as early as 1179. were able to pillage and massacre at their leisure until the pre- First Crusade undertaken against Cux in 1204. It was only in 1209 that Simon de Montfort managed to to reduce them, by exterminating their forces in Béziers main ones. It was only in 1220 that the last- The Albigensian warriors, completely defeated, melted down with the Waldensians, another Manichean sect born in Lyon, this great mystical center,

Where were the barbarians, where were the executioners? and was it necessary after having, for more than half a century used every means of persuasion to bring back to order these hordes of brigands, always ready to to disguise themselves when they weren't the strongest!, the to allow the majority of the population to be looted, killed, and corrupted Christian and harmless tions, without allowing the victims to defend themselves, without coming to their aid?... Fal- did he, in the name of freedom, as nowadays, pro- proclaim the principle of non-intervention (for the benefit) bandits against their victims, of all tyrants

1. Like their ancestors the Manicheans, the Albigensians pra-
they objected to this adage: "Swear, perjure yourself, but keep the
"Secret." — Masonic hypocrisy and lies have the
Worthy ancestors. (AB)

and of all oppressors against the peoples and the fairies
oppressed peoples? For, let it be noted, the Cross-
Sade's attack against the Albigensians was not, like the Crusades
against the Muslim hordes, that a war of de-
defense against invaders, under the command
of the Pope and the Christian sovereigns to whom the natural law
relle imposed it as their first duty. (N. Desch.
Secret Societies, vol. I, p. 300).

At the same time as the Albigensians in France, the
followers of the Order of Assassins "worked"
(according to Masonic terminology) in Syria and Persia.
The work of all these sectarians in France, such as
In Asia, it was debauchery, sodomy, rape,
the fire, the slaughter, so much so that some like
the others appear in History at the same time
as anti-Christian, anti-social and anti-physical
ques. |

However, there are 'French-Masonic writers'
lessons which, in their customary and shameless hypo-
In this crisis, they dare to portray the vile as victims.
the atrocious Albigensians — and as executioners the French
Frenchmen of Simon de Montfort, intrepid liberators
of their brothers from the South who were cruelly oppressed
a horde of foreigners and accomplices of these foreigners
Gers | |

These professionals of Masonic lies,
They could not be better compared than to these honest-
your people who, at night, in the crossroads, attack
the peacekeepers, in order to lend a hand
to assassins.

The Order of the Temple.

Murder and sodomy were the principal crimes.
principals of the Albigensians. With sodomy, the Temp-
folds, degenerate from their noble mission of defense-
Sisters of the Holy Land, practiced especially
Usury and theft: these were still, like murder,
a way to bleed peoples and individuals dry.

Furthermore, it is still the contagion of
old ideas sown by the Initiates of the Ancients
Mysteries that caused the downfall of the Order of the Temple.

The invasion of southern France by heresy
The Albigensian crisis had its cause, as we have said,
the exodus of the Byzantine Greeks (driven out of Constantinople)
nople by the Turk and dragging across Europe the
a jumble of their Manichean and Gnostic controversies
ticks) at the same time as the victorious surge
of the oriental mysticism of the Saracens, triumphed-
fighters on the battlefields and in the spheres
intellectual matters at the same time, as always happens
days. Similarly, it is the vigorous reaction of
anti-Christian sects, fighting in the Holy Land
against the Crusaders, who brought down the Order
Christian of the Temple, by corrupting him — as well as,
many centuries ago, we saw in
this same Palestine, the abominable Initiates of
Moloch and Astoreth corrupted so many Israelites.

Similarly, the writers of Freemasonry, in
praising and striving to justify against the Catholic Church
that the Gnostics, the Manicheans and the Albigensians, were

The sons, heirs, and successors are shown.
So it is with the Templars. There are few among the
condemned by the Church who had so many and so
ardent apologists, few in whose favor one has so
generally and so recklessly accused the Pope and
the Bishops.

“We will investigate,” said Condorcet, “whether we should

not to include this Order among the Secret Societies
famous against whom Popes and Kings conspired–
rent with such barbarity.” (Condorcet, Sketch of a |
historical overview of the progress of the human mind, 7th epoch
that; Paris edition, 1822, p. 134).

Therefore, the Templars had a great interest in
to defend the Freemasons and all revolutionaries
philosophers or Jacobins. It's not there, for those who want
to reflect, one of the least proofs of their lineage and
of the conformity of their doctrines (N. Deschamps,
2nd ed., vol. I, pp. 300, 301).

That some Freemasons, recognizing in
the Templars, spiritual ancestors in the same
time when brothers in thought have striven–
They were tired of whitewashing them through sheer deception; it was
their obvious interest. But the real story, with
its inexorable documents, is there to establish the
proof of their lies.

No, neither religious nor civil power
They were not barbaric in attacking the Templars because
It is proven that these latter, besides the fact that they were
sodomites, committed the crime that all
ancient cities rightly regarded as
the most unforgivable of crimes: the Templars were
abominable traitors to the cause of civilization
Christian and European.

Traitors and sodomites, that's a lot for the
members of a single Order, however sympathetic it may be
may be available to modern initiates of Freemasonry
bullshit.

The infamous doctrine and morals of the Templars.

Founded in 1118 in Jerusalem by knights
French with the aim of defending against the Muslims–
With the Holy Land reconquered, the Order of the Templars
ple was first and foremost faithful to his great duties.

But in contact with dualistic or mani– sects
the Chinese women who were swarming in the East, the Tem–
folds fell promptly to the level of the most
infamous Karmathites, after having married doc–
Cathar tribes, like the Albigensians.

First and foremost, said Mr. Jules Loiseleur, the Templars are
Dualists: they recognize two opposing principles,
One, author of spirits and goodness, the other, creator of
Matter and evil... For the Order of the Temple, it is the
evil god who alone created living beings of a
material existence, which can promote and enrich its
faithful and who gave the earth the power to sprout
and to beautify the trees and plants. These ideas belong–
The words that we im–
primes here in italics are found both and pres–
that without any variation in the investigation directed against the
Templars and in the one that was made by the Inquisition
against the Albigensian Cathars. Thus the Templars re–
They all know one good, incommunicable god
to man... and an evil god to whom they give
the features of a terrifying idol. Their most fervent worship

addresses the god of evil, who alone can enrich them and
to fill the Order with all kinds of goods. (The doctrine
Secret of the Templars, by Mr. Jules Loiseleur, Paris and
Orléans, 1872, p. 141). |

The morality of the Order of the Temple was the consequence
of his metaphysics, of his opinions on superiority
of the principle of evil. The cult of matter, a crude
Sensualism formed its basis. Enriching the Order, and
to achieve this, seize the property of others, augment–
to increase the power and wealth of the Community by
all possible means, honest or criminal, per
"Fas aut nefas," the indictment stated, "these were the..."
the only precepts of the Templars +...

As for the infamy of morals, as for the odious licentiousness
given to followers to satisfy their most
brutal, these are yet more aberrations drawn from
the depraved sect that saw in the most vile
satisfactions of the flesh a pleasant tribute to his

God.
Where can I find the full explanation for this infamous...
tolerance, of these ignoble recommendations of com-
pleasure activities aimed at newcomers, if not
in this doctrine that the body, whatever it does, does not
never defile the soul, that which is located in the
head and chest, and from the waist down,
Does man no longer sin?... Doesn't this doctrine reveal
not the symbolic meaning of the three kisses exchanged
between the teacher and his initiator, in ore, in umbilico and
in fine spinæ dorsi? No doubt, there was one for
the spirit, communication from the higher God, another

1. “See articles 97 and 99 and the confessions of the fortieth
"Witness of Scotland in the Councils of England, p. 332."
knows that in the trials initiated in almost every country
Christians, at the same time, the concordance of the confessions made by

The Templars' mission was complete. (AB) a

for the body, a creation of Lucifer, and a third
applied to the point, which separates the domain
of the body from that of the soul (Id, id, p. 145, 146).

What were these "complacencies" and these "bai-
"serves" exchanged by the sad customers of F.-. Gon-
Dorcet? Let's ask Michelet. After having
studied thoroughly, on the pieces themselves of the pro-
In this regard, concerning the Templar affair, he published

... the most important act, he said, of the trial of the Templars
pliers: this is the interrogation that the grandmaster and
two hundred and thirty-one knights serving underwent
Paris, before the Papal Commissioners. This
The interrogation was conducted slowly and with great care.
of consideration and gentleness by high dignity-
ecclesiastical authorities, an archbishop and several
bishops... (Collection of unpublished documents on History)
of France, published under the supervision of the Minister of Instruction
Public Order, 1st Series... Trial of the Templars, published
by M. Michelet, vol. in-49, p. 3, 4.)

Here are some excerpts from the summary of the confession.
deeds by the seventy-two most
notables, freely, without torture!

3° That it was the custom of some to
gather on Good Friday or another day of the week

1. It was also without torture that Flo-
rence the confessions of the Templars of Italy. Mr. Loiseleur gave
their depositions, "very aggravating for the Order," he said. I.
adds that torture was not used against
the accused of the Temple, neither in Sicily, nor in Brindisi, etc. (Laws.
Doct. Secr., p. 6, 17, etc.).

However, all these depositions, made simultaneously in several-
These towns, in absolute agreement with those of
Templars of France.

The Masonic lies of F.-. Condorcet do not change anything.

They will have nothing.

Holy for trampling the cross underfoot like that, for doing on
She committed even more heinous outrages and made them do it.
by others...

6° That upon the reception of the Brothers of the said Order, the rece-
The front and the receipt would sometimes kiss each other on the mouth, on
the navel or the bare stomach, sometimes on the anus or the spine
dorsal, sometimes even more indecently...

8° That the recipients told the recipients that they could-
would engage in the heinous crime among themselves, which the
something was permitted, that they had to mutually agree on it
lending, which they themselves practiced, as well as a
many others...

10° That those who, upon receiving them or afterwards, refused
Those who did what was asked of them were put to death.
or imprisoned forever.

11° That they were ordered under penalty of death or of prison and by oath not to reveal any of these things, nor of their mode of reception, and that if someone was If caught doing so, he was put to death or imprisoned... (Cited by N. Deschamps, Les Soc. Secr., 2nd Edit. t. I, p. 306.)

… Whatever opinion (said Mr. Michelet) one adopts on the rule of the Templars and the primitive innocence of The Order, it is not difficult to reach a judgment on the disorders of his later years. It suffices to notice in the interrogations ...that the denials are almost all identical, as if they were dictated according to an agreed-upon form; on the contrary The confessions are all different, varying in circumstances special, often very naive, which give them a a particular characteristic of truthfulness. The opposite should to take place, if the confessions had been dictated by the torturers tures: they would be roughly similar and the diversThe issue would be found rather in the denials. (Michelet, Documents, 1851, t. II, p. 7 and 8.)

Masonic lies and forgeries.

– (To obscure this Templar affair) It took a real conspiracy against history to which the Freemason writers of eighteenth century, as it is put in its own words the most authoritative historian of the sect currently, F. Findel, director of the Leipzig Bauhütte (N. Desfields, Soc. Secr., t. I, p. 310.)

The judgment rendered by F.–. Findel is particularly- strictly enforced, for Freemasons as for the Templars. He too declares that these The latter were influenced by Catharism 2.

It was Freemasonry above all, he said, which, penduring the previous century, applied itself with the greatest care was taken to establish the innocence of the Order of the Templars... Every possible scheme was used to suppress it The truth. Freemasons, admirers of the Order Templars bought the entire edition of the Acts of Trial, of Moldenhawer, which contained proof of the guilt of the Order.

. . Dupuy had published his History in Paris in 1650 of the condemnation of the Templars, and among the documents among the items he had consulted was the original of Proceedings of the Trial, which put beyond doubt the alleged offenses

1. Geschichte der Freimaurerei, Leipsig, 1878, 4th Ed., p. 811.

2. F... Findel, Hist. of Freemasonry, Translated. Tandel, Paris, 1866, t. II, p. 466.

3. It has had numerous reprints. The edition we The one we consulted is from 1700: Treatise concerning the History of France, namely the Condemnation of the Templars, by Dupuy, Advisor to the King, Keeper of his Library. 700.

commissioned by the Order. This work caused a great sensation... A German translation of it had already appeared in 1665. in Frankfurt am Main. When around the middle of 16th century, some branches of Freemasonry they attempted to revive the Order of the Templars bending the rules by stating that he had not completely Having disappeared, Dupuy's work must necessarily to displease many. It was almost half a century ago that it circulated in the public domain, therefore it was not It's no longer possible to buy it in bulk. That's why we resorted to falsification. An unknown person... made reimto award the work a prize in 1751... by adding a large number of notes, remarks... but mutilated in such a way so that it was no longer a monument to guilt but of the Templars' innocence. "That's how it is," he said. Wilcke, that all the judgments made on the Templars Those associated with Freemasonry are suspect and tainted by partiality. » (F.. Findel, vol. II, p. 468).

If the documents cited by Dupuy and by

Wilcke' demonstrate in the most absolute way the reality of crimes of all kinds – against the morals, against property, against human life – committed by the Templars, we also have on this page the confession (made by a Brother...) of (brand) lies, falsifications, incredible machinations accumulated by the Franks-Masons to hide the flaws of those in whom they clearly recognized ancestors.

Thieves, murderers, sodomites on one side. – Men-forgers and counterfeiters on the other hand.

---

1. Wilcke, Geschichte der Tempels Herren Ordens, 2 vols. in-8°, Halle, 1860. Wilcke proves that it dates from between 1250 and 1279 that the anti-Christian doctrine has become that of everyone 'Order... (N. Desch. Les Soc. Secr., t. I, p. 310).

The Templars were traitors to their race.

6

To all these vices, to all these crimes, the Templars, To make matters worse, they added the crime that the Ancients, As we have said, they rightly considered as one of the most odious, Treason – Treason who doesn't just murder a few "(waves humanities!", but an entire nation, an entire race.

This is as proven as everything else:

If the Freemasons, their heirs, have found guilty in France of the crime of treason by becoming accomplices of the traitor's supporters Dreyfus – the Templars betrayed civilization Christian, of which they were the bearers in the East standard, – and they betrayed for nearly a century!

How many tears, how much Christian blood has been cost! This long betrayal!

In his "Treatise", Dupuy establishes that already the The Templars had betrayed Saint Louis at Saint John's Acre?

Likewise, they betrayed Emperor Frederick II 3.

When the decline of the kingdom of Jerusalem, writes F... Findel, the Templars drew closer-

---

1. We remember this expression from Brother Laurent Tailhade, regarding anarchist assassinations.

2. Dupuy, Treatise... Condemnation of the Templars, p. 28.
3. Dupuy, Treatise... Condemnation of the Templars, p. 7.

They gradually fell in love with the Saracens; already, they had well-founded in the past through their alliance with the Sultans from Egypt.

These Sultans were the Fatimids of the sect dualist and anarchist, as we have discussed. But The Templars did even worse, and historians Arabs and Persians have revealed their close alliances. that these former Knights of Christ, traitors to their faith, traitors to their country, traitors to their race, dared to conclude with the abominable Sect of Assassins, the very one whose unspeakable crimes- The horrific attacks terrified Europe and Asia.

Brother Clavel (whom his brothers rightfully have) called "the enfant terrible of Freemasonry" "Nonsense!") wrote these crushing lines for the Templars, his ancestors:

“Eastern historians show us, A different eras, the Order of the Templars between-maintaining close relations with the Assassins and they insist on the affinity that existed between the two associations. They notice... that they had the same organization, the same hierarchy of grades, the degrees of fedavi, refik and dai

of one corresponding to the degrees of novice, of professed
and a knight on the other; that both
conjured up the ruin of the religions they professed
knew in public. » (F.°. Clavel, Hist. pittor. de la
Mac., Paris, 1843, p. 356.)

1. [There is no need to recall the kinship of the doctrines]
Cathars of the Templars with the Ismaili doctrines of
Assassins: all are also related to the Mani–
Cheism.

Oh, secret societies!

This despicable hypocrisy has continued (we
(as we have seen) among the Druze, heirs of the Assas–
sins. On the other hand, everyone knows 4 which
depths of hypocrisy descended throughout
the eighteenth century – and since – the French
Freemasons, heirs of the Templars.

"Wilcke," says Mr. Loiseleur in the seminal book
that we quote above, Wilcke makes Tem–
fold the precursors of Luther and the Ency–
"Clopopedia!"

Wilcke is the writer to whom F.–. Findel
He himself paid tribute. And the Encyclopedia,
it is the dogmatic Freemasonry of the tenth
eighth century, which paved the way for Franc–
The bloody Freemasonry of Terror.

Thus we see the links of
the chain that unites the guillotiners of 1793 to all
the Templars, Albigensians and Assassins of the Middle Ages
Age.

Criminals hiding behind the cloak of religion.

In the highly regarded journal, the Intermediary of
Researchers and curious minds, we find ex–
interesting features of the reports
two Councils: there was discussion of Secret Societies–
tes obviously related to these conventi–
Manichean clique, whose members were so
experts in hypocrisy.

1. Jules Loiseleur, The Secret Doctrine of the Templars, p. 33,

At the Council of Rouen on January 30, 1190, were in–
prohibit societies and fraternities whose members
swear by everything, for whatever reason, help
and protection: this oath leading them to actions
contrary to canon law and sometimes even to
perjury,

The Council of Avignon, held on June 18, 1326, is beautiful–
A clearer shot...

(Latin text follows.)

This is about... Secret Societies that hide under
a religious label and which take the title of
"Fraternities" or "brotherhoods."

These societies have distinctive symbols and a specific language.
and a special handwriting for recognition... |

They commit all sorts of acts of vandalism.
against the life and property of their fellow human beings, do not res–
respecting neither rights nor judgments... (Interm., Feb. 10, 1904.
G. La Brèche, col. 182–183.)

So then, murderers and thieves, these precursors
of our Freemasons were, like them, of a
remarkable and fundamental hypocrisy, which they push–
know so well that they disguise themselves as members of
religious brotherhoods!

Today, the Freemasons, good apostles,
disguise themselves as benefactors of humanity, as
Mutualists. It's always more or less the same
thing.

Digitized by Google

XII

THE REFORMATION AND THE ROSICRUCIAL

A Masonic forgery.

Several authors have reported an alleged "Charter of Cologne!" If we accept its authenticity Freemasonry is said to have existed based on this Charter. from the sixteenth century onwards, as we know it– sounds today. The main leaders of the Reform would have been part of it: indeed, we see among the names of the signatories of this document, those of Melanchthon and Admiral de Coligny – the Dreyfus of the sixteenth century – that traitor who sold Le Havre to the English?

1. See the Cologne Charter, supposedly from 1535. It is reproduced by N. Deschamps, Soc. Secr. t. I, p. 318.

2. This traitor has a statue in the heart of Paris. His place would be well worth it. rather than being pilloried, as Mr. Hello wrote. "...and the inscription The following, he adds, could avenge the truth; it is extracted from a letter from Elizabeth of England's agent to her sovereign:

“I came to Orléans, I dined with the Prince, the Admiral

So much written evidence supports the birth of modern Freemasonry in 1717 only, that it is wise to consider the Charter of Cologne as a mere false masonnique. But we must say 4 the discharge of the fa– the bribers of this fraudulent document that they have to Rigour is an excuse to be put forward: it is that the False Masonic practices are so common in the annals of the Order that there really is no reason to blame them: just another fake or less, no matter, for the good reputation of "Children of the Widow".

_ F.. Findel (as we have seen) stigmatized the Falsehoods of his Brothers concerning the Templars.

The F.:. Clavel!, the F... Ragon?, the F.–. Rebold: have dwelled complacently on the fakes accumulated by the founders and apostles of the Scottish Freemasonry.

(de Coligny) Mr. Dandelot was there... The Admiral told me that if they were now delivering to Calais, or if you were still keeping the Le Havre, what an infamy and what a shame that would be for them, wouldn't it? not only in this century, but in history. Forever they will be– would be considered infamous.” (History of the Princes of the House of Condé, by the Duke of Aumale, t. I, p. 20.)

It would suffice to add, along with the Review of Historical Questions: "However, they submitted to the odious conditions imposed upon them." were imposed...» – «Betraying his duties as Admiral of France, Coligny, to obtain the support of the Queen of England "He will deliver Dieppe and Le Havre to him, and promises to open Calais to him." (Review... vol. 38, 1885; II, p. 197. – Hello, St. Bartholomew's Day Massacre,

p. 56.)
1. Hist. pittor. of the Fr.–Mac., p. 207.
2. Orthod. mac., p. 319.
3. History of the three great Lodges, p. 451.

–

F.*. Thory! gravely recounts the blunders imagined by English Freemasons for to embellish the genealogy of their Lodges.

The F.:. Clavel? Finally, besides other stories of false Masonic acts of lesser importance, relates the ridiculous improbabilities that adorn the tra– Dutch editions concerning the pseudo-Charter from Cologne and the pieces intended to support it:

Now, he said, if the Charter of 1535 is evident– false information, what becomes of the 1637 register where it is

related? All of this cannot, in truth, support a single
instant analysis (Hist. pittor., p. 125).

Protestantism and Freemasonry.

The very fact that high-ranking Freemasons pro-
The testators of Holland fabricated the false Charter
Doesn't Cologne indicate the close ties which,
In their minds, they united Freemasonry with
The Reformation, in terms of doctrines and principles?

A German Freemason wrote on his side
this typical phrase: "Protestantism is not
that half of Freemasonry?”, while
that Mr. Gaston Méry made a very interesting
note, regarding an interview with Ernest
Heeckel published by La Petite République, at the mo-
Meeting of the Congress of Freethought in Rome:

---

1. Acta Latom, II, p. 5 to 10.
2. Hist. pittor. of the Fr.-Mac., p. 123 to 125.

3. Claudio Jannet, The Precursors of Freemasonry
in the 16th and 17th centuries, Paris 1887, p.25. — This word is found.
in the Masonic book Latomia, vol. II, p. 164.

First of all, said Mr. Méry, our colleague declares
that Haeckel, successor to Lamark and Darwin, is
the man who gave the Congress of Rome its true
meaning. So there you have it.

Now, here is the key passage from the interview:

"I like Mr. Combes very much for the war he
leads to the clergy... Just like one hundred and twenty years ago,
You are, in France, the most advanced of peoples...You
pursue to its ultimate consequences the
reform undertaken by Luther and Calvin.

The statement is quite clear, one
will admit it.

One could not have said it better than that Free Thought is
that the tail end of the reform.

(Free Speech, September 27, 1904.) GM

On the other hand, the so-called groups of
Free Thought is nothing more than Third-
Orders of the Masonic Church, we have here two
first-rate confessions, emanating from the Sect, and
perfectly characterizing the situation of the Reformation
and Freemasonry in relation to one another
the other one.

As a general rule, when we see riots, the
Fires, assassinations, and civil wars proliferated.
in a part of the globe among several peoples
both and if we remember at the same time
everything the past teaches us about work
Underground of the Secret Societies — we are within our rights
to wonder if it wasn't them who had
lit the fires, sharpened the cutlasses, exasperated
the fever of anger and crime.

In Year IX, a very curious book by Ch. de
Villers won the Institute's prize. It is entitled:

Essay on the spirit and influence of the Reformation
Luther.

"It is more than likely," the author says in the chapter
entitled Secret Societies, Freemasons, Rosicrucians,
Mystics, Enlightened Ones, Secret Societies exist...
were before the reformers and that it was under this
a form in which the remnants of the Wicklefists had perpetuated themselves
in England and Scotland, and those of the Hussites in Bohemia,
those of the Albigensians in France. (Quoted by Claudio Jannet,
The Precursors of Freemasonry, p. 26.)

If the old anti-Christian heresies were,
as we have seen, organized into Societies

Secretive as they won against the Church of notable victories — all the more so if they last, a Once defeated, they will hide in organizations occult.

Anti-Christian and anti-social, such were the Wicklefists and Hussites, like the Albigensians. Such were also the Anabaptists "who later They covered Germany with their Secret Societies, Holland, England, to prepare for the great Lübeck and Munster uprising of 1534-1535 1”.

History, it has been said, is nothing but an eternal reckoning. beginning. So if we reflect on the part considerable influence of Masonic propaganda in the preparation for the events of 1793 and from 1848 — we inevitably arrive at this conclusion. duction, that the formidable movement of the The reform must have been prepared in secret by Remarkably well-hidden secret societies,

---

1. CI. Jannet, Les Précurseurs, p. 27.

who continued to keep the fire burning beneath the ashes heresies of the earliest ages, all heresies antisocial as well as anti-Christian, We cannot stress this enough.

The Calvinist pamphleteers of the second half of the 16th century have the tone, the ideas and the expressions characteristic of the most violent writers of the years that have preceded the Revolution. Such is, among other things, a libel Title: The Smart Wake-Up Call for the French and their neighbors, composed by Eusebius Philadelphus Cosmopolite... in Edim-Bourg (Geneva)... 1574. This pamphlet... engages the queen Elizabeth to get rid of Mary Stuart, and urges the French... to kill their king (p. 142)... What is particular-Significantly, this is the name taken by the pamphleteer-to silence himself, the Cosmopolitan Philadelphus. These will be the distinctive titles of the principal Lodges of the 17th century. How can one not believe in the transmission of an organism? real sation as well as that of doctrines? (CI. Jannet, The Precursors of the Macdonald Fr. (p. 27, 28).

Huguenot tyranny and cruelty.

If there is one thing that is real and tangible, for sure that is indeed the ferocity of the Reformed — ferocity exactly like that of the worst Secret Societies from both the East and the West.

What an immense parade of terrible visions and hideous has just been mentioned by Father Gaffre in his book! avenger of truth! We must to read, if one wants to plumb the depths of the sceleratesse of sectarian writers who for three

---

1. Abbé Gaffre, Inquisition and Inquisitions, Paris 1905,

centuries have distorted history to the point of making people believe to unfortunate Catholic children that their ancestors of the sixteenth century should have tolerated indefinitely their houses and their churches were destroyed by the thousands, and allow themselves to perpetty massacre by the Huguenots, as in the Michelade of Nîmes, in 1567 and so many others festivals celebrated by Protestants in blood Catholic — without ultimately avenging their dead, at the St. Bartholomew's Day Massacre, in 1572 (five years after (the Michelade!)

We will see the Jacobins later — instru-Freemasons' meetings, presided over by Freemasons — openly carry out the plans

---

1. In 1567 and 1569, the streets of Nîmes were stained with blood Catholics. Nothing is more dreadful than the Michelade. as the locals called it, a massacre carried out by the Protestants in 1567, with horrifying regularity, the day of Michaelmas. The Catholics, locked in the Hôtel de In the city, and held in custody, they were slaughtered by their enemies with a in a manner entirely reminiscent of the September Massacres. during the French Revolution. One was brought down after

the other, in the church vaults, the unfortunate ones that wanted to execute and that the religious leaders were waiting for the kill with a dagger.

Most were thrown into a well that was 42 feet deep. deep, over 4 feet in diameter, and which was filled in of these victims. The water mixed with blood was spreading outside, And long afterward, we could still hear the muffled cries. the groans of the unfortunate souls who were crushed by the corpses... and this slaughter had been going on for 11 hours. evening until 6 a.m. {Edinburgh Review, see British Review, February 1836).

Everyone knows about the St. Bartholomew's Day Massacre. How many con- Where does the Michelade come from? (Hello, La Saint-Barthélemy, Paris, 1899, pp. 21, 22.)

Let us add that the Edinburgh Review's account is written in a... vain protestant.

erected in the night of the Back Lodges: sommes-nous are far from the truth when comparing the Reform in the wake of the Albigensian explosion and the Terror (either in two movements where the Secret Societies had a large part) and considering the Reform as a daughter of the Gnostic Secret Societies Ticks and Templars? Aren't they the ones who would have provided the Reformation with part of its frames?

But on the other hand, we have shown all the Secret Societies of Paganism aiming at the oppression of sion of the masses crushed under the yoke of their oli- A guild of initiates; we also saw the Magi _ to help Artaxerces in establishing his domination on the souls of its subjects at the same time than on their bodies. Similarly, the predictions... Huguenot cants in turn confounded the power see religious and civil power, and instituted the complete tyranny with what the pro- theologian Vinet's test calls it Caesareopapy.

By the very force of circumstances, (Luther) was led to to transfer the papacy to civil power, therefore to radically distort the work of Christ by placing the spiritual society under the dependence of power temporal: which was, to note in passing, to do anti-democratic work in the first place, then- that by this means he was freeing the prince from obedience due by the subjects to spiritual powers. "The Reformation, said Vinet, in separating from the Church, had to, for find a leader, address the people and the authorities civil. Her principles drew her towards the people. She dared not not, and in order to have a present and visible authority, she She addressed the authorities and made him a bishop. Such is the

characteristic of Protestant churches, they are reduced to In short: the Episcopate of civil government. …The famous principle cujus regio, illius religio (such master, such religion) makes his appearance between a A preacher's bible and an executioner's sword. (Abbot) Gaffre, Inquisition and Inquisitions, Paris 1905, pp. 168, 169.)

Thus, the supposed progress of the Reformation actually resolve into a pitiful regression towards the regime of the Emperors of Rome, at the same time autocrats and sovereign pontiffs of the gods of Capitol; as well as the regime of F.-. de Robes- The use of stone and the guillotine will be a regression towards the bloody clerical tyranny of the Druids or the Initiated into the Mysteries of the god Moloch.

The Rosicrucian Brothers.

A Protestant pastor, Valentin Andréa, a little-son of one of Luther's companions, was, if not the founder, or at least one of the principal apostles of the Secret Society of the Rose-Groix. If - anti- starting from a few years ago on the events - we say right now that the Brothers of the The Rosicrucians were the principal creators of the Modern Freemasonry, we see that a chain uninterrupted reunites the Reformation with Freemasonry-nonsense with, for one of the intermediate links, the Rosicrucian Valentin Andrea, grandson of one of the Luther's companions.

Andrea was born in 1586; he died in 1654, and
It was around 1612 that the first of the little books appeared.

mysterious things that the Rosicrucians used to
to demonstrate and to carry out their propaganda. They use-
They were also involved in displaying information, and, in 1622, they covered
The walls of Paris are lined with cupboards designed like this:

“We, the deputies of our principal college of the Brothers
of the Cross, let us make a visible and invisible sojourn in this
city by the grace of the Most High, to whom turns the
Heart of the Righteous. We teach without books or brands
and speak the languages of the country where we want to be
to draw men, our fellow men, out of error and
dead. "

The impression made by these posters was enormous.
me. It resulted in countless brochures.
for and against, the dissemination of which increased their propagan.

The doctrines of the Rosicrucians were those
a kind of mystical Protestantism, mixed with
magic and Gnostic concepts.

Furthermore, "the Rosicrucians," writes Claudio Jannet,
"They derive directly from Jewish Kabbalah!"

We also know that the Talmud and the Kabbalah
form the religious and social code of dispersed Israel
among nations.

And what were the social doctrines at that time?
Jews, doctrines inspired by Kabbalah?

They were expressed in the last few years of the
15th century, by the famous minister of the kings of Spain and
From Naples, Abravanel... We can see an analysis of it
in the story of a historian very favorable to the Jews,
Count Beugnot, who cannot conceal the violence
revolutionary? (Cl. Jannet, Précurs., p. 45).

---

1. Claudio Jannet, Précurs. p. 47.
2. History of the Jews of the West, Part 3, pp. 219-226.

If, on the other hand, we observe that the Kabbalah
– a source of disorder among Christian peoples
hold on – is itself the result of penetration,
of an adulteration of Judaism; that on the one hand
Gnosticism originated from partly Judaic sources.
yours; we arrive, in short, at this observation: the Rosicrucian Order originated from the Secret Societies
of Paganism and especially of degenerate Judaismnere. | |
Cardinal Richelieu, who, admittedly, was not
a man easily intimidated, was one of the pre-
First things to see in the Rosicrucian Brotherhood
a dangerous weapon of war engineered against
society. He speaks, in his Memoirs, of "their
perverse opinions of which Father Gautier and
Several others have written!

When Richelieu came to power, Rosicrucians,
Atheists and libertines understood that the situation
It was becoming too dangerous for them. They seemed
having abandoned France until the end of the reign of
Louis XIV: but the propaganda of anti-Christianity and
Naturalism nevertheless continued in Germany,
in Holland, in England. (CI. Jannet, Précurs., p.25).

The Judaizers and the Paganizers of the Rose-Croix had therefore failed in their first attempt at
leap delivered to France in 1622: their heirs pri-
take their revenge in 1793.

---

1. Memoirs... Card. de Richelieu, vol. I. p. 286, ed. Michaud.
– CI. Jannet, Précurs, p. 20.

Digitized by Google

FREEMASONRY

Before showing the criminal sides of the Socié-
Secret territories that have been discussed so far, we
we took care to give, as succinctly as possible
that it was possible for us to get an idea of their origins
and their doctrines.

Thank God, modern Freemasonry is
already too well known to our readers for that
we have to elaborate at length on his birth
sance, on its history and on the rites that it practices-
than its followers.

We will only say what is strictly necessary to
to give, as a shortcut, the general table
Criminal Secret Societies Throughout Time
and space.

Origin of Freemasonry.

A large number of writers, some frank-
Freemasons, and other anti-Masons, have debated on
the origin of Freemasonry. It does not enter
within our framework to monitor them. We limit ourselves
It should be remembered that, for some, it is a "renov-
vation, a continuation of the Mysteries of Asia,
"From Egypt!"

This definition is from Ragon, to whom the Great-
Orient de France awarded the title of "Author
"Sacred of Freemasonry," which gives a
a certain relief, according to him.

For its part, the Masonic journal L'Acacia,
in a widely noted article, called the Freemason-
The Counter-Church, the Church of Heresy? and, from
In fact, Freemasonry does indeed constitute an army
organized against Catholicism and serving the purposes
of all the enemies of the Church.

The two definitions of Ragon and Acacia
They also fit into one another, since we
remember that the ancient Mysteries were themselves-
same (to borrow Ragon's word) "reno-
ves, continued" in the first Se- Societies
crests of the Gnostics.

The combination of these two definitions satisfies su-
quickly our minds so that we don't have

1. F... J.-M. Ragon, Masonic Orthodoxy, followed by the
Occult Freemasonry, Paris, August 1853, p. 3.

2. The Acacia, October. 1902, p. 3.

to issue here, given the few pages we have available
sounds, another hypothesis, for the origin of Franc- .
Freemasonry, that in which it would be considered as
the current receptacle of old natural doctrines
lists and materialists of Antiquity, filtered succ-
cessively through all the sects and all the
philosophies such as Kabbalah, Gnosticism, the
Manichaeism, Albigensianism, Spinozism, etc.

Likewise, each chapter of this book
seems to contribute to strengthening the legitimacy of our
credence in this thesis: moreover, to combat
a power as formidable as the Christian idea
Look, the enemies of the Church don't have too much
all competitions.

Thus, in the early centuries, the Initiates of Isis and
of Eleusis, of Mithras, join forces with the phi-
philosophers like Philo, the Jewish Plato, and with the
wizards like Simon Magus; from this arose Gnosis,
where the Jews, the first enemies of the Christians, in
date as in the harshness of hatred, hold natural-
a really very important place. - E

It is in the immense arsenal of Gnosis, this
synthesis of all religions and all
ancient philosophies, from which all heretics draw
siarchs up to and including Luther.

With the Rosicrucians, "derived directly from the

"Kabbalah," we have a new synthesis modernized; then, if we wish, in an exlaid out as short as ours, we stick to it, without no hypothesis, to the historical facts – that Do we see?

On the one hand, lodges of skilled masons...

covering Europe, some animated by feelings Christians; the others, imbued with the foul mysticism- a Gnostic and Manichean city that makes them engrave 'on certain pillars of churches intended for Christians- Look at these emblems that have nothing to do with Catholicism.

On the other hand, the Brotherhood of these alchemists, kabbalists, occultists who call themselves the Rose-Cross.

Now – and this is an undeniable historical fact – . Possible situation: |

“In 1646, the famous antiquary Elias Ashmole, great alchemist, | founder of the Oxford Museum, becomes to admit Colonel Mainwarring into the brotherhood stonemasons in Warrington, in which one began to ostentatiously aggregate individuals foreigners to the art of building.

That same year, a Rosicrucian Society... assembles in the Freemasons' meeting room at London. » (F.. Ragon, Orthod. mac. p. 28, 29). Addtones that Elias Ashmole's father had been one of the . early followers of the Rosicrucians. (CI. Jannet, Precursors. p. 22).

Now, Ashmole and the other Rosicrucians were they acting of their own volition or Was someone pushing them into the shadows? This is of the order of hypotheses. But it is obvious that the Kabbalistic Jews who had inspired the documentaries Rosicrucian trines must have preserved in the Rosicrucian Order, mother of Freemasonry, a considerable influence.

Myths and Rituals.

It was from 1646 to 1648 that Elias Ashmole wrote, for the professional Freemasons mixed with the Rosicrucians, – "the first three Apprentice rituals, Compagnon and Master, forming," said Brother Ragon, "a written method of initiation modeled on the ancients Mysteries and those of Egypt and Greece!

Gnosticism and Kabbalah also had their part in it. since the Myth of Hiram and the Queen of Sheba, of their ancestor Eblis, etc. (who in the mystagogy (Masonic replaces the races of Isis and Ceres) is clearly borrowed from a Gnostic sect Judaizing?

For this fundamental myth of Freemasonrynything, whose strangeness is in no way inferior to the Sacred Fishing of the members of Osiris, nor to immolation of the primordial bull by Mithras, I ren- . simply leads to one of the many books that address the issue in the first chapter of the work of Le Couteulx de Canteleu, for example. (Sects and Secret Societies, Paris, 1863, pp. 17–26).

It shows how the architect of the Temple of Solomon, Hiram or Adonhiram, was, by Kain, the descendant of Eve and an angel of fire, and comthe union of Hiram with Balkis, queen of Saba – from the same Kainite lineage –

1.F.°. Ragon, Orthod. Mac.p. 29.

2. It is also known that most of the passwords of the Freemasonry is of Hebrew origin.

was to emerge "The eternal militia of the workers who will always rally to his name.” (Le Couteulx..., p- 21).

It is above the figurative tomb of this Hiram, grandson of an angel and beloved by the Queen of Sheba, that modern Freemasons carry out in Lodge the famous "Master's Step". And these memes Freemasons, whose traditional legends are also perfectly ridiculous, dealing with gro- that Christianity.

The three flaws, as with the ancient Initiates.

_ To penetrate all groups with the same mindset scattered who, "animated by a deep hatred against Christianity was practiced in scattered and hidden ways. under a thick veil of hypocrisy and is transmitted- were the traditions of the ancient heresies 1”, the to organize them, to discipline them, while still allowing them, thanks to the infinite diversity of rituals a great freedom of approach; amalgamating all doctrines the most outwardly anti-Christian to unite them through Naturalism (which Leo XIII has denounced as the Loges land thesis?), such was the role of Freemasonry, the great Modern Secret Society.

Like all those that preceded it, we let's go see her, marked on the forehead with the same three flaws that we have seen in all the others:

1. A. Jannet, Précurs., p. 56.
2. Encyclical Humanum Genus.

Magic, with F.: Swedenborg, with the F.. Jewish Martinez Paschalis!, with F.:. Jewish Cagliostro 2, with all the Swedenborgians and all the Martinists;

Immorality, used by Freemasonry to impose itself to be in France by the androgynous Lodges; the corruption, recommended as an instrument of reigns among the Weishaupt Illuminati and in the Nubius High-Sales;

Human blood: Masonic assassinations, executions, Masonic massacres abound tooth enough that, alas, our thesis appears already justified in advance. _ by

Freemason Sorcerers.

The Jewish Brother Reghellini of Scio showed in the F.:. Swedenborg, a perfect Gnostic, based his Mystical rite on a "Jesus Christ" whose res-. the resemblance to the "Christos" of Gnosticism is striking, if it bears no resemblance whatsoever to that of the Church.

It was Swedenborg, he writes (Vol. 2, p. 434), who has gave the idea to "Martinès Pascalis of his rite of "Elus Coëns (or Cohens), which relates to the "Biblical and Christian theosophy, which is quite "widespread in Germany and in the cities

"more considerable..."

1. A. Jannet, Précurs., p..54.

2. De Luchet, Authentic Memoirs to Serve as a Historical Account from the Count of Cagliostro, 2nd edition, 1785, p. 1.

"(In the Swedenborg Rite, the Initiate) learns 'the occult sciences...' |

For his part, F.-. Ragon cites the Fastes universalts where Buret de Longchamps wrote:

“Emmanuel Swedenborg… ended up believing himself to be transcarried into the spiritual and celestial world... He makes his the usual company of angels, a journey among the planets and among the stars, and there he holds frescoes

quents with the celestial spirits who, he claims,
appear to him!

Swedenborg himself explained, in these terms,
the origin of his apostolate: |

“I dined very late in my London inn, and
I was eating with great appetite when at the end of
During my meal, I noticed a kind of fog...
spread over my eyes, and that the floor of my
The room was covered in hideous reptiles. They disappeared-
rent... and I clearly live in the middle of a light
Long live a man... who said to me in a terrible voice: Don't
Don't eat so much...

'The following night, the same man, radiant with
A light appeared to me and said: I am the
Lord, Creator and Redeemer. I have chosen you to
to explain to men the inner and spiritual meaning of
Sacred Scriptures; I will dictate to you what you must write...

The Lord was clothed in purple; and the vision lasted
a quarter of an hour. This very night, my eyes
The interiors were found open and arranged to see
in Heaven, in the spirit world, and in the
hell, where I found several characters from my
knowledge...(Abridged works of Swedenborg, cited
(by Baruel, Mémoires 2nd Ed. t. IV, p. 126-127).

1. Cited by F. Ragon, Orthod. Mac., p. 258.

As well as Simon Magus, Swedenborg appears
both a visionary and a charlatan; this
Gnostic theologian and founder of a Franc-
Mystical Freemasonry, which was very powerful, is
also a showman: it all goes well together.

There, he shows us a paradise in full correspondence
dance with the earth, and the Angels doing in the other
world everything that man does in this one. There, he
He describes the sky and its countryside, its forests... There, he is
Schools for Angels... Universities for
Wise angels, from the fairs and the Stock Exchange hotels
for the merchant angels. Again, there are...
Male spirits and female spirits; these spirits
They married, and Swedenborg attended the wedding.
Marriage is heavenly; but "one should not infer from this"
that the heavenly spouses do not know voluptuousness
The... Angels of both sexes are still in the
the most perfect point of beauty, youth and
vigor: they therefore have the last pleasures of
marital love, and far more delightful than the
"Mortals cannot have them." (See Swed. Doctr. of the
Heavenly Jerusalem... cited by Baruel, Memoirs, vol. IV, p. 127,

128.)

This is, in tangible form, the idea of the angelic wedding.
formerly expressed by the ancient Gnostics. The
F.-. Swedenborg had not gone to great lengths
his inventions were designed to frighten his dupes. But his
The sect nevertheless gathers no less than twenty thousand followers in
England, from 1788. (Baruel, Memoirs, vol. VI, p. 145.)

The evocative rites capable of provoking the
appearances of beings from the Afterlife, magic, the
Witchcraft, that is the essence of Freemasonry
of the Elected Cohens founded by the Portuguese Jew Mar-

tinès de Pasqually who embroidered on the Swedish-
Borgienne. Here is what the Great wrote about her
Current Master of the Martinists:

“In 1754, Martinés de Pasqually, initiated into the Mysteries
of the Rosicrucian Order, had established an Illu- center in Paris
minism. The recruitment of the Brothers was very meticulous-
them and the work carried out focused on the study of
Magic, on the ritual of spirit evocations... »
(From the State of Secret Societies at the time of the Revolution-
French tion, by Papus, President of the Supreme Council
of the Martinist Order, General Delegate of the Kabba Order-
(List of the Rosicrucians, Paris, 1894, p. 7).

The Angel of F... Martinés by Pasqually.

In another work by Mr. Papus, L'Illuminism in France – Martinès de Pasqually, his life, his magical practices '..., are found letters extremely curious about Martinès. Of two of them- Between them, it appears that he practiced – or affected to practice – Catholicism, as well as the AlBigeois and some Spanish and Portuguese Israelites falsely converted gays.

“I am informing you, Most Powerful Master,” wrote Martinès to one of his followers, that the son whom God has Grand Master Coën, given, was received on Sunday last-deny after his baptism at the 7th hour. of the last horizon solar, in accordance with our laws, assisted by four of my former simple coens named above.” (Letter) (from June 20, 1768, see M. Papus, loc. cit., p. 27).

---

1. Paris, 1895.

In the other letter (of January 23, 1769), where also finds a passage relating to religion The singular adventures of Martinès are narrated of the great betrayal of the Master of Guers, a a follower who tried to pass himself off as the only one Grand Master of the Martinist Order,

“The operations!” Mr. Papus told us, had apparently-he, manifested by obvious signs, the unworthiness of the Guers, who had left the session "covered in shame" and confusion." (M. Papus, Martinés... p. 35).

This one from Guers seems to be one of those traffickers quants of Masonic degrees that proliferated in this era. Martinès dresses it beautifully:

"This monster," he said, "conspired with several scoundrels and other Freemasons whom I had once driven out of my old Temple to surprise bad faith of the magistrates and their justice system through falsehoods accusations he made against me... (same letter: Martinés..., p. 36).

"...Seeing that this man persisted in making dis-steps taken to try to harm me... in truth, I could not prevent me from revealing to the magistrates my swindler and my knight errant. I explained in detail to Mr. d'Arche, jurat, the motives that had led this man to act also atrociously, either against me, the order or its prin-principal chiefs. On my report, Mr. d'Arche sent him search and informed him that he had sent him back to stand trial before our secret tribunal, and being accused of serious misconduct within the Order was not appropriate. to create a conflict of jurisdiction..." (same letter: Martinés..., p. 38), |

---

1. These operations were none other than those of the rites of evocative magic.

Mr. Papus admires "this sentence from a judge who recognizes the validity of a secret tribunal.” He tells us It is impossible to share his admiration. He it seemed to us that there had to be something rotten in France, for a magistrate to... to render, with this unconsciousness, a stop to this Species! A ruling that effectively legalizes a sentence expected from a secret tribunal, which operates at within a Secret Society whose very existence was a challenge to the laws – to the “just laws”, as F.-. Joseph Reinach would say!

"What was said was done," (continues the triumphant Martinès); we put him on trial and a verdict was reached by the secret tribunal on January 5, 1769... The next day In the morning, I myself went to deliver the decree to Mr. d'Arches. to whom I read, which he found good and worthy of _prevarications of this wicked man... (id. – loc. cit.,

p. 39).

We have just seen an extraordinary judge; Here comes a priest of lamentable naiveté:

Finally, (Martinès continues), this man seeing himself Having finally been discovered, he left with his clique at The priest of my parish told him that I was an apostate. and that I was teaching, under the pretext of Freemasonry, a sect contrary to the Christian religion, Having had Having heard of this, I went to my priest and him I asked what had been said by that strange man against me. He made no secret of it, he told me everything. And I showed him who I was in my religion, my certifications certificates of Catholicism and my exact and essential duties of a zealous Christian and he was convinced of the truth that I

---

1. Du Guers, "this unjust man", seems to be well informed.

"Tell him, as well as about the false account of this monster." (Id. loc. cit., p. 39).

We will see later if the priest from Bordeaux had reason to be considered a good Catholic The Kabbalist Martinès. In the meantime, here we are. having reached an admirable passage, where Magic marTiniste reveals himself in a particular light:

"When he was fully informed of one and of the other one, this swindler and imposter, seeing that he could not To succeed in his schemes, he decided to come to I, one day, while I was campaigning at Mr. de Brulle's, The King's guard, our rival, to try to make felt to the Powerful Masters of Grainville and Balzac the pain he felt at having lost their friendship and estimates, and that he would have me or he would kill me in one fell swoop of pistol, My guardian angel was following him for then to pee in the basin (sic)...

This unjust man was affiliated with bastard lodges and apocrypha” (Letter from Martinès — January 23, 1769 — Martinés..., p. 40).

It is understandable that in order to have at their service Minds as wise as the "protective swaddling cloth" of Martinés, the elected officials of Coéns, were not to back down. no magical operation, however painful, if strange, frightening as it was.

The magical operations of the Martinists.

Let's get to the heart of the Marti-'s sorcery Nists: their current leader expresses himself as follows in the work (cited earlier) that he has concrowned in the front row at Martinès de Pasqually

and in the second row to Claude de Saint-Martin and in Willermoz, the two other great Apostles of Martinism:

— "To enter into communication with the Invisible, that is the first result obtained by the Illuminati (Martinés..., Papus, p. 73.) |

“Martinés… gradually initiated Willermoz, but it was only with a respect tinged with dread that he will speak of this spiritual influence, of this action of the Invisible World that the poor disciple (Willermoz) will take so many years to perceive, of this great Mystery always referred to by the enigmatic name of "the Thing". Martinés... Papus, p. 73)!.

...In the first sessions, the new discithose admitted to take part in the Master's work will see the Thing perform mysterious actions said the current Gr... M. of Martinism. They came outfrom there, they would be both excited and terrified, like Saint-Martin, or drunk with pride and ambition like the disciples of Paris?

To clarify further, the Grand Master of Marti–

Modernism adds:

"Apparitions have occurred, strange beings" of a different essence from earthly human nature took the floor and delivered profound teachings, and each disciple is called upon to reproduce alone and by himself the same phenomena (p. 74).

"The experiments are beginning; but we want to go

1. On page 113 of the same Martinist work, we will see that The Thing was an Apparition that Willermoz called "the Agent" An unknown person in charge of the Initiation process.

2. Isn't it strange to see, on the eve of the Terror, Spiritualist ghosts exalting revolutionary fury?

too fast, we want to avoid tiring workouts, and Everything fails. So, we blame the Master, we attack him to Martinès of failures and setbacks, and Martinès replied very sincerely: "But, dear Master, if it were I, who ruled the invisible world, my greatest My ambition would have been to satisfy you. But what can I do? Tell you? "The Thing" demands solid proof and very serious, with boundless dedication. The day when You will be worthy, the phenomena will come.

This is indeed what is happening, and we must praise without reservation the tenacity of Willermoz who put more than ten years to obtain conclusive evidence, whereas at After two or three years of study, most of The other disciples were satisfied.

The practices taught by Martinès, adds Mr. Papus, derive solely from ceremonial magic... (M. Papus, Martinés, p. 73, 74).

A letter from Martinés to Willermoz, the upper a Freemason from Lyon, who was the most energetic propagator of Martinism, is quite curious; the Here it is, dated February 16, 1770: | |

…The visions are white, blue, white, light red Finally, they are mixed or all white, the color of white candle flame, you will see sparks, you will feel goosebumps all over your body All of this foreshadows the principle of traction that the Done with the one who works. Try T(rès) C(cher) Master, to procure some of these things for you since mere imitators that I have under the order of the The Great Architects saw by night and by day, without light- neither candle nor any other fire; that does not bother me does not surprise them because they are entirely given to the Thing and ordered in order; in this they you submit their completed and signed vision certificates

their own hand, so that you will be convinced of their success in the Order; there are four of them: the first, Hauterive's brother, a gentleman and former captain of Roy; the other is Brother Defore, second captain of the artillery, and the other, Brother Defournier, former bourgeois living off his income from Bordeaux, nephew of Grand Prior of the Augustinians of Paris. If Brother Baron de Calvimont was here, he would also have given his certificate, but he will give it as soon as he returns from his lands 1... (Papus, Martinès, p. 92, 93).

L. CI. of St-Martin, Willermoz and the Revolution.

It would be a mistake not to attach importance to Martinism because of the ridicule it confers by certain related to "operations" of the kind that ac- Martinès was completing with his disciples of St-MarTin and Willermoz; these last two followers, in Indeed, they were among the men who worked 'the most to throw France into the charnel house of the Terror.

Here is an obituary from F.-Thory on the F.:. L. Cl. of St-Martin:

1804, 14 October, L., CI. of St-Martin... dies in the Senator Lenoir la Roche's country house, a Aunay, near Paris.... It was he who introduced into the Lodges, in France, the doctrine of Martinism. Mr. de St-Martin is, as we know, the author of a great name-a collection of mystical books, the principal one of which appeared under

1. We believe we have found a trace of this "Elected Cohen", Baron of Calvimont: his lands were said to be located in Castandet (Landes). (AB)

'The title of Errors and Truth. It is from this work of which Voltaire said, in a letter he wrote to Dalembert, October 22, 1776: Never was it printed nothing could be more absurd, more obscure, more insane, and more stupid. (F... Thory: Acta Lalomorum. Paris 1815, vol. I, p. 223).

Here, we see how admirable the organization is. Masonic sation, which knows how to guide towards the same but a skeptic such as Voltaire's F.°. and a mystic such as the F.:. of St-Martin!

In the immediate aftermath of the Terror, Abbot Baruel who is one of the researchers who has studied the most the role of the various Secret Societies in the events revolutionary movements, written about the Martinism and of the F.:. of St-Martin:

One of the sect's main tricks is to hide not only its dogmas and the truth of the means that they provide him to strive for the same goal, but again, if she could succeed, in hiding even the name of its various classes. The one that one would think the The least impious, the least rebellious, will find itself precisely the one who made the most effort and put the most artistry into revitalize the old systems of our greatest enemies of Christianity and governments.

It may seem surprising to see me understand in This class, our Martinist Freemasons; however, it is dant decants que je veux parler. I don't know the origin of this Mr. de St-Martin who gave them his name; but I challenges that beneath an exterior of probity and under a tone devout, honeyed, mystical, we find more hyPocrisy, that in this abortion of a slave Curbiquet, I saw men whom he had seduced; I saw that he

1. Curbicus was the original name of the heretic Manes.

wanted to seduce; everyone spoke to me of his great respect for Jesus Christ, for the Gospel, for the Governments ments; I, for one, take his doctrine and his great object in his productions, in the one that made the Apocalypse of his followers, in his famous work Des Errors and Truth... May the hero of this code, the faMeux St-Martin is showing himself to be openly hypocritical. that his master, he will be nothing more than the vile copyist of the inepties of the Hesyarch slave, more generally known under the name of Mani. With all his convoluted walk we will see him leading his followers in the same direction third, to inspire in them the same hatred of the altars of ChristTianism... (Baruel, Memoirs to serve as a History of the Jacobinism, 2nd ed., Hamburg, vol. II, pp. 233-234.)

Here, again, is the judgment of another contemporary. the considerable role of Martinism in the bouterrorist uprisings:

– As early as 1797, the former F. Robison, too, had characterized-ridiculed the pernicious dogmatic book of Martinism in saying that "everything in this work tends to captivate and dazzle minds to make them adopt it easily depending on the needs, the most licentious principles in morality, religion, and politics,” while lathe Marquis de Saint-Martin, had the address of to maintain the greatest moderation in his style. But we understand how much this moderation was misleading, when you know this book and when you know the revelations he made about all the harm caused by – Martinism, the former F. von Haugwitz, Macon of the Hauts-Grades who was the head of the Lodges of Prussia and Russie and who had also escaped in horror from the Freemasonry, after having witnessed its crimes firsthand.

However, ex-F.:. von Haugwitz stated that the code of 'Martinists are "the key to all past events-

tionaries" and that the most horrific dramas of

This era was a direct result of conspiracies

and the oaths that bound the followers of the Societies crests.

Furthermore, the Freemason historian Henri Martin has noted that the friends of F. Robespierre had the instint of his affinities for Martinist theses. (Hist. (de Fr., 1860, vol. XVI, p. 531). For his part, the historian F.:. Louis Blanc described Martinism as a "doctrine at the bottom of which the Revolution rumbled smoldering

"demented..." (History of the Revolution, Brussels edition, 1848, vol. II, p. 85)1.

If we go from Saint-Martin to Willermoz, we clearly see the close relationships that united the common Freemasons with the Freemasons Quintessentially Masonic, like the Martinists. F.:. Willermoz, a wealthy merchant from Lyon, was, in Indeed, both a leader of Martinism and a leader of Ordinary Freemasonry, — as well as F+. Bacon of the Chivalry, infantry colonel, and founder of the famous androgynous Lodge La Candeur (that of Sister... Princess of Lamballe), is shown to us by F.'. Besuchet successive-
. ment as Grand Orator of the Grand Orient of France? And as a correspondent and disciple of Martinès de Pasqually?

After that, modern Freemasons would have mis-
It was a shame to qualify the Martinists as false Ma-
fools, because they are given to high-level practices
1. L. Dasté (A. Baron) Freemasonry and the Terror, Paris, 1904, pp. 14, 15.

2. F. Besuchet, Historical Summary, p. 20. |

3. F. Besuchet, Précis historique, p. 194.

Witchcraft that, on the surface, doesn't fit well with the "Science," entirely materialistic, by eminent men such as F.:. Lafferre, for example.

The Phantom Instructor,

It's unbelievable when you read some of these... pages of Martinist works where we are told-
veiled the occupations in which he engaged, at Lyon, the F.*. Willermoz, at the very moment he was blade of the great Masonic Conventions which have laid these beautiful premises, the conclusions of which There were shootings, drownings, and guillotines. from 1793.

...I] is enough at last (writes the Grand Master of the Martinists modern) to refer to the certificates given by Martinés 4 Willermoz in his correspondence, for to be certain that many of the disciples obtained from very important practical results.

But the archives we possess allow us to to answer the question we asked ourselves, a very unexpected response. Willermoz manages to his fine and obtains phenomena of the highest importance tance, which reached their peak in 1785, that is to say thirteen years after the death of its initiator, Martinés de Pasqually.

We can follow in the correspondence of Willermoz and Saint-Martin (1771 to 1790), the emergence and the progress of these practical results which encourage Saint-Martin came to Lyon several times and we own in addition, part of the notebooks as well as the catalogue lessons given by the appearance that

W(illermoz) refers to him as "the Unknown Agent" responsible for the UInitiation work.

(Martines... by Papus, Doctor of Medicine, Doctor In Kabbalah, President of the Supreme Council of the Order Martinist, Paris, 1895, p. 113).

To put an end to Martinist sorcery, Let's open another book by the President of the Martinis-your current ones. It is entitled Martinism and Franc-Masonry. On page 15 we learn that the A phantom named "the Unknown Agent" is said to have dictated 166 instruction notebooks. That's what, among the Illuminated lower parts of the turntables on calls for spiritualist dictations, and the heart of the Mysteries Martinism, therefore, is quite simply a specter dictating these doctrines so vividly to the Initiates tainted by the ex-Masons Robison and Haugwitz!

Brother Claude de Saint-Martin also had brothers numerous reports with the same ghost who plays such a large role in Martinist mythology.

I'm not making this up: on page 14 of the book that I quote, the Grand Master of modern Martinists wrote these suggestive lines:

"What we need to reveal and what will throw a The great light sheds on many points is that the Initiates named the invisible being that communicated the unknown philosopher; that it was he who gave in part of the book "Of Errors and Truth" and that Claude de Saint-Martin did not take for himself alone this pseudo-"named later and in order." (Martinism and Freemasonry, by Papus, President of the Supreme Council of the Martinist Order, Paris, 1899).

If you think about it for a moment, the ghost dictating to the Brother of Saint-Martin, his doctrine in one hundred and sixty-

six notebooks, it's exactly the same thing as the goddess Demeter revealing from her own mouth to the ancestor of the Eumolpids the mysterious secrets which formed the basis of the Eleusinian Mysteries.

But, that these founders of Martinism had were either imposters or simply madmen, or although they were both actors and spectators ` in scenes of fakirism as studied In recent years, some of the most serious scholars have... Rieux, one thing is quite certain: that they the practices are appalling to the highest degree to which the high-ranking Freemason Willermoz had the cons-he refused to give himself up for thirteen years, relentlessly at night, for hours on end, chanting hymns in the blazing candlelight erected around him, while, lying flat on his stomach, he held his face turned "towards the angle "d'Est." (This last point was essential 1).

Conspiring wizards.

However absurd the sorceries that We have just described, however, it is a fact: the man who practiced them was the key player

---

1. Letter from Martinès de Pasqually to Willermoz in progress initiation (February 16, 1770): "You will make a circle with some White chalk in the middle of your room. You will also draw your CDC towards the eastern angle... This makes you prostrate-You will draw the entire face in the circle that you will have made at center of your room... the top of your head being in prostration will look towards the East... You prostrate yourself-"The 22nd of next month, the day of the Equinox..." (Dr. Papus, Martinès de Pasqually..., p. 90). "has

Masonic convents where things were brewing the revolutionary ferments; and it was in 1785, Let's not forget, four years before the start of the Revolution which was so quickly to fall into blood and stupidity, these idiotic operations eventually lead to Willermoz practical results, that is to say, visions magical.

Let's not forget that at the same time The Martinists were emerging from their high-level sessions spiritualism “excited and terrified as Saint-Martin — wrote Dr. Papus — or drunk of pride and ambition like the disciples of Parisi. »

There is a terribly close link between the Martinist magic and the preparations for revolutionnaires. Here it is: at the Mother Lodge of the Martinists Lyonnais, Les Chevaliers Bienfaisants, was intimatelinked to the famous Parisian lodge Les Amis Reunited. And it is in this last Lodge, we we will see below that, from 1785 onwards, all the sectarian, anti-Christian and anti-social groups allied to-Then the most materialistic, and finally the most panicked. of spiritualism 2,
As for the Jacobin tyranny which will soon to dwell on France, it is very truly germinated in the book by L. Cl. de Saint-Martin, this Martinist Talmud where we will see reflect the pride of the ancient Initiates that made so

---

1.D! Papus, Martinės..., p. 73.

— 2. N. Deschamps, Les Sociétés Secrétes, t. II, p: 115, 116, according to Brothers Clavel and Ragon.

harsh to the humble, their crazy conception of a alleged superiority over the rest of men.

This is how the "Unknown Philosopher" of Martinism (Claude de Saint-Martin, unless (It was not the ghost that dictated his book to him!) written in his own words that the Initiate will be superior to the Profahs "because," he said, "there will be between them and he has a real difference, based on abilities and powers (implicitly magical) including the "Value will be evident t." And this "Philosopher" "Unknown" adds that:

"If there is a man in whom the darkness going so far as "depravity", the Initiate has a duty to seize him and leave him no freedom... so much to satisfy the laws of its prince-"This is only for the safety and example of Society!"

"Leave him no freedom!" We have indeed read, and that is in fact the whole doctrine of the Franks-Modern Freemasons for whom our Catholic faith is nothing but depravity, as the ghost said instructor of Monsieur de Saint-Martin.

And the ghost instructor (or the Philosopher) Unknown (as you prefer) concludes by saying that The Initiate must exercise over the Profane whom he judges "depraved" all the rights of slavery and of "Servitude i." But the depraved profane one is you. reader, and that's me, that's all of us, from the moment that we push depravity to the point of Fight the Holy Initiates!

---

1. “On Errors and Truth by a Philosopher” Edimbourg, 1775, cited by N. Deschamps, Soc. Secrètes, t. I. p. 221.

Weishaupt. — Systematic corruption.

Without going into detail on the question of France-Women's Freemasonry that would lead us too far Far from it, it is at first glance a fact which, to the point of view of systematic corruption as means of rule, places the Secret Societies modernes exactly at the level of the ancient Initiates: This is the creation by Weishaupt of the Sect of Iluminés who dominated Freemasonry before the French Revolution and whose principles continue to lead the Lodges.

Weishaupt organized alongside Freemasonry and for to later encompass a Society whose base was:

passive obedience, universal espionage, the princeThe principle that the end justifies the means and the practice of Violation of the confidentiality of letters. (F... Henri Martin, Hist. of France, t. XVI, p. 532, note 2).

Thanks to a carefully orchestrated and gradual demoralization, Weishaupt was bringing his Z{enlightened ones} to a point of contempt absolute of all social laws. And what proceded!... |

It's a veritable code for the perfect spy qwa Weishaupt prepared for his Scrutineering Brothers, with a series of at least fifteen hundred questions on life, education, the body, the soul, the heart, the health, passions, inclinations, opinions, the accommodation, the clothes, the favorite colors of candidate.

1. Cited by Baruel, Mémoires pour servir à l'histoire du Jacobinism, 2nd edition, Hamburg, vol. II, p. 86.

The Scrutineers have many more details to share. to bring their initiate into the story. It is necessary that each trait with which they depict him is demonstrated by the _ facts, and especially those facts that betray a man, at the moment he least expects it. (Letter from Weis(haupt). They must follow the Brother to scrutinize until in his sleep: let them know if he is asleep, whether he dreamed and whether he spoke in his dreams; whether it is easy or difficult to _ to wake up, and what impression does a sabit awakening make on him, forced, unexpected.

Reclaiming the old title of Epopte used at Eleusis, Weishaupt gave it to the "Illuminati Priestsmined” from its higher synods. One of them prewas adept at teaching certain sciences as well listed: |

The occult sciences; ... the art of secret writing;

the art of deciphering them; the art of violating the seals of the auvery and that of preventing ours from being so?...

These corrupt and scheming spies, precursors of our Freemasons, the "scandals" of today in the art of denunciation, their followers were led to absolute atheism as well as to the most wildly anarchist theories3.

"Weishaupt aimed for nothing less than overthrow" complete authority, nationality, the entire systemsocial theme in a word; to the abolition of property etc... » (On the role of Freemasonry in the 16th century... Rapport read at the Plenary Meeting of the RR.:. Lodges of Peace and

1. Baruel, Mémoires... t. HII, p. 88.
2. Baruel, Mémoires..., t. III, p. 222.

3. Compare with the Ismailis.

Unionet La Libre Conscience a1OO.°. of Nantes, on Monday April 23, 1883).

I did not write this for the purposes of the because of this characteristic phrase: it's a franka Freemason who found himself forced to confess, in these express terms, that Weishaupt's Illuminati were not nothing other than transcendent anarchists. And This Brother .*. made this observation a few lines before admitting that the Mountain People (that is to say the Jacobins responsible for the crimes of the Terror) were "derived from Martinism" and the Illuminism of F.+. Weishaupt. (L. Dasté, Freemasonry and the Terror, pp. 20, 21).

Thus we find the Martinists and the IlluWeishaupt mines linked to each other in certain Masonic confessions, such as they were In reality.

The alliance between Wizards and Atheists.

The Ambassadors of the Weishaupt Illuminati
with whom F.:. Mirabeau had met in Berlin!
were taken to Paris by him.

1. Here, one will find, of interest, a passage where Claudio
Jannet shows Freemasonry and Illuminism allied with
Judaism: .

“In the mid-eighteenth century, in Germany, Lessing,
the great propagator of Freemasonry, extends his hand
to the Jews. Dohm, in 1781, wrote his book On the Improvement of
the civil registry of the Jews, which has been said to have been for
Germany, what Rousseau's Social Contract had been
for France. It was in a Jewish salon in Berlin, the one for
Mendelsohn, that Mirabeau associates with the Illuminati, and, for
as a prelude to its revolutionary role, it gives a decisive guarantee

There, they were warmly welcomed by
the Martinized Lodge of the United Friends which served as
a link between the common Freemasons of the
Grand Orient of France and Martinists such as
the F.:. La Chappe de la Heuzière and the F.-. Willer-
Moz, the high sorcerer of Lyon, the man with thirteen
years of nocturnal “prostrations”.

As soon as a close alliance had been formed in this
a den of conspiracies, between Martinism and the
German emissaries, the secret Committee of United Friends
convened a General Convention for February 15, 1785
French and foreign Freemasons (on behalf of
Philalethes, Regular Superiors of the Most Venerable
Lodges of the United Friends!).

From then on, the revolutionary center was in full com-
combustion. Sudden riots (illuminated by the lights)
fires that ignite everywhere) break out on all
the points of the territory.

The time is near.

But everything was so cleverly orchestrated by the scoundrels who:
They then dominated the Lodges like other scoundrels
They dominate them today, that the Nation realizes that we
was leading her to the butcher shop when she
already had the knife to his throat! (L. Dasté, La Franc-
Freemasonry and Terror, pp. 24, 25).

upon his return to France, he became an advocate for emancipation.
tion of the Jews, in his book on the political Reform of the
Jews (London 1787). (Cl. Jannet, Les Précurseurs..., p. 55).
Cl. Jannet refers, for this period of preparation of
the Revolution, in the beautiful book by Abbé Lehmann, The Entry of
Israelites in French Society, Paris 1886, chap. vii.

1. Read N. Deschamps, Les Soc. Secrètes, t. II, p. 120.

XIV
BLOODY FREEMASONRY |

While the ancient mysteries had their horrible
ritual crimes, it can be said, that, during the Ter-
These are genuine human sacrifices, no
less dreadful things were offered on the altar of the
Guillotine, by the Initiates of the Outside Mysteries
of Freemasonry.

It is Freemasonry that, along with so many others
we accuse of having thrown France into the
bloody quagmire, in the charnel house of the Terror.
But here is a crucial, striking fact that corroborates
with singular power all that we
we can say: august men, whose
Words command respect from everyone, even those who...
hate them the most — the Popes — have predicted, long-

In times past, the misfortunes they witnessed
Freemasonry weaving its web in the shadows:

All the Popes, both before and after the Terror,
have always denounced Freemasonry as

(the main instrument of the enemies of Civilization)
Christian.

It's a profound misfortune (I was going to say: it's a crime /) that we Catholics do not have
I never listened better to the great voice of the Popes proclaiming
mant, for almost two centuries now, all, without respite,
the immense dangers that Freemasonry poses to

The Society.
Less than two years before the Revolution, in October
In 1787, Cardinal Caprara made a final appeal
warning. In a memorandum addressed to the Pope, he
he pointed out "the widespread morbid action," he wrote, "by
the various sects of Illuminati, of Freemasons
"which are multiplying..." he said, and he concluded with these
Truly prophetic words:

"Danger is approaching, because of all these senseless dreams"
of Illuminism, Swedenborgism or Franc-Freemasonry, it must reveal a frightening reality. The
Visionaries have their time, the Revolution they presume-"gent will have his own." (N. Deschamps, Soc. Secr., t. II, p. 113.)

Just a few more months and... this "frightening reality" predicted by Cardinal Caprara will begin to manifest in the hideous form of bloody heads paraded through Paris on pikes. (Dasté-Baron, Freemasonry and the Terror, pp. 28, 29).

At the forefront of the allied Secret Societies in the tenth-eighth century to give, once again,
the assault on Christian civilization, one does not see
no longer just the blemish of Martinist sorcery

and the phantasmagorias of F.-. Cagliostro 1, with
the flaw of this systematic demoralization
whose abominable code served the Epots of
Weishaupt to "illuminate" Freemasonry:
- henceforth, the third blemish, the bloodstain
human beings versed in countless crimes
in turn, it shows us modern cults.
as covered in murders as the Assassins in
orders of the Old Man of the Mountain.

The Terror System.

Freemasonry so truly gave birth to the Ter-
the one we know, the high-ranking Freemason initiate, who,
The first one drew up plans for a bloody uprising.
intended to subdue France through fear.

---

1. F. Cagliostro was one of the most skillful agents of Secret Societies in the Eighteenth Century. Jewish like the F. Martinez, he was the propagator of Kabbalah Freemasonry-listic. But the latter has too many points in common with Martinism, so that we felt we had to...
to occupy for a long time. Cagliostro acted primarily as "Traveling agent of the double French and German Humanism" "mand," said N. Deschamps (Soc. Secr., t. IH, p. 124), that is to say-to speak of the coalition of Martinists with the followers of Weishaupt.

"Weishaupt," said Father Louis Blanc, "had always pro-
he had a great deal of contempt for the tricks of alchemy and the fraudulent hallucinations of a few Rosicrucians. But Cagliostro possessed powerful means of seduction; he was decided that he would be used.

F. Clavel recounts throughout the incredible scenes by which he terrified multitudes who rushed towards him as if towards a superhuman being. (Hist. Pittor. de la Fr. Mac., Paris, 1844, p. 175.) - Consult N. Deschamps, Soc. Secr., t. II, pp. 123-129, F. Louis Blanc, Hist. de la Rév. Franç., t. II, p. 94, 95.

The organizer of the first massacres which, in 1789,
They began to terrorize Paris, and the whole of France.
with Paris, was indeed the Freemason Adrien Duport,
from the Parisian Lodge Les Amis Réunis!

As early as 1800, a former minister of Louis XVI, Bertrand de

Molleville, revealed the awful combinations that the F. Duport had conceived and had adopted by the Committee propaganda from the lodge Les Amis Réunis, at the end of the June 1789. Bertrand de Molleville reports as follows the speech given by F. Duport to his loyalists:

"It is only through the means of terror (had said the F... Duport in his own words) that one manages to to put someone in charge of a revolution and to govern it. there isn't a single one in any country whatsoever that I cannot cite in support of this truth. It is necessary. Therefore, however much we may all recoil from it, resigned to the sacrifice of a few prominent individuals.

Duport (adds de Molleville) suggested that Foulon, the comptroller general of finance, naturally to be the first victim... He then pointed to the steward Berthier, from Paris.

"There is only one cry," said Duport, "against the intendants; they could put major obstacles in the way of the revolution in the provinces. Mr. Berthier is generally detested: it's impossible to prevent it from being massacred. His fate will intimidate his colleagues; they will be as flexible as "gloves..." (B. de Molleville, Hist. de la Révol. franç., t. IV, p. 181. Paris, Year IX).

The Propaganda Committee of the Lodge Les Amis Réunis adopted F. Duport's plan and criminal methods that he was proposing.

The execution followed closely, continued Molleville; the

1. This is the Lodge where we showed the Illuminati mys—

The tics of Martinism and the Illuminati of Weishaupt conclude with ordinary Freemasonry their monstrous alliance.

massacre of Messrs. de Launay, de Flesselles, Foulon and Berthier, and their heads paraded on the end of a pike, were the first effects of this philan— conspiracy trophic. His successes soon rallied and for a long time— At the time, the various revolutionary parties that com— threatened to defy one another, but who, seeing all obstacles smoothed by this horrible measure, gathered to reap the benefits. (B. de Molleville, t. IV, p. 181.) |

The die was cast. The Freemason's lessons Duport, theorist and first implementer of the the system of Terror, were not lost, far from it, and this system of Terror, which emerged in the Lodge Les Amis Reunited, was faithfully implemented by all the men from secret societies who, successively disputed the bloody scepter of the Revolution. (Dasté-Baron. La Fr. Mag. et la Terreur, pp. 10, 11, 12).

Whether it was Freemasonry that inspired it secretly the assassinations of Launay and Foullon, de Berthier, that's an undeniable fact, and we wouldn't have— we do not have Molleville's testimony regarding the odious plan of F.:. Duport, the thing would not be no less proven.

Foullon and Berthier, in fact, had agreed to to be part of a resistance ministry, and they had declared to Louis XVI that it was necessary to arrest the leaders of the Grand Orient. The Societies Secrets found out and condemned them to death.

This is what the research conducted has revealed. in the old archives. Their results will be moreover, highlighted as their merits importance by learned scholars. But an assassin An ordinary person is content to kill their victim. When,

On the contrary, it is Freemasonry that murders. She defiles her victim, both before and after. murder: that is the hallmark of his crimes. A striking example of this can be found in the calumnies spread by the Lodges about the account of Foullon and Berthier (read: The Lie) and the Legend, by Mr. Maurice Talmeyr, Le Gaulois, July 1904).

The Masonic Assassination of Gustav III.

After the Masonic assassinations carried out in
July 1789, inspired by Brother Adrien Duport,
Here, in 1792, on March 15th, is another crime, the murder-
of the King of Sweden, Gustav III. If we devote ourselves to it-
We'll cover a few pages, it's because, similarly
that for the assassination of Foullon and Berthier, the
The Masonic nature of this assassination has been demonstrated.
the most irrefutable way.

There is absolutely no doubt about it: likewise
that we know the name of F.: Adrien Duport, ins-
instigator of the Masonic crimes of July 1789,
Similarly, we know all the relevant circumstances.
reactions to the death of Gustav III, by two newspapers
Germans, Germania of June 9, 16 and 23, 1878
and the Markische Kirchliche Blaetter who published
a whole police file concerning the main
assassin.

His name was Mahneke; he was the servant of
Swedish count and F.'. Ankarstroëm; on the order of
his master, he had assassinated Gustav III and had
then he took refuge in Berlin.

In 1842, a German magistrate was tasked with putting
in order the archives of the Berlin Criminal Court,
and there he found a series of legal documents relating to
so much to this character whose government of Sweden
had later requested extradition. The magistrate
the Prussian we just mentioned made extracts from
these documents and communicated them through an intermediary
to these newspapers in 1877, with the permission of the authority
superior. The Prussian government, which has so much
links with Freemasonry, had long
secret meetings; but, after the latest attacks of
On the contrary, he found it advantageous to excite the Socialists
public outrage against the regicides.

We reproduce the essential passages of the text.
ressant narrative in which Mr. Ernest Faligant analyzed
These documents!

"In Sweden, three different lodges had formed"
Freemasons who, up until Gustav III, had held
The full reality of power. This prince, having dared to...
to wrest from their domination, various attempts were made
Do things to bring him back to other feelings. Seeing him
Unwavering, the enlightened ones did not hesitate. They resolved-
rent to assassinate him.

“Three members of the nobility, Horn, Ribbing and
Ankarstroëm, were tasked with the attack and fired at
sort to determine who would carry it out. Designated to perform the-
To fold, Ankarstroëm entrusted the mission of striking the king to
one of his servants, a brother serving in the Lodge.

"This is how this criminal plan was
completed: |

"Ankastroém had dressed his servant in a do-
Mino and had led him to the theater, to a masked ball where
the king was to attend (March 15, 1792).

“At a time when Gustav III was crossing, masked,

1. In the Universe of August 13, 14 and 15, 1878.

In the dance hall, the conspirators arranged themselves in such a way as to
surround him, and from the middle of the gathering a shot
The fire started...At the same instant, the king collapsed, crying out:
"I've just been injured by a large mask"
_ black!

"But already the gathering that protected and covered-
The truth is, the assassin had scattered in all directions.
tions.

"…The king had a deep wound in his side. We
he hastened to carry him to his apartments...

"The troops appeared a few minutes later, and
Their prompt arrival was due to zeal and
the presence of mind of the son of the governor of Stral-
Sund, the young Pollet.

"Upon seeing the king fall, he rushed out of the room, and he had run to warn the regiments on the loyalty on which the royal party could count. had taken care, upon leaving, to have the exits guarded the room was guarded by sentries, in order to restrain all the prisoner assistants. In addition, he organized the troops that he had gone to warn people in the square in front of the theater.

"However, there are individuals who, without a doubt, were bribed by the conspirators, in order to increase the trouble and confusion, they had begun to shout, at the moment Even where the king fell: Fire! The hall is burning! Every man for himself!

"And the crowd immediately rushed out of the room and rush in the corridors...

"At that moment, the police lieutenant arrived, von Liliensparre. He was escorted by a strong picket of reliable troops. He forced the crowd back into inside the theatre, had him placed in the middle of the hall, A platoon of soldiers stood around a table. bayonet lowered; then, after having surrounded all the areas around the buildings by a cordon of troops

Unyielding, he sat down at the table, had everyone brought to him the assistants one after the other, and subjected them to minute-difficult interrogations.

“Count Horn, one of the most brilliant horsemen of The court had to endure it like everyone else. Although he He was only twenty-two years old, he was considered to be one of the most fervent members of the opposition. His distress was extreme, and the most intense anxiety per-It was evident on his face and in his entire demeanor. He... when they were pointed out to him, he attributed it to horror what such an attack inspired in him. The answer appeared plausible and dispelled suspicions. Von Liliensparre did not did not believe he had the right to detain him.

“The main leaders of the discontented: Ribbing, Engstrom, Bielke, Lilienhorn, General Pechlin, etc., appeared successively afterwards, and by firmness of their maintenance and their responses, did not provide no take to the accusations.

“Finally, Count Ankarstroém, then teaching in The Blue Guard was questioned. He was, at least in apparenthood, perfectly calm and in control of himself. But suspicions had already fallen on him.

"At the moment when the group of conspirators had gathered—" Pity in room 4, the meeting of Gustav III, and had surrounded him, a musician from the orchestra had seen the The count approached very closely to the king. He had made it remark to several people.

"Ankarstroém, having been informed of the matter, had begun to..." The search for this man had led him to the buffet and After drinking with him and to his health, he had left him in shaking his hand. But this clumsy behavior, Far from dispelling the musician's suspicions, they had increased, and he had communicated the fact to Liliensparre. Ankarstroëm, however, was not arrested on the-field.

"The room was already beginning to empty. The assistants,

as they were questioned, were sent back, Not in their home, but in the vestibule. They discovered then on the floor, not far from where we had shot the king with a dagger and two pistols.

"The dagger had a very peculiar appearance and It was designed to frighten, because we had calculated its shape so as to make it almost necessarily fatal any injury, even minor, caused by its blade.

"As for the two pistols , they were factory-made" English, and the cannons were five inches long-war...

"The crowd that filled the streets was demonstrating the the most intense and sincere pain, for Gustave IIT was generally very well-liked.

"— It was a French Jacobin who just assassinated the king, the conspirators told the people in the streets of Stockholm.

“On the morning of the 16th, the entire court was gathered.” in the great hall of the castle. The pain was painted on most faces; but it it would not always have been easy to guess if she was Whether sincere or affected, because some of the conspirators had had the audacity to come.

"They hoped in this way to keep the suspicions away from themidiots, while indulging in the pleasure of witnessing the agony of their victim. They openly accused the Jacobins to be the perpetrators of the murder, and Count Ribbing, one of the leaders of the most radical opposition, debhe would retaliate against them with extreme violence.

“The government is on the wrong track,” he told the in the middle of a group of courtiers, in a vehement tone And convinced. The real culprits are the French. The king was preparing to wage war against them; they knew it. And they wanted to warn him.

"An infantry general, cousin of a minister, the

-=F

=>

Baron Armfeld was not then master of his individual gnation.

“You are mistaken, sir,” he replied. This It was not the French who assassinated our master; He is a Swedish gentleman, and although I... I don't want to give up for my order and my country. Hide for longer.

"This firm and severe response provoked strong reactions" recriminations. But the unrest was suddenly calmed by the arrival of the city's governor, who came to announce that the real culprits had been discovered.

“One of the armorers summoned by the lieutenant of Police had recognized the pistols and stated that he had sold to Count Ankarstroem, ensign in the blue guard. We immediately went to the latter's house, and after arresting him in his bed, they had led him in prison, where he had undergone a first interrogationrogatory.

"It was only after the king's death, which occurred that very day, the investigation began. But we he only ordered it to appease public outrage; She was conducted with extreme leniency, and one was incredibly slow in searching for the accused...

… € Gustave II left only a young son, and the Duke of Södermania, his brother, was appointed regent after his death. A commission was formed by his order to try Ankarstroëm and his accomplices. But, as he was himself affiliated with their lodge, she was composed solely of Tllumines.

"In the initial moment of turmoil and over-After the capture, Ankarstroém had confessed. But then He consistently refused to complete them, and it was impossible to extract a single word from him about his secret plans, nor on the number and quality of his accomplices.

“Furthermore, there was a lot of insistence, but with so little…” of success, to make him say what had become

Mahneke, the servant he had charged with the executiontion of the crime. It was not mentioned in the documents of the procedure, for what reasons was one returning if often on this issue, so much so that we ignore if the suspicions betrayed by this insistence were based based on a glimmer of evidence. But silence Ankarstroem's stubbornness revealed that there was serious reasons for not facilitating the search of justice. Mahneke could not be found. We We will explain later why, and what it was became...

"The investigation, moreover, was progressing with a slowness" extreme. The regent showed himself to be neither impatient, nor even desirous of avenging his brother and his king. judges could, however, easily have discovered the leaders of the conspiracy. But they systematically allowed systematically in the shadows all the compromising revelations bets on the sect of the Illuminati.

"It was finally necessary to satisfy the people, who
demanded the punishment of the assassins, and, after a month
of investigations and interrogations, Count Ankarstroém,
found guilty of the murder of Gustav III, was
sentenced to death and executed.

A few assassinations.

“We have just said that the conduct of the Duke of
Sudermanie was, in this whole affair, extremely
suspect. Grand Master of all the orders of France-Swedish masonry, he acts as little as possible and toudays under the pressure of public opinion.

"By closely examining his habits and relationships"
From close friends, we became almost certain that he was from
number of the conspirators...

"Once appointed regent, he removed all from the court
the supporters of Gustav III, stripped them of their
charges and their pensions to benefit the com-
Ankarstroém's accomplices, and didn't even bother to
to conceal his hatred for the deceased king.

"Among the most loyal supporters of the latter, are
General Count Armfeld was found. Gustav III did not
he hid nothing of his feelings, and he had even,
it was said that entrusting someone with the safekeeping of highly compromising papers-
so much for the conspirators. The regent did everything in his power
to regain possession of these papers; but seduc-
the demands and threats failed in the face of the firmness of the
county.

“— I have given you everything relating to the interre-
"State loans," Armfeld replied. "As for secrets."
of my master, I cannot dispose of them; but they die-
They will be buried with me.

"Despite this promise, he fell out of favor and had to
soon to leave Stockholm and Sweden in a hurry,
His friends having come to warn him one day that his freedom,
His very life was in serious danger. He fled.
in Naples; but the spies sent after him
discovered almost immediately, and one of the leaders of the
Swedish Freemasonry, Colonel Palinquist, there
came to revive...

"Tasked by the regent with secretly abducting Arm-
Feldt, he had himself appointed captain of the frigate on
which he was supposed to bring back his state prisoner to
Stockholm. He believed himself assured of success, having acquired
the competition of the Illuminati of Naples, by accusing the
count before their tribunal for having betrayed the secrets of
association, an unforgivable crime and always punishable by
dead. Armfeld is suspected of being searching
Vassassin of his master, the count's servant
Ankarstroém, and that was, in reality, the motive for
which he was being pursued with such relentless determination.

"Secretly warned of this new danger, he
He was able to escape by fleeing to Russia.

"Count Munk was less fortunate. He was a
A man of both intellect and heart, and one of the most devoted
supporters of Gustav III. The Duke of Södermanland judged him
so formidable that, immediately upon being appointed regent, he had him arrested
and taken from Stockholm by soldiers.
Hours later, these men returned to the city without
their prisoner, and no one since then has known of one
in a positive way what they had done with it.

"But it was being said publicly in Stockholm that at one
Count Munk had been shot in the city, then
buried by his escort in a deserted location.
The soldiers in charge of the execution had done it themselves.
confessed.

"The orchestra musician, an eyewitness to
The assassination also disappeared, and without anyone being able to discover it.
what he had become...

The murderer.

"Where was the assassin of Gustav III hiding?"

"In April 1792, a man calling himself
Schultze, claiming to be from Swedish Pomerania
Oise, a province now Prussian, had come
to settle in Berlin.

"He aroused the curiosity of the honest bourgeois of his
The neighborhood much more than the police. He was talking
fluent in German and must have had the means
guaranteed livelihood, for he lived well and paid comp-
so much, even though he didn't do any work with his ten fingers.

"Curiosity redoubled when it was learned that he frequented-
assiduously attended the Masonic lodge of Splittgerber-
gasse...

“Schultze, moreover, led a very secluded life. He…”

kept to himself with his neighbors, didn't speak to them
almost never and received no other visits than those
of some individuals he had met
to the lodge.

One day we learned that we had found his accommodation
closed, and we never saw him reappear.

“One of the files I was examining contained the pro-
Proceedings initiated against Police Commissioner Mah-
neke, said Schultze, for false oaths. He incited my
curiosity, because it is very rare for officials to
The police are guilty of such crimes. I
I examined it very carefully. To the pieces of the
attached to the procedure was a second file initi-
Tulé: Documents (Acta) relating to the application made by the
Swedish government to obtain the extradition of
Mr. Mahneke, a servant, accused of being an accomplice to
the assassination committed on the person of King Gustav III
by Count Ankarstroém.%

"This is essentially what the two contained."
files:

"Schultze's real name was Mahneke, and... it was
this servant of Count Ankarstroém whom they are looking for-
_chait then throughout Europe.

"It was indeed the Prussian police who had made dis-
Mahneke appeared, and this secret arrest had
this took place at the request of the Swedish government, which claimed
master his extradition... because we had the strongest
reason to believe that he had known about the plot of the
Swedish nobility and probably participated in the crime.
It was also recommended on several occasions, and from
the quickest way to seize at the same time
of all Mahneke's papers. The government sue-
He was probably much more worried about the paperwork.
and revelations from this man, as well as from his own person,
because he had shown himself until then to be very unconcerned with
prosecute the guilty parties.

"Curiously, the servant's accuser
d'Ankarstroém was one of the powerful figures who
until then, they had covered him with their protection.

"The justice system and the police, whose investigations are most
active efforts had remained futile, had one day received
the following note, emanating from the very office of chance-
State bond: |

"Count Ankarstroëm's servant, wanted
"by the Swedish government and named Mahneke,
"Lives on K..... Street, N..... Arrest him at night
in the most secretive way and with the greatest
"precautions, and you seize at the same time its
papers and belongings. You will send all three
"days to His Excellency, the Chancellor, a report"
"on this case and a copy of the interrogations. He
"It is of the utmost importance to inform all interests"
"We are concerned that this Mahneke is in B... (Berlin), and
"Especially since he remains in the hands of the justice system."

"One of the minutes was worded as follows:

"Upon observation that he should frankly confess and
without concealing anything of the truth, everything he knew about
the assassination of King Gustav III of Sweden by his former
master, the Ankarstroém ensign, and also recognize
to what extent he had become involved in the
conspiracy, if he wanted to avoid being extradited by the government

Prussian nement, while, if he tried to deceive
The judge, through lies, should have expected to be
delivered to the Swedish government, which would subject him to the
the most severe and harshest penalties, the accused has
answered:

"I no longer want to conceal the truth,"
And I will tell you, without hiding anything from you, what I

I know how the king was assassinated.
“My master, Count Ankarstroëm, had mo-
particular traits of hatred against King Gustav III. He
belonged to the order of the Illuminati. He brought me in, and

RAA

as I was poor, and I couldn't pay a
A large contribution was required; I was admitted as a brother.
serving...

"When he wanted to take revenge on the king, he cast his eyes
on me because I was a serving brother of the lodge. He did not
He hid nothing from me, and he also had absolute trust in me.
in his two friends, the Earls Horn and Ribbing. One day
that they were talking in front of me about drawing lots to determine which
would be tasked with killing the king; my master left from a
burst out laughing and replied:

"— That's pointless. I'm asking as a favor to
hit Gustave.

“However, lots were drawn and my wish was granted.”
The master was realized. He was the one chosen.

"But the count was a coward, despite all the violence"
of his character and his hatred; his response had not been
that it was just a boast, and he was in no way inclined to
To strike the king. Before his friends could even speak to him
He had suggested I do the deed, rather than draw lots.

"I couldn't be in any danger," he told me;
I was even sure I would then get a beautiful and rich
reward, because our order was too powerful for
leaving me in sorrow and not paying me such a high price
service. I knew just as well as he did, he added,
that the Duke of Södermanland was its Grand Master, and that
within its ranks it counted the highest and most powerful
health of the nobility of the kingdom.

“For a long time, I refused to consent. But
One day he found several spoons in my room.
of silver marked with the monogram of our lodge, and this
This discovery placed me entirely at his mercy. Con-
Moreover, given the growing power of our order, I
allowed himself to be persuaded to commit an action of which the
Remorse will haunt me as long as I live.

“My master and his two friends, the Counts Horn and

Ribbing had taken the precaution of having it delivered,
by affiliates, high-value state papers
for the powers neighboring Sweden. They counted
to make a weapon of it, in case they were con-
trains to flee, and use it to defend themselves
Dr. My master handed me the iron box which...
contained, while giving me the advice to deposit it
at friends' houses; but never leave her for long
in the hands of the same person. I own it
again; it is currently in storage at one of my
knowledge.

"It had been decided that I would strike the king during
the ball... i

"Ankarstroëm had assured me in the most
positive that I would receive my reward as soon as the
troubles that were to follow the king's death would be
calmed down. But things did not turn out as they had hoped.
We had thought so. The strong measures taken by
the police lieutenant and the city governor
made a premeditated uprising impossible and the
massacre of all the nobles of the royal party. At the new-
following the arrest of the Earls Horn and Ribbing, I
I hesitated no longer: I fled and did not forget to em-
to carry the box. The countess being no accomplice
I thought it prudent not to speak to her husband.
of these papers. But I asked him and I obtained some from him.
the money to win Stettin. I know in a way

I can definitively say that the documents in my possession are irrefutable. are of the greatest value to the government of this country, and I am quite ready to hand them over to him. I will give him I only ask in return not to deliver me to the Swedish government.

“This request from Mahneke should have been favoredwarmly welcomed, because she was somehow granted in advance by the chancery, which, in its instructions to the police, recommended, as a

a point of utmost importance, to keep silent about all interested that Mahneke was in Berlin.

“Mahneke was probably not exaggerating when he said that the papers contained in the cassette were from highest price for Prussia, because he was appointed compolice commissioner. It appears from the documents in his file that he performed these duties for two years; that inHe was subsequently arrested on charges of perjury. then sentenced for this crime to several years of seclusion, and that, shortly afterwards, he died in Spandau prison!

"Thus the brothers had continued to follow him ever since" his crime, and to watch over him. After having him in whatthat he would emerge unarmed by forcing him to surrender the

---

1. We will naturally be curious to know what are which became Ankarstroëm's papers. Here is what the magistrate said Prussian traitor, author of this story: |

"Struck by the importance of these documents, I felt I should report them to the president of the court of S...; and, on the desire that he indicated to me to examine them, I placed them in his hands. Since then, I haven't had the opportunity to see that again. nor did I write to the magistrate. But having addressed myself, in 1850, to “One of my former colleagues, whose duties gave him access to the registry where they were filed, in order to obtain a copy Of two of them, this magistrate replied that he had not found no other trace of the file than this brief mention, inswritten in the directory, in the margin of its report: Transreferred to the Elat archives. But the entry was false because I had the opportunity, some time later, to do some research to the archives, and Fun, one of my friends, who was employed there, he told me: "This file never entered here, because if it had..." Once sent, I will find the indication of the fact in our records.

"This was not the first time I had noticed lexistence of such errors, very deliberately committed. Thus, for example, in an article concerning the memories of posthe papers left by Prince H..., who was Chancellor of State, The directory contains this entry: Transferred to royal family archives, and yet, when one looks at them there search, but you won't find them, and they're doing this to you Answer: They are in the king's study, where he is reading them.

Ankarstroém's papers to the Prussian police, in the from whose ranks they brought him in to hold him even better under their control, they had ensured a peaceful existence. They had covered with their all-powerful protection until the day when, in 'compromising in a way too clumsy for His fault may have been concealed; he had forced them to abandon it. And then, by a coincidence that, perhaps-His death was not accidental; it had occurred almost immediately. followed this abandonment. (Quoted by N. Deschamps, Les Secret Societies..., 2nd Edition, Vol. II, pp. 640-650.)

This text, composed using official documents, delivered by Prussian justice to the press order, is of such importance that I believed I have to quote it almost in its entirety: we see there, in Indeed, in addition to multiple Masonic murders, the theft of state secrets with the aim of delivering them to foreign powers; assassinations, treason, everything It is there. Freemasonry has some of the the most beautiful pages of its history!

Freemasons and Massacres.

While Sweden is experiencing a number of "beautiful" France had the privilege of dealing with Masonic crimes. to see thousands of them in just a few years.

---

1. Mr. Maurice Talmeyr gave a very approximate study in 1904.

founded on Freemasonry after the death of Louis XVI. We let us simply refer the reader to his brochure: La Franc- Freemasonry and the Revolution.

Mr. Deschamps had also devoted a few pages to this serious question (Secr. Soc., vol. II, pp. 134-136). It is perfect- It has been proven that at the same time as Gustav III, Louis XVI had been condemned to death in one of the Masonic Convents things that preceded the Revolution by a few years.

From the days when the desires of F.:. Duport had been so promptly filled, and where the heads cut off from Foullon and Berthier had been promised born on pikes by virtue of a kind of rite barbaric that will last as long as these bloody years Your – events are unfolding rapidly:

In July 1789, the first massacres, deliberate, com- organized by Freemasonry, the storming of the Bastille, the reunion of the Estates-General, and – on August 4, 1789 – the a great historical night where the nobility and the clergy, in an extraordinary surge of enthusiasm, sacrificed all their privileges.

But then what? After August 4th, why the masses- Why blood, always blood, for so long? Years? Hadn't the Revolution already taken place?

Absolute proof that the Revolution had already taken place On August 4, 1789, it is found in the notebooks where formulated the wishes of the nobility, the clergy and the third-state; these wishes testify to the most extreme liberalism. bordering: nobility and clergy are unanimous in proposing of their own accord the renunciation of all their privileges, to to propose freedom of religion (that F.:. Combes (refuses us), the freedom to work, the freedom of the press. Together they are appealing for the poor, workshops, hospices, relief funds. (We are waiting workers' pension funds again after four revolutions!) They expressed this admirable wish:

"That the tools of the poor could never be seized and that, alone in France, the day laborer was freed- "Chi of the tax." (See the Revolution by Ch. d'Héricault).

Thus, it is true to say that on August 4, 1789, the The revolution is over, since all classes of the French companies are united in the same spirit of agreement to carry out the necessary reforms.

But this beautiful fraternity of all the French, voted

of acclamation, on the night of August 4th, in a delirium of joy patriotic, that's not what the rearguard wanted. Re-Lodges! Their frightening anarchist doctrines... allowed the triumph of the frenzied hatreds of which they were swollen, they wanted to be satisfied.

So, as today, Freemasonry was above all the enemy of the Catholic Church and pen- throughout the Terror, there were anti-Catholic furies- that at the same time as antisocial furies which gave free rein to their imaginations: it was civil society emerging of Christian civilization, and that was Catholicism. he himself was the one the terrorists wanted to kill in France. just as today it is still Catholicism what F.-. Combes, the Lodges' enforcement agent, is aiming for.

All current anti-Christian laws are prepared in the Lodges and subsequently voted on by a Parliament servilely subjected to their all-powerful influences; Similarly, a century ago, it was also Lodges that were Out with the bloodthirsty men who spread terror.

Some eyewitnesses were not mistaken, And it is Freemasonry that they accuse overwhelming immediately rejected the responsibility of guillotinings and massacres. (Dasté-Baron, La Fr. Mag. and Ter. p. 31 to 33).

Evidence.

As early as 1797, the ex-English Freemason Robison was able to blia a book in which he makes crucial remarks to Subject of sectarian doctrines:

€. that I saw, he said, mingling closely with the difrents systems of Freemasonry, to finally generate an association whose sole purpose is to destroy

down to their very foundations all establishments religious and to overthrow all existing governments both in Europe.

"I noticed," he added, "that the characters who had the most part in the French Revolution were members of this association; that their plans have been designed according to his principles and executed with his input tance. » (Deschamps, Les Soc. Secrétes, t. II, p. 132).

This is a fact that defies all controversy: almost all the men who played a role in the drama of the Terror were known Freemasons. who came from the Lodges to lead the Jacobin clubs which were like emanations from the Lodges.

"Louis Blanc and Alex. Dumas, we read in the book de Deschamps (vol. II, p. 150), confess that the great majority of the Jacobins, dominated by Robespierre, and of The Cordeliers, where Danton presided, was composed of Freemasons.

From Brother Louis Blanc, whose testimony is here particularly valuable:

"Most revolutionaries, as we have said, were affiliated with Freemason secret societies "nerie." (Hist de la Rév.. Ed. de Bruxelles, IT, p. 357).

Still from F.:. Louis Blanc:

"Freemasonry," he said, "opened itself up day by day." to most of the men we find in the middle of the revolutionary melee. In the Lodge of the Nine-Sisters, Garat, Brissot, and others, came to gather in succession. Bailly, Camille Desmoulins, Condorcet, Chamfort, Danton, Dom Gerle, Rabaud-Saint-Etienne, Pétion. — FauChet, Goupil de Préfern and Bonneville dominated in the Lodge of the Iron Mouth... » (F.:. Louis Blanc, Hist. from the Revelation, Brussels Edition, vol. II, p. 72.

Let us add to these names those of Robespierre, of the communist Babeuf, and of these covered beings of blood: Hébert, Le Bon, Marat, Saint-Just! (for (to name only the most well-known) and we will not be able to to conclude otherwise than by this double affirmation tion: yes, it is the Masonic doctrines that who led the revolutionary events and It was Freemasons who presided over the hehumanized massacres of the Terror.

The September Massacres 1, 792.

Today, it is by hunting down monks that Our Freemason persecutors are practicing. The same thing happened on September 2, 1792. "Care was taken, "said Edgar Quinet, to entice the slaughterers." And How? — By first delivering some priests to be killed, before being thrown into the prisons to massacre the prisoners there.

We have seen a succession at the Ministry of Freemason justice, like F.:. Monis, then F.-. Vallé, — after F.:. Gustave HumBert! Thanks to them, we know what justice is. masonic...

Already in 1792, the Minister of Justice was a freemason, Brother Danton. On August 28, he wrested from the Assembly National wheat a decree relating to home visits liaires. By means of this decree, suspects are arrested, August 29, 30 and 31; the prisons are thus filled, for

---

1. Le Coulteux de Canteleu, Sects and Secret Societies, Paris, 1863, p. 169.

empty them, to clean them (according to a horrible word)
historical), by the massacres of September 2nd and 3rd and
following days.

When they threw themselves into these dreadful assassinations
nats, the occult agents who had seized Hô-
such as the City and had a rival authority to the Assem-
National wheat was going to be driven out, not only
as usurpers, but as thieves. This fact, however little
honorable for the so-called Giants of Terror,
is reported by the father of the Third Republic,
Mr. Wallon; Edgar Quinet, for his part, designates as
the main accomplices of the Communard villains
insurrection: Marat, Danton, Robespierre, Camille
Desmoulins, — all of them Freemasons.

The hatred of Freemasonry was prescient:
She knew how to choose one of her first victims from
September 2nd, Abbot Lefranc, superior of the Eudists,
one of the men who had pushed against the dangers
The most eloquent Masonic cries of alarm...
(Dasté-Baron, Freemasonry and the Terror, p. 40,
41). |

has

Edgar Quinet, whom I deliberately choose for
guide because we can't accuse him of malicious intent
launched an attack against the terrorist bloc, which made a frightening
Painting of the September Massacres.

"Everywhere," he said, "there was the same discipline in the
carnage. On September 2nd, the four cars filled with
priests, parts of the town hall and left completely open, ser-
They became enticing to the slaughterers. When that first blood
was poured, thirst ignited. The prison gates opened-
They come of their own accord. There's no need to force them. The guides
The watchmen, having been warned, hastened; they lit torches,
they themselves lead a handful of murderers;
They throw themselves upon any prisoners they encounter.

first. This was granted to the first fury, to the Ab-
baye and at the Carmes. But almost immediately, a simula-
A tribunal is formed in the vestibules of prisons;
The prison registers are brought in.

A man in a scarf presides; he is standing around
from him strangers who call themselves judges... The pri-
bell ringers are brought in, one after the other, escorted by
guards. They appear for a moment; the killers, the
Arms raised beside the judges, they wait, they sense the
sentence. First they killed with a single blow of the knife-
Weary, of spades or of log; then they wanted to savor
the murder and there was, between the executioners and the victims-
My, a certain emulation. The first ones were looking for
the means of killing slowly and making death felt;
the others sought to bring about the rarest death-
pide. However, benches had been brought in for sitting-
to stand by as spectators to the carnage. When fatigue sets in...
Menca, the murderers rested. They were hungry.
They ate peacefully... Fury did not prevent them-
I don't know, thinking about the salary, when they would have
provided the work. From time to time, seized by scruples
they were going to ask for permission to take the sou-
to bind those they had killed: authority was not lacking
not to grant it to them as the fairest thing.
For, just a stone's throw from the slaughterers, in the midst of the steam
of blood, administrators sometimes sat; they
continued imperturbably to ship the business
civilians in these slaughterhouses. Such were Ics
massacres at the Abbey, at the Carmelites, at La Force, at the
Conciergerie, in Bicêtre, in the eight prisons of Paris.
After what could still be called the surprise of the
first hour, they started again the next day with
more security, then the day after next, for four
days. Or rather, it cut my cut no interval; the only
The difference between day and night is that we illuminated the
courses during the night, to see clearly in this dazzling light

toir. For the slaughterers never sought to
to hide in the darkness. On the contrary, they lit up
lanterns near the corpses, so that we might live by the
"Pouvrage and Pouvrier both times..." (Edgar Quinet, La Révo-
(lution, vol. I, pp. 382-383.)

Mr. de Laleu, former adjutant general of the National Guardnale. One of the "Hard-nosers" who worked at the balance of the friends of F. Danton, Minister of the Justice, of F.:. Marat, of F.∗. Robespierre, opens with a knife blow to the chest of the unfortunate officer, plunges his hand into the wound and he tears out the heart he is putting in his mouth.

"Blood was dripping from her lips," said a witness. "It gave him a sort of eye-catching mustache."

We had been thrown into the Petite Force prison, on the street Paved (in the Marais) the princess of Lamballe, one unfortunate dupes that Freemasonry had the most adored, in his hypocritical Temples. (To better lull the powers that be to sleep, it was she who a few years earlier the Sect had consecrated Grand Mistress of one of the most important Lodges (feminine).

"We had decided to immolate him," they wrote. Doctors Cabanès and Nass in their book so poi- "The Revolutionary Neurosis!" And they quote the diary, which has remained unpublished until now, of the princess's own doctor, Dr. Seiffert, who took numerous steps to ensure that the misfortune- The woman was released, as had the most of her fellow arrestees.

1. Paris, Soc. fr. of printing et libr., 1905, p. 49.

Brother Pétion replied to Dr. Seiffert:

"The people of Paris administer justice themselves" and I am his prisoner.” (Revolutionary Neurosis, p. 43).

Father Danton said to the doctor, in a tone of threat.

"The French people have their leaders in Paris. The people Paris is its sentinel... Anyone who tries to oppose posing a challenge to popular justice could only be an en- "enemy of the people." (The Revolutionary Neurosis, p. 44).

Father Marat cheerfully mocked Seiffert; as for to F. Robespierre, "that ambitious hypocrite", as the doctor described it, he retorted:

"The people are too righteous to attack innocence." You have nothing else to do but wait for the "the result of his justice..." (La Névrose révolut., p. 45).

"His justice!" "People's justice!" That's it. The same refrain is heard by all these Freemasons. But, as always, Freemasonry, by their mouth, lied: it was her and not the people, who had condemned the princess to death of Lamballe after having duped him.

Let us see how justice was exercised, not popular, but very Masonic:

Two men, holding tightly (the princess of Lamballe) under his arms, forced him to walk on corpses. As she staggered with every moment, she took care to cross his legs, so that when he fell bant, his modesty had nothing to suffer from his attitude t.

From the crowd of spectators, "a" then stands out

1. P.-J.-B. Nougaret, History of the prisons of Paris and the departments tements, t. I, p. 145.

"Well-dressed man" who, seeing the inappropriate touching fames that the assassins allowed themselves on the principal "Cess naked," she cried in her indignation, "Blush!" unfortunate, and remember that you have wives and mothers!

I] was instantly pierced by a thousand blows and his
body torn to pieces! (Revolutionary Neurosis,
p. 92).

... A madman struck Princess Eva- on the head
drowned... a blow from a log that stretched him out on a pile of
corpses.

Another scoundrel, a butcher's boy named Gri-
His son was cutting off his head with his butcher's knife...

Then unfolded scenes of the most revolting lu-
brilliance that our pen hesitates to retrace.

The unfortunate woman's breasts are cut off;
His body is opened and his entrails are removed. One of his
The assassin makes a belt out of it; then he tears off the
heart and brings it to her lips?...

… When the princess was mutilated in a hundred ways
different, when the assassins had divided the
bloody pieces of his body, one of those monsters
he cut off her virginal part and made himself some mousse-
stains *... (MM. Cabanès and Nass, La Névrose révolut.,
pp. 55-57).

Such were, in September 1792, the "means of
terror” employed, according to the method inaugurated
from 1789 by F.:. Adrien Duport.

At the trial of the Septembriseurs, in May 1796,

1. G. Bertin, Madame de Lamballe, p. 326,
2. See Intermédiaire, August and September 1867, p. 300.

3. For these horrors, Dr. Cabanès refers them to Paris
during the Revolution, by Mercier, vol. I, Poulet-Malassis, 1862, and
in the Memoirs of Sénart, p. 45.

three of the executioners of M™* de Lamballe were
condemned to the galleys, while the rest of
perpetrators of the massacres, "those paid 6 francs,
at 7 francs and 12 francs per day (written by Ange Pitou),
was released.

Nicolas (one of the princess's torturers) was
So abhorred even by the assassins that they took justice into their own hands.
to the penal colony.

Moreover, I heard him say, as he did to the others:
“We are in chains and our leaders are in the
honors.” (Ange Pitou, The Urn of the Stuarts, 1815)
p. 150. — Quoted by Dr. Cabanès, Névrose Révolut.,

p. 72). |

Who then was the most base criminal in
this horrible tragedy of the Sep- massacres
tmber?

Is this "the great Nicolas," the despicable accomplice?
that his role in the assassination of M™! de Lamballe
Did he make even his fellow prisoners hateful?
Or perhaps, in reality, it is these "leaders" who are actually the real ones.
which he was talking about, those High Masons who made at
D" Seiffert, the answers we know?

A horrific summary of the entire Terror, the
"The September massacres reached all ranks,
All genders, all ages.

At the Salpêtrière, the most infamous horrors
were involved in the assassination of the unfortunate
madwomen who were locked up there.

At the Saint-Bernard Tower, near the Bridge of the
Tournelle, 72 convicts were
massacred by these new-style vigilantes,
while at Bicêtre prison, poor children

of the people, detained for minor offenses — learn-
boys aged twelve to fifteen, baker boys,
small newspaper vendors — were slaughtered at
blows from pikes or bludgeoned with blows from logs, at

in the name of the Fraternity, for the pleasure of seeing cou-
to shed blood and to learn how to kill well.

“The knockers told us so,” reports one
eyewitness, and we were able to see it for ourselves-
same; the poor children were much more difficult
to kill only men made: you understand, at this
"At age, life holds up so well!" (Trial of the Massacres)
after 9 Thermidor).

This accumulation of crimes is entirely due to
the burden on the Freemasons who were in power
See. Who would dare deny it in the face of the brutal admission that...
have made their officials, since our archives
national records contain invoices for the sums
regularly paid to the slaughterers on the
public funds?

Furthermore, a contemporary, Baruel, completes
to educate us on the full responsibility of
Freemasonry in the immense holocausts
his offerings in September 1792 to Moloch of the
Terror: |

“In any moment of riot,” said Baruel, “either at
The City Hall, or Carmes, the true signs of
rallying, the true way to fraternize with the bri-
The giants were the Masonic symbols. In that instant
massacres, the executioners held out their hands, in
Freemasons, to those of the ordinary spectators who
were approaching.

"I saw," Baruel continued, "a man of the people."
who himself repeated the Masonic manner in which

The executioners presented their hands to him, and he was by
he rejected them with contempt because he didn't know
to respond, while others, more educated, were, at
same sign, greeted with a smile in the middle of the
carnage.” (Memoirs, 2nd edition, 1803, vol. V, p. 134.)

"Civic spankings."

This is the title of one of the chapters of Neurosis
Revolutionary, the terrifying book we were quoting
earlier. And that was one of the "means of
terror” intended to crush opposing resistance
to the actions of Secret Societies.

High-class women were whipped in the street.
he denounced the nuns in their cloisters, which were overrun
by popular hordes...

One day, one of the club's most authoritative speakers
Citizen Varlet, a member of the Jacobin community, came to denounce the...
Sisters of the Hôtel de la Nation (Hôtel-Dieu), the accused
sant to keep a refractory priest hidden in the Hospital-
to keep silent, and to have had the audacity to celebrate secretly-
He arranged a requiem mass for the tyrant's soul.
concludes by asking that they be exemplary
punished. (Revolutionary Neurosis, pp. 77, 78.)

The knitters took care of it! They ran to
The Hôtel-Dieu, the Sisters are tearing themselves apart... One of
these, having freed themselves from the hands that held them-
were, had fled towards the bridge; she was there to-
followed by a ferocious mob, and rushed into the
Seine 1. |

---

1. Secret Memoirs of the 19th Century, by Beaumont-Vassy.
(Revolutionary Neurosis, p. 78.)

The number of nuns and whipped women was
considerable. Three Sisters of Saint Vincent de Paul,
attached to the parish of Sainte-Marguerite, died
as a result of this violence.

The pamphleteers celebrated them with delirious joy.
rant. Far from seeking to mitigate them, they contain them-
rent with lots of filthy details.

One of these pamphlets bears this title sufficiently

Explicit: "List of Sisters and devotees who have been whipped by the market ladies... with their name and their parish and a very true detail of all their adventures with the priests, vicars and regulars of the said parishes." Without going into details, Pau- the author simply throws at all the victims, en masse, the accusation of immorality. (La Névr. Révol., pp. 81, 82.)

This last trait paints a picture of traditional hypocrisy Freemasons. They defile and they accuse of filth!

On October 31, 1793, the member of the National Convention, Carra – cited as a Freemason in the dictionary Desormes and Basile (p. 172) – wrote in his Patriotic Annals, April 9:

> The crowd moved into the churches; the women My men were armed with rods; they whipped them out from the temple some priests and priestesses possessed of demon of the counter-revolution, and men have many laughed at the grimaces of these whipped goblins; However, the national guard rushed in and drove back the party favors tucked up. The municipality, fearing that the public and overly repeated condemnations do not give cause- were about to unfold into some more unfortunate scene, which was brought to an end by a proclamation to these popular corrections; she has orders that the nuns' churches be closed to "public..." (Quoted in The Revolutionary Neurosis, p. 81.)

I emphasize the last sentence of F.:. Carra: Catholics today will suffer similar fates. infamies, perpetrated with the same aim, if they do not They finally feel the urgent need to break the ignoble tyranny of the Lodges.

In 1793, it was the Jacobin Club – composed mostly Freemasons, wrote Brother Louis White – that the hags came out laden with whip the Sisters of the Hôtel-Dieu.

Today, all the Lodges come out the filth intended to defile the Catholic Church cism.

When will honest people open the eyes?

XV
SINCE THE TERROR

The Higher Order and the Lower Order.

Just a few days after the fall of Terrorists of 9 Thermidor, Cadet of Gassicourt published a damning book! on the role of Secret Societies in the Revolution – role _ revealed shortly afterwards, with a colossal mountain of evidence, by the Englishman Robison and the Frenchman Baruel. or

Two Freemason historians, one French, the F. Thory, who wrote in 1815, the other German, the F.:. Findel, confessed to the enormous, disastrous impression

---

1. Cadet de Gassicourt, The Tomb of Jacques Molay, or Secret History of Initiates, Freemasons, Illuminati and Research on their influence in the French Revolution, Paris, year IV.

for Freemasonry, produced in all countries by these revelations.

The criminal gang of the Brothers... felt threatened seriously threatened: she was afraid and the password was given throughout the world to disguise more than never the Lodges in innocent brotherhoods of good living philanthropists, respectful of religion, of established governments, constituted bodies, etc...

The Jacobin assassins and the anarchist theorists
Lodges that had managed to escape together from —
fraternal guillotinations between Freemasons of diverses chapels and the reprisals of the Thermidorians,
victors of F. Robespierre, — all covered themselves
the same deceptive veils that had sheltered the
Freemasonry before the Revolution. (Dasté-Baron, La
Freemasonry and the Terror, p. 57).

If the insiders then thickened their coats
of hypocrisy, it was to prepare new
crimes.

After the reign of 1792, they dug the mines
which would erupt in 1848, and cover Europe with
bloody debris.

But it exists, between the three periods of History |
which preceded the Reformation, the Terror and 1848, a
remarkable parallelism: it seems that one
so that, each time, intellectuals can be seen
same order: to sow murderous doctrines.
Then these doctrines germinate into harvests of crimes
of which some of the sowers are victims
first, when the inferior followers of
Secret Societies have pushed the limits
practical consequences of the theories from which they have
greyed.

_ After the many precursors of the Reformation

whose history César Cantu has given, appear
Luther and Calvin; but the bloodthirsty Anabaptists
In turn, they bring their excesses.
and the Huguenot princes crushed them because at-
no human society could any longer live with
the dismantling of all the principles aimed at
these inferior followers of the great anti-anarchy
Christian.

During the eighteenth century, at the "'atellee
"tuels" of Freemasonry — such as the FF... Voltaire and d'Alembert — are succeeded by the men of
hand, the FF.-. Danton, Robespierre, Marat.

— At the beginning of the nineteenth century, even
spectacle: the Italian Haute Vente with its
Nubius and his Piccolo-Tiger are accumulating materials
flammable and perished itself at the beginning
of the fire that the gang ignites — thanks to her
Mazzini's Assassin Initiates. |
Today, isn't it the same replacement?
perpetual violence of Freemasons like the
F... Combes by the hypocritical Freemasons
like those of the Rouvier-Dubief ministry, in
awaiting the reign of the Freemasons Thalamas and Hervé?

On this continuous "swinging" of theorists
hypocrites and violent practitioners of the Societies
Secrets, you must read the remarkable work of
Saxon Protestant Eckert 1, wrote precisely at the len-
tomorrow of 1848 — a work in which the author arrives

1. Freemasonry in its true meaning, or
Its organization, its purpose, and its history, by Eckert, lawyer
in Dresden. Translated. Gyr, Liège, 1854.

exactly the same conclusions, for 1848,
than Baruel and Robison for 1793.

He develops his idea by considering in the
Freemasonry is a "higher Order", that
high-level theorists, and a "Lower Order",
that of the directors — and also of the assassins.

But these two Orders are also filled with
criminals, .

The corrupting High-Sales

and the murderous Freemasons.

Corruption — which has become systemic in the upper class —
Sale which, from 1820 to 1846, played the same role as
The Weishaupt Illuminati within the Societies

Secret – and the multi- Masonic assassinations folded by the henchmen of F.:. Mazzini form a together too similar to what we have already described so that we might dwell on it speak. f

We simply refer the reader to the study of the preparatory period for the massacres of 1848 throughout Europe, to the courageous book by Crétineau-Joly!.

We are confident we will recruit in Crétineau-Joly a few more readers and admirers of nothing by reproducing here the portraits he painted of the two main characters of the High Sale, the Italian or Sicilian prince who was hiding

---

1. Crétineau-Joly, The Roman Catholic Church in the Face of the Revolution, 3rd edition, Paris, 1861.

under the name of Nubius! and the Israelite banker that was concealed by the pseudonym Piccolo-Tigre.

First, here is the leader, the man who will shine. "on the arena of Sales in all its splendor" his vices:

> Nubius has not yet reached his thirtieth year: he is in the age of recklessness and exaltation. But he imposes such a hypocritical role on his head and his heart situ and audacity, but he plays it with such profound skill, that today, when all the springs that Nubius was playing, and they escaped one after the other. We still find ourselves frightened by infernal art developed by this man in his struggle with the faith of the people. This Italian, whose letters to his Brothers of the Secret Societies only appear at rare intervals, like desired events; this Nubius, which fills the Italian, French and Sales from Germany, from the noise of his fame, received from heaven all the gifts that create prestige around oneself. It is handsome, rich, eloquent, lavish with his gold as with his life...
>
> Nubius alone is as corrupt as an entire prison; He therefore monopolizes a veritable celebrity. underground. (Crétineau-Joly, The Roman Church opposite) 'of the Revolution, 3rd ed., t. IT, p. 111).

---

1. On High Freemasonry and on Nubius, one of its most remarkable agents, you should also read Freemasonry contemporary, by Onclair (Liège, Dessain printing house, 1885) where I'm taking these lines:

"Thanks to the ineptitude, the incurable blindness of certain Catholic government of the time, there was at that time (in 1824) in the diplomatic corps accredited to the Holy-Siege, a character named Nubius... (That's the name he he gave himself and that all historians have preserved for him (out of respect for his noble and respectable family). He was very "primarily in political economy." (Onelair, p. 62).

Here now is his lieutenant, the banker. Piccolo-Tigre:

> This Jew, whose activity is tireless, and who never ceases to run the world to stir up enemies in CalVaire, plays a role in the... at this time in 1822 Carbonarism. He is sometimes in Paris, sometimes in London. Sometimes in Vienna, often in Berlin. Everywhere he leaves traces of his passage, everywhere he affiliates with Secret Societies, and even at the High Sale, show zeal on which impiety can rely. In the eyes of the gugovernment and police, he's a gold merchant and money, one of those cosmopolitan bankers not living than business and dealing exclusively with its own comtrade. Seen up close, studied in the light of its correspondence pondance, this man will be one of the most skilled in the art of prepared destruction. It is the invisible linkblue bringing together in the same community of frameworks all the secondary corruptions that work at overthrow of the Church. (Crétineau-Joly, The Church of the RoMaine... 3¢ ed. t. II, p. 108). |

Thus, just as the Talmud of his coreli-
Gionnaires straddles all forms of paganism.
ancient times, Piccolo-Tigre evolved through all
Secret Societies, by: serving as their trait
of union as well as of banker.

His correspondence and all those exchanged
between the principal members of the High Sale
were seized by the papal government in
the first months of 1846.

These are the documents, of a particular interest that...
Sionne, which Crétineau-Joly translated into French
under the very eyes of Pius IX, and the Franc-
Freemasonry is so afraid of their disclosure

that she took care to maintain a deathly silence on
these terrifying rooms where the irrefutable evidence lies
tables of criminal plots hatched by the
Secret Societies in coalition.

While the High Sale corrupted and defiled
milk, vulgar Freemasonry murdered.

Here is the text of a judgment rendered in Rome in
1825:

That Angelo Targhini, during his imprisonment for
homicide committed in 1819 on the person of Alex. Corsi,
he interfered in everything related to the Societies
forbidden secrets... became the founder of the Carbonari
in the capital itself, as soon as he could return.
He resolved to frighten them with some terrible example –
the individuals who had separated (from the Sect); .il for-
My plan, therefore, was to assassinate some of them.
them...
...» That on the evening of June 4th, the said Tar-
Ghini paid a visit to one of these individuals... and the con-
They went to an inn where they drank together, and
there, still in a friendly manner, he led him
until he reached a street where this young man, without suspicion,
received a blow from behind, on the right side, from a sty-
let who seriously injured him, by the hand of Leonidas
Montanari, who had positioned himself there on the lookout to wait
their passing.
. Judges and unanimously sentences Angelo Targhini
and Leonidas Montanari to the death penalty.
On November 25, 1825, having mounted the scaffold,
Targhinis cried out: "People, I die innocent, free-
"Mason, Carbonaro, and unrepentant." (Crétineau-Joly:

The Roman Church before the Revolution, 1861. t. II, p.
85, 86, 87).

Sand (German assassin) fathers Louvel (assassin)
French), Crétineau-Joly also wrote. Louvel engenders
Fieschi, Morey, Alibaud and all those unknowns from the regime-
cide who are relentlessly attacking Louis-Philippe. Mazzini
bribes the Piedmontese Gallenga against Charles Albert
(from Savoy), Gallenga, Mazzini, Fieschi, Morey and Ali-
Baud beget the Hungarian Liebenyi, the Prussian
Tesch, the Spanish Merino, the Neapolitan Agesilas Milano,
the Roman Antonio de Felici and the anonymous assassin of
Duke of Parma, who, in turn, vomit up Pianori,
Orsini and Pieri... (Crét.-Joly, id. t. II, p. 93).

In 1827, in the State of New York, a journalist,
W. Morgan, who had received the highest degrees, published
a book in which they were revealed. He was drawn into the Lodge.
of Rochester, swept away by the Freemasons in a
boat, and he was never seen again. His friends accused the
Freemasons for having assassinated him. They claimed-
they said he had drowned in Lake Ontario, and presented-
rent a corpse like his own, but it was proven that
It was that of a certain Monroe. The legal proceedings-
the legal proceedings were unsuccessful because all the judges and officers
The county police officers were Freemasons themselves.
same, as well as the state governor, F. Clin-
your. (Claudio Jannet: Freemasonry in the 19th Century)
century, Avignon, 1882, p. 543).

This is what is called Masonic Justice.
We saw her working in Sweden at the bene-
the accomplices of Ankarstroém; in France, during
the massacres of 1792... not to mention the rest.

Garcia Moreno had governed for fifteen years | Ecuador, ©
first as dictator, then twice as
president and shortly before the day he was assassinated
Siné, he had been re-elected by the unanimous vote of the nation.

In a letter to Pius IX, written shortly before his
When he died, he told him: "The lodges of neighboring countries, exci-
They, instigated by Germany, hurl atrocious insults at me.
libels and horrible calumnies; even during
that they are secretly plotting my assassination, I have
"We need divine protection more than ever."

One of the assassins' accomplices, a civil servant
The president was brought before a court-martial.
The court's representative assured him that his life would be spared.
if he denounced his accomplices. "There's no point in sparing them."
"My life," he replied, "because in the event that you give it to me-"
If you didn't believe it, it would be taken from me by my companions;
"I would rather be shot than stabbed," (Letter
written from Guayaquil to the Bien Public of Ghent, quoted by
Claudio Jannet: Freemasonry in the 19th century,
p. 594, 595).

High-level Freemasonry of assassins.

The mere fact of having mentioned all these crimes
that Freemasonry committed yesterday as
She will commit similar acts tomorrow, that will be enough.
(I know this for a fact) to get myself called an "annoying-
"gumene" and "hallucinated" by those of our friends
who refuse to believe in the existence of assassinations
political and sectarian groups from a certain date onwards,
– variable but always distant:

"Such crimes in our age of enlightenment?
"It's not possible," they say.

However, if the belief in revenge and in
The idea that Masonic murders were so absurd was that,
how could one explain that a man such as

1. August 30, 1875.

Mr. Taine (whose eyesight was so keen!)
could have failed to see the complicity of the Freemasons
of the 17th century in what the ex-Jacobin Prud-
The man called "The Crimes of the Revolution"?
An article by Mr. Drumont recently gave us...
The key to this little mystery.

The most enthusiastic of the French Revolution
have never hidden... that it was in the Lodges, in the
meetings of the [enlightened ones that the plans of the great boule-
Social security payments had been stopped. Why Taine?
Did he systematically leave that element aside?

I received an explanation for this silence, which was obviously deliberate.
from a historian as insightful as Taine,
by a prominent diplomat, who was Taine's neighbor,
in Savoy, who talked, every day, at length with
him.

Taine very honestly admitted to him that he knew
perfectly understand what to expect regarding the considerable role
of Freemasonry in the Revolution, that he did not
did not hide the fact that silence on this point was a trap
enormous in his work; but he added that he had not
He hadn't dared, that he had been afraid of the Ma-'s vengeance
Nonsense...

One can be one of the most powerful thinkers of their time.
century and not having the courage of Bidegain who circulates
peacefully through the streets, after having carried to
Freemasons, a blow that was painful for them.
(E. Drumont, Lib. Parole, September 25, 1905.)

Yes, certainly, the blow struck by Mr. Bidegain has the
Freemasonry has wounded her cruelly. If in
the accusation of having killed a man by beating
A knife is something that makes the murderer odious.
– the Freemason informer who kills a man

"Blows of "cards" is a being no less worthy of contempt and hatred.

But Freemasonry, when it schemed his cowardly anonymous assassinations – the most abominable despicable – made too much use of murderous cries: "To the water! To the lantern!" to ignore how much It is dangerous to become hateful to the people...

So, now that we're searching his locker judicial, so to speak, she's afraid (believe it). (well) to become hateful to the masses in turn, She is afraid of books like M's, Bidegain. I'm also afraid of books like this study.

It consoles me in advance to be called an "annoying"Gumene" and I finish consoling myself by rereading The encyclical of Leo XIII in which these words burst forth accusatory statements that strike Freemasonry in with all my heart:

“To live in dissimulation,” (said the Holy Father), and to want to be enveloped in darkness; to chain oneself by the closest ties, and without having premen clearly state what they are committing to. reduced to the state of slaves; employed in all sorts of attempts these passive instruments of a foreign will; arming, for murder, hands with which one ensures impunity for the crime; these are monstrous "Truthful practices condemned by nature itself." (Leo XIII, Encyclical “Humanum Genus” against Freemasonry, April 20, 1884.)

If we remember Cardinal Caprara predictsant in 1787 that the Secret Societies were going to to quickly turn the world upside down, – by Pius IX entrusting Crétineau Joly with the task of divulging the

wicked letters from the High Sale where were contained in embryo all the bloody riots of 1848, – of Leo XIII finally, accusing in the the most energetic terms the Initiates to modern The mysteries of practicing assassination by proxy (the most cowardly crime of all crimes!) – and if Fon still reflects that the Papacy, with its empire spiritual guidance for Catholics worldwide is better than anyone capable of embracing one a quick look at France's global activities international Freemasonry – we will be granted that our conclusions are not as "exaggerated"Realities" that some of our friends might believe.

And we can summarize in these terms: |

If, on the one hand, the current Lodges contain a a great number of lost souls, unfortunate men blinded by stupid "anticlericalism" and its twin brother, antipatriotism, – on the other hand These same Lodges, in the shadows, are guided, to Pinsu of most of their members, towards goals they are unaware of, by assassins[1],

Strange alliances.

The Encyclical Humanum Genus will provide us Yet another serious subject for reflection:

There exists in the world, wrote Leo XIII, a certain a number of sects which, although they differ from one another from others by name, rites, form, origin, se they resemble each other and agree with each other through analogy

---

[1] Read more on the same subject: Masonic Assassination, the Ritual Crime, 'The Jewish Treason,' Paris, Libr. Antisém., 1905.

of the goal and essential principles. In fact, they are identical to Freemasonry, which is for all the others as the central point from which they proceed and where they end up. (Encycl. Hum. Gen.) |

Yes, mysterious links unite them Secret Societies, both across the earth than through time.

The Ismaili sect still exists in the East. Claudio Jannet writes... There are also in these countries Secret Societies that have preserved the syncretistic doctrine and having initiations to which they admit the Christians like Muslims...; nowadays, more- European gentlemen, after having been initiated into it in their travels in the Levant, enjoyed with the Masonic Lodges conical of a consideration due as much to the high the degree of their initiation as well as the depth of their senses anti-Christian sentiments (Cl. Jannet, The Precursors of the Fr.-Mag., p. 61). | |

In 1899 — the year before the bloody year where so many Christian men and women perished in China amidst the odious tortures that their in- They flogged the Boxers, those demons with human faces — In 1899, I say, the official organ of the Martinists has proudly displayed his fraternal relations with the Secret Society of Babysists, in Persia, and with occultist secret societies (otherwise said to be magicians), in China. We'll say a word about the exploits later. of these Persian Babystes, and of these Occultists of China. Here is the first proof of their agreement. with our French Martinists, of whom we have demonstrated the role in preparing the regime of the Terror.

In August 1899, L'Initiation, the official journal of the Martinism, published a major speech delivered by one of its leaders, 4 an inauguration of Lodge. We read there:

Today, Martinism has carried the torch of Christian Illuminism in all parts of the Universe.

We know, moreover, what peculiar Christians are the Martinists, half Gnostics, half-Kabbalists section!!

"This is how," the speaker continued, "we have, in China, Martinists who are committed to making known Judeo-Christian esotericism to its last representatives ancient civilizations of Lemuria... That's how it is that, in Central Asia, the Martinists lend their help for babysitters and all those who dedicate themselves to their bodies and soul for the struggle against the regime of the sword, in order to to hate the triumph of justice and love., » (Initiation, August 1899, page 107).

Four months earlier, a note obviously emanating from the Martinists had been inserted into The Echo of Paris. (Which proves to us that the sectaires know how to slip in communications tending- (in the most anti-sectarian leaves),

This note, which was very curiously supplemented by the Martinist speech we quoted earlier, said this:

1. What we said, in a previous chapter, to subject of the Martinists of the 17th century, applies entirely to modern Martinists. For more information, read the journal: Freemasonry Unmasked, March 1898 issue.

The Babystes of Egypt, Persia, and Syria, and the The Hluminés of Germany are affiliated with the Martinists, who are currently in talks with the companies Occultists of China. (Echo de Paris, April 5, 1899).

Two years earlier, the Initiation of March 1897, reporting on a solemn ceremony of the Supreme The Council of the Martinist Order had announced the beginning of these distant relations.

Speaking indeed of the general delegation mar- Initiation in Egypt stated that:

Equipped with full special powers, this delegation managed to reach a cordial agreement with the delegates Babystes fords, specially accredited for this purpose... This agreement, it is added, will soon open Persia to

Martinist influence.

A little further on, we read in the same vein

> We are pleased to announce to the Supreme Council-
> seil the creation at Sam Francisco of the first Lodge
> Chinese Martinist, on which we base our gran-.
> hopes for the understanding between our Order and the
> Hung Society. (Cited by Freemasonry)
> masked, May 1897, p. 115.) |

Now, this Hung Society is none other than the
Parent company of the Chinese Boxers.

Japanese victories in Manchuria
wind today against the Europeans the enthusiasm-
warlike siasm (full of threats) of all the little-
Eastern Semitic, Turkish and yellow peoples of all
mixed-race relationships that glimpse, in dreams of blood,
future and terrible revenges against the en- .
white invaders. And the hatred of all these na-
The use of color is aimed as much at men who

strive to win them over to European civilization
than to those who seek to conquer them faith
'Christian. Fierce, but clear-sighted, all the
Asian Asians lump together in a single hatred the
The Christian religion and European civilization. They
are right to hate them together, because our civi-
lisation, daughter of Christianity, is one with
him, |

The Babists.

We only have one word to say about the Babists, of whom
The prophet Bab shook Persia in 1850. Their
Secret Society is nothing more than a renovation
elevation of the anarchist sects of Babek, of Khar-
math, etc., which we have been talking about, that is to say
that she is closely related to the Assassins sect
of the Old Man of the Mountain. As with the latter,
Murder is the primary means of rule for the Babis.
yours and it is not surprising that the Persians have them
violently fought, |

Moreover, it was under the dagger of a Babist
that the father of the currently reigning Shah has fallen.

The Neo-Martinists of France have some beautiful things here
relationships.

Secret Societies and the Yellow Peril.

At this hour when everything that matters in Europe
among the true "intellectuals" shudders at the thought
of the Yellow Peril and raises the alarm, it is singular-
to link, not to say more, to see the Franks-
Martinist Freemasons boast of their connections

with the occultist secret societies of China, and
This was in 1899, just one year before the Boxers oc-
cultists carried out their horrific massacre.

All our readers know the name of the colony-
Nel Muraviev, the former Russian embassy attaché
that the Judeo-Masonic party removed from Paris during
the Dreyfus Affair, because he saw it too clearly.

A letter from him opens up broad horizons on
the importance of Secret Societies in Extreme-
Orient:

> The interest of every country in Europe (wrote the colonel)
> (regarding the Russo-Japanese War) is to put oneself
> as much as possible on the Russian side, because sooner or
> Later, this same whole Europe will have to deal with the
> Yellows, united, fanatical and enriched, and who march-
> will set out to conquer the world, led by states-
> Japanese majors.
>
> The Anglo-Saxons, isolated in their British Isles-
> and in America, they imagine that the Yellows cannot-
> will never reach them. On the other hand, they believe that
> Freemasonry, which they introduced to Japan there

In a few years, it will give them the necessary tools
to control, contain and direct the Yellows equipped with the
benefits of the Great Aryan Orients,

But they will be caught the day these Yellows,
after crushing continental Europe, they will use
themselves of this Freemasonry as of a

`– weapon against the Anglo-Saxons.

"The Yellows possess something other than Franc-
Freemasonry, and what they have is older and better
_ stronger. Already, today, Freemasonry my
that a means for them to penetrate the secrets of
their white friends and study them closely," (Cel Mouraviev,
Gaulois of February 28, 1904).

Since then, Mr. Henri Rochefort has received from China
news that seemed too serious for him to
Keep them to himself:

"I have at my disposal (said Marshal Ma) an army
of six hundred thousand men armed in the European style and ins-
trout by those same Japanese who beat us a while ago
ten years old.

"Once our forces are combined with theirs, we will be in
a measure to stand up to Europe, which has come to our country
dispute our territories even though we are never
went to her house. »

However, the Chinese are rather silent, and for the
The general nature of the imperial troops was thus revealed
His plan, he must first make a solid foundation.
stuck in his head...

Rest assured, Asia's recovery will be driven by conquerors.
Western powers will begin by invading Indo-
China, which will be taken from us in the blink of an eye!
(MH Rochefort, 7ntrans. September 20, 1904).

1. In December 1904, a Japanese newspaper, the Tayio, wrote
that France has "a rotten heart" and implies that one
would be very wrong to hold back with her;

"There are those," this newspaper says, "who fear the progress of the
France in Asia and fear seeing it annex the provinces
of the South and the West. These fears seem to me unfounded-
Lies. France is no longer what it once was. Despite
the outward splendor of its civilization, it is absolutely for-
laughter at heart: one can envy her refinement, her beautiful-
arts and its wealth, but its vital energy is exhausted. Its po-
Population decreases day by day, and it is not unreasonable-
It is easy to believe that it will disappear from the ranks of nations around:
the end of this century. From then on, all his colonization ventures
"Innovation in Asia is doomed to fatal failure."

We have been warned.

In Indochina.

Mr. Rochefort's patriotic fears are
all the more justified given that Indochina is covered
of Secret Societies, branching out with the fierce
Boxers from China.

In 1887, Mr. Alfred Muteau, commissioner of the
French Navy, wrote a brochure entitled
"A Secret Society in Indochina." The Society
that he describes is none other, he says, than "the Association
of Hung" or "the Heaven and Earth Association",
imported from China, – the very one with which
The Martinists are in contact. And this is "one
the most prominent Secret Societies and the
"most powerful in the Universe." (M. Muteau, p. 4).
It is still called "The Sect of the White Lotus",
and also "the Triads" or "the Three Societies"
United." Its rituals bear a striking resemblance to
Masonic rites. Various forms of torture are involved.
reserved for Initiates who would break the laws
the Lodges of Hung; it is the counterpart of those whose
it is mentioned in the oath of the Freemasons
Scottish, where the entrails were torn out and the body
burned play the main role.

Let us read the code of this Extreme Freemasonry Orient:

ART. 16, – “If you help in the capture of a Brother "whose head has a price on it, that's the most "serious, and the criminal will be put to death by decapitation"

"lation."
… there is also mention of various forms of torture

whose guilty will be struck down by heaven, but he is presumed (adds Mr. Muteau) "that the Council of Association often acts as interpreter in this regard and "Executor of the so-called heavenly will." (Mr. Muteau) – pp. 34, 35.) |

The recruits are given a book "containing the laws, regulations, and secret symbols.

Sometimes daggers are added which they dispelmules under their long sleeves and which serve to to carry out the capital sentences of the Association. (Se Muteau – p. 36.)

In China.

Another French naval officer, Mr. de Pouvourville, wrote a very interesting book in 1897. Ressant: Taoism and the Chi- Secret Societies noises; 11 discreetly indicates the role that it plays the assassination.

I cannot divulge (said Mr. de Pouvourville) this that Chinese companies have secrets, what they do not develop to their members, as they mononly in rank and consideration, under the seal of the most formal silence and under the latest threats these. » (M. de Pouvourville, p. 3). |

Further on, here are some details of great interest about the supreme Initiates of Taoism, "the refuge and the center of all secret racial associations "yellows," said Mr. de Pouvourville (p. 8).

_These high-ranking Freemasons are called PhapChinese mania: they are formidable sorcerers. and no less formidable poison experts. Let's listen to Mr. de Pouvourville instead:

Evocative rites, he said, hold great importance here. place (p. 8).

So much for the sorcery of these High Freemasons. Chinese,
= Here now is their talent for employment bell ringers:

"Besides the sacred books, the Phap possesses the secrets of the hieratic toxicology of the ancient Chinese (that is– (i.e., their science of poisons), toxicology of which I might one day give to curious details, especially on plant poisons, on their condensation into impalpable, odorless powders, or in tasteless, colorless drops that form a a formidable arsenal in the hands of those who know how to play. » (M. de Pouvourville, p. 13).

_ Alongside these poisoners of societies Chinese secrets – in our country, who will ever know From what formidable arsenal did the poisons emerge? slow which, according to the courageous assertion of Madame Lebaudy, would often have frozen the face of Finfortuné Syveton?

But if the victims of the Secret Societies They number in the hundreds in the Christian world. They number in the thousands in the pagan world of the East...

The latest blood fever caused by the

Secret and magical societies of China
to the horrific massacres perpetrated by the Boxers. Now,
a dispatch from Hong Kong, dated July 26
1901, .we learn that the Boxers "are not
'that a section of the Triad Society' of which
we showed earlier the similarities

These are with the Lodges of Europe. These same Triads
they abound in Indochina as well as in the
All of China,

— We also know what fierce hatred is directed
in our country by sectarians of all kinds to our
Missions that spread love across the earth
of Christ and of France, all at once. A intent-
To deal with these malevolent madmen, it would be the Mission-
massacred men who were the culprits, while
that the Boxers, ignoble executioners of women and
The children were like little saints...

In the journal La Quinzaine, in September 1900,
Mr. Farjenel provided a fine study of the links which
unite the Sectarians of Europe with the Sectarians
yellow, | |

“A shared community of views on a point
essential, he said, bringing the Chinese Sectarians closer to
French Freemasons (hatred of missionaries, {hatred
of Catholicism). It remains for both sides
than to find practical ways to unite their efforts
in the common struggle against Christianity that they
They also hate it.

Aren't these the practical means of uniting their
efforts against the Christian faith, which seek
our sectarians of flowers, negotiations, with their
Brothers of the East and Far East? And when
we see European, French Secret Societies
even, seeking the alliance of the mysterious
poisoners and torturers of the Order of
Hung, don't we have the right to say that they are
populated by traitors to their country and their race, —
traitors whom I try to believe are unconscious?

XVI

THE ASSASSINATION OF FRANCE

How abundant is our harvest of crimes
Secret Societies!

But that's no longer enough for these sadists.
lusts, human blood flowing freely on the
scaffolds and learned tortures; many-
In fact, it is an entire people they want
to assassinate our own; it is France that they are striving to-
a hundred to kill.

This truth—whose rapid disclosure is
the only chance of salvation for our country — is
the one that we find expressed in all the
forms in all newspapers, in all books
published for years by anti-cultists.

To prove the reality once again
Cruel, it will suffice for me to group together the beautiful
conferences recently held by two members of parliament,
valiant among the valiant.

Masonic Antipatriotism.

In recent days, Mr. Maurice Spronck, Member of Parliament
from Paris, he accumulated document upon document
to demonstrate that, from 1866 to 1870, it was spread in
France through speeches, newspapers, brochures, the
book, anti-military and anti-patriotic ideas identicks to those that are spread today, |

We borrow from the eloquent deputy of Paris
these highly interesting considerations on the devastation
caused by the Masonic spirit in France, before
and after the Franco-Prussian War of 1870:

Before 1870.

In short, we attach to the external form of the re–
regime under which a country lives, an importance that it
Not my place. It's the customs, it's the currents of thought.
and it is the guiding spirits of these currents who
president, much more so than the official government,
to the evolution of a people. And when today, by
For example, we are told about the corruption of the second
Empire, we would be willing, after what we have
Having seen it since, one can take this kind of accusation with a smile.
directed against Napoleon III and his entourage.

The truth is that the eighteen years of restoration
imperial tions were imbued with Masonic spirit
and Jacobin, and that the Emperor's great mistake was to
not having opposed this spirit, either in its policy or
either in its foreign policy, or in its resistance–
Insufficient discipline. But, if one can criticize him

Having been subjected to the prevailing pressure, it is absurd to
Vinculper of having provoked her; and it's behind him and
below him that the historian must look for
root causes of the events that mark its
reign.

Since 1870.

What appears prodigious, and prodigious to the point
which leads one to wonder if such aberrations
are indeed spontaneous, and if they do not result from a
a plan orchestrated behind the scenes by unknown actors.
The problem is that, for some of our fellow citizens, the school–
The 1870 decree seems to have remained completely a dead letter.

That pacifists, humanitarians, internationalists and
Other dreamers, Mr. Ferdinand Buisson foremost among them, might have been able to,
before the tragedy of the invasion and dismemberment,
to indulge in childish illusions about the necessary conditions
to be exiled from all national life, at a pinch we exile ourselves
They thus demonstrated a mediocre understanding.
grasping the historical laws of the world and a pro–
a peculiar pension for a dangerous illuminism. But,
After all, great minds had dabbled in
similar chimeras. No brutal lesson had been learned.
unfolded before their eyes to cure them, by their own admission–
regulation. They could be wrong.

However, they see war, and war for a long time.
and meticulously prepared in advance under the direction
of a man who makes no secret of shaping his own politics
by iron and by fire; they know, without a doubt,
that this war was not desired by us, but
by the opponent who has since admitted to us that he had put the
falsification of dispatches in service of his plans; they
are well aware that his most active collaborator was –
a sort of old military monk, for whom the struggles
international ones are of divine essence, and who professes

that, without them, humanity would rot; they observed,
and they can see more and more each day that this
Belligerent mysticism has penetrated the Germanic race,
and that, to support this mysticism, she poured some
thousands of cannon pieces and millions of tempered
bayonets. Much better; no later than Fété der–
They deny it, they saw, 4 Tangier, the German Kaiser put,
with a threatening gesture, the hand grasped the handle of his
Sword. Nonsense! They understood nothing, learned nothing from it.
They are oblivious to the past. They have no idea of the realities of the present.
They have no idea what the future holds.
live with their eyes fixed on their bucolic dream of brotherhood
global unity. And we are at least forced to
to consider them crazy, so as not to have to
accuse them of being criminals (Before 1870 – In 1905,
Mr. Maurice Spronck).

At the same time as his colleague, Mr. Grosjean,
deputy of Doubs, made, under the title The Lesson of
The Stranger, a conference where he established with
a striking evidence that, in our country, a party
infamous, devotes all its energy to destroying our
patriotic faith, our warrior spirit, our strengths
military – everything that opposes the invasion and the
dismemberment of France – in just a few days
where neighboring peoples exalt to the highest degree
in the souls of their sons patriotism, pride
national and the ambition to dominate the world.

A nation fallen to the level of this beast-
legendary so stupid that she devoured herself
paws, a nation seemingly gripped by vertigo
and appearing to take pleasure in destroying his weapons
while his enemies arm themselves to the teeth,
such is the extraordinary phenomenon that we have

right before our eyes. Moreover, this phenomenon, which has
already produced in 1869, is still being reproduced today
today with the exact same symptoms.

Would we say that these are mere whims of chance?

No. First of all, a nation does not commit suicide, one
Suicide. And besides, spontaneous generation doesn't exist.
no more in the lives of peoples than in physio-
logy: nothing comes from nothing, and, as in all
disease in general, it is the bacillus that generates
poison and death are what we must look for here.

But when we saw the ferments with us
morbid secret societies infect, through
throughout the centuries, all the most devastating wounds of humanity
hideous; especially when you know it's France-
Freemasonry that has unleashed against our rear-
grandfathers, the horrible plague that called itself the
Terror, is it possible to look elsewhere?
that in Freemasonry the cause of evil
which France is dying from?

Also, if it were still possible to give
...proof that Secret Societies are real-
lies the deep source of the ills from which we
we suffer, we would find her irresistible in these
abominable pages where Weishaupt, first and foremost, has
hatred of the Fatherland and the Patrio-
ism:

"At the origin of Nations and Peoples," he said in
With his Illuminated Code, the world ceased to be a great
family... Nationalism or National Love took hold
place of general love. With the division of the globe and
from his lands, benevolence tightened in
limits she must not cross again. So it was a

virtue of extending at the expense of those who do not find themselves
were not under our rule. So it was permitted to
to achieve this goal, to despise foreigners, to deceive them
per and to offend them. This virtue was called Patrio-
ism. He was called Patriot who, just towards the
his own, unjust towards others, blinded himself to the mis-
rite of foreigners and took for perfections the
vices of his homeland... Patriotism was then born
Localism, family spirit, and finally, egoism.
Thus the origin of States or Governments, of the
Civil society was the seed of discord and the Patriot-
ism found its punishment within itself... Diminish,
cut off this love of the Fatherland, the men of no-
calves learn to know and love each other as
men..." (Quoted by Baruel, Mémoires, vol. III, p. 128).

“Through these schools,” he continued, “(the secret schools of
philosophy, in other words the Lodges and Back-Lo-
one day the fall of humankind will be repaired;
Princes and nations will disappear without violence.
above the earth. Humankind will become one |
family, and the earth will be nothing more than the dwelling place of man
reasonable... » (Quoted by Baruel, Mémoires, vol. III, p. 131,
132).

Thus Weishaupt, the leader of the odious, dogmatized
conspirators who "enlightened" Freemasonry
French nonsense in 1785, which they inflated with
all their poisons and who gave to the Sans-Culottes
for "civic" hairstyle the red cap of their
Illuminated Epope.
Weishaupt's anti-patriotic theses are more

alive more than ever within Freemasonry
French, "which is (said an illustrious Macon) to
the extreme cutting edge of the avant-garde of all the Ma-
"bullshit," and in the contrived pages that

As we have just summarized, Weishaupt was manifestofestively the teacher of all our teachers Masonic and anarchist "friendly" societies, of all our FF. Hervé, Thalamas et tutti quanti.

He is also a true Freemason, faithful to the pure Weishaupt tradition, that in December 1905 the F.:. Sembat, deputy for Paris, delivered the speech at the Chamber a distinctly internationalist speech and unpatriotic.

Eckert's thesis remains true: when a An avant-garde Freemason speaks like that, it's that the time for upheaval is approaching.

Germany and England, vassals of France-Masonry.

The contrast is striking: on one side France plagued for years by a criminal pro-anti-patriotic pagan; facing it, Germany and England, countries with a strong Masonic presence, but where the Patriotism, on the contrary, is exalted to excess.

At first glance, one might be tempted to say: "If Freemasonry is as unpatriotic as you You say so, why doesn't she destroy patriotism? German and English patriotism as she-"Trou, ours?"

To this question, they are two Freemasons very illustrious people who answered on our behalf.

The former F. Haugwitz, in 1822, presented to the Congress a memorandum from the Sovereigns assembled in Verona where he revealed that he, Prime Minister of the CouRonne of Prussia, had been "in charge of the direction superior Masonic meetings of a part of Prussia, Poland and Russia"; that Freemasonry was divided into two parties, one, the vanguard party which had its headquarters in Berlin, the other, that of the "moderate" Freemasons, in in a way — both holding hands ¢ to achieve world domination, conto seize thrones and use kings as their ministers.” “To exert a dominant influencenatrice on thrones and sovereigns, such was "our goal!", said ex-F.°. von Haugwitz. The emperors Francis of Austria and Nicholas I from Russia were so impressed by this report that they hastened to prohibit Freemasonry in their states. On the contrary, King William III of Prussia, to whom the memoir of Haugwitz, his ex-minister, had been personally addressed, written lives, from Verona itself, to his personal physician F.. Wiebel, of the Gr... Lodge of Germany: "Inform your fellow Freemasons that I have had a lot here." to be done regarding masonry and its conservation 'tion in Prussia. But I did not withdraw his trust that I gave him; I would only do it if I had, in The rest, more conclusive reasons (!). Tell them that The masonry work can always count on my protction, as long as it does not exceed the limits it has charted its own course. (Quoted by N. Deschamps, Les (Secr. Soc., t. II, p. 399.)

The entire conduct of the Protestant princes of Germany Magne and England screw 4 screws of the Masonry is explained by these lines from the royal F.:. Guillamp III. After as before the reign of this As sovereign, Prussia is, in reality, much more the protected from Freemasonry as its protector. Also. Freemasonry finds in it a safe haven too hospitable and too powerful a lever for not to respect and favor the nation and the dynastytie who are his vassals.

There are many documents that prove until it became clear that Prussia had been secretly aidedment in many companies by the Franc-Freemasonry!, and everyone knows the terrible revelation made by Mr. de Giers, former ambassador Lord of Russia, regarding our disasters of 1870:

---

1. Onclair, Contemporary Freemasonry, pp. 56-60.

his existence in Bern, where he was then accredited,
of a Prussian Masonic agency in commun-
agreement with the French Lodges who were betraying
our country?! | |

What crime to add to all the other crimes
Masonic groups against France!

As for England, (where we
(We have also witnessed the birth of Freemasonry),
It is so thoroughly Masonic, its annals bear
so heavily influenced by Masonic culture

1. See N. Deschamps, Les Soc. Secr., t. II: The Genesis
Masonic Prussia, p. 397. German unity, p. 400.
— Onclair, La Fr. Mag. Contempor., p. 60. — See also, in
The Memoirs of General Lamarque (Paris, 1835, vol. II, p. 4)
the general's interview with a high-ranking Freemason who declared to him, in
In 1826, the Secret Societies wanted the unification of Italy.
and the unification of all of Germany under a single ruler. They
have fulfilled their wishes.

2. And Mr. de Giers added, "The French nation had been,
It seems that it was condemned by high-ranking international Freemasonry.
national!... »

that the anonymous author of The Secret of France
Freemasonry! believes it can conclude that it is
She, England, who sows throughout the world
Lodges intended solely to serve as instruction
comments on British domination.

But this thesis, which seems to us exclusive to
The excess explains the whole much less well
of the history of Freemasonry than that in which one
he envisions it (as all the Popes have done) as
a Church outside and above the Nations
that she wants to enslave them all to her clericalism?

This last thesis, the demonstration of which
This is also evident from all our previous chapters,
It also fits perfectly with the key lyrics.
of the former F.. Von Haugwitz and of M. de Giers who
evoke in our frightened eyes our country targeted at
heart by a Secret Society that has sworn his death
because he is still, despite everything, a powerful
bulwark of Catholicism.

How Freemasonry goes about it to kill France.

At the Convent of 1898, Brother Bourceret, Orator
of the Assembly, concluded his homily with these
words :

1. The Secret of Freemasonry, Paris, 1905.

2. In a previous chapter, we said that conversely
The Catholic Church has always repudiated Freemasonry.
"Clericalism," by which we mean any interference from the power
to see religious power in civil authority, just as it has com-
constantly fought against regalism, that is to say, any interference
of civil power within religious power.

It is precisely because we are the workers
of thought and the champions of universal fraternity
saddle that we have as enemies the ambitious and the
_ selfish people, who want to dominate their fellow human beings, to create
castes and maintaining privileges in society!
These men are, for us Freemasons, irre-
reconcilable enemies, whatever form that may take.
of their costume, whether they wear a toga, whether they wear
a cassock, they even carry a sword (Thunder)
(of applause) (sic). (Fr. Bourceret, orator,
Convent of 1898, p. 424).

Thus, Freemasonry abhors:

1° of the Judge,
2° of the Priest,
3° of the Soldier.

And we will see precisely that, in order to kill the

In France, Freemasonry is striving to kill
– in our culture, the Priest and the Soldier, because, as
As a true "free thinker" eloquently put it,
Mr. Jules Soury, "in short, nothing remains standing
(in France) than the Army and the Church?

(We are not talking about the Judge: the Freemason-
Nerie only has to initiate the people into her Mysteries.
The first judge who came to transform him immediately
in "Good Judge" and we know what a "Good" is
Judge (Freemason).

1. Freemasons, specifically, form a caste
"Ambitious," "selfish," "who want to dominate their
similar," Father Bourceret pretends not to know.
not.

2. Letter from Mr. Soury to Mr. Maurice Barrès – Le Journal,
November 12, 1899. Quoted by Dasté (Baron) – Gangrene
Masonic, Paris, 1899, pp. 76, 77.

Current Masonic crimes.

The crimes that the Lodges have committed since
a few years to kill the Priest in France and
the Soldier, to destroy the Catholic Church and
The Army, are so numerous that we would need
writing several volumes if we wanted to |
'to give only a glimpse'.

This is the gradual poisoning of our children
through directed teaching (hypocritically
first, then brutally) against the convicts
religious beliefs that they draw from the family home;
This is the will of Freemasonry, a hundred times over.
expressed in its Lodges and Convents, of arra-
dear to the Christianity of the heart of France in
stealing the souls of our sons and daughters.
For this purpose, the (Masonic) League was founded.
of teaching and the very Masonic "Friend-
"Wedges" of Teachers.
This is the plundering of religious property, that is to say
legal theft that deprives thousands of their property
links of French citizens. But, however legal it may be
So, theft is still theft.

1. Many books provide a wealth of documentary evidence
comments on the current crimes of Masonic Lodges in
France. See in particular the Petition against the
Freemasonry at the Eleventh Commission of the Chamber
Members of Parliament, by Mr. Prache, rapporteur; the Jaco- Club
bins by M. Nourrisson; the Masonic Plan by M. Michel
Le François; The Union of Upstarts by Mr. Tourmentin.
– I'm not talking about the Masonic Gangrene (Edition
exhausted).

This is the break with the Papacy, a break which

France is already losing its influence
centuries in the East and consequently – from the point of view
material, from a commercial point of view – the loss
of considerable clientele; hence an impoverishment-
-undeniable aspect of our country.
_ It's the separation of Church and State, ma-
treacherously acquired by a complicit government
Lodges with a view to shielding Catholics from
common law and to treat them, more odiously
that they are not yet, in panas in the country of
their fathers.

It's denunciation (the pagan vice of degenerates)
of imperial Rome) resurrected by the Frank-
Freemasonry to corrupt our Army.

Finally, it is the traitor Dreyfus who was acclaimed so many times.
adopted by French Freemasonry.

This alone, along with denunciation, is enough to mark
of an indelible stain the Freemasons of
France, even in the eyes of those of our coma-
triotes who have forgotten the way to the churches:

Informants or accomplices of informers!

Informants or accomplices of informants!

"Scans and pans" or accomplices of the "scans and pans"!

1. Nothing paints a better picture of the degree of degradation of France-
These few lines reveal Freemasonry as a spy and informer.
Mr. Maurice Spronck, in La Liberté, last winter, at the beginning of
The case of the files:

"We don't publish everything. We leave the record aside when..."
Slander is too vile, or when it attacks women
my; for it is good to know that the lodges were informants
not only the QRIGIErs: but also their wives and their
girls.

And to top it all off, friends and allies of a traitor, —
These are the Freemasons of France.

Freemasonry against Catholics.

In their Lodges, in their Convents, whose
echoes, despite their secret, are fortunately ve-
Naked until now, the Freemasons were preparing
for years to abolish the Concordat and to extran-
Understanding Catholicism in France. A thousand diverse texts
Torn from their secret places, they prove it. But Franc-
Freemasonry is so much the embodiment of lies
that today all the imposters of the Lodges, de-
Freemason prostitutes, senators, and ministers say
hypocritically across the country that it is the
The Papacy, which desired this breach of the Concordat,
while the Lodges had been demanding it for twenty
years and that it is them — them, the slaves of the
Grand Orient — who commit the crime of im-
to pose to France.

Such vile impudence will revolt anyone.
in our country of loyalty, has retained the contempt of
liars.

Freemasonry versus the Army.

There is no need for long speeches to my-
to what extent Freemasonry, in the
none of his agents, the FF.-. Combes, Pelle-
Tan and André, to name just these three,

is criminal towards France, which it has disarmed
facing the enemy.

In his preface to the poignant brochure
Mr. Louis Latapie—Are we ready—? Colonel
Rousset writes:

The Minister of War, absorbed in the making
index cards, let the weapon dull in his hand
which had been entrusted to her. It is now chipped.
and shaky. It absolutely must be re-tempered.
and to refurbish it.

Into what state has our armor fallen, {flow of
all pieces on an artificial border, which the
German strategists had, in 1871, carved out savam-
You'll find out. What we did with our
officer corps, so devoted, so educated, so aware of
his duties, and through which now circulates the
poison of denunciation and discord, you will know.
What has become of the essential supplies?
Sands, the coverage numbers, you'll see. And
You will judge afterwards whether the nefarious man who presided over
all these ruins, General André should not, in
justice, to be, along with his protector Mr. Combes, indicted
of high treason! (Preface, pp. 4, 5.)

F.:. Pelletan, for his part, finds accusers
overwhelming even among foreigners, ironic,
supremely amused to see the work of
the Enemy accomplished among us by evil
citizens:

This being (Pelletan is the one referred to as such) is

more formidable to the French navy than Admiral Togo
4. The Russian Navy.

Togo needs its battleships and torpedo boats.

to destroy the Muscovite fleet, and he only kills two
admirals.

Pelletan, with his pen, demolished the entire navy and
kills six admirals without firing a shot.

(Pall Mall Gazette, quoted by La Libre Parole, April 22)
1904.) F

After London, here comes Berlin: |

In summary, we can say that the French Navy
will need many years — even in the event that
the circumstances would be favorable — to repair
all the harm done to him by the last minister of the

navy. (Count of Reventlow, Berliner Tageblatt, cited
(by La Libre Parole, March 1, 1905.)

Maconnerle, Dreyfusism and Denunciation.

We know the word so characteristic of F.. Pas-
Quier, the odious informer; in 1898, in Avignon, in
a Masonic banquet, the account of which
was published by the Courrier du Midi, "congratulations were received
Mr. Pasquier for having voted in favor of the agenda
of Dreyfus. He (Pasquier) replied that the
The success of the revision was a matter of life and death.
or death for Freemasonry." (Quoted by A.
Monniot, Libre Parole, November 24, 1898).

It was difficult for French Freemasonry
to confess his own infamy with more cynicism
that by covering F.°. Pasquier with honors. That is
Fact: the Convent of 1905, a few weeks ago,
elected Mr. Pasquier as Secretary of the Council of
the Order, at the same time as unanimously less

With three votes, he approved the Council's conduct
of the Order in the case of the index cards. °

Through these votes, French Freemasonry
declared her solidarity with the despicable informers
Freemasons, as she had already visited
in solidarity with the criminals who are destroying our
countries involved in the Dreyfus Affair.

In the latter, moreover, the Freemason-
Italian music had managed to blend its own note into the concert.
This is indeed what one read in Christian France-
yours of December 31, 1899:

We find in the Rivista della Massoneria
Italiana (delivery July-August-September-October)
1899) a very good letter from the Grand Master of the Grand
Orient of Italy, the Jew Ernesto Nathan, to Mrs. Alfred
Dreyfus, letter addressed immediately after the verdict of
Rennes court-martial. We quote | verbatim-
the document, and as it appears on page 181 of the
Masonic journal:

Madame Dreyfus, Paris.

"Please, Madam, accept and participate in the victim's case."
the deepest sympathy for a sectarian conspiracy
of Italian Freemasonry, which wishes that the triumph-
May the light of truth soon console you.
"All of this long, heroically suffered martyrdom."

The Grand Master,
NATHAN.

In the same issue of the Italian magazine #4, we
we find a work by the said Grand Master on the works
Masonic activities during the last three years
Here again he is involved in the Dreyfus affair. This
struggle between "militarism from beyond the Alps" against

"Civic conscience," for F.:. Nathan, is none other than

that "the ancient struggle between Hormuz and Ahriman, between the
light and darkness.
We would never have suspected it.

- The Ultimate Crime: Treason.

It is necessary to emphasize the crime of treason-
its, which the Ancients, as we have said, called
The unforgivable crime, because it could lead
suddenly leading to death or slavery — worse
that death — the men and women of a

an entire city, of an entire people.

However, Freemasonry had good reasons
to be a Dreyfusard: Weishaupt, who illuminated
French Freemasonry, had it not drawn-
Is this a true code for the perfect spy? And then,
Mr. de Giers's frightening revelation about
Doesn't the Franco-Prussian War of 1870-71 prove that the
Does Freemasonry have treason in its blood?

In Down with the Tyrants! the anti-Masonic newspaper
that I had the honor of founding in 1900 with my
My brave friend Copin-Albancelli, I gave what-
curious documents that paint a good picture of the way
whose Lodges include military duty in
wartime.
= On the battlefield of Waterloo, an officer-
The Prussian army had built itself "a rampart of corpses":

"He is still fighting, barely fighting, exhausted by the
blood flowing from his wounds; however, his sword has
tired of hitting; his arms rose above his head and
still trusting in the enemies he has just defeated

To beat him, he calls for help, as he falls, the children:
"of the Widow!" (Speech delivered at the Parisian Lodge)
The Clement Friendship, January 16, 1838. — The Globe, 1st year-
. born, vol. I, p. 51).

It was then that a French officer rushed forward;
"Terrible, his gaze falls upon the French"
those around him"; he is a Freemason; he is threatening
with his sword his D and saves his life
F.:. foreigner.

At that very moment on the scene of the carnage of
Waterloo, where the choice between freedom and servitude was at stake.
In our country, how many French people fell into despair?
beneath the numbers? But the Masonic hero of history-
Brother, the Frenchman, instead of helping his
French brothers-in-arms, saving his brother from Prussia.
(Down with the Tyrants! June 9, 1900, pp. 5, 6).

The Berliner Herold had asked its readers to
publicize the facts of the use of the Sign of De- |
braid during the war of 1870- ve. (Macon- Review
June 1900).

He was told that F.°. Albert Richter (al-
Lemand) was to be shot on the orders of an officer
of French francs-tireurs, when, having done the
In a sign of distress, he was saved by a Freemason.
"declaring himself his brother and guaranteeing the affirmation"
of the suspect who claimed to be a nurse.

Thus, a French Freemason guarantees the accuracy
from the suspect's assertion that he was a nurse, without the —
to know and only because this suspect did the
Sign of Distress. (Down with the Tyrants! July 7, 1900, p. 4).

The Masonic Review Le Globe (vol. III, p. 446)

has once again provided us with this contribution to history of the Sign of Distress.

At this venerable sign, we saw combatants throw
the weapons, to exchange the kiss of union, and of enemies
that they had instantly become friends and brothers again, so
that their oaths prescribed for them. (Discourse of the Brother
Lefebvre d'Aumale, F.:. Orator of the Gr.'. Or.. of
France, the 6th day of the lunar month (Tamuz) of the year of
light 5841 Vulgo 1841).

Another Masonic authority, Brother Bouilly,
Grand Master, Deputy of the Grand Orient of France,
said again in 1841:

"Among Freemasons, the strength of fraternal bonds is
so strong that it is even exerted between those whom the inte–
"The bonds of the Fatherland have divided us."

Then, Brother Bouilly, addressing the Freemasons
under the flags in wartime, he cries out:

Distinguish neither nation nor uniforms: do not see
that of the Brothers and think of your oaths! (The Globe, vol. IV,

p. 4).

I have a duty to conclude as I did
in 1900:

If the Freemasons do not renounce these monstrosities
anti–nationalists whom their predecessors applauded, they
are traitors to the Nation, and to the epithet of Tyrants ma–
conical we have the right to join that of Trai– –
very Masonic. (Down with the Tyrants! December 8, 1900)

p. 7).

XVII
CONCLUSIONS

On October 29, 1899, the late Syveton described,
in the Echo de Paris, these Masonic agencies of
presses installed at our place to manufacture "the
stunning unanimity of European opinion to
with regard to France",

...these "machines," he said, by means of which
International Masonic, Protestant and Jewish leads
the world. That we are treated with special care
that we do not show to other nations, that has no
Nothing surprising. The future of the universal sect depends

of his triumph in our country. If his power collapses–
milk here, she would feel it, all over the world, a
irreparable weakening. Therefore, she jealously watches over it.
ment to ensuring that we retain government staff
mental [statement] that is devoted to him.

Five years later, after administering to
Fr... André, the historic slap without which this
a malevolent puppet would probably still be

currently in charge of National Defence,
Syveton died in circumstances such as
the leaders of the truly French press have not
did not hesitate to put its end on the liabilities side of France–
Masonry.

The murder of Syveton, writes MH Rochefort, the
The probable suppression of Félix Faure has proven that
This mafia was composed of traitors and conspirators
teurs (Intransigeant, August 8, 1905).

Forty–eight hours after Syveton's death,
Mr. Léon Daudet was doing this in La Libre Parole.
poignant reconciliation:

Here, he said, is what Copin–Albancelli wrote, who
was initiated into Freemasonry and fought heroically there
today, in the prophetic issue of

November 12, 1904, from his valiant newspaper, La Bastille, under the title: "The Occult World". For the past two days, Since the terrible event, I have been reading and rereading these lines. appalling:

"I therefore affirm that I know of its existence – and when I say: I know, I hear, I saw, I touched pointing to the evidence of this existence – of a society steeped in Freemasonry in the way I have just to show and of which he is not a member who masters crimes to reproach oneself for.

"I maintain that he is like other senior civil servants." Freemasons of the Republic towards whom I could walk, if I met him, and to whom I could to say: "You, sir... official, at such and such a time, On such and such a day, in such and such a place, you have as a member of such a group recruiting from Freemasonry and the penetrating, committed such a crime. »

"To another, I would say: 'Do you remember a

murder whose secret remained impenetrable; that's where he It was decided, and you were among those who carried it out. Here is "How did you do it?"

"Gaboriau!" these idiots shout at me, sometimes crammed with reading material, which does not admit the romantic and the tragic aspect that exists outside of history and current events – whereas history and current events are a fabric of arcanes – and which conceal: their eminent softness beneath an elegant skepticism. It is on these fools that the Old Man of the Mountain's gang counts on throwing grey ashes and empty words, in order to cover innocently the corpses. Ah! how much, how much I I vomit up the lukewarm!... (L. Daudet).

"It's pure fiction! It's pure Gaboriau!" he told me. would have also shouted these "lukewarm" ones, if I had put in The parallel between Syveton's death and that of Gustave HI from Sweden, for example...

I will be thanked for this abstention which demonstrates from my scrupulous desire not to offend the skeptics by unsupported claims documentary evidence, and we will have no pretext to deny the probative force of historical texts torics accumulated in this volume.

All these texts seem to guide the mind leading to this twofold observation:

1° All ancient and modern Secret Societies dernes carry at least one of the three defects that we said.

2° An unbroken chain links very real- the main Secret Societies others.

From the old Initiates to the Freemasons modern.

7 |

Under the title Eureka, Mr. Louis Brunet published in 1905 a very well-coordinated brochure, where he finds it, somehow concealed in the foundations of Freemasonry, the cult of Phallus, in other words, naturalist religion and pantheistic of the Back Temples of Egypt and of Syria. Indeed, the texts that Mr. Brunet borrows to Brother Ragon (to whom the Grand Orient of France has granted the title of Sacred Author of Freemasonry nerie), at F.-. Willaume and at F.:. de l'Aulnaye, – three of the most respected Masonic writers derelicts – are all imbued with naturalist dogmas on the generation by the very fact that their authors are steeped in ancient Egyptian theology where the Phallus plays the role we know.

Our readers will not be surprised by this since the- Rosicrucian Elias Ashmole had modeled his rituals Modern Freemasonry's take on old legends The Isiac Mysteries. Ragon, Willaume and those from Aulnaye are therefore very much in keeping with tradition if their patriarch Elias Ashmole.

In the preface to Mr. Brunet's brochure,
Mr. Drumont writes:

This preoccupation with always bringing back to his
imagery, in its emblems, the act of generation
is obviously highly suggestive. It would lead one to believe
that Freemasonry, whose origins despite everything

get lost in the mystery, is ultimately just an offshoot
a vibrant remnant of the old pagan materialism, which would have passed through
Nineteen centuries of Christianity. (Eureka, Paris 1905,
preface, p. 2).

Here we find a summary, a shortcut
remarkable from our study. Yes, a "spine"
"A living vestige of the old pagan materialism," that's good
as well as Freemasonry appears to us, if
we compare the successful chapters with each other
sifs of this book.

If, on the other hand, we go down the course of the
centuries since the beginning of our era, that
Do we see? The doctrines of Secret Societies
paganism is renewed in Gnosticism by mingling
with Judaism itself heavily intertwined with
Paganism.

Then, in Europe, they follow one another – one after the other
into one another, by penetrating, by inheriting
their followers, as well as each other
their doctrines – Gnostic sects, mani-
Chéan, Albigensian, Templar. They are renovating themselves.
wind in their turn in the powerful organization of
the Rosicrucian Order where ancient Gnosis is intertwined with
Jewish Kabbalah from the Talmud. And finally, it's the-
Rosicrucian doctrine, both Gnostic and Kabbalah-
ballist, which Elias Ashmole introduces into the groups
semi-professional English bricklayers
trade to train modern masonry.

So, in short, Freemasonry
current happens to be an extremely mixed
complex of oriental paganism and Kabbalah
Jewish.

Tyranny and betrayals of the Secret Societies

corrupting.

I] It is evident that the very formation of Socie-
Secret societies are in fact instruments of tyranny of the
'people, wherever they are established: these are
cliques of exploiters living off the inhabitants.

The exploitation of laymen through slavery
and profane women through sacred prostitution,
This, in essence, is the outcome of the secret societies of the past.
ticks.

But our modern Freemasonry – all
like the Ismailis and the Assassins of the Old
of the Mountain – has exactly the same principles
directors devoid of all morality: cè
that she wants, in fact, apart from her war on
Christianity means living at the expense of the people
which it corrupts in order to better enslave. The pa-
Stones seized from the heads of High Freemasonry,
Weishaupt and Nubius's accomplices, we
have learned enough, not to mention the despicable
Propaganda of the Malthusian Societies, these new-
'new branches of the Lodges which teach depopulation-
reasoned development in our countryside.

Whether we consider the terrorists who emerged from the
Lodges a century ago and covering France of
ruins and blood (all while lining their pockets),
or our Freemasons of today plundering the
public treasury to reward their creatures
unnecessary places, the number of which will increase until-

4

that the country would be in total ruin — or that we
let us consider the Athenians subdued in 408 BC.
to a regime of terror by a band of informers
(always!) and assassins, organized, reports
the historian Thucydides, by the PE Societies —
It's always the same thing.

France betrayed by Freemasonry
French in the Dreyfus affair and in the affair of
Denunciation files; Europe betrayed by the Companies
Secret societies of white people allying themselves with racial sectarians
yellow — all this finds its counterpart, twenty-three
centuries before us, in the Greek hetairies:
These Hellenic Secret Societies did indeed com-
put the crime of betraying their own race for the benefit
Persian barbarians.

The king of Persia was so rich! And the hetaerias
The Greeks did not have their Panama Canal,
like our Masonic Lodges.

The Lie of Clericalism.

The thief who shouts "Thief!" while running away
After a bad deed, such is the Freemason. He
secretly introduced into French politics
his priests in leather aprons; he exercises, by this means, the
in the most positive way what is called the Clérica-
lism, that is to say the domination of a certain
religious power over civil power — and that is
He calls us Catholics clerics!

This shameless lie, like the tactic of
A thief who shouts "Thief!" may be clever.

has

and manage to deceive for a while. But everything
Suse. This lie has gone on for too long to last.
for a long time to come.

Freemasonry will soon make it an experiment.
The truth will prevail, and here is the truth:
Secret Societies — brotherhoods of devotees to
gods and goddesses, some more bizarre than others,
from the Phallus of Osiris to "Solidarity"
of F'.—. Léon Bourgeois — have always been clerical-
wedges, while Catholicism has as its principle
fundamental in its relations with the State
Great saying: "Render unto Caesar what is Caesar's"
Caesar, and to God the things that are God's. It is we who
We truly want the freedom to think and believe.
for others as well as for ourselves. To be part of it
Convinced, one only has to look at what is happening
in Belgium where Catholics have managed to overcome the
Freemasonry: processions in the streets
freethinkers are quietly taking place next to

Catholic processions.

The Lie of Masonic Progress.

He is not a "clerical," he is Auguste Comte.
a true "free thinker" who wrote these lines in a
admirable depth:

“Catholicism was the most prominent promoter
effective popular development of intellect
human agency.” (Aug. Comte, Course of Philosophy-
positive philosophy, vol. V, p. 258).

But Catholicism, which was Progress, is

Even today, and the Freemasons are lying.
as usual, when they claim to be
in turn the development representatives
Socially: they are not moving forward, they are moving backward.

Progress is more than ever Christia-.
nism that will defeat the modern Initiates of the
Freemasonry as he defeated the ancients
Initiates prostrate at the feet of the Emperors
Romans, while the Christians, those rebels
sublime, they said: "No! You are not
Gods! You are nothing but tyrants! Cut off our

We refuse live meat in pieces and corn.
to worship your lying deity."

More than ever, Christianity is Progress in the face of the Masonic reaction, this retreat, this regression that would bring the world back to two thousand. years ago, to the cruel and obscene tyranny of Ancient Secret Societies, weighing on a horrible weight on the small and the weak. : |

In the face of the silly sneers against the Catholic- | cism, let us therefore loudly proclaim our pride in being ca- Catholics: it is more honorable to be of the party of Slaves tortured like Saint Blandine, that on the side of the executioners, and the poor, the humble, Those who suffer will see the truth shine forth in the darkness. bres oti les menteurs francs-macons cherche a to mislead them when they remember this:

It was Christianity that broke the chains of ancient slavery and overthrew the regime where the Woman was nothing more than a beast of pleasure... or pain.

Freemasonry, on the contrary, wants to resurrect- to cite the infamous times of paganism with its self-

saying "free love" intended, in his mind, to ruining Christian marriage, which is the safeguard of all feminine dignity as well as the base of French society.

With its return to savagery! of the tribes er- Walking in the forests, it is truly beautiful. Masonic "progress"!

The odious and the ridiculous.

If we take a look back and if we wonder what impressions domin- Nantes make the scenes evoked for the mind through this long series of documents, it - it seems that these are the ones:

Secret Societies are ridiculous;
Secret societies are abhorrent.

They are utterly ridiculous with their words

of passages as grotesque then as they are now:

1. We are not exaggerating: savagery is Weis-'s ideal Haupt, whose doctrines "enlightened" Freemasonry- French nonsense:

"Savages," said Weishaupt, "are to the highest degree the the most enlightened of men, and perhaps the only free ones.

Conversely, Mr. Salomon, President of the Republic of Haiti, paid tribute, in 1878 and 1880, "to the beneficent influence" Catholic missions, thanks to which "had considerable- has increased the number of marriages and baptisms" — "Therefore also, (notes Mr. Caplain), the number of new families- powerfully cemented cobblestones." (M. Jules Caplain, La France) (in Haili, p. 25).

Our Freemason rulers who are striving to destroy Moralizing Catholicism is far inferior to this President- tooth of the Black Republic.

"I ate drum..." said the initiate of Eleusis. "How old are you?" "I'm three years old," reponder the Freemason Initiate already on the return.

But how odious they are too!
The blood of children and men, the modesty of women, that's what they used to offer as sacrifices- fice and, through the ages, to the frenzied cries of Moloch's cruel feasts, his foul feasts of Astarte, responds the clamor of the furies of the guil- Lotine, these hierodules of the Goddess Reason.

Let us consider this: at the heart of the heated debate among the apostles of Christianity, What was there, besides the defense of the Gospel, otherwise the persistent, incessant highlighting, of the ridiculous and odious aspects of Paganism, of which the Were the heads in the Secret Societies?

We quoted the terrible verses of Saint Paul against superstition and pagan infamies. But we know that for three centuries, until their In a complete victory, the Christians led against the pagans these same accusations of crimes of all sorts, and this on torture racks, very often! Isn't that proof of the imconsiderable influence that it had in everyone's eyes, for the triumph of Christianity, the constant evocation of the contrast between its gentleness and its purity with nameless ignominy and cruelty Pagan Mysteries?

The weapons of ridicule and odiousness are suchso good, so thoroughly tempered, that at its Freemasonry has seized upon it: since that it exists, it strives to divert minds

of Catholicism, to attract hatred and contempt for it by making it odious and ridiculous, using these same accusations of crimes or bloody or repugnacious than in the earliest ages, the Christians threw in the face of the ancient Initiates.

On the other hand, when the Freemasons emtoday they are using these weapons against us, that is with the most disgraceful disloyalty, lying without Shame and constantly.

But the odious and the ridiculous have such a hold on the minds that too many misguided people, deceived by Masonic lies, they are having come to hate and despise the Church, the only something which, along with the Army, has remained standing, he said Mr. Soury, a freethinker of true Free Thought.

History is there (we have shown it) for to prove that when people knew what The Secret Societies were hiding, despite the torture, the tortures, the Neros, the Diocletians, the Galeriuses, Despite everything, they vomited them up.

Let's return to the old offensive tactics of the preFirst Christians: Let's cover up the Secret Societies modern with the mud and blood of their crimes; let us return to them with wear and tear -- and justly -- the odious and the ridicule with which they unjustly burden the ours.

And we will see the dawn of the days of expected revenge.

We have proven, based on irrefutable evidence. that Freemasonry is flawed in its origins Gines, deranged in her doctrines, deranged in the principal acts of its annals.

Furthermore, we have proven that, all too often, Freemasonry obeyed veritable assassins sins. |

However, when a man is released from prison or from the penal colony, although he paid his debt to society, one keeps him away.

The men who, far from leaving FranceFreemasonry convicted of infamy in the eyes of all since the affair of the files on his informants, continue to cynically use his incriminal influence, don't they also deserve, to be kept out?... |

It is difficult to name a rural police officer, whichthan someone who gets out of prison.

All the more reason, then, not to name Members of parliament or senators are people who go to the Lodge.

Digitized by Google |

ALPHABETICAL TABLE

AUTHORS CONSULTED

Academy of Inscriptions and Belles-Lettres (Proceedings of

sessions of 1'), Paris, 1903
Paul Artar, Hist. des Persécutions, Paris, Lecoffre, 1885, etc.
— Youth of Emperor Julian, Paris, 1897.
— Julian the Apostate.
— Persecution of Diocletian, Paris, 1890.
F.*. GOBLET D'ALVIELLA, Eleusinia, Paris, Leroux, 1903.
AMELINEAN, Essay on Egyptian Gnosticism, Paris, Leroux,
887. |

AMMIEN MARCELLIN, trans. lat. de Migne, Paris, 1861.

. APULEIUS, The Golden Ass or the Metamorphosis, trans. J.-A. Maury,
Paris, 1834.

SAINT AUGUSTINE, City of God.

BARUEL, Memoirs to serve as a History of Jacobinism,
2nd ed., Hamburg, 1803.

Bastille (La), weekly, Paris.

F.:. BESUCHET, Historical Summary of the Order of Franc-
Masonry, Paris, 1829. ae

C" BEUGNOT, History of the Jews of the West.

F.:. Louis Blanc, History of the Revolution, Brussels, 1848.

Dr. Boupin, Anthropological Studies, Paris, 1864.

L. BRUNET, Euréka, Paris, 1905.

Drs. CaBANES and Nass, Revolutionary Neurosis, Paris, 1905.

Jules CAPLAIN, France in Haiti.

César Cantu, The Reformation in Italy, the Precursors, Paris,
1866.

F. CLAVEL, Picturesque History of Freemasonry,
Paris, 1843.

SAINT CLEMENT of Alexandria, Exhortation to the Nations, trans.
Cousin, Paris, 1684.

Dr. A. Corre, Ritual Murder and Cannibalism, Paris,

New Society, 1893.

THE CANTELEU KNIFE, Sects and Secret Societies

Paris, 1863.

J. CRETINEAU-JOLY, The Roman Catholic Church in the Face of the Revolution,
3rd ed., Paris. 1861. |

Franz CUMONT, Texts and figurative monuments relating to
Mysteries of Mithras, Brussels, 1899.

DARENBERG and SAGLIO, Dictionary of Antiquities...

J. DERENBOURG, Revue des Etudes juives, Paris, 1881.

N. Descuamps, Secret Societies and Society, Avignon,
Seguin, 1880.

DIODORUS SICILY, Universal History, translated by Abbot Terrasson, of the French Academy, Amsterdam, 1743.

Douais, The Albigensians, their origins, Paris, Didier, 1879.

Pierre Durour, History of Prostitution, Brussels, 1851.

F.:. DuLaurE, On the Cult of the Phallus and the General Deities-
trices, Paris, 1805. ~-

Dupuy, Treatises concerning the History of France... Condemned-
Templar Order, Paris, 1700.

Henri Durrait-Crozon, Joseph Reinach historien, Paris, 1905.

EckerT, Freemasonry in its true meaning...
trans. Gyr, Liège, 1854.

Encyclopedia of Religious Sciences, published under the direction of
Mr. Lichtenberger, Dean of the Faculty of Theology Pro-
Testator of Paris.

EvSEBE, Preparat. Evangel.

Famin, Royal Museum of Naples, Paintings, bronzes and statues
Erotic works from the Secret Cabinet, Paris, 1835.

Abbé Filzlion, Annotated Bible.

F... FINDEL, History of Freemasonry, trans. Tandel,
Paris, 1866.

Gustave Flaubert, Salammbô, Paris, Charpentier, final edition,

Paul Foucart, The Great Mysteries, Paris, 1900.

Research on the origin and nature of the Mysteries
Pes d'Eleusis, Paris, 1895. |
Philological Review, 1893. The Roman Emperors
hands initiated into the Mysteries of Eleusis.

Christian France, weekly, Paris.

Freemasonry Unmasked, bimens, Paris.

Abbé FREPPEL, Saint Irénée, Paris, 1870.

Abbe GAFFRE, Inquisition and Inquisitions, Paris 1905.

GASQUET, Essay on the Mysteries of Mithras, Paris, 1898.

CADET DE GASSICOURT, The Tomb of Jacques Molay or His-
Secret History of Initiates, Freemasons, Illuminati and Re-
research their influence in the French Revolution,
Paris, Year IV.

DE HAMMER, History of the Order of Assassins, Paris, 1833.
HUGHES D'HANCARVILLE, Monuments of the Private Lives of the Twelve
Caesars, 1780.

HELLO, La Saint-Barthélemy, Paris, 1899.
Ch. D'HÉRICAULT, The Revolution.
HERODOTUS, History, translated by Larcher, of the Academy of
Inscriptions and Belles-Lettres, Paris, 1786.
History, translation from the Literary Pantheon, Paris, 1837.
J.-A. Hicp, Bulletin de la Fac. Letters from Poitiers, Paris, 1889
HURTER, History of Pope Innocent III, Paris, 1840.

Intermediary for Researchers and Curious People, trimens. Paris.

Claudio JANNET, Freemasonry in the 19th century, Avignon,
Seguin. sd
The Precursors of Freemasonry... Paris, 1887.
ARBOIS DE JUBAINVILLE, History of the Dukes and Counts of Cham-
pagne, Paris, 1865.

The Kama Sutra, translation. Lamairesse, Paris, 1891.

Félix LagJARD, member of the Institute, Research on worship, the
symbols, attributes and figurative monuments of Venus,
Paris, 1837.

Achille LAURENT, Historical Account of Syrian Affairs
from 1840 to 1842, Paris, Gaume, 1846.

Michel LE Francois, The Masonic Plan, 1905.

François Lenormant, Member of the Institute, Ancient History

of the Orient, Paris, 1883.
History of the massacres in Syria, Paris, 1861.
Magic among the Chaldeans, Paris, 1874.

LEON XIII, Encyclical Humanum genus, against France
Masonry, 1884.

S. Lévi, The Doctrine of Sacrifices among the Brahmans, Paris,

__ 1899.

Jules LoisELEUR, The Secret Doctrine of the Templars, Paris and
Orléans, 1872.

Abbé Loisy, Studies on the Chaldean-Assyrian Religion, Review
Religions, Paris, 1891.

DE Lucuet, Authentic Memoirs to Serve as a History of
Count of Cagliostro, 2nd edition, 1785.

Lucien (Works of), translated. Talbot, Paris, 1874.

F... Henri MARTIN, History of France.
– MASPÉRO, member of the Institute, Studies in Mythology and
Egyptian Archaeology, Paris, Leroux, 1893.

Ancient History of the Peoples of the Orient, Paris, 3rd ed., 1884.

MATTER, History of Gnosticism.

Alf. Maury, Magic and Astrology in Antiquity and in the
Middle Ages, Paris, 1860.

MERCIER, Paris during the Revolution.

Collection of unpublished documents on the History of France,
published under the authority of the Minister of Public Instruction:
Trial of the Templars, published by M. Michelet, Paris, 1851.

B. DE MOLLEVILLE, History of the French Revolution, Paris,
Year IX.

L'Univers, August 13, 14, 15, 1878.

. A. MUTEAU, A Secret Society in Indochina, Paris, 1887.

Paul Nourrisson, The Jacobin Club, Paris, 1900.

Onciair, Contemporary Freemasonry, Liège, 1885.

Dr. Parus, On the State of Secret Societies at the Time of the Revolution

French Revolution, Paris, 1894.
The Illuminism in France. Martinès de Pasqually. His life,
his magical practices... Paris, 1895.
Martinism and Freemasonry, Paris, 1899.

SAINT PAUL, Epistle to the Romans.

PERROT and CHIPIEZ, History of Art in Antiquity, Paris, 1885.

PLUTARCH, Moral Works, trans. Bétolaud, Paris, 1870.

PORPHYRIUS, Treatise on Abstinence from Animal Flesh.

DE POUVOURVILLE, Taoism and Chinese Secret Societies,
Paris, 1897.

PRACHE, The Petition against Freemasonry in the eleventh
Committee of the Chamber of Deputies.

Edgar Quiner, The Revolution.

F... Racon, Masonic Orthodoxy followed by Freemasonry
conn. Occulte, Paris, 1853.

F.–. REBOLD, History of the Three Great Lodges.

Memoirs of Cardinal Richelieu, Michaud edition.

` H. Roux aîné and Barré, Herculaneum and Pompeii. Secret Museum,
Paris, Didot, 1840 and 1862.

SYLVESTRE DE SACY, Exposition of the Religion of the Druze, Paris, 1838.

OF HOLY CROSS, of the Academ. of Inscriptions. and Bell.-Lett.
Mystery of Paganism, Paris, 1784.

The Secret of Freemasonry, Paris, 1905,

SELDEN, De Diis Syris, Leipsig, 1672.

STRABO, Geography, translated by Tardieu.

Maurice Talmeyr, Freemasonry and the Revolution,
Paris, 1904.
TERTULLIAN, Ed. Literary Pantheon.
F.:. THory, Acta Latomorum, Paris, 1815.
TIELE (from Leiden), Revue de l'Histoire des Religions. Annals of
Guimet Museum, Paris, 1881.
TOURMENTIN, The Union of Upstarts, Paris, 1905.
Gustave Tripon, On Jewish Molochism, Brussels, 1884.
Vicourovux, The Bible and Modern Discoveries, Paris, 1884.
Dictionary of the Bible.
F.'. VILLAUME, Manuel maconn. or Oiler, Paris 1820.
Count Melchior de Vogüé, of the French Academy, Extract
From the Correspondent of August 25, 1860,
The Events in Syria, Miscellany of Oriental Archaeology
tale, Paris, 1868. | |

TABLE OF CONTENTS

Foreword.

I.

II.

MID.

IV.

The Isiac Mysteries 4.
Triple nature of anti- Secret Societies

questions. — Egyptian Initiation. — The Myth

Isis and Osiris. — Isis, Earth Goddess, and Osiris,

Sun God. — Isis, Nature Fertilized, and Osiris,
Fertilizing principle. — Osiris and Isis, king and
Queen of the Shades. — The Book of the Dead. — But
and Rites of the Mysteries of Isis. — Magic in
The Mysteries of Isis. — Immorality in the
Mysteries of Isis. — Absence of Sacrifices
humans in the Mysteries of Isis.

The Eastern Venus >. . . .
Nature, the androgynous God. — From Rhea-Cybele
to Istar-Astarte. — The Myth of Tammuz and
d'Istar (Adonis and Astarte). — Magic in
The Chaldean-Syrian Mysteries.
Sacred prostitution, human sacrifices
The Complete Crime. — The Witch of Endor. —
Baal-Phegor. — The Sacrifice of Mesha, king of Moab.
— Israel won over to the Canaanite Mysteries. — The
contagion, heredity. — Human Sacrifices at
Carthage.

In India and Persia:
The Brahmins of India. — The Magi of Ira

— Zoroaster.

In Greece.

The Eleusinian Mysteries. — The Myth of Ceres.
— The Ohjets Saérés. — The promises from Beyond-
Tomb at Eleusis. — Magic at Eleusis, — The
Mysteries of Bacchus.

Pages

39

59

87

103

382
VI.

VII.

VIII.

IX.

XI.

XII.

SECRET SOCIETIES

In the West . . . .

The Bacchanalia in Rome. — Some reports
approaches. — Human Sacrifices in
Ancient Europe...— The Druids.

The Ancient Mysteries Allied...

The Mysteries of Mithras. — The Myth of.

Mithra. — Magic in the Mysteries of Mithra.

'— The Mithraic Rites. — Courtiers of the power—

see. — At the feet of the Emperors. — Emperors
Initiates. — Magic, the link of all Mysteries, —
Ritual crimes.

The cesspool of the Roman Empire.

The odious and the ridiculous. — Secret museums. —
The Church Fathers and Roman infamy. — The
Initiates—Executioners. — Under the Initiate Nero. — Under
Hadrian the Initiate. — Under Marcus Aurelius the Initiate. —
The Martyrs of Lyon. — Sub-Initiate Aurélien. —
Under the Initiates Diocletian and Galerius.

The Initiates Defeated by Christianity
The Renaissance of the Mysteries. — Gnostics

and Manicheans...:

Gnosis. — Jewish and Neoplatonic Origins
Ancient Gnosis. — Valentinian Gnosis.
— Gnostic Immorality. — Angelic Wedding. —
Julian the Apostate, the Gnostics, and the Jews.
— Comparisons. — Manes and the Manicheans. —
Persian anarchists. — The Ismailites of Egypt.
— The Order of Assassins. — The Druze of Lebanon.
— The Massacres of 1860.

Albigensians and Templars. M

The Albigensians or Cathars. — Vices and crimes
of the Albigensians. — The Order of the Temple. — Doctrines
and the infamous morals of the Templars. — Lies
and false Masonic beliefs. — The Templars, traitors to
their race. — Criminals under the cloak of the
religion.

The Reformation and the Rosicrucians.

A Masonic forgery. — Protestantism and
Freemasonry. — Hugh tyranny and cruelty
Notes. — The Rosicrucian Brothers.

' Pages

121

133 —

157

183

187

229

247

XIIT.

XIV.

XV.

XVI.

TABLE OF CONTENTS

Freemasonry...
Origins of Freemasonry. — Myths
and rituals. — The three flaws, as among the

Ancient Initiates. — Freemason Sorcerers. —
The angel of the F.:. Martinés Pasqually. — The operas
magical practices of the Martinists. — L. Cl. de Saint-
Martin, Willermoz and the Revolution. — The Fan-
Instructor volume. — Conspirator wizards. —

Weishaupt. Systematic corruption. — The al—.

Alliance of Wizards and Atheists.

Bloody Freemasonry

The Terror system. — The assassination
Masonic of Gustav III. — Some assassinations
Nats. — The murderer. — Freemasons and
Massacres. — Evidence. — The Massacres
September 1792. — “Civic spankings”.

Since the Terror . . . .

The Higher Order and the Lower Order. — The
High-level corruption and the Freemasons
assassins. — High Freemasonry of assassins. —
Strange alliances. — The Babists. — The Socié-
Secret Territories and the Yellow Peril. — In Indochina.
— In China.

The Assassination of France...

Masonic Antipatriotism. — Germany
Magne and England, vassals of France
Freemasonry. — How Freemasonry has positioned itself within it
takes to kill France. — Masonic crimes
current issues. — Freemasonry against the
Catholics... — Freemasonry against
The Army. — Freemasonry, Dreyfusism and Denunciation.
— The Ultimate Crime: Treason.

Conclusions.

From the ancient Initiates to the Frane Matonis
modern. — Tyranny and betrayals of Societies
Corrupting secrets. — The Cleric's Lie-
lism. — The Lie of Masonic Progress.
— The odious and the ridiculous.

Table of authors consulted.

383
Pages
253

287.

321

343

303

377

Paris. A. Munier Printing House, 132, boulevard Malesherbes.

*

Digitized by Google

Digitized by Google

32101 073121129

This is a reproduction of a library book that was digitized
by Google as part of an ongoing effort to preserve the
information in books and make it universally accessible.

Google Books

https://books.google.com

Google

About this book

This is a digital copy of a work that has been preserved for generations on library shelves before being digitized with
precaution by Google as part of a project aimed at allowing internet users to discover the entire world's literary heritage in
line.

Because this book is relatively old, it is no longer protected by copyright law and is now in the public domain. The expression
“Belonging to the public domain” means that the book in question has never been subject to copyright or that its legal rights have expired.
Expiration. The conditions required for a book to enter the public domain can vary from country to country. Books in the public domain are
These are all links to the past. They bear witness to the richness of our history, our cultural heritage, and human knowledge, and are
too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproduced in this file, as a memento.
of the long journey the book has taken from the publishing house through the library to finally end up in your hands.

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make them available
thus accessible to all. These books are indeed the property of everyone and we are simply the guardians of this heritage.
However, this is a costly project. Therefore, and in order to continue disseminating these inexhaustible resources, we have taken the followi
necessary measures to prevent potential abuses by third-party merchant sites, in particular by establishing
technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search program for personal use.
We therefore ask that you use these files for personal purposes only. They may not be used in a
any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the Google system. If you perform
research concerning translation software, optical character recognition, or any other field requiring access to
For large amounts of text, please do not hesitate to contact us. We encourage the use of [software/formats] for this type of work.
works and documents belonging to the public domain and we would be happy to be of service to you.

+ Do not remove the attribution. The Google watermark contained in each file is essential to inform internet users about our project.
and allow them to access more documents through the Google Books Search Program. Do not delete it.
No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is your responsibility to
Be sure to respect the law. If a work is in the American public domain, do not assume that the same is true in
other countries. The legal duration of copyright for a book varies from country to country. Therefore, we are unable to list
The works whose use is authorized and those whose use is not. Don't assume that simply posting a book on Google
Book search means that it can be used in any way anywhere in the world. The sentence to which you
The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languages, including French, Google aims to
contribute to promoting cultural diversity through Google Books Search. Indeed, the Google Books Search Program allows
allows internet users to discover the world's literary heritage, while helping authors and publishers expand their audience. You can do

online searches in the full text of this work can be found at http://books.qoogqle.com

oi.

The faggot

$43" fe <j ras +} N: wire LA 1? | | 11 i | ie | yip ji i B AT
ii Tne ne psa airs i 2 PH tS Ju
DURE VE SR STE Saha Metin TS Es at Seat

Ste 7

4 + 5 fe:

15 iA g bie) se
EU Bye
HUE |
RER

; EL By}

$%

PAT!

bone

e +7 410
ve 12
dH
> —t

5
AR peA an]
'+

2

is TEL Li " axş SUTA E
IL i. HEN yi ê "s
PREHR amaii ie foe | Th"

Neither will EL Tan E see

MA nr EEE ES ANT EE UE

Bass ear: Salts]
a 1 The sti + ri y — H

Day 7
Ei Li
Erari 2`
SIRE | " TEI make. — 1 g~t
EEE SME AND TL. 2a 4B.) mca ATA i an RS
ALT ices aa eh je ie sf Se 89) n Napi TATA A 'x.
SLA SE 2 M, TO SL PE VEN
mas À ef

— Es A Mil ts coy a
a pra. =e ` À
Ets | "NL xi BYL
Rt: +i} DAT 4 i$ ha : ee re
= bd To bt | 1. LEEDSIN we AL Ahi
i Ei ii te En be + a LE $ l
acute Me ET [SAN bi Me 4!
UNE OL Pee trie Ñ x é~, 4 g
mafeel ti ees Le ri if rj: Y
He vi Lits Soe tif | area FN:
p} L ; erty pear edict UA Desi smi. Ewe
s +> 7 Liz jit caret À rS } en ds: Put et
b. py are? | Dei A2: OT Abe To
4 t pier . ay Una os is
"You have LT A" RENE EE OUT In
7% ~~ 1 +t ee LE Port } eens Lt | les
> Y a H : i

+ oe
Jar "7
= eee "eh So

TEA

TEA

```
_ _
"~"
st” 27 ô
DE es


=== FU on. ee rata of


"f =. Re ee ee to f"


nn r 7


Eee:
al CSC eS


wm Me
b eaa a


arom ex. oo Tae =» Mi mas y
rees an re EL to ne i ee gr = = es
= aa
oer alae thee ch 'mes - = L] | i
ee APES - ==" ae k.. "2 & Is
= =. a . ig
AE LE 'M: ia ee
_ weas =


They're going to be.


Lt
|
EPS nn. =


“org


has


Te a _ eee”
FEN xf A
NW
++
D
q
“
2 LEARN See


she LA A ee eee eee, 2:
Fe En ae hk a 7 E - B”
E
HAS
"has
HAS


ee! ee


Å: +
CA ia F jas +”
LS c=
a as JF P. D 7 a é
2 ac owes" sn"
as as sae è | = g wages ss
HAS,
tet Qu. TE + TA MOST ENTS ee
go =, of Eer emer LE
é a = CU x >. Bo -r QS M r em =s
| nr esme


-Sci pdf i - j
mnt Ùn =a we eee se
BA EL «2s as fe ek we te a
ar
amta Va ee


een area LE LUE rh


: The ta jje 4 : AZ #
A oo fos a A : } A Pa
i | ie | $ ji lr ] KA x
iB: AAEN - ¢
T ie yi OB
```

4 x T NE h to [p : A | P EN Ee
EX % | GE je ; ANA j Ey
7. fate p 3 RY hea V4 a
a epee se 2 À ms 0.
ee 6 0 PES ay a =
a | eo fx $ And

f

?
ea | ee

father for Pete | ae ice
hha į n wy
a ti >" i S'a Ta aa
| Mw i, | ww ; |
| al SA | it | V3 WA f
NS 4l i | INS = v4 | nt
è % > an 1 Li + | "4 ; i
p Fi ? ii sP s to. 4 i
4': i, $Foul 3 {
ERTA ON
! sj n +” 4
AJ

syg pee |

te de Lee oe ast.:

Digitized by Google

Digitized by Google

JOUIN

has -
der LT Fr
¥

ec

THE JUDEO-MASONIC

TEA

“PROTOCOLS” OF THE SAGES OF ZION

—_ - > eH

FIFTH EDITION

PRICE: 7.50 francs

PARIS
International Review EMILE-PAUL, brothers
Das Sociirés SECRÈTES 100, Faubourg Saint-Honoré, 100
96, Boulevard Malesherbes, 96 we
1920

—

All rights reserved

= a ss Ss Diatizea by GOOGLE

THE “PROTOCOLS” OF THE ELDERS OF ZION
(2nd EDITION)

(Excerpt from the International Review of Secret Societies)
(This first volume is also in storage)
at the Librairie d'Action Française, 14, rue de Rome, Paris.)

In preparation:

. 3 II
JUDEO—MASONRY AND THE CATHOLIC CHURCH:

III

JUDEO—MASONRY
AND THE SOCIAL REVOLUTION

IV
JUDEO—MASONRY
AND WORLD DOMINATION

Letter from His Eminence Cardinal GASPARRI to Mgr JOUIN

From the Vatican, June 20, 1919.
Your Grace,

The Sovereign Pontiff deigned to accept with a truly paternal benevolence the tribute of your new study on Masonic Warfare.

It is with good reason that, in this work, you took care to highlight through irrefutable documents and reasoning the inept and essential doctrine— Freemasonry, a doctrine stemming from deism, is fundamentally anti—Catholic. himself of the Reformation, a doctrine inevitably leading, as we see, today, we see the very denial of God, social atheism, and "secularism". current form of this impiety which, to the great detriment of the people, pretends to banish from societies any trace of religion and any intervention by the Church.

You took particular care to highlight, despite the men— dreams that sometimes deceive even Catholics themselves, the identity of France Freemasonry with itself, everywhere and always, like the continuity of the plan sects, whose aim is indeed the ruin of the Catholic Church.

His Holiness is therefore pleased to congratulate and encourage you in your, works, whose influence can be so fruitful in warning the faithful and to help them fight effectively against what tends to destroy social order as well although religion.

As a pledge of heavenly favor, and as a testament to His paternal benevolence— Lance, the Holy Father wholeheartedly grants you the Apostolic Blessing.

Thank you for the copy you so kindly gave me, and
With my personal congratulations, please accept, Your Grace, the expression of my complete devotion to Our Lord.

P. Card. GASPARRI.

ee
26009000 è ees A ar) LA: eve
s © @8 o ó eo «be °, «
ee o 9 4 de ~—@ett m
eeas °'
, e tof eaa — os + o
eee ee s oe a . ee o €

— Se LE er mm er

THERE

JUDEO—MASONRY

LAS «PROTOCOLS > OF THE SAGAS OF ZION

THE JEWISH PERIL

For any informed researcher, the Masonic question is The Jewish question is complicated. Judeo—Freemasonry is mistress of the world, but only on the condition of remaining a society secret. No doubt, Freemasonry found itself in a unique position. mentally unmasked by the world war; there was no such thing as meme of the Jewish element. Also, when Dr. Wichtl did to publish his book entitled: Universal Freemasonry, Revolution— universal tion, universal Republic (1), he did not raise the anger of all the Lodges in Germany because he put—

My Weltfretmaurerei, Weltrevolution, Weltrepublick; Eine Untersuchung liber Urspring und Endziele des Weltkrieges, von Dr. Friedrich Wicert, National (Universal Freemasonry, Universal Revolution, Republic)
My research into the origin and ultimate goals of the world war,
ne mA a Wicutt, general councillor; Munich, J.—F. Lehmann, publisher,

| » Lechner and sons.
IA aa Mi of the author, and of the publisher, M. Lehmann, the 7th edition (1920).
The praise for the first six pairs of the editions is sold out. It's already

following in Suvrage, which we discussed in our Review on pages to 231; Sup i Due Internationale des Sociétés secrètes, April 1920, page 229

For ae Ment an issue of July, pages 481 and 491.

To demonstrate the relevance of this work, we reproduce it at the end

of
A agarail, the analysis of the "Protocols" of the Elders of Zion, excerpt from the

p | haw)
= Fake T r4 Ay

It was titled: The Enemy of Humankind (1). The publisher German has these three editions.

Serge Nilus published a second edition in 1911, printed ed at the monastery of Saint Sergius; it is the one that was translated, in German, Gottfried Zur Beek. Finally, in 1917, Nilus launched a third edition, released from the same monastery.

However, on February 28, we read in the German Introduction, the Freemasons, with the help of their English and French brothers, had dethroned the Tsar and entrusted the government to the Prince Wow. On March 2nd or 3rd, the new edition of Nilus was delivered. to the bookstores. The copies were already loaded onto a wagon, when a troop of men came and forced it open, and, throwing to the ground They burned the entire edition. When the fire had consumed it, this The gang moved away without committing any thefts in the train cars. goods (2).

Moreover, previous editions had disappeared just a few days ago after being put on sale in bookstores. Furthermore, when When the Jew Kerensky came to power, he immediately searched forexpensive at booksellers in Moscow and St. Petersburg the “Protocols" of the Elders of Zion and confiscate the copies that one seized; so much so that this work, which cost before the fall of the tsar Originally selling for 30 to 40 rubles, it has since gone up to five or six hundred. rubles (3).

(1) The German translator adds: "C. BoTmr published, with the support of from his brother A.-L. Butst1, several other writings against the Jews, which were also printed at the Petersburg Institution for Deaf-Mutes. The most known by its title: The Jews in Freemasonry and the Revolution, the Freemasons and treason against the country. This work was published in two volumes. in 1905 and 1906; 11 was dedicated to the Union of the Russian People. Before the war, this Union fought against Jews and Freemasons; it must still be today "Today at work."

(2) We recall that the same was true of the first edition of the book: The Jew, Judaism and the Judaization of Christian Peoples, by GOUGENOT DES MOUSSEAUX, published in 1869. The edition was seized by the Jews. It was only tenseven years later, in 1886, Pami, the author, Mr. Charles Chauliac, did print the second edition, after the appearance of La France juive, by Edouard DnumontT. Gougenot des Mouscaux had received threatening letters which seemed to They may have found their fulfillment in his mysterious death (See the Review Intern. des Soc. Secr., January 5, 1914, p. 87).

(3) German introduction (p. 10). — The author also writes: “Several Russians who, before the Revolution, held jobs that allowed them to seeing many things, are convinced that the workers' demonstration of January 21st 1905, which was led by Jews disguised as priests, and which we owe to view it as a repetition of the Revolution that deposed Nicholas II, as well as The assassination of Grand Duke Sergei on February 17, 1905, in the Moscow Kremlin, are in the relationship of effect to cause with the revelations of the "Protocols". These Russians were convinced that the first edition, that of 1902, had been purchased by Jews and, therefore, had remained ineffective.

According to the English translator, the British Museum edition appeared in 1905 in Tsarskoye Selo, Russia (1). Serge Nilus accuses, in fact, in his Introduction, dated 1905, the Having possessed the "Protocols" for approximately four years, that isthat is to say, since 1901. He speaks of the Antichrist and gives, in this The subject is a quote from W. Solowiew. It is, undoubtedly, of a second edition, extracted from the first in 1902, making part of a work on the Antichrist, as we have said higher up. Moreover, the edition by C. Butmi, which would be the third, according to the German translator, bears, he tells us, Fourth edition vindication. There can be no mistake, "since it is in his hands," he asserts, as well as those from 1902 and 1911. But it is clear that he did not know the 1905 edition held by the British Museum.

Finally, in the United States, a new translation appeared
in 1920, under the title: The "Protocols" and the Revolution
global (2). Publishers talk about the English edition, they
They cite Vieille France, number 160 (February 1920), and The Times,
the Morning Post, but they don't seem to know the
German and Polish translations. Their edition is the
the first to appear in the United States; however, in Philadelphie, the Public Ledger, of October 27 and 28, 1919, had
given large extracts from the "Protocols". These articles, like
those from Opinion, in France, aimed to identify the
the responsibility of the Jews, whom the author does not name, but
which he replaces in the text of the "Protocols" with the word
"Bolsheviks." Hence the title of his articles: The Red Bible
and Bolshevik propaganda. The Boston publishers refute
this Semitic interpretation through the very text of the "Accounts"
"Returned," and by the authentic date of their advertisement. Serge
Nilus received them in 1901; however, the Bolshevik party was not founded
than in 1903, and it was much later that he was able to organize himself for

---

(1) Preface, p. 1. — The title of the copy in the British Museum is the same
than that of the first edition of 1902 given above. Here it is: The great
in the small and the Antichrist as an immediate political possibility (Notes
of an orthodox, 2nd edition, 'corrected and augmented; Tsarkole-Selo, 1905).

(2) The Protocols and the World Revolution, including a translation and
an analysis of the "Protocols" of the Sessions of the Elders of Zion; Boston, Small,
Maynard et Cie, publishers, n..d. The Protocols and World Revolution, including
a translation and analysis of the Protocols of the meetings of the Zionist Men
of Wisdom.

his revolutionary action. The Jews have drawn up the plan for:
World revolution in the "Protocols"; Bolshevism
began its realization in Russia, confident of throwing them away in this way.
seeds of universal anarchy in the East and the West.

The Boston translation was based on Nilus's edition.
of 1917, of which the "Protocols" still only constitute a
appendix. At the beginning of the brochure, the publishers reproduce
the Russian cover of the Nilus edition and, on the back of Ia
On the same page, the English version that we are translating:

HE IS NEAR, HE IS AT THE DOOR

Matt., xxiv, 33.
Marc., x11, 29.

Luke, 21:31.

Apoc., 1, 3; xxu, 10.
Dan., xu, 4.

CONCERNING SOMETHING THAT MEN

DO NOT WANT TO BELIEVE
AND YET WHO IS SO CLOSE

Fourth edition of the book "Near Are the Coming of the Antichrist and the Kingdom"
of the Devil on Earth, revised and considerably expanded by recent
research and investigations.

SERGE NILUS
Dedicated to the small tomb of Christ.

“You, my brothers, do not remain in darkness, so that
"The day (of the Lord) should not surprise you like..."
"Thieves." (1 Thessalonians 5:4)

"He who suffers until the end will be saved." (MATT.,
XXIV, 13).

L "4

The City of SERGIEV

In the Introduction to his 1917 edition, translated to
In Boston, Serge Nilus tells us about the origin of
"Protocols." Drafted at the Zionist Congress in Basel, as
As we will see later, the extracts, which were copied
surreptitiously, they were handed over to Nilus in 1901 by Alexis
Nikolajevitch Souchotin, then Marshal of the Nobility of
Chern (Central Russia), and later, vice-governor of the

Stavropol province (southern Russia), Alexis Nikola-Jevitch Piia Serge Nilus to draw from these "Protocols" what he would find it useful from a religious point of view; as for the point of From a political point of view, he felt it was already too late to... hoping for some profit. In turn, Grand Duke Serge Alexandrovitch, to whom Nilus communicated the "Protocols" before 1905, he sent them back to him with these two words: "Too late".

Let us add that, in [Introduction to the American translation-In Caine, there is talk of another edition of the "Protocols", in Russian text, dated 1918 and presented to the public by the house publishing house "La Sentinelle", in Novocherkassk (southern Russia) nale), under this title: The Zionist Protocols, the plans of ia Conquest of the universe by the Judeo-Masons. It is said in The introduction to this 1918 Russian edition: “The “Pro-"Tocols" are a carefully designed program in all its details for the conquest of the universe by the Jews."

Regarding the "Protocols", we were able to collect in a Benedictine convent in England the testimony of the Archbishop of Mohilev (Russia), who was imprisoned and condemned to death by the Bolsheviks, and owed his release than to a direct intervention by His Holiness Benedict XV. His Majesty has no doubt whatsoever about the authenticity of this work that was communicated to him in Russia: this tragic plan coincides with current events. The prelate is aware of the ed-Polish tion and its translator; and he noted, on the other hand, that the Boston translation is spreading more and more in America, where it is avidly read (1).

Finally, we should note the Polish edition of 1919, to which is dedicated to our appendix no. IV, and the 1920 Russian edition, of which we provide a detailed analysis in the appendix dice n° III.

The authenticity of the "Protocols" rests on the good faith of Russian translators. They claim they obtained the original in French language. Two names are known to us: Serge Nilus and C. Butmi. Finally, their versions agree. Here is this that the German publisher writes about this: |

A few years ago, some Russians told us that the articles relating to the links between Judaism and Freemasonry-The articles published in Auf Vorposten should be supplemented. by the "Protocols" of the Sessions of the Elders of Zion, known since

---

(1) We are not aware of an Italian version of the "Protocols", but In July, La Perseveranza of Milan published an analysis of several articles from the Morning Post on the Judeo-Masonic conspiracy. (See also the Resto

del Carlino of Bologna, article by Piero Misciatelli, reproduced by Vifa Italiana, 8th year, issue xcr1, Rome, August 15, 1920).

more than ten years in 'inner circles'. But no one could to obtain this book; we were constantly receiving the response that the various editions had long since been seized.

Finally, during the autumn of 1918, a German Russian... brought about, quite by chance, the "Protocols" research-we received them, and at the same time, through two separate channels, the same work in different editions. The comparison showed that the content of these three volumes was equivalent, and yet At first glance, one might have thought there was a big difference. These are twenty-four meeting minutes, in which A wide range of political issues are addressed. The authors Subsequent editions have grouped these reports in such a way that each section contains only one or two topics; the editors have also facilitated the task of an overall review, but at the same time In time they broke the chain of ideas and divided everything into twenty-seven sections. We have limited ourselves to the translation of Nilus which corresponds to the French copy (1).

The Morning Post, dated July 19, contains remarks ingenious regarding the date of the "Protocols".

One can produce crucial proof of the authenticity of the "Pro-"tocols"... The established fact on which we can rely is the date a which they appeared on. This date is fortunately fixed without anyone could call it into question by depositing a copy of the edition from 1905 to the British Museum (August 10, 1906).

According to what we were able to gather from the Russians who have refugees in this country (England), the book, when it appeared, made little impression, one might say he made none (2). What-

Some of them claim that the entire edition, except for a few
copies, was bought by Russian Jews, but it is natural-
it was impossible to prove this allegation (3). It was only at
moment when the Revolution realized the spirit and the letter of the "Proto-

(1) Trans. all. : Introduction, p. 7.

(2) It is worth noting that the "Protocols" were only an appendix
to the apocalyptic book of Nilus and did not directly attract the attention of

drive.

(3) When the Jew Kerensky had all copies of the
Regarding the "Protocols" in Petrograd and Moscow, he did not deny their authenticity in any way.
that, on the contrary, his police action affirmed a fact which presents, in
England, an indiscreet analogy with Russian searches, it's total
disappearance of the "Protocols" from the very first articles in the Morning Post, and
the visible embarrassment of booksellers when asked if there will be a second
edition. The Jewish roundup is evident and it, too, concludes in its authenticity
of the document. The few hidden volumes are outrageously overpriced;
Instead of 3 francs 10 centimes, one of our friends was asked for 50 francs. — Since the im-
Under the pressure of this note, a new English edition has appeared, and we believe
to be able to assert that the English government itself is neither foreign nor to the
translation, nor to the reprint.

"Cols" — that's when we understood their importance. And now, they are
in the mouths of all Russians. They all believe them to be authentic.
The evidence seems unassailable to them; it is the application of the proverb: “The proof of the pudding lies in the eating: The proof
The existence of the pudding is confirmed when you have it in your mouth.

Regarding the date on which the "Protocols" were published, we have
Nilus's handover, stating that they were known at the Sio- Congress
Basel member. This Congress takes us back to 1897. But this document
contains no evidence that its authors took part in the mou-
Zionist movement. In fact, their project of universal domination
seems to render Zionism useless.

From the somewhat audacious insinuation of the possibility of doing
blow up all the capitals of Europe by laying mines in
the underground railways, we see at least that this docu-
The ment is modern. There is also an allusion to a statesman
a living European, a statesman who plays a significant role
rable in Freemasonry, secular education and the League of Nations,
and which the "Protocols" describe as "one of our best
agents » (1).

We finally find this curious clue:

In order for our plan to achieve this result, we will direct
elections in favor of presidents who will have in their past
some dark and unknown stain, some "Panama" or something
cases of this kind. These will be trustworthy agents.
for the accomplishment of our projects without any fear
of revelation.

The first Panama Canal Company, as we recall, went bankrupt
in 1889, and this scandal occupied the French public for ten years
who followed.

But what is the origin of this document? We note
There are two versions on this point. The first is that of
the German publisher in his Introduction (p. 8); here it is:

The Russian government has never trusted the claims of
Zionists. I] knew the bloody road followed by Jewry
throughout the centuries. He knew who the instigators of the
assassinations of his princes and high officials; he knew

(1) The German text (p. 121) bears the name Bourgeois; in the text
In English (p. 63), we read Bouroy; in turn, the Morning Post of July 19 gives
without any possible hesitation the report of F.°. Bourgeois, President of the Senate
and of the League of Nations, who was Minister of Public Instruction in
the Cabinet of F.°. Brisson, from June 29 to November 4, 1898, and which distinguished itself
through his initiative in teaching methods and his zeal for school laws
secular areas.

The American version is named after Bourgeois (p. 56), as is the translation.
Polish tion; it is the same in the Russian text of the 1920 edition.

also that the Jews and Freemasons had developed te plan executed in the 18th century, to destroy all thrones and all. altars; he finally knew they were going to pursue him. So, when. The newspapers had announced a Congress of Zionists in Basel, pendant Pautomne of 1897, to discuss the establishment of a State Jewish in Palestine, the Government sent a spy there. city, as we learned from a Russian who had been occupying it since for many years a high position in a ministry of Peterstown. This spy corrupted a Jew who enjoyed the trust of the supreme leadership of the Freemasons, and who was charged, at the at the end of the Congress, to take the reports to Frankfurt am Main. sessions, intended, of course, to be ignored by the public. Indeed, there exists in Frankfurt am Main a Lodge founded by the. Jews, on August 16, 1807, under this significant name: “A [Dawn which is "Raises"; this Lodge, for a century, has been in contact with the Grand Eastern France (1). This journey offered a favorable opportunity for the planned betrayal. Along the way, the messenger stopped that evening in a small town where the Russian spy was waiting for him with numerous copyists who spent the night transcribing the accounts rendered. As a result, the "Protocols" may not be complete, the copyists having only had the original for one night, which is in French.

In the introduction to the British Museum copy, Serge Nilus writes in the same vein:

We must point out that the title does not entirely correspond It is entirely up to the material contained in the work. One does not find there exactly the minutes of the meetings, but a report made by a powerful character, and divided into different parts, who These "Protocols" do not always follow each other in a logical order. give the impression of being only a part of something threatening and, more importantly, lacking a beginning. The origin of this document, which we mentioned earlier, says enough that it is unnecessary to insist.

However, this origin differs from the German account. The "Protocols" would consist of notes on speeches delivered before Jewish students in Paris in 1901; and Serge Nilus writes:

I was given this document about four years ago (1901).

(1) The Yearbook of Universal Freemasonry of 1928 (Bern, Büchler) inscribed this Lodge on page 170, no. 182: “Frankfurt am Main, At the rising dawn, of the G.°. L.*. of Frankfurt, founded on August 17, 1807, Kaiserstrasse, 37; membres: 153; address: Doctor-Physician L. Rosenmeyer, intimate advisor to hygiene, 7, route de Bockenheimer”.

with full assurance that it was an exact copy of documents. original documents stolen by a woman from one of the most influential leaders and the highest-ranking members of Freemasonry (Grand Orient of France). The theft was committed at the end of a secret meeting of "initiates". in France, this nest of "Judeo-Masonic conspiracy".

The German publisher explains how it follows this news version of the origin of the “Protocols”:

In the 1911 edition (1), Nilus reports that the personality has which he owed the French copy to, having obtained it from a woman who had stolen it from a Freemason in a French town of the 33rd Scottish degree, and that she had acted in this way to make service to his country. However, we are looking at the indications of Our agent found them accurate; the story of the theft was allegedly fabricated. to make them lose the real trail (2).

It is difficult to resolve the question between these two accounts. of origin and transmission of the "Protocols". It would be necessary first find the original French version which must exist in France or in Germany. Serge Nilus also writes:

It is not without reason that we will be criticized for the character apocryphal of this document; but supposing it were possible to prove the existence of this global conspiracy through letters very or through witness statements and to unmask its leaders who hold in their hands the bloody threads of the conspiracy, by the very fact that the "mysteries of iniquity" would be revealed. For She needs to prove herself; she must not be troubled. until the day she is incarnated in the "Son of Perdition".

The "Son of Perdition", that is to say the Antichrist, of whom Nilus.

occupied himself in the work at the end of which the "Protocols" are merely an appendage, do not yet seem to have been born, while

The Jewish conspiracy has existed for a long time. It is, like We will see, the real proof of their veracity. The Morning Post, from July 20th, wants to see it as a mark of authenticity. ticité:

If we consider, he said sincerely, the obvious evidence, We believe this document predicts a global revolution.

(1) The German publisher, as we have seen, was not aware of the edi- The 1905 edition, which is in the British Museum. The 1911 edition, which served as the translator's does not differ significantly from that of 1905, as we will see in collating the two translations.

(2) This double hypothesis must be supplemented by the explanation set forth in In the "Preface" to the Polish translation:

"Let us add, according to people worthy of the name, the copy of these "Pro- "Cès- minutes" was stolen from the apartment occupied in Vienna by Herzl, the organ- ra at the first Zionist Congress held in Basel in August 1897. Cf. Vappen-

this IV.

the work of a Jewish organization, and that the revolution was underway today — the Bolshevik Revolution — is in fact being led

mainly by Jews and forms an attempt at a revolutionary movement dial.

We'll leave it at that. If our readers believe in a prophecy such a thing could have been done without foresight by an anti-Semite Fanatics, they will not consider the document authentic. If, On the other hand, they consider such a hypothesis untenable; it does not All that remains is to admit its authenticity. Those of the first category can sleep peacefully in their bed; the others must see in the "Protocols" a serious warning from a terrible threat. They will, however, be comforted by this: "Being "Being warned means being armed."

The 1917 edition, which served as the basis for the American translation, contains an element full of interest. Not only does Nilus... revealed that he had kept the manuscript of Alexis's "Protocols". Nikolajevitch Souchotin, but he determines its origin which had just been revealed to him:

"I'm only learning now," he wrote in his introduction. According to an authorized Jewish source, these "Protocols" are nothing more than something that a strategic plan for world conquest, in the the goal of placing the universe under the yoke of Israel, "he who struggles with the Lord.” A plan developed by the leaders of the Jewish people during the centuries of their dispersion (since the ruin of Jerusalem by Titus) and finally presented to the Council of Elders by "the Prince "Exile," Theodor Herzl, at the First Zionist Congress, which met by him in Basel, in August 1897.

Hertzl's goal, as the promoter of this Congress, was not the founding of a Jewish state, but rather world domination of his nation. The German publisher provides the explanation next:

The "Protocols" of the Elders of Zion are linked to the movement- Zionist. Dr. Theodor Herzl, who until then had been little known in the non-Jewish world, published, at the beginning of 1896, at the Breitenstein bookstore in Vienna, a book entitled Der Judenstaat (Jewish state), in which they pretended to be looking for a solution to the Jewish question. At that time, Dr. Theodor Herzl demanded that a state be created in Palestine, or in Argentina a Jew offering to those of his race who did not want to "assimilate" to the people who hospitalize them, the possibility of realizing their nationalism in a state of their own. He then asked already the seven-hour workday. "We need to launch in the world, as an app! to the grouping of those of our own 'who want to become free, the need to found a "Pro- Earth

"Setting up." Hertzl was probably anticipating International Day work. Herzl wrote that the Jews certainly had a lot flaws capable of perpetuating existing antisemitism; he recognizes- it was becoming clear that there was danger to his people in this, from a for their part, these Jews were the non-commissioned officers of all the revolutionary parties tionaires and, on the other hand, that they constituted the principal part the main body of the formidable International of Money. The Jews do not could not blend in with other peoples, even though Some of them separated themselves from the body of their people.

In fact, Jewry has proven, not from the beginning of our era, but for thousands of years, such assimilationtion, that such a merger, which is accomplished without difficulty between fewThe Aryans, is impossible for the Jews. Hertz] was won over to his project not only the most energetic part of his people, but also- core support from non-Jewish circles. The frank affirmation and eagerness that one was Jewish formed a pleasant contrast with Pattistudy and the lying assurances of liberal Jews, who asked themselves in German, in French, in English, and were no less foreigners among the peoples who hosted them, just as much as The Zionists of apparent good faith. In truth, there is only one a small number of non-Jews suspected that the Jewish state was by no means the ultimate, supreme goal of Jewish aspirations, but simply- a means of achieving universal hegemony which, since thousands of years, had been promised to the Jews by their proPhetets. Is the new kingdom of Zion reserved for poor Jews? verses, which form an innumerable multitude, especially in Russia, and that their communities can no longer feed themselves? No, this state The Jewish world must now be the center of the power of the Jewish masters. of the world. The outside world has been misled about the Zionist strategy; it is only through the publication of the "Proto"Cols" of the Elders of Zion, that the secret of the great plan was revealed Jewish generals' war.

In circulars from the Zionist Committee, and particularly In the 1901 version, number 18, Hertzl complains leaks that revealed the secret of the "Protocols", which were signed, Nilus tells us, by the representatives Zionists of the 33rd degree, the highest level of initiation. Nilus termine by claiming that these "Protocols" were secretly excerpts from the complete series of "Protocols" which, we we now know, were written at the first (Congress) Zionist from Basel, in 1897. The theft allegedly took place in the vaults. secrets of the main Zionist office, currently in France.

Thus, in 1917, Nilus clarified the origin of the writing of the "Protocols," including the reports he received and edited These are only large excerpts. This final version comes

of the Zionist Congress of Basel, in 1897, which is consistent with Introduction of the German edition and makes it more likelyblatable the transfer of said "Protocols" from Basel to Frankfurton Mein. However, Nilus remains faithful to the second version which fixes the flight in Paris, where nothing prevents the global plan The Jewish community was developed in special conferences at Zionists, as he was in Basel.

Therefore, the question of authenticity here boils down to, namely if the "Protocols" are of Semitic or anti-Semitic origin. apart from the events that will bring us the real answer, Serge Nilus highlights the "acrimony and hatred" which inspire these accounts. He rightly sees a signaJewish culture in "this arrogant and deeply deep-rooted hatred that we managed to hide for so long, of race and religion, which simmers between the lines, then foams at the mouth and spills out in torrents as from a vessel overflowing with rage and revenge, perfectly aware that the final triumph is close » (1).

The German publisher is no less explicit. Under this title: "Jewishness Unveiled," he writes:

According to the account we have described, in the way that the The "Protocols" of the sessions of the Elders of Zion have been published; it may It so happens that Jews dispute its authenticity, but the reader A non-Jew will easily recognize that every word of these "Proto"Cols" breathes the Jewish spirit, where every idea responds to the design Jewish of the world, and that Jewry, since it entered Universal history pursues all the goals indicated therein.

Many readers might object that the Jews are too shrewd. for having put such plans in writing and that they should well consider the possibility of a chance occurrence that would cause these witnesses to fall accumulations in enemy hands. Those who make these reserves do not do not sufficiently take into account the special mentality of the Jewish people.

The most striking characteristic that distinguishes Jews from all The Aryans, as much as black magic is distinct from magic white, that's an excessive presumption which only, can Those who know the Jewish people intimately can get an accurate idea. Many people believe that this presumption is analogous to that of a rich boor, devoid of any education, who shows himself completely lacking in tact in social relations and interactions business. What presumption is it of Jewish writers who,

---

(1) Jewish Peril, p. 3; Introduction by Serge Nivvs.

in their newspapers and books, they brazenly insult the
peoples who host them with their fellow humans?

The presumption specific to the Jewish community, the one that characterizes
Every Jew has their origins in the history of this nomadic people.
He has lived among other races for thousands of years, and he
could not maintain his position there, like a soldier in the enemy camp,
that through cunning and disguise, this age-old practice
gave the Jewish community perfect mastery in this art. The Jew
casts a contemptuous glance at the people who hospitalize him
senses and among which it can move without being recognized as
his disguise. Heine had already said that "the Jews are a mys-
"Itinerant priest." The experience of long periods, as well as the
teachings of the Talmud and the Shulchan Aruch, have led to
to the highest degree the natural dispositions of the Jews towards the presumption-
tion ct in contempt of the Gentiles, who are only surpassed by their
hatred, especially towards Christians (1).

In the strictest sense of the word, the authenticity of the "Protocols"
does not find sufficient evidence in the data
current ones. But, in addition to the probabilities that make it uncertain-
The Semitic origin of this document is testably plausible.
In fact, their veracity brings to every mind of good faith a
Irrefutable testimony.

Veracity

Serge Nilus was already writing in 1905:

We cannot demand direct proof in this complex situation.
such criminal events, and we are forced to be content with
the obvious circumstances that will fill everyone with indignation
Christian observer (2).

This language of facts is staggering. Hence, this observation
translation by the English translator in his Preface:

It is impossible to read any part of this today.
volume without being struck by the strong prophetic note which rem them.
plit all, not only with regard to Holy Russia
of the past, but still from the point of view of some developers
sinister things that can be observed throughout the world 4
the present time. Gentlemen, beware! (3).

(1) Trans. german. : Introduction, p. 13.
(2) Introduction by Nizus, English translation, p. 4.. to
(3) “Preface” to The Jewish Peril, pn

For its part, the German publisher writes:

What has happened since the publication of Nilus: the war
world and the overthrow of thrones in Russia, Austria-
In Hungary and Germany, chaos was the desired goal of the Freemasons.
from which will emerge the Humanitarian League, under Judeo-Masonic leadership-
This plan, conceived two hundred years ago, appears today...
today in such terrible clarity, that there is absolutely no need to ex-
explain why we translate and publish the "Protocols"
Sessions of the Elders of Zion. We hope that their publication
will open eyes to the dangers of uni- Freemasonry
verselle and of the Jewry and will encourage taking the measures defined-
tives before our homeland and Germanic culture were com-
completely annihilated (1).

We read, on the same subject, in the Morning Post of
July 19, 1920:

In summary, for the date, the "Protocols" must have been
published or written between 1889 and 1905. Now, we must consider
a piece of evidence – not conclusive, but very strong – that at this
to date, the authors of these reports had a precon-
birth or prediction of the great revolutionary movement which
is currently taking place. The means that were supposed to bring it about: the wars-
res, the high cost of living, government corruption, the use of agents
Jews, all these means apply to the Russian Revolution and to
Attempts at revolution in Germany and Hungary. We know, by
For example, that the two Spartacist leaders were Jewish; that Bela-
Kun, Szamuelly and, in short, all the Hungarian revolutionaries
were Jewish, and there is universal testimony from all refugees

Russian Christians, with one exception, the Commissars of Soviets are all Jewish. Lenin is one of the few non-Jewish, but he married a Jewish woman... Apparently, that's not the Russia alone, but the whole world must go through these steps until the king of Zion is proclaimed.

For the moment, it is Poland that is Sovietized, and The Red Army no longer hides its Judeo-Masonic agenda. nique. Instead, read these quotes from Russian or German newspapers. orders, reproduced by the entire press:

The red newspapers have a noisy triumph. If it were necessary to If Pravda is to be believed, the Bolshevik plans would be nothing less than these: |

"White Poland will be annihilated forever. We orga-

(1) Introduction to the German translation, p. 11.

we will form a Polish Red Army and create a republic Soviet republic in Poland, which will be our ally.

"The Red Army accomplished a magnificent revolutionary task-" naire, not only by overthrowing the enemies of the pro- homeland Letarian, but also by carrying the "Bolshevik contagion" into all occupied regions.

"Our duty, therefore, is to press our victorious lead." until the opponent is completely disorganized.

"We are far from what are, in short, reasonable conditions," that we published yesterday!

"Moreover, the same note can be found in the German newspapers- mends, whom the Bolshevik advance transports with joy.

"Thus, the Berlin Lokal-Anzeiger reports that it has been informed that the gou- The Bolshevik government primarily envisions three tasks to to achieve in foreign policy: the crushing of Poland safeguarding Russian interests in the Far East and at sea Black (Constantinople should fall to Russia), settlement of the the Baltic question. Russia will only feel secure once when, on the Baltic coasts, it will act as freely as at home.

“On the other hand, according to a dispatch from Helsingfors, directives Detailed information has just been provided by the Third International. to Bolshevik agents abroad. Here is what they consist of- would: 1° seek by all possible means to reconcile with bourgeois governments; if necessary, grant them concessions in Russia; 2° Bolshevik representatives abroad should not compromise themselves through communist propaganda ist; 3° this task is entrusted to secret agents who depend on the official representatives and receive funds through them necessary for the action; 4° not to rush and to act according to the countries, by exploiting as broadly as possible the weaknesses of respective governments; 5. to heavily subsidize the foreign strikers and the opposition press; 6° fomenting separatist movements; 7° organize on a large scale the emi- integration in Russia of foreign workers dissatisfied with their government government; 8° if necessary, to provoke international conflicts and wars, and taking advantage of them to act against governments by weakening the country's resources; 9° if necessary, not stopping in the face of terrorist acts; 10° firstly, strive to com- to equip railway workers and employees everywhere, metallurgical and food processing plants.

"Who, after that, would dare deny that the Bolsheviks are the enemies of the civilized world?' (1).

Also, the most authoritative voice, that of His Holiness

(1) Le Gaulois, August 12, 1920. — Since that date, Poland has been liberated Soviet armies, but the Bolshevik plan and goal remain the same. Moreover, this unexpected liberation can be seen as a provi- intervention lace; the Warsaw miracle appears as clearly as those of the Marne in 1914 and 1918. It is God who stops the Revolution, when He wills.

and who will break it.

Benedict XV, she issued this warning to the whole world in its latest Motu proprio:

Now our attention turns to another cause of disorder, and of a much deeper nature, which resides in the veins and at the very heart of human society. The scourge of war descended upon the people at a time when they were deeply infected by "naturalism", this vast conta- a branch of our century which, where it develops, weakens desire of heavenly blessings, extinguished the flame of divine charity, withdrawn the man with the purifying and sanctifying grace of Christ, and Paban- gives, deprived of the light of faith, and without any other strength than those of a weak and corrupt nature, his passions are unleashed. And, as too many human beings had no other concern that the search for perishable goods, such as between tra- Dissension and bitter struggles arose between workers and employers. born, the class struggle was made more intense and bitter by the long duration and the extent of a war which, by imposing on the one hand to the multitude an intolerable increase in the cost of living, allows- It was also up to a few to quickly achieve immense fortunes.

To these evils were added others: the sanctity of the faith con- Jugale, respect for paternal authority suffered in several serious damage caused by the war; the removal of one of the spouses relaxed the bonds of duty in each other; the absence of guardianship led, especially young girls, to allow themselves imprudently Too much freedom. Therefore, it is regrettable that morals are more corrupt and depraved than before and than. For this reason, what is called "the ques- social "tion," to such an extent that the most extreme evils are already something to fear. According to the wishes, indeed, and the expectation of the revolutions tionaries, the advent would be close to a universal republic saddle, established on the absolute equality of men and the community of goods, in which there would no longer be either homeland or authority of the father over his children, public authorities over citizens, of God over men living in society. If this were to happen, he would... would necessarily result in tremendous upheavals, such as already experiences it and in fact a large part of the Eu- rope. And it is to extend this system to other peoples that we let's see some daring, frenzied individuals excite the crowds and pro- to mention, here or there, serious riots (1).

The "Protocols" are therefore the prediction of a plan in progress of realization that it will unfortunately be too easy for us to see in the comments that will follow the text

---

(1) Motu proprio for the celebration of the fiftieth anniversary of the proclamation of Saint Joseph, as patron of the Catholic Church; Acta Apostolicæ Sedis, August 2, 1920, p. 313.

criticism. What we want to point out is that, In one form or another, this plan has long been updated time period, which we didn't want to pay attention to. nor to Freemasonry. Gougenot's books des Mousseaux, de Toussenel, de Drumont, de l'abbé Lémann and others, prove it; and if testimony is demanded of Jewish origin, we will publish two that we have given in our first issue of the International Review Secret Societies, in January 1912.

The first is a speech by a chief rabbi, delivered in 1880, seventeen years before the Basel Congress, and published by Sir John Readcliffe, under the title of Account of political and historical events that occurred in the last ten years

years ago; it is taken from Le Contemporain of July 1st. let 1886 (1):

---

(1) The German publisher reproduces the speech of a rabbi, in 1901, who authentic, ours from 1880. In this 1901 speech, we find words French and Gallicisms that support the hypothesis that this rabbi took part at the Zionist Congress in Basel; one will notice passages which are a repetition literal translation of the discourse of our text; it is therefore difficult to admit the protests

overly self-serving statements by the Jews regarding this document and those who carry it out accompanying:

“In 1901, the Young Czech deputy Bresnowski questioned the Minister of the A war was waged to find out why a document entitled "Ein Rabbiner" had been seized. über die Gojim (A Rabbi on the subject of the Goyim); he reads from this text, which thus emerged from obscurity. The national weekly newspaper of Austria- The German book entitled Michel wach auf (Michel, wake up) was printed in its issues 7 and 8 of March 2 and 9, extracts from which we can conclude that their The author had taken part in the meetings of the Elders of Zion, or had known the The content of their reports. The national newspaper said:

A RABBI ON THE GOIM

"Times of hardship and suffering, of persecution and humiliation"
that the people of Israel endured with heroic patience are happy-
These things have passed, thanks to progress, thanks to the civilization of Christians. This progress
is for us the safest shield behind which we can
steal and cross unseen the space that still separates us from our
But sublime. Let's take a look at the material situation in Europe.
and let us review the sources that the Israelites have accessed since the
beginning of the century, by means of the capital at our disposal...
Everywhere the Rothschilds and the Jews are in control of the financial situation.
"Thanks to their billions, not to mention that in every second or
"Third-order investors, they alone are the owners of high-income funds,"
* and that everywhere, without the sons of Israel, without their direct influence, no operation-

"Financial considerations mean that no significant undertakings can be carried out."
"The Stock Exchange rates and settles these debts, and we are almost entirely everywhere-

> and Fe 8

+ sy

Our fathers bequeathed to the chosen people of Israel the duty to gather together once

once every century around the tomb of the Grand Master Caleb, saint
Rabbi Simeon-Ben-Jhuda, whose knowledge delivers to the chosen of each
generation power over all the earth and authority over all
descendants of Israel.

Israel's war with this has already lasted eighteen centuries.
power that had been promised to Abraham, but which had been
Enraptured by the Cross. Trampled underfoot, humiliated by his enemies, without
ceases under threat of death, persecution, abduction and
rapes of every kind, the people of Israel did not succumb; and if he
is scattered throughout the earth, that is, the whole earth owes him
belong.

For eighteen centuries, our scholars have fought bravely and
with a perseverance that nothing can break against the Cross.
Our people are gradually rising and their power is growing every
day. To us belongs this God of the day whom Aaron raised up for us.
desert, this golden calf, this universal deity of the time.

Therefore, when we have become the sole owners
Of all the gold on earth, true power will pass into our hands.
and then the promises made to Abraham will be fulfilled.

Gold, the greatest power on earth... Por, who is the strength,

We must therefore aim to make them increasingly masters of the stock markets.
This debt must be reduced so that we can control prices; it is necessary that
we used, because of the capital we lend to various countries, their
railways, their mines, their forests, their metallurgical plants and their
factories, and that we would take as security even their taxes. Agriculture
Culture will always constitute a country's greatest wealth. It follows from A that
we must also strive to ensure that our brothers in
Israel seizes vast territories. Under the pretext that we are pro-
Let's aim to help the working classes; we must make them bear the entire burden.
the burden of taxes on large landowners; then, when these properties are
in our hands, then the labor of the proletariat will be for us a source
huge profits.

SIG E y 35 S VS Y

"Every war, every revolution, every political and religious change..."
» brings us closer to the moment when we will reach the goal we have set for ourselves.

"Trade and speculation, these two abundant sources of profit-
These documents must never be snatched from the hands of the Israelites; it is necessary, therefore
everything, to protect the trade of alcohol, butter , bread and wine, because by
There, we become the absolute masters of agriculture. We thus become
the wheat suppliers; and if, as a result of the famine, there is anger, of
discontent, we will always have enough time to bring down the
responsibility on the government. 11. All public jobs must be
made accessible to Jews, and when they become civil servants,
We will know, through the creeping skills and foresight of our agents,
to seize a source of real influence, of real power. It will
of course, that it is only here! of the jobs to which are attached, considera-
tion, power and privileges, because we can and we must leave to
Christians, the functions that require knowledge and work, and which
involve some inconveniences. The Ministry of Justice is, for us, the
more importantly. (Let's remember that it was a Minister of Justice who...)
(caused the crash of the Union Générale). A career as a lawyer offered him the best-
their opportunities to showcase their knowledge, and at the same time we

SALE STATES UT EU UT 5:

'

the reward, the instrument of omnipotence, this all that man
feared and desired... that is the only mystery, the deepest one
Science about the mind that governs the world. That's Pavenir!

Eighteen centuries belonged to our enemies. The current century and
Future centuries must belong to us, the people of Israel.
and will surely belong to us.

This is the tenth time, in a thousand years of atrocious and incessant struggle-
health with our enemies, who gather in this cemetery, around
From the tomb of our Grand Master Caleb. Saint Rabbi Symon
Ben-Jhuda, the chosen ones of each generation of the people of Israel, in order to
to consult on ways to take advantage of our cause,
the great faults and sins that our enemies keep committing
put the Christians.

Each time the new Sanhedrin proclaimed and preached the struggle
merciless with his enemies; but in none of the previous sieges-
keys our ancestors had not managed to concentrate in our hands
as much gold, and consequently as much power, as the nineteenth century
Jegueh told us so. We therefore wish to flatter ourselves without recklessness.
illusion, of soon reaching our goal, and casting a confident glance at
our future.

Persecution and humiliation, those dark and painful times
the hardships that the people of Israel endured with heroic patience,
have fortunately passed away for us, thanks to the progress of the

Let's begin with the history of our most ardent adversaries – the Christians.
"Thanks to this knowledge, it is possible for us to put them under our control."
» dependency, >

"The Jews must aim to enter the Legislative Bodies, in order to be able to
to work towards the repeal of the laws that were made by the Goim against the law
Children of Israel, the true believers, the faithful followers of Abraham.
"The people of Israel must direct their efforts towards any high position that gives
> power, to which honor and esteem are attached; the means
The surest way to achieve this goal is to participate in all businesses
financial, industrial, and commercial sectors, while taking care not to
"to expose oneself to legal prosecution, as a result of a trap or seduction"
» tion. In choosing the type of speculation, one must demonstrate this
"cunning and tact which already make one suitable for commercial affairs"
»* ciales. Š
"We must seek to promote marriages between Jews and Christians,"
"Because the Jewish people can only gain from it, and suffer no harm."
"Indeed, the introduction of a quantity of impure blood into our chosen nation of
God can annihilate it, and our daughters, thanks to these marriages, obtain...
* to link with families who possess power and influence. Naturally,
3
»

Thanks to this exchange for our money, we gain influence in

your environment. Friendship with Christians will not divert you from the path that

we have charted our course; on the contrary, a small use of our skill
"will make us the masters."

If Por is the leading land power, the second rank certainly belongs to...
"Lies to the press. Because what good is the first without the other? Like the goal
* The point indicated above cannot be reached without the help of the press; it appears to be of a
* the inevitable necessity for the management of newspapers to pass into the hands of

civilization among Christians, and this progress is the best goal-
a clam behind which we can take shelter and act to fran-

chir with a quick step and closes the space that separates us from our
but supreme.

Let us simply cast our eyes on the material state of Europe and analyze-
Let us examine the resources that the Israelites have acquired since the
the beginning of the current century solely due to concentration,
in their hands, immense capital which they possess in this
moment... Thus, in Paris, London, Vienna, Berlin, Amsterdam,
Hamburg, Rome, Naples, etc., and among all the Rothschilds, everywhere
The Israelites are in control of the financial situation, through possession-
a multi-billion dollar sion, not to mention that, in each location

second and third order, it is they who are the holders of the funds in circulation, and that, everywhere, without the sons of Israel, without their immediate influence, no operation Financially, no important work could be carried out.

Today, all reigning emperors, kings, and princes are obscenities of debt contracted for the maintenance of large armies and permanent, in order to prop up their tottering thrones. The Stock Exchange We assess and settle these debts, and we are largely in control. of the Stock Exchange on all exchanges. It is therefore necessary to further facilitate increasingly, the loans that we need to study, in order to make ourselves to regulate all values and, as far as possible, to will be able to take, as collateral, the capital that we provide sounds to the countries, the exploitation of their railway lines, their mines, from their forests, their large forges and factories, as well as other buildings, or even their taxes.

Agriculture will always remain the great wealth of every country. The possession of large landholdings will always be worth honors and great influence to the holders, Jl follows from there

"Ours. The wealth and skill in choosing the means to employ for "Attaching ourselves to the great figures who are likely to be bought will make us "masters of public opinion, and will deliver the masses into our power."

“If we advance step by step, but without interruption on this path, we

We will drive out the Christians and annihilate their influence. We will prescribe in the world, which people should he esteem and honor with his trust, and to what People, he must refuse all of this. Perhaps some individuals will stand up. against us, perhaps they will heap insults and curses upon us, mats The ignorant and docile masses will cling to us and take sides with us. us. When we have become the absolute masters of the press, it will be us It will be very easy to change preconceived ideas about honor, virtue, and character. to strike the first blow against the regrettable institution of the family, which has been sacrosanct until now, and to work towards destroying it entirely. So we will be able to attack faith, trust in everything that, until now, supported our enemies, the Goim; when we have forged by means of the Passions Parma indispensable, it will be possible for us to declare war on everything that was valued and considered up to this day; this will be a compensation sation for the terrible fate that Israel had to suffer for many centuries.

Lo

»
=

xs o YX y yY yyy

5 y ¥ v

“If one of us takes a step forward, another must immediately follow him.” "Giatement; if he ventures into a dead end, one of our men must prevail."

There that our efforts must also be directed towards our brothers in Israel make significant territorial acquisitions. We must therefore, as much as possible, push for the fragmentation of these large proprayers, in order to make their acquisition quicker and more easy.

Under the pretext of helping the working classes, it is necessary to make the great powers of the earth bear all the weight taxes, and when the properties have passed into our hands, all the work of the Christian proletarians will become for us the a source of immense profits.

Since the Christian Church is one of our most dangerous enemies, we must work with perseverance to lessen its influence; it is therefore necessary to graft, as much as possible, into the intellects the ideas of those who profess the Christian religion, the ideas of free thought, skepticism, schism, and provoking disputes religious systems so naturally prone to divisions and sects in Christianity,

Logically, we must begin by disparaging the ministers of this religion, let's declare open war on them, let's provoke them we suspect their devotion, their private conduct and, by the through ridicule and mockery, we will overcome the considerationtion attached to the state and to the clothing.

Every war, every revolution, every political upheaval
or religious brings closer the moment when we will reach the goal
the supreme goal towards which we strive.

trade and speculation, two branches rich in hennafices,
must never leave Israelite hands, and once
Having become permanent members, we will not know the obsequiousness and the perspica-

'

> to his aid. If a Jew is summoned before a court, it seems necessary that
> his neighbor takes care of him and assures him of help, but only on conditiontion
that he lived according to the precepts that Israel observed during

for so long.

"Our interest requires that we fully understand the social issues of the
» day, and particularly those whose purpose is to improve the lot of
"working classes. But, in reality, our goal must be to seize"
"on this side of public opinion and to chart its course. The blindness of
"masses and their willingness to be taken in by pathetic phrases will make"
"They are easy prey for us, and we can acquire them in this environment"
» of popularity and confidence. We will easily find among the nô-
"Very few people are capable of expressing these feelings with such eloquence."
"simulated as honest Christians speaking with sincere enthusiasm."

"It is necessary to maintain as much as possible within the Proletariat of the
> sympathy for the Jews, and to subordinate this Proletariat to those who dispose-
"smells of money. We will incite him to make revolutions and upheavals-"
comments, and any catastrophe of this kind will bring us closer to the goal of ruling
on earth, as was promised to our father Abraham."

city of our factors, penetrate to the first source of the
true influence and true power. [I] It is understood that it does not
These are the jobs to which honors are attached.
power or privileges, because for those who demand knowledge, the
The work and the inconvenience can and should be abandoned.
to Christians. The magistracy is for us an institution of
of primary importance. A career at the bar develops the most
the faculty of civilization and initiates the most into the affairs of these enemies
natural misfits, the Christians, and it is through her that we can...
reduce them to our mercy. Why shouldn't the Israelites become
not Ministers of Education, when they so often held the position of Minister of Education.
Finance sheet? The Israelites must also aspire to rank
of legislators, with a view to working towards the repeal of the laws made
by the Goim, faithless sinners, against the children of Israel, the
true faithful, by their unwavering attachment to the holy laws
of Abraham.

Moreover, on this point, our plan approaches the most complete realisation,
because progress has recognized and granted us almost everywhere
the same rights of citizenship as Christians, but, what matters
to obtain, which must be the object of our ceaseless efforts, is
A less severe bankruptcy law. We'll do it for ourselves.
a gold mine far richer than the mines of old
from California.

The people of Israel must direct their ambition towards this high degree
of power, from which esteem and honors derive: the
the surest way to achieve this is to have complete control over all
industrial, financial and commercial operations by guarding
protecting him from any trap or seduction that could expose him
to the danger of legal proceedings in the country's courts.
He will therefore bring, in the choice of these kinds of speculations, the
prudence and tact, which are characteristic of his innate aptitude
for business.

We must not be strangers to anything that conquers a
distinguished place in society: philosophy, medicine, law,
political economy, in short, all branches of science,
art and literature are a vast field where successes must...
wind gives us ample opportunity and highlights our aptitude,

These vocations are inseparable from speculation. Thus, proproduction
of a musical composition, however mediocre,
will provide our people with a plausible reason to elevate them to a pedestal
and to surround with a halo the Israelite who will be its author. As for
to science, medicine, and philosophy, they must do equallypart
of our intellectual domain.

A doctor is privy to the family's most intimate secrets, and
As such, it holds in its hands the health and lives of our mortals.
The Christians are our enemies.

We must encourage marriage alliances between Israelites

lites and Christians, because the people of Israel, without risk of losing to This contact can only benefit from these alliances; the introduction of a certain amount of impure blood in our race, chosen by God cannot corrupt her, and our daughters will provide, through these marriages, alliances with Christian families in possession of some ascendancy and power. In exchange for the money that we We will give, it is only fair that we obtain the equivalent in influence on everything around us. The connection with Christians does not... This does not represent a deviation from the path we have chosen. On the contrary, with a little skill, she will give us back the referees. of their destiny.

It would be desirable for the Israelites to refrain from having for mistresses of the women of our holy religion and whom they choose for this role among Christian virgins. To replace the sacrament of marriage in the Church by a simple contract before an authority Any civil matter whatsoever would be of great importance to us because, Then Christian women would flock to our camp!

If gold is the first power in this world, the second is Undoubtedly the press. But what can the latter do without the former? As we cannot achieve what has been said above without The support of the press, it is necessary that our president take the lead. The possession of all daily newspapers in each country. The possession-gold leaf production, skill in choosing the means of softening The mercenary nature of our abilities will make us the arbiters of public opinion. public and will give us dominion over the masses.

By thus walking step by step along this path and with perseverance-France, which is our great virtue, we will repel the Christians and will nullify their influence. We will dictate to the world what what he should believe, what he should honor, and what he should curse. Perhaps some individuals will rise up against us and Will they hurl insults and anathemas at us, but the docile masses And ignorant people will listen and take our side. Once they are masters absolutes of the press, we will be able to change ideas about Phon-nero, on virtue, uprightness of character and to bear the first a blow to this hitherto sacrosanct institution, the family, and to consume the dissolution. We will be able to eradicate the belief and faith in everything that our enemies, the Christians, have until now revered moment, and making us a weapon of training passions, we will declare open war on everything that is respecte et vénère.

May your message be understood, noted, and may every child of Israel... penetrate these true principles. Then, our power will grow. like a gigantic tree whose branches will bear fruit which are called wealth, enjoyment, power, in compensation for this hideous condition which, for long centuries, was Punic © lot of the people of Israel. When one of ours takes a step in before, let the other follow closely: that if his foot slips, let him be rescued and raised up by his fellow believers. If an Israelite is

summoned before the courts of the country he inhabits, that his brothers in religion hastens to give him help and assistance, but only-when the defendant has acted in accordance with the laws that Israel strictly observes and has guarded for so many centuries.

Our people are conservative, faithful to religious ceremonies. and to the customs bequeathed to us by our ancestors.

Our interest is that we at least feign zeal for the social issues are on the agenda, especially those relating to improving the lot of workers, but in reality our efforts must strive to seize this movement of opinion public and to lead it.

The blindness of the masses, their propensity to indulge in elo-sequence, as empty as it is sonorous, which resounds at the crossroads, in make them easy prey and a dual instrument of popularity and credit. We will easily find among our own, the express-a sion of artificial feelings and as much eloquence as Christians Sincere people find it in their enthusiasm.

It is necessary, as far as possible, to maintain the proletariat, to subdue it to those who handle money. By this means, we squ-We will raise the masses whenever we want. We will push them to upheavals, to revolutions, and each of these catastrophes Trophies advances our intimate interests by a great leap and brings us closer-

quickly moved beyond our sole objective, which is to rule the earth,
as had been promised to our father Abraham.

Our second document is a reduced reproduction of the
first, by a rabbi, at the Congress of Lemberg, in 1911 (1):

My brothers, for nineteen centuries the Jews have been struggling to...
to speak of the government of the world, something that God himself proposed
placed under the Patriarch Abraham. However, the Cross won the
victory and defeated the Jews. These, scattered throughout all the par–
the world's societies, were for too long the object of atrocious persecutions
These, but let's hope anyway! The fact that the Jews are dispersed
ses across all continents proves that all these lands
belong. We are witnessing an impressive spectacle: Israel
becomes more powerful every day.

The gold before which humanity bows, so revered, almost
All the gold is in the hands of the Jews; and gold is the future of Israel.
The times of persecution are already over. Progress and civilization
The assimilation of Christian peoples constitutes the best bulwark
which protect the Jews and facilitate the implementation of these plans

(1) The German publisher gives (p. 35) the first part of this speech which he
reproduced from the Bauernblindler (The Peasant Leaguer) of Vienna of
November 1912,

last. We Jews managed to seize fes
main centers of the world stock market; the Paris stock exchanges,
from London, Vienna, Berlin, Hamburg, Amsterdam are
to us. Wherever Jews are, they have capital.
enormous.

All current states are in debt. These debts obligate the states
to give the Jews all the mines, all the roads as collateral
iron, all state–owned factories.

But it is still necessary for the Jews to seize the land,
especially large estates. If the large properties passed into the hands of...
hands of the Jews, then the Christian workers who work there pro–
would generate enormous revenues for the Jews.

We had been bowed under the yoke for nineteen centuries; hand–
Now we have become greater than our oppressors.
It is true that some Jews allow themselves to be baptized; but even this fact
It eventually gives us more strength, because a baptized Jew never ceases
never to be Jewish. The time will come when Christians will want
become Jews, but the people of Judah will then reject them with
contempt.

The Jews' ultimate enemy, the enemy by its very nature, is
the Catholic Church. That is why we Jews have
grafted onto this cursed tree is the spirit of unbelief. We must
also fuel the struggle and dissension between the different con–
Christian denominations. oo

In the first Jigne, we must fight relentlessly and on mad
the lands against the Catholic clergy. We must throw on the
head of the priests the mockery, the imprecations, the scandals of their
private lives, to deliver them to the contempt and derision of the world.

We must take over the school. The Christian religion must dis–
appear. The Church will lose its influence by becoming poor, and its
their riches will become the prey of Israel.

The Jews must take everything into their own hands, and especially the
Power and jobs. The bar, the judiciary, medicine
must become Jewish. A Jewish doctor has the best opportunity to–
to enter into close relationships with a Christian family.

Jews must put an end to the indissolubility of Christian marriages.
hold and establish civil unions everywhere. La Franze is already in
our hands; now it's Austria's turn,

Finally, we must seize control of the press. That's when
Our reign will be secure and complete.

See ea

i ai Tati YN

Compare these documents to the "Protocols of the Elders of "Zion," you will be struck by their identity; bring them closer You will be struck by current events.

28 where THE JUDEO-MASONIC PERIL

their veracity. It is in vain that the Jews oppose 4 such their persistent denials: they are not receusable. The authenticity of our documents may lend credence to endless discussions; their veracity is blinding. Our three documents will strike any mind of good faith. The identity of doctrine, pushed to the point of similarity of expressions, accuses among the Jews of a hieratic teaching traditional. As with all Masonic Constitutions- Ultimately, these issues come down to the Constitutions. Anderson, from 1723, likewise all the aspirations of Israel, and its terrible demands are based on a security plan laire, including the speeches of the rabbis and the "Protocols" of the The Basel Congress only provides glimpses and excerpts. Doctrine and plan are, moreover, esoteric. The accounts The public pronouncements of the Zionist Congresses do not contain the "Protocols," which were the subject of secret sessions, including The revelation comes at its time. May we, in France and in Catholic countries, which are more directly targeted, not to pronounce our condemnation, as in Russia, by this pithy sentence: "Too late!" (1).

The Third International of the Hebrew underworld is fueled by the Golden International of High Banking Jewish, and Disraeli, a true Jew, wrote, in all knowingly, in 1844:

`

The world is governed by entirely different characters than... Imagine those whose eyes don't peer behind the scenes... This mysterious diplomacy of Russia, which is the terror of Western Europe is organized by the Jews, and they are the main agents... This powerful revolution which, currently

(1) The Jewish Encyclopedia, completed in 1907, speaks of the first six Zionist Congresses held from 1897 to 1903 (Vol. XII, p. 675). The First Congress in 1897 appointed an Action Committee which actively campaigned using leaflets and brochures. Among these were speeches by Herzl and Max Nordau in Congress; a pamphlet by York Steiner: Das Ende des Juden Nots (The End of Jewish Suffering); another by Max Nordau: Über die Gegner Zionismus (On the Opponents of Zionism). This Committee organized several groups, formed since the first Congress, and took the first steps to the creation of the Jewish Colonial Trust (Financial Association for Colonization) Jewish). He prepared, through a conference held in Vienna in April 1898, the second Congress which took place in Basel at the end of August of the same year. Another Conference, With over 140 delegates, it was organized in Warsaw. Since then, Zionism has taken on developments that are all the more worrying as it contains not only the claim of Palestine, but the Jewish plan for world domination.

THE "PROTOCOLS" OF THE ELDERS OF ZION 29:

even, it is being prepared and brewed in Germany, where it will, in fact, a second Reform, more considerable than the first, and of which England still knows so little, is developing entirely under the auspices of the Jew (1).

These lines appear to have been written in 1920; they date back to seventy-six years old.

The Judeo-Masonic peril, that is the Gordian knot of the The world's desperate situation.

Who will cut it down with a single sword stroke? God alone!

August 15, 1920.

E. JOUIN,
Prelate of His Holiness, |
Parish priest of Saint-Augustin.

(1) Dishaeus, Coningsby, 9. 18?

$0 THE JUDEO-MASONIC PERIL

PROTOCOLS OF THE ELDERS OF ZION

(Pretocols of the Elders of Zion)

(LEXT)
FIRST SESSION (1)

(Police: Report No. 4)

We will speak frankly and discuss the meaning of each reflection, highlighting, through comparisons and deductions, complete explanations. I will present, by this means, the design of our policy, as well as that of the Goim (Jewish expression to refer to all Gentiles (2).

(1) The English and American versions have neither titles nor subtitles, s even the division into 24 seanees. The same cannot be said of the German translations. Mandarin and Polish. The 1920 Russian edition includes the title of the sessions with very extensive summaries, and subheadings in headers at each paragraph.

The Russian text (1920 reprint) was kindly provided to us by Mr. Gottfried Zur Beek when the printing of our first edition was finished. Similarly, we only received the Polish translation later. We dedicate appendices III and IV to these two versions.

We have designated the various translations in the footnotes under the following headings:

Russian translation: Nilus 1920; German translation: All.; polo- translation French: Pol.; American translation: Am.; Morning Post: MP

(2) The German publisher writes in his Introduction (p. 11):

The word Goim appears many times in the Protocols; in the singular, it said Gof; in the masculine plural, it is said Gojim; in the feminine plural, Goja or Gojoth, or Gojos; its original meaning is: pagan people. It does not apply

ns to individuals. The Jews later spoke of Gojim Nozeri to designate The Nazarene paicns, that is to say, the Christians. There is a distinction between the The words Gojim and Ummin, according to which the Gojim are the peoples who have subjected Israel to subjugation, while the Ummin are those who have not committed this crime. (Cf. EISENMENGER: Entdecktes Judentum (Judaism put (naked). 2nd edition 1711, Part 1, p. 668). Brockaus says, on page 668 of his 14th edition: "Goy, in the plural Gojim, generally means people, and in a "Special meaning: pagan peoples, as opposed to the chosen people of the "Dictionary of Israel. In the neo-Rabbinic idiom, it applies to any non-Jew," "Paican and Christian. Schabbes-Goi (or more precisely Schabbis-Goi) designates a "A Christian who performs, on the Sabbath, work forbidden to Jews." Such are the employees in the household, in business; the servants in the Temple, the women who clean the Temple, the manual laborers, the organ players, most of whom are born schoolteachers Christians.

"When Jews are among themselves, they never call each other Russians, French, Germans are the people of the nations that host them. For them, there are only... Gojim. However, the reader should not forget that the Jew attaches to this denomination- They have the same contemptuous meaning as when we say, "Dirty Jew!"

THE "PROTOCOLS" OF THE ELDERS OF ZION $1

It should be noted (1) that the number of men with instincts The number of corrupt people is greater than that of people with strong instincts. nobles. That is why the best results are obtained, in the governance of the world, by employing violence and Intimidation rather than academic discussions. Everything Man thirsts for power; everyone would like to be a dictator. if only he could, and very few are those who do not would not agree to sacrifice the well-being of others for achieve their personal goals (2).

The law is force.
(Pol.: Law is based on Force)

What contained the savage beasts of prey, what What do we call men? (3) By what were they governed? Up to the present day? In the earliest periods of social life, They were subjected to brute and blind force, then they submitted to the law (4), which is, in reality, only the same force masked. This observation leads me to deduce that, by Natural law, right, resides in force.

Liberalism kills true freedom.
(Pol.: Freedom is an idea... Free thought)

Political freedom is not a fact, but an idea. This The idea is that you need to know how to apply it when necessary. saire (5), in order to use it as bait to attract the forces from the crowd to his party, if that party has decided to usurp those of a rival. The problem is simplified if said rival becomes infected

ideas of freedom, of so-called liberalism (6), and if, for
In love with such ideas, he cedes part of his power (7).

(1) The porpnal ages begin here.

(2) Am.: …the general welfare; Nilus 1920: ...their personal goals; Pol.:
the "general pious.

(3) All.: What natural instincts govern the ferocious beasts that feed on
made of human blood? – ...that we call men (Nilus, 1930).

(4) Pol.: ...to the right.

(5) Pol.: ...when it is necessary to attract the forces of the crowd to one's party,
thanks to an ideological lure, and if this party has decided to overthrow the one who
holds the reins of power... (literally: the helm of government.)

(6) Pol.: …free thought.

(7) In the Morning Post, which appears to have translated from Russian, we read:
"This idea must be used as bait to attract the masses."
of the people in order to crush those in power. This task is simplified if
we find ourselves facing a rival infected with the idea of freedom or liberalism and
who, for the love of an idea, is ready to relinquish some of his power."
– This idea, we must know how to use it, as needed, as a
ideal bait to attract the forces of the crowd to one's party, if that party is pro-

Shine poses another who holds the power. This task is simplified.
(Nilus, 1920)

Our idea (1) will obviously triumph in this respect: the
With the reins of the Government being abandoned (2), it will follow,
by the law of life, they will be seized immediately
by a new hand, because of the blind force of the crowd
Not a single day can exist without a leader. The new Governor-

the new arrangement only fills the place of the old one that its
liberalism (3) has weakened.

The power of Gold killed Religion. – Anarchy
The Peoples deliver to us

(Pol.: Gold. Religion. Independence)

Nowadays, the power of gold has eliminated that of
liberal authorities. There was a time when religion (4) governed-
is born. The idea of freedom is unrealizable, because no one
knows how to use it discreetly.

All it takes is giving the crowd the power to...
to govern herself so that she (5) might immediately become a
disorganized chaos (6). From that moment, dissen-
these unions quickly escalate into social conflicts;
States are set ablaze and all their importance is lost.
_appears (7). That a state is exhausted by its own convulsions
internal wars, or that it be delivered, by civil wars, to a
foreign enemy, he can, in both cases, be considered
Deemed as definitively destroyed, – it is in our power.

The Gold is ours (8)

The despotism of 'capital,' which is entirely between our
hands, will extend to this State a straw to which it will

inevitably forced to hold on (9) under penalty of falling
into the abyss.

(1) MP: ...theory...

(2) MP: ...released...

(3) Pol.: that free thought...

(4) Am.: an foi... ; Pol.: la foi (but in the sense of religion).

(5) Pol.: ..emancipates itself completely.

(6) Am.: so that it will corrupt immediately.

(7) Pol.: Here the subtitle: Despotism of Capital.

(8) This subtitle does not exist in the Polish text.

(9) Am.: ...to cling on, even though it is against his will, under penalty...

There is no morality in the means used to kill a people.
(Pol. 3 The Enemy Within)

If, for reasons of liberalism, someone were tempted
to point out to me that such discussions are im-
In terms of morals, I would ask this question: – Why is he not
It is immoral for a state to have two enemies, one outside itself,
the other, within, employs means to combat them
different: secret defense plans, night attacks or
with superior forces? Why, indeed, would it be
It is immoral for the State to employ such means against that
which is destroying its foundations and prosperity? (1)

Let us sow anarchy among the masses.
(Pol.: The Crowd. Anarchy)

Can a logical and sensible mind hope to succeed in gou-
to govern crowds through arguments and reasoning,
while it is possible that these arguments and these reasons-
If these statements are contradicted by other arguments? If ridi-
However much they may be, they are made to seduce this
part of the population that cannot think very deeply,
being entirely guided by petty reasons (2), of
habits, conventions, and sentimental theories. The
ignorant and uninitiated populace, as well as all those who
are raised from her bosom, become entangled in dissensions
parties that hinder any possibility of agreement, even on
a solid basis of arguments. Any decision of the masses de-
depends on a majority of chance, prepared in advance, which, in
His ignorance of the secrets of politics leads him to make decisions
absurd, thus sowing the seeds of
Anarchy.

In politics, there is no morality.
(Pol.: Politics and Morality)

Politics has nothing in common with morality. A sou-
verain governed by morality (3) is not a skillful poli-

(1) Am.: If a state has two enemies, and if against the external enemy, it
It is permissible, provided it is not considered immoral, to employ all the
possible methods of warfare, and as protective measures not to put
the enemy aware of its attack plans, such as night attacks or atta-

Given superior forces, why would these methods be considered...

deemed immoral when applied to a more terrified enemy
ble, to a transgression of the social order and the prosperity of the nation? –
Id. Nilus 1920; Id. Pol.

(2) Am.: superstitions... –
(3) All.: A head of state who would like to govern according to moral law...
A head of state who would govern according to moral law... (Nilus, 1290). – Pol.:

A sovereign allowing himself to be governed by morality...

tick; therefore, he is not upright on a throne. He who
Anyone who wants to govern must resort to cunning and hypocrisy.
political, the great human qualities (2) of honesty and of
sincerity becomes a vice and dethrones a sovereign more
inevitably, his most cruel enemy. These qualities
should be the attributes of non-Jewish countries, but we do not
we are in no way obliged to make them our guides (3).

Might Makes Right
(Pol.: The Right of the Strongest)

Our right lies in strength. The word "right" is a
an abstract idea that is not based on anything (4). It does not mean
something other than this: "Give me what I need for
"To prove that I am stronger than you."

Where does "law" begin? Where does it end? In a state where
power is poorly organized, where laws and the person of
sovereigns are annihilated in a continual encroachment of the
liberalism, I adopt a new system of attack (5), me
using the right of force to destroy the orders
and existing regulations, to take advantage of the laws, to reorganize the
Institutions and thus become the dictator of those who, from their
of their own volition, have liberally renounced their power and
conferred it upon us.

The Invincibility of Occult Judeo-Masonry
(Pol.: The invincibility of Judeo-Magnon power)

Our strength (6), given the precarious situation of civil powers, will be greater (7) than any other, because that it will be (8) invisible until the day it is such that no trick could undermine it (9).

---

(1) Pol.: on his throne.

(2) Pol.: the great qualities of the people: sincerity and honesty are vices in politics, because they dethrone a sovereign more easily and more Certainly the most powerful enemy.

(3) All.: These qualities may be the principles of non-Jewish kingdoms, but we must not, under any pretext, employ such grotesque means-ques. – Id. Nilus, 1920. – Pol.: follows the English translation.

(4) All.: The word "force" ext a concrete expression which never has a general meaning. – Am.: ...impossible to prove.

(5) Pol.: ...I find the source of a new right, namely: that of atta-to seek, by virtue of the right of the strongest, to destroy the entire existing order, to violate the laws, to reorganize the social structure in order to finally become the master of all those who have placed at my disposal their power, to which they have voluntarily renounced, by virtue of the principles of liberalism. – Ali: I am creating a new

right, that of the strongest, which I use to destroy. – Am. and Nilus 1996: I discovers a new right.

(6) Pol.: Our power...

(7) Am.: ...unassailable. – Pol.: ..invincible. – MP: more invincible than any other because it will remain invisible...

(8) Am.: until the day when it is so well rooted... – Pol.: when it will be sufficiently fortified so that no trick can shake it.

(9) All.: that no act of living that can destroy it.

Liberalism destroys. – The end justifies the means.
(Pol.: The end justifies the means)

Temporary harm, which we are currently experiencing forced to resort to it, the benefit of a government will emerge unshakeable which will restore the course (1) of the mechanism of existence-Normal tenacity destroyed by liberalism. The end justifies the resources. We must, in drawing up our plans, ensure that pay more attention to what is necessary and beneficial than to what who is good and moral.

We have before us a plan from which a strategic line from which we cannot deviate without (2) destroy the work of entire centuries.

The crowd is blind and cowardly
(PoL: The Blind Crowd)

To develop a suitable action plan, it is necessary (3) to to instill in mind cowardice, instability and lack of crowd weighing (4), unable to understand and to respect the conditions of one's own existence and well-being to be. One must realize that the power of the crowd is blind, lacking reason in discernment, and that she lends an ear (5) sometimes to the right, sometimes to the left. If a A blind man leads another blind man; they both fall into the ditch (6). Consequently, the upstarts, who had risen from the ranks of the people, even if they are geniuses (7), cannot pose themselves as leaders of the masses without ruining the nation.

The Political Alphabet. – The Impotence of Parties
(Pol.: The Political Alphabet)

Only a person elevated to exercise sovereignty autocratic can read (8) the words formed by the letters of

---

(1) Pol.: the course of the mechanism of the existence of peoples. – Am. and Nilus 1920: the heart

a figure prepared from childhood to exercise autocratic sovereignty can fire...

The political alphabet (1). The people left to their own devices, that is-
that is to say (2) to leaders who came from its ranks, is ruined (3) by
the party disputes that arise from the thirst for power and
honors and (4) which create unrest and disorder.

Is it possible for the masses to judge calmly and admit-
to govern without jealousy (5) the affairs of the State that he does not
Shouldn't this be confused with her own interests? Can she
To serve as a defense (6) against a foreign enemy? It is impossible (7), because a plan, divided into as many parts as there are
has brains in the mass, loses its value (8) and becomes
unintelligible and unexecutable.

Autocracy is the only government

Only an autocrat (9) can conceive of vast (10) projects
and assign to everything its particular role in the mechanism of the government machine. That's why we
We conclude that it is beneficial to the well-being of the country that its government
government should be in the hands of a single person res-
Responsible, without absolute despotism, there is no civilization
possible, because civilization can only advance under the pro-
protection of a leader, whoever he may be, provided he is not
in the hands of the masses.

The crowd is barbaric (11) and proves it on every occasion.
As soon as the people have secured their freedom, they hasten to trans-
forming into anarchy which, in itself, is the height of
barbarity.

~

Alcoholism, Humanism, Debauchery

Consider these drunken brutes (12), stunned by the

---

(1) Pol.: subtitle: Party quarrels.

(2) Pol.: either to chiefs...

(3) Pol.: leads himself to ruin...

(4) Am. and Pol.: and by the resulting disorders.

(5) Am.: ...by avoiding rivalries...

(6) Pol.: Is she capable of defending herself?

(7) Pol.: Who could think of that?

(8) All.: That's insane. A political concept divided into so many parts
that there are heads in the mass would lose its unity... — Am. and Pol.: ...its unity...

(9) All.: Only an autonomous personality can carry out the plans of the
State direction with perfect clarity and execute them in the order that
That's suitable. The entire state apparatus can work in peace...
Nilus, 1920: Only an autocrat... — Pol.: It is only in the mind of a
autocrats can form vast, precise plans, in the order that governs
the entire mechanism of the government machine...:

(10) Am.: ...and clear...

(11) All.: The crowd is made up of barbarians. — Am.: A barbaric crowd
displays its barbarity on every occasion. — Nilus 1920: The crowd is barbaric...

(12) Pol.: Consider these brutish men stupefied by alcohol, of which...

drink, the freedom of which tolerates unlimited use! (1) Let's go-
'allow us and allow our fellow human beings to
imitate (2). Among Christians, the people are stupefied by alcohol,
Youth is corrupted by the classics and debauchery.
premature, which our agents—tutors,
domestic servants, governesses in wealthy households (3),
employed (4), etc., our women in places of pleasure (5);
I would add to these the so-called "women of the world",
— their willing imitators in matters of luxury and
corruption. | z

Judeo-Masonic Principles: Strength and Hypocrisy
(Pol.: Principles and bases of the Judeo-Masonic government)

Our motto must be: "All means of force and of hypocrisy" (6).

Only pure force is victorious in politics, especially when it hides in the talent indispensable to men of the State (7). Violence must be the principle, cunning and hypocrisis is the rule of these governments that do not want lay their wreath at the feet of the agents of a new any power whatsoever. This evil is the only way to arrive (8) to the good. So let us not be stopped by (9) the purchase consciences, imposture and betrayal, if by them we Let's serve our cause.

In politics, let us not hesitate to confiscate property (10) so that we may acquire submission and power.

The Terror

Our State, following the path of peaceful conquests, has the the right to substitute executions for the horrors of war less apparent and more expeditious (11), which are necessary

---

(1) Ail.: Consider drunkards: they believe they have a right to intemperance in the name of freedom

(2) Pol.: ...Will we allow "our own" to let themselves fall into such a state?

(3) All.: ...and in educational institutions...

(4) Am. and Pol.: ...of the Goim...

(5) All.: ...and the public houses...

(6) All.: Our motto should be: "Strength and Hypocrisy." – Am.: "Puls-"Sance and hypocrisy." – Poal.: Our motto is: "Strength and cunning."

(7) All.: Force alone is victorious, especially when it is in the hands of personalities who play a role in)'Ftat.

(8) Poal.: ...@to arrive at the goal which is good.

(9) Pol.: ...by corruption through money.
(10) Nilas 1920 and Pol.: In politics, one must know how to take what belongs to others. without hesitation. – All.: In politics, let us be wise enough not to back down

Faced with the strangest moves, if we...
(11) All. and Pol.: ...and more effective.

gave, among other things, the possibility of playing (1) our ace in the hole: the abolition of privileges (2), in other words, the existence of the Gentile aristocracy, the only protection that the nations and countries had against us (3).

The Jewish plutocratic aristocracy
(Pol.: The New Aristocracy)

On the ruins of the natural and hereditary aristocracy, we we raised, by giving it plutocratic foundations, an aristocracy to us. We established it on the wealth held under our control and on the science promoted by our scholars (4).

Calculating E's weaknesses and passions
(Pol.: Psychological calculation)

Our triumph was facilitated by the fact that, thanks to our relationships with people who were essential to us, we we have always pressed on the most sensitive strings of the human mind, exploiting the weakness of our victims for the profits, their covetousness (5), their insatiability, the needs human material weaknesses. Each of these weaknesses, taken individually, is capable of destroying any initiative; by flattering them, we let us put the willpower of the people at the mercy of those who wanted to deprive him of this initiative (6).

Misunderstood Freedom delivers Power to us

The abstract nature of the word "Liberty" allowed for condefeating the populace (7) that the Government is only a manager representing the owner, that is to say the nation (8), and that it can be discarded like a pair of gloves worn out.

–

(1) Am.:...to seize. — Pol.: to have in our hands the strongest trump card...

(2) All.: ...nobility...

(3) Am.: ...in other words, the very essence of the aristocracy..

(4) All.: On the science disseminated by our secret committees. — Am.: On the ruins... we raised an aristocracy from our intellectual class — the aristocracy of money. We established it... ...promoted by our Sages. — Nilus 1920, Id. — Pol.: We have placed at the head of everything, a financial aristocracy drawn of our intellectual class. The property qualification required for this new aristocracy is the wealth held under our control and the science disseminated by our Sages.

(5) Pol.: their desires, the material needs of man never satisfied.

(6) Am.: Nilus 1920 and Pol.: Each of these human weaknesses, taken Separately, it is capable of killing the initiative and suppressing the will of the people. at the disposal of the buyer for its activities.

(7) Pol.: ...the people. — MP: in all countries, that the government is just a stage manager.

(8) Am. ct Pol.: ..the owner of the country, namely the people.

The mere fact that the nation's representatives can be deposited them, delivered them into our power and practically put their choice in our hands (1).

SECOND SESSION

(Police: Report No. 2)
Economic wars secure our power.
(Pol.: Economic warfare due to Jewish preponderance)

It is essential to our goals that wars do not lead to any territorial alteration. Under these conditions, any war would be transferred to the economic sphere. Then the nations will recognize our superiority when they see the services we provide; this state of affairs will put the two adversaries at the mercy of our countless agents international organizations that possess absolutely ilmites (2). Then our international rights will sweep away the laws from all over the world and will govern countries like governments individual nements their subjects (3).

Sold-out civil servants

(Pol.: Front administration and "secret advisors")

We will choose administrators from among the public servile tendencies. They will be inexperienced in the art of to govern. We will easily turn them into pawns on our chessboard where they will be guided by our scholars and (4) wise men advisors, specially trained from the earliest age childhood for the government of the world. As well as you You already know, these men have studied (5) this science of gou- to govern according to our political plans, the experience of History and the observation of current events. The Gentiles do not profitent not observations continually provided by History, but they stick to a routine of theory, without worrying about the results it cannot produce. We We will therefore attach no importance to the Gentiles (1). Let them they amuse themselves until the time is up; that they live in the hope of new pleasures, or in the soto come from past joys. That they believe these theoretical laws that we have inspired in them (2) are of supreme importance tance. With this idea in mind and the support of our press, we will constantly increase their blind trust in these laws. The intellectual elite of the Gentiles will pride themselves on his science and, without verifying it, will put it into practice as follows They will have been presented to him by our agents, to shape their minds. in the direction we intended.

---

(1) MP.. and Pol.: The possibility of changing the people's representatives made them available to us and, in a way, gave us the power to name them.

(2) Nilus 1920 and Pol.: ...which have millions of eyes for which it There are no borders. — All.: who have absolutely abundant resources. moths and for which no borders exist.

(2) All.: ...and govern countries in the same way as the Civil Code regulates the relations between citizens. — Am.:...So our inter- rights nationals will get rid of national rights, in a limited sense, and will govern the people as the civil power of each state regulates the relations among his subjects. — Nilus, 1920, Ibid. — Pol.: ...and will govern countries in the same way that the Civil Code regulates mutual relations citizens of a given state.

(4) Pol.: ...and our brilliant advisors...

(5) Pol.: ..exhausted the knowledge necessary for government in our political plans...

Darwin, Marx, Nietzsche exploited by the Jews
(Pol.: Success of subversive trends in science)

Do not believe that our assertions are mere words. Consider the success of Darwin, Marx, and Nietzsche, preprepared (3) by us. The demoralizing effect of these trends doctrines about the spirit of the Gentiles should certainly not... escape.

Ability to adapt to each people
(Pol.: Lack of adaptation in politics)

To avoid the risk of making mistakes in our Whether political or administrative, it is essential for us to studyto dier and to keep in mind the current trend of the The thought, character, and tendencies of nations.

The triumph of our theory lies in its adaptability to the temppermanently of the nations with which we make contact. It can only succeed if its practical application rests on based on past experience, combined with observation of the present (4).

---

(1) Pol.: We don't have to reckon with them.

(2) Am.: "that we made them believe they were the lolis of science" (the theory)... — Nilus 1920: ...that we made them accept as laws of science... |

(3) Ali.: ...propagated by us. — Am.: success of Darwinism, of Marxism and Nietzscheanism, fabricated by us. — Nilus 1920, Id.

(4) Am. and Pol.: The triumph of our system, the various parts of which mechanisms can be arranged in various ways, depending on the nature of the peoples encountered on our journey, can only be realized if Pappticetion The practice of this system is based on past experience combined with observation. elevation of the present.

The Press
(Pol.: Role of the Press)

The press is, in the hands of existing governments, a great power by which they dominate the public mind. The press reveals the vital demands of the populace, informs of its grievances, and sometimes creates misunderstanding. temptation (1). Free speech was born from the Press (2). But Governments have failed to capitalize on this strength, and It fell into our hands. Through the press, we acquired influence, while remaining behind the scenes.

Gold and Our Blood

Thanks to the Press, we accumulated gold, although it in coitus of streams of blood (3); it cost us the sacrifice of many of our own, but each of our sacrifices is worth, before God, thousands of Gentiles.

THIRD SESSION
(Pol.: Prooés-verbal n° 3)

The Symbolic Serpent
(Pol.: The symbolic serpent and its meaning)

Today, I can assure you that we are not just a few steps from our goal. One more short dischallenge to overcome, and the circle of the Symbolic Serpent – the sign of our people (4) – will be complete. When this circle will be closed, it will surround all the states of Europe like of indestructible chains (5).

(1) Nilus, 1920, Am. and Pol.: It is a great force in the hands of Modern states creating the movement of minds. It is the Press. The role of the Press is to indicate the necessary requests, to recordstrer (Pol.: to convey) the grievances of the people, to express and to comment (Pol.: ...and even to foment) discontent. – All.: The The press serves to reveal the alleged demands of the people.
(2) Aill.: It is in the Press that freedom of opinion is given free rein Course. – Am.: The triumph of free-flowing chatter is embodied in the Press. – Nilus 1920: It is in the Press that the triumph of freedom is embodied. speech. – Pol.: The Press is the embodiment of freedom of speech.

3) All. and Pol.: Thanks to the Press, we have amassed mountains of gold, we hardly cared that we had to obtain it through torrents

Tears and blood... – Am.: of blood and tears... – Id. Nilus, 1920 to Here, a subtitle in the Polish translation: The Value of Gold and the Price of Sacrifices

$.
(4) MP: "this symbol of our people... – Pol.: representing our

people.

MP: ...all European states will be ensnared in its folds as in a vise. – All.: as with a collar of force. – Am.: as with strong claws. – Nilus, 1920: powerful vise. – Pol.: all the States Europe will be seized as if caught in powerful pincers:

Instability of the Constitutions of Peoples. – Scarecrow

of the Terror in the Courts–
(Pol.: Instability of the Balance of Constitutions)

The existing scaffolding will soon collapse. because we continually make them lose the balance to wear them out faster and put them out of service (1). The Gentiles imagined that they were sufficient–. sufficiently solid and that their balance would be sustainable. But the scaffolding supports – that is to say, the heads of state – are hampered by their useless servants, trained as they are by this unlimited force of the plot which is their own and thanks to the terror that reigns in the palaces (2).

Having no means of accessing the heart of his people, the The sovereign cannot defend himself against power-hungry schemers. see. As the vigilant power has been separated by us from the blind force of the mob, both have lost their meaning fiction, because once separated, they are also powerless than an old man without his staff (3).

+

The Struggle of Parties – Their Ambitions
(Pol.: Power and ambition)

In order to incite power-hungry people (4) to do bad things use (5) of their rights, we have drawn up all the powers against each other (6), encouraging their tendencies

(1) All.: The constitutional states of our time will soon be destroyed, because we will give them no rest. We will make sure that they continue to agitate until their representatives are definitively overturned. – Pal.: Soon the balance of contemporary constitutions will collapse. pores, because we have not made it precisely so that it does not cease to wobble until its support is worn. The Goim thought they had established it quite firmly and were still waiting for the balance to find its balance. (Nilus 1920. Id.).

(2) Pol.: But the support, that is to say the sovereigns, are eclipsed by their representatives who are acting recklessly, carried away by the mirage of power Without control and without responsibility. They owe this power to terror. whose specter haunts the palaces. – Nilus 1920: ...instilled terror in the palaces.

(3) Am.: But the support – the head of state – is hidden from the people behind the screen formed by its representatives who waste their time carried away by their unchecked and irresponsible authority. The sovereign cannot unite with

The people, to strengthen themselves against the usurpers of power. Visible power. the king and the blind power of the mob, separated by us, have lost all effectiveness. — Nilus 1920: Support — from heads of state — is hampered by their representatives, who waste time, carried away by their unchecked authority and irresponsible. Without access to the people, unable to reach them in Its deepest layers, the heads of state cannot agree with it to to strengthen.

(4) All.: ...those who hold I power... ,

(5) Am.: ...to abuse.

{ñ) Pol.: ...all forces one another.

—

Tee | eee ee y
.

liberals — towards independence. We have favored all undertaking in this direction; we have put weapons (1) formitablets in the hands of all parties and we have made power is the goal of all ambition (2). We have transformed Governments in arenas for (3) party wars (4).

Speeches in Parliament, attacks by journalists
ruin of Power

(Pol.: Parliamentary chatter, pamphlets, abuse of power)

Soon, blatant disorder and bankruptcy will appear. Everywhere. Incorrigible chatterboxes have turned the parliamentary and administrative assemblies. Bold impudent journalists and pamphleteers continue to attack administrative powers (5). Abuses of power seeing will definitively prepare the collapse of all the institutions, and everything will fall into ruin under the blows of the furious mob.

Fiction of the People's Rights
(Pol.: Economic slavery, "The rights of the people")

People are enslaved, by the sweat of their brow, in the poverty, in a more formidable way than in the time of the laws of serfdom (6). From this, they could free themselves from a one way or another, while nothing will free them from the tyranny of absolute need. We have taken care to insert, in the Constitutions, rights that are for the masses purely fictitious (7). All the so-called "rights of the people" can only exist as inapplicable ideas in

practical.
Opposition between Power and the People (8)

What does it matter to a proletarian worker, bent double by a hard labor (9) and oppressed by his fate, than a chatterbox

(1) Pol.: (the word formidable is non-existent).

(2) All.: ...the goal of all passions.

(3) All.: ...for riots.

(4) Pol.: We have transformed countries into arenas for wars of They've left. Soon disorder and bankruptcy will appear everywhere.

(5) Am. and Pol.: ..the administrative staff. — -

(6) Pol.: Misery has bound peoples to work more firmly than They were not bound by serfdom and the lord's rights. From these they could-were going to free themselves one way or another, while nothing will liberate them of absolute need.

(7) Am.: ...in Constitutions, rights which are purely fictitious and not real. — Nilus, 1920, Id. — Pol.: ...and not effective.

(8) Pol.: (non-existent). to

(9) Pol.: labor beyond one's strength.

obtain the right to speak, or a journalist that of publish (1) some nonsense? What is the use of a Constitution? tuition to the proletariat if it derives no other advantage from it than the crumbs that we throw from our table to him, in exchange for his votes for the election of our agents? (2). The rights of republicans The clerics are an (3) irony for the poor, because the necessity his daily work prevents him from deriving any benefit from it. and they are simply taking away his guaranteed fixed salary and assured, making it dependent (4) on employers' strikes and comrades.

Nobles and Upstarts

Under our auspices, the populace exterminated (5) the aristocracy who, in his own interest (6), had provided for the needs of the people and had defended them, for their interest is inseparable of the well-being of the populace. Nowadays, having destroyed the privileges of the nobility, the people fall under the yoke of cunning profiteers and upstarts (7).

Judeo-Freemasonry and its Sub-branches
(Pol.: The Army of Judeo-Magnonry)

We want to be seen as the liberators of the worker. came to deliver him from this oppression by suggesting to him to join the ranks of our armies of socialists, anarchists Christians and communists (8). We always protect these lastly, pretending to help them out of a principle of brotherhood and of general interest to humanity, mentioned by our Freemason-socialist nymphet (9). The nobility which, by right, shared the work (10) of the working classes, had every interest in ee that they were well-fed, healthy, and strong.

---

(1) Nilus, 1920 and Am.: that of mixing foolishness with the reason. — Pol.: that of publishing any nonsense mixed with things of value.

(2) Pol.: ..of his votes according to the indications of our creatures and our agents.

(3) Pol. ct Am.: Bitter irony.

(4) Nilus, 1920: ...strikes by employers (lockouts) and comrades. Am.: ...strikes organized either by the unions or by the comrades. — Pol.: ...of an agreement between employers or work colleagues.

(5) Pol.: ..the people destroyed...

(6) Nilus, 1920 and Pol.: was the natural protector and the nurturer. — Am.: ...was her natural protector and guardian.

i (7) am and Pol.: ...and upstarts who have burdened the workers with a burden shaving.

(8) Pol.: We appear as the liberators of the worker (who have come to free him from this yoke) when we propose that he join the ranks of our army, that is to say among the socialists, the anarchists, the comcommunists.

(9) Am. and Pol.: Social Freemasonry.

(10) All., Am., Nilus, 1920: ...benefited from the work...

Degeneration of the Gentiles

Our interest, on the contrary, lies in the degeneration of Kind. Our strength lies in keeping the worker in a constant state of need and powerlessness, because in this way we subject it to our will; and, in its surroundings, He will never find the power or energy to rise up. against us (1).

Hunger and the Right to Pork
(Pol.: Hunger and the Rights of Capital)

Hunger will give Capital more powerful rights over the worker whom the sovereign's legal power never had conferred upon the aristocracy.

We will govern the masses by taking advantage of the senses feelings of jealousy and hatred ignited by oppression and the need. And, by means of these feelings (2), we rid ourselves- Let us rid ourselves of those who hinder our progress.

Eren as

The Master of the World established on the ruins of Anarchy
(Pel.: The Crowd and the Coronation of the Master of the World)

When the time comes for us to crown our "Master of the World" (3), we will ensure that, through the same means – that is to say, by using the populace – we destroyed everything that would be an obstacle in our road.

Teachings of our Masonic Schools: Science of Life

(Polish: Basic summary of the program for future schools)
popular Masonic)

The Gentiles (4) are no longer capable of thinking without our help in science. That's why they don't

(1) Pol.: The source of our power lies in the chronic lack of food and strength in the worker, because in this way he in our slavery, and while he does not find among the authorities who are concerned workers, neither strength nor energy to oppose it.

(2) Pol.: We govern the masses with the help of misery and jealous hatred that results from it, and by their arms (the masses) we rid ourselves of

(3) Pol.: ...then_these same arms (of the masses) will crush everything that-ral be an obstacle.

To Pol: The Gentiles have become unaccustomed to thinking without the help of

our scientific advice.

fail to account for the vital necessity of certain things that we will take care to reserve for the moment when our The time will come, namely that, in schools, it must be taught-the only true and most important of all sciences: the science of human life (1) and that of conditions social conditions; both require a division of labor, and, consequently, the classification of people (2) into castes and into classes. It is essential that everyone knows that the real Equality cannot exist, given the difference in nature of the various kinds of work, and that those who act in to the detriment of an entire caste, they have, before the law, another responsibility that those who commit a crime do not compromise putting their personal honor first.

Secret organization
(Pol.: Secret of the Science of Social Life)

The true science of social conditions, with its secrets which we do not admit the Gentiles, would convince the world that trades and work (3) should be reserved to special castes, so as not to cause suffering human beings from an education that does not correspond to work that individuals are called upon to accomplish. If he studied this science, the people, of their own free will, support themselves would put the ruling powers and governing classes in a position of power. tales classified by them (4). Given the pre- conditions paths of science and the (5) line that we allowed him to follow, the populace, in its ignorance, blindly believes everything that is printed and the fallacious illusions duly inspired by us, and she is hostile to all the classes she believes it is above her, because she does not understand the importance of each caste.

Global economic crisis

This hatred will be further increased by the effect that will be produced

(1) Pol.: ...of social life which requires the division of labor...

(2) Pol.: ...people in classes.
(3) Am.: ...must be differentiated so as not to cause... – Id. Nilus, 1990.
– Pol.: ...would convince the world that the workplace and work itself

must be reserved for specific castes if we want to achieve this that work should not be the cause of human suffering...

(4) All.: If the peoples have assimilated this doctrine, they will submit

voluntarily to the powers and to the order established by them in the State —
Pol.: If they studied this science, the people would submit voluntarily.
to the authority and order established by it in the State. — Am.: The study of this
science will lead the masses to voluntary submission to the authorities and to
a governmental system organized by them. — Id. Nilus, 1920.

(5) Pol.: ..and the direction we gave it, the populace...

+ Po PP ET

the economic crises that will halt the markets and the pro-
(1). We will create a universal economic crisis
by all possible indirect means (2) and with the help of Vor
which is entirely in our hands. Simultaneously, we
We will throw enormous crowds into the streets throughout Europe
of workers. These masses will then be happy to rush
on those whom, in their ignorance, they envied from Pen-
childhood; they will shed their blood and will then be able to im-
to adorn themselves with their possessions.

The Jews will be protected

(Pol.: Inviolability of Jews)

We won't be harmed, because Pat's moment-
taque will be known to us and we will take action
to protect our interests (3).

Our power will kill liberalism.

(Pol.: The Despotism of Freemasonry, Reign of Reason)

We have persuaded the Gentiles that liberalism (4)
would lead to the reign of reason. Our despotism will be
this nature, because it will be in a position to crush any rebellion
and to eliminate, through just rigor (5), all liberal ideas
in all institutions.

The Fall of Power and the Great Revolution

(Pol.: Loss of the Guide. Freemasonry and the Great French Revolution)

When the police realized that in the name of freedom they were...
granted all kinds (6) of rights, she imagined herself to be the
mistress and tried to seize power. Naturally,
Like any other blind person, the mass encountered innom-

Pol. ID: ...stock market affairs and the industrial movement. — All.: ...the
Stock market speculations. — Am. and Nilus, 1920: ...financial transactions

all industrial life.

(2) Pol.: ...which will be possible for us.

(3) Nilus, 1920, All, Am.: Ours will have no trouble, because the
vacation time will be known and we will take the necessary measures
suitable for protecting them. — Pol.: The crowds will not touch ours, because

We will know the timing of the attack and we will take the necessary measures.
'to ensure our peace of mind.'

(4) Nilus, 1920, Am. et Pol.: ...progress...

(0) Nilus, 1920 and Pol.: ...and by wise rigor. — Am.: Our despotism
serves in such a way that it will be in a position to pacify all revolts by
wise restrictions, and eliminating liberalism from all institutions.

(6) Pol. and Am.: of concessions and tolerances...

4

formidable obstacles. So (1), not wanting to return to the old way.
regime, she laid her power at our feet. Remember
of the French Revolution, which we call "the Great";
the secrets of its preparation, being the work of our hands, we.
are well known.

The King-Despot of the Blood of Zion

From that moment on, we led the nations of disappointment after disappointment, until they come to us disavow in favour of the King—Despot (2) descended from the blood of Zion. that we are preparing for the world (3).

International Force of Judeo—Masonry
(Pol.: Causes of the inviolability of Freemasonry)

Currently, as an international force, we are invulnerable (4), because if a government of Some people attack us, others support us. The intense (6) abjection of Christian peoples (7) favors our independence — either they crawl on their knees before power, or they be without pity for the weak, without mercy for the faults and leniency towards crimes; either they refuse to to recognize (8) the contradictions (9) of freedom; or finally, that they show themselves patient to the point of martyrdom in their indulgence agency for the violence of a bold despotism (10).

From their current dictators, Presidents of the Council and Ministers, they tolerate abuses for the least of which They are said to have murdered twenty kings (11).

---

(1) Nilas, 1920 and Am.: ..she rushed to In search of a guide, without He had no thought of returning to the old ways, and laid power at our feet. Pol.: she began feverishly searching for a guide, and the thought did not Not realizing that it was necessary to return to the old regime, she deposited her full [bags/bags]. powers at our feet.

(2) All..: ..the word despot is not found there. — Other translations. follow English.

(3) Pol.: to the whole world.

(4) Pol.: ...inviolable.

(5) Pol, et Am.: Goim.

(6) Pol.: The inexhaustible. — Am.: Limitless abjection...

(7) Pol.: ...to support... — Am.: ...to tolerate...

(8) Pol.: ...of a free state. — Am.: ...of a free social state.

(9) Am. and Nilus, 1920: This is what serves our independence. — Pol.: All This serves our independence.

(109 Am. and Pol.: The Gentiles tolerate such abuses on the part of their Current Prime Ministers — dictators. For the slightest of these abuses, They are said to have beheaded twenty kings.

The People's Distorted Education
(Poi.: Role of Freemasonry's secret agents)

How can we explain such a state of affairs? Why the Are masses so logical in their conception of events? ments? (1) Because despots persuade the people, by through their agents, that even if they were doing a misuse of power and harm to the State, this would be for a high purpose, that is, for the sake of prosperity of the people, for the cause of fraternity (2), of unity and of international equality.

Of course, they don't tell them that such a unification cannot to be obtained only under our domination. Thus, we see the populace condemn the innocent and acquit the guilty, convinced (3) that she can always do what she wants. Because of this mindset, the crowd destroys all balance. and creates disorder everywhere.

Freedom

The word "Freedom" puts society in conflict with all the powers, even with that of Nature and with that of God. That is why, when we come to power, it is our The word "Freedom" will have to be erased from the human dictionary. as being the symbol of bestial power that transforms the Men into bloodthirsty animals. But let us remember that These animals fall asleep as soon as they are satiated with blood and It is then easy to charm and enslave them. If one Don't give them blood, they won't sleep and they'll fight. between them (4). |

FOURTH SESSION

(Pol.: Prooés-verbal n° 4)
The Evolution of the Republican State
(Pol.: Phases of the Republic)
Every republic goes through various phases. The first

(1) Am.: How can we explain such a phenomenon, such an illogical conception, of the rt of the masses, of events that would seem to be of the same nature? This phenomenon is explained by the fact that these dictators, through their agents, wall- They warn their superiors that, through these abuses, they are harming the States for an elewe purpose... — Id. Nilus, 1920 and Pol.

(2) Pol.: ...international, of union and of equality.

(3) Pol.: ...becoming more and more convinced... —

(4) Am. and Pol.: ...and that it is then easy to chain them; but if one does not Don't give them blood, they don't sleep and they struggle.

resembles the early days of a man's stricken furcur of blindness, which sweeps away and destroys everything to the right and left. The second, it is the reign of the demagogue giving rise to lanarshit (1) to replace it with despotism. This despotism is not not officially legal and, therefore, irresponsible; it is hidden and invisible, yet still perceptible. It is generally located below the control of some secret organization, which acts behind an agent, which makes her all the more audacious and without scruples. This secret power will not hesitate to change its agents which mask it. These changes will benefit Pororganization, which will thus be able to get rid of old servants to which more important gratifications for lcur long service.

/
The Occult Action of Lodges Throughout the World
(Pol.: Exterior Masonry)

By whom or by what could a power be dethroned? Invisible? But that is precisely (2) what our Govern- The Masonic Lodge plays, unconsciously, in the worldwide, the role of a mask that hides our purpose (3). But the use we are going to make of this power in our action plan, and even within our headquarters, remains to never ignored by the world in general.

Freedom and Faith in God. — Destroy them
(Pol.: Liberty and Faith)

Freedom could be harmless and exist in the gou-

(1) Am. and Pol.: ..which infallibly leads to despotism, not to an official and frank despotism, and therefore a responsible one. But to despotism hidden, invisible, no less real because it is exercised by some secret organization, acting more like a mimic in Paise because it hides under the cover and behind the backs of various agents. (Id. Nilus, 1920.) Not only the Changing these agents will not harm this secret force, but it will be favorable, because this will free her from the obligation to pay for free services. fications (All.: ...retirement pensions) to its agents for their long service.

(2) Pol.: our strength. — Am.: the nature of our power.

(3) Pol.: The outer Freemasonry serves as a screen for this power and its goals, but the plan of his action and his headquarters will remain forever unknown to the people. — Id. Nilus, 1920. — The American translator notes: "These are probably the magical Lodges of the European continent which, contrary- adherence to the fundamental principles of Anglo-Saxon Lodges, have been con- "Verted in quasi-political and anti-Christian HAS." (See Encyclopedia) Rritonnica, II, art. Freemasonry, t. XI, p. 84). We cannot share Pillusion of this respectable American. Since January 1920, all our articles have The aim is to prove that global Freemasonry is involved in politics; and In the refutation of the "Protocols", we will show that it is everywhere the Counter-Church. We recommend to the Boston translator the facture of the book by Dr. Prevss: A Study in American Freemasonry; St. Louis MO, Herder 1908. The French translation, edited by us, can be found at the offices of the Review, 96, boulevard Malesherbes, Paris.

governments and countries (1) without being detrimental to the pros- the peril of the people, if it rested on (2) religion and on the fear of God, concerning human brotherhood, free from ideas equality laws that are in direct opposition to the laws of creation who prescribed submission.

Governed by such a faith, the people would be under the tutelage of parishes (3) and would live peacefully and humbly under the direction of spiritual pastors and those submissive to Providence

divine on this earth. That is why we must (4) uproot
from the spirit of Christians to the very conception of God
and replace it with arithmetic calculations and needs
materials. |

Commerce and Industry. — Speculation

(Pel.: International Competition in Trade and Industry.)
Role of Speculation)

To divert the attention of Christians from our politic (5). It is essential that we attract him to the side of the com–
trade and industry; so that all nations struggling
for their own interests, they will not concern themselves, in this
universal agitation, of their common enemy (6). But, for
that freedom can dislocate and ruin the social life of
Gentlemen, we must establish trade on a basis
speculative, which will result in preventing the Gentiles
to retain in their hands the wealth derived from production
soil formation; through speculation, they will pass into our
chests.

The Golden Calf

(Pol.: The Cult of Por)

The struggle (7) for superiority and the speculations continue
nuelles in the business world will create a demo– society
realized, selfish, and heartless. This society will become completely indifferent to religion and (8) politics which

---

(1) Am. and Pol. Delete (and the countries).

(2) Am. and Poal.: ...on faith in God and brotherhood... |

(3) Am. ct Pol.: Possessing such a faith, the people would be led by the
parish councils... — All.: ...the people would be under the tutelage of the clergy.

(4) Am. and Pol.: ..undermine the faith, tear from the spirit of the Golms even to the
notions of God and Soul and replacing them...

(5) Pol.: Not wanting the spirit of the Goim to come to think and act
attention...

(6) Am. and Pol.: Then all the peoples will seek their own interest, and in
This struggle will not pay attention to their common enemy.

(7) Am. and Pol.: The intense struggle for supremacy, the upheavals in the
Economic life will create, and has already created, jaded, cold, and devoid societies.

heart.
(8) Am. and Pol.: ..high politics.

She will even feel disgust. Gold's passion will be her only
guide and she will make every effort to obtain this gold (1)
who alone can guarantee her the material pleasures she has made
its true cult. Then the lower classes will join
to us against our competitors — the privileged Good Guys (2)
— without alleging any lofty goal, or even love of
wealth, but out of pure hatred for the upper classes.

FIFTH SESSION

(Police: Report No. 5)

Jewish despotic government
(Pol: Organization of a reinforced Centralization of the Administration)

What kind of government can be given to societies?
where bribery (3) and corruption have penetrated everywhere, where
Wealth can only be acquired through clever overtaken or by fraudulent means (4), where the disputes
continually dominate (5), where morality must be subheld by punishment and by severe laws and not by
principles voluntarily accepted; where feelings pa–
Triadic and religious (6) are drowning in cos– convictions
mopolites? i

What other form of government can be given to these
societies, if not the despotic form that I am going to tell you
Describe?

We want to organize a strong, central government.
so as to obtain social powers for ourselves (7).
Through new laws, we will regulate (8) the political life of

our subjects, as if they were so many cogs in a machine
China. Such laws will gradually restrict freedom and
all the privileges granted by the Gentiles. Our reign will
will thus develop into a despotism so powerful that it will be able to

(1) Am. and Pol.: ...this gold for which they (the societies) will have a real
worship for the sake of the material pleasures that only he can provide them.

(2) Am. and Pol.: intelligent.

(3) Am. and Pol.: venality.

(4) Nilus 1920 and Pol.: ...semi-fraudulent...

(5) Am. and Pol.: where debauchery reigns...

(6) Am.: where cosmopolitan convictions have eliminated pa-
Triology and religion? - Pol.: where patriotic and religious sentiments
disappeared as a result of the development of cosmopolitan theories.

(7) Am. and Pol.: We want to create a reinforced centralization of the gov-
government, so as to take all social forces into our hands.

(S) Am, and Pol.: We will adjust mechanically...

at any time and in any place crush the discontented Gentiles
-or (1) recalcitrant.

We will be told that the kind of despotism I am suggesting will not
will not agree with the current progress of civilization (2),
But I will prove you wrong.

Judeo-Masonic power based on ruin
of Religion

(Pol.: Means of seizing power through Freemasonry)

In the time when the people believed in the divine right of their sovereignty
rains (3), he peacefully submitted to the despotism of his
monarchs. But, from the day we inspired the populace
the notion of her own rights, she regarded kings as
mere mortals (4); the sacred anointing disappeared from his eyes,
And when we had taken away his religion, the power was
thrown into the streets as public property, and we...
We seized. Moreover (5), among our administrative talents,
we also include the power to govern the masses and the
individuals through skillful phraseology and theories-
constructed rules of life and all sorts of strategies
tagems. All these theories, which the Gentiles do not comp-
They take nothing from it, are based on analysis and observation,
combined with reasoning so skillful that it cannot be
matched by our rivals, no more than they can enter
'competing with us in the construction of action plans-
political and solidarity action. To our knowledge, the only
a society capable of competing with us in this science would be
that of the Jesuits. But we have succeeded in discerning-
to appear in the eyes of the stupid crowd, as being an organi-
apparent sation, while we remained in the
behind the scenes, our organization is operating in a hidden way.

Furthermore, what difference does that make to the world?
Let the one who is to become his master be the head of the Church

(1) Am. and Pol.: ...and...

(2) Mfius 1920, Am. and Pol.: ..delete the words: of civilization. :

(3) Nites 1920, Am. and Pol.: At the time when peoples considered their
sovereigns as manifestations (Pol.: incarnations) of divine will-

(4) Am. and Pol.: The character of consecration by divine choice disappears-
rat of the kings' brow, in the eyes of the people.

(5) Am. and Pol.: Moreover, the talent to govern the masses and individuals at
a means of phraseology... ... belongs, among other faculties, to the characteristics
eee of our administrative wisdom formed by analysis and observation-

We...

Catholic or a despot of the blood of Zion? But 4 we, the
“Chosen people,” the matter cannot be indifferent.

Disunity and selfishness of Christian peoples

` (Pol.: Causes of the impossibility of agreement between States)

For a while, the Good Guys might perhaps
to get along with us (1). But, on this point, we do not co-
we would be in no danger, being protected by the deep roots
born of their mutual hatred which cannot be eradicated.
We have put all the disagreements among ourselves
personal and national interests of the Gentiles for nearly
twenty centuries, mixing in religious prejudices and
tribe (2). From all this, it follows that not a single government-
ment (3) will not find support among his neighbors when he does
against us, they appealed to them for help, because each of them thought-
will be ({) that an action brought against us could be de-
Static for its individual existence. We are too
powerful — the world must reckon with us. The powerful governments —
nements cannot even make a treaty of little importance.
support without our being secretly involved.

The Jews, the chosen people

Per me reges regunt (5): "Let kings reign through me."

We read in the Law of the Prophets (6) that we have
They were chosen to rule the earth. God gave us genius
so that we can accomplish this work. If he finds himself-
had a genius in the enemy camp, he could, however,
we fight, but a newcomer could not measure up-
to return to old wrestlers of our kind, and the fight would be
between us, of such a desperate nature, that the world has no
Never seen anything like it before. It's already too late for
their genius.

maintained for twenty centuries. — All.: hatreds of race and religion.
(3) All.: not a single Christian government...
(4) Pol.: ...that every man should think...
$ a ae "Per me reges regnant". — Am.: Id. — Nilus 1920: Id. -
ol.: Id.
(6) Pol.: The Prophets have announced to us... — Nilus 1920: It has been

as said by the Prophets...

Gold, a true governmental power

(Pol.: Gold, as the driving force behind government mechanisms)

All the cogs in the machinery of the State are driven by a
force (1), which is in our hands, namely: gold.

The science of political economy, developed (2) by our
scholars have already proven that the power of capital surpasses
the prestige of the crown (3).

The Monopoly of Commerce and Industry

Capital, in order to have free rein, must obtain (4) the
monopoly of industry and commerce. This is underway
to be achieved, in all parts of the world, by a
invisible hand. Such a privilege will grant political power.
than to industrialists who, enriching themselves with excessive profits,
will oppress the people (5).

Nowadays, it is more important to tell the people
than to lead him to war. It is more important to use
For our cause, the burning passions must be extinguished.
to encourage the ideas of others and to use them for our own
designs than to exclude them (6).

The destructive role of our press

(Pol.: Importance of oretics)

The essential problem of our government (7) is that-
ci: how to weaken public opinion through criticism,
how to make him lose his reasoning power, that
which engenders opposition, and how to distract the mind public by meaningless phraseology?

The oratorical displays of the Judeo-Masons

(Pol.: Institutions "for sight")

Throughout history, nations, like individuals, have taken

(1) Pol.: by an engine...

(2) ALL: invented by our scholars.
(3) ALH: ...the power of capital is unlimited. — Nilus 1920: Id.
(4) Pol.: ...the freedom to organize. I have a monopoly...

(5) Pol.: This freedom gives political power to industrialists, which
will contribute to the oppression of the people.

(6) AIL: ...than to destroy them by iron and by fire. — Am.: ...and of them.
interpret in our own way that... — Nilus 1920, Id.

(7) All.: ...of our secret government...

words for deeds. Satisfied with what (1) they hear-
tooth (2), they rarely notice if the promise has true-
ment was held (3). That is why, for the sole purpose of para-
we will organize institutions whose members, by
eloquent speeches will prove and glorify (4) their (5)
contribution to “Progress” (6).

We will adopt a liberal attitude towards
all parties and all tendencies (7), and we the com-
We will communicate (tr. am.: ...we will impose...) to all our speakers.
These speakers will be so verbose that they will tire the people of
their speeches, to such an extent that they will return all kinds of praise to him.
unbearable frequency.

Corruption of Public Opinion

(Pol.: How to seize control of public opinion)

To secure public opinion, one must, first of all,
to completely confuse him by making him hear everything
sides (8) and in any case contradictory opinions,
until the Gentiles are lost in their maze.
They will then understand that the best course of action is to
to have no opinion on political matters; a matter which has no
not been understood by the public, but which must be exclusively
reserved for those (ir. am. : ...& he...) who run the business.
This is the first secret.

The second secret, necessary for the success of our government-
ment, consists of multiplying the errors to such a degree, the
habits, passions and (9) conventional laws of
a country where no one is capable of thinking clearly anymore
in this chaos; men will thus cease to understand each other
treat each other.

This policy will also help us sow dissen-

(1) Pol.: ...which is on display….

(2) Am.: ...see...

(3) Am.: ...if the promise has entered the realm of social life. —
Nilus 1920, Id. — Pol.: ...on the social field.

(4) Pol.: and glorify (non-existent).

(5) Pol.: ...beneficial...

(6) Pol.: (subtitle): Fatigue produced by eloquence.

(7) Pol.: We will adopt the liberal attitude of all parties and
of all trends...

(8) Pol.: ..on all sides so many contradictory opinions and at such length
that the Gentiles are lost in their labyrinth, and that they understand that
The best course of action is to have no opinion on political matters;
a matter that has not been understood by the public, because only the public understands who
He runs the company. This is the first secret.

(9) Pel.: ...lcs conditions of common wie...

we should dissolve all the powerful parties
communities (1) and to discourage any individual initiative
which could hinder our projects.

Destruction of Personal Initiative
(Pol.: Importance of Personal Initiative)

There is nothing more dangerous than personal initiative. nelle (2): if there was a brain behind it, it could do us more harm than the millions of individuals we we have pitted them against each other.

We need to direct the education of Christian societies, of in such a way that, whenever the initiative is required to In a business venture, they admit defeat with despair. tension produced by freedom of action (3) loses its strength as soon as it clashes with the freedom of others; hence, the clashes morals, disappointments and failures.

The Jewish Supergovernment

(Pol.: The Supergovernment)

By all these means we will oppress (4) so much the Christians hold that they will be forced to ask us (5) to them to govern internationally. As soon as we have reached From such a position, we will be able to immediately absorb (6) touall the governmental powers of the world and forsea a universal supergovernment (7). We will replace existing governments by a monster we call-We will let the Supergovernment Administration. His hands will extend far and wide like long pincers (8) and it will have at his disposal an organization such that he will not be able to manquer to subdue all nations.

---

(1) Pol.: ...who do not want to submit to us...

(2) Pol.: If she's brilliant, she could make more than millions...

(3) Am.: .individual...

(4) Am.: ...we will tire...

(5) AIL: ...to offer us Phegemonte worldwide... — MP: to offer us international power. — Nius 1920, Id. — Pol.: ...to seize power international which, thanks to its arrangement of all things, will be in t of To unite all...

(6) Am.: .. "without destroying them... — Nilus 1920, id.

(7) Pol.: universal (non-existent).

(8) Pol.: ..on all sides like tennis players… — Alli.: years all the

ons. — MP: its tentacles will extend in all directions and its organi-The settlement will be so colossal that it will dominate all the nations of the world. Stlas 1920, Id.

SIXTH SESSION
(Police: Report No. 6)

Absorption of Fortunes by the Jewish Monopoly

(Pol.: Monopolies and the fortunes of the Goim are dependent on us)

Soon we will start organizing large monopoles, — reservoirs of colossal wealth (1) in which the great fortunes of the Gentiles will be the ones to enter, in so that they will sink together, with the credit of the cur government, the day after the political crisis (2).

Let the economists (3) present among you today They only realize the importance of this plan!

We must employ every possible means to develop (4) the popularity of our Supergovernly, presenting him as the protector and the rewarder of all those who voluntarily submit to us.

To ruin the landed fortune of the aristocracy through taxes

(Pol.: To expel the aristocracy from their landed properties)

The Gentile aristocracy, as a political power, is not more. It is therefore pointless for us to deal with it (5) now at

this point of view; but, as landowners, the
aristocrats are still dangerous to us, because their
Their independence is ensured by their resources. It is up to us.
It was therefore essential to strip the aristocracy of its
his lands (6). To achieve this goal, the best method is
to raise (7) taxes and duties. This method maintains-

---

(1) Pol.: on which great fortunes will depend...
(2) (Note from the English text): It is obviously implied that the Jews
would withdraw their capital at the last minute.

(3) All.: That the Jews... — Nilus 1920: "Message the Economists here
"Present, consider the importance of this combination!" — Pol.: ...present
among you today (non-existent).

— That's what's being done in Russia today. Everyone knows: the
Sugar Syndicate, Naphtha Syndicate (Nobel, Rothschild), Wheat Syndicate (Jews), Fish Syndicate
(Jews and Armenians). — (Editor's Note).

(4) Pol.: importance of our supergovernment...

(5) Pol.: henceforth from this point of view (non-existent).

(6) Pol.: (subtitle): Mortgages on land.

(7) Pol.: ...taxes and indebting the land. — All.: land taxes. ——
Am.: taxes and indebting the land. This method will hold the landed property
enslavement, under the pretext of the decline of agriculture and livestock farming.
— Nilus 1920: and to indebt the land. These measures will reduce landed property
a path to the most absolute slavery.

will reduce income from real estate to a minimum. The aristocrats-
Gentile crates who, by the tastes they have inherited, are inca-
Those who can be content with little will soon be ruined.

Commerce. — Industry. — Stock market fluctuations. Speculation

(Pol.: Commerce. — Industry. — Speculation)

At the same time, we need to protect as much as possible
trade and industry, and especially speculation
lation, whose main role is to serve as a counterweight to
the industry.

Without speculation, industry would increase primary capital.
and would tend to boost agriculture by freeing the
land (1) of debts and mortgages advanced by banks
agricultural. It is essential that the industry drains all the ri-
the riches of the earth and that speculation pours into our hands
these same riches thus captured. By this means, all the
The good people will be thrown into the ranks of the proletariat. Then, the
The kind (2) will bow before us to obtain the right
to exist.

Developing luxury

(Pol.: Luxury)

In order to ruin the Gentiles' industry and activate speculation, we will encourage the love of unbridled luxury that we
we have already developed (3).

Wage Increases and Cost of Living Prices Foodstuffs

(Pol.: Wage increases and rising prices of goods)
(basic necessities)

We will increase wages, which will not relieve the

workers, because, at the same time, we will raise the price of
L

---

(1) Pol.: ….of mortgages advanced by agricultural banks. It is essential-
such that industry derives from the land both labor and capital, and that special-
culture places all the riches of the world into our hands.

(2) All.: will become poor fools and will bow down...

(3) All.: we will push the Gentiles into excessive spending, out of
proportion to their means, and we will eventually lead them to live without

no worries about tomorrow. — Pol.: ...we will develop among the Goim the
the need for luxury that engulfs everything

basic necessities, under the pretext (1) of bad
harvests (2).

Anarchy through Alcoholism
(Nilus: Anarchy and Alcoholism)

We also want to undermine production at its base in (3)
sowing seeds of anarchy among the workers and in flat-
so much so their taste for alcohol. We will employ, at the same time
time, every possible means to drive all from the earth
the intelligence of the Gentiles (4).

Deceiving the Workers with Our Economic Doctrines
(Pol.: But secret of the propagation of economic doctrines)

So that the Gentiles do not surrender prematurely
taking into account the true business situation, we conceal it
Lerons under an apparent desire to help the working classes
in the solution of major economic problems, including our
Economic theories facilitate the propaganda of all kinds.
possible ways.

SEVENTH SESSION

(Police: Report No. 7)

The purpose of large-scale armaments

(Pol.: The purpose of strengthening armaments)

The intensification of military service (5) and the increase
police forces are (6) essential to the achievement of
plans mentioned above. We need to arrange the
things in such a way that outside of us there is in all the
a country with a vast proletariat, all of whose individuals are...
will have as many soldiers and police officers dedicated to our
cause (7).

---

(1) Pol.: ..of the poor state of agriculture and livestock farming.

(2) All.: „and the poor result of the breeding.

(3) Pol.: ...by accustoming the workers to anarchy and by flattering...

(4) Am.: to expel from the country all the ...intelligent.

(5) All. and Pol.: ...of armaments.

(6) Pol.: ..essential complements to our plans...

(7) All.: ...and a small number of millionaires dependent on us... —
Am.: Ibid. — Nilus, 1920, Ibid. — Pol.: ...a handful of millionaires devoted to
Our cause: the police and the soldiers.

has

Fermentation, Struggles, Inimi

°,ef

tied up all over the world

Throughout Europe, and with the help of Europe, on the au-
three continents, we must incite sedition, dissension
unions and mutual hostility. There is a twofold advantage to this:
first we (1) command respect by these means (2)
of all the countries that know very well that we have the
power to create uprisings or to restore
Order. All countries are accustomed to using our services.
when repression becomes necessary (3). Secondly,
We will entangle, through intrigues, all the threads woven
by us in the ministries of all governments, no
only through our policy, but through con-

commercial agreements and financial obligations (4).

To achieve these goals, we will need to resort to many of cunning and artifice during negotiations and debates; but in what is called "official language", we seemWe will adopt the opposite tactic and appear honest. and conciliatory. Thus (5), the governments of the Gentiles, to whom we have learned to only look at the bright side of things res, as we present them to them, will consider us even as the benefactors and saviors of humanity.

Taming the Gentiles through Private Wars and by the World War

We must be able to respond to any opposition © by a declaration of war from the neighboring country of the State which dares to stand in our way; but if these neighbors, at In turn, they had to decide to unite against us; it would be necessary to respond by unleashing a world war.

The Art of Political and Judeo-Masonic Secrecy

(Pol.: The secret, as a factor in political success)

In politics (6), the key to success lies in the degree of

(1) Pol.: ..we keep all countries in check by these means...
(2) ALL.: the fear...
(3) Am.: All the ys have come to regard us as a burden ire. — Nilus 1920, Id. — Pol.: ...accustomed to seeing in us an oppressnecessary sion.
(4) Pol.: Secondly, we will confuse, through intrigues, all the aa ui unite us with the governments of all countries through the polititrade agreements and franci-meter obligations.
Ts) Pol.: ...the peoples and... that the external side of affairs and us their Let us ask... — Am.: ...and look only at the surface of things... Nilus 1920, Id.
ai) Pol.: $ The main key to success is the secret where its breasts.

a secret that was kept to achieve it. The actions of a Diplomats do not have to match their words.

The Press, Public Opinion and Our Success

(Pol.: The Press and Public Opinion)

To further our global plan, which is nearing completion To achieve our desired ends, we need to influence governments of the Gentiles by what is called public opinion, predictposed (1) by us by means of the greatest of all the powers: the press, which, apart from a few insignificant exconcepts, which are not worth dwelling on, are entirely in our hands (2).

In short, in order to (3) demonstrate that all governments of The gentle people of Europe are enslaved to us, we will demonstrate our power to one of them, through crimes, violence, that is to say, by a reign of terror (4), and, in case they They would all revolt against us, we would respond with the (5) American, Chinese, or Japanese rifles.

EIGHTH SESSION

(Police: Report No. 8)

The maze of Procedure |

(Pol.: Double-edged use of the Code of Laws)

We must ensure all the means at our disposal for our enemies- They could use this against us. We will resort to the most obscure and complicated expressions of dictionary of the law, in order to justify ourselves in the event that we would be forced to make decisions that could seem too bold or unfair. For it will be important (6) to express such decisions in such a forceful manner, that in the eyes of the people they might appear to be of an ex- nature cessively moral, equitable and just.

(1) Am.: secretly. — Pol.: ...in secret...

(2) Pol.: (subtitle), American, Chinese and Japanese canons.

(3) Pol: "summarize our system for taming governments of Goim of Europe, we will demonstrate...

(4) Note the current state of Russia (Note from the English text). — Am.:

By means of assassination and terrorism, — Nilus 1920: … that is to say by terror.

(5) Pol.: "cannons...

(6) Pol.: to publish these decisions in such expressions that may

to appear the highest moral ordinances.

THE "PROTOCOLS" OF THE ELDERS OF ZION - 6)

The Auxiliaries of Judeo-Masonry
(Pol.: The Auxiliaries of the Masonic Administration)

Our government will need to surround itself with all the powers that aspects of the civilization within which he will have to act. He will attract to him (1) publicists, lawyers (2), practitioners, administrators, diplomats, and, finally, all those who we will have trained in our special modernist schools-your (3).

Our Special Schools and their purpose
(Pol.: Our Special Schools and Higher Education)

These people will know (4) the secrets of social life, they will be masters of all the languages (5) gathered in the political vocabulary; they will thoroughly understand the internal side of the laughing at human nature with all its most sensitive strings on which they will have to play (6). These strings are sensitive and will have to be played (6). constitute the brains of the Gentiles, their good and their bad their qualities, their tendencies and their vices, the particulars-rites of castes and classes. It goes without saying that these wise men advisors of our power (7) to whom I am referring, will not be chosen from among the Gentiles who are accustomed to continue their administrative work without keeping in mind the results they must achieve without knowing for what purpose These results are required. The administrators of the Good Guys sign documents they don't read and use for love of money or ambition (8).

Economists and Millionaires

We will surround our government with an entire army of economists (9). This is why the science of Economics (10) is the main subject taught to Jews. We will have thousands of bankers around us (11), of

(1) Am. and Pol.: He will surround himself with...

(2) Am. and Pol.: ...experienced...

(3) Am., All., Pol. and Nilus 1920: ...and finally of people who had received an education-special tion in our special schools. (Am. adds: higher education).

(4) Am. and Pol.: all the secrets...

(5) Am. and Pol.: formed from political letters and words...

(6) Am. and Pol.: they will have to know how to play...

(7) Am. and Pol.: ..that these brilliant collaborators of our power...

(8) All.: without special purpose. — Nilus 1920: ...out of ambition...

(9) Am.: ...of an entire world... — Pol.: ...of an entire general staff...

(10) Am. and Pol.: the economic sciences are...

(1) Am. and Pol.: ...of industrialists and capitalists...

traders and, more importantly, millions- because, in reality, money will decide everything.

Entrusting important positions to crazy people

(Pol.: To whom should important government positions be entrusted)

However, until he is sure of filling the positions of government by our Jewish brothers (1), we will entrust these important positions given to people whose background and rep- their practices are so bad that they form an abyss between them and the nation, and (2) to such men, that in the event they violate-

If they obey our orders, they could expect to be judged and imprisoned (3). And all this with the aim of forcing them to to defend our interests until their last breath.

NINTH SESSION

(Police: Report No. 9)

Applying our principles to rehabilitation Peoples

When applying our principles, pay particular attention to the character of the particular nation within which you live and have to work (4). You shouldn't expect to succeed by applying our doctrines everywhere, until the nation in question has been re-educated by our principles; but, by proceeding with caution in their application, you will discover that before the age of ten (5) the most stubborn will have changed, and we have added a nation of more to those who have already submitted to us.

Destruction of the ruling powers

(Pol.: Masonic slogan)

To the liberal formula (6) of our Masonic motto:

---

(1) All.: ..places a question mark after the words "Jewish brothers". — Nilus, Am. and Pol. do not have any.

(2) Pol.: and who, in case...

(3) Am. and Pol.: to be condemned or exiled.

15, PA fat L it is not necessary...

(Ministry of the Interior was in power. It has a more years (Editor's Note, Nilus 4920). to ý E Iag

(6) Pol.: To the liberal formula, in reality to our Masonic motto... — heer Ma: "which, in short, was launched into the world by our Lodges" Zionists...

RE ee y,

'}

“Liberty, Equality, Fraternity” we will substitute (1) no not the words of our motto, but words expressing simsimply an idea, and we will say: "The right of Liberty, the duty of Equality and the idea (2) of Fraternity”, thus holding the bull by the horns (3). In fact, we have already destroyed all the ruling powers, except our own; but, in theorylaughter, they still exist (4).

Antisemitism

(Pol.: Importance of Anti-Semitism)

Currently, if some governments are regraspable in our case (5), it is merely a formality, and everything happens with our knowledge and full consent because we need their anti-se- excesses mites to keep our inferior brothers in order (6). I will not elaborate on this point, which has already been the subject of

numerous discussions.

The Despotism of Judeo-Masonry

(Pol.: Dictatorship of Freemasonry)

All in all, we will encounter no opposition. Our government (7) is in such an extraordinary situationclearly strong before the law that we can almost define it by the energetic expression "dictatorship." I can honestlyclearly to say that, for the present time, we are legislators (8); we hold assemblies and inflict punishments; we put to death or grant pardons; we summy, so to speak, the commander-in-chief riding at the head of all armies. We rule by force powerful (9) because the remnants of a party, once powerful, are in our hands; this party is now assured to us-

D Am. and Pol.: in case we have the power...
(2) Am. and Pol.: ... ideal...

(3) 4m.: Thus we shall speak and... we shall have seized the goat by the horns. — Pol.: We will say and... we will seize the goat...

(4) Am: and Pol.: ...f1 there are still many of them.

(5) Am. and Pol.: are beginning to protest against us...

(6) Am. and Pol.: We need anti-Semitism to govern our inferior brothers. — All.: to maintain the cohesion of our brothers of the lower classes.

(7) Am. and Pol.: Our supergovernment finds itself in this situation if extra-legal, which we usually refer to using a strong expression and energetic: the dictatorship. — Id. Nilus, 1920.

(8) Am.: ...of the judges...

(9) Am. and Pol.: We will govern with an indomitable will...

Jetti. We have unlimited ambitions, a covetousness a consuming, merciless revenge and intense hatred.

The Terror

We are the source of a terror spreading 'to far (1).

The Servants of Judeo-Masonry

We have people of all opinions and backgrounds working for us. all parties: men eager to restore the monarchies chies (2), socialists, communists and partisans of all sorts of utopias. We put them all under the harborn; each, in his own way (3), undermines the rest of the power and tries to destroy existing laws (4). By this process, all governments are tortured (5); they scream to demandsea rest (6); and, for the love of peace (7), they are ready for any sacrifice. But we will not leave them no peace until they have (8) recognized our Superinternational government.

The people, groaning (9), demanded the indispensable solution addressing social problems through international means. Party disputes placed these matters in our hands. Because leading the opposition requires money, and (10) the money is under our control.

Conflict between the Power and the People

(Pol.: Separation between the forces of foresight and the forces of blindness)
(in the states of the Goyim)

We feared (11) the alliance of sovereign power Raine and experienced from the Gentile with blind power of the crowd, but we took all the necessary measures measures to eliminate the possibility of such an eventuality.

---

(1) All.: universal terror... — Am. and Pol.: terror extending to all
(2) Am. and Pol.: ...demagogues...

(3) Pol.: gnaws like a worm...

(4) Am. and Pol.: ...all the established order. — Id. Nilus 1920 and All.

(5) All.: are thrown into confusion...

(6) Am. and Pol.: they are asking for peace...
(7) Pol.: ...and, to obtain...

(8) Am. and Pol.: ...openly and humbly acknowledged...
(9) Pol.: "advertisement, as indispensable...
(10) Am. and Pol.: ...and all Pargent is in our possession.

(11) Am.: We might fear... — Pol.: We could have feared...

Between these two powers, we have erected a wall, under the form of terror they feel for each other. Thus the blind power of the mob remains for us support. We alone will be her leaders and guide her towards our goal.

Our ties with the People

(Pol.: Union of authority and people)

So that the blind man's hand cannot be freed from our embrace, we must be (1) in constant contact with the masses, if not personally, at least through of our most faithful brothers. When we have become a recognized authority, we will address personally to the people, in the public squares, and we will educate them political cation in the sense (2) whichever suits us.

How can we control what is taught at people in rural schools? (3). In any case, it is Certain that what is said by the government delegate, or by the sovereign himself, cannot fail to be known of the entire nation, the voice of the people spreading it immediately.

The Liberal organization

(Pol.: Liberal Arbitrariness)

~

In order not to prematurely destroy the institutions (4) of the Gentiles, we have touched them with our experiential hand mented, and we seized the ends of their springs mechanism. These used to operate according to a ordre stern, but fair; we substituted an organism unregulated liberalism (5). We have seized control of the jurisdiction, on electoral maneuvers, on the direction of the press, on the development of individual freedom, and, what is Most importantly, on (6) education, the main support of free existence.

(1) Am. ct Pol.: ...sometimes...

(2) Pol.: ...which will be recognized as necessary.

(3) This sentence is missing from the Polish translation. It exists in Nilus.

(4) All.: ...political and social.

(5) Am.: ..we have substituted for it a liberal, disorderly and anarchy Arbitrary. — Pol. (subtitle): Control over instruction and education.

(6) Pol.: …instruction and education, the main supports.. — AllL: ...on Education, the main support of true freedom,

Corruption of the Gentiles and their laws
(Pol.: False theories)

We have stupefied and corrupted (1) the current generation Gentiles, by teaching him principles and theories that we knew to be entirely false, but that we had ourselves instilled (2). Without actually amending the laws already in force, but simply by circumventing them and by interpreting them (3) in a way that those who had not foreseen They designed them, and we obtained an extraordinary result. Very useful.

The Interpretation of the Laws

These results could first be observed in the fact that our interpretation obscured the true meaning of the laws, and the consequently rendered them so unintelligible that it was impossible for the government to... government to unravel such a confusing Code,

From this came the theory (4) of not adhering to the letter of the law, but to judge according to one's conscience.

Destruction of cities by underground tunnels

(Pol.: Underground tunnels)

It will be objected that the nations (5) could take
the weapons against us if our plans were prematurely
discovered; but, with regard to this possibility, we can
relying on the activation of such a formidable force
that it would make even the bravest men tremble (6). Until then,
metropolitan railways and underground passages

(1) Pol.: We have stupefied and corrupted the youth... —: Am.: We have
The youth have been led astray, stupefied, corrupted and demoralized...
: (2) Pol.: (subtitle), Interpretation of laws.

(3) Am. and Pol.: ...by disfiguring them and by interpreting them in contrary ways
dictatorships, we have obtained amazing results.
(4) Pol': judgments of conscience. — (Note from the American text):

a This probably means the established practice of not applying the
not even the letter of the law, but to judge according to conscience. In the countries
Europeans, jurors are not required to render their verdict in accordance with
(to the articles of the law).

(5) All.: "in their fury. — Pol.: You assert that Jes Goim throws himself—
Hee ts we with weapons in hand if they prematurely understand what

it is.

(6) Pol.: These are the tunnels for the metro which, by then, will be
built in all the capitals... At the appointed time, from these underground places
Rains, we will blow them up along with all their institutions and documents
public. — Nilus 1920 and Am.: national documents. — All.: In case of.
danger to us, we will blow up cities from these underground places
entire buildings, with their administrative premises, offices, archives, the
Goym and all that they possess.

TT ea eS

SS ee =
Oy, Ee,

Rains will be built in all cities. From these places
Underground, we will blow up all the cities of the world.
with their institutions and their documents (1).

TENTH SESSION
(Police: Report No. 40)

Appearances and Jewish Politics

(Pol.: Appearances in politics) /

Today, I will begin by repeating what has been said
previously, and I ask you all to remember that in
politically, governments and nations are satisfied by
the apparent side (2) of everything. Yes, and how at-
Would they have time to examine its interior, while
Do their representatives only think about pleasure?

It is of the utmost importance to our policy of
do not lose sight of the detail mentioned above which we
will be of great help when we discuss the questions

elements such as the distribution of powers, freedom of the

freedom of speech, freedom of the press and of religion, the right to association
ciation equality before the law, the inviolability (3) of the pro-
property and residence, the question of taxation (the idea of an imp-
secret pot) and the retroactive force of laws. All the que-
analogous tions are of such a nature that it would not be
It is prudent to discuss them openly before the people; but,
in case it becomes necessary to speak about it to the crowd, he
We must not list them, corn (4) to do, without going into the
In detail, presentations concerning the principles of mo- law
derne, as being recognized by us.

The importance (5) of the reluctance lies in the fact that a
a principle not openly proclaimed leaves us freedom
of action, while (6) this same principle, once declared,
can be considered established.

m This is probably an agon relating to means similar to
those of the rE ee (Note from the text).

(3) Pol.: ...appearances.. —— Am.: not visible results.

| (3) All.: of the person. — id Nilus 1920. — Am.: ...the right of assembly... "direct tax

(4) Am., Pol. and Nilus 1920: ...one must not dwell on it, but declare, without

but in detail, that we 'recognize the principles of modern law.

(5) Am. and Pol.: ...of this reluctance...

(6) Ail.: "while the rights of the people, once enumerated, are considered

as a given.

Success always prevails.

(Pol.: Genius of falsehood)

The nation holds in great respect the power of a genius politics (1); it supports his boldest acts and the He commented: "What a dirty trick, but how well he was treated!" "Played!" — "What a swindle, but how well it was done!" and with what courage! (2) » |

We count (3) on attracting all nations, working to build the foundations of the new building which we have makes the plans (4). For this, we need to acquire the competition bold and daring agents, capable of overcoming all obstacles that would hinder our progress (5).

Jewish success through lies and the vote of the people

(Pol.: What the Masonic Coup d'État Promises)

When we carry out our "coup d'état", we will say to people: "Everything has gone very badly so far, you have all suffered; we are now destroying the cause of your suffering Frances, namely: homelands, borders and (6) values national financial institutions. Of course, you will be free to contact us. damn it, but will your judgment be just if you proannounce without having experienced what we can do "For your own good?"

Then, in a surge of hope and exultation, they brought usThey will be carried in triumph on their shoulders. The power of vote (7) — of which we have invested the most informed members significant to humanity by organizing meetings and pre-arranged agreements — will then play its last role; this power, by means of which "we are having ascended the throne," will pay off (8) his last debt

---

(1) Am. and Pol.: The peoples harbor a particular affection and a Special respect for political genius.

(2) Nilus 1920, Pol. et Am.: ...and with her majesty and what poise!

a All.: We Jews... — Pol.: We intend to attract... to tra-
watch...

(4) All.: ...since a M rs

we need to stock up on supplies and secure this

bold activity and that strength of spirit which, embodied in our agents, breaks all the obstacles that would hinder our progress.

(6) Am. and Pol.: ...and the divergence between the currencies.

(7) Pol.: Voting, which has become for us a means of ruling, because we we invested in it...

(8) Pol.: of his service by unanimity in the desire to know us take a closer look before condemning us.

towards us by expressing his anxiety about seeing the result of our proposal before pronouncing his judgment.

Universal Suffrage

To obtain an absolute majority (1), we will need to Let's bring everyone to vote, without distinction of classits (2). This majority could not be obtained by the —

educated classes or a society divided into castes.

Jewish Power Destroying the Family under despotism

(Pol.: Personal value)

Having thus filled man's mind with his own importance (3), we will destroy the family life of the Gentiles and its educational influence; we will prevent men of value to break through, and, under our direction, the populace will hold them under the yoke and will not even allow them to exhibit to tighten their plans.

The crowd (4) is used to listening to us, we who pay His attention and obedience. We will create, through these means, a force (5) so blind that it will never be capable of impossible to make any decision without the advice of our agents, pla-created by us to guide her (6).

The crowd will therefore submit to this system, because it will know that his wages, his earnings and all other benefits will come via these guides.

Design and Command Unit

(Pol.: The brilliant leader of Freemasonry)

The (7) system of government must be the work of a only one head, because it would be impossible to consolidate it if it

---

(1) Pol.: To arrive at the absolutism of the majority.

(2) All.: ...and fortune...

(3) Pol.: Having thus accustomed everyone to understanding their personal worth, We will destroy the influence of the family among the Gentiles...

(4) Pol.: ...has gotten used to listening to us, and us alone, because we pay her attention.

(5) Pol.: blind, unable to take...

(6) Am.: ...our agents sent by us to replace their leaders.

Pol.: ...our agents who are taking the place of his superiors. — (Subtitled): Superiors of Freemasonry.

(7) Am. and Pol.: The plan...

was the combined work of many minds. (It is why (1), we are only allowed to know the plan action, but we must not, in any way, discuss it-ter (2), under penalty of destroying (3) its effectiveness, the functions of its various parts and the practical meaning of each of its points. If such plans were to be discussed and altered through repeated voting, they would be deformed as a result of the erroneous conceptions of the voters who would not have explored their meaning further (4). It is therefore necessary (5) that our plans be decisive and logically designed (6). That is why it is not necessary to launch to the crowd, or even to a small coterie, so that it might be put in pieces, the great work of our leader. These plans do not... They will not dismantle existing institutions for the time being. will only change their economic theory, and, consequently, all the course of their procedures which will then inevitably follow-the path prescribed by our plans.

Undermining the institutions of the Goim states

(Pol.: Institutions and their functions)

The same institutions exist in all countries; their Only the names differ: the Chambers, the Ministries, the Senat (7), a Privy Council, Legislative and Administrative Departments nistrative (8).

I don't need to explain the mechanism that links these various institutions, you are already well acquainted with him. Remember only that each of the aforementioned institutions corresponds corresponds to some important function of the government. (I am-applies the word "important" not to institutions, but to their functions) (9). |

All these institutions shared all the functions

(1) Pol.: ...we are allowed to know the plan of action.

(2) Pol.: ...condemn him.

(3) Nilus 1920, Am. and Pol.: ...under penalty of destroying its genius, the Hens of its constituent parts and the practical force of the secret meaning of each of its points.

(4) Am.: ...and the correlation of their goals. — Pol.: in the ballot, they would bear the mark of all the erroneous conceptions that would not have penetrated the depth and connection of the designs of this plan.

(5) All.: It is therefore sufficient...

(6) All.: ...logically executed.

(7) All.: ...the Council of State, the High Court of Justice...

(8) Pal.: ...of the legislative and executive bodies.

(9) Pol. and Am.: therefore, it is not the institutions, but the functions that are important.

om

DL ne, gee

government functions, that is to say, administrative power, The legislative branch and the executive branch. And their functions have become similar to those of the different organs of the human body.

If we damage any part of the The governmental machine, the State will fall ill, like the would create a human body, and it would die.

The Poison of Liberalism

When we had injected the poison of liberalism into the organization of the State, its political complexion changed; The states were infected with a deadly disease: decomposition-blood sition. All that remains is to wait for the end of their agony.

Constitutional states, party struggles, demagoguery, Presidents, creatures of the Jews

(Pol.: The Constitution as a School for Party Struggle. — The Era Republican. — Presidents, creatures of Freemasonry)

Liberalism gave rise to constitutional governments tutionals that took the place of autocracy (1), — the only form of government (2) sound for the Gentiles. — Any The Constitution, as you know for yourselves, is mine something other than a school of dissension and discord, of pointless party squabbles and agitation; in short, it is the school of everything that weakens the strength (3) of the government The tribune (4), like the press, tended to make the inactive and weak rulers, and, consequently, useless and superfluous; that is why they were deposited (5) in many country. i

The establishment of a republican era then became possible, and we replaced the sovereign (6) with his caricature in the no one, a president drawn by us (7) from the crowd and chosen among our creatures and our slaves.

(1) All.: ...of the monarchy. — Am.: ...Pautocracy which was the salvation of the im.

(2) Pol.: ...that can save the Golm.

(3) Pol.: ...Pactivity... — Am.: efficiency...

(4) Pol.: The parliamentary platform.

(5) Pol.: ...this was the cause of the overthrow of thrones.

(6) All.: ...kings and rulers by a mannequin.

(77 Pol.: Delete "by us":

This is how we laid the mine under
the Gentiles, or, better, under the nations of the Gentiles (1).

Responsibilities of Presidents

In the near future, we will make the President (2)
responsible.

We will then boldly and unscrupulously apply the
plans including our "dummy" (3) (the one who plays "dead" at
whist) will be responsible. What do we care if the ranks of
The race for positions becomes clearer if unrest arises.
because a President cannot be found — troubles which
will eventually disrupt the country.

Crazy Presidents. — The Chambers. — Martial Law

(Pol.: e Panama”. — Role of the Chamber of Deputies and the President)

To achieve such results, we will take our measures
res, so that Presidents with (4) on their record may be appointed
a scandal like the "Panama" affair, or some other case
a similar kind of sloppy business. A President of this ilk will be the
faithful executor of our plans, because he will fear being un-
covered, and will be dominated by this fear that always takes hold
of a man who has come to power and who strongly desires to con-
to serve the privileges and honours (5) conferred upon him by his
high office. The House of Representatives (6) will elect, protect-
will manage and mask the President (7); but we will withdraw from
this Chamber's power to introduce and amend the
laws.

We will give this power to the responsible President, who
will be like a puppet in our hands. The power of
In such a case, the President will become an exposed target.

---

(1) All.: Such was the explosive that we placed under the non-foundations
Not just the people, believe me, but of all the goym peoples.

(2) Pol.: ...the Presidents...

(3) Pol.: ...our creature.

(4) Pol.: having in their past a murky affair, such as the “Pa-
"nama".

(5) Pol.: ...attached to the dignity of President.

(6) Pol.: The Chamber of Deputies...

(7) All.: The Chamber of Deputies, in which a great Honourable will sit
of creatures and supporters of the President, will serve to cover him, but she will not
will be able to neither elect him nor defend him.

kinds of attacks, but we will give him a way to
defense in its right to appeal to the people over the head
the nation's representatives, that is to say, he will appeal directly to them
ly (1) to the people composed of our blind slaves, —the
majority of the population.

Furthermore, we will confer upon the President the power (2) to
proclaim martial law. We will explain this prerogative-
tive by the fact that the President, being the head of the army,
must keep it under its authority (3) to protect the new
Republican Constitution; he owes his protection to this Constitution.
liturgy of which he is the responsible representative.

The Judeo-Masonic Legislature

(Pol.: Freemasonry as a legislative force)

It is clear (4) that, under such conditions, the key (5) to
The internal situation will be in our hands, and no one else's
we (6) will not control the legislation.

The new democratic Constitution

(Pol.: The New Republican Constitution):

Furthermore, when we establish the new Constitution Republican, under the pretext of state secrecy, we will deprive the Chamber of its right to discuss (7) the advisability of the mesafe measures taken by the Government. By this new Constitution tution (8) we will also minimize the number representatives of the nation, thus diminishing by the same Suddenly, by an equivalent number, political passions, and the passion for politics. If, despite everything (9), they showed

---

(1) Am.: In other words, he will call upon the same blind slave — the wea r de Ja foule. — Pol.: to our blind slave.

(2) All.: ...the power to declare war in the name of the State.

(3) Pol.: . .—being the head of the army of the whole country, must have it at his disposalposition.

(4) Pol.: understandable...

(5) Am. and Pol.: ...the key to the sanctuary.

(6) Am. and Pol.: ..and no one but us will direct (Am.: will be able to guide) legislative force.

(7) Am. and Pol.: ...to question about the measures.

(8) Pol.: Furthermore, we will reduce to a minimum...

(9) Pol.: Yes, against all odds... | ee

If they are recalcitrant, we would eliminate the last representatives by appealing to the nation (1). The President will have the prerogative to appoint the president and vice—president of the Chambermembers of the deputies and the Senate. We will substitute (2) for permanent sessions of Parliaments, sessions of whichonly a few months. Furthermore, the President, as head of the executive power will have the right to convene and dissolve Parliament, and, in the event of dissolution, to defer (3) the convocation of a new Parliament. But, in order for the Presidentthe dentist cannot be held responsible for the consequences of these acts, strictly speaking (4) illegal, before our Once the plans have reached maturity, we will convince the middleministers and other high—ranking officials who surround rent the President, to (5) distort his orders by launching instructions as they see fit, which will force them to assume a responsibility that fell to the President. We recommendwe would, in particular, like to entrust this function to Senate (6), to the Council of State or to the Council of Ministers, but no to individuals. Under our leadership, the Inter—Presidentwill lend laws that could be understood by several manners.

Furthermore, he will overturn the laws if it seems to us that... opportune. He will also have the right to propose new temporary laws and even modifications to the work constitutional of the Government, invoking for this purpose (7) the requirements for the country's prosperity.

Preparation for Jewish Autocracy

(Pol.: Transition to Masonic Autocracy)

Such measures (8) will allow us to gradually withdrawall rights and concessions that we

---

(1) All.: and we would replace them with a majority of our own. — Am.: by appealing to the majority of the people.

(2) Nilus 1920 and Am.: We will reduce the sessions permanentes... — Pol.: We will reduce it to two months...

(3) All.: ...&€ his will.

(4) Am. and Pol.: ...essentially...

(5) Pol.: ...to circumvent his orders by means of measures that are personalized for them...
(6) All.: ..& the High Court of Justice...
(7) Pol.: ...the higher reason of the good of the country.

(8) Am. and Pol.: The use of these means will give us the possibility of destroy little by little, step by step, everything that was there at first, upon our entry into our rights, we had been forced to introduce into the constitutions nations, as a transition towards the gradual abolition of all constitutions, when will the time come to replace all the constitutions with our autocracy? governments.

we could have been forced to agree in the first place within ourselves
arrogating power, we will have been forced to introduce them
to be included in the Constitution of governments for dissip-
to promote the progressive abolition of all constitutional rights
nels, when the time comes to replace our autocracy
to all existing governments.

Proclamation of the Jewish Universal Sovereign

(Pol.: Moment of the Proclamation of the Universal Sovereign)

It is possible that our autocrat knew before the abo-
lition of Constitutions, in other words, the recognition of
Our government will leave the moment the people, torn apart
by discord, and suffering from the bankruptcy of its leaders
(bankruptcy prepared by us), will shout: "Deposit them, and
Give us a world leader who can unite and de-
to destroy all the causes of dissension, that is to say the fronts-
third parties, nationalities, religions, state debts, etc.
a leader who can give us the peace and rest we
we cannot find under the government of our sovereigns
and our representatives.”

Inoculation of contagious diseases and other plagues

by the Lodges

(Pol.: Incolution of Contagious Diseases and Other Tricks)
of Freemasonry)

But, as you yourselves know perfectly well, for
that the multitude should come to shout (1) this request, it is necessary
that in all countries relations are continually disrupted
tions (2) which exist between the people and the governments (3),
— hostilities, wars, hatred, and even martyrdom
of hunger and want, of inoculated diseases (4), and this to
to such a degree that the Gentiles see no other way out of their
misfortunes that an appeal to our money and our complete so-
veracity.

(1) Shi ——& present...

(2) Pol.: ...your peoples and governments in order to tire them out as much
that it is possible through hostilities...

(3) Nilus 1920: ...to harass all individuals through hostilities, the

(4) Pol.: “Then the Golms will see no other way out of their misfortunes than
to place themselves completely and definitively under our authority.

THE JUDEO-MASONIC PERIL

But if we give the nation time to recover, it
It is unlikely that such an opportunity will arise again.

ELEVENTH SESSION

(Police: Report No. 44)

The foundations of the new Constitution

(Pol.: Program of the new Constitution) '

The Council of State will sanction the power of the sovereign.
As an official legislative body (1), it will be, so to speak,
a Committee (2) intended to launch the orders of the rulers.

Here, then, is a program for the new Constitution that
We are preparing for the world (3). We will make the laws, define
constitutional and administrative rights (4): 1° by means of
of edicts (5) of the Legislative Chamber, proposed by the President-
tooth; 2° by means of general orders and orders of the Senate and
of the Council of State, and by means of the decisions of the Cabinet, and,
3°, when the opportune moment arises, by means of a
coup d'état (6).

Means and details of our Revolution

(Pol.: Some details of the proposed coup d'état)

Having thus determined the broad outlines of our action plan tion, we will discuss the details that may be relevant to us necessary to accomplish the revolution in all the roads ges of the state machine, according to the meaning I have already indicated– What. By these details, I mean freedom of the press, the right to form societies, freedom of religion (7), the election representatives of the people, and many other rights which also

---

(1) Pol.: As a representative part of the legislative body, it will be...

(2) Am. and Pol.: ...drafting laws and orders...

(3) Am. and Pol.: Delete: "to the world".

(4) Nilus 1920: We will make the law, the law and the courts (that is to say: We will establish the legislative, executive, and judicial branches.

(5) Pol.: 1° in the form of bills submitted to the Legislative Chamber; 2° to by means of presidential decrees in the form of general orders...
. (6) Nilus 1920 and Am.: 1° by projects presented to the Legislative Body; # by means of orders given by the President, in the form of general regulations national decrees, Senate decrees, decisions of the Council of State and regulations written by the Ministers...

(7) Am. and Pol.: ...freedom of conscience... |

om

will disappear from the daily lives of men (1). If they do not They do not all disappear entirely; they will have to be radical. transformed the very next day after the day on which it is proclaimed the new Constitution (2). It would only be at this precise moment (3) that there would no longer be any danger for we are committed to making all innovations known, and this is for the The following reason: any apparent change, in another time could be dangerous, because if it were introduced by force, and strictly and indiscriminately enforced– In fact, it would tend to exasperate the people who would fear new changes under similar conditions. On the other hand, if these changes were to force us to acc– If we make even more concessions, the people would say that we let us acknowledge our mistakes (4), and this could tarnish the glory of the infallibility of the new power. It could also to say that we were frightened and forced (5) to give in. And If that were the case, the world would never thank us, because that he considers it his right to always obtain concessions if either of these impressions (6) acted on the essence If it were to attract public attention, it would be a huge danger to the prestige of the new Constitution.

It is essential for us that, from this proclamation onwards, while that the people (7) will suffer further from the abrupt change (8) and will be in a state of terror and indecision, he will surrender realizing that we are so powerful, so invulnerable, so full of strength, that in no case will we take (9) his interests We will take this into consideration. We will consider what he is convinced of. that not only do we ignore his opinions and desires,

---

(1) Pol.: or else be radically transformed...

(2) All.: The coup d'état offers us the only way to introduce in one fell swoop This shatters the Constitution of our dreams. Every future perceptible change offers... great dangers in themselves if it brings new limitations and if they are implemented with great rigor. For it can drive men to despair by making them fear that their situation will worsen even further. If, On the contrary, the changes are gradual; we will say we should have To anticipate our mistake, and then confidence in our infallibility is forever:

either we are afraid and we must show ourselves conciliatory; something for which no one will be grateful.

(3) Pol. and Am.: that we will be able to make known all our decisions, Later on, any change would be dangerous, and this for the following reason: vante: if it were introduced by force... .

(4) Nilus 1920: ...our error. – Pol.: ...our weakness...

(5) Am. and Pol.: forced to make concessions which we would not have

grateful, because they would be considered a legitimate right.

D por ae or the other of these impressions would be an immense danger the prestige...

(7) Pol.: will still be amazed by the Coup d'État.

(8) All.; of the Coup d'État.

(9) Am. and Pol.: ...we will not reckon with the peoples and not only
I don't care about their opinions and desires, but we will be ready and able

moment...

but that we will be ready at any time and in any place to
to vigorously suppress any manifestation or inclination
of the opposition. We will make the people understand that we have
took (1) everything we desired (2) and that we did not allow him to
will never share (3) power with us. So, the
Fear will close his eyes, and he will patiently await what comes next
events.

Gentle treatment in a flock of sheep
(Pol.: The good people are sheep)

The Gentiles are like a flock of sheep, – we
We are the wolves. And do you know what sheep do when-
What if the wolves enter the sheepfold? They close the
eyes (4). We will make them do the same, for we will make them
will promise (5) to restore all their freedoms, after having
enslaved all the enemies of the world (6) and obtained submission
from all parties. I hardly need to tell you how many
They will have to wait for the return of their freedoms.

The apparent lie that hides the Lodges

(Pol.: Secret Freemasonry and the apparent lie that hides

the Lodges)

Why were we led to imagine (7)
Our policy and to implement it among the Gentiles? We give it to them
we instilled it in them without letting them understand its true meaning.
What prompted us to adopt such a line of conduct?
duite (8), otherwise this fact that, a disseminated race, we could not
to achieve our objective by direct means, but only
through underhanded means? That was the real cause of our
organization of Freemasonry, including these pigs (9) of Gen-
They did not delve into the meaning, nor even suspect the purpose. They
are attracted to us in the multitude of our Lodges, which pa-

(1) Am. ct Pol.: ...all at once...

(2) Pol.: ...anything we deemed essential...

(3) Pol.: ...that we will never share power with them... and he
will wait to see what happens next.

(4) All.: ...and they will stand still.

(5) Pol.: ...will promise to give them more...

(6) All. and Pol.: ...the enemies of peace...

(7) Pol.: ... to imagine this whole policy and to implement it among the Gentiles
without letting them understand its deeper meaning. Otherwise, because...

(8) Am.: ...such a complicated course of action...

(9) Pol.: ...animals...

would seem to be solely Masonic in order to throw dust
in the eyes of their comrades (1).

By the mercy of God, his chosen people were scattered, and
this dispersion, which appeared to the world as our weakness, has
constituted all our power, which led us to
threshold of universal sovereignty.

We have little left to add to these foundations for
to achieve our goal.

TWELFTH SESSION
(Pol.: Minutes No. 42)

Freedom according to Judeo-Masonry
(Pol.: Masonic understanding of Liberty)

The word Liberty, which can be interpreted in various ways, We will define it as follows: "Liberty is the right to do this which is permitted by (2) the law." Such a definition will be useful in that it (3) allows us to determine where there is will have, and where there will be no freedom, for the simple reason that The law will only allow what can satisfy our desires.

The Press under Judeo–Masonic Power

(Pol.: The Future of the Press in the Masonic Kingdom)

We will conduct ourselves in the following manner towards the Press vante: – What is the current role played by the Press? It serves to unleash the most violent passions upon the children. or, sometimes, selfish party games that can be necessary for our purposes. They are often hollow, unfair, false, and most do not understand (4) his intentions at all true. We will put her under the yoke and lead her with strong reins; we will also need to ensure the control (5) of all publishing firms. It would not be of no use to us to control the newspapers, if we We remained exposed to attacks from pamphlets and books.

---

(1) Pol.: similar. |

(21 Pol.: ...the Code...

(3) Pol.: puts all freedom in our hands because the laws will overthrow or

will only establish what is desirable, according to the program below.

(4) Pol.: not what it is used for.

(5) Am.: control of everything that is printed... – Nilus, 1920, II. – Pol.: We will do the same with the other printed materials. It would be of no usebound for us to defend ourselves against attacks from the newspapers, if we we remained a target for brochures and books.

will make the product of advertising, currently so expensive, a advantageous resource for our Government (1), in introapplying a special stamp duty (2) and by compelling the publishers and printers 4 pay us a deposit (3) in order to to protect our government against all kinds of attacks from the Press. In case of attack, we would respond (4) fines were imposed from all sides. These measures–stamps, deposits, fines (5) will be an important source of revenue for the Government. Certainly, party organs do not look atwill not have to pay heavy fines, but after a second Serious attack against us, we will eliminate them completely. No one will be able to attack the prestige of our with impunity. political infallibility. To ban a publication, we We will find the following pretext: – the upcoming publication The prospect of its removal, we might say, excited public opinion, without no reason or basis. Please reto note that, among the aggressive publications, there iswill (6) those which will have been created by us in this desbreast (7); but these will only attack our policy on the points (8) where we will have proposed a changement.

Censorship of Newspapers, Magazines, and Books

and information bodies
(Pol.: Press Control) =

No information (9) will reach the company without going through our control. This is already a point achieved for us (10) by the fact that all news is received from all the parts of the world by a small number of agencies that center them tralisent (11). When we come to power, these

---

(1) Pol.: given the necessity of censorship, we will introduce a special stamp duty, we will force publishers...

(2) All.: ..which will reduce their excessive number... – Am.: by imposing on him the censorship... – Nilus 1920, Id.

(3) All.: ..which we will confiscate in whole or in part in the event of attacks against us.

(4) Am.: ...ruthlessly...

(5) Pol.: ...stamps, bonds and fines, for which they insure the payment...

(6) Pol.: ...also...
(7) Pol.: ...in this (non-existent) purpose).

(10) All.: ...in part...

(11) Pol.: When we come to power (non-existent) .. belongswill then fully... | '

agencies will belong to us entirely and will only publish the news that we choose to let be published.

If, under the current conditions, we have succeeded in (1) to obtain, over the society of the Gentiles (2), such control that it he only glimpses world affairs through the colored glasses the things we have placed before his eyes; if, from now on Now, no barrier can prevent us from penetrating the state secrets, as the stupidity of the Gentiles calls them, What will our situation be like when we become official? recognized as the world's leaders, in the perSound of our (3) World Emperor?

Let's return to the future of the press. Anyone who wants to become publisher, bookseller or printer, will need to obtain a certificate (4) and a license which, in case of disobedience, would be revoked. The channels through which human thought finds its expression These ions will thus be placed in the hands of our Government. who will use them as an educational tool and who will prevent thus the public is likely to be confused by the idealized "progress" and by liberalism (5).

Progress according to Judeo-Masonry

Who among us does not know that this great benefit (6) leads a direct line to utopia from which were born (7) anarchy and hatred of authority? And this for the simple reason that "progress", or rather the idea (8) of liberal progress, gives men different thoughts of emancipation, without assigning them any limit. All so-called liberals are anarchists, otherwise in their actions, at least in their ideas. Each of them runs after the ghost of liberty (9), thinking he can do everything

---

(1) Pol.: ..to seize the brains of the Goim societies, to such an extent that they do not foresee the affairs...

(2) Am.: ...on the spirits...

(3) Am.: world sovereign? – Pol.: ...Universal sovereign.

(4) Pol.: ...special which, in case of disobedience, would be taken away from him.

(5) Am.: By these measures, thought will become a means of education in The hands of our government, which will not allow the people to go astray in the realms of imagination and in the dreams of benevolent progress. – Ali: ...which will thus prevent the people from getting lost in sterile daydreams on the supposed benefits of progress. – Nilns, 1920: ...supposed (inexisso much) – Pol.: ...which will prevent the masses from straying into digressions and daydreams about the beneficial influence of progress.

(6) Nilus, 1920: ...illusory... – Am.: ..these fantastic benefits...

(7) Pol.: ...the anarchic relations of peoples among themselves and with their government. d
(8) Pol.: ...progress gives men all sorts of ideas of emancipationon...

(9) Pol.: ...then falling into independence, that is to say, into anarchy, who forms opposition for the sake of opposition.

We will float before them. So that our army of newspapers so that he can execute this program in his mind, namely: souTo keep the different parties together, we will need to organize our press. with great care.

Under the name "Central Press Commission", we we will organize literary meetings (1) where our agents, inapercus will provide the password and the security code. During the discussion and by contradicting our policy, always superficially, of course, without actually touching any of its parts essential ties, our bodies will conduct simulated debates with the official journals (2), in order to give us a reason to defrefine our plans with greater accuracy than we could to be done in our preliminary programs. But this uniquement when there will be profit for us (3). This opposition of The press will also serve to make the people believe that freedom of speech (4) still exists. To our agents, it giveswill give us the opportunity to show that our opponents are taking precautions. between us, meaningless accusations, since they will be incapable of discovering a real basis to refute our politick.

Such measures, escaping public attention, will be the surest ways to guide the minds of the people and to inspire confidence in our Government.

Thanks to these measures, we will be able to excite or calm the mind public on political issues, when that becomes necessary; we can persuade or mislead him by imprioritizing (5) true or false news, events accurate or contradictory, according to the convenience of our desbreasts. The information we publish will depend on the current disposition of the people to accept this kind of newthem, and we will always carefully examine the terrain before setting foot there.

The restrictions that we will impose – as I said – private publications will allow us to make certain the defeat of our enemies, because they will have no organs press at their disposal, by means of which they could

(1) All. ...literary societies... – Pol.: ...clubs...
(2) Pol.: ...for the sole purpose...
(3) Pol.: These attacks by the press... – All.: This staged attack...

(4) All. and Am.: ...and the press...
(5) Pol.: sometimes the truth, sometimes the falsehood, accurate facts, then denials depending on whether they were received well or badly.

to give free rein to their opinions. We won't even have to completely refute their claims.

The trial balloons we will launch in the third row from our Press will be refuted by us if necessary (1).

in a semi-official manner.

The links between Freemasonry and the current press

(Pol.: Masonic solidarity in the current press)

There already exists in French journalism a system of enMasonic tent to give the passwords. All the orgaMembers of the press are bound by professional secrecy (2) mutual, in the manner of the ancient augurs. None of his memBres will not reveal his knowledge of the secret if the order has not It was given the opportunity to make it public. Not a single publisher will have the courage to betray the secret entrusted to him, for no one is admitted into the literary world if it does not bear the mark of whatthat dark act in his past. At the slightest sign of insouThe mission, the stain would be revealed immediately. As long as these marks The prestige of the day remains known to only a small number The nationalist attracts public opinion across the entire country. The people follow him and admire him (3).

The needs of the Provinces

(Pol.: Creation of a movement of opinion in the provinces)

Our plans must primarily extend to the province. It is essential for us to create ideas and opinions such as that at some point we might be able to launch them against the capital tale, by presenting them as the neutral views of the provinthese (4).

(1) Pol.: The touchstones that we will use in the press of Ia

¥ category will be, if necessary.

(2) Am.: ...by professional secrecy... – Nilus, 1920, Id.

(3) Pol.: Already currently at least in the forms observed by the In French journalism, there is a Masonic solidarity expressed in this The watchword: all press organizations are linked to each other by the Professional secrecy. None of its members, such as the ancient augurs, will reveal. Not a single journalist will have... in their past. The stain would be immediately revealed. As long as these brands remain unknown, the prestige of the dayneliste attracts public opinion, the crowds follow him with enthusiasm.

(4) All.: ...by presenting them as ideas of independence. — Pol.: ...by presenting them as the desires for independence and the trends of the province.

Obviously, the source and origin of these ideas would not be unchanged, — they would be ours.

It is absolutely essential for us that before our taking of possession of power (1) the large cities are, during For some time, under the influence of provincial opinion, that is to say, they know the opinion of the majority, opiunion prepared by us. It is necessary for us (2) that the captainstales, at the critical and psychological moment, do not have the It's time to discuss a fait accompli, but they must accept it. simply because it was approved by a majority in the provinces.

The infallibility of the new Regime

When we reach the period of the new regime, — that is to say, during the transitional period that precedes our sovereignty, — we will not allow the Press to publish no reports of criminal cases; it is necessary that the people think the new regime is so satisfactory that crime itself no longer exists (3).
© Where a crime is committed, it should only be known to the victim and those who, by chance, will have been the victims less (4) but only of those. |

THIRTEENTH SESSION
(Police: Report No. 43)

Submission for daily bread
(Pol.: The need for daily bread)

The need for daily bread will force the Gentiles to maintain their languages and to remain our humble servants. Those of the Gentiles (5) that we could occupy in our Press will discuss, under our orders, the facts that we would not judge regarding discuter in our Official Gazette. And, while all the gen-

---

(1) Pol.: ...total, the capitals... — Am.: the capital... — Nilus, 1920: the capitals...

(2) All.: It is essential that large cities convince themselves that they are surrounded by the hostility of the provinces — hostility which will be our work.

(3) Pol.: it will not be possible for us to write to the Press of dismasTo expose the dishonesty of society, the people must believe that the new The system is so satisfactory that crime itself no longer exists.

(4) Pol.: ...accidental...

(5) Pol.: Our agents taken from among those...

Discussions and debates will take place in this way, we will pass the laws (1) that we need, then we We will present them to the public as a fait accompli. No one will dare to demand that what has been decided to be repealed. _especially because we will have colored everything with our intention to help progress. Then, the Press will entertain the atpublic attention through new proposals. (You know you yourselves, whom we have always taught the people to reseek new emotions (2).

Political problems. — Supremacy of the State
(Pol.: Political problems)

Brainless political adventurers will precipitate the discussion of new problems, similar to those which, Even today, they don't know what they're talking about. The problems policies are not intended to be known (3) by the common people fatalities; they cannot be understood, as I said earlier higher, than Governments that have, for centuries, led business (4). From all this, you can conclude that we We will only defer to public opinion to facilitate the travail of our machinery (5). You may also notice that we are seeking approval on various issues not through actions, but through words. We affirm only that (6) to the greatest extent possible, we are guided by the hope and certainty of serving the public good.

Economic Problems of Trade and Industry

(Pol.: Industrial issues)

In order to distract the restless people (7) from political issues, we will provide them with new problems, concerning the

---

(1) Pol.: And taking advantage of the noise of the discussion raised, we will take and We will implement the measures we need.

(2) Pol.: You yourselves know that we have taught the people to re-always looking for something new.

(3) Am.: Political problems are not meant to be understood...

(4) Am.: ...that governments which created them and took an interest in them for centuries. – Pol.: Brainless people, burdened with the destiny of peoples, will rush into the discussion of these new problems incapable–capable so far of understanding that they have no idea what they are discussing The problems of politics can only be understood by those who have experienced it. created and who have ruled it for centuries.

(5) All.: We will only refer this to public opinion to facilitate the the workings of our political machine.

(6) Pol.: ...\a guiding thought of our enterprises is hope and even the certainty of being useful to the common good.

(7) Pol.: .. too...

Commerce and industry, for example. Let them get worked up about these They can ask as many questions as they like! The masses do not consent to abstain and detach themselves from what they believe to be the action policy (1) that if we provide them with new amusements ments: trade, for example, which we are trying to their to frame it as a political issue. We ourselves have brought the masses to take part in politics to ensure our safety

to give their support in our campaign against the governments The good guys.

Games and Public Houses

(Pol.: Games and People's Houses) (2)

To prevent them from discovering a new line of political conduct, we will also distract them with all types of entertainment: games, hobbies, passions (3), public houses.

We will soon be launching advertisements in newspapers. the people to take part in competitions inviting all kinds: artistic, sporting, etc. These new forms of entertainment distract– will definitively shape public opinion on issues that could to put us in conflict with the populace. As the people per– he will gradually acquire the gift of thinking for himself (4) he will howl with us, for this very simple reason: that we will be the only members of society to advance new ideas these unknown paths will be opened to thought by intermediaries who could not be suspected of being one of our own.

Crazy Theories for the Gentiles. –The Only Truth _ for the Jews

(Pol.: "Truth is one")

The role of liberal idealists (5) will be definitively over

---

(1) Pol.: (which we have registered to them so that, with this aid, to fight the governments of the Goim) that if we provide them with new new occupations in which we will show that there is also a political idea.

(2) The people's houses contain a meeting room, a theater, games room, popular restaurant, hygienic refreshment stands, etc., but are not not at all what is referred to in French by the words "public houses".

(Translator's note).

(3) Am.: centers of intellectual culture... – Nilus 1920: passions.

(4) Pol.: he will speak like us, for this very simple reason that we will be the only members of society to put forward new ideas through intermediaries who could not be suspected of being on our side.

(5) Am., Pol. and Nilus, 1920: ...utopians.

when our government is recognized. Until then, they... will be of great service, and that is why we will try to into incline public opinion towards all sorts of fantastical theories questions (1) which might seem advanced or liberal. It is we who have, with complete success, turned heads without Gentile brains (2) towards socialism, through our pro-theories Gresists; one would not find among the Gentiles a single a man capable of realizing that, except in cases where it is a question of discoveries (3) material or scientific, there is always behindBehind the word "progress" lies some kind of illusion. Because there is no only one true teaching in which "progress" has no room. Progress, like all false ideas, serves to caWe cherish the truth so that no one but us, the People, knows it. chosen by God, to be his guardian.

The major problems that have enslaved the world to the Jews
(Pol.: The Major Problems)

When we are in power, our speakers will discuss the major problems that have shaken humanity (4) that we will bring, finally, under our blessed yoke.

Who would suspect then that all these problems were set in motion? at our instigation, to serve a political plan that no one will have captured over so many centuries?

FOURTEENTH SESSION
(Pol.: Prooés-verbal n° 44)

Abolition of Religions, except that of Moses
(Pol.: The religion of the future)

When we are masters of the earth (5), we will not tolerate-

---

(1) Pol.: news and so-called advances.

(2) Am.: stupid... – Pol.: ...towards (non-existent) socialism.

(3) Pol.: material, the word "progress" has nothing in common with the truth, because truth is one and there is no room for progress within it. Progress... and we, the chosen people of Dicu, its guardians.

(4) Pol... in order to bring him, in the end, to recognize our benfaing poremement – Nilus, 1920: ...in order to bring him to the very end of our

benign government.

(5) Nilus, 1920: ...it will not be desirable for us that there be another religion than our religion of one God, to whom our destiny is bound by our election and r which our destiny is linked to the destiny of the world. – Pol.: … it does not It would not be desirable for us if there were another religion besides our own.

We will have no religion other than our own, that is to say, a religion admitting only one God to whom our destiny is bound by the electthe tion he made of us, and by which the destin of the world.

For this reason, we must abolish all proprofessions of faith (1). If, momentarily, the result obtained is to create atheists, our goal will not be thwarted, but this will serve as an example to future generations who will listen to our teachings on the religion of Moses, a religion whose doctrine firm and well thought out (2) imposed on us the duty to put all nations beneath our feet.

By doing so, we will also emphasize (3) the mystical truths of Mosaic teaching, from which dehangs, we might say, all its educational value.

Enslavement to the Jews

(Pol.: The Serfdom of the Future)

Then, we will publish articles on every occasion in
which we will compare our advantageous authority to that
of the past. The state of blessing and peace (4) that will then exist,
although it will be the result of long centuries of disruption, it will put
The benefits of our new government are further highlighted.
We will expose, in the most vivid colors, the errors
committed by the Gentiles in their administration. We suffer-
will raise such a disgust for the old regime that these nations (5)
will prefer peace in slavery to the rights that he gives-
would not have freedom so highly exalted, but who has them so cruelly
tortured, which has exhausted the sources of human existence and towards
which, in truth, was pushing out adventurers who
They didn't know what they were doing.

The unnecessary changes of government to which we

of one God to whom our destiny binds us by virtue of what we are
the chosen people, and by this destiny, ours is linked to the destiny of the world. — Am.:
we will not tolerate the existence of any religion other than our own which pro-
proclaims one God to whom our destiny is bound, because we are the People
We chose, and our destiny determined the fate of the world.

(1) All.: ...any other profession of faith. — Am.: any other religion. —
— Pol.: ..all beliefs.

(2) Am.: will necessarily lead to our domination over 'all the
nations. — Pol.: ..brought our domination over all peoples.
We will also emphasize its mystical truth, which

hang...

(4) Am. and Pol.: The benefits of peace...

(5) Am.: the masses. — MP: the peoples...

will have pushed the Gentiles, to ruin their governmental edifice-
mental, will then have so tired the peoples that they prefer-
will endure everything from us (1) in fear of having to suffer-
to fry, again, the torments and misfortunes that they will have
suffered. We will draw special attention to the errors
historical accounts of Gentile governments, errors which they...
they continued to martyr humanity for so many centuries, because
that they understood nothing about true happiness
of human life (2), being constantly in search of
fantastic plans for social welfare. Because the Gentiles do not
have not noticed that their plans, instead of improving the rap-
The ports between men have only served to make them more
even worse. However, these mutual relationships are the basis
even of human existence. The full force of our principles
and the measures we will take to implement them
tera in that we will interpret them by putting them into context
luminous contrast with the fallen regime (3) of the old conditions
social tions.

The Mysteries of the Jewish Religion
(Pol.: The Mysteries of the Religion of the Future are inaccessible)

Our philosophers will outline all the disadvantages of
religions of the Gentiles, but no one will ever judge our
religion from its true point of view, because no one
will never have complete knowledge, apart from our own.
who will not venture (4), under any circumstances, to reveal the
mysteries.

Immoral Writings and Literature of the Future
(Pol.: Pornography and the Future of Literature)

In the so-called leading countries, we have done cir-
to destroy an unhealthy (5), filthy and disgusting literature.
We will continue to give precedence to this pen- literature.
within a short period of time, after the establishment of
our Government, so that it may bring out from a ma-

(1) MP: under our government rather than... — Am. and Pol.: ...all
to endure from us rather than having to.

(2) Pol.: Being constantly on the lookout for fantastic plans for well-
Being social, the Gentiles didn't realize...

(3) Am. and Pol.: ...corrupt regime...

(4) Am. and Pol.: ...who will never dare to reveal it...

(5) GARLIC: ..stupid...

even more striking is the contrast in the lessons we taught us We will give from the pinnacle to which we will be raised. Our scholars, trained specifically to lead the Gentiles, will make discourses, they will draw up plans, draft words and write articles through which we will influence the estaken them, inclining them towards science and the ideas that we knowwill come.

FIFTEENTH SESSION
(Police: Report No. 45)

Global and simultaneous revolutions
(Pol.: World and simultaneous revolution)

When we have obtained power, through coups State prepared (1) by us, so that they occurfelt simultaneously in all countries, and immediately afterwards the respective governments of the latter will have been offiopenly proclaimed incapable of governing the people, — A considerable amount of time may pass (2), a whole century Perhaps — we will do our utmost to prevent the conspiracies are being plotted against us.

Summary executions. — Prohibition of Societies Secrets

To achieve this goal, we (3) will employ the ruthless means of executions against all those who might taketo take up arms against the establishment of our power.

(Pol.: Future fate of the Franos-Maçons Goim)

The establishment of some new secret society will also fall under the death penalty; as for the secret societies that currently exist and that are known, those who serve and have served our cause, we we will dissolve and send their members into exile at the end of the world. |

---

(1) Am.: ...by means of revolutions prepared by us... — Pol.: ...by means of Coups d'état were being planned for the same day in all countries...

(2) Pol.: ..before that moment...

(3) Am.: we will mercilessly kill all those who would take the weapons... — Pol.: ...we will condemn to death, without pity, all those...

The fate of non-Jewish Freemasons (1)

This is how we will deal with the Franks-Kind Freemasons who might know more than he does This suits us. We will live in perpetual fear. of exile such as Freemasons to whom, for whatever reasonconch shell, we would show mercy (2). We will pass a law that will condemn all former members of the societies secret territories to be exiled from Europe, where will be the center of our Government.

The decisions of our Government will be irrevocable and (3) no one shall have the right to appeal.

Jewish Autocracy through Terror
(Pol.: Mysticism of Power)

To subdue the Gentile society, in thewhich we have so deeply rooted discord and the dogmas of the Protestant religion (4), impitoyables will have to be introduced. Such measures showwill tell the nations that our power cannot be defied. We must disregard the numerous victims my which will have to be sacrificed in order to obtain prosperity future. E

To achieve prosperity, even through many (5) sacrifices are the duty of a government that understands that the conditions of its existence do not consist only in the privileges he enjoys, but also in practice of his duty.

Strengthening the prestige of one's power is the principal condition-pale in its stability, and this prestige can only be obtained by a majestic and unwavering power that would show itself

(1) Pol.: The subtitle in the preceding paragraph.

(2) All.: They must, therefore, be careful not to betray anyone.

(3) Am. and Pol.: ...and without appeal.

(4) Nilus 1920: Discord and Protestantism. — Am.: In the society of Goimot, we have planted such deep roots of discord and protest-tion, order can only be restored through ruthless measures serving to

to find that our power cannot be violated. — Pol.: In the societies of

In where we have sown deep roots of discord and continual pro- Without testing, we will only be able to reverse the order by employing measures without pity, manifestations of unwavering power.

(i's) Am.: "even at the cost of sacrificing one's life. — Pol.: Delete "name-

reux =,

7

inviolable (1) and surrounded by a mystical power, for example ple, the power decreed by Dicu.

Such was, until our time, the Russian autocracy, our only dangerous enemy, if we do not appease the Holy See. Remember the time when Italy was awash in blood; she did not touch a hair on Sulla's head, although it was he who shed his blood.

Thanks to his strength of character, Sulla became a god in eyes of the people (2) and his audacious return to Italy (3) the rendered it inviolable. The populace will not touch the one who hypnoted for his courage and strength of spirit.

Global proliferation of Freemason lodges

(Pol.: Proliferation of Freemason Lodges)

Until we have attained power, we will try- to create and multiply Freemason Lodges in all parts of the world. We will attract to these Lodges all those who can don (4) or who are donned already of the public mentality, because these Lodges will be (5) the main locations where we will collect our information in at the same time they will be centers of propaganda.

Central direction of the Lodges by the Elders of Zion

We will centralize all these Lodges under a single direction. that, known only to us and established by our Sages. Lodges will also have their own representatives (6), in order to to mask the true leaders. And these leaders will have only the right to designate the speakers and to establish the order of the

(1) A

m.:
God. — Nilus 1920: ...because of its mystical nature, the result of a divine choice.

(4) Am.: ...all those who possess or can acquire public spirit. — — Pol.: ...all those who can become or who already are remarkable personalities quables. — All.: ...those who are or can become characters in life public.

(5) Pol.: ...information centers... — Am.: because it's in these This will be the main source of information, and it is from this that our... will emanate. influence. .

(6) All.: ...their presidents.. — Am.: their own representative organization to hide the iadconic government no longer, Loue He will give the password and run the program. — Pol.: ...their own repsentient beings who will mask the true leaders and who will point out the words of this order the programs. — Nilus is amphibological, his text can be translated like the Polish text or in this way: their own representatives who maswill be the true leaders of whom the slogans and the programs.

day. In these Lodges, we will strengthen the bonds (1) of all

the socialist and revolutionary classes of society.
even the most secret political plans will be revealed to us, and, from
that they will be trained, we will direct their execution,

Espionage and Judeo-Freemasonry

Almost all international police officers and se-
Crete (2) will be members of our Lodges (3).

The police services are of extreme importance
for us, because they can conceal our businesses, invent
plausible explanations for the discontent of the masses,
as well as punishing those who refuse to submit (4).

The Judeo-Masonic Society (5) directs all the Societies

Secrets ~

Most of those who enter (6) secret societies
are adventurers who, for one reason or another,
want to make their way in life and who are not"
of a serious mind.

With men like these, it will be easy for us to continue our
but and we will make them set our machine in motion.

If the whole world is shaken by it, it's because it was...
It was necessary to disrupt it in this way, in order to destroy its excess
great solidity (7). If, in the midst of this upheaval (8),
Conspiracies break out, it will mean that one of our
His most loyal agents are at the head of these conspiracies. He is
It is only natural that we are the only people to lead the companies

---

(1) Am.: We will strengthen the ties of all liberal revolutionary elements-
the names of these lodges whose members will belong to all classes of the
society. — Id. All. — Pol.: ...of all the active revolutionary or li-
ALC Racal The lodges will consist of representatives from all classes of

Company.

(2) Am. and Pol.: ...international and national. :

(3) Am. and Pol.: because their collaboration is indispensable to us.

(4) Am. and Pol.: The police not only have the possibility of taking without con-
control of measures against the rebels, but can still serve to mask them
our companies and to provoke discontent, etc.

(5) Pol.: Same subtitle, minus the word "Judeo".

(6) Pol.: ...with pleasure in secret societies are wheeler-
Laughers and, in general, people who, for the most part, are of a lighthearted nature.
With such men, it will be easy for us to settle our affairs. (Id. Nilus, 1920).
They will set in motion the mechanism of the machine invented by us.

(7) Am. and Pol.: solidarity. Id. Nilus 1920.

(8) Am.: If a plot is formed, it must have at its head one of our most
faithful agents. — Pol: If conspiracies break out in the midst of this world, per-
No one else will be at their head except our most loyal...

Masonic holdings (1). We are the only people who sa-
dogs (2) lead them. We know the ultimate goal of all
action, while the Gentiles ignore most things
regarding masonry and can't even see the
immediate results of what they will (3). Generally, they
they only think about the immediate advantages of the moment and are
content if their pride is satisfied by the accomplishment of
their intentions (4), and they do not perceive that the original idea-
The final version does not belong to them, but was inspired by us.

The Goim's pursuit of success

(Pol.: Importance of public success)

Gentiles frequent Masonic lodges purely out of
curiosity, or in the hope of receiving their share of the benefits
that they provide (5); and some of them, in order to
to be able to discuss (6) their silly ideas in front of an audience.
The Good Guys (7) are on the lookout for the emotions that the
success and applause; we distribute them to them
without counting. That's why we let them win their
success (8) and let us turn the possessed men to our advantage
driven by vanity, and unconsciously assimilating our ideas,
convinced of their own infallibility and persuaded that they

They alone have ideas and are not subject to the influence of others.

You have no idea how easy it is to bring the
more intelligent than the Gentiles (9) to a ridiculous degree of naivety,

---

(1) Am. (Text note): It is important to note that some Jews themselves-
They themselves argued in their writings that the Mag.:. is strongly influenced by
the Jews. In this regard, let us quote the assertion of Dr. Isaac M. Wise: "Macron is
a Jewish institution, whose history, regulations, duties, and words
pass and the explanations are Jewish from beginning to end, to the ex-
"Conception of a single secondary rule and a few words in the commitment."
(Dr. Isaac M. Wise, The Israelite, August 3 and 17, 1855; quoted by Samuel Oppenheim)
in his pamphlet entitled Jews and Masonry in New York, 1910, no. 19, pp. 1 and 2).

(2) Am.: We know where we are going. — Pol.: We are the only people
who knows where we are leading them...

(3) Am.: ...while the Gentiles know nothing about it, not even the immediate result.
Id. Nilus, 1920. ie

(4) Pol.: ...of their plans, and they do not notice that these very plans
that it was not their initiative, but that it was we who introduced them to them-
pirés.

(5) Am.: "their share of public money." Nilus 1920 and Pol: ...their share of the
social cake.

(6) Am.: in public, their unrealistic and unfounded hopes.
Pol.: publicly their idiotic ideas and their unfounded daydreams.

(7) Am. and Pol.: The latter are at Palfut...

(8) Am.: We create their success to profit from the disappointment it-
son-in-law, and that's why people, without realizing it, start following our
suggestions without suspicion, convinced... — Pol.: ...in order to take advantage of the sen-
feelings of vanity and self-worth that follow. Grace
People adapt to these factors...

(9) Am. and Pol.: Goim...

by flattering his vanity, and, on the other hand, how easy it is to
discourage him with the slightest failure, or simply in these-
instead of applauding him; he is thus reduced to a state of subjection
servile to the prospect of some new success. So much
Ours despise success and are only anxious about
to see their plans succeed, as much as the Gentiles (1) love success
and, for his love, are ready to sacrifice his success to him
all their plans. This characteristic trait of the Gentiles...
allows us to easily do with them what we want. Those who
appear to be tigers are as stupid as sheep
tons (2) and their heads are full of emptiness.

So we will let them ride, in their dreams, on
the courier of vain hopes to destroy human individuality
led by symbolic ideas of collectivism.

Collectivism

They haven't understood yet, and they never will.
that (3) this crazy dream is contrary to the fundamental law of the
nature, which, since the beginning of the world, created beings
different from each other, in order to give each their own individuality.

The fact that we were able to bring the Gentiles to
Does not such a misguided idea (4) prove, with clarity
striking (5), what a narrow conception, in comparison to the
Ours, they make a living from human life? Therein lies our problem.
great hope for success.

Terrorize and execute victims without restraint
(Polish: The Victims)

How far-sighted our ancient Sages were when they
they told us that, in order to achieve a truly great goal,
we should not be deterred by the means, nor comp-
determine the number of victims to be sacrificed to achieve the goal.
tion of the cause! We have never counted the victims of

---

(1) Am. and Pol.: Golm...

ne Am. et Pol.: ...have the souls of sheep and only things come out of their heads
Nonsense.

(3) Am.: ...that this hobbyhorse. — Nilns 1920: ...that this "little horse" (puppy). —
Pol.: ...than collectivism.

(4) Pol.: "To such blindness..."
(5) Pol.: ...to what extent the spirit of the Gentiles, from a human point of view, is little
developed, compared to ours. – Am.: ...the lower level of development where

reaches the mind of the Goim compared to our mind. This is precisely what
guarantees our success.

the race of these Gentile brutes, and (1) although we should have
sacrificing a fairly large number of our own (2), we have already
given our people a situation in the world such that it
would never have dreamed of it. A relatively small number of
The victims on our side saved our nation from destruction.

Masonic victims. – Liberalism for the Goim

(Pol.: Executions of Frankish Magos)

Every man must inevitably end in death. It is worth
It is better to hasten this end, for those who hinder the progress of
our cause, rather than for (3) those who advance it.
We put the Freemasons to death in such (4) ways
that no one, outside the Fraternity (5), can have the
the slightest suspicion. The victims themselves cannot escape it.
To doubt in advance. They all die, when necessary.
of an apparently natural death. Knowing these facts (6)
The Brotherhood dares not protest against these executions.

By these means, we have cut it off at its very root (7)
any protest against our orders insofar as the
Freemasons themselves are involved. We preach liberralism to the Gentiles, but, on the other hand, we hold our propre nation (8) in complete subjection.

The Law and the Power of the Gentiles lose all considerations

(Pol.: Lowering of the prestige of laws and authority)
5

Under our influence, the laws of the Gentiles were also obeyed.
as little as possible. The prestige of their laws has been undermined by (9)
our liberal ideas that we introduced among them.
the most important questions, both political and mo–
Disputes are resolved by the Courts of Justice in the following manner
that we prescribe for them. The administrator of Justice of

(1) Am. and Pol.: ..delete "and". Although we...

42) Am. and Pol.: ...but, in return, we have...

(3) Am.: ..our people or for us, we who are the creators of this
that causes death. – Pol.: we who carry out this work. |

(4) All: In Masonic lodges, we proceed in such a way...
za Am. ct Pol.: outside the Brethren. – All.: Outside our coreligionareas...

(6) Am. and Pol.: the Brothers themselves wosent...

(7) Am.: from the Freemasons... – Pol.: ..., in Freemasonry...

(8) Am. and Pol.: and our agents...;

Mr. Am. and Pol.: by the liberal conventions that we have introduced

on this subject.

Gentils considers these questions in the light that we like to
We will present them to him. We will succeed thanks to our agents and to
men (1) with whom we seem to have no
relation (2): press opinions and other means; even
senators, and (3) other official persons, follow
blindly trusting our opinions.

The Gentile's brain, being of a purely bestial, is incapable of analyzing and observing anything, and,
Furthermore, to anticipate the consequences that a
case presented in a certain light.

The Chosen People

It is precisely in this difference of mentality between
the Gentiles and ourselves, whom we can easily see the
sign of our election by God and of our superhuman nature
Maine; it suffices for us to compare it to the (4) instinctive brain–
The Gentiles' bestial behavior. They only see the facts, but
they don't foresee them, and are incapable of inventing anything
that is, with the possible exception (5) of material things. Of
All of this clearly shows that nature itself...
destined to lead and govern the world.

Jewish Laws will be short and clear

(Pol. > Brevity and clarity of the Laws of the future Kingdom)

When the time comes for us to govern openly–
ment, the time will also come to show the gentleness (6) of
our regime and (7) to amend all laws. Our laws will be
brief and concise (8), requiring no interpretation;
everyone will be able to know them in their every detail.
tails.

Obedience

(Pol.: Obedience to Authority)

Their essential characteristic will be to demand absolute obedience to

---

(1) Am. and Pol.: Papp imer “and to men”.

(2) Am. and Pol.: ..., by the Press...

(3) Am. and Pol.: ..., and the senior administration..

(4) Am. and Pol.: this is what distinguishes our brain from the brain...

(5) Pol.: . however...

(6) Am.: ...the advantages... – Pol.: to show the beneficial effects of
our system, then we will amend all legislatures.

(7) And we will change all A laws.

(8) Nilus "1920. All, Am.: ...trrevocable... – Pol.: ...inflexible...

Authority, and this respect for authority, will be pushed to its limits.
extremes. Then all abuses (1) of power will cease.

Extreme punishments for abuses of power

(Pol.: Means used against abuses of power)

Each (2) will be responsible to the sole supreme power
first, namely that of the sovereign.

Abuse of power, by anyone, is an exception.
anything done for the sovereign will be punished so severely that one will lose
the desire to test his strength in this regard.

We will closely monitor each of the decisions
decisions made by our Administrative Body (3), from which will depend the
work of the government machine, because (4) if the ad–
If the administration relaxes its grip, disorder will erupt everywhere. Not one
a single illegal act, not a single abuse of power (5) will remain
unpunished.

All acts (6) of concealment or (7) of negligence vo–
act on the part of administration agents, disappear
will be done as soon as we have seen the first examples of punishment.

The prestige of our power will demand punishments
that appropriate punishments be inflicted, that is to say, that they be harsh,
even in the case of the most insignificant harm done to this
prestige, for personal gain. The man (8) who, by
even an excessively severe punishment (9) atones for his crime, will be like
the dying soldier on the battlefield of administration
for the sake of authority, principles, and the law; cause
which does not allow any deviation from the common path in favor of
of personal interests, even for those who drive the tank
of the State. Thus, our judges will know that, in trying to mon–
If they show leniency (10), they will violate the law of justice done

---

(1) Am.: ...because everyone, without exception, will be responsible before the power–
see supreme authority. – Pol.: ...as a result of the responsibility–
all, without exception, before the authority of the representative of the supreme power
first. .

(2) Senior officials will be...

– o Nilus 1920 and Am.: We will closely monitor all the actions of the Adminisation.

gé A a and Pol.: ...because corruption in the administration breeds corruption general. |

(6) Pol.: (subheading preceding this paragraph): “Severity of punishments”.
(7) Pol: ...or mutual complacency...
(8) Pol.: The man sentenced to a term of imprisonment...
(9) Pol.: ...in relation to his fault, will be like the soldier...
(10) Nilus 1920 and Am.: ...to show stupid pity... – Pol.: ...to show, without reason, their indulgence...

z ST

cm gen pi ce ns." to a
+

to (1) impose exemplary punishment, because of the mistakes made, and not to allow the judge to show his clemency (2). This fortunate quality (3) should not be exercisedcer that in private life and not in the official exercise of functions of judge, without which the educational scope of political lifeThe tick loses all its effectiveness.

The age limit for judges

Magistrates, at fifty-five years of age, will cease all functions tions (4) for the following reasons:

1. Because older men form stronger attachments to preconceived ideas and are less able to obey new orders;

2. Because such a measure will allow us to operate frequent changes in the judiciary which, therefore, will meekly submitted to any pressure from us. All A man wishing to keep his job will need, in order to ensure it, to obey us blindly.

Liberalism Defended to Judges and Others 7

senior officials
(Pol.: The Liberalism of Judges and Authority)

In general, our judges will be chosen from among those who comThey believe that their duty is to punish and enforce the laws, and not to dwell on dreams of liberalism that might undermine (5) our education plan, as is the Case for current Gentle judges. Our renewal systemveering the magistrates will also help us to destroy (6) all the combinations they could form with each other; also will they work solely in the interest of the Government whose fate will depend on it. The next generation of judges will be formed in such a way as to instinctively prevent any action (7) which could undermine our existing relations topics in relation to each other.

(D Arm.: solely created to give exemplary punishments for crimesto please and not... – Pol.: ...to correct people through punishments due to their crimes and not...

(2) Nilus 1920, Am. et Pol.: to manifest his moral qualities.

(3) Nilus 1920, Am. et Pol.: It is good to manifest such qualities in the Privacy? No way...

(4) All.: will be retired...

(5) Am. and Pol.: ..at the governmental education level...

(6) Am. and Pol.: ...mutual solidarity between colleagues...

(7) Nilus 1920 and Am.: all criminal activity.

Currently, the Gentile judges are lenient towards all kinds of manes, because they don't have an exact idea of their duty, for the simple reason that those who govern, when they appoint judges (1), do not instill in them this idea.

The rulers of the Gentiles, when they appoint their subjects
in high positions, don't bother to explain it to them
the importance of making them understand the purpose of
the posts in question were created (2); they act as the
animals when they send their young back to search
of prey. Thus the Gentile governments are ruined.
by their own servants (3). We will draw a moral from
plus the results of the system adopted by the Gentiles; it
will help us to build our Government (4).

We will uproot any liberal tendency from each of the
propaganda institutions (5) important in our Go-
government, institutions on which the training of
all those who will be our subjects. These important positions will be
exclusively reserved for those who were specially trained
by us for the administration.

The Gold of the World

Will we observe that prematurely retiring our functions
tionnaires would be too expensive for our Government,
I will answer (6) then, first of all, we will try to
discovering a private occupation for such officials
suitable to compensate them for the loss of their job, or that,
Moreover, our Government was then in possession of
All the money in the world, the expenses will not be considered
derer (7).

---

(1) Am. and Pol.: ...do not concern themselves with giving them a sense of duty
and an understanding of business.

(2) Am.: Acting like animals that send their young flying in search
of a prey, the Goim give their subjects positions engaging their responsibility-

ity without taking the time to explain their functions to them. — Pol.: without pen-
I even had to explain to them the purpose...
(3) Nilus 1920, Am. and Pol.: ...ruined by their own forces and by the acts

of their own administration.

(4) Am.: May such a result be yet another example to prove to us
the superiority of our Government. — Pol.: May this example of the consequences
Where such methods lead, let it be a lesson for our Government.
All.: This sentence does not exist.

(5) All.: Delete "of propaganda". — Nilus 1920, Am. ct Pol.: ..of all
important strategic positions,

(6) Am. and Pol.: ...first of all, before taking away their situation we
We will have found them private sector jobs that will compensate them, and I will point out
secondly, that our Government

(7) Pol.: In subtitle st Pparagraphe following: Absolutism of Freemasonry.
— Nilus; Our mighty voice.

Our autocracy (1) will be logical in all its actions;
also (2) any decision taken at the sole discretion of our Go-
The government will always be treated with respect and obeyed without question.
condition.

The Autocracy of Judeo-Masonry (3)

We will pay no attention (4) to the murmurs and

discontent, and (5) we will punish any sign of evil
bad mood, so severely, that everyone will draw from it one
example applicable to oneself.

The Right of Appeal abolished |

5 (Pol.: Right of cassation)

We will remove the right of appeal (6) and reserve it for
our sole use, because we must not let
to develop among the people the idea that our judges (7) are capable of
they are more likely to make mistakes in their decisions.

In the event that a judgment requires review, we (8) de-
we would immediately put the judge in question on trial, and punish him-
Let's laugh publicly, so that such a mistake is not repeated.
not.

I repeat what I've already said: one of our most important principles
The important thing will be to monitor our administrative officials
tifs, and this with the express aim of satisfying the nation, because
which can, by right (9), require that a Government has
good civil servants.

—

The patriarchal air of our world leader's government

= aa Toye M: Ar

Our Government will have the appearance of a (10) mission

(1) Pol.: ...absolutism...

(2) Pol.: ...also our will, in every decision taken, will be...

(3) Pol.: Subtitle (non-existent).

(4) Pol.: This will will not hold...

(5) Am. and Pol.: and will eliminate all manifestations of it in action by means of exemplary punishments.

(6) Am. and Pol.: ...right of cassation which will become the exclusive prerogative of our Sovereign.

(7) Am. and Pol.: ...that the judges, appointed by us, are...

(8) Nilas 1920, Am. and Pol.: ...we would ourselves overturn the verdict and we
we would inflict upon the Judge for not having understood his duty or the purpose of his office (Am.: nor his responsibility) such a punishment that other similar cases do not
will reproduce amals.

19) Pol.: We will be informed of every step taken by our administration.
tion that it will suffice to monitor for the people to be content with us; he has, in effect. the right to demand.

(10) 4m. ct Pol.: paternal tutelage ct patriarchal...

Our patriarchal power is vested in the person of our sovereign.
sation and our subjects will look upon him as a father who takes
to take care to satisfy all their needs (1), to monitor all
their actions and to regulate the relations of his subjects with each other
the others, as well as their relations with the Government. a

Apotheosis of the Jewish King of the World

Thus (2) the feeling of respect towards the sovereign penetrates-
will penetrate so deeply into the nation that it will no longer be able to
She will not be able to do without his care and guidance.
live in peace without him and, eventually, will recognize him as
his absolute master.

The people will have such a profound sense of respect for him
that he will be close to worship, especially when he con-
will prevail—that its officials (3) blindly execute its
orders and that he alone reigns over them. They will rejoice in us
to see their lives organized as (4) if we were parents
eager to instill in their children a strong sense of duty
and obedience.

The Despotism of Jewish Law (5)

f-7

Regarding our secret policy, all the
Nations are (6) children and their governments are equal-
ment (7). As you can see for yourselves, I base
our despotism over Law and Duty. The right of the Government-
the need to demand that the people fulfill their duty is, in itself-
even, an obligation (8) of the sovereign who is the father of his
subjects. He is granted the right to use force, so that he may lead
humanity in the direction dictated by the laws of nature,
that is to say, towards obedience.

(1) Pol.: Delete: "to satisfy all their needs". Nilus 1920 main-
hold these words.

(2) Am. and Pol.: Thus this idea that it is impossible to do without such
leader and such tutelage, if they wish to live in peace, will penetrate them so deeply

Wils will recognize the autocracy of our sovereign with a respect close to
adoration. This feeling will be deeper when they convince themselves that the-
the authority of civil servants does not replace his own and is only the instruction-
blinded by it.

(3) Am.: ...our agents...

(4) All, Am. and Pol.: as wise parents do...

(5) Pol.: subtitle (non-existent).

(6) Pol.: ...eternal minor children...

(7) Pol.: In subtitle: Might makes right as the only right.

(8) Am. and Pol.: ...an attribution... – Nilus 1920: ...an obligation...

Every creature in this world is subject, sometimes subjugated
to a man, sometimes to circumstances, sometimes to his own
nature, in any case, to something more powerful
than herself. Let us therefore be the most powerful, in the interest
of the common cause.

We must, without hesitation, sacrifice the individuals who...
would have violated the existing order, because an exemplary punishment
Pleasing is the solution to the great problem of education.

The King of the Jews, Patriarch of the World

The day the king of Israel places the crown upon his sacred head
The crown that all of Europe will offer him, he will become the Patriarch-
world's horse.

The number of victims (1) who will have to be sacrificed by
Our King will never exceed the number of those who have been
immolated (2) by the Gentile Sovereigns in their pursuit
of greatness and in their rivalries.

Our Sovereign will be in constant communication with the
people; he will address them from the stands, speeches
which will be immediately transmitted to the entire world.

SIXTEENTH SESSION

(Police: Report No. 46)
Judeo-Masonic Transformation of Education
(Pol.: Universities rendered harmless)

With a view to destroying all (3) types of collective enterprise
other than our own, we will annihilate any collective work
from birth; in other words, we will transform
universities and will rebuild them on new plans.

University leaders and professors will be especially-
prepared (4) by means of perfectly-
tactful and secret, of which they will be instructed and will not be able to
to step aside without punishment. They will be carefully designated and
will depend entirely on the Government. From our pro-

(1) Pol.: The number of necessary victims sacrificed for our king, being
Given the reason for their immolation, it will never reach...

(2) Am. and Pol.: ..in the course of the centuries to the mania for grandeur and
to the rivalries of the governments. – All.: over the course of: so many centuries.

(3) Nilus 1920, Am. et Pol.: ...any collective force other than our own; we
will render harmless the first degree of collectivism, that is to say the Univer-
By repurposing these sites and transforming them, we will give them a new direction.

(4) Am. and Pol.: ...to their task...

gram, we will exclude (1) all teaching of the law
civil, like that of any other political subject. A little
a number of men, chosen from among the initiates for their abilities
These obvious truths will be revealed by these scientists. The universities
will not have the right (2) to launch into the world of whites-
beaks watching the new constitutional reforms
as if they were comedies or tragedies, or
worrying about the political question that their fathers themselves-
They don't understand.

A mature knowledge (3) of politics for a
The crowd of people is the source of utopian ideas, and in fact of
bad citizens. You can see that for yourself.
even according to the education system (4) of the Gentiles. We there
planes introduced (5) all these principles in order to be able to, with

success, destroy their social structure, as we are there—
my upstarts. When we are in power, we will suppress—
We will develop educational programs covering all subjects that may—
would disturb the minds of young people; we will make of them
disobedient children (6), loving their master and grateful
in his person the principal pillar of peace and public good
blic (7). |

To the classics and the study of ancient history, which con—
hold more bad examples than good ones, we substitute—
We will kill the study of future problems. We will erase
of human memory the past which could be undone to us
voracious, leaving only the facts where indu—
The errors of the Gentile Governments. The subjects
dealing with issues of practical life, social organization
social and relations between men (8), as well as
conferences against bad and selfish examples, which
are corrupting and harmful, and other issues seem—

---

neti Am. et Pol.: ...political law and everything that may touch on the issues
policies...

(2) Am. and Pol.: Universities shall not award degrees to
young upstarts cooking up constitutional plans as if they were come—
comics or tragedies and dealing with political issues to which their
Even the fathers themselves understand nothing.

(3) Nilus 1920, Am. and Pol.: A poorly directed initiation of a large number
Political affairs generate (Pol.: form) utopians and bad
citizens.

(4) Am. and Pol.: ...general...

(5) Am. and Pol.: We have introduced into it all the principles which have succeeded in
destroy the social order.

(6) Am.: ...obeying their superiors... — Pol.: ...obeying Authority...

(7) Am.: loving their master who is for them a pledge of hope, of peace
and tranquility — Nilus 1920: ...loving their master, the pillar and hope of the

ix and tranquility. — Pol.: ...as their point of support and the cause of
their hope for peace... (Followed by a subtitle: Classicism replaced).

(8) Nilus 1920, Am. and Pol.: ...the flight from evil, from bad examples of
Selfishness spreading evil, and indeed all similar issues
having an educational character will be... |

problems where reasoning does not come into play will be at the first
plan of our education system. These programs will be
specially designed for different classes and castes,
whose education will be kept strictly separate.

It is of the utmost importance to emphasize this system
special. :

Caste Schools
(Pol.: Education and classes)

Each class (1) or caste will be instructed separately, following
before his particular situation and his work. A genius (2) has
always knew and will always know how to infiltrate a caste
higher, but apart from this very exceptional case, it is not
It is not useful to mix the education of the different castes and to ad—
to put into higher ranks men who would take the
place of those who were born to occupy it. You know—
even how disastrous it was for the Gentiles (3) to issue
the absolutely idiotic idea that no difference should be made
towards social classes.

The School at the service of our global sovereign
(Pol.: Complaint made in schools to the authority of the "Chief")

_ So that the sovereign can secure a solid place in the
heart (4) of his subjects, it is necessary that, during his reign,
we teach the nation, both in schools and in the
public places, the importance of its activity and good intentions
tions of its companies.

Abolition of Freedom of Education
| (Pol.: Abolition of all freedom of education)

We will abolish (5) all forms of private education. The days incapable and admit them into castes or higher ranks, the enabling them to occupy positions for which others were born and have been raised — is utter insanity. — Nilus 1920 and Pol.: The geniuses who They met by accident, always knew and will always know how to penetrate in a higher caste, but because of these few cases, it would It is absolutely insane to allow people to enter classes other than their own. incapable people and thus deprive others of their position who were destined for itborn by their birth and their condition.

---

(1) Pol.: Each social class must be...

(2) Am.: A fortuitous genius has always known and will always know how to climb into a
upper caste; but, because of this rare exception, open the door to

$ Pol.: to admit this blatant nonsense.

(4) Nilus 1920, Am. and Pol.: ...and in the spirit...

(5) All.: ...freedom of teaching. — Nilus 1920, Am. and Pol.: ...whileseigneamaiit Libre,

During the holiday, students and their parents will have the right to to gather in their colleges, as if these were clubs. At these meetings, the professors will give speeches, which will be presented as free lectures, on topics such as the relationships between men (1), the laws and the misunderstandings due to which are generally the result of a flawed design of the social situation of men, and, finally, they exposewill be the new philosophical theories that have not yet were revealed to the world.

Jewish doctrines that became dogmas of faith

(Pol.: New theories)

From these theories, we will make dogmas of faith, we will... serving as a stepping stone for our faith.

When I have finished explaining my entire program to you (2) and when we have discussed all our plans for the present and For the future, I will read you the outline of this new doctrine philosophical.

Destroying Freedom of Thought

(Pol.: Independent of thought)

We know, from centuries of experience, that the Men live and are guided by ideas, and that they are ininfluenced by these ideas through education; education can... can be given at any age with the same result, but, naturallyment, by different means (3).

Through systematic education, we will take care of to eliminate anything that might remain of this independence dance of thought, which we have used so extensively, for some time now, in order to achieve our goals.

Superficial Education. — Object Lessons

(Pol.: Object Lessons)

We have already established a plan to subjugate minds,

---

(1) Nilus 1920 and Am.:...on the law of imitation (counterfeiting), on the cruelty of unlimited competition and ultimately... — Pol.: on principles From the example, the reprisals, the result of a false...

(2) Pol.: ...for the present and for the future, I will read to you the foundationsdenials of these theories.

(3) Pol.: We will also absorb, we will confiscate for our own benefit the lastthe last vestiges of the independence of thought that, for a long time now, we Let's look at the topics and ideas that we need.

nn

— or er a

through intuitive teaching (teaching by eyes) (1), to which is attributed the property of making the Gentiles incapable of thinking for themselves; so that, like Obedient animals, they await the demonstration of an idea before looking for 4 to seize it. One of our best agents, in France, is Bouroy (2); he has already introduced into this country the new system of intuitive education.

SEVENTEENTH SESSION

(Police: Report No. 47)

Legal experts and lawyers
(Police: Lawyers)

The profession of forensic lawyer makes those who practice it cold. cruel and obstinate (3); she takes away all their principles and obliges them to see life from an inhuman (4), but purely legal perspective. They have gotten into the habit of considering events only from the point of view of knowing what there is to gain by defending them, at instead of considering what the effect of this defense would be on well-to be general.

A practitioner never refuses to defend a case, whatever it may be. So be it. He will strive to obtain an acquittal, at any cost. price, by focusing on minor inconsistencies in case law, to demoralize the Court.

We will therefore limit the scope of this profession by putting lawyers on the same footing as judges tasked with enforcing the law. Lawyers, like judges, will not have the right (5) to interview their clients and will not receive will only see their files once the said clients have been assigned by the court; they will only study these files on reports and documents, and they will not defend their clients that after they have been examined by the court, supporting

---

(1) Pol.: ...by the eyes) capable of changing the Goim into thoughtless animals and obedient, needing this method to learn something.
Nilus 1920: ...and obedient, awaiting this demonstration in order to study it.

(2) All. Am., Nilus 1920 and Pol.: ...in France, Bourgeois, has already...

(3) Pol.: .... without principles, considering everything from an impersonal point of view Purely legal.
(4) All.: ...personal... — Am.: ...abstract...

(5) Pol.: to come to an agreement with their clients. Only the court will determine the cases to be argued. They will only study these cases based on the reports and the documents, they will only defend their clients after the files have been examined by the court; their defense will be based on the facts thus established. Fixed legal fees, regardless of the quality of the defense. They become-

nt...

their defense at this initial examination. Their fees will be fixed, regardless of the success or failure of their defense. They will thus become mere reporters in the service of the de-defense, counterbalancing the (1) plaintiff who will be a rapport-author on behalf of the prosecution.

The legal procedure will thus be considerably shortened. ged. By this means, we will also obtain an honest defense. clear and impartial, not guided by material interests, but the lawyer's firm conviction. This will have further-to prevent any bribery or corruption that may act-potentially slipping into the courts of some countries (2).

Discrediting the non-Jewish clergy
(Pol.: Influence of the Goim clergy)

We took great care to discredit the clergy of the Gen-in the eyes of the people, and we thus succeeded in harming his mission which (3) could have seriously thwarted our plans. The influence of the clergy on the people is diminishing every day.

Freedom of conscience. — Collapse of Christianity.
Infamous rumor

Today, religious freedom is recognized everywhere, and we are only a few years removed from the time when Christianity will collapse completely. It will be easier It's still too early to put an end to other religions. to discuss this point.

We will reduce the clergy and their teachings to such a minor role. minute, and we will make its influence so antipathetic to the few-

ple, that his teachings will have an effect contrary to that that they once had (4). 7

Judeo-Masonic Plan Against the Vatican
(Pol.: The Papal Court)

When the time comes for us to completely destroy-

(1) Pol.: acu

(2) Pol.: This will put an end to the current practices of bribing colleagues.
to their habit of agreeing that the party that pays should win. — Nilus
1920: Ibid. — Am.: ...to prevent the existing corruption among lawyers who are involved
tend to favor the party that pays.

(3) Pol.: could currently...

(4) Pol.: We will place clericalism and clerics in a framework so
restricted that their influence will be exerted in reverse of their former actions.

tement la Cour papal, tu main inconnue (1) indicating
the Vatican will give (2) the signal for the assault.

When, in their fury, the people rush upon the Vatican
can (3), we will appear as protectors to stop
the shedding of blood. By this act, we will penetrate to the
the very heart of this Papal Court, from which nothing in the world
will be able to drive us out, until we have destroyed the power-
Pope's session.

The King of the Jews, true Pope and Patriarch of the Church universal
(Pol.: The King of the Jews, true Pope and Patriarch)

The King of Israel will become the true Pope of the universe, the Patriarch of (4) the international Church (5).

But, until we have succeeded in doing the rehabilitation
of youth, through new, transitional religions,
to arrive at our own, we will not attack openly
existing churches, but we will fight them by the
criticism (6) which has already sown dissension among them and
who will continue to do so.

Disorganizing aims of the Jewish press
(Pol.: Aims of the contemporary press)

In general, our press will denounce the governments
institutions, religious or otherwise, by
all sorts of unscrupulous articles, written with the intention-
tion (7) to discredit them to such an extent that, alone, our wise
nation is capable of achieving.

Police Organization
(Police: Volunteer police officers)

Our government will resemble the Hindu god Vish-

(1) Am. — Ntlus 1920. — Pol.: ...an invisible hand...

(2) 4m.: ...given to the masses... — Nilus, 1920: Id. — ...will turn attention
peoples towards the Vatican.

Doł: When Wils rushes at him, we will appear...

(4) All.: International Jewish list.

(5) Pol.: (Title) Means of fighting against the current Church.

(8) Pol.: source of the schism.

(7) Pol.: In general, our press will denounce political, religious,
the incapacity of the Goim and all this in contemptuous articles in order to dis-

credit.

nou (1). Each of our hundred hands will hold a spring of the
social mechanism of the State (2).

We will find out everything without having to resort to the police.
official, which we have so corrupted to harm the
Gentiles, that it (3) only serves to prevent the Government from

see the facts clearly. According to our program, one-third of the population will be led to monitor the rest, purely out of sentimentduty, and to obey the principle of voluntary service submitted to the Government.

There will be nothing dishonorable then in being a spy (4); On the contrary, it will be regarded as honorable. On the other hand, Those who spread false news (5) will be severely punished, to prevent the abuse of the privilege of espionage.

We will choose our agents from the highlands and the lowlands classes of society; we will take some from among the administrators eurs (6), the publishers, the printers, the booksellers, the embent over, the workers, the coachmen, the footmen, etc. This the police force will have no independent power to act dante (7) and will not have the right to take any action on his on her own initiative; therefore, the duty of this powerless woman The police will consist solely of serving as witnesses and making reports. The verification of his reports and arrests Any potential issues will be handled by a group of police inspectors. responsible (8); the arrests will be carried out by gendarmes and municipal police. If an offense or a crime The political figures are not reported; the one who should have reported them will be punished for willfully concealing this crime or offense. if concealment can be proven.

Kahal, a model of espionage

Our Brothers are required to act in the same way, that is to say

(1) Pol.: Our Government will be the apology of the Hindu god Vishnu who is like its incarnation.

(2) Pol.: ...of the (non-existent) State.

(3) Pol.: We will know... official which in the form that we have

given for the use of the Goyim is not official... – Nilus, 1920: which with its regulations that...

(4) Pol.: ...and an informer...

(5) All.: ...false accusations will be punished by death, to prevent... – Nilus, 1920: ...unfounded reports... – Pol.: ...false accusations...

(6) Am. ct Nilus, 1920: ...civil servants, friends of pleasure... – Pol.: Nos

agents will belong to the highest as well as the lowest classes of the society; there will be some among the civil servants who are having fun...

(7) Am.: no official status...

(8) Pol.: ...independent action, therefore devoid of power, this police will serve only as a witness and will make reports. The control of these denunciations–

The arrests to be made will be the responsibility of a group of police inspectors. responsible.

will have to, on their own initiative, report to the competent authority tempts all apostates and all acts that would contradict them. to our law (1). In our universal government, it will therefore be a duty, for all subjects, to serve their sovereign by acting sant as I just said (2).

Abuse of Power by Civil Servants

(Pol.: Abuses of power)

An organization like ours will eradicate all abuses of power and all the varied kinds of venality and corruption tion; it will, in reality, destroy all the ideas we have contaminated the lives of the Gentiles with our theories on rights superhumans (3).

How could we achieve our goal of creating the dedisorder in the administrative institutions of the Gentiles otherwise

by such means?

Among (4) the most important of these means of corruption their institutions, one must take into account the employment of agents who are susceptible, given their destructive activity, to contato undermine others by revealing and developing their tendencies corrupt practices, such as abuse of power or buying without

modesty of consciences.

EIGHTEENTH SESSION
(Police: Report No. 48)

Soviet Police Measures
(Pol.: Means of defense)

When will the time come for us to take action?
special police (5) by putting into force the Russian system

(1) Am.: ...to our Kehillah.

(2) Pol.: Just as today our brothers will be obliged, under their responsibility
ability to denounce to Kahal apostates or people who act against
For us, likewise in our universal government, this will be a duty for all.
citizens to serve the State in this way.

(3) Pol.: Such an organization will eradicate all abuses of power
by force or venality, in short, everything we have introduced into the
baa ay des Goim par nos conseils ct nos théories sur les droits du superhomme.

4) Pol.: Among these means, one of the most important is the agents
tasked with restoring order before the possibility of their destructive activity
'* reveal and develop their evil instincts: arbitrariness, despotism, and
especially corruption through bribes.

(5) Am. and Nilus, 1920: When the time comes for us to take
severe defense measures, we will raise... — Pol.: If we must take
exceptional defense measures, the most dangerous poison for Pau-
State authority, we will organize simulated disturbances or demonstrations
expressions of discontent that will occur with the help of good orators.

These speakers...

current of the "Okhrana" (1) (the most dangerous poison which
may attack the prestige of the State (2), we will raise, thanks
at the competition for good orators, fictitious disturbances among the
people, or we will incite them to demonstrate discontent
extended. These speakers will find a great deal of sympathy,
And, thanks to them, we will be excused from conducting the search.
among people and subject them to certain restrictions, em-
bending for this purpose the servants we have in the police
The good guys.

Surveillance to be exercised over the Conspirators
(Pol.: Publicizing security measures as a destruction of authority)

Like most conspirators, they are driven by love of
art, or the art of gossiping, we will not touch it, until-
that when we see that they are ready to act, and we
we will limit ourselves to introducing among them (3) what we call-
We will have an element of denunciation. We must remember that a power-
sance loses its prestige (4) every time it discovers a
public conspiracy directed against itself, there is in
Such a revelation is an admission of weakness, and, what is more
Even more dangerous is admitting one's own mistakes. We must
know that we have destroyed the prestige of the Gentiles re-
gnant (5) by means of a considerable number of murders se-
atrocities perpetrated by our agents, blind sheep of our
sheepfold, which is easily persuaded (6) to commit a
crime (7), if that crime has a political character.

We will compel (8) Governments to agree on their
own weaknesses by openly employing measures of
special police, like |' "Okhrana", and we will shake
thus the prestige of their power.

(1) Am. — Nilus, 1920. — Pol.:...by putting into effect the current Russian system
of the “Okhrana” (non-existent).

There is confusion here. The Russian word "okhrana" means: defense, as in
In this case, and again: "security" (secret police), a meaning that has given rise to Ja
above explanation.

(2) This parenthesis exists in Polish but not in Nilus 1920.

(3) Pol.: ...among them the surveillance elements.

(4) Pol.: ...prestige if it often uncovers conspiracies directed against
herself.

(5) MP, July 21, 1920: We have destroyed the prestige of the kings of the Goim

through numerous attacks against their lives, carried out by our agents. — Nilus,
1920: Ibid. — Pol.: You know that we have destroyed the prestige of the sovereigns

through a considerable number of murders committed...

(6) Am.: ..by a liberal phraseology, — Nilus 1920, Id.

(7) Pol.: ...provided that this crime... i
(8) Am.: We have obliged the rulers... — Nilus, 1920: We oblige-
rons... — Pol.: to acknowledge their weakness by openly employing

ol.
security measures, and we will shake...

Guard of the King of the Jews

Our Sovereign will be protected by absolutely guards
secret, because we will never allow anyone to think
that he is incapable of destroying a conspiracy on his own
some plot against him that forces him into hiding. If we
let us allow such an idea to prevail, as it prevails among the
By being kind, we would, in effect, be signing the death warrant of
our Sovereign, or at least that of his dynasty (1).

Judging by appearances alone, our leader will not employ
his power only in the interest of his subjects and never for
his own property or that of his dynasty.

By meticulously adopting this staging, its
subjects (2) themselves will honor and protect his power
which they will venerate, knowing that the salvation of the State is attached
to the existence of such a power, upon which public order will depend.

Keeping the king openly would be admitting weakness (3)
of his power.

Our leader (4) will always be in the midst of his people; we will
will see surrounded by a curious crowd of men and women
who will always occupy, as if by chance (5), the ranks
closer to him and who will keep the populace at bay
lace (6), with no other apparent purpose than to maintain order
for the love of order. This attitude will teach others to
to know how to possess oneself. When a petitioner tries to
to make his way through the crowd, to present his request,
People in the front rows will take the petition and hand it over.
will be presented to the Sovereign, in the presence of the petitioner. Everyone will know
as well as all petitions reaching him and that he taking care of them
himself in all matters.

Power only has prestige if its subjects can call themselves
between them: "If only the king knew this!" or "When the
The king will know! (7) » |

The mystery surrounding the person of the Sovereign vanishes.
as soon as a police guard is seen around him. In front
With such a guard, an assassin needs only a little audacity.

1) Pol.: dynasty in the near future.

(D Pol.: ...thanks to this decorum, his subjects...

(3) Pol.: ...failure of the organization of its force.

(4) Am.: Observing strict decorum, our leader...

(5) Pol.: When our leader is in the midst of his people, he will always be seen
surrounded... will occupy, as if by chance...

(6) Pol.: ..the populace, supposedly to enforce order.

(7) Hair.: (Title): Mystical prestige of otherness.

to believe himself stronger than her; he thus becomes aware of his
strength and only has to wait (1) for the favorable moment to
to throw against the king.

We do not preach this doctrine to the Gentiles, and (2) you
You can see for yourselves the results they obtained with
the official guards.

Arrests at the first suspicion of political criminals
(Pol.: Arrest at the first suspicion)

Our Government will arrest (3) those who, rightly or wrongly,
He will suspect them of being guilty of political crimes (4). He would be re-
It is regrettable that, for fear of making a judicial error...
ciaire, we give such criminals (5) the opportunity to escape.
We will certainly show them no pity. It will perhaps be-

it may be possible, in certain exceptional cases, to admit
mitigating circumstances, when it comes to crimes of law
common; but there will be no excuse (6) for politico-
tic, that is to say, for people involved in politics who, alone,
Those in power have the right to understand. And, to be honest, everyone
the sovereigns are not capable of understanding true politics

tick.

NINETEENTH SESSION

(Police: Report No. 49)

The right to submit petitions or proposals

We will prohibit individuals (7) from getting involved in politics;
but, on the other hand, we will encourage all kinds of relationships
or petition concerning the improvement of social life (8) and

(1) All.: ...the opportune moment to commit his crime. — Am.: ...the
opportune moment to launch an attack against a civil servant, — Pol.: ...The pres-
The mystical stem of authority vanishes as soon as an official guard is formed.
Anyone with a bit of audacity considers themselves more powerful than her. The criminal-
He thus becomes aware of his strength and only has to wait for the favorable moment.
Suitable for attacking authority.

a Pol.: To the Goim, we will preach just the opposite, so you can
see...

(3) All.: ...without delay... `

(4) Pol.: In our country, the guilty will be arrested as soon as there is even the slightest suspicion or
The less well-founded, the more likely they are to fall upon them.

(5) Pol.: political opportunities to escape and to which we do not bear witness-
rons... — Nilus, 1920: ...miscarriage of justice, an opportunity to escape is given
to those suspected of a political offense or a crime, for what reason will we be
Without mercy.

(6) Pol.: ...of excuse for the people who deal with issues which
No one outside the Government understands anything.

(7) AlL: to the people...

(8) Pol.: life of the subjugated people...

national, subject to the approval of the Government (1). Because,
In this way, we would be kept informed of the errors of
our Government, on the one hand, and the ideals (2) of our subjects
On the other hand, to the requests that would be presented in this way, we
we would respond either by accepting them, or by arguing against them
They have a striking argument to clearly prove that their real-
sation is impossible, because they are based on a petty
business design.

Suppression of Disorder and Riots

(Pol.: Intrigues)

We could compare the effects of sedition 4 with those that
produce, on the elephant, the barking of a yappy dog (3). If the
The government is well organized, not from the point of view of its
police, but from a social point of view, the dog barks without
to account for the strength (4) of the elephant; but, that this one
shows its strength once and for all(5), and the dog will be silent on
It will be an hour and it will swish its tail as soon as it sees the elephant.

Disgraced political criminals

(Pol.: Method of judging political crimes)

To strip political crime of its halo of bravery (6)
we will place those who have committed it (7) in the rank of the a-
They are very criminal; they will go hand in hand with thieves and murderers.
and other criminals of the same odious kind. Public opinion
which will then no longer differentiate between political crimes
and vulgar crimes and will charge them with equal opprobrium (8).

We made every effort to prevent the Gentiles
to adopt this particular method of dealing with political crimes
ques... We used the press (9), the public, the

(1) Pol.: For, by this means, we will be kept informed of the needs or the
fantasies of our subjects and we will respond to them either by accepting them, or by
opposing a reasoned refusal, which will demonstrate the shortsightedness of those who judge false-
the sowing of things.

(2) Am.: ...fantastic aspirations of our subjects... — Nilus, 1920, Id.
(3) Pol.: Intrigues are nothing more than the barking of a yappy dog against
an elephant

(4) Pol.: ...and of the power...

(5) Pol.: ...both of them...

(6) Am.: . his halo of martyrdom. — Nilus 1920: ...of bravery...

(7) Pol.: placed in the dock with the thieves, criminals, and honorable members of the public. disgusting and repulsive. — Am., Nilus 1920: ...odious and disgusting.

(8) Pol.: (Title) Claim made for political crimes.

(9) Pol.: O”. We have committed... political crimes. And, as far as I can I realized it, we succeeded. We used the press, speech... ,

speech and (1) classic history textbooks skillfully designed. We inspired the idea that a convicted criminal Politician was a martyr, since he died for the idea of good common. Such advertising has multiplied the number of liberaux (2) and swelled the ranks of our agents by thousands of Gentils (3).

TWENTIETH SESSION

(Police: Report No. 20)

Principles of Financial Science and Taxation

(Pol.: Financial program)

Today I will be discussing our financial program which I saved for the end of my report, because it is the the most difficult question (4), the one that will be the last clause of our plans. Before discussing this point, I want to remind you as I already said above, namely: that all our poli... tick 1 pose on numbers (5),

When we come to power, our Government An autocratic leader will avoid, in their own interest, putting pressure on excessive taxes on the people and will never lose sight The role he must play: that of a protective father.

The increasing tax on wealth (6)

But, as the Government's organization will absorb considerable sums of money, it is absolutely necessary to to secure the necessary funds to provide for it (7). It is us Therefore, great care must be taken when developing this question and to see that the tax burden is fair distributed (8).

(1) RAS 1920: indirectly...

(2) Pol.: freethinkers..
(3) Pol.: and brought thousands of Goim into the ranks of our beasts of sum.
(4) Am. and Nilus, 1920: ...and the most decisive. — Pol.: ..., the last point — and the most decisive element of our plans. I will begin my report by reminding you that...
O) All.: ...on the silver stock.

(6) Pol.: (Title) The tax... (non—existent).

(7) Pol.: That is why it will be necessary to study with very great attention the the question of balance in this matter,

(8) Pol.: (Title) progressive inpot.

Our Sovereign will, thanks to a legal fiction, be the owner of all goods, which is easily achievable. He will be able to raise the necessary funds (1) to regulate traffic money in the country.

Therefore (2) the best way to deal with the expenses of The Government will establish a progressive tax on the property. Thus, taxes will be collected without oppressing or

ruin the people, and the burden that will fall upon each one will be pro-
portioned according to what he will possess.

The rich must understand that it is their duty
to cede to the Government a portion of the surplus of their wealth-
its, since the Government guarantees them peaceful possession-
it allows them to keep the rest of their property and gives them the right to enrich themselves
by honest means. I say "honest" because the con-
Control of the property will make the valley impossible from the point of view
legal.

As this social reform is the main guarantee of the
peace and that it suffers no delay, we must put it to
first plan of our program.

Every time taxes have burdened the poor, the revolution
The ensuing revolution was to the great detriment of the Government, which
Trying to get money from the poor is very likely to fail.
not getting rich (3).

The capital tax will reduce the growth of the force
private tune to which, until now, we have deliberately allowed
to increase it, so that it serves as a counterweight to the Government
the Gentiles and their finances.

A progressive tax, distributed according to each person's wealth.
will produce a much larger income than the
current system (4) of equal distribution for all. This system
is, at this moment (1901) (5) most favorable to us; it
causes discontent (6) among the Gentiles. (Remark-
that this conference took place in 1901 (Text note) (7).

(1) Pol.: Our government in which, thanks to a legal fiction, the sou-
Verain will own all the assets and will be able to raise the necessary funds.
— Am. and Nilus, 1920: He may resort to legal confiscation.

(2) Pol.: ...the best approach would be to begin tax collection by the state-
bliss... —

(3) Pol.: Taxes demanded from the poor are a seed of revolution, at
great harm to the Government which loses a lot, chasing after few
thing.

(4) Pol.: ...current personal taxes or census.
(5) Pol.: (1901) non-existent.
(G) Am. and Pol.: revolt and discontent

(7) This parenthesis does not exist in the Polish text.

The power of our Sovereign will rest primarily
on the fact that it will guarantee the balance of power and
perpetual world peace (1). To achieve such peace, it
It is natural that capitalists should relinquish part of their revenues.
naked to safeguard the Government in its action (2).

Government expenditures must be provided by
those who can best withstand them and from whom we can draw
money.

This measure will extinguish the hatred of the poor towards the rich
in whom they will recognize the indispensable financial auxiliaries
bles of the State and the supports of peace and the public good (3);
because the poor classes will understand that the rich provide-
feels the means to provide them with social benefits.

So that the intelligent classes (4) who alone will pay
the tax, have no reason to complain excessively about the new-
new distribution system, we will submit to them comp-
detailed instructions, in which we will indicate how.
Their money is being used without any mention of it; that goes without saying.
that is to say, what will be allocated to the specific needs of the Sovereign
rain and the needs of the administration.

The Sovereign will have no personal property, since
everything (5) will belong to him in the State, because if we admitted that
The Sovereign may own private property, it would seem.
that not everything in the state was his property.

The Sovereign's parents — except his heir (6) who will be
maintained by the State — will have to serve the State, either as a function-
tionnaires, either in any employment whatsoever, in order to retain
the right to own; the privilege of being of royal blood (7) does not
It would not be worth living at the expense of the state.

Progressive Stamp Tax

There will be a progressive stamp duty on all sales.

(1) Am. and Nilus, 1920: ...the guarantee of balance and peace. — All.: The
The success of our king rests primarily on the fair distribution of taxes.
the principal guarantee of inner peace. — Pol.: The power of our su-

Veraln will be based on balance and the guarantee of peace.

(2) Pol.: ...To obtain them, it is natural that... ...to safeguard the function– The operation of the government machine. – Am.: ...to make the government machine.

(3) Pol.: ...well–being...

(4) All.: ...the propertied classes...

(5) Am.: ..in the State will seem to belong to him; these two ideas contradict each other–would say. – Pol.: ...otherwise one would contradict the other: the possession of property partyculiers destroyed the right to ownership of all property.

(6) Am.: his heirs who will be maintained...

(7) Am. and Pol.: ..must not be used to steal from the State's treasury.

Purchases (1) and inheritances. Any transaction (2) that does not Failure to bear the required stamp will be considered illegal. and the first owner will have to pay the State a percentage on said right from the day of the sale.

All transaction acknowledgments must be reweekly submissions to the local tax collector with the full names of the new and former ownerssilences, as well as their permanent addresses.

It will be necessary to use the same method (3) to any transaction exceeding a certain amount, that is to say, exceeding exceeding the average daily spending figure. The sale essential items will only be stamped with a ordinary stamp (4) of fixed value.

Just count how many times the amount of this tax will exceed the income of the Gentile governments.

The Public Treasury
(Pol.: State Fund) –

The State (5) must have a given capital in reserve and, in the event where the tax revenue would exceed this sum, the surplus of The proceeds would be put back into circulation. This remaining amount will be used to (6) all kinds of public works.

The direction (7) of such work would be entrusted to a minister of the State; the interests of the working classes would thus be (8) intimements linked to those of the State and the Sovereign. Part of the The remaining funds would still be used to distribute bonuses to inventors. and to the producers.

It is absolutely essential not to let the ar–

(1) Am. and Pol.: ...the benefits. – Nilus 1920 does not mention them.

(2) Nilus 1920 and Am.: The transfer of ownership in cash or in kind which will have been done without the required stamp, will make the first owner responsible sand of the tax, from the day the transfer took place until the day it was discovery of the omission of his declaration. – Pol.: If the transfer of any propertyshell, in cash or in kind, a transfer necessarily in nominal value, has not been declared by the payment of this stamp duty, the former owner will have to pay the tax interest for the period that has elapsed since the transaction until the day it was discovered that it hadn't been registered. – All.: All a transfer that will not carry the progressive stamp...

(3) Pol.: This nominal transaction method must be applied from of a specific sum exceeding the ordinary expenses of the acts of purchase or of the sale of essential goods. These latter transactions will incur a fee stamp amounting to a fixed percentage of the value of each item.

The fixed–value FA, representing a small percentage of the value of these objects.

(5) Nilus 1920 et Am.: The State Bank.

(6) Am. and Pol.: ...a public works.

p (7) Am. ct Pol.: The initiative for this work emanating from the Government, the interests...

(8) Am. and Pol.: ...scront...

gent (1) in state banks, at least beyond the The sum needed to cover a special expense. The ar– Money is meant to circulate, and any monetary congestion is fatal 4 the course of public affairs; money is, in fact, like oil, in the workings of the State; if the oil (2) becomes If it's too thick, the mechanism gets clogged and the machine stops.

The fact of having largely substituted (3) paper for the current currency has just created the unease we are talking about long and whose consequences are easy to grasp.

The Court of Auditors
(Pol.: Accounting)

We will also establish a Court of Auditors which will allow to the Sovereign to know exactly (4) the expenses and the Government revenues. All accounting will be scrutinized. carefully kept up to date, — except for the current month and the one that precedes it.

The only person who could have no interest in stealing from the State is the Sovereign, since he is its owner. That is why its control will put an end to any possibility of leaks and waste.

Elimination of fees for representation

All purely formal receptions, which are for the Sovereign, such a waste of his precious time will be supprizes, in order to leave him more leisure time to (5) occupy himselfper matters of State. In our Government, the SovereignRain will not be (6) surrounded by courtiers, who, in general, do the court to the monarch out of love for pomp (7) but who have not, at

---

(1) Am.: It should not be tolerated that even small sums exceeding one determined and largely calculated funds reside in the State treasury, because that the money is made... — Nilus 1920 said: not even one unit (which means probably: a franc, a dollar, a ruble, etc. (Translator's note). — Pol.: In all In this case, one should no longer keep money in one's thighs beyond the determined amount. mined and largely counted.

(2) Pol.: ..no longer flows, The regular operation of the mechanism is stopped, — A subtitle follows: Bonds and Varrét in circulation.

(3) Pol.: ...interest-bearing papers at current currency...

(4) Pol.: "and at every moment the state of the State's revenues and expenditures, with the exception of the accounts for the current month, which have not yet been finalized, — Am. and Nilus 1920 add: and those from the previous month not yet received.

(5) Am. ct Pol.: to control and reflect.

(6) Am.: Then the power of the Sovereign will not be wasted for the benefit of those who surround the throne for the love of pomp and splendor, but who... — Pol.: ..me will not be shared with favorites.

(7) Pol.: ...and luxury...

Se a A ea a ER E OR nn geen mr

deep down, their self-interest is not their desire for the good. public. i

The pause in economic life
(Pol.: The cessation of capital flows)

We have not succeeded in triggering all the economic crisesques, so skillfully prepared by us (1) in the countries of Kind people, by removing money from circulation. The State (2) finds itself obliged, for its loans, to turn to large companies fortunes, which are congested by the fact that money has been withdrawn from the Government. These loans (3) constitute a heavy burden for states which are obliged to pay interest nets and which are thus burdened.

The concentration of production (4) by capitalism has sucked dry all the productive force, and, With it, all the wealth of the State.

The Circulation of Money
(Pol.: Money issuance)

Money (5) cannot, at present, satisfy all needs of the working classes, because there are not enough of them to circulatetore everywhere.

The issuance of current currency must correspond to the importance (6) of the population: and, from the first day of their At birth, children must be counted as units more to satisfy. The revision of the amount of money put into play

---

(1) Am. and Pol.: delete: e so skillfully prepared by us >.

(2) Nilus 1920 and Pol.: Enormous oes ae were kept idle and were taken from the nations, which forced them to resort to borrowing from these capital itself. — Am.: Ibid. up to the word resort... to resort to us for the loans.

(3) All.: These loans are... for states that are obliged to pay interest to the lenders, that is to say, to the Jews. — Am.: These loans, to because of the interest payments, they are a burden on state finances and have made states dependent on capital. — Pol.: Ibid. up to: state finances who found themselves at the mercy of these large corporations.

(4) Am.: The concentration of industry by removing all commerce from the artisan to place it in the hands of the capitalists, sucked... — Pol.: The concen- the transfer of industry into the hands of capitalists who have monopolized all the Small industries have drained all the strength of the people and therefore those of the State.

— All.: The transformation of medium and small industries into large factories, which depend on wealthy lenders, that is to say, Jews, have exhausted all the To the people. The resistance of the non-Jewish states was annihilated.
e ce fa

(5) Am.: The current issue of currency does not correspond to what is required per capita and therefore cannot satisfy all the needs of the classes workers. — Id. Nilus 1920. — Pol.: The current issuance of monetary signs does not no longer meets the demand and cannot satisfy all needs.

(6) Am. and Pol.: "to the increase….

in circulation must be done from time to time 4 other: it is a question-vital information for the whole world.

The Valuation

You know, I think, that the gold standard was everyone's downfall. the states that adopted it, because it cannot satisfy all the needs (1) of the populations, especially since we have done all our efforts to obtain its seizure and have it removed traffic flow.

The future currency

(Pol.: Currency based on the value of labor power)

Our Government will (2) put into circulation the quantity of currency in proportion to the country's working-class strength, and this money will be made of paper or even wood (3).

We issue a sufficient amount of currency so that each of our subjects can have enough (4) adding at each birth and decreasing at each death the sum correspondent.

The Government's accounts will be kept (5) by governors separate local governments and by provincial offices.

Financial administration among the Goim

(Pol.: Budget)

To avoid any delays in the payment of Regarding state expenditures, the Sovereign himself will give orders. setting (6) the payment dates. Thus will disappear (7) the favorritism which exists, in certain finance ministries, at with regard to other ministries,

Accounts of income and expenses will be kept inseems (8) so that they can always be compared.

---

(1) Am. and Pol.: ...of currency...

(2) Pol.: will have to put... —

(3) All.: ...in metal or wood.

(4) Pol.: ..'increasing according to the number of births, decreasing it based on the number of deaths.

(5) Am. and Pol.: ..by each department (French administrative unit, Nilus) and by each district.

(6) Am.: ..the conditions of these payments. — Pol.: ...the sums to be paid.

(7) Pol.: Thus will disappear the protection granted by the government to
some institutions at the expense of others.
) Pol.: ...afln que Pun n'éclipse Pautre.

ea … EE an EE “mn ee eC? a eee

The plans we will make to reform the institutions
The financial assets of the Gentiles will be presented in such a way that they
will never attract their attention (1). We will indicate the ne-
the need for reforms as stemming from the state of disorder at-
which have affected the finances of the Gentiles. We will show that
The primary reason for this poor financial situation stems from
what we start by doing at the beginning of the financial year
an approximate budget estimate, the importance of which
increases every year because, as it is, it is sufficient to
struggling to get to the end of the first semester; we pro-
a revision is proposed, new funds are opened, which, generally-
ment, are absorbed after three months; a vote is then taken
additional budget, and, to balance the budget, it is necessary to-
core vote on credits for its liquidation. The budget for the year
is based on the previous year's expenditure figures; however,
Each year there is a 50% difference between the nominal sum-
final and the amount received, which means that after ten years the
The annual budget has tripled. It is this way of proceeding that has been tolerated.
by the careless Governments (2) of the Gentiles, that (3)
Their reserves had been depleted. So, when the
loans (4), their coffers were emptied and they were on the
point of going bankrupt.

You will easily understand that we will not adopt this
way of conducting business in the area that we have
Recommended for Gentiles.

Current Government Bonds
(Pol.: Government Bonds)

Each loan proves the weakness of the Government and its
Inability to understand one's own rights. Any loan,
like the sword of Damocles, hangs over the heads of the gu-
rulers who, instead of directly raising the money they have
need by establishing special taxes (5), go away, cha-
skin down, among our bankers (6).

Foreign loans are like leeches: you don't

(1) Am. and Pol.: ...that they will not frighten anyone.

(2) Pol.: Delete "careless".

(3) Am.: ..-lcur treasury has been emptied. — Pol.: “that their coffers have been emptied.

(4) Pol.: [They gathered up the leftovers. — Am.: They helped themselves to the leftovers. —
Am. and Pol.: ..-and have led all the goim states to bankruptcy.

(5) Am. and Pol.: ..temporary...

Am. and Pol.: ...to hold out our hands and ask for alms from our bankers.
All.: to our Jewish bankers.

can detach them from the body of the State; they must fall
either on their own, or that the Government succeeds in doing so
get rid of (1). But the Gentile Governments have no-
They had no desire to shake off these leeches; on the contrary, they...
increase their numbers, thus condemning themselves to death through loss.
of blood they inflict upon themselves. All things considered, a foreign loan
Is it anything other than a leech? A loan (2) is a
issuance (3) of government securities which includes the obligation to
pay the interest on the borrowed sum according to a rate
given. If the bond is issued at 5%, after twenty years
the State will have disbursed (4) without any necessity, a sum
equal to the amount of the loan, and this for the simple payment
interest. After forty years, this sum will have been
paid out twice, and three times after sixty years, the emb-
Prunt himself remained unpaid.

According to this calculation, it is evident that such loans, under the
current tax system (5) (1901 wrests its last cent-
times to the poor taxpayer, and this to pay the interest
to foreign capitalists, from whom the State borrows heavily
gent (6). The State would do much better to collect the sums
necessary by levying a tax that would not burden him with interest
to pay.

While the loans were (7) national, the Gentiles did-

simply know how to pass the money (8) of the poor into the
the rich man's pocket; but, when, through sheer corruption, we had–
I bought the necessary agents, the foreign loans were...
rent substitutes for national loans (9), and all the wealth
States rushed into our coffers, so that the Gentiles came–
rent 4 we pay (10) a kind of tribute.

Through their negligence in the conduct of state affairs, or
through the venality of their ministers, or through their ignorance (11) of the
financial matters, the Gentile rulers have rendered their
countries so indebted to our banks that they will not be able to
never pay their debts. You must understand (12) what
The establishment of such a state of affairs has cost us dearly.

(1) All.: ...to get rid of it by force.

(2) All. and Pol.: A foreign loan and especially a foreign loan.

(3) Pol.: ...by PState of bills of exchange.

(4) Pol.: Delete: "without any necessity".

(5) Pol.: ...of the poll tax...

(6) Am. and Pol.: ...borrows money instead of collecting...

(7) Am. and Pol.: ...intericurs, Igs Goïm:.

(8) Pol.: ...from the pockets of the poor into the coffers of the capitalists.
(9) Pol.: ...interiors...

(10) Am.: a tribute of subjects. – Pol.: ...a tribute.

Aa Pol.: ...or by a noaa a leaders...

Pol.: But what hardships!

mee ey

A – Tp. a
.

ee a LS ee eT:

me

Future Government Bonds
(Pol.: 40/0 loan)

In our Government, we will take great care that it does not
a stoppage in the flow of money could occur; we
We will therefore not have any of these government bonds, except for one (1) con–
based on Treasury bonds, issued at 10/0; this low percentage
not exposing the State to being bled dry by leeches.

The right to issue securities (2) shall belong exclusively–
ment to commercial companies (3). These will have no
difficulty paying interest on their profits (4) because
that they borrow money for their commercial businesses
cial, while the State cannot derive any benefit from its
loans, since he only takes them out to spend the money he
receives (5).

Industrial values

The State will also buy commercial securities; it
will, in turn, become a creditor instead of a debtor
and to pay tribute (7) as it does today. This (8)
will put an end to the indolence and laziness that made us
service as long as the Gentiles were independent, but who
would be despised in our Government.

Gentiles' incapacity in the field of Finance and of the Tax. – Masters and Favorites among the Gentiles must receive the advice from the Jewish Agents Masonic (9)

The void that exists in the brain (10) purely beslial of
Their kindness is sufficiently proven by the fact that they do not understand

(1) Pol.: ..issued at 10/0. We do not want the payment of interest
surrendering the power of the State to the leeches.

(2) Pol.: ...& interests. — All.: ...in the long term.
(3) Am. and Pol.: ...industrial.
(4) Am. and Pol.: on their profits, while the State.
(5) Am.: ...and not to make it produced. — Pol.: and not for operations.
(6) Am.: a first-class creditor...
(7) Am. and Pol.: ...the tribute of loans...
(8) Am., Nilus, 1920 and Pol.: This will prevent the stagnation of money, Pindolaziness and sloth...
(9) Pol.: Subtitle not found.
(10) Pol.: What blatant stupidity on the part of a purely bestial brain The good people have...

They do not think that by borrowing money from us (1), they will have, a Sooner or later, the capital will be subtracted from the country's resources.

borrowed with interest. It would have been simpler to take, immediately, their money, which they would not have had to pay interest. That proves our genius and the fact that We are God's chosen people (2). We have so much presented the things that the Gentiles believed there were for they have a benefit to be derived from the loans (3).

Our calculations, which we will present in due course (4) and which were developed over the centuries, while the Gentiles governed, will differ from theirs by their extreme clarity and will convince the world of the advantages of our new plans. These plans will put an end to the abuses that have allowed us to to make masters of the Gentiles and that we would not tolerate under our reign. Our budget will be understood in such a way that it will be impossible for the Sovereign, as for the smallest (5) embent over, to divert the smallest sum of money without being seen, or to give him a completely different job than the one that was planned.

It is impossible to govern (6) successfully if one does not have a fixed, well-defined plan. The knights and heroes themselves perish if they venture down a path without knowing where it will lead. conduct and if they go on a trip without having properly supplied (7).

The rulers of the Gentiles, encouraged by us to abandon to do their homework, so they only think about appearing, about receiving lavishly and to entertain ourselves in every way (8), we have served as a screen to conceal our intrigues.

Reports from their supporters (9), sent to represent to send the Sovereign in public, were in reality done by our

(1) Pol.: ...interest-bearing money, they will have to deduct from it sooner or later the country's own resources plus borrowed capital and its interest. Wouldn't it have been more... than their two...

S Am. and Nilus, 1920: ...and the fact that we are the chosen people God.
(3) Pol.: That we were able to present this question of borrowings of such The fact that the Goim saw their own interest in it proves the genius of our chosen mind.

(4) Pol.: ...wanted, in the light of the experiences of several centuries made by We, the Goim governments, will distinguish ourselves by their...

(5) Pol.: ..to the smallest official to distract even the smallest a sum without destroying the balance of what it was intended for, or of him to give... — Nilus, 1920: ...to distract even the smallest thing from its intended purpose sum, without us noticing or giving it to him...

(6) Pol.: ...to govern without a well-defined plan. The valiant perish

has in a predetermined path without having properly approached viewed.

(7) Pol.: Subtitle: The rulers of the Goyim. — The favorites. — The agents Masonic.
(8) Pol.: manner, have served as a screen for our government.

(J) Am.: The reports of powerful favorites... — Nilus, 1920: ...of the favorites...

is

—

agents (1). These reports were always written (2) in such a way as to to please sovereigns with a narrow mind.

They were sure to season them with a variety of projects. of the future economy. They could have asked: "How Could we save money? Would it be through new taxes? But they didn't ask any similar questions to the readers of our reports (3).

You yourselves know the financial chaos they have led to, through their own negligence; they went bankrupt, despite of all the hard efforts of their subjects (4).

TWENTY-FIRST SESSION

(Police: Report No. 24)

National loans

(Pol.: Domestic borrowings)

I now want to return to the subject of our last interview and give you a detailed explanation about the emdomestic loans. I will no longer speak of foreign loans. because they filled our coffers with the money of the Gentiles (5), and again because our universal government will not neighbors from whom to borrow money.

We used corruption of high-ranking officials and the negligence of the Gentile rulers in making them pay to the State two and three times the money we advanced, and of which, In reality, he didn't need to. Who could do the same for Regarding us? I will now move on to the details concerning the loans (6) nationals., °

By announcing the issuance of a national bond, the Government nement opens a subscription. So that the issued securities They are affordable for everyone, they are very low-priced. The preFirst subscribers can buy below par.

---

(1) Pol.: The reports of the favorites who replaced their masters in the Business management was carried out by our agents and always satisfied the narrow-minded (sovereigns) by proving to them that what was planned for the future savings and improvements.

(2) All.: written by the agents of our Freemasonic lodges...

(8) Pol.: They could have asked: "What savings? Savings Saree? But they didn't ask any such question when reading our reports.

(4) Pal.: You yourselves know where this negligence has led them. To what financial eras they succeeded, although their people were remarkably

rieux.

(5) Pol.: ...Gentlemen, moreover for our government there will no longer be foreigners, like, in general, anything external. — Nilus, 1920; There will be no more foreigners, that is to say nothing external.

(6) Pol.: domestic loans.

On the second day, the price increases, to give the impression that everyone is snapping them up (1).

A few days later, the Treasure chests are (2) full of money subscribed in abundance. (Why conDo we continue to take the money when the loan is covered and (Beyond that?) The subscription is, obviously, much higher to the sum recorded for the loan; that's where the whole thing lies. Success: The public has complete confidence in the Government! (3)

Government Debt and Taxes

(Pol.: Liabilities and Taxes)

But, when the farce is over, all that remains is the fact of an enormous debt to pay (4). And, to serve the interest on it, The Government needs to take out a new loan which does not cancel the state's debt, but rather increases it, all On the contrary (5). When it is no longer possible to borrow, The state raises new taxes to be able to pay the interest of its loans (6). These taxes are nothing other than debts that cover other debts.

Conversions and reduction of interest rates on loans nationals

(Pol.: Conversions)

We then come to loan conversions, but these
conversions (7) only decrease the sum of interest a
pay, without extinguishing the debt. Furthermore, they cannot be done
only with the consent of the creditors. When announcing
These conversions are left to the creditors' right to accept them.
or not, and, in the latter case, they can withdraw their money.

(1) Pol.: By announcing the issuance of such a loan, the governments
nements open a subscription to its bills of exchange, that is to say to
Interest—bearing securities. So that the issued values are within reach of
Each one is priced between 100 and 1,000; plus, a discount is applied.
to the first subscribers. On the second day, the price artificially increases.
to give the impression that everyone is clamoring for them, — All.: the
The government is establishing contact with the country's major capitalists. These
set the loan rate and other conditions in the advertisement that they
give to the loan, or grant them a portion of it. — Am.: ..these are fixed
subscriptions in very varied figures from 100 to 1,000. — Nilus, 1920, Id.

(2) Pol. Trésor are so full of urgent matters, it is said, that one does not know what to do in
to do. (So why take it?)

(3) Pol.: The subscriptions have, supposedly, covered the loan several times over;
That's where the success lies. Just look at the confidence we have in the letters of
government change!

(4) Pol.: ..the fact of a very heavy liability,

(5) Pol.: When the credit is exhausted, the State raises...

(6) Pol.: those with an interest in his debts, but not the debts themselves. These
Taxes are nothing more than a liability used to cover a liability.

(7) Pol.: Then comes the moment of conversions which do not...

If everyone withdrew their money, the state would find itself in a bind.
in its own nets (1) ct could not satisfy all the
requests. Fortunately for the Governments, the (2) Gentlemen
They don't understand much about financial matters, and they
have always preferred to agree to a reduction in their va—
their and to a reduction in interest, rather than risking
new investments; this is how they have often helped the State
to free themselves from debts amounting, in some cases, to several
millions.
The Gentiles would not dare to operate in the same way for the em—
foreign prunts (3), knowing full well that we would demand
then all our capital.

State insolvency

(Pol.: Bankruptcy)

By acting in this way (4), the Government would admit
openly admitting his insolvency, which would show the people that
its interests have nothing in common with those of the State (5).
I would like to draw your attention to this point in particular,
as on the following one.

Consolidation of National Loans. — Annuities perpetual (6)

All national loans are currently consolidated.
through what are called(7) provisional loans, of which
The maturity is short—term (8). These loans are covered
by means of deposits in state banks (9) or in the Caisse
savings (10). This money being at the disposal of the State pen—

(1) Pol.: ...nets and would be an insolvent debtor.

(2) Pol.: ...the debtors... Nilus, 1920: ...the subjects of the governments of
The kind ones don't hear...

(3) Pol.: The Goim could not pull off similar tricks with the
foreign loans...

(4) Pol.: In this way, the recognition of Pinsolvency would show,
better than anything, in countries, the absence of a relationship between the interests of the people
and those of governments.

(5) Pol.: Title: Savings banks and annuities.

(6) Pol.: The title is two lines above.

(7) Pol.: calls it floating debt, that is, a state debt of which
The deadline is more or less near. — Am.: ...by what is called the
floating debt... — Nilus, 1920, Id. —

(8) Pol.: These debts are money drawn from savings banks and

reserve. — Nilus, 1920: These debts are constituted by the money deposited in savings and reserve funds.

(9) Am. and Nilus, 1920: ...in state banks (non-existent).

(10) Pol.: These funds being... constable, are used to pay...

for a considerable time, he is employed in paying the interest foreign loans, and the Government replaces the- The money he takes from these banks is in the form of government bonds. These are the assets that cover all the deficits in the coffers. of the Governments of (1) Gentiles.

Elimination of Stock Exchanges

All these fraudulent operations will disappear when Our Sovereign will ascend the universal throne (2). We will also destroy the stock market, because we we will not allow our prestige to be shaken by the rise or fall of our funds, including the nominal value will be fixed by law, without the possibility of fluctuation. The increase is the cause of the decline (3), and it is through the increases that we We have arrived at 4 to discredit the public funds of the Gentiles.

Taxation of the price of commercial securities

(Pol.: Taxation of the price of industrial securities)

We will replace the Stock Markets with enormous State administrations, whose service will consist of 4. taxation, following the orders received, the commercial enterprises (4). These administrations will be able to launch on the market (5) millions of shares of commercial stock or to buy them in one only one day. All business (6) will be thus in our hands.

You can imagine how strong our strength will be!

TWENTY-SECOND SESSION

(Pol.: Prooes-verbal no. 22)

The Mystery of Time. — Jewish and Political Plan financial

(Pol.: The Mystery of the Future)

In everything I've told you so far, I've tried to...

---

(1) Pol.: ...Gotm.

(2) Pol.: ...because they do not serve our interests. We will destroy also the stock markets... shaken by the fluctuations in our funds, whose value will be fixed by law, without the possibility of increase or decrease.

(3) Am.: The rise leads to the fall.

(4) Pol.: industrial.

(5) Pol.: ...500 million industrial shares... — Am. and Nilus, 1990, Id.

(6) Pol.: industrial.

to paint an accurate picture of the mystery of current events and of those from the past (1), all sail at the mercy of the waves of Destiny, And we will see the result in the near future. I showed you our secret plans, put into execution four times in our relations with the Gentiles, then our financial policy. I I only have a few words to add.

Millennial Gold, the foundation of future prosperity

The greatest force of the present time is concentrated In our hands: that's gold. In two days, we can... to bring out any sum of money from our secret treasures (2).

Is it necessary, after that, to prove that our Government Is this birth willed by God? Is it permissible that with such vast riches that we are not able to prove all Por (3) accumulated over so many centuries may not be a help to ensure the triumph of our true cause for good. that is to say, for the restoration of order under our Government birth.

Perhaps violence will be necessary, but this order will be definitively established. We will prove that we are the benefactors who have restored peace to the tortured world (4) and lost freedom. We will give the world the opportunity (5) to regain this peace and freedom, but on one condition express, that of strictly adhering to our laws. Furthermore, we will make it clear to everyone that freedom does not consist in the dissolution, nor in the right to do whatever one pleases; that the a man's position of power does not confer upon him the right to proclaim destructive principles such as the Freedom of religion, equality, or other similar ideas. We

---

(1) Pol.: ..of those which will be fulfilled in the near future, I have revealed the secret of the laws that will govern our new relationship with the Goim and hos operations Ancières. I no longer have... — Nilus, 1920: ...who rush into the torrent of major future events that will unfold in the near future or the secret of our relations with the Goim and those of the financial operations—

(2) Pol.: ...a large quantity of gold.

(3) Nilus, 1920, Pol. et Am.: Is it that, with such vast riches, we let us not prove that all the harm we were forced to do during the centuries (Am.: ...so many centuries) has ultimately served the true good (Am.: ...happiness), to the restoration of order? — Nilus, 1912 and 1920: ...done under the word "mal" a footnote and written at the bottom of the page: "There it is indeed the "Confusion between good and evil!"

(4) Am.: ...well-being and individual liberty. — Pol.: ...the true good and individual freedom.

(5) Nilus, 1920 and Am.: ...the possibility of enjoying peace and tranquility and the dignity of relationships, on the sole condition, of course, of obeying the laws established by us. — Pol.: the opportunity to take advantage of the peace, of relations normal, respect for dignity, but on the condition, however, of submit to the laws that we will enact.

will clearly demonstrate that individual freedom does not give no right to get agitated or to excite others with speeches ridiculous (1) addressed to the delirious masses. We will teach to the world that true freedom consists only in Pinviolability of the person (2) and of the property of those who adhere to all the laws of social life, that the position A man's worth will depend on his conception of the rights of others. and that his dignity forbids him to have ideas about himself (3) fantastic.

Jewish strength above the peoples and God
(Pol.: Prestige of power and mystical veneration for it)

Our dominion will be glorious because it will be strong and that she will govern and guide, without being subservient leaders of the populace or orators (4), whoever they may be, shouting senseless words which they call great principles ideas that are, in reality, nothing but utopias. Our powersance will be the organizer of order (5), the principle of happiness public. The prestige of this power attracted an adorationmystical tion, at the same time (6) as the subjection of all nations. A true power must not yield to no right, not even before God's. No one will dare approaching it with the intention of diminishing it, even if only by a thread.

TWENTY-THIRD SESSION
(Pol.: Minutes No. 23)

Limitation of the production of luxury goods

(Pol.: Reduction in the production of luxury goods)

For men to get used to obeying us, they must be raised in simplicity; that is why we reducewill curb the production of luxury goods. In this way, we

---

(1) Pol.: spoken in meetings where disorder reigns.

(=) Pol.: ...of those who observe all the laws exactly and sincerely of the Vic Gocinie: ; that the dignity of man is based on the awareness of his rights, as well as knowledge of what is unjust, and not ideas fantastic things that he forms of his own Self. — Nilus, 1920, Id.

(3) Am.: ...to have fantastic ideas about eyo.
(4) Pol.: „whatever they may be (non-existent).
(5) Pol.: ML order, in which lies all the happiness of men.

(6) Pol.: ..at the same time as men of all...

We will also impose the good morals that come to corrupt the rivalries generated by luxury.

Restoration of Domestic Industry

(Pol.: Domestic industry. ... Nilus, 4920: The "Small Trades"

We will encourage manual labor (1) to do harm to private factories (2).

The need for such reforms is manifested in this fact that large factory owners often incite their workers against the Government, perhaps even without realizing it.

Unemployment

The people employed in local industries do not know what "unemployment" is; that's what binds him to Porexisting and makes him support the Government; but there is no there is no greater danger to the Government than the chômage.

For us, unemployment will have run its course when, Through him, we will have obtained power.

Prohibition of Drunkenness

Drunkenness will also be prohibited (3) as a crime of harming humanity and punished as such, because alcohol degrades Man at the level of beast.

Nations (4) submit blindly only to a power Seeing clearly, absolutely independent, holding a sword To defend itself against any social uprising. Why? Would they demand that their Sovereign be an angel? He must that is, the personification of strength and power.

The present world will perish in anarchy, the King of the Jews will resurrect him |

(Pol.: Death of the old society, its resurrection in a new form)

A leader must arise; he will abolish the Governments (5)

(1) AH.: ...working from home... — Pol.: Id.

(2) Am.: ...to harm the capital of manufacturers. —
Nilus, 1920, Id. — Pol.: ...which will ruin the private capital of the manufacturers.
a Pol.: ...prohibited by law and punished as a crime against humanity,

(4) Pol.: Nations, I repeat, do not submit... independently of themselves and in which they find defense and support against the blows of the scourges social. Why...

(5) Pol.: current governments, vegetating amidst a demorealized by us, even rebelling against the authority of God, from the heart of which The fire of anarchy erupts from all sides. The leader in question will begin by extinguishing these flames that engulf everything.

existing ones that sustained a crowd whose we brought the demoralization by throwing it into the flames of anarchy. The The chef in question will begin by extinguishing these flames which they spring up constantly from all sides.

To achieve such a result, he will have to destroy all the companies (1) capable of starting the fire, even if it has to for This will involve shedding his own blood (2). He will have to form an army well organized which will fight, without respite, the infection of PanarShit, a real poison for a government.

King of the Jews, Chosen One of God

(Pol.: God's Chosen One)

4

Our Sovereign will be (3) God's chosen one, with the mission of
destroy all ideas (4) that come from instinct and not from
reason, brutality, and not humanity (5). These ideas
are on the agenda, covering the banner of law and
their freedom, their plundering and their violence.

Such ideas have destroyed all social organizations.
thus preparing for the reign of the king of Israel.

But their role will end when the reign of
our Sovereign. That is when they will have to be swept away in order to-
to rid the path of our King of all defilement.

Then we will be able to say to the nations: “Pray (6) to God and
bow down before Him who is marked with the seal of predestined and whose star God Himself guides, so that none
"No one but Him can free humanity from all sin (7)."

1

---

(1) Pol.: ..societies, even if it means drowning them in their own
blood. in order to resurrect them as a well-organized army that
will knowingly fight against any infection that might
attack the state body.

(2) Am.: to shed their blood. — Nilus, 1920, Id.

(3) Pal.: This chosen one of God has the mission...

(4) Nilus, 1920 and Am.: ...all the forces.

(5) Pol.: These forces are currently operating in the form of plunder and
hidden under the mask of the principles of law and liberty.

(6) Pol.: Thank God...

(7) Am.: ...of all the forces of evil. — All.: ...of every scourge. — Pol.: ...ne
may deliver you from all the malevolent forces mentioned above and from
all the evil. — Nilus, 1920: ...to deliver you from all forces and all the

ailments mentioned above.

TWENTY-FOURTH SESSION
(Pol.: Minutes No. 24)

How to strengthen the rule of the King of the House

by David

(Pol.: Strengthening of support for the dynasty of King David)

Nilus 4920: Strengthening of the roots of King David (4)

We are now going to talk about how we
let us establish the dynasty of David (2) so that it may last
until the end of time.

Our process will consist particularly of the same
principles which earned our Sages (3) the government of
world affairs, that is to say, leadership and education (4)
of the entire human race (5). |

Several members of David's family will be preparing
Kings and their successors who will be (6) elected not by right
by inheritance, but according to their worth. These successors will be
initiated into our secret political mysteries and our plans of gov-
government, taking every precaution to ensure that no other
cannot know them.

Such measures will be necessary, so that everyone
know that only those who have been
initiated into the mysteries of the art of politics. It is only to these men-
my only ones are that we will learn how to apply our
plans in practice, using the experience of the sieges
keys past. They will be introduced to the conclusions to be deduced from all
the observations they will be able to make on our poli- system
technical and economic and to all the social sciences. In one
In short, we will tell them the true spirit of the laws that have been established.
blies (7) by nature itself to govern humanity.

Suppression of Natural Heredity
(Pol.: Elimination of direct heirs)
The direct successors of the Sovereign (8) are excluded if,

(1) As this title is not clear, Nilus follows it with a period of interrogation (?).

(2) Nilus, 1920: ...whose roots of the king's dynasty we will strengthen David to the deepest layers of the earth.
(3) Am.: which earned us, the Wise Men... — Nilus, 1920: to our Wise Men...

(4) Am.: ...the education of ideas. — Nilus, 1920, Id.
(5) Pol.: Title: Preparation of the King.

(6) Pol.: ...will be chosen not by rights of inheritance, but according to their worth. These kings and their successors...
(7) Pol.: established in an unshakeable way by nature itself for

to settle the relations of the hemmes.
(8) Pol.: sovereigns will often be sidelined...

During their education, it becomes apparent that they are frivolous or too sensitive, or if they show some other tendency above likely to harm their power or render them incapacitated to govern and (1) to even be a danger to the prestige of the crown.

Our wise men will only entrust the reins of government to men (2) capable of ruling firmly, at the risk perhaps to be cruel.

In case of illness or loss of energy, our Sovereign will be obliged to hand over the reins of the Government to such a member 'bre of his family who would have shown himself to be more capable than him (3).

The King's plans for the present and, even more so, for washing nir, will not even be known to those who will be called his closest advisors.

The King of the Jews and his three advisors
(Pol.: The King-Destin)

Only our Sovereign and his Three Initiators (4) will know the future.

The King of the Jews, the embodiment of Destiny (5)

The people will believe they recognize Destiny itself and all his human ways (6) in the person of the Sovereign who will govern with unwavering firmness, exercising his con- a thriller about himself and about humanity. No one will know the Sovereign's intentions when he gives his orders; no will not dare (7) therefore to hinder its mysterious course.

It is necessary, of course, that our Sovereign have a (8) cer- a calf capable of executing our plans. It will therefore not mount the throne only when his intellectual faculties have been verified trusted by our Sages.

To ensure the love and veneration of all his followers jets (9), our Sovereign will often have to address them with the pa-

(1) Pol.: ...and to harm the very aims of their royalty.
(2) Pol.: ...absolutely...
(3) Pol.: If they are afflicted with lack of will or any other incapact: our sovereigns will be forced to hand over the reins of government to other, more capable hands.

(4) Am.: ...its three guarantors,

(5) Pol.: The king of the Jews, incarnation of destiny (non-existent).
(6) Pol.: ...unknown paths in...

(7) Am.: ...no one will dare to oppose him.

(8) Pol. and Nilus, 1290: ...a capable intellectual reservoir...
(9) Pol.: So that the people may know and love their king, our sovereign...

ns aai

role in public. The two powers, that of the people and that of the Sovereign, will harmonize with the contract, instead of remaining se-adorned, as among the Gentiles, where one looked at the other with

terror (1).

We needed to maintain these two powers in this way.
state of terror (2) mutual, so that once separated, they
fell into our hands.

—

Moral Value of the King of the Jews
(Pol.: The King of the Jews' impeccable outward morality)

The King of Israel must not be dominated by his passions,
particularly through sensuality (3). He will not let himself be dominated
to suppress the animal instincts that would weaken his leadership abilities
tales. Sensuality, more than any other passion, destroys, fatally.
In fact, all the faculties of intelligence (4) and of the pre-
clairvoyance; it directs men's thoughts towards the most evil-
I'm going to side (5) of human nature. | |

The Pillar of the Universe, in the person of the Governor of
The world, descended from the Holy Race of David (6), must renounce
all passions for the good of his People.

Our Sovereign must be irreproachable (7).

(Signed by the Representatives of Zion)
of the 33rd degree) (8).

p

Pol.: ...intelligence and clarity of vision, because she directs...
Am.: the most bestial side of human nature. — Nilus, 1920, Id.
— Pol.: ...towards the animal side of human activity.

(6) Pol.: ..David must sacrifice to his people all his per-

(7) Am.: The text ends at the word "irreproachable", without a signature.

(8) This sentence, in the Russian and Polish texts, is placed at the beginning of the "Explanations needed." Only the English text immediately follows this.
mentally the text of the "Protocols".

NECESSARY EXPLANATIONS (1)

These minutes were surreptitiously extracted (2) from the
Complete book of the minutes of the first Zionist Congress.
which took place in Basel in September 1897. Everything was removed from the
secret treasure of the Grand Zionist Chancellery currently
in France. ei

France forced Turkey to grant various privileges.
to schools and religious institutions of all faiths, which
will now find themselves under the protection of diplomacy
French in Asia Minor. There's no question, that goes without saying
that is to say, Catholic schools and institutions that were
driven out of France by recent governments. This fact
simply proves that Dreyfusard diplomacy has only one
desire: to protect the interests of Zion and to work for the colonization of Asia Minor by French Jews. Zion has tou-
days knew how to acquire influence by means of this
that the Talmud calls its "beasts of burden," a name by which
It refers to Gentiles in general.

According to the annals of secret Jewish Zionism, Solomon and
other Israelite scholars elaborated, as early as 929 BC
J.-C., the theory of a system that was to lead to a con-
Zion's peaceful quest for the entire universe.

As time went on, this system was adopted
in detail and gradually completed by men who were
initiated into the matter. These scholars decided to do so.
Zion — and by peaceful means — the conquest of
world. They did it with the help of the symbolic serpent, of which
The head represents the Jewish government initiated into the plans of
Wise and always hidden, even from his own people. This serpent-
destroyed and engulfed all non-governmental forces

Jewish as they rose. Thus he must act at the avenir, strictly adhering to the drawn plan, until the the path he must travel is completed by the return of his

(1) These necessary explanations are taken from Nizus's text in his Russian edition of 1920. They replace the Epilogue of the English edition.

(2) Nilus 1920: These minutes were extracted (or stolen) from the book Complete minutes. Everything was taken, by my correspondent, from the secret vaults of the Great Zionist Chancellery currently located on the territory French territory.

e -am =

head to Zion, until finally, having chained Europe, he embraces the whole world. This must be accomplished by emdeploying all possible forces to subdue all countries through conquests achieved through arms and economic means normatives.

The return of the serpent's head to Zion cannot have a place that, through the leveled ruins of governmental power, national of all European countries, caused by disorder and the economic ruin that Zion will have introduced everywhere by the demoralization of the mind and the corruption of morals. The Jewish women will contribute primarily to this state of affairs. disguised as French, Italian, and Spanish women. These are the safer propagators of libertinism in the lives of men my people placed at the head of nations.

The women in Zion's service serve as bait for those who Because of them, they always need money and therefore, sell their conscience to obtain it from any price. This money is actually just a loan made by the Jews. because these same women are quick to put it back between the hands of corrupt Jewry — but these transactions they are used to buy slaves for the cause of Zion.

Naturally, for such an undertaking to succeed, it is not Public officials or private individuals should not be allowed to... They suspect the role they play in the hands of Zion. To that end, the directors of Sion formed themselves into a a kind of religious caste jealously guarding the integrity of Mosaic law and Talmudic regulations. The universe inThird believed that Mosaic law was the true rule of life for Jews; in reality, she is just a mask. No one has I thought about studying the effects of this rule of life, because all eyes were fixed on the gold that the caste could provide and thanks to which she possessed complete freedom to conduct her economic and political intrigues.

Here is how the path of the Sym- Serpent is traced for us. bolicus: its first stage, in Europe, dates from 429 BC It was in Greece, during the time of Pericles, that the reptile... began to devour the power of that country. The second stage was Rome, in the time of Augustus, shortly before Christ. The third The fourth, Madrid, under Charles V, 1552. Paris, around 1700, during the reign of Louis XIV. The fifth, London, from 1814 (after the fall of Napoleon). The

sixth, Berlin, in 1871, after the Franco-Prussian War. The seventh, Saint Petersburg, where the head is depicted of the snake under the date: 1581.

All these states traversed by the Serpent were shaken by made even at their foundations by constitutional liberalismnel (1) and economic disorder, and Germany, with its appearance of strength, is no exception to rule (2). At From an economic point of view, England and Germany are spared, but this will only last until the Serpent has completed the conquest of Russia, on which are currentlyconcentrated all his efforts on the element. The rest of the journey of Serpent is not marked on the map, but arrows point to it. they indicate the direction he should then take towards Mosneck, Kieff and Odessa.

We now know exactly to what extent these cities became nests of the militant Jewish race. ConsTantinople is indicated as the eighth and final stage of the Serpent, until the return to Jerusalem (3).

[The reptile now only has a short distance to crosssurgery to close the fatal circle and reunite its head and tail.

So that he would not encounter any obstacle on his path, Zion took
the following measures to instruct and train workers
intended for this difficult task (4). First, and before
everything, the Jewish race was organized in such a way that no one could pe-
to uncover and discover its secrets. It was told to the Jews by
the prophets whom God had chosen to reign over the
the whole earth, the indivisible kingdom of Zion. 11 They were ins-
worse than that, they alone were the sons of God and that they formed
the only race worthy of being called human, all the others
having been created by God only to be beasts of burden,
slaves of the Jews and to whom a human face was given
only so that the Jews wouldn't be too disgusted by
accept their services; as for the Jews, their role consists of
to conquer for Zion the empire over the whole world (See Sanh.
91, 21, 1.051).

The Jews were taught that they were supermen and
that they should not, therefore, mingle with this livestock that are

(1) ..or – by their liberal constitutions.

(2) There is a Masonic “prophecy” according to which the liturgical end
Do) HR united will take place in 1913. (Note from Nilus, 7990), non-existent dani
(3) Note that this map was made many years before the revolution
of ie (Note from the text).
(4) Nilus adds: in order to get a good job.

other nations. These theories, thanks to the education received
in schools, public or private, as well as in their
family, inspired in the Jews a high opinion of their su-
superiority over all other men. They even went so far as-
than to deify themselves as being by right the sons of
God (See Jihal, 67, 1; Sanh. 58, 2).

This isolation of the Zion race was aided by the system of
"Kaghal," which obliges all Jews to come to the aid of their sisters
blables, regardless of the assistance they receive from
local autonomous administrations of Sion bearing various
Names: Kaghal, Consistory, Commission on Jewish Affairs,
Tax collection office, etc. All these administrations
serve to conceal the government of Zion from the eyes of
Gentile governments. The latter, for their part, took-
They ardently defend Jewish autonomy because they
They wrongly consider it to be a religious autonomy.

The ideas mentioned above, which have been instilled
to the Jews, also had a considerable influence on their
material life.

When we read works like Khopaim, § 14,
p. 1; Eben-Gaezar § 44, p. 8, XXXVI, Ebamot 98, XXV; Kotubat
3 b, XXXIV, Sahndrin 74, XXX, Kadouschin 68-a (1) which were
all written to glorify Zion, we see that in reality they
They treated us and continue to treat us like animals.
believe that the people, their possessions, and even their lives are their ap-
leave and that they can get rid of it as they Pen-
tend when, obviously, they can do so without fear
to be punished.

According to their laws, all the mistreatment they do
The suffering inflicted upon the Gentiles is forgiven them on the day of their New Year.
An, at the same time as they obtain permission to commit-
three similar crimes in the course of the coming year.

In order to incite merciless hatred among their own people against the others
three peoples, the Jewish leaders allowed the Gentiles to discover
reveal some of the secrets of the Talmud and thus excited
Antisemitism. Manifestations of antisemitism were
also very useful to the leaders of Zion, because apart from
the hatred they stirred in the hearts of the Jews, they touched-

(1) Nilus 1920: Khopatm § 14, p. 1; Eben-Gaezar § 44, p. 8 (1); XXXIV
(sic); Ebamot 98, xxxiv; Ketoubat, 3 b.; XXXIV Sahndrin 74 v.; xxx Ka-
adouschine 68-a.

Differences in punctuation. It's unclear what the numbers are meant to represent.
Romans (Translator's note).

win the hearts of some Gentiles necessary to their cause, and
who were moved by the plight of this people, seemingly unjust
mistreated. This feeling attracted many people to the
ranks of the servants of Zion.

Antisemitism, a cause of persecution against Jews
lower classes, allowed their leaders to dominate their co-
religious leaders and to keep them in subjugation. They par-
came, because they always intervened at the right time to

. save their own. Note that the Jewish leaders never
suffered from anti-Semitic uprisings, with regard to their
personal property or their official status in their administration
tration. This is not surprising, since these leaders themselves
unleash the "Christian bloodhounds" against the Jews of humble means.
edition, and that these bloodhounds arrange themselves in such a way as to hold their
herds in good order, which helped to consolidate Zion.

The orders of these leaders have only one goal: the formation of a
universal union of all Zionists, a union which begins
They're already dropping the mask. This union, as the Zionists think,
already plays the role of "Supergovernment", directing the Cabinets
nets from all over the world according to his will, but in such a way that
Non-Jews don't notice.

Naturally, Zion's main conquering force con-
resided in his gold; but it was not enough to acquire the gold, it was necessary-
milk will further increase in value.

The high price of gold is mainly due to its use as currency.
current, and, as a result of internal and international dissensions-
nales, it accumulates in the hands of Zion. The history of the
The Rothschild family proves it; it was published in La Libre
Words, in Paris.

The strength of Capitalism was established through these crises
under the banner of Liberalism and the protection of theories
scientifically developed economic and social models. This apparatus-
The scientific rigor given to these theories has made, and still makes, them difficult to accept.
major services in Sion.

The existence of the voting system has always provided the government with
the nement of Zion the opportunity to introduce all the laws favorable to
wards to his designs. To this end, he always puts into action the
bribes and the corruption of the people who need him
as well as that of the majority of the crowd, provided that he can
simply to give social or political importance to this
majority. Intellectuals in poverty, liberals short-term

sight and, in general, all those who resemble them have equal-
has rendered great services to Sion. For Sion, the most pro-
The most suitable and desirable regime is the republican regime.
cain, because it gives anarchists complete freedom of action, the ar-
Sion.

This is the cause of the intensive propaganda of liberalism
led by the press devoted to Zion. This press was careful-
this fact being sufficiently established that in the Republic there is no-
individual freedom, because the freedom that the majority has reigns there
the reluctance to oppress the minority, even though the law is on the side of
the latter. However, the majority still follow the agents of
Zion (1), popularized by posters and newspaper articles
to which Sion, on Montefiore's advice, knows not to refuse
generous subsidies.

Currently, in an unconscious, or even voluntary, way
Silently, all the states of the world obey the orders of the
Zion is a super-government of brigands. It is he
which organizes the coalitions of these states to which it is the creditor
for sums they will never be able to pay and which are ac-
grow constantly.

Zion taxes assets and property, even real estate;
evaluates the men who have a role to play and makes them
claims, puts under guardianship those who are of no use to him or
which he deems undesirable, employing in these cases the denunciations
secret dealings or deception. He also acts with the help of the press
to which only a few rare editions do not belong.

Nowadays, through its advertisements, Sion has launched what we call-
It shovels away the "ideas of the time," the "theories of science"; it is
Zion, which determines the success or failure of men, of inventors
tions, being mistress of the Stock Exchange, commerce and diplomacy
Matter. Zion directs everything to re-educate the people on the basis
murderous materialism of souls, principles, and genius
of the creator. The proponents of materialism transform the
men in mechanical factors, targeting only material goods
riels, and became, for the love of gain, blind slaves and
without the will of Zion's capital.

In this way, the capital of Zion, which, thanks to the system of
government debts have swallowed up all national capital
nals, this government devoid of feeling and filled with hatred

(1) Nilus 1920: ...the agents of the Capital of Zion.

for humanity, they place in the chains of unimaginable servitude all those who are not Jewish.

The end of the freedom of peoples is approaching, and therefore, that of individual freedom which cannot exist where money gives power to the mob and allows it to mistreat a a minority deprived of rights, although it is much more dignified and Much more intelligent.

The history of the Rothschilds demonstrates that France owes its Republican era in Sion. No French deputy has ever kept his promises if the wishes of his voters did not comply did not agree with the views of the Zionist government.

What happened to poor France?

He who has ears to hear, let him hear!

End of Nilus's "Necessary Explanations"

IN THE 1920 RUSSIAN EDITION (1)

The press is unaware, and obviously not without having received some indications from a certain source, that the one and only self- - the Tsar's cracy is impartial, because, in fact, each subject is also a Son. She is unaware that only autocracy gives the individual freedom because it protects against the oppression of a crowd insane.

Only an autocrat has nothing to gain from violence. the freedom of the crowd to throw to the ground, thanks to its majority, the talents, the pillars that can rise from all levels of his kingdom.

Anyone who desires to obtain or retain individual liberty must not not to demand freedom for the masses. The latter makes disappear- to bring forth the best among men when, like a herd of sheep, she rushes towards the Republics, guided not by its true pastors but running in the wake of the agents of Zion, as currently demonstrated by the republican regime of Poor France.

(1) These three paragraphs do not exist in the Polish text.

End of Nilus' "Epilogue"

IN ITS 1905 EDITION
4

According to Montefiore's will, Zion spares neither money, nor the means capable of achieving its goals. Nowadays, all governments worldwide are consciously or unconsciously submissive to the orders of this great Supergovern- the formation of Zion, because all their values are between its hands, because all countries owe the Jews for sums they will never be able to pay. All cases: Industry, commerce, and diplomacy are all within the hands of Zion. It is by means of her capital that she has enslaved all nations. By maintaining education on based on purely materialistic principles, the Jews have charged all Gen- heavy chains with which they had attached them to their “Supergovernment”.

The end of national freedom is near, therefore individual freedom- Visual freedom is coming to an end, because true freedom cannot to exist where Zion can use the powerful leverage of its gold to govern the populace and dominate the most worthy portion and the most reasonable in society.

"...Let those who have ears to hear, hear."

It will soon be four years since the Protocols of the Elders of Zion is in my possession. God only knows how much I made unsuccessful efforts to bring them to light, and even to warn those in power by revealing to them the causes of the storm hanging over apathetic Russia who unfortunately seems to have lost all sense of this which is happening around her.

And it is only now, then, that I fear he is It was too late that I managed to publish my work, hoping to- see those who still have ears to hear warnings about it. tender and eyes to see.

There can no longer be any doubt about it, the triumphant reign of the King of Israel stands before our degenerate world like Satan, with his power and its terrors; the King born of the blood of Zion – the Ante-Christ – is close to ascending the throne of the universal Empire.

Events are unfolding rapidly in the world with a terrifying speed; the quarrels, the wars, the rumors, the

famines, epidemics and earthquakes – all of this which, just yesterday, was impossible, is today an accomplicated. It seems like the days are flying by so quickly in the interest of the chosen people. This is not the time to enter halfway-nurturingly into the details of the history of 'humanity' from the point of view of the "mysteries of iniquity" revealed, to prove historically, the influence that has been had on universal misfortunes salts the "Elders of Israel", to predict the certain future and already close to humanity, or to unveil the final act of the global tragedy.

Only the light of Christ and that of his Holy Church united they can plumb the satanic abysses and reveal the extent-due to their perversity.

I feel in my heart that the time has come when it would be urgent to convene an Eighth Ecumenical Council which would bring together The pastors and representatives of all Christendom. We ou- would erase on both sides the age-old quarrels and divisions res to think only of the coming of the Antichrist (1).

---

(1) Serge Nilus's predictions are all the more remarkable because this "Epilogue" is part of the 1905 edition.

As for the eighth ecumenical council that he proposes, it is the one that... condemned the schism of Photius in 889, the fourth of Constantinople, that They do not admit Russian Orthodox islands. Today, there is no Council. a general meeting to be convened, since the Vatican meeting is not yet closed. May it be to reunite and end the Eastern Schism and the Protestant heresies, modernist and Americanist. It is this return to Rome in the unity of faith that alts na irrévocablyment au «Peril Judćo–Maçonnique» ct aux révolutions MICNEVISTES,

APPENDICES

SUMMARY OF THE "PROTOCOLS"

(Excerpt from the American translation)

The title under which the "Protocols" are presented in the text Nilus's, according to the literal translation from Russian, is:

"PROTOCOLS" OF THE MEETINGS OF THE WISE MEN OF SION

The word "Protocols" can be used in different senses, but In the present case, the context would indicate that this word means simple-the written minutes of certain meetings, that is to say, meetings Let us unite the wise men of Zion. There are twenty-four "Protocols" distinct, each "Protocol" appearing to reproduce the content of a A speech given at the meeting by one of its members. The context also seems to indicate that all the speeches were delivered convened by the same person; it should also be noted that each "Pro-"tocol" deals with a more or less distinct part of the same subject, like a chapter in a book.

In the first "Protocol", it is stated that the first speaker will proposes to formulate "our system, both from our point of view and to "That of the Goim." The word Goys, or Goyim, or Goim is an ancient A Hebrew word that designates Gentiles, or people who are not Jewish. In all the other "Protocols," whether it was the same person who took the word in the first one, or whatever it may be, it is always the The same general topic is being addressed.

If we consider all of these documents, we clearly see that it is a matter of formulating a strategic plan for united Jewish action in as a nation or people, in order to achieve certain ends. These ends do not are nothing less than universal political and religious domination across the entire world. The means by which this domination will be achieved universal nation, they are detailed with great clarity and great meticulousness.

The document, as a whole, presents the most extraordinary, and if some readers can see in it a work of fanatics or visionaries, others will be more struck by the pro-

the fundamental skill that it reveals, from the cold logic of reasoning, of
the general sequence of assertions and arguments, which indicates
that this work, whatever its secret motive, is the result of a
careful reflection and mature deliberation.

The strategic action plan is Machiavellian and to the highest degree
free from scruples. He avowedly bases his arguments on these proposals which
It is a matter of law that "politics has nothing to do with morality".
It is also expressly stated that the aim pursued is to "sou-
to put all governments under our supergovernment" and that the
A Jewish supergovernment will be an autocracy headed by a Jew.
as sovereign.

Here is a brief summary of the means by which this
World domination must be achieved:

1. The national government of every non-Jewish state must be destroyed
by fomenting internal revolutions through calls to hatred of
classes, through simulated efforts aimed at achieving an increase in
freedom and privileges for certain classes of the people, by using
the words "liberty, equality, fraternity" as mere empty promises,
and thus gaining recruits for the Jewish cause. The self-governments
The cratics, the only ones who are strong, must first be weakened.
through the introduction of liberalism, which will pave the way for anarchy;

2° All wars must now have an economic basis;
It will not be permitted to gain territorial advantages from a war.
which will make the control exercised by the Jews over wealth the factor
decisive of the war;

3. The international rights of Jews will be strengthened at the expense of
national rights of different non-Gentile peoples;

4. Non-Jewish states will be further weakened by the encouragement of
resentment given to false or contradictory political measures, and
by gaining some covert influence over the actions of officials
public, by manipulating the press, by gradually suppressing the
freedom of speech;

6. The authority of governments where liberalism prevails will be mi-
born from the destruction of religion (other than Judaism), because
Religion is the conservative and moral force that makes Jesus possible.
liberal governments;

6. In order to overcome the resistance of states that will not be willing
to submit to Jewish power, it will be necessary to resort without hesitation
to violence, to cunning, to hypocrisy, to venality, to fraud, to
treason, the seizure of another's property;

7. The destruction of the social and economic framework of States
Christians will be brought about by the destruction of industrial prosperity.
through speculation and incessant strikes "which will throw
on the pavement of the masses of workers," through the artificial increase in wages
res, which will have the effect of increasing the cost of living and ultimately
to produce a general economic crisis, and the disorganization of
Financial systems. The financial power of the various Jewish states.
will thus be undermined by pushing them to overload themselves with foreign loans
and national in ever-increasing proportions, which will {init
leading to bankruptcy;

8° On the social and political chaos thus created by these various means
a Jewish dictatorship will be gradually built, especially thanks to the "terri-
the power that Jews will possess over the purse strings, and
thanks also to the great resources that the Jews possess for con-
to manipulate the press and the revolutionary workers' movement;

9° During the transition period between the government of the Gen-
for them and for the Jews in each state, there shall be a government
Jewish secrets acquired through manipulation of the press,
Public opinion is being led astray, mass terror is rampant, and the government is weakened by the government.
the weakening of the Gentiles' initiative, the false direction given to
education and the discord that will be sown among the Gentiles,”
$:
OK |
The Times (May 8, 1920) summarizes the "Protocols" more briefly:

1° There is, and has been for centuries, a secret organization.
Jewish politics and international affairs;

2. The spirit of this organization appears to be one of traditional hatred.
eternal of Christendom, and a titanic ambition for domination over
the world;

3. The goal pursued throughout the centuries is the destruction of states.
nationals and the substitution of these states with an inter- Jewish domination
national;

4° The method used first to weaken and then to de-
Destroying existing political bodies involves inoculating them with ideas
disorganizing policies, with a carefully calculated destructive power-

a measured and progressive shift from liberalism to radicalism, from
socialism to communism, and even reaching anarchy, as
a reductio ad absurdum of egalitarian principles, Meanwhile,
The Jewish community would remain sheltered from these corrosive doctrines: "We would-
We offer liberalism to the Gentiles, but, on the other hand, we maintain
"Our nation in complete subjugation," From the depths of the abyss
of anarchy where the world will have collapsed, and as a response to the cl-
The deaths of panicked humanity will be cold, logical, wise, and merciless.
the government of the "King of the Race of David" which will appear one
day ;

5. The political dogmas established and developed by Christian Europe
Yours, the science of the statesman and the democratic politician are,
to the same degree, the object of the contempt of the Elders of Zion. For them, the
The science of statesmanship is a secret art of superior essence, which:
is acquired only through traditional training and is not common-
known only to a small number of chosen ones in the secrecy of some sanctuary
occult. "Political problems are not of a nature to be com-
taken by ordinary people; the only ones who can understand them
are, as I have already said, leaders who have directed the affairs of pen-
"for several centuries"; |

6. According to this conception of political art, the masses are a vile
livestock; and the political leaders of the Gentiles "upstarts who came out of
Their mob are also, as leaders, blind chiefs in
"Politics." They are puppets, whose strings are being pulled by hand.
hidden from the Ancients; these puppets are generally corrupt people
pus, almost always incapable, easily yielding to flattery or to
threats, submitting out of fear of blackmail and working, without giving up
doubt, in favor of Jewish domination;

7. The Press, the Theatre, the Stock Exchange, Science, the Law itself are
in the hands of those who hold all the gold; these are all means
to create confusion and chaos in public opinion,
demoralization among the youth, encouragement of vice among adults
yours; if necessary, we will even create among the Gentiles, in place of
idealistic aspirations of Christian civilization, the desire for money,
one has a neutrality of materialistic skepticism, or of cynical appetite for
pleasure ".

II
ANALYSIS

"PROTOCOLS OF THE WISE MEN OF SION"
By the D'WICHTL

The German translator and editor Gottfried zur Beek
said that the authenticity of these "Protocols" has never been
contested by Jews and Freemasons, but which the
first printings of the translation of Nilus and the Brother
Butmi products were, for the most part, purchased and
destroyed by the Jews.

What has happened since the first transcription of
Nilus? The World War and the Fall of Thrones in
In Russia, Austria-Hungary, and Germany, chaos reigned.
protected by the communist Freemasons, duqtiel must
to bring out the League of Humanity, a project conceived 200 years ago,
under Masonic-Jewish direction; and it appears today-
today, with a terrible clarity, which we must hold great
taking into account these "Protocols" of the Elders of Zion.

Anyone who is not blind can see that the
Jews undertook the struggle for mon- hegemony
dial, and the "Elders of Zion" are merely noting a
In fact, when they say in their confidential discussions:

> We (Jews) are driven by an invincible ambition, by a
> ardent greed, implacable resentment, inextinguishable hatred
> guible.

The principles they want to use to achieve their
global domination is not new to the
initiates, but it is good that all non-Jews know them-
are born: |

> Anyone who wants to govern must resort to disguise, to
> cunning, malice, and deceitfulness. High moral qualities.
> principles — frankness, probity, honorability — are the only pitfalls of
> the art of politics, for they drive men from the throne

better, when the enemy uses different and really
effective.

The Jews, when they are among themselves, agree that
Equality, Liberty, Fraternity are just words

has

hollows likely to delude and mislead Christian peoples
hold on, which must fall under the complete dependence of
Jewish privileges (monopolies). They openly declare:

We (Jews) have inoculated the body of the State with the poison of
liberty; today (1897), all states are afflicted with a ma-
The deadly lady, the decomposition of blood. We have nothing left to do but
to wait for the final convulsions of agony.

In the Jewish Empire, naturally no trace will remain.
of "Liberty", of "rights of the Gentiles":

We (Jews) will know how to prevent the Gentiles from rising up
sensed talented individuals, and if such individuals were to emerge
The masses, led by us, are listening to them; we will only do so at the
She will denounce them at the first opportunity.

They say without mincing words that their domination will be
the reign of terror: |

Our Empire, which is founded for the purpose of peaceful conquests (!),
must replace the terrors of war with less harsh punishments
parents, but all the more effective; he must establish the reign of
fear and terror, in order to force blind obedience
and absolute.

The foundations of Jewish world hegemony will be
economic wars:

We will push the workers to formulate increasingly demanding requirements
yours in terms of salary. But in obtaining them, they will not gain
no advantage because, at the same time, we will increase the price of
things necessary for life and daily needs...

We will thoroughly and skillfully undermine the foundations of the pro-
the production of agriculture, by pushing workers towards anarchy and
to drunkenness...

We will incite the Gentiles to make great expenditures which will not
are not proportionate to their income and which lead them to
a luxurious lifestyle.

Every other page of these "Protocols" of the Sages
In Zion, there is talk of Freemasonic lodges. Here is
a significant passage:

It goes without saying that we (Jews) will be the only ones to direct the activity of the

Freemasons, and no one else should interfere. We alone
we know what goal they are marching towards; only we know the
The Gentiles, on the contrary, have no final objective in their actions.
suspicion of these things.

We also learn, from the mouths of the "Elders of Zion"
themselves, which incites all the disorders that occur
worldwide:

If the world is plagued by disorder, it means that
We (Jews) had to stir up these disturbances to shake the
overly solid framework of the Gentile states. When it occurs
Somewhere there's a conspiracy; it's certain that at its head is...
one of our most devoted servants.

There is also talk of war, and even (in 1897) of the
World War:

As soon as a Gentle State dares to oppose us with
resistance, we must be able to push its neighbors to
To wage war on him...

But if, on the other hand, the neighbors want to join forces
With him and rising up against us, we must unleash war
global.

Elsewhere, it says:

We can summarize our plan to lower in a few words
the States of the Gentiles We will prove our power to one
of them, through assassinations, that is to say, through the use of terror-
ristes, through terror.

has

There are, moreover, several references to assassins.
princes' sins:

The perpetrators were blind sheep caught in the flock
that we have at our disposal, people who are easily misled by speeches
liberals, provided they are given a political veneer.

But it's not just about attacks. against the
thrones of Europe. The first person who comes along, whoever they may be, who
finds in their path (Jews), as an obstacle, must
to expect the same fate: his death will be... hastened: It is said
verbatim on this subject in the "Protocols" of the Sages
of Zion:

In Freemason Lodges, we perform the chà-

elements in such a way that none of our coreligionists can
to conceive the slightest suspicion, not even the victim herself:

They all die when necessary, from an apparent death.
natural ence... (16th Session, p. 114 of the German translation).

The following passages will show us with what certainty
titude the Jews count on*world domination which
is promised to them by their Prophets:

We (Jews) intend to win all peoples over to the organization
of a new state, the idea of which has been hovering before us for a long time
already. That's why we must first and foremost ensure that
Our leaders must be individuals capable of embarking on their journey.
but with extraordinary intelligence and boldness.

(That is to say, with qualities such as those of a Lenin, of a
Bela-Kun, by Kurt Eisner, etc.).

The revolution must break out simultaneously in all the
country :

When we have finally achieved universal domination,
we will ensure that no conspiracy occurs
against us (Jews). We will mercilessly execute whoever
will take up arms against us and rise up against our domination
nation. Any foundation of a new secret society will be equally
punishable by death. The secret societies that currently exist-
element (the Freemasonic Lodges) which are well known to us
and who have rendered us great services and continue to do so.
Again, all will be dissolved by us. Their members will be
exiles from Europe in some distant part of the globe. We
We must act in this way, especially with regard to Freemason lodges.
non-Jewish women, who have penetrated too deeply into the secrets
of our Lodges. But whoever obtains his grace for a
one motive or another must be kept in perpetual fear
of banishment.

Communism is also discussed on occasion.
The "Elders of Zion" amuse themselves by talking about the bestial brain
the Gentiles, with their idea of universal leveling which
is contrary to natural laws. How can it-
Are we taking this seriously? But that's a war word.
that it is useful to launch into the masses, in order to panic the
Gentile peoples, to sow confusion among themselves, to bring
universal chaos. The masses, among the Goyim, must
to be launched against each other, in anarchy,
in despair, so that they might finally see themselves forced
to offer universal domination to the Jews themselves!
This is what the Zionists want. Zionism is therefore not
not a Jewish national movement, which aims
to unite all Jews in a Jewish state, which will be created in

Palestine. That, at least, is the common opinion, but it is incorrect. The Jewish state of Zion will receive only the overabundance of poor Jews, especially those from Russia. Furthermore, this Jewish state will be like the heritage of "Masters of the World." Incredible as that may seem. to appear, we must believe her since the "Wise Men of "Zion," they themselves tell us. Do we not find ourselves... Aren't we already in the midst of anarchy, in the midst of chaos? Like As the "Elders of Zion" say: "No state should henceforth- but to enjoy inner peace and gain strength. That is why each class will have to be pushed against the Others, which is why political crimes will be glorified, Justice buried, the people systematically corrupted. the Gentile clergy, discredited in the eyes of the masses, the "Christian faith ridiculed."

Let it be clearly noted: this is about the Christian faith. never of the Jewish faith.

A large part of the decisions made by the Insiders to the secret councils of Basel, in 1897, is already underway execution. The assassination of the Empress of Austria, Elisabeth, by the anarchist Luccheni (1898), the assassination of Archduke Franz Ferdinand, heir apparent, by the Franks Serbian Freemasons (1914), the glorious revolution (?) of November 9 November 1918, followed by repeated efforts by Jews to establish, by their own admission, chaos, complete anarchy and to establish universal hegemony at the opportune moment Jewish!

Bavaria provides us with a good example of this, waking up one fine day under the rule of a Frank-Macon, who in some circles was called Ismunow, and to whom homage was paid in his capacity as Grand-Master of the Grand Jewish-Polish Lodge of Warsaw. In other circles, it was referred to as Brother van Israelovitch, and he was the head of a Lodge secret Jewish woman who worked in Munich; others still They had known him in his youth, under the name of Solomon Kosmanowski, but he had taken the name more in Bavaria Kurt Eisner's euphonious: "Eleven little men have

"makes the revolution," said Kurt Eisner, in the intoxication of triumph to his colleague, Minister Auer. He seems equi- a table to preserve the lasting memory of these little ones These men are the Jews, Max Lowenberg, Doctor Kurt Rosenfeld, Caspar Wollheim, Max Rothsthild, Karl Arnold, Kranold, Rosenhek, Birnbaum, Reis and Kaiser, these ten people sonnages with Kurt Eisner van Israelovitch, were at the head of the "Revolutionary Tribunal of Germany". Eight of them are wholesale merchants; all eleven are Freemasons and belong to the "Secret Lodge No. 11", which had its headquarters in Munich, Briennerstrasse, No. 51. The the house belongs to a certain Count Almeida, who seems- It was clear that he was not involved in the matter at all (1). It is hardly necessary- He added that all these gentlemen lived in this house.

Another "Secret Lodge No. 7", strictly Jewish, comp- a whole series of influential figures, who are invited to appear in broad daylight, despite the fog with which they surround themselves; they are Messrs. Otto Herzfeld, Doctor Weill, H. Hoch and Emmanuel Wurm, the first two named belonged to the previous German Reichstag and the other two in the National Assembly German national (2).

Let us also mention the great merchants Bernhard SchwaBach, Otto Schiffer, and the Chairman of the People's Party, a well-known figure, Professor Jacob Riesser; the banquier baron Charles von Hermann; the Minister of the Interior Laugher of Prussia, Karl (Aaron) Hirsch; Mr. Liebermann, that unknown powers have pushed into the world, and finally the famous go-between with Russia, Brother Oskar Cohn. There is no Lodge so small that it does not contain hold a Cohn. The meeting place of these gentlemen is this secret Lodge which belongs to the U. OBB (Order) Universal of the Bni Brith); it was located in the house which bears the number 60, Schwanthalerstrasse, in Munich; it belongs exclusively to the Lodge "Zur Kette" (to the Chain) who gladly makes his premises available to his guests Easterners. Note also the coat of arms of this Secret lodge: an equilateral triangle (instead of a right angle) and a compass opened in such a way that its two points form a second equilateral triangle, the whole representing The six-pointed Star of David. Against this background, stands an enormous sword the color of blood.

---

(1) And yet, the Almeida are of Portuguese origin and Freemasons. Brother Antonio Almeida has been, since August 7, 1919, president of the Republic- Republic of Portugal. (Cf. Karl Heise, Ed., p. 236).

(2) We obtained all these indications from an absolutely worthy person of faith, of German nationality, which allowed us to take a look on secret documents.

In the glorious days of the Republic of Councils of Bavaria, we could also have mentioned the "very brilliant" Freemason Brothers Toller, a Jew, a talented poet, for which Brother Hermann Bahr found very encouraging, before this Toller had committed the heroic act which worth the death trap; Brother Levine Nissen, a Jew; the Brother Levien, a Jew and instigator of an assassination; Brother Tobias Axerold, Jew and Enlightened One; these were the three Jews which led to numerous assassinations of men reduced to a bestial state. Let us also mention Brother Doctor Wadler, a Jew, whose real name is W. Adler; the Brother - Erich Mühsam, Jewish, Venerable, private secretary to a rabbi; and finally, Brother Fechenbach, a Jew, secretary Kurt Eisner's private individual; he belongs to the Lodge of Munich “Zum Aufgehenden Licht an der Isar” — At the Light rising over the Isar — Let us hope that the light Countess Henriette will also have entered this Lodge. Fischler von Treuberg, née von Kaufmann-Asser, the Muse Kurt Eisner's policy should not be forgotten in this list. The former president of the Bavarian Landtag, Brother Franz Schmitt cuts a pitiful figure in this society distinguished, but ultimately he is a Freemason and he must takedre place. Apart from the aforementioned personalities there is had still existed in the good old days of the Republic of Councils a whole number of highly talented Jews, whose quality The existence of Freemasons has not yet been established with certainty; Let us name the famous socialist minister, Doctor Neurath, from Vienna; Mr. Gustave Landauer, many times appointed; the State Commissioner for Southern Bavarianale, Dr. Ewinger; it matters little that he and some others may or may not be Freemasons, but these names will be enough to convince the reader that The entire magnificent Republic of Councils was a Judeo-Masonic work.

One more word about the Spartacists. They belong to the Order of the Illuminati, founded towards the end of the 18th century by Weishaupt, who had given himself the secret name of Spartacus. The Order of the Illuminati was a secret society that pretended to place itself above Freemasonry; all IHuminé was a Freemason, but not every Freemason was Not Illuminati. This Order was banned in Bavaria, and for good reason. @dangerous intrigues for the State, in 1785, but it was Resurrected in the 19th century, it had its center in Dresden. The new Order of the Illuminati also belonged to the Axerold the Jew, Dr. Karl Liebknecht; the famous Rosa Luxembourg frequented the circles of the Illuminati. papers found in September 1918 at some SparTacists prove that it had been projected, and that perhaps there are still plans to carry out, as in Russia, large-scale massacres. Jewish secret societies were responsible. their trusted men to prepare lists of all Germans suspected of monarchist tendencies, in order to — to remove any obstacles that might come from them in order to the planned anarchist revolution. The list of these men who have particularly deserved the gratitude of the German fatherland The order already exists. It was read in a secret meeting. Jewish, where the speakers used the Hebrew language. (“Protocols” p. 79 of the tr. all).

But the situation is even worse in Russia. In that country, 457 Bolsheviks are spreading terror; of this number, he There are 422 Jews; most of the others are prisoners escaped from prisons (ibid., p. 178). Brother Lenin (Ulianow Zedernbaum) belonged even before the war to a secret Lodge in Switzerland, which worked towards the Revolution world. Brother Trotsky (Braunstein) and Brother Radek (Sobelsohn) belonged to the same club of conspirators,

Likewise, no doubt, Brother Fritz Adler. Lenin is Jewish. despite all the denials.

The Jews themselves boast of having introduced the Bolshevism in Russia. Thus, the Jew Mr. Kohen writes in the newspaper "Der Kommunist" published in Kharkiv, Russia, April 12, 1919:

It is no exaggeration to say that the great social revolution Russian was the work of the Jews and that the Jews not only led the case, but also that they took the cause into their own hands of the Soviets. We (Jews) can rest easy, as long as the supreme command of the Red Army will be in the hands of Leo Trotsky. (In the Hammer (The Hammer), of Leipzig, no. 424, February 1920).

With regard to Hungary, it is established that the Hungarian workers had, as early as 1914, in a Congress workers demanded that socialist leaders step down Freemasonic lodges. Yet another proof that in In Hungary, the leaders of the workers are Freemasons. They promised it, but we still wonder, and that's a big question. doubtful, if they kept their promise (Doctor Hans Eisele, Bilder aus dem Communistischen Ungarn, Tables of the Communist Hungary, Tyrolia Publishing House, has Innsbruck, 1920, p. 6).

On March 22, 1919, the Hungarian Soviet Republic was established; its leaders were Freemasons, by for example, the Minister of Public Instruction, Brother Kunsi (read Kohn); Brother Iaszi, National Minister of Councils; Brother Agoston Peter; Brother Lukazs, son of a miller-Jewish Lion of Budapest; Brother Diener Denes Zoltan, and especially Brother Bela-Kun (read Kohn), a criminal of premy order, which still enjoys protection today special of the Austrian Government (1).

The Government of the Councils was composed of Jews. Let us give here the most well-known names so that the souto come and remain for a long time: the bloodthirsty Tibor Szamuely; the President of the Governing Council, Alexandre

---

(1) The German Brother Ernst Freymann agrees that there is in France-Freemasonry has a purely communist tendency; he says so in his writing entitled Auf den Pfaden der internationalen Freimaurerei (On the Paths of the F.:.-M.°. international), p. 3.

Garbai (Grünbaum); Bostanzi (Bienenstock) for larmee ; Ronai (Rosenstengel) for justice; Varga (Weich-Selbaum) for finance; Vince (Weinstein) for the capital; Moritz Erdelyi (Eisenstein) for food; Bela Vago (Salzberger) and Bela Viro (Bienenstock n° 2) For the police, all of them, all Jews. Only Oskar Czerny pretended not to be Jewish, but rather a mass murderer and plunderer, He had proven himself and shown himself worthy of entering in the Government of the Councils. Likewise Nik, com-The chief of police, was an assassin. pillager and the same can be said of each of the 6,000 gar-Lenin's fools, as well as Bela-Kun's own.

The 134 days of Communist rule in Hungary have caused this country countless evils, several thousands of innocent victims perished in a way dreadful; on the contrary, the Jewish leaders have stolen gold, jewelry, precious stones worth 3,000 million crown lions that they have secured; 197 million crowns were passed into Austria for propaganda purposes. The communist Tomann alone received 450,000 couronnes, at least that is the sum that was officially recorded. celestially. It should be noted that immediately after the the creation of the Hungarian Soviet Republic, he an appeal appeared entitled: "Peoples of Israel!" where the Jews were invited to take possession of all of Hungary, by virtue of the promises of their Prophets. And is it not It was significant that when houses were decorated, one did not tolerated alongside the red flag of the Revolutions that the Blue and white flags of the Zionists?

The Great Chaos that the "Elders of Zion" foresaw Thus, by 1897, it had become obvious to everyone. We are at the beginning of Jewish world hegemony. To open the eyes of anyone who still has doubts. on the connection between Freemasonry and Zionism, Spartacism, Communism and Bolshevism, border-Let us not forget that the Nations League will raise the blue and white flag of the Jewish state, three broad stripes horizontal. those at the top and bottom are white, that one

from the blue center, such will be the proud banner of all the peoples who will have submitted themselves to the yoke of the Jew.

Woe to us, poor vanquished, upon whom is imposed The humiliation after the defeat!

= — ee we ae ee

HI

1920 RUSSIAN EDITION

This edition is presented as follows:
e

THE RAY OF LIGHT
Political—Literary Publication
year
BOOK M

May — Berlin 41920

The editorial staff reserves all rights of reproduction and translation. Any violation will be punished accordingly. to the laws.

The editor—editor
Pierre Schabelski BORK
12 Lutherstrasse
Typography by Guillaume Zybenmark
Berlin Gr. Frankfurterstrasse, 78

The "Protocols" of the Elders of Zion are here only one reprint of the version by Serge Nilus, framed by chapters that relate more or less directly to Judeo—Masonic Peril.

Chapter One. — Future Renaissance, P. BORK.... p. 7
Hymn to a resurrected Russia. — Berlin, August 18, 1919.

Chapter II. — Letters from Berlin, IV .... Sakka p. 8—71
“The Fronts of Atrain”, RV

THE “PROTOCOLS” OF THE ELDERS OF ZION 167

The expression "The Brazen Fronts" (1) symbolizes everything together the borderliness and stupidity of poli— men Russian ticks that have plunged Russia into the current chaos. The biggest culprit is none other than Kerenski.

This man (2) is cursed by tens of thousands of women, mothers, children, Russian officers massacred through his fault; it was he who first destroyed the organization of the Grand Russian Army; it was he who, placed at the head of Russia for six months, by his Through his words and actions, he deceived and betrayed his country; and this man, who cowardly fled after hiding disguised as women's clothing, instead of keeping to themselves, doesn't miss an opportunity to talk about him and his disgusting personality.

Even more repulsive than him (3) is the Minister of Chernov Agriculture, a sinister alcoholic adventurer, who He breathed nothing but envy and greed.

"Brazen Foreheads" too, worshippers of the Stupid Goddess— dité, the revolutionaries and the Cadets (4).

Breschko—Breskovskaia

In their hatred (5) for Russia and their thirst for ven— In fact, the Jews did not only unleash violence on this unfortunate country a bloody revolution, but they have dishonored, debased, sullied everything that the Russian people revered as holy and sacred.

The revolutionary Saturnalia, under the direction of 'of Kerenski soon became nothing more than a wild sarabande, a disgusting farce.

What a sinister farce took place in St. Petersburg to celebrate the arrival of Breschko—Breschkovskaia, the famous grand'-mother. At the station, a huge crowd awaited the "noble lady"; a detachment of soldiers, belonging to the

former regiments of the Guard rendered honors, and

(1) P. 9.

(2) P. 13.

(3) P. 14. . ;

(4) According to Archbishop Ropp of Mohilev, the responsibility of PO No. 1, which abolished discipline in the Russian army, dates back to the Octobrist movement.

ae (Paul BOURGUIGNON.)

(9) o 19

the soldiers had learned to respond to the salutes of Breschkovskaia with the following words: “We will wishing good health (1), grandmother of the revolution Russian.

Future generations who read the description of idiotic demonstrations invented by Kerensky in Phonthose born of a stupid old woman, will not want to believe that the leaders of the new Russia were able to demonstrate a Such nonsense.

The triumphant reception (2) of Breschkovskaia was followed by many others. The old regiments of the Guard, now busy forming honor guards, went to meet the Siberian convicts who were rushing towards them in St. Petersburg for the general sabbath, like hyenas rushing upon the carcass of the dead lion; finally, the same A reception was held for Lenin, Bronsky, and the others who arrived in St. Petersburg in sealed wagons.

It would be interesting to study the character of Breschkovskaia. From her youth, she devoted herself to the revolution, forgetting in doing so the sacred duties of motherhood (the The "grandmother's" son was abandoned by her from his early years); she devoted herself entirely to the propagation of large, to the agitation, to the preparation of the assassinations, to the speeches, at meetings. All her life, she spent either in banishment, either in prison or in a penal colony. Life Hard life for the idea. Which is not lacking in beauty, if We are considering it from a purely subjective point of view.

Happier (3) than many of her companions, She lived long enough to see her dreams come true. What does she think about it now? What are her thoughts today? The reflections of the revolutionary Dulcinea? Did she awareness of having been, along with his collaborators, the missimplistic and blind instruments of Jewish thought, of the plan Jewish, which was nothing other than to destroy the power of the

---

(1) In Russian, "Zdravia jelaiem" is the greeting formula used by the Soldiers, addressing their officers. (PB)

(2) P. 16.

(3) P. 17. : d

Russia and to reduce this immense empire to a mass of rubble.

It is quite likely that his eyes have not opened green, when one thinks of his attitude in Petersburg and to the part she played, with Kerensky, in the bacchanal of Winter Palace.

Barely settled in the Palace (1), in concert with her friend Vera Figner, she hurried to visit the wardrobe of the Empress, and both of them, without hesitation, satisfied their out of curiosity, they donned His Majesty's linen.

Then came the happy days, the "bomb" days for Kerensky and his clique. We stuffed ourselves with the reserves we found at the Palace. Everything was given over to looting.

Kerensky hastened to reward his friends: the traA Jewish worker had carried out the Russian Revolution; Kerensky recompensated his Jewish friends by inviting them to settle in Palace; one even came from Vilna.

Kerensky and the "grandmother" (2) took an interest particularly the kitchens and cellars of the Tsar; and these two "fighters of the idea" proved to be fervent disciThe plight of Bacchus and Epicurus.

This head of the revolutionary government was writing, Each morning, the menu for lunch, dinner and supper per, and indicated which wines should be served; each

In the morning, he drafted his orders for the "establishments Chernihiv cold storage facilities" where large quantities of quantities of meat, and, every day, automobiles they were going to get the orders from the head of the Governorbirth.

This leader was very annoyed the day the guard soldiers to the "refrigerated" workers declared: 1° that they would not leave plus remove meat for free; 2° that, even for argent, they would not tolerate the requisition of such enormousmy quantities over time, even as the entire city suffered not from famine, but from rationing.

Kerenski and the "grandmother" seemed to want to

(1 P. 18.
(2) P. 19. — It should not be forgotten that Kerenski is Jewish and a Freemason.

to catch up and compensate for the deprivations through their excesses their previous life.

At two o'clock, we had lunch: refined dishes and wines ends (Kerenski was, on this point, extraordinarily demandingdinner). At seven o'clock, dinner in which all took part a dozen guests. As an accomplished gastronome, Kerensky... stated that it was not possible to prepare a meal of choice for more than twelve people (1). At lunch and dinner per, there wasn't always champagne, but it was flowing always full glasses at dinner. Around midnight, for the At supper, the whole clique that lived in the Palace would gather, And the bacchanal began.

And, meanwhile, in Tsarskoye Selo, the tsar and his families were deprived, on Kerensky's orders, of their personal property and endured restrictions of increasingly severe.

The works of art in the Palace were no better respected. more than the cellars and kitchens. In the Em-'s study Father Alexander II found there a group, in gold, representingsmelling a plowman with his horse harnessed to the plow (the group had been offered to the liberating tsar by a deputation whose name I do not know (2). When Kerensky was forced to part ways with his Minister of Agriculture Chernov, he gave him the group of the plowman (3).

Personal relations with the "Brazen Fronts"

If Kerensky (4) is now properly valued, However, many people are mistaken about of Bourtzev. Too many honest people look at him as An idealist and a patriot.

It is important to warn readers against 'a such an assessment. It must be said and repeated that Bourtzev has his share, his large share of responsibility in the chaos where Russia is currently struggling. Undoubtedly, he acknowledges,

(1) P. 20.

(2) P. 21

(3) Pp. 21-25; Two poems: one dedicated to Breschovskain, the other to meee of Petersburg.

(4) P. 40.

Now, the faults of his party; one can agree that he made a mistake in good faith, that he suffered in his life because of his convictions and that he always wore His flag was held high.

The author (1) knows Bourtzev very well, with whom he has He spent two months in prison; the other revolutionaries imprisoned at the same time, members of the "Social-"Democracy," or revolutionary socialists (SD and SR), were despicable people, ambitious, greedy of personal advertising; they were seen at work in Peterstown, in the spring of 1917, and they proved to be Incacapable of administering the city.

Only one is an exception (2): Rutenberg, a Jew, a socialist revoluntary terrorist.

Rutenberg

If we can compare Avksentief, Kerensky, Bourtzev to When speaking of crows, one should think of an eagle. of Rutenberg. He is a proud, convinced, selfless man. Ressé, the servant of an idea. One cannot exaggerate the role The Jews played a harmful role in the world. There are a few exceptions, Rutenberg, although the enemy of the tsar, of the Russia, by virtue of its moral character, deserves the esteem of its opponents.

Death of banker R... (3)

The January 1906 uprising opened the eyes of this Jew ct Freemason. He died a convert, predicting great troubles. revolutionaries.

Two Camps (4)

The “Russian intelligence” (5) has, unfortunately, received the imprint of Jewry. Upright and honorable men

yourselves have become the passive instruments of wretches and of scoundrels. They thus brought Russia to the regime of Kerensky, Chernov, Lenin, in other words, they had it taken back two hundred years, to the time of Pougatchev and de Razine.

Almost all of the Russian press is in the hands of the Jews, and virtually all of Russian society, underwent Jewish influence. The Jews saw it praised to the skies. those they called the victims of the Tsarist regime, and They dragged through the mud the names of the victims who have sacrificed their lives in defense of the Tsar.

One of the noblest figures (1) of this second category-Gory was Stolypine, a noble wrestler, a true hero.

Before him, Pleve, the Home Secretary, received a one day a delegation of Jews came to request a relaxation of the laws enacted against them: "80% of "Russian revolutionaries are Jews," Pleve replied. So much so that that this proportion will be the same, it can only be that "The aim is to soften the regime under which you live." And the The minister rightly added: "I have just signed my "Death sentence!"

There's no need to multiply the examples of courage given. by the servants of the tsar.

If Pon studies the men who belong to the camp On the contrary, it seems that we are moving from the world of light to that of darkness: one would think oneself in St. Petersburg, by a A foggy day in October. It's really difficult to They judged these people according to ordinary moral laws. blindly obey their party's discipline: this are abnormal and amoral beings. In short, their characteristics-would laugh quite rightly: they are people from the basement; – the study of their character would constitute a special chapter-psychology department.

Bourtzev (2)

One of these men compared earlier to crows

---

(1) P. 39.
(2) P. 43–70.

His name is Vladimir Lvovich Bourtzev. – Bourtzev enjoys of a very high reputation among revolutionary socialists among revolutionaries, and even among liberals. His popularity is very tall. He is considered an important man. interested.

Undoubtedly, Bourtzev (1) has always affirmed his patriotism ism. As soon as the war broke out, he was of the opinion that the interruption should be stopped. pre any revolutionary activity. After the revolution, it proposed to continue the fight until victory; he opposed posed to the government of Kerensky and the Bolsheviks, and was thrown into prison. All of this is true, but this does not change the fact that not at all that he had not worked with all his might, with a blind fanaticism, to destroy what constituted greatness and the power of Russia.

His humanity is praised, and the sufferings are recalled.
Frances, which he had to endure for the revolutionary cause.
He is also very popular, and a Russian general was flattered
the honor of having seen him in Paris.

But by what right does Bourtzev (2) attack the bolCheviks? They are no more responsible for the chaos.
Russian than their predecessors, starting with RodzianKo, Milioukov, and finally Savinkov and Tchernov. What.
is the lesser evil, or Bolsheviks who act at
uncovered face, or Kerensky hiding beneath words
pompous and a hypocritical ideology, the same vileness
and the same shames? Certainly, we are not talking here about
complacency towards the Bolsheviks, and yet he is
allowed us to assert that, in many circumstances, the
The Bolsheviks were less cruel, less ruthless,
less unjust and less vile than the revolutionary Socialists
revolutionaries, that the Labourites, the Mensheviks and all
the aftermath.

The prison system (3) under the Bolshevik governmentVick was more lenient than under socialist rule.
revolutionaries: from the point of view of cleanliness and
With minimal comfort, nothing was lacking. When

produced a threat of massacre from the soldiers,
Lenin immediately ordered the guards to be changed.
The Bolshevik administration always strove to be just
and humane. What a contrast with Kerensky's attitude.
who, in March 1917, cowardly allowed officers to be assassinated
Innocent Russian candles!

Shcheglovitov, Sukulimov and his wife Bieletzki,
who were imprisoned under the Kerensky regime and under
The Bolshevik regime welcomed the change as
an improvement to their unfortunate fate.

Bourtzev should not believe that this is about exonerating
the Bolsheviks; but is he really allowed to shout
against them, to charge them with all crimes against the laws
Divine and human?

It will suffice (1) to recall the circumstances which have enSturmer's death was a factor. Undoubtedly, Sturmer's choice.
as prime minister was unhappy; this man
was not popular. From the moment he came to power, he was
accused of Germanophilia; it was claimed that he was preparing
to sign peace with Germany; the word treason
began to circulate in the circles of St. Petersburg (2);
The rumor spread to the provinces, stirred up passions and proevoked the most malicious comments in all
Russia. Was this rumor founded or not? Nobody
could know the truth; but the real goal was tothat of reaching the tsar himself through the ministereven the tsar, so nobly faithful to his alliances.

Some time later, Sturmer's successor, Teretchenko, Minister of Foreign Affairs of the Government
provisionally, he was in prison. The perpetrator of this
memory asked him what was well-founded in the
rumors that had circulated about Stursea, of this "bad man" who was going to lose our allies
if "good man Buchanan" hadn't handed over the chases
in place?

A collaborator of Kerensky, Terechenko had no

---

(1) P. 61.
(2) P. 64.

reason to hide and silence Sturmer's betrayal, if
There was treason, Teretchenko, when questioned, categorically stated
that Sturmer had not betrayed them and that he had not
not harmed Russia's interests. President of the Commissioninvestigative unit tasked with examining the accusations made
Against Sturmer, he was better informed than anyone.
However, he could not find any evidence of treason. NeverthelessLess, less, the slander spread.

_ Arrested (1), Sturmer endured the worst treatment
2 The Peter and Paul fortress. This exhausted old man, sufferingsuffering from kidney disease, was confined to a room
damp and cold door of the Troubetzkoi bastion, where it was
deprived of the most basic comforts and reduced to an afA terrible agony that must have made him long for death. KeRenski, then Minister of Justice, was aware of the state of affairs.
Sturmer's maple. He and his successors refused all

The ordeal lasted from March to July 1917.

M™ Sturmer (2) finally obtained a consultation with the
doctors who noted that the illness had worsened.
She obtained permission to transport her husband to Vho-
the prison cell. The soldiers refused, not wanting
Not to let go of such an enemy of the people, a traitor. (A remar-
queer that this traitor Kerensky, and his soldiers, who do not
They were quick to accuse them of being cowardly deserters.
the others of treason) (3). Finally, the transfer could be effected-
killed. Sturmer needed help walking. They did it.
get in a car. Upon arriving at the hospital, he asked for a
doctor. The fugitives, who had deserted in the face of the enemy
Armed, they responded to this request only with laughter.
The jeers were: "Let him die! Let him die!"

Unable to bear the pain any longer, Sturmer took out his knife
and used it as a "catheter." Then a group of
people dressed in military uniforms, comrades cons-
Some of Bourtzev's friends came to urinate on him.
face.

Sturmer soon fell into agony.

(1) P. 65..

x

One thing is clear from the very beginning of the Revolution.
In their eyes: apathy, total inertia. With which the so-
Russian society has endured the destruction of the homeland. None
serious protest, no vigorous resistance from the
part of the monarchists, enemies of the revolutionary ideal-
Pair, orderly people.

One cause of this indifference lies in the tempera-
the moral state of the people. Two others are the criminal faults.
measures implemented by the regime (Rasputinism, etc.), and Abdication
of the tsar and the tsarevich.

Nevertheless (1), one remains astonished by the speed with ła-
which the Petrograd troops betrayed, and one is rem-
a feeling of admiration for the heroism of the police officers of the
capital which alone remained faithful to duty; they deserve
to be compared to the Swiss Guard of Louis XVI.

The "pharaoh" is the nickname given to the police officer
who, for thirty rubles a month, ensured good order
in the streets of Petrograd. Humbly, with the most
With great selflessness, they fulfilled their instructions during
In times of peace, they knew how to die as heroes on the day of
the riot. The soldiers and the workers chased them away
wild animals and the population of the capital helped these beasts
furious in their work of death: children, hags,
Young bourgeois men ran about eagerly in search of a
victim.

We will not be surprised (2) by this heroic conduct of the
police officers, if we remember that most were from an-
Ancient soldiers, soldiers of this valiant Russian army to whom
The Empire owed its power and strength to it. Whoever does not bow down-
would stand before the soldier of the old army?

In 1914 (3), in Mlava, the rumor spread that ła ti: ar-
The army, under Samsonov's command, had been destroyed.
regiments, barely disembarked, were only thinking of attacking
to repair the disaster.

At Novo-Georgewick (4), the Siberian Corps performed prodi-

valuable skills, this same Corps which, before Riga, fought-
tit in 1917; but they were no longer the same soldiers!

In Lublin, the 1% Brigade of the 1st Infantry Division
of the Guard, Preobrazhensky and Semenovsky, supported,
For two days, the fight against an army corps
enemy, and victoriously supported him. And, when arrived
the 2nd Brigade, Ismailovsky Regiment and Chasseurs, the vic-
The siege was complete, and the enemy had to retreat. Between
Meanwhile, the 2nd Division was advancing; the officers and the soldiers
of the Finnish regiment were crying, because they arrived
They were too late: How many more struggles awaited them, and
How few were expected to return!

How bitter it is to think of the cowards who took the
In place of these heroes, to the idiotic-looking traitors who have
perfected the shame of Russia, to the soldiers of Kerensky,
of Chernov and the "grandmother".

Let's return to the police. In May 1917, when Peters-
Bourg had not yet finished the revolutionary festivities.
naires, and always shed tears of joy at the thought
Having won his freedom, the author invited a young man to his home.
lawyer (1). The conversation turned to political events-
ticks, and, very quickly, Pavocat made this profession of faith:

"I was eagerly awaiting the revolution, hoping for
that it would usher in an era of freedom and happiness for the
Russia. I was therefore not, a priori, like you, Colonel,
an opponent of the revolution. On February 27th, I was completely
filled with youthful enthusiasm. For three days,
I didn't go home: I was building barricades
Cades, I was running to the Palace of Tauride, I was going from one end
from one city to another. Little by little, as the events-
As events unfolded, my enthusiasm waned and gave way
to a bitter disillusionment. I hated the people that
I had believed them to be devoted, but they appeared to me to be small and contemptuous.
Disgusting sands. You can't imagine what a disaster...
Poir overwhelmed my soul. Above all the people who...
The Jews were made to suffer. They were coming out from everywhere: they
were spreading everywhere and taking the lead in the movement

(1) P. 86.

revolutionary; they commanded detachments
armed (1), traveled in cars to carry out the
arrest warrants against Russian officials.

"But why talk about the Jews? I've always..."
I hated that race. In those days, it was the Russians themselves-
the very ones who disgusted me, so cowardly and
Cowards. And they were soldiers, workers. I...
I saw them tremble at the slightest noise, scatter at the first
The first discharge came from who knows where. They couldn't find it.
their courage only to fall, ten of them, armed, on a
unfortunate, defenseless man. They were all cowards, the members
from the Duma themselves, Rodzianko and the others. This
General cowardice allowed the fire to spread. I
I am convinced that a company of brave, well-
The Mandée would have brought the revolution to an end.

"In this general abandonment, only the police officers..."
They descended like heroes. None faltered: they fell silent.
calmly, proudly. One of them, completely covered in blood, was
dragged through the street by a gang of soldiers and workers,
old women, children; everyone tried to...
to hit: one of them punched him in the face, a
one was pulling out her hair, a third was spitting at her
A fourth man insulted him in the face; he was finished off that evening.
even. "

A day will come (2) with God's help, when Russia,
resurrected, will restore to these heroes the honors they deserve.
deserved for their generous sacrifices.

*
kk

Chapter V. — A few words on pogroms, Jews, EG
pp. 89-99
"All who draw the sword will perish by the sword." Matr. XVI, 52.

“For thousands of years (3), the leaders of the people
Jews delivered their fellow Jews to destruction and extermination.

mination, in the name of an ideal whose latest form has been
that of a universal social revolution.

Accepting, without discussion, the social creed and their
Masters, the Jews dreamed of a socialist organization
of the world that they only believed possible after the victory
of the proletariat. Blinded by their fixed idea, the Jews do not
could be satisfied with no government, because
that no government could agree to carry out
their ideal: this ideal aimed at nothing less than reducing
nations, races, and religions in a state of dispersion
similar to the one in which the Jews themselves currently live
same.

"Our homeland has always been the object of attention"
particular disciples of the Jew K. Marx, who, in reality,
has merely systematized the proven goal of Judaism: to found
a "new Jerusalem". Yet, at the very moment when, in
In Russia, the socialist revolution had been achieved and was progressing.

by criminal maniacs, to its extreme limits, the
Judaism, with all its political ramifications and
social, received a very hard blow which sent us back to
horrors of the Middle Ages.

An enraged "proletariat" and "pogrom-mongers"
"democrats" shed the blood of thousands of innocent Jews
cents: this is how the Jews atone for the sin of having
completely overturned the ideas of populations
foreign to the pseudo-theories of the benefits of the revolution
socialist solution.

"Antisemitism (1) will only disappear in the face of a
Republican league that will abolish all human slavery. This
The Republican League will triumph in the shadow of the flags
reds of the socialist revolution thanks to the combined forms
Russian, Polish, Armenian and national proletariats
others, in the midst of which the international Jewish proletariat-
tional will play the role of a tireless catalyst in the struggle of
classes, the ultimate goal of all proletariats. I am not
no longer a man of his early youth, but I ensner
not to die before seeing the red flags waving

---

(1) P. 90.

on the Peter and Paul Fortress and on the Winter Palace.
And unity will be achieved, and the monsters of the possessed classes will be...
Dantes, accustomed to feeding on age-old prejudices,
will begin to die of hunger and shame, and people
enlightened, without distinction of religion, race, nationality
ality, will fraternally enter the porticoes of
the new Jerusalem.

These were the words that concluded the first lesson of the
lecture: "The Jews and Soctalism", given in the spring
1906, by Alexander Amphitheatrov, at the Russian College
Social Studies, in Paris.

Thirteen years have passed since we tried to demon-
to tell the College's listeners that antisemitism is the
natural and declared companion of the monarchical principle;
and that he gets along very well, in secret, with the republicans
bourgeois, that the historical cause of anti-Semitism
resides in the socialist genius of the Jewish people. Alexander
Amphitheatrov developed his theme starting from this
given that the "Jewish bourgeoisie," center and organ of
all the compromises, had developed as a product
negative of antisemitism.

The Bolsheviks have already celebrated an anniversary of
their rise to power through the "victory of the proletariat":
this victory, which all the enemies of the Government dreamed of
Russian nement, like Anphitheatrov; they caressed
the hope that the Jewish chili pepper would spread throughout the world
whole, like ether in the atmosphere, and that the Jews
would not have taught the men of all nations
to feel like citizens of the world only to be excluded themselves
of the universal city and hide in a new
ghetto" (1).

In the early days of the proletariat's victory, the
Jews played a magnificent part, in a very honorable position,
at the triumphal feasts: were they not the most Aryan
Fighters of the victorious army? In the opinion of their
Jews have always done, do do, and have their own ideologues.
will always make the revolution. From the 7th century BC

---

(1) P. 91.

Jesus Christ, they amended the law of Moses by Deuteronomy.
Romano. The Jews cannot help but revo-
Solution: it's their character, their vocation, their history
in the midst of nations. In these endless revolutions, {they
have lost everything: their territory, their political independence
tics, everything that constitutes a tion. For them, the revo-
The solution is the protest against their historical destiny.
But now a üluaÿe sdiiglant has developed Russia
revolutionary. The slogans about freedom
disposition of peoples divided the nations into regions
tnhemiés. The ideal of social revolution has, in reality,
led to the horrors of the fratricidal war of 1914; the blood has
flooded into the realm of a chimera: the mon- revolution
diale. The beautiful revolutionary words about freedom,
Equality, fraternity, words of universal love are
stifled by the howls of the Bolshevik beast. — The
great, holy, peaceful and bloodless revolution
destroyed Russia, lifted her soul, covered her with
hostility in the eyes of other peoples.

Frightened by the results of their own activity, the liber-Russian officials are trying to reject all the blame
bility on the Bolsheviks, and try to justify in the public-union of the world the horrors of the class struggle that they have unleashed their fury. After the intoxication of success,
The Jews were among the last to experience evil.
on the side of the civil land. This is due to the pumping system.
'Hque which has always consisted of seeking the support of the government-verhetifully execstant, whatever it may be. Which does not...
does not in any way prevent, at the same time, the maintenance of friendly relations with people belonging to nations
foreign conduct contrary to patriotism, such as the
includes the Aryan race.

Two examples (1) only, separated by tens
of the century: The prophet Jeremiah, with enthusiasm
mystic, hailed Nebuchadnezzar as the "scourge of God",
and he was diverting his brothers from fighting against the king of Babylone, because that would be opposing "divine vengeance".
(JEREMIE, xxvii).

---

(1) P. 92:

The second example is taken from our memories of
Ukraine. Odessa journalist Schwartz, friend of the leaders
of the Labour Republic, wrote: "The Jews, alone,
acted properly towards the respectable Ukrainians
under Petliura's banners; in many circumstances
In their remarks, they demonstrated the best of intentions.
with regard to the new government. When the Directory
He entered kyiv, and was greeted only by the auto-Jewish rites; Jewish socialist parties presented
their candidate for the post of Minister of National Affairs.
Meanwhile, the other national minorities remain-would be kept apart.

And now, this is how the people of Petliura have
rewarded loyal and faithful Jews by organizing the
Proskurov massacre, spring of 1918: In the
barracks occupied by Zaporozhian Cossack troops, the hetman:
Semenenko delivered his verdict, not against the guilty parties,
who had managed to hide, but against the population
The entire Jewish community. The prikaze bore the inscription: "Do not lose
"One bullet, spare no one, do not loot." They did
to give cocaine to the soldiers.

The massacre (1) began two hours after
At midday: old people, women, children, all were massacred.
In the evening, it was all over (2): a cavalcade appeared; first
two Cossacks carrying the Ukrainian flag, then the voi-the visit of Hetman Semenenko, who came to review
his young soldiers, the pioneers of "free Ukraine";
Two Cossacks lit the road with torches.
"Our Father! Glory! Honor!" — The massacre was
That was it, the looting began.

The betrayals, through which the Jews had passed
Petliura and Vininchenko did not wait
for a long time their reward.

The appalling wave of pogroms did not stop at

PUkraine; it spread to Podolia, Volhynia, in
all of southern Russia, with the exception of the occupied regions
by the Volunteer Army and by the monarchist armies
Chinese, Romanian, and reached Galicia and Poland
republican.

Europe was able to see the extent to which anti-Semitism was a monarchical disease. I don't know if the
members of the mission of US Senator Morgen-Thau, General Jadvin, and others were familiar with the petty games.
Republican-socialists who revolutionized the civilized world,
Amphitheatrov's pamphlet: The Jews, Soul of the Revolution
solution, but I am convinced that Messrs. Grossmann and
Koralnik, who left for London with the tragic mission
to reveal the 35,000 victims of Jewish pogroms in Ukraine-do not, are familiar with the literature devoted to the origin of the an-Semitism. However, Mr. Grossmann, a member of the Committee
Ukrainian central for victim assistance
pogroms, in an interview given to journalists
foreigners, declared that the main cause of the massacres
was national hatred, unleashed by the civil war,
against the Jews, "those historical victims of anarchy".

The whole problem is that the Jews don't know 'who will be in power tomorrow. On the one hand, the Bolsheviks threaten because they are bourgeois; on the other hand, the Ukrainians- They massacred them because they were communists.

According to Grossmann (1), the main officials pogroms were carried out by peasants incited by chiefs revolutionary left-wing socialists, shouting: "A Down with the Commissars of voracious Moscow: Down with the Jews who crucified Christ!

In the newspaper Politiken, the Danish Jew Kimer has given some details about the Ukrainian pogroms which were communicated by Grossmann:

“At first, the Jews rejoiced in the victory of the But disillusionment came very quickly. From In November, the pogroms began. There were three

has

Main periods. The first of November 18th has

a) P. 95.

January 19: the second from February to April: massacre of Proskourov (February 14-15), 1,700 Jews killed, infantry entire areas were annihilated; in a neighboring village, there were 400 victims; on a steamer traveling down the Dnieper, 103 Jews were seized, bound, and drowned. The third The period lasts from April to the present day (June 1919). The victims number in the thousands.

"The Jewish National Secretariat (1) has detailed the precise following: From November 18th to May 20th, 2019, there were massacres in one hundred and seventy-five places. Thirty & Thirty-five thousand Jews perished during this period, and this The figure is probably lower than the reality.

"The Jews have no hope left but to obtain the petriis- "The idea of emigrating and withdrawing to Palestine."

Thus, it took 35,000 Jewish victims for the leaders of this people would finally be enlightened on the benefits of the class struggle.

For eighteen hundred years (2) the Jews have been fighting potit to obtain a peaceful establishment in the midst of the assets natidns, and they think they can achieve their goal that by the Victory of the proletariat. In Russia, the Jews have everything his in ceuvré to pervert the hoimé risse who dimait both his homeland and his country, and to make him an internationalist: Nationalist, socialist, a traitor, a criminal.

It was only then that these criminals took a balloon: netté was a club, and having more bourgeois under the They struck the Jews, who then cried out to . anarchy, after having eiix-mêmemes, by the nienisonge, the venality, flattery, overturned the altar of the pattie.

The Russian governments were also well-inspired. quatid they were trying to eradicate this race from our soil harmful. Thus Catherine I, by her decree of April 20, 1727, Elisabeth Petrovna, pät Pukaze dü 2 December 1762.

The Jews (3) are today making vows to return Eti Palestine: yes, that's where they all want it the real Russians.

(3) P. 98.

Chapter VI. — Introduction to the German translation of book by S, A. Nilus, M, ... D. 09-167

Introduction and Commentary on the "Protocols" The German version is by Mr. Gottfried zur Beek, who is the translator and editor. He is the director of Auf Vorposten. It is thanks to his kindness, we said above, we owe the 1920 Russian edition.

: *
6
Chapter VII. — The Great in the Small, SA Nilus,

| pp. 167-342

This is a reprint of the 1911 edition of the book by Nilus, with the "Protocols" of the Elders of Zion, and their The epilogue, which runs from page 216 to page 294. "Protocols" are therefore only an appendix to the work apocalyptic in which Nilus announces the coming prochain of the Antichrist and the reign of Satan on earth.

We have marked under the heading "Nilus, 1920" the Differences and similarities. From the Russian edition of "Protocols", with the various German translations, English, American, and Polish.

F
žk

Chapter VIII. — Speech by a Rabbi.....:.... pp. 342-350

This is the 1880 speech that we have reprinted in the International Review of Secret Societies (October) 1920, on page 80), and which is found on page 19 in the present volume. Finally, the new Russian edition contains, under the Title of Mélanges:

o
Chapter IX. — A remarkable map............... p. 3 50

This map anticipates the completion of the Judeo- work Masonic by the United States of Europe, in the Republic Universal, except for Russia which is marked: "Russia, deserves.

It is reproduced in the German edition at the page 214, with the following caption:

"Enlarged reproduction of a drawing entitled: The Dream" of the Kaiser, which appeared in the weekly newspaper an-English Truth, Christmas issue 1890. The owner-publisher of this newspaper, whose circulation then exceeded one million of copies, was the politician (1) and Freemason Henry Labouchère (MP).

*
**

Chapter X. — The Voice of Israel, by Serge Nilus, p. 353

Shortly (2) before the World War, in a In a large provincial Russian city, an Archpriest received the Frequent visits from a Rabbi.

Invariably, the topic of conversation was the date of the second Coming of Christ.

Intrigued, the Archpriest asked the Rabbi the cause of his concerns. The Rabbi replied, "You know that we await the Messiah; we do not believe in The one you call the Savior of the World. We have always tried to find out the day of his arrival. Trom-In our calculations, we altered the figures of the The Bible differs in the various translations made. before or after the birth of Jesus. Nowadays (3) Our people are growing impatient and are asking us when you will come-

---

(1) In the Russian edition, the legend is the same, but the button is pressed the author's quality as an "eminent politician, who had a high rank in Freemasonry.” Then the Russian author adds:

"As our readers can see, nowadays the Frankish prophecy-Masonic tradition has been fulfilled in a certain way. Obviously, Germany is not yet divided into small republics, as the English newspaper had indicated. Obviously, in Europe, the organization does not yet prevail everywhere republican, as so remarkably indicated on the map, But, on the other hand, our Russia is divided, liquid, pure pieces. If the events continue to develop in the same direction, soon our The homeland will fully justify the prophecy and will be transformed into this desert. which was so cruelly promised to us. The painting depicts four crowned figures — which 3rd return to the English Labour house.

All four have currently lost their thrones; two personally: the Emperor of Germany and the role of Bulgaria, and two in the person of their heirs: the Emperor of Russia and the Emperor of Austria.

"How precise this cruel plan was, conceived some time ago!" Fire @Europe, when will the opposition to the Judeo-Muslim plan begin? "Nice?"

TD P. 353. i

(3) P. 354.

He who is to deliver us from the yoke of the Gentiles and
to give us power. We were forced to
to answer our people, and that's precisely why I've come to see you.
to compare your opinion with mine. The one that
We are waiting, you call him the Antichrist. He is the one who
"will deliver us." Thereupon, the Archpriest asked the
Rabbi, on what date did the Jews expect the coming of the
Messiah. The Rabbi replied that the Messiah was to come.
in the period from 1918 to 1923, no later
than 1923. |

Strange coincidence with our own calculations (1)).

IV

POLISH EDITION (2)
4919

The brochure is titled:

BACZNOSC! ! – ATTENTION ! !
Subtitles:

“Read and have others read”
1897–1920

On the second page:
“It is a national duty for everyone to read this book

and to have it read.”

The titles and subtitles are exactly those of the...

Russian edition of 1920.
| Preface

The purpose of this brochure is to raise awareness of...

---

(1) This study on the Russian edition and the annotations taken from the "Protocols"
are due to the pen of Mr. Paul BOURGUIGNON.
(2) The translator is Father EVRARD, ASSOMPT,

the "Minutes (Protocols) of the Sessions of the Sa–
"Gives of Zion" (international Jewish organization)... We
We translated it from the Russian text contained in a book
edited at the Lavra of Saint Sergius, in Russia, by Serge
Nilus.

A copy of this book entitled: "He is near, he is
"At the door," bought in Russia with great difficulty and for a
The price was very high, and it fell into our hands by chance.
This is a copy of the 4th edition (the first one dates
from 1905).

The author writes the following about the "Procé–ver–
leases:

"These minutes were given to me in handwritten form,"
by AN (Alexis Nikolaiewitch) Souchotine, in 1901. Him–
he had even received them from a lady he knew who resided
usually abroad.

Another copy of this manuscript was sent to
Sipiagin, Minister of the Interior, in St. Petersburg, assassinated
Siné shortly afterwards...

Serge Nilus showed this manuscript to many
influential members of the Russian government. He wanted them
They gave a warning, but it was useless. The great
Duke Serge Alexandrovis, assassinated shortly afterwards in Moscow,
and to whom Serge Nilus had also sent his
Manuscript, he replied with these words only: "Too late!"

In Serge Nilus's book, the "Minutes" are
followed by "Necessary Explanations". We publish the
some and others in that same order; however we
We advise the reader to first read the "Expdications”.
(These explanations are a reproduction of PE pilo-
(which we gave on page 126).

Furthermore, according to trustworthy sources, the
A copy of these "Minutes" was stolen from Pappar-
occupied in Vienna by Herzl, the organizer of the pre-
First Zionist Congress held in Basel, in August 1897. This Herzl,
Serge Nilus affirms, is "exilarche", that is to say "Prince
of the Exiles” and henceforth leader of Israel. At this Congress of Basel,
He presented a strategic plan to the Assembly of Elders

of conquest of the universe. The "Minutes" contain-
precisely this plan.

Several of our friends, however, expressed doubts.
regarding the authenticity of the "Minutes". In our opinion,
Their cantenu speaks for itself in his favor, and the ev-
The historical events we are going through seem to...
to affirm their importance and the need to pay very close attention to them
great attention.

December 1919.
Mr. St. W. (1).

Epilogue of The Polish Translator

Reading this book should inspire many people
serious reflections.

Let's focus on its content and try to draw some conclusions from it.
the conclusions that follow from this.

We will mention in passing this fact that, in light of
these 24 minutes of the sessions of the "Wise Men of Zion"
many events which, in the past, 'naus sem-
What were once incomprehensible become very clear because we
We see in this the consequence of factors ignored by us until now.
than now. This book also has a very particular value-
particular because it is the key that allows us to solve
a whole series of contemporary problems.

The causes and aims of the Great War that shook
almost the entire earth, the development of the Bolshevisma
in Russia, the Spartacist movement in Germany,
even certain special clauses of the peace treaty, all
This is where its reason lies; all of this appears as the
logical consequence of the actions of this mysterious
The hand that directs the destinies of the world.

And that hand, that's the Jews.

(t) Initials whose meaning escapes the translator,

On the road traveled by the symbolic Serpent, we
we do not find jSo far, among its stages, the
The name of Warsaw. That's perfectly understandable.

When the snake's head, after crossing almost
all the capitals of Europe, returned towards the East, Var-
The Soviet Union had ceased to be a capital and was now only
the center of a country. Under these conditions, the invasion
from Petrograd, the seat of all the administrations, of the
offices and chancelleries where everything was centralized, pla-
Warsaw was placed within the Serpent's sphere of influence.

Things have changed. Warsaw has become the capital-
tale of the independent Republic of Poland, of a State
whose population can be estimated at almost 30 million
of inhabitants. From then on, Warsaw could no longer avoid the Serpent,
whose monstrous body turned back from our
side, whose hideous head looked towards the polo- lands
naises desiring to surround them with its tortuous rings.

And this is not an empty statement. Let's consider
carefully consider the details of our inner life, natio-
national, our relations with foreign countries, and the simple truth ap-
will appear before our eyes in all its menacing glory.

What exactly is this clause in the peace treaty?
rights specific to ethnic minorities in Poland
benefits that are not granted to them anywhere else?

And this dispatch of the Morgenthau mission composed, no of impartial Americans but of American Jews who constitute on this occasion a superior court having the right to pass judgment on interlaughter of the Polish state? And this intense penetration Jewish (literally: Jewishly) in the administration, The officer corps, the civil servants? What is it then? finally, that this development of Bolshevism hidden beneath the covered by a whole series of left-wing parties? It doesn't These are the tentacles of this octopus that is preparing the land before taking it over completely.

This is no mystery to anyone, at least not currently- that the Bolshevik currents in Russia cannot not to be considered as the only movement pushed jus-

than to the absurdity of a vast liberated people, intoxicated by his victory over Tsarism.

The Jews conquered Russia and now reign there. lying, governing their hundreds of millions of subjects with this inflexible absolutism so lauded in the "Pro- "These verbal reports."

Who, indeed, is at the head of the Bolshevik government? visit? Bronstein-Trotski, Naklamkés-Stieklow, Apfelbaum-Zinowiew, Fiirstenberg-Khanetski, Tséderbaum-Martow, Gouréwitch-Dan and many, many others of these Russian instigators of "the current revolution".

And Hungarian Bolshevism? Since Béla Kohn-Kuhn up to Samuel, again, nothing but Jews.

Similarly, our communists, Polish only because that, alas! they infest Polish lands. Most Some of them are organized into Jewish parties, such as the "Bund" or "Poale-Zion", etc., or even belongment 4 of the advanced parties not having an exclusionary character- Exceptionally Jewish. We could give a whole list here. names. We won't do that, to avoid being accused. of denunciation.

What we have said is sufficient proof to the appthen from our assertion that the shocks and upheavals- The afflictions from which the whole world suffers today are the work of the Jews, that they are the realization of a well-thought-out plan determined, every detail of which has been carefully studied, and which aims at a clearly specified goal. This plan, so learned, was designed by experienced politicians, by people initiated into the secrets of world politics.

If Pon wants to thwart these attempts by a powerful known but elusive, because she is the center of an orsecret organization, we would have to counter them with a self- meticulously crafted down to the smallest detail by statesmen aware of the inner workings of politics external and international. A conference should be convened. the influence of these men who, point by point, would prepare this counter-proposal. The conference decisions should be published in the form of guidelines rather than-

all Poles should follow; without exception, as all Jews, without exception, knowingly perform or not the will of their secret leaders.

A direction like this could save the people threatened by an invisible and no less feared enemy ble, and, therefore, save ourselves.

We will not undertake to investigate whether the a meeting of such an international conference is possible. However, it must be acknowledged that the conditions policies of the newly resurrected Kingdom of Poland, make this undertaking completely impossible.

Therefore, only one joint action remains, bringing together all the inhabitants of Polish lands, an action being afraid The goal is to thwart the opposing team's plans. That's the only one 'means of salvation. If we do not know how to use such antidote, all that remains is for us to let them attach themselves by the chains of Jewish omnipotence our hands barely freed from their chains.

From time to time, fate allows certain details the Jewish plan is revealed; a recruitment is then observed

the descent of anti-Semitism, pushed to regrettable extremes
bloody consequences referred to as "pe-
"groms." This is a very understandable reaction: the
The spring, when pressed too tightly, relaxes and, at the same time
Time, hurts the hand that held it.

Should we therefore spread antisemitism, push
To organize pogroms, to organize a bloody race war?
Never! Indeed, we see ee At all
according to the "Minutes" that any anti-Jewish action
is a highly desirable manifestation for Jews and, to
Strictly speaking, for their top leaders. Secondly
In this place, the consequences of this action are felt almost exclusively.
tively to the little Jewish people ignorant of the goals, the des-
breasts of his invisible leaders in whose hands he
is merely a blind instrument. Finally, thirdly,
even if there were any possibility of using
We should be able to use such means with impunity.

“to abstain out of repugnance for this violence and for
the spread of racial hatred.

Our defense must be something else entirely. Just as the Jews are
an element hostile to our people and to the Polish state, we
we must fight in close ranks for our "palladiums";
we must expel all Jews from our midst, their
remove all influence on our affairs, forbid them
any predominant situation in any part
of our inner life. This is not anti-Semitism.
combative. Indeed, our aim is not to harm
to the Jews. That would only be an expression of sentiment
strengthened by national solidarity and love of his
homeland, of a real love that is not content with
words.

Whatever we undertake, whether it concerns the details
secondary aspects of ordinary life, or more important matters
Aunts, we must always ask ourselves: what I
Will what I am going to do be useful or harmful to my country and to my
fellow citizens? If we allow ourselves to be guided by the indi-
infallible cations that in response to this question, we
will give us our civic conscience, we will be invincible
targets, we will contribute to the development of our
a renewed homeland, and we will be that rock against which the
The gates of hell will never prevail.

As clearly stated in the "Trials-Ver-
leases”, Pagent who plays the decisive role in the issues
not only economic but also political
It's gold, it's that all-powerful money with which
Jews succeed in dominating the world. From then on we
must, in the name of a legitimate and justified defense of our
interests, reduce to a minimum, if it is impossible for us to
to prevent it altogether, the exodus of Por from our pockets in
Jewish funds. And, again, who can call that
harm the Jews? If we acted otherwise, we would be...
We would give weapons to our enemy, which is morally unacceptable.
However subtle it may be, it cannot demand anything of anyone.

From the day when everywhere and always we will be faithful to

This program, we will have established, in preparation for the attacks
of the enemy, of the Jew, a most solid entrenchment.

We must then carefully avoid any relationship
with the Jews, both in terms of social relations and other matters. And
This is again based on the "Official Reports" which we
indicate so clearly that the Jews do not let slip
no opportunity to spread demoralization among the
society they aim to conquer. One of the means
The tools used to achieve this goal are literature.
Jewish woman using the Polish language. Therefore, if the
The author's name is not Polish; that must be the reason.
sufficient reason not to buy, not to read such a book,
so as not to go to the theatre, see such and such a play, etc.

What we have just said relates to economic life
and social. In the realm of political life, to give
providing directions would be pointless. Indeed, in any work of
destruction, disorganization, upheaval we see
to reveal the hand of the enemy within our country,
the Jew. During the period of the country's formation, his property
demands that we renounce settling in a definitive way
all social issues, so as not to hinder
this work from which the new order of things must emerge in
our country. We Poles are all the more so here.

held that to act otherwise would be to walk again the hand in hand with our future assassins and our future The Jews were tyrants.

Moreover, giving indications in this direction is not necessary. All those who sincerely love their country and their homeland, find in their own hearts the indicator infallible showing the way to our common goal all: the prosperity of our State and that of our comatriotes. With the weapons of justice and love for his homeland, we will never err and we will be able to complete a major work: the construction of the polo- state building independent, powerful and, in its power, generous for all those who place themselves under his protection.

This book will undoubtedly fall into the hands Jews. May they understand what a seed of ruinthrow the Judeo-Masonic leaders through the masses ignorant people using them to achieve their goals fantastic, perhaps even completely unrealizable. May this book open the eyes of the Jews to the machinations -of a group of supporters of the idea of absolute power-Jewish faith. May he bring them back to the only path suitable for bringing about a communal life in accordance with the peoples among whom they live.

Poland belongs to the Poles, without distinction of belief. It is not for internal enemies and does not will never become prey to this occult power tenleading to universal sovereignty through universal esclawave.

May God help us.

Digitized by Google

APPENDIX V

We are adding this "Appendix V" to reveal the Judeo-Masonic tactic, summarized in the motto: "Force and HYPOCRISY." In Russia, it is the reign of – force to the point of Bolshevik terror. In France, for the moment, it is the effort of cunning which, in forms undoyantes continues its plen through a cautious diplomacy leuse and treacherous legislation. Ultimately, the pro- The revolutionary gram has as its tangible goal the destruction the Church's function, because it is the last force that modern societies still stand against this farce brutal or hypocritical, which throws them to the ground and which unmasks They refer to the "Protocols": Judeo-Masonry.

Qt

JUDEO-MASONRY

AND THE

SEPARATION LAW

ee

ABOUT RELIGIOUS SERVICES

The three aspects of the Separation Law

| | | j

'The question of "Cultural" institutions, which seemed irrevocably A decision made by His Holiness Pius X is being reopened for discussion. an article in the Revue des Deux-Mondes (1) dealt with it very skillfullyment from a utilitarian point of view, relying, it is said, on this Words from a high-ranking ecclesiastical official: "After all, if "The Church in France wants to starve to death, that's its business!" In this respect, our fate is likened to that of the mayor of Cork.

---

(4) Revue des Deux-Mondes, October 1, 1920, pp. 551-575. The anonymity of The author makes no secret of it for anyone.

and, perhaps, the Church of France would have more right than this An illustrious Irishman famously exclaimed: "Death or liberty!"

In Aquitaine, Cardinal Andrieu, Archbishop of Bordeaux (1) refutes the jurist of the Parisian review. He considers the "Religious" from a legal point of view, and His Eminence receives this well-deserved approval: "After such a blow to club, it is impossible that the governmental paradox and "The diplomatic approach put into use is recovering."

A third aspect is essential, that of the historical point of viewrisk. I] falls within the framework of the International Review of Secret Societies, because of the Law of Separation, from which they are extracted from the "Religious Associations", is of pure essence Judeo-Masonic. This study, although retrospective, connects presently, through the alleged inviolability of secular laws which puts the Catholics of 1920 in the same situation as those of 1905. The war changed nothing in their favor; and the union sacred was never anything but a unilateral contract, solely for the benefit of our enemies, as was recently noted again Bishop Gouraud of Vannes, in a letter of protesttion concerning the minor seminary of Ploérmel:

"What is most surprising," the prelate wrote, "is the audacity with which they (our opponents) claim they have no more a strong desire to safeguard the unity among all French people, at a time when they are perpetuating all the pre-war divisions. Who can we fool? The truth is, we are the only ones to want this union and to provide proof of it.”

Therefore, we will reread a page without any qualms. of History, too quickly forgotten, and yet of crucial importance tale; anxious not to break our conditional guarantees on our side conditions of sacred union, but, at the same time, to disengage, from on the other hand, the uninterrupted pursuit of Masonic disunitynique under the cover of a concordat agreement or a The appearance of legal status, which would make us fools, and Soon, there will be victims.

The Concordat and the "Cultural"

Indeed, we are trying, with this intention, to assimilate the "Cul-

---

(1) We cannot mention here the other protests against the doctrine expressed in the Revue des Deux-Mondes; let us quote: Cardinal Maurin, archBishop of Lyon; Cardinal de Cabrières, Bishop of Montpellier; Bishop Chollet, Archbishop of Cambrai (Religious Week, October 16, 1920, p. 350), including Ja The tight note is also irrefutable, to which must be added, on this date of In November, at least fifteen members of the episcopate.

"tuelles" to the Concordat; that's false. "Certainly," wrote the cardinal Andrieu, the concordat laws were not without flaws, and The Holy See had to protest against some of them that The civil authorities had developed them all on their own. But they were made to support religious sentiment and not to destroy » (1).

This concept is evident from the first sentence of the Report de Portalis On the Organization of Cults, worded as follows:

For a long time, the Government had been concerned with the means of to restore religious peace in France (2).

The Separation Law, on the contrary, falls within the whole of legislation whose sole purpose was to unleash war religious; the one of which the world war was only a consequence cedané, and who, despite false claims, does not There is no peace treaty yet, not even an armistice. tried and tested.

Furthermore, the Concordat was a regression of atheism. which Portalis considers one of the harmful consequences of the Revolution. We also read in his Report:

"The inevitable effect of atheism," said a great man, "is to leading us to the idea of our independence and consequently of our revolt.” What a stumbling block to all the necessary virtues to the maintenance of social order! (3)

On the other hand, the Law of Separation is the formula for atheism. social. Note that this secularism of the State has been claimed said, in the aftermath of the peace, by Mr. Clemenceau saying to Strasbourg:

The secularization laws must be fully maintained.

Then, by Mr. Millerand in these precise terms:

We consider the Republic and its founding laws to be inviolable.
mental, foremost among which we place the law on the
Separation and the law on secular education (4).

(1) L'Aquitaine, October 15, 1920, p. 504.

(2) Collection of authentic documents relating to the Concordat, p. 3; Liège
Latour, year X (1802).

(3) Lib. cit., p. 20.

(4) Le Figaro, October 26, 1918. It is worth recalling here the definition that
Mr. Ernest Lavisse offers secularism, which is the systematic contradiction of the
Catholicism:

Being secular does not mean limiting human thought to the visible horizon, nor
to forbid the search for the divine. This is not to despise or to want to violate Jesus.
consciences still held captive by the spell of old beliefs; it is refu-
to give religions the right to govern humanity that endures.

"It's not about hating this or that Church, or all the Churches together:"
It is about fighting religious fanaticism, the cause of so much violence and killings.
and ruins.

“To be secular is to refuse to submit the mind to dog-

However, from the very beginning of the statement of reasons for the resumption of the.
relations with the Vatican, to which the resumption of
“Religious,” Mr. Millerand, President of the Council, writes -

The principles of secularism enshrined in the very foundations of
our republican institutions no longer exist and can no longer exist.
The Separation regime is under discussion.
entered into our customs as well as into our laws (1).

This regime, once again, is social atheism.

Finally, by the Concordat, "the French Government dealt,.
with regard to Catholic worship, with the Pope, not as
foreign sovereign, but as head of the universal Church,
of which the Catholics of France are a part” (2). These are the
very expressions of the Portalis Report.

Whereas, by the Law of Separation, the Concordat, contract
bilateral relations were broken off without prior agreement with the Pope, who
from now on, was no longer recognized by the Government and at
contempt for which the Associations were imposed on French Catholics
religious practices. Since then, the situation of the Sovereign
The Pontiff has not legally changed in France; and Mr. Noble-
the mayor wrote in his report to the Finance Committee.
Regarding the Embassy in the Vatican:

The day the French Ambassador presents his letters of
"Debts, it is with him that the entire French legal system will be official-"
received (3).

My immutable principles, nor his abdication before the incomprehensible. It is to open a
unlimited credit to reason in its quest for truths, to draw from it new lights-
young women, do not resign ourselves to our current ignorance.

“To be secular is to believe that life is worth living, to love it, to condemn it.”
the definition of the land as a "valley of tears," not admitting that the Jarmes
and that suffering is necessary, beneficial, providential; that is not
to rely on a judge sitting beyond life to satisfy those who
are hungry, to give drink to those who are thirsty, to comfort those who are weeping
rent. It is to take no part in any misery, any injustice, any
wrong.

“Being secular means practicing three virtues:

"Charity, that is to say, love for men;

“Hope, that is to say, the premonition that a day will come in the
distant posterity where dreams of peace, justice and happiness will be realized
what our ancestors did when they looked at the sky;

“Faith, that is to say, the will to believe in the victorious usefulness of effort.”
perpetual human.” (Radical, January 2, 1920).

(1) O pe 12 March 1920, report, p. 524.

(2) Lib. cit., p. 60.

(3) Official, October 26, 1920. “Parliamentary Documents”, p. 2,663.

In an interview with L'Echo de Paris (February 4, 1920), Mr. Noblemaire accentuated the same note: å

"Far from it being a question of revisiting the Law of Separation, if the Governmentment decides to have Republican France officially represented at the Vatican Can, it is this France and its laws that must be there... In short, and the The word has already been said, what I wish, what we wish, is a kind of the "Concordat of Separation." He adds finally: "And you can well imagine that "The confessional point of view means absolutely nothing to me here." It is exactly the reception at the Vatican by a secularized Pope of social atheism sanctioned by a "Concordat of Separation".

Compare these words to the statement of reasons that we From the quotes above, you will logically conclude that, by the “Cultuals”, a Masonic work consecrating the secularism of the France, Eldest Daughter of the Church, or, better, of France, Daughter As the eldest child of the Revolution, they want to impose the recognition of the Law of Separation at the Holy See, which no longer represents, for our Government, as in the time of Portalis and Bonaparte, the Head of the Universal Church, but simply the repository of a moral power, still existing in a society, comparable to similar religious groups, philosophical, artistic or even Masonic, at the Saint-A seat, we say, whose occupant is free from any election divine, free from any hieratic atmosphere, from any magisterial order supernatural, reduced, in a word, to its human proportions is now nothing more than a secularized Pope.

This is the true situation created by the "Cultuals". Their Its origin is Masonic; their organization is an attack on the constitution of the Church, whose aim is their ruin in our country. That's always the plan of the Judeo-Masonic establishment: Destroy Catholic France, which then led to the collapse of the Papacy itself. This last goal is cynically expressed in the "Protocols" of the Elders of Zion as follows:

> When the time comes for us to destroy completely the Papal Court, an unknown hand (1) pointing to the Vatican, will give (2), the signal for the assault.
>
> When, in their fury, the people rush upon the Vatican, we will appear as protectors to stop the bloodshed. By this act, we will penetrate to the very heart of this Court pontifical from which nothing in the world can drive us out until this that we have destroyed the power of the Pope. The King of Israel will become the true Pope of the universe, the Patriarch of the international Church national (3).

Judeo-Magnon map since the 18th century

Such is the Judeo-Masonic plan; without the intelligence of which the revolution that has shaken the world since 1789 remains inexapplicable. However, it is in vain that Barruel and Robison had denounced it as early as the end of the 18th century. It was in vain that at At the beginning of the 19th century, the policeman Devoulx wrote his luminous me-

---

(1) American translation: ..an invisible hand...
American translation: will give to the masses...

(3) German translation: ...of the International Jewish Review. — Review Intern. des Soc. Secr., October 1920; t. IX, n° 6, p. 661.

Memoirs on The Secret Council of Conspiracy and the Revolution French (1). It was in vain that, under the Restoration, Lombard de Langres published his History of Secret Societies in Germany and in other countries, where one read:

> We repeat, the Sect must subjugate the universe; it is no longer The question of resisting him is unanswerable; she already possesses the sword and the power. The vast and the criminal conspiracy she is hatching still needs, however to be supported in some countries by artifice, seduction and the Treachery. Immoral writings, inflammatory maxims where one flatters the vices of the multitude, where attacks are launched from all sides. Forms, healthy ideas, cults, and kings prepare the complementthe formation of the universal revolution, contemplated for fifty years, suddenly stopped in its course by a powerful hand, and returned to her first activity by a fatal chain of events elements which escape human power (2).

It was in vain that, on March 19, 1848, Lamartine responded to the delegation of three hundred Freemasons:

> I know enough about the history of Freemasonry to be

convinced that it was from the depths of your lodges that first emanated in the shadows, then in the twilight, and finally in full sunlight, the feelings that ultimately led to the sublime explosion of which we we witnessed in 1789, and of which the people of Paris have just to give the world a second, and I hope a final, performance a few days ago. These feelings of brotherhood, liberty, and equality, which are the Gospel of human reason, have been laboriously, sometimes courageously scrutinized, propagated, professed by you in the specific enclosures where you previously kept your sublime philosophy (3).

It was in vain that, in the second half of the 19th century, CréTineau-Joly published "Secret Instruction and Correspondence" dance of the Haute-Vente", whose motto was: “Don’t "We conspire only against Rome" (4); in vain that Gougenot of Mousseaux published his sensational volume: The Jew, Judaism and the Judaization of Christian Peoples (5); in It was in vain that the Lodges boasted of having overthrown the second Emworse, established the Third Republic, drafted secular laws; in vain that Masonic journals around the world revealed

(1) International Review of Secret Societies, vol. IV, pp. 1351-1397, issue number May 5, 1913.

(2) LOMBARD OF LANGRES, History of Secret Societies in Germany, p. 200; Paris, Gide, 1819.

(3) The Freemason, 1st year, p. 33, Paris 1848, Cf. LAMARTINE, France Parliamentary, V, 194; Paris, International Bookstore, 1865.

(4) CRETINEAU-JOLY, The Roman Church facing the Revolution, IT, 107.

(5) GOUGENOT DES MoussEaux, The Jew, Judaism and the Judaization of Christian Peoples, 1st edition, seized by the Jews, 1869; 2nd edition 1886, Paris, Wattelier.

they emphasized the Sect's leading role in the war dial (1); in vain that the publication of the “Protocols” of the Elders of Zion (2) updates the plot of the centuries-old conspiracy of which the French Revolution and Russian Bolshevism are than separate acts, than the repetition of the immense tragedy final. Despite these warnings and facts, some confessed minds short-sighted or idealistic individuals persist, along with the indifferent masses, unbelievable (3).

A prominent Freemason, Brother Bonnet, gave a masterful... the unity of program and action of the Judeo-Freemasonry at the 1904 Convent, where he was the Orator. Dedicated full of a lie that no longer covers any secrets, he reVendique attributes the Great Revolution to the credit of his elder brothers:

This, he said, is how French Freemasonry was able to fulfill a historic mission, to inspire and sometimes direct events ments. In the eighteenth century, the glorious lineage of the encyclopedists The dists found in our temples a fervent audience which was then The only one to invoke the root word, a motto still unknown to the crowd: Liberty, Equality, Fraternity. The revolutionary seed quickly took root. germinated in this elite milieu. Our illustrious brothers, d'Alembert and Diderot, Helvétius, d'Holbach, Voltaire, and Condorcet completed the evolution minds, prepared for the new times. And, when it collapsed the Bastille, Freemasonry had the supreme honor of giving to humanity the charter she had lovingly drafted. (Applause) (sentences.)

It was our F.:. de Lafayette who, first, at the Constitutional Assembly killer, presented "the draft of a Declaration of Natural Rights of man and citizen, living in society, to form the first chapter of the Constitution.” On August 26, 1789, the Constitution

(1) The International Review of Secret Societies has begun and continues this study in all its issues of the year 1920.

(2) These “Protocols” are published in the October issue of the Review International Office of the Secretaries, 96, boulevard Malesherbes, and in a separate copy deposited at the Emile-Paul Bookstore, 100, Faubourg Saint-Honoré, and at the Bookstore Action Française, 14, rue de Rome.

(3) Regarding the Acts of the Revolutionary Government of Augustin CoChin and Charles Charpentier, Mr. DE Lanzac DE LABORIE (Debates, October 19, 1920) does not want to see any Masonic action either in the Revolution of 1789, or in the error of 1914. The authors on whom he relies have long been refuted. time, and current events may perhaps reveal that it is delayed by one century. The author writes, however: "The intervention of anti-religious sectarianism, undoubtedly grouped into more or less secret societies, this appears indisputable in certain parts of revolutionary legislation or policy, such as the Civil Constitution of the Clergy, the Fructidoran persecution, the opposition parliamentary stance on the Concordat.” These concessions are sufficient for us. As for Regarding the world war, the Kaiser said to the Abbess of Maredsous in 1915: "This "It wasn't me, it was the Jews and the Freemasons who wanted the war."

In 1915, however, the Kaiser counted only on victory. He repeated the
The same admission has been made since 1918; German Masonic journals do not deny it.
but they claim that the Kaiser, in his exile, is influenced by
mystical, theosophical, and spiritualist readings. They cannot, however,
reporting on Ronald Ludendorf the same explanation, while in his
In his writings, he renews the Kaiser's accusation. (See International Review of Secret Societies,
supplement to the July 1920 issue). ' |

deadly, of which more than 300 members were Mac.', has definitely
adopted, almost word for word, as it had been extensively studied
In the Lodge, the text of the immortal Declaration of the Rights of
Man. At this decisive hour for civilization, France-
French Freemasonry has been the universal conscience and, in the
Despite various improvisations and initiatives by the Constituent Assembly, it has not
ceased to bring the thoughtful result of the slow elaborations of its
Workshops.

The speaker then highlights Masonic work in the 19th century,
and he has been relying on the absolute legislative power of the Lodges since
the German invasion of 1870. This passage is all the more significant.
It is destructive that it shows the sectarian laws already passed in 1904 and
those that will be subsequently so simply because they are
desired by Freemasonry. The Law of Separation and of the "Cul-
"tuelles" falls into this category.

We have not concealed, said Father Bonnet, our hopes and
our work, and we have no reason to remain silent about it. The major
reforms carried out over the last twenty years — either on teaching
secular, free and compulsory education, reduction of the duration of
military service, law on the reduction of working hours in
factories, social assistance and welfare laws, etc.
— were studied in our Temples before being debated at the
Chamber and Senate. Likewise, it has been a long time since our
outfits are used to discuss tomorrow's reforms: separa-
the relationship between Churches and the State, income tax, pro-
labor protection, pension fund for workers, etc.
Each of us will have the profound satisfaction of having contributed to
their achievement, having conducted themselves as good Freemasons, in sincerity
Republican, like a true patriot (Loud applause).

These good Freemasons imposed the laws demanded by
their Lodges; these sincere republicans created two Frances,
according to the expression of Father Jules Ferry; these true patriots have
sowed war in 1914 to bring their religious war to a successful conclusion
to the crushing of Catholic France by revolutionary France
tionary. Father Bonnet makes no secret of it, and his hatred against
The Church sheds a unique light on our thesis regarding the law of the "Cul-
tuelles", systematically opposed to the Concordat.

My brothers, he adds, events demand of us a redou-
A mixture of caution and energy, vigilance and activity. The
Clericalism had invaded France; the Church was stifling the breath of
tion, paralyzing the nation's movements. Democracy has
slowly tore herself away from this fatal embrace and painfully
She fought her way through the struggle: at every moment, she was threatened.
to lose the ground gained and fall back under guardianship. We have just
to make more progress in two years than in ten. We are approaching

decisive solutions. We still have a tough push ahead.
to give, one last step to take.

And, after noting the suppression of the Congregations,
The speaker arrives at the Separation Lot:

We have passed dawn. The day breaks where another old
The law will soon come into force. The memorable decree of the Convention-
tion: "The Republic does not pay the salaries of any religion", will appear in January
Next on the agenda of the Chamber: The break with Rome
is done. The separation of Church and State will complete it.
One hundred and ten years apart, there is no other way to establish the
religious pacification and freedom of conscience, nor salvation
to preserve national sovereignty (Applause).

The Concordat was nothing but a huge deception for France.

Brother Bonnet is counting on Freemasonry to defeat the
last efforts of the dying Church; then he concludes:

Our foresight and composure will thwart these treacherous schemers.
calculations. We are in a deadlock which, whether we like it or not
If necessary, denouncing the Concordat is the only possible solution.
The contract is void and without reciprocity; the State that observes it does not

maintains that by granting the Church full power to
rape. This charade has gone on for too long. The separation will end the
perpetual conflict between the two contracting powers (Applaud-
prolonged periods).

In his relentless struggle against the Papacy, executioner of humanity
nity, and on the eve of liberating the national territory, France-
Freemasonry prides itself on having embodied French thought,
for having continued the tradition of the Reformation and the Revolution. The
The fiction of the temporal sovereignty of the Roman Pontiff has disappeared.
His spiritual sovereignty will suffer the same fate. A short
The period of separation of Church and State will complete the defeat
of dogma, the liberation of minds and the ruin of the Church
defeated by indifference. The State, definitively removed from
pontifical directives, will regain independence and security (Ap-
(pleas).

Finally, the speaker lists the centuries-old crimes of the Papacy,
He welcomes the International Congress of Freethought which is about to take place.

to hold on to Rome, and he concludes by saying:

Representatives from other countries will heed France's call
secular, their work will honor civilization. By hastening the dis-
the disappearance of religious prejudices and the advent of tolerance
universal, they will restore civic peace and the security of rap-
International ports. The reconciliation of humanity will eliminate
war. The destruction of the Church will usher in a new era of
justice and goodness. Through deliverance from dogma and the supernatural

will begin the reign of science and reason (1) (Triple salvo
(Applause. — The Assembly, standing, acclaims the speaker).

Thus, in the solemn sessions of his Convent of 1904, the
Freemasonry has clearly demonstrated that the Law of Separation
had no other goal than the breaking of the Concordat, in order to achieve
to the destruction of the Catholic Church (2), and that this goal is rat-
was linked to the French Revolution of 1789. In other words, the Law of
Separation and its "Cultuals" are nothing other than a resumption of
the "Civil Constitution of the Clergy", which is itself only a
political and atheist emergence of Protestantism.

Protestantism and the Civil Constitution of the Clergy

This is even the core of F. Bonnet's thinking when he
speaks of "continuing the tradition of the Reformation and the Revolution"
"lution." Freemasonry is, in fact, the daughter of Protestantism.
It was Pastor Anderson who formulated his Constitutions. His
The objective was the violent separation from Rome and proclaimed it-
tion, in France, of the Germanic Los von Rom and of No Popery
Anglo-Saxon. One of the historians of the Civil Constitution of the
The most complete clergy wrote:

By the Civil Constitution, the Assembly subjected France to a
a religious system which is none other than Protestantism
of Henry VIII... she wanted a slave Church and, with a little more
Out of hypocrisy, she proclaimed the doctrine of Henry VIII... When one
examines the civil constitution both in its spirit and in its
In detail, we are forced to recognize that it rests on a theory
essentially Protestant. Like the Anglican Church, it retained
an outward appearance of Catholicism, but the doctrines were pro-
testating women. The Ecclesiastical Committee, to legitimize its system
of elections, had proclaimed loudly "that the nation cannot be
stripped of the right to choose who should speak to her on her behalf
God ".

Let us compare these words with those of Calvin: “We hold from
the word of God that the vocation of a minister is legitimate when
"It is established by the consent and approval of the people."

Isn't the analogy striking? What does the
Council of Trent?

(1) We note, in the Parisian correspondence of the Standard and the
New York Times (February 23, 1913), the following sentence:

"The goal of the Grand Orient is to destroy all religion, starting with
to crush Roman Catholicism in France, to overthrow all hostile thrones
and to establish a universal republic, but a republic where its own
"High priests would be dictators." Ci. Kevue Iniern. des Soc. Secr., IV, 2025,
and V, 2838.

(2) Report of the 190th Convention; closing speech, pp. 447-463. The
The President added: I am certain that I am speaking for the Assembly when I say
that you decide on the printing and reprinting of this speech.” (Lively app-
(pleas).

Anathema to him who would say that the bishops chosen by authority
The bishops of the Sovereign Pontiff are not legitimate and true bishops...

The so-called ecclesiastical committee, despite all its protests
tions, had loudly proclaimed the Calvinist system (1).

The Civil Constitution of the Clergy resumed by the "Cultural"

However, the Separation Law adopted the Constitution.
civil of the clergy. This new adaptation took place precisely in
adding in turn "a little more hypocrisy", by
Religious associations are the cornerstone of the entire law.
can say, using a word that has been common since the war, that
The "Cultuals" are the Civil Constitution in disguise.

Before Father Bonnet, there was Father Amiable, a writer at the Ministry of Justice.
wrote, in 1882:

`

By advocating for the Separation of Church and State, today
Today, as in 1789, we are reviving a tradition of our
Great Revolution.

Then, condemning any union of Church and State, under pre-

---

(1) Ludovic Scrout, History of the Civil Constitution of the Clergy, I, 181, 196
253. The author refutes the claim of the members of the Constituent Assembly who n
They failed to see that the Civil Constitution was leading from schism to heresy. We
Let us reproduce this passage, the application of which to "Cultuals" is rigorous-
reux:

“But, it will be said, while undermining the jurisdiction of the Church, he (the
The Ecclesiastical Committee of the Constituent Assembly recognized the priestly character.
That's true; but Henry VIII started as the Assembly; it wasn't him
who abolished confession in AARC TT. He broke with unity, and by force
even shocks, despite his will, despite his violence, the Calvi doctrines-
Nists invaded the Anglican Church. He abhorred the marriage of priests, and
Yet he quickly infiltrated his church, which, instead of priests
schismatics soon had nothing but preachers left. Likewise, also, well
Members of the Constituent Assembly cried slander when the Catholics announced

The divorce and marriage of priests were to follow the Cons-

civil tuition; they came, indeed, and very quickly, and if the Church
The official government had only lasted ten years; the politicians, who were watching
The priests, acting as mere moral officers, would have ended up putting in place
On the one hand, a hypocrisy that has become useless, by treating the ordination as childishness, by
to give free rein to their hatred for confession, and the Church constitu-
tutional philosophy would have undergone a new and radical transformation at the hands of philosophers.
transformation.

"According to the Civil Constitution, the Church of France did not even constitute..."
a separate church, it was simply a collection of departmental churches
"Without connection or cohesion." P. 254.

Regarding the marriage of priests, we read on page 196: “The Assembly
had not, in the civil institution, decreed the marriage of priests: an-
was it predicted that it would inevitably follow her reforms? She was dealing with
of slanderers and disturbers of the public peace those who held of
teis discours, and, however, the secular courts, judges of the decisions of
constitutional bishops took it upon themselves to impose married priests upon them, and
Later, a law came along that vindicated them and pronounced the most severe penalties.
severe measures against bishops who would seek to deprive priests of their positions
married. If the Constitutional Church had had a longer existence, well
"Other, even more serious innovations were allegedly introduced there by force."
The Fae Ph S had 50 bishops and

"married priests." (The aration of the state and the Churches, p. 20;
Marpon and Flammarion, 1882). pd | ” P Back

text that it only results in "a series of encroachments re-
reciprocals of the temporal on the spiritual and of the spiritual on the
temporal”, the I°.:. Amiable adds:

Both of these constitute violations of fundamental principles.
morals proclaimed by our Great Revolution and which form
the very essence of modern society (1).

Since F. Bonnet, the rapporteur of the Law in the Senate, the F.:, Maxime Lecomte, senator from the North, said, in front of 2,500 guests at the banquet in Saint-Etienne, on October 1, 1905, said Banquet of the Separation, presided over by Brother Henri Brisson, and offered 4th Mr. Aristide Briand, formerly Knight of Labour to Ecouffes Street construction site (2):

It is not in the Senate that the Separation Law will encounter obstacles capable of breaking the agreement of so many obedient wills to the impulses of a necessary evolution. This evolution has had for the initiators, our great ancestors of the French Revolution. It developed amidst the vicissitudes of action and reaction to achieve complete secularization, opposing the theses of Syllabus on the Rights of Man and of the Citizen (3).

Derived from the Civil Constitution of the Clergy, voted on July 12

like in 1790, the Law of Separation of December 9, 1905 betrays its origin in its preparation, content and purpose.

Preparation for the "Cultural Services"

In the 18th century, the Separation was initiated by alienation Church property temporarily replaced by the budget cults that the Convention was supposed to abolish; in the 20th century, the clergy's property was plundered, the budget for religious affairs was eliminated, the Even the requiem masses themselves have amplified this shameless theft. In the 18th century, religious vows were abolished; in the 20th, the religious, and the Government prided itself on collecting for the the people, who haven't received a penny from it, the phantom billion

(1) Louis AmTaBce, The Separation of Church and State, p. 14 and 48; Paris, Marpon and Flammarion, 1882.

(2) Jean Brpgcain, Freemasonry and Revolution; International Review of Societies Secr., V, 2303.

(3) Maxime LecomTe, The Separation of Churches and State, p. 78; Paris, Félix Juven, n.d. — F.*. Dipe, a former Protestant pastor, said in the closing speech of the Convent of 1886: "As you can see, the Separation of The Church and the State must be reclaimed in the name of the traditions of the Revolution French.” (Report of the 1886 Convention, p. 534). The theme of this discourse The course was to establish that the Law of Separation and of "Religious" is "a essentially a Masonic thesis"; p. 519.

of the Congregations (1). In the 18th century, teaching was paorganized; in the 20th century, it was secularized. In both these periods, the preparationtion was the same.

Content of the "Cultural"

The content of the 1790 law and that of 1905 are not very different. In terms, they are identical in substance. On both sides, The Church has been democratized; ultimately, it is the faithful who govern. After having demonstrated, in his Encyclical Veheto lie, from February 14, 1906, the perfidious and long preparation has the Law of Separation through Divorce, the secularization of schools and hospitals, military service for clergymen, the The dispersion and stripping of the Congregations, Pius X complained that, not only the Separation of Church and State "is the very clear negation of the supernatural order," but incore that religious associations are "contrary to the Consthe institution according to which the Church was founded by Jesus-"Christ." This Constitution is theocratic and monarchical. The mystical body of Christ, the Church is governed by the Bishops. under the authority of the Pope, to whom alone it was said: "You are Peter, and on this rock I will build my church” (2); and again: “Feed my lambs, feed my sheep” (3). It is the foundation and the Supreme Pastor.

However, wrote Pius X, "contrary to these principles, the Law of Separationration assigns the administration and oversight of public worship not not to the hierarchical body divinely instituted by the Savior, but to an association of secular people. To this association It imposes a form, a legal personality, and, for all Regarding religious worship, she considers it to have only civil rights and responsibilities in his eyes. Therefore, it is The use of the temples and buildings will fall to this association. sacred, she will possess all ecclesiastical property, movable and immovable property; she will have the right to dispose of it, although of a only temporarily, bishoprics, presbyteries and

(1) At the Lodge of Besançon, on November 3, 1881, Brother Marécnaz proves The Separation would only be capable of destroying the secular clergy if... the plan to seize the billion from the Congregations, and then dissolve them.

"As you can see," he said, "this question is not yet ripe. It must be preceded..."
the destruction of religious associations, the annihilation of Jeur
colossal fortune. Before the Separation of Church and State, destroyed-
First, let's consider the Jesuits, who have everything to gain in the current state of affairs:
raise the moral and intellectual level through widespread education
of the masses, and then the solution demanded can come safely.
by Justice." (Le Monde maçonnique, 1881, pp. 364-366).
(2) . XVI, 18.
(3) Joan, XXI, 15-17.

seminars; it is she who will finally manage the assets, regulate
the collections and will receive alms and bequests intended for worship
religious. As for the hierarchical body of pastors, we do on
He remained completely silent. And if the law stipulates that Associations
religious organizations must be constituted in accordance with the rules of organization
general organization of the cult which they propose to ensure
On the other hand, in this exercise, care is taken to declare that, in all
disputes that may arise concerning their property, alone
The Council of State will have jurisdiction. These religious associations themselves-
the same will therefore be in relation to the civil authority in a dependent
dance such that the ecclesiastical authority, and this is manifest, will not have
They no longer have any power over them. How many of these provisions?
will be hurtful to the Church and contrary to its rights and its
divine constitution, there is no one who does not perceive it at first
at a glance. Not to mention that the law isn't designed to address this point.
in clear and precise terms, that she expresses herself in a very
vague and largely open to arbitrariness, and which one can, from
Therefore, there is a fear of seeing, from its very interpretation, more
major evils (1).

That's the whole point. Let's not claim the benefit of the doubt.
oversight by the Council of State in cases so rare that they do not save-
would establish a guaranteed legal precedent; the Council of State
has no right to this competence: he is a secularist, and the Church is
divine. Let no one say that the "Cultural" services will be composed of...
services of priests appointed by the Bishop and under his jurisdiction.
In any religious or trade union association, the bishop was-
He, the president, will be dependent on his co-partners and
subject to their votes. The sovereign leadership cannot appear
in her hands only in a fictional way, for she will rest in reality-
throughout the entire Association. It is always the demonstration-
the cratization of the Church, and, consequently, the overthrow of its consecration
tita-
the prevention of any conflict in any diocese, nor the need for au-
an appeal to the Council of State (2). The authority resides at the bottom and
not up there either.

(1) Acts of SS Pius X, 11, 122-149; Paris, Edition of the "Questions ac-
"tuelles", 5 rue Bayard.

(2) The Archbishop of Cambrai, Mgr CnorLer, writes on this subject in a note
conclusive:

"As for the Council of State, which is held in such high esteem, we understand by it the
Government Commissioner, even in his most moderate conclusions,
where he considers as the only priest the one appointed by the bishop, to treat "the
minister of the Catholic faith" of "representative of the faithful" and to consider that,
in the religious association, "the group of lay people employs the ministry
of the priest." So, the whole concession consists of this: that the bishop gives to
Father Vestampille, he empowers him. But this does not confer authority upon the Bishop
necessary in the religious association. This does not mean that the priest does not remain
"The representative of the faithful." This does not change the responsibilities in any way.
Protestant of the Cultuclles. This does not remove the inadmissibility of the courts
competence". (Catholic Documentation, October 23, 1920, p. 302).

In the same note, Bishop Chollet recalls that Pius X brought the Cultucles closer together

x

Purpose of the "Cultural"

Is it necessary to repeat now that the goal of the Associa-
religious practices are consistent with those of the Civil Constitution of the
clergy: both tend towards the ruin of the Catholic Church
that. The sincere speakers in the House and the Senate have not
wanted to keep it a secret.

In the session of April 10, 1905, Mr. Maurice Allard said:

I stated that I was not hiding my intentions, which should
These are the values of all true republicans. It must be said loud and clear:
"There is an incompatibility between the Church, Catholicism, or even the
Christianity, and the entire republican regime. Christianity is
"An outrage against reason, an outrage against nature."

Therefore, I state very clearly that I want to pursue the idea of
the Convention and to complete the work of dechristianizing the
France, which continued in perfect calm and the happiest of circumstances...
the world's unrest until the day Napoleon concluded his Concordat.

In the same session, Mr. Vaillant emphasized this anti-
Catholic, adding:

I'll go further: we shouldn't believe that the separation of
the Church and the State, once pronounced, even if it was in the terms
of the counter-proposal that I recommend to you – that of Mr. Allard
– would have done everything possible in this regard.

No, that would only be a beginning, because secularization is not
not finished, because as long as the Church has not completely disappeared,
As long as the secularization of society has not been achieved, our
The task will not be completed.

And, I know, this result can only be achieved through revolution.
which will bring about, with the emancipation of the proletariat, the transformation
social structure of society. But the separation of Church and State
allows us to actively move in this direction.

We must consider, in fact, that our entire civilization, that all
Our legislation is imbued with the religious spirit, with a religion
which, by enshrining the institutions of class domination, gave him
in the laws, the code, a duration, a survival that keeps them there
even when the social causes that produced them have disappeared.
And these laws remain as an instrument of economic domination.
mic, political and religious. I] we must remove from our legisl-
lation these laws of individual and collective servitude.

By separating Church and State, we remove from the institution
tution of the State, in the power of the dominant class, in the constitution
current family guardianship, property rights, and their guarantees

French and German religious institutions, and that His Holiness affirms that "different-
rents were the situations.” Although this rapprochement falls within the part-
In the historical context of the issue, we believe it exceeds the proportions of
this article, and that the papal decision is proof above all
discussion.

religious. As a result, they become more vulnerable, and we
we can better attack and defeat them and get them through
the legislation, to put into practice the transformations of
institutions and the laws that will result from them.

And, two days later, on April 12, when Mr. Louis Olli-
Vier criticized this law for professing atheism.
Mr. Meslier launched the following interruption:

Absolutely. As far as I'm concerned, I'm completely
I agree with you on this point. My vote will be a statement.
of atheism and the manifestation of the desire to see disappear from
our laws and customs, the idea of God, which has never brought,
So far, only misfortune and bloodshed have plagued our country.

In the Senate, we can note in the same vein the dis-
Mr. Clemenceau's lecture at the session of November 23, 1905, and the
Mr. Combes' statement, before the final vote of December 9th
both leave even less doubt about
of the purpose pursued by the law that they both speak of rem-
to address its defects, that is, to aggravate it in order to delay it-
undermine religion as quickly as possible and destroy the parishes
as the congregations were destroyed.

Moreover, the Chamber and the Senate were no longer, as the
Mr. Lerolle said at the meeting of April 12, 1905, that an office of en-
recording of Lodge decisions. Also, we read in
the “Counter-Encyclical”, published by the Acacia (February 1906,
page 82):

You know, TT°. C. Ce. FF', that the French branch of
the Masonic Order, zealously fulfilling the duty of Counter-
The Church contributed to the best of its ability to the elaboration of
ration and the vote on this law.

This law applies to all churches: Protestant and
to the Jewish woman, as well as to the Catholic woman, but that is not betrayal
It's a secret that the main target was the Catholic Church.

Ultimately, and practically speaking, the Law of Separation
tends towards the result demanded as early as 1883 by F.°. Blatin, former
President of the Council of the Order of the Grand Orient of France:

Our growing minority may soon become the majority-
nation's identity. On that day, Messrs.:. FF.:., our work will have truly-
tablement fulfilled its destinies. In these lofty buildings of
everywhere, for centuries, religious superstitions and
to the priestly supremacies, we may perhaps be called, to
our turn, to preach our doctrines and, instead of psalms
The clerical sounds that still resonate there are the mallets, the

batteries and the cheers of our Order that will resound
the wide vaults and the vast pillars (1). |

What we wanted was to relive those most somber days.
the spirit of the Revolution, with the goddess Reason and the Saturnalia
of Notre-Dame.

Are these claims exaggerated? The proponents of es-
loyal people wanted us to believe it by relying on certain-
certain terms of the law and the explanations of its author,
Mr. Briand, in 1905. Today, in 1920, the same ambiguity
reappears. Maurice Allard and Vaillant are replaced by
the brothers Debierre and Herriot, to whom one should not lend
beware, while those who hold power are
acquired, at least momentarily. What an illusion! In
In any case, we are happy to reproduce the report here.
of a legal scholar who worked for a time with the authors of
the Law of Separation. We had it presented to Pius X in
April 1906, to pray to His Holiness to speak before the elections,
which did not happen, because his Encyclical only appeared on
August 10. It was to this message that F.-. Mornet, avo-
general cat, in the lawsuit brought against us by Mr. Clemen-
ceau, in 1907, on the occasion of the sacking of the Nunciature and the
papers of Bishop Montagnini (2). Here is this report, the interest of which
grew from its absolute application to the current situation and from
the author's association with the three editors of the
Separation Law, indifferent to the legal aspects, but applying
taken to the ruinous extremes they expected in order to de-
destroy the Church of France: |

(1) Report of the Convent of 1883, p. 645.

(2) This biased trial was based on this passage from a document entitled:
Funeral Mass: |

"The struggle has begun; let us support it valiantly and in a Christian spirit; and,
Let me tell you again, as I did on Inventory Day in January: you must
that our grief, however sad and profound it may be, be an armed grief.

"Keeping the faith is no longer enough, it must be defended."

– We find in the indictment of Brother Mornet, who, moreover, has
He showed a true patriot in the World War II treason trials.
dispatch from Bishop Montagnini to Cardinal Merry del Val, concerning the "Cultual-
"the"; it is from October 13, 1906; it could be from October 13, 1920:

a What Mr. Denys Cochin says, namely that the arrest of the principle of the Council
A state body establishing case law will be better than a legal text, is incentivized.
Well... Mr. Denys Hin, in wanting to have these questions decided by the Council
of State, upholds Article 8 of the law, which establishes the same Judge in this case
Council of State, which, precisely, infringes upon the rights of the Church. This good
The MP, despite everything, still leans towards a compromise, one way or another.
other than the law, outside of which, he says, one can no longer walk. That is what
the same spirit of insubordination that is fostered by the Revue des Deux-Monace.

Report on "Cultural Centers"
Presented to A SS Pre X in 1906

France is going through a very critical period due to the
Separation of Church and State. The consequences of this
reforms could have extremely serious consequences for the future of the Church
Catholic than for the general peace of the country.

Indeed, we must not deceive ourselves about the Separation Law.
is not a liberal law. If it severs the link that unites the State to
a p spiritual power, which is the essence of Separation,
It does not guarantee religious freedom; because that is not respectful
religious freedom rather than imposing a constitution on Catholics
tuition to which they will be forced to submit, if they do not want
not to see their drunken stew stripped of the goods that are consecrated to them.
Better than that, it is not respecting religious freedom that
to impose on Catholics a constitution independent of the
the very constitution of the Church, independent even of individuals
who alone legitimately represent it, namely the Pope and the

Bishops; this is a schismatic act, a work of disorganization.
religious station.

Respect for freedom in this matter would require that
to allow each religion to organize itself as it sees fit, under the condition
of common law which consisted of doing nothing contrary to
public order, laws, and good morals, and under the condition
specifically applicable to all institutions which, pursuing
a selfless, religious, moral, charitable, literary purpose,
artistic or scientific, in short, a goal of general utility,
constitute legal entities, under the condition, I say,
to observe some safeguard rules that the State, representing
of the public, has the right to establish matters relating to administration and the
preservation of the assets that these institutions can collect.

The current law does nothing of the sort; it seeks to substitute the
mass of the faithful to the representatives of the Church, she continues
the expropriation of the Catholic institution for the benefit of its clientele,
who does not request this favor and who, moreover, does not have in this
occurrence, no other right than that of giving or withdrawing
his adherence to the Church, and who has no qualification to take
any part in his government.

The Separation Law therefore does not meet the conditions that
should fulfill a law concerned with religious freedom; but
It's even worse, and few people suspect how much
its provisions, in toned-down and softened terms, cover
Perfidies. For those of us who have approached the perpetrators responsible.
of the law with the intention of attempting to make it a work of law,
we know that the thought of law, the concern for justice equals
For everyone, that was the least of their concerns. What they have
what they wanted to do and what they managed to do was obtain
Chambers, a political instrument that placed 4 on the discretion of
men in power, the public practice of Catholic worship, as

they did some time ago for the Congregations using the law on the
Associations and on Congregations (1).

To judge the Separation Law precisely from this perspective,
It suffices to note that it establishes no sanction for breaches of guarantees.
which it seems to grant in some parts to Catholics.
This is how the provision of Article 4, the most important of
all, under which "religious associations must
conform to the general rules of organization of the worship of which they
propose to ensure the exercise," this provision which appears
Safeguarding the authority of the Church is absolutely illusory, because
She does not say how we will ensure that the Associations rem-
comply with this condition, and it does not establish any legal recourse for
the representatives of the Church, the sole sovereigns in such matters,
against the decisions of the Council of State, which has the right to decide
difficulties that are beyond his competence.

Catholics have no other guarantees of their freedom
religious than the verbal promises made from the tribune of the
Room. Every time we wanted to formally register in
The law must make these promises a reality and create rights.
The Government and the rapporteurs of the Committees were there
opposed and they had the skill to prevent the petitioners from in-
sister; these, more often than not, were content to do so voluntarily
and quite naively to acknowledge the declarations and pro-

---

(1) Mr. Gustave THÉRyY gives the same note in summarizing the discussion
parliamentary article IV of the Law of Separation. (The Separation of Churches)
and of the State, pp. 23-25; Lille, Imprimerie de la Croix du Nord, 1906):

"Article IV was one of the most hotly debated in the Chamber; one
It is known that the law passed in the Senate without any real debate. It is very interesting to
Follow the full debates in Officiel.

"The far left found the article too favorable to the Church. The rapporteur,"
Mr. Briand, aided by Mr. Jaurès, a member of parliament, asked his left-wing friends to accept him,
and, to persuade them, he showed them the danger of seeing the Church reject the associations
religious practices which are the pivot of the entire law: "You want," he told them,
To create a law that is aimed at the Church like a revolver? Ah! You will be
You'll be well on your way once you've done that! And if she doesn't accept your law?
If she revolts against her? (Official, Senate 1905, R: 1.678, 3rd column).
But, at the same time, he explained to them what the necessary effect would be in the future.
saire of these associations introduced within the Church: “I was, with the majority-
the rapporteur said, concerned about not
to leave up for the community of the faithful by the discipline of Rome.” (Id.,
p. 1.611, col.). Which, in proper French, means: "I have been preoccupied, con-
The rapporteur continues, to leave to this community the broad faculty, the broad right
to evolve within and with its organization.” (Ibid.). That is to say:
we are careful to open the door to schism and heresy.

"We will not provoke them; we will even vigorously defend ourselves against it. Not to any extent."
"At that moment," said the rapporteur, "it did not occur to me to incite divisions."
to provoke competition and disorder in the parishes.” (Ibid.). The effect
It will happen on its own, we're counting on it.

“The freedom of the minor clergy,” said Mr. Jaurès, “even the freedom of Catholic laypeople–
religious groups, believers who will join religious associations and form groups

Around them, this freedom can develop, which no one has the right to hinder,
whose developments no one has the right to control or the means to predict.
This freedom is primarily within the very limits of the Catholic organization.
that it will occur, not through surprises, through more or less substitutions
less fraudulent fake religious associations to authentic associations
ticks, but by the inevitable pressure that, under the regime of Separation, the
The vast community of believers will necessarily exert influence on the smaller church.
of the clergy, who can only live in communication with these faithful.” (Ibid.,
p. 1.639, 2 col.).

"...How do you want it to happen in the municipalities, in the cantons, she
(the Church) throws down a perpetual challenge, through its unwavering intransigence at all times,
that it perpetually violates the very feelings of this Catholic mass

masses. We know from experience with the Congregations what fund one
What can be done based on words that are carried away by the wind, and what scruples,
In this regard, they would be capable of stopping those who, today
as yesterday, hold the power, if ever they should
Keep it for tomorrow.

Therefore, it is not a small cause for astonishment for those who
They know the heart of the matter, to see prominent Catholics
(Appeal to the Bishops: Figaro, March 26, 1906) to solicit
Bishops, a fair trial of the Separation Law. He cannot there
to have a fair trial of a law made unfairly, of a law which,
wanting to control the Catholic faith in its material interests
and its outward manifestations, subtracting both
to the authority of the legitimate representatives of the Church and hunting in
only those who have
the power to speak on his behalf.

In this way, the law tends, in accordance with the secret desire of its authors,
to sow division in the Church, to provoke Sthism; she
seeks to establish secular societies which, in a more future
or less closely related, already free from any real legal link, with
The representatives of the Church will gradually free themselves from all
even moral dependence on them and will claim to choose
their pastors, as one chooses an engineer or a doctor,
without worrying about whether they will be in communion of doctrine
with the Sovereign Pontiff, to one day reach a point where we no longer choose any of them
at all and divert from their religious purpose the goods which
They will have been entrusted with this assignment.

On the eve of the renewal of the powers of the Chamber of
Members of Parliament, public opinion is particularly moved by the results
that elections are likely to provide, depending on whether a

that, that she can brave today, because she doesn't need to, that she doesn't
"She will no longer be able to brave tomorrow, because she will only be able to live by herself."
Ibid., 3rd column).

"It is secularism introduced into the Church, it is its hierarchy forced to..."
to cater to the whims of the faithful instead of giving them the direction which is to
'The essence of all government is the destruction of the authority established by Our—
Lord Jesus Christ.

"The speaker immediately outlines the prospects for schism that he
He envisions in Pavenir: "That tomorrow," he says, "with these cultural associations"
they walk, convinced priests, logically or by illusion, that they pcu—
the wind to reconcile Christianity and the Revolution, the Gospel and the Rights of
Man, ...let a few priests, democratic at heart or free in spirit, rise up,
are supported by their cultural associations, it will be very difficult for the episco—
Patee himself, in his region, will only be able to live supported by the consent of
public of Catholics, it will be difficult for him to arbitrarily strike and f—
"To droyer ces hommes." (Ibid., 3rd col.).

"Supporting these conclusions, the rapporteur added: 'Freedom! Ah! My—
Gentlemen, do not fear her; it is rather for the Church that she can become a dancer.
ger; it will force Pobligera to change profoundly, to gradually become more flexible to the demands of
agencies and the very evolution of the militias on which his life will now depend,”
Ud., R; 1.645, 3rd col.).

"That is the goal of cultural associations: to substitute power within the Church"
the authority of the authorities, the bishops, and the parish priests, to allow
priests in revolt to change the Church by replacing the Rights of God

x Human Rights and thus destroy Catholicism for the benefit of the Revolution
ution.

"Article IV contains what forms the basis and foundation of all Ja Joi"
nn the other articles are merely the development and the conse—

"Article IV was passed by 509 votes to 44."

A majority hostile to Catholicism will return to power, or, that is, to
On the contrary, a truly liberal majority will take the lead
business, determined to repair the damage done during the last
legislation.

Whether admitted or concealed, the interest in the upcoming legislative elections
will focus entirely on this question of Separation. If the
Catholics are imprudent enough to forget it, but sectarians,
they will not lose sight of it; they will not bring it into the countryside
who is preparing has no other concern than that of getting ready
able to continue their anti-religious work, by using
against the Catholic Church of the Law of Separation, an instrument of
destruction that they had the skill to make accepted by the
Rooms. It would be a very big mistake to keep
illusions about this situation and being taken in by the concessions
apparent concessions by the Government. These concessions have only one
but, to lull the vigilance of Catholics. They do not, in fact, offer
no guarantee for the future, since they do not result
expressly from the text of the law; they are at the mercy of men
to those in power who, for the moment, have an interest in doing so. Once
Once the elections are over, no scruples will hold them back – they will
enough has been shown regarding the Congregations – to resume this
that they will have, for appearances' sake and due to the circumstances, granted,
and to discard all promises.

If, therefore, the Catholic Church aspires to retain in France
normal conditions of existence, there is a work of defense
immediate action to be taken to ensure the reform of the law
Separation in a truly liberal spirit.

Because this is not about repealing the Separation Law.
to continue; it would not encounter any majority in the
country, nor in the new Chamber. We will not go back on the
Separation: we must resign ourselves to it. What Catholics can
and must claim, that is to obtain a revision of the law, capable
to give the Church the freedom to which it is entitled like all
religious practices and all other institutions of a different nature,
but sharing this common characteristic of addressing the public and
to form legal entities. This requires that the
The future chamber receives the specific mandate to create for these institutions
we were establishing a general legal framework, under the rules of which the Church
Catholics will find a way to exist and live as freely as the
other institutions.

But on the eve of the elections, the position of the Catholics appears
most lamentable due to the differences of opinion which
manifested in the writings and speeches of their religious leaders
or secular. Opinions of bishops, opinions of politicians,
The contradiction erupts everywhere where only one should be asserted.
thought, that of the Supreme Head of the Church, whose reserve in a
Such a moment is like a weight for everyone. We're even looking for
to take advantage of this by giving the impression that the troops are
abandoned to their own devices and delivered to the enemy without unity of
direction and lack of cohesion.

The mass of the faithful, in these circumstances, resembles a

flock that the shepherd, trusting in the beautiful words of wolves
disguised as shepherds, would leave them exposed to their schemes, by
reserving the right to determine later whether the wolves have kept their
promises, and then act accordingly.

Whatever the lofty reasons for this tactic, stick to it.
could lead, we believe, to a failure that may be irreparable.
When, in fact, the Catholic army is routed, it will be quite
It's too late to remedy the problem. It's now that it's needed.
to give the watchword, so that all efforts converge towards
a common goal, and that they draw superior energy from the
certainty of acting in accordance with the views of the one who alone has the authority
to guide them.

This report is as undeniably true in 1920 as it was in
1905. He proves that Mr. Briand did not want to make the Law of Separation
the ratio that a political instrument, that various amendments and
many ministerial promises have been carefully measured according to the time
the perennialism of the deputies and the mentality of the Chamber of 1905,
not to further hinder the minister who will apply the law
in its rigor that F. Combes was not, by the reservations
by Mr. Waldeck-Rousseau. It is indeed a law of strangulation.
that we wanted to do, and do hypocritically, since Mr. Buisson
admits that there were only three of them on the Commission who knew
the final word on a work that has only a false legal basis
appearance (1).

Conclusion

The rigorous conclusion of this historical study is therefore
singularly confirmed by such precise statements,
and we cannot state too strongly that the goal
The admitted aim of the Separation Law was to radically destroy the
religion in France. But, let's reiterate, nothing has changed, neither in

the law, nor in the extreme secularism of those who are its custodians
silences. Every civil or religious constitution of the clergy is and
will inevitably be in opposition to the divine constitution of
the Church; and when, in eleven days, they carry him to the Pantheon,
the heart of Gambetta, this Jewish-Mason, who did not shake hands with
Bismarck, driven by a sectarian and atavistic hatred of Christ, and

(1) We read in the Press Chronicle, No. 592, of the 1st fe-
February 1912:

"We know that, in his previous ministries, the two main collaborators
Mr. Aristide Briand's supporters included the Israelite P. Grunebaum, known as Grunebaym-

Ballin, and the son of Pastor Louis Méjan. Du pence ee jurisconsulte, born in:
The author of the Law of Separation, -.

Frankfurt, March 27, 1871, which was the true
Seine Prefecture Council.

d

`

Mr. Briand, by ministerial will, at that time appointed a president of the a

of his work, his battle cry will resound as before in the
Romans banquet: "Clericalism, that's the enemy!"
Isn't this the post-war religious program formulated in
these terms by a prominent Freemason: |

We want religion to be a private matter, like
the German social democrats are speaking out. Any influence from
clericalism in public life, schools, and, in general, in the
vital organs of society, must be banned and eliminated.
Enemies of liberty must disappear from all Latin countries.
This is the program that will apply from Paris to Rome.
The state sacrificed millions for freedom in order to drive out the
The priests of the country; now they've been sent to the front. This will
still too good, their influence is not entirely broken;
our program therefore envisions an absolute "clean sweep";
The Lodges will have to ensure its rigorous execution. Our project
finally brings true freedom, since all religious privilege
must disappear; in other words, there must no longer be
a "Christian France". From France, liberty will prevail.
Germany. We aim for the true domination of peoples; by
These words should naturally be understood as referring to Masonic domination.
nique. Part of our program has already been printed in
Alpina, which invites Freemasons to submit to the work and
encourages the action of the FF.:., "because the cassocks are stirring" (1).

One last word:

From both a legal and historical perspective, the Law of
Separation is doomed. What remains is the utilitarian point of view which
considers acceptance or refusal a matter of life or death
of the "Cultural" ones. Let its supporters remember the motto of
Judeo-Masonry: "Strength and hypocrisy," inscribed in the
“Protocols” of the Elders of Zion (2), and let them take heed
that a meager reconstruction does not deliver the last
Church resources. Nevertheless, by returning here to the
From a historical point of view, we observe that the Church does not die
Never any poverty. If the Jews siphon off all the wealth.
of the world to achieve their plan for universal domination
That makes sense, they only see the earth whose idol is the calf.

(1) This program was presented to the Holy Father in 1916 in a translation
German, of which we have a copy from the person who took it to Rome. Discretion
prevents us from naming the interlocutor who developed the "post- program"
war.” We can say, however, that he played an influential part, along with Jau-
next, at the so-called Reconciliation Conference in Bern.

(2) Bishop Journ, The “Protocols” of the Elders of Zion, p. 37 (Excerpt from the Review
International Secret Societies, October 1920). — It must not be forgotten that one of the three
authors of the Separation Law occupied their leisure time at the beginning of the war, & com-
to complete the files of hospital communities, under the pretext of a request
authorization after the war, but with the avowed aim of a blanket refusal as
for religious figures, with confiscation of inventoried property.

of gold. But let the Christians, who are just passing through here below for
to leave the land of exile and arrive in Heaven, their true homeland, to...
to read into such concerns is perhaps to forget a

instantly the Master's words: "Seek first the kingdom of God and his justice, and the rest will be given to you in addition" (1).

In the 111th century, Pope Innocent III saw, in a mysterious dream... Terrieux, the Basilica of the Lateran Street is ready to collapse. Two men supported her: Dominique and François; this They were the founders of two mendicant orders. The Church was saved by poverty.

In the first century, the first miracle of Saint Peter takes place of prophetic proportions. "Gold and silver," he said to the parawell-known lytic of the Speciosa gate, are not my partTagus, silver, and gold are not mine; but what I have, I... Give: In the name of Jesus Christ of Nazareth, rise up and walk "che" (2). The supernatural life of the Church, its forward march, His ascension to Heaven is not based on gold and silver, but on the divine grace of Him who sent his Apostles toto seek the world as beggars, with the power to seal their word by miracles (3); of Him who gave the example first, and to whom Francis of Assisi sang immortally The Hymn to Poverty:

> Remember, Lord, that you came from the abode of the Angels, in order to take Poverty as his wife and have one a great number of sons who were perfect...
>
> It was she who received you in the stable and in the manger, and who, accompanying you throughout your life, taking care that you you had nowhere to rest your head. When you began the War of our Redemption, poverty came to cling to you like a faithful squire; she stood by your side during the battle, She did not withdraw when the disciples fled.
>
> Finally, while your mother, who at least followed you until the and took his share of all your sorrows, while such Mother, because of the height of the Cross, could no longer reach right up to you; at that moment, Lady Poverty embraced you closer than ever. She did not want your Cross to be fat worked with care, nor that there were a sufficient number of nails, sharpened and polished; but she only prepared three; she made them harsh and crude to better serve the intentions of your supaccomplice. And, while you were dying of thirst, she made sure that one He refused you a little water; so that it was in the narrow

---

Marra
(2) Act., NE “AI. 6 6.
(3) Mark, Revelation, 17-20.

> Embraces of this wife whom you breathed your last. Oh! who Therefore, she would not love Madam Poverty above all others. things? (1).

No! Whatever happens, the Church in France will not die of the Law of Separation. Who can even claim that it does not find-

will not see in the dignity and virtue of his resistance a source and a rejuvenation of life and resurrection?

E. JOUIN,

Prelate of His Holiness,
Parish priest of Saint-Augustin.

---

(1) A.-F. Ozanam, Works, V, 64; Paris, Lecoffre, 1882.

Digitized by Google

PF Mer JOUIN

THE JUDEO-MASONIC PERIL

He

Judeo-Freemasonry & the Catholic Church

PART ONE

THE FAITHFUL OF THE COUNTER-CHURCH

JEWS & MASONS

p

Price: 7.50 francs

PARIS

INTERNATIONAL REVIEW
SECRET SOCIETIES
Y6, Boulevard Malesherbes

ÉMILE-PAUL Brothers
100. Faubourg Saint-Honoré

1921

(All rights reserved)

I
THE "PROTOCOLS" OF THE ELDERS OF ZION

(5th Edition)
II
JUDEO-MASONRY and the CATHOLIC CHURCH

PART ONE
The Faithful of the Counter-Church: Jews and Freemasons

(These volumes are also available at the Librairie d'Action française, 14, rue de
Rome, Paris}.

In press:

PART TWO

Acts of the Counter-Church

Good preparation:

III
THERE

JUDEO-MASONRY and the SOCIAL REVOLUTION
IV
The FUDEO-MASONRY and DOMINATION
of the WORLD

Letter from His Eminence Cardinal GASPARRI to Mgr JOUIN

From the Vatican, June 20, 1919.

Your Grace,

The Sovereign Pontiff deigned to accept with a truly paternal benevolence the man-
A look at your new study on Masonic Warfare.

It is with good reason that in this work you took care to highlight
through irrefutable documents and reasoning the inept and essential doctrine-
fundamentally anti-Catholic of Freemasonry, a doctrine stemming from deism, itself born-
the same as the Reformation, a doctrine inevitably leading, as we see today-
from today, to the very negation of God, to social atheism, to "secularism", an ac-
the tutelary of this impiety which, to the great detriment of the people, seeks to banish
societies without any trace of religion and any intervention from the Church.

You took particular care to highlight, despite the lies-
things that sometimes deceive even Catholics themselves, | identity of the Freemason-
Nonsense with itself, everywhere and always. Like your continuation of the sects' plan.
whose aim is indeed the ruin of the Catholic Church,

His Holiness is therefore pleased to congratulate and encourage you in your work.
whose influence can be so fruitful in warning the faithful and helping them to
to effectively combat this which tends to destroy social order as well as the
religion.

As a pledge of heavenly favor, and in testimony of His paternal benevolence-

Lance, the Holy Father wholeheartedly grants you the Apostolic Blessing.

Thank you for the copy you so kindly gave me, and with
My personal congratulations, Your Grace, please accept the expression of my
complete devotion to Our Lord.

P. Card. GASPARRI.

The Judeo-Masonic Peril

THE “PROTOCOLS” OF THE ELDERS OF ZION

OVERVIEW

Before undertaking the commentary on the "Prolocols" of the Sages
from Zion, we deem it useful to embrace them with a glance of-
seems to summarize them in order to fully illuminate their plan.
Their goal, their threat. For, despite the self-serving denials
From Israel, these documents remain a living expression of the situation
current world order, which the Judeo-Masonic peril inevitably leads to
it will inevitably lead to total ruin if it is not averted without delay.
as if without compromise. In such extremes, it is a matter of
the common interest of weighing the value of these minutes and of
extract the practical instructions from which the imperatively follows
duty of the present moment, unless one no longer has the interests at heart-
Loans of family, country, and Church. It is therefore a short
summary and analysis of the "Protocols" that we present
firstly to our readers.

The "Protocols" of the Elders of Zion have, in fact, just revealed
throughout the world, the Judeo-Masonic peril is present today
a matter of life or death for all peoples. These "Proto-
"Cols" are a notable part of the minutes of the twenty-four
sessions held at the first Zionist Congress in Basel, in 1897, under

(1) We cannot deal in a few pages with the historicity of Fauthen-
ticité and veracity of the "Proɫocols". We have done this amply in
the Introduction and in the Appendices of our edition of this work which
found at the Offices of the International Review of Secret Societies, %, Bou-
Leviard Malesherbes, at the Emile-Paul Bookstore, 100, Faubourg Saint-Honoré,
at the Librairie de l'Action Française, 14, Rue de Rome, and at the Librairie Baston,
Berche, Pagis, 69, Rue de Rennes.

the presidency of Dr. Theodor Herzl, called by the Jews "the Prince"
"Exile." These lectures summarize the plan for mon- domination
dial developed by the Jewish race since its dispersion, during the capture
of Jerusalem by Titus. It would be childish to believe that the "Proto-
"Cols" be the first drafting of the aspirations of Israel and its
centuries-old efforts; they are merely their more developed expression,
as well as being more current, because of contemporary events
confirm its realization (1).

These documents were stolen at the instigation of high-ranking officials.
Russian women, and one of the copies was given to Serge Nilus in 1901
by the Marshal of the Nobility of Chern (Central Russia), Alexis
Nikolajevitch Souchotin. Another copy fell into the hands
by a famous Russian writer and polemicist, C. Bulmi. Nilus and Butmi
translated the "Prolocols" into Russian. The translators
and the publishers who reproduced these minutes made use of
preferably Nilus's translation, because it follows faithfully-
the minutes of the twenty-four Zionist sessions.

The main editions of Serge Nilus's works date from 1902. Then,
1905, it is the one from the British Museum that we have collated-
ner. Then 1911, on which Mr. Gottfried zur Beek, the director
A prominent figure from Auf Vorposten, did the German translation.
1917 edition reproduced by Boston American Translations
and Polish from Warsaw. Finally, a last Russian edition of Nilus
It was published in Berlin in 1920; we have it.

The Jews deny the authenticity of these "Protocols." It was necessary to...
Wait. But their arguments are not proof. Some
they wanted to portray Nilus as an excitable and unauthoritative monk.
Serge Nilus was an esteemed professor who still lived
Ukraine at the beginning of the war, and we have witness to this-
group of Russians currently in Paris, who frequented him in these
recent years. Besides, we said that Nilus is not
the sole translator of the "Protocols". Others have claimed that
The first editions had no effect in Russia. That's true.
But it must be added that the Jews made them disappear almost
completely, especially the 1917 edition, loaded onto a
The wagon was thrown onto the station platform and burned by a group of soldiers.
of men who subsequently disappeared; that the Jew Kerenski, who arrived at
power, had all copies of the "Profocols" searched for

(1) We have it on good authority that the "Protocols" were drafted
in Hebrew, and that the French translation which was given to Nilus
was done because of the ignorance of this Hebrew language by a great name-
the meeting of Zionist delegates in Basel in 1897, beginning with Theodor
Hertzl and Max Nordau.

Petrograd and Moscow, that it is finally enough, in Russia, to be found
Anyone found in possession of this document is to be put to death. Following the
articles from the Morning Post, the first English edition was equally
It was boycotted in London by the Jews. But what interest would they have in it?
they would act in this way if these Reports were an apo-
a cry and without any appearance of truth? (1).

The main objection concerns the implausibility of transcribing from
such projects, whose manuscripts can always fall into
enemy hands. The objection is more specious than convincing. All
A plan could only be developed through writing. The two major
Masonic plots that prepared the "Protocols" were
certainly the writings of the enlightened J/Weishaupt in Bavaria and
The instruction of the High Sales in Italy. Both were re-
searched down to the smallest detail; both were found and more
late delivered to advertising.

Most recently, the Hungarian newspapers of August 1920
were learning from Maramarossziget (located in Hungarian territory)
occupied by the Romanians) that the Jews there are dismayed.
Unknown hands stole the archives of the local Jewish Society.
a look at world politics. Naturally, this is a flight
policy by which the authors sought to gather information on the
Israel's international intrigues. Also the Jews of Maramarosszi-
Are they scared and have they promised more than half a million?
crowns to the Romanian authorities if they succeeded in doing
to return the highly compromising letters from this ghetto.

This latter case is remarkably similar to that of the "Proto-
collars." However, even if their authenticity cannot be proven
Strictly speaking, it is powerfully supported by events
that they predicted, which we are witnessing today and
who threaten to make us the victims of tomorrow. The translator
English wrote in its Preface:

> It is impossible to read any part of this volume today.
> without being struck by the strong prophetic note that fills them all, no
> only with regard to the holy Russia of yesteryear, but still
> from the point of view of certain sinister developments that may occur
> server worldwide right now. Gentlemen, beware |

We also read in the German edition:

> What has happened since the publication of Nilus: the world war

---

(1) The great New York publisher, Mr. Putnam, already had at the bookbinder's
several thousand copies of "Prolocols" translated into English.
Jews prevented this publication by threatening to ruin the publisher.

> and the overthrow of thrones in Russia, Austria-Hungary and in
> Germany; Chaos, the desired goal of the Freemasons, from which will emerge the
> Humanitarian League, under the Judeo-Masonic direction projected since
> Two hundred years, all of this appears today in such terrible clarity.
> that there is absolutely no need to explain why we translate and
> We publish the "Protocols" of the Elders of Zion. We hope that their publication
> This will open people's eyes to the dangers of Freemasonry and
> of the Jewish community and will encourage definitive measures to be taken before
> that our homeland and Germanic culture be completely annihilated.

The Morning Post, of July 19, 1920, notes that the "Pro-
"Focals" add to the prediction of the great revolutionary movement
already in Russia, Germany and Hungary, the means which de-
were what brought it about: wars, the high cost of living, government corruption
governments, the use of Jewish agents who are found everywhere and
the main ones of which are now known.

Finally, let us note the following passage from the Translator's Epilogue
Polish:

> The causes and aims of the Great War that shook the earth
> almost entirely, the development of Bolshevism in Russia, the movement-
> Spartacist stance in Germany, even certain special clauses of the treaty
> of peace, all this finds its reason here, all this appears as the conse-
> logical consequence of the action of this mysterious hand that directs the des-
> world destinations.
>
> And that hand represents the Jews.

What we have said is sufficient evidence to support our
assertion that the shocks and upheavals from which our
The entire world's actions are the work of the Jews and the fulfillment of a plan
well-defined, every detail of which has been carefully studied, and which tends
to a clearly specified purpose.

It is this satanic plan that we present here as an analysis. All
Those who discovered it raised the alarm. Even in America-
that, as the Boston translator writes:

The intended goal, already indicated in the translation, is to draw attention
of the American people on a document that can shed important light-
aunt on the international Bolshevik movement which directly threatens
the vital interests of the United States.

Suffice it to add that the country on which the heaviest burden weighs
This Judeo-Masonic threat is ours, above all others.
the people, France is the focal point and target of the Jews and
Freemasons. Knowing the "Protocols" and thwarting their plan is
Therefore, it is an eminently French work. It is up to us to undertake it.
in time and to bring it to a successful conclusion.

THERE
JUDEO-MASONRY IS COUNTER-MORALITY

1° Judeo-Masonic plan for world domination.
This plan is the Jewish supergovernment: (1)

By all these means, we will oppress the Christians so much that they will be
forced to offer us global hegemony. As soon as we have
Once we reach such a position, we will be able to immediately absorb all the
governmental powers from around the world and form a supergo-
Universal government. We will replace existing governments.
by a monster that we will call the Supergovernment Administration
nement. His hands will stretch out like long pincers and he
will have at its disposal an organization such that it will not be able to lack
to subdue all nations. (5th Session, p. 59).

This plan has been pursued for centuries and is unchangeable:

We have before us a plan on which a strategic line is drawn-
gic from which we cannot deviate without destroying the work of siege-
whole keys. (2nd Session, p. 35).

However, the execution of this plan is nearing its end:

Today, I can assure you that we are only a few steps away from...
a few steps from our goal. Just a short distance to go, and the cer-
The key to the Symbolic Serpent, the sign of our people, will be complete.
When this circle is closed, it will surround all the states of Europe.
like indestructible chains. (3rd Session, p. 43).

2° This plan is carried out by the Jews with the help of the Franks-
Masons.

The Jews are the chosen people:

"Per me reges regnant, let kings reign through me." We read
in the Law of the Prophets that we have been chosen to govern the
earth. God gave us genius so that we could accomplish this
work. If there were a genius in the enemy camp, he could, however-
They could fight us, but a newcomer couldn't possibly measure up to them.
old wrestlers of our kind, and the fight would be between us of a

(1) The pages refer to the second edition of the “Proiocols”.

nature so desperate, that the world has never seen anything like it-
"It is already too late for their genius." (3rd Session, p. 56).

The dispersion of the Jews facilitates their domination:

By God's mercy, his chosen people were scattered, and this scattering
This personality, which appeared to the world as our weakness, has constituted all
our power, which has led us to the threshold of sovereignty
universal. (17th Session, p. 83.)

But which Jews want to enslave us? We can re-
to lay: All. In all their programs, they claim that a
Jewish, even if naturalized, even if married Catholic, even if baptized,
It always remains Jewish. Except for rare exceptions, it's true. The underworld
The Jewish people make the revolutions, but it is the Jewish High Bank that
supports them. Talmudic Jews have sworn to kill Christians;
but the reformist Jews join hands with the Freemasons and the
worst socialists. We also read in the "Protocols":

Don't think our assertions are just empty words. Consider
the success of Darwin, Marx, and Nietzsche, prepared by us. The demo- effect
realizing the tendencies of these doctrines on the minds of the Gentiles, not to-
It certainly shouldn't escape us. (2nd Session. p. 42).

We extract the following passage from a well-documented study on this subject.
following:

Let no one say, as some Christians who are duped do, or
accomplices: "Fight against such and such Jews who form the Upper Ban-
that, against such or such other Jews who are leading the revolution. But not
Don't confuse the good guys and the bad guys in the crowd.

A wretched ambiguity. It is the entire Jewish race "en masse" that is so-
Lid of this Jewish program. Beware of the Jewish press
and Judaized, the Jewish individuals in power and all the low riffraff of the
Eastern ghettos; all are united in this destructive work. A thousand do-
Jewish comments (and new ones are coming our way every day) proclaim
that the Jewish race must take the lead in the world, and a thousand proven facts
wind that she pursues this goal with implacable tenacity.

Are there any honest Jewish individuals and foreigners involved in this program?
Certainly, and we will hasten to put them out of the
As soon as they are recognized, they will fight back; they have one of the easiest ways to do so:
They must fight not only with words but with deeds.
Jewish peril. Otherwise, no.

Let us add that the Jews, relatively few in number (1), will use

---

(1) One should not rely on self-serving statistics about Jews. A large
Many claim to be subjects of origin of the nation they inhabit under

The wind of the Freemasons; and just as Satan is the ape of God,
It can be said that Freemasonry is the third order of Judaism:

Until we have attained power, we will strive to
to create and multiply Freemason Lodges in all parts
ties of the world. We will attract into these Lodges all those who can
to adopt, or who are already adopted, the public mentality, because these Lodges
will be the main places where we collect our information
at the same time they will be centers of propaganda. (15th Session,
p. 98).

It is undeniable that Masonic lodges are multiplying or
Their membership has been increasing since the war. Their journals are returning-
_they constantly rely on this unexpected increase, hence Freemasonry
concluded, especially in England and the United States, that she alone can
regenerate the world.

However, Freemasonry is run by Jews:

We will centralize all these Lodges under a single leadership, con-
These Lodges, composed of ourselves alone and constituted by our Sages, will also have...
their own representatives, in order to mask the true directions
giants. And these leaders alone will have the right to designate the speakers
and to draw up the agenda. In these Lodges we will strengthen the bonds
of all socialist and revolutionary classes of society.
even the most secret political plans will be revealed to us, and as soon as they are
Once trained, we will direct its execution. (15th Session, p. 98).

For a long time now, informed anti-Semites, particularly Gou-
genot des Mousseaux, revealed the Jewish leadership of the Mason-
nerie. More and more light is being shed on this point, and the "Pro-
"Tocols" will have helped.

This Jewish direction extends to the rest of the Se- Societies
crests:

Most of those who join secret societies are
adventurers who, for one reason or another, want to forge their own path
path in life and who are not of a serious mind.

With such men, it will be easy for us to pursue our goal and

We will get our machine moving for them.

If the whole world is shaken by it, it's because it was necessary for us. to upset it in this way, in order to destroy its excessive solidity. If, at In the midst of this upheaval, conspiracies erupt, this will to say that one of our most loyal agents is at the head of said conspiracies

an assumed name. Among those who seriously engage in the study of the Regarding the Jewish question, many believe that this race has reached, in the world The whole figure is between 35 and 40 million.

tions. It is quite natural that we should be the only people to lead the Masonic enterprises. We are the only people who know the to drive. We know the ultimate goal of every action, while the Gentiles are ignorant of most things concerning Freemasonry and do not They can't even see the immediate results of what they're doing. General- They only think about the immediate advantages of the moment and are content if their pride is satisfied by the fulfillment of their intensions, and they don't realize that the original idea isn't theirs, but was inspired by us. (15th Session, p. 99 (1).

Therefore, the Freemasons are only in the hands of the Jews for a few years. instruments that are broken when they become useless or harmful, Hence the Masonic victims:

Every man must inevitably end in death. It is better to hate. this end for those who hinder the progress of our cause, rather than for those who are driving it forward. We are putting the Freemasons to death. in such a way that no one, outside the Fraternity, can have it the slightest suspicion. The victims themselves cannot suspect it. in advance. All die, when necessary, an apparently-natural order. Knowing these facts, the Fraternity dares not protest consciously between these executions.

By these means, we have cut off all protest at its very root. against our orders insofar as the Freemasons themselves are at stake. We preach liberalism to the Gentiles, but, on the other hand, We hold our own nation in complete subjugation. (15th Session, p. 102).

Finally, when the Jews have achieved world domination, They will destroy Freemasonry:

To achieve this goal, we will employ the ruthless means of execution. actions against all those who might take up arms against the state strengthening of our power.

The establishment of any new secret society will also fall. under the threat of death; as for the secret societies that exist-

(1) The Jews need the secrecy of the Lodges:

“Why were we led to imagine our policy and to implant it among the Gentiles? We instilled it in them without their knowledge. to convey the deeper meaning. What prompted us to adopt such a course of action, if not for the fact that, as a dispersed race, we cannot- we would achieve our objective by direct means, but only by Indirect means? That was the real cause of our Ma- organization bullshit, the meaning of which these Gentile pigs have not explored, nor They even suspected the goal. {They are attracted to us in the multitude of our Lodges that appear to be solely Masonic for throwing gunpowder in the eyes of their comrades”, (11th session, p. 82).

tents currently available and known to us, those that serve and have Having served our cause, we will dissolve them and send their members to exile at the ends of the earth.

This is how we will deal with the Freemasons Gen- those who might know more than we need. We hold- we will live in perpetual fear of exile, such as Freemasons to whom, For some reason, we would show mercy. We would not- to pass a law that will condemn all former members of the Societies Crete to be exiled from Europe, where will be the center of our Government.

The decisions of our Government will be irrevocable and no one will have the right to appeal. (15th Session, p. 96).

It is natural that Jews who dream of autocracy cannot to come to an agreement in power with the Freemasons who want the Republic universal. But the means advocated by Israel prove that the plan Universal domination will be achieved through a moral revolution. or rather immoral, which will overturn all the current foundations of the

Company.

3. The Jewish Supergovernment is Counter-Morality.
Listen to the Judeo-Masonic principles:

Politics has nothing in common with morality. A sovereign gou-
A morally driven person is not a skilled politician; therefore, he is not
upright on a throne. He who wishes to govern must resort to the
cunning and hypocrisy. In politics, the great human qualities of honor-
Purity and sincerity become vices and dethrone a more sovereign
inevitably, his most cruel enemy. These qualities must be
the attributes of non-Jewish countries, but we are by no means oblig-
We are going to make them our guides. (fr Session, p. 33).

And again:

Our motto should be: Foroe and Hypoorisie.

Only pure force is victorious in politics, especially when it
hidden within the talent indispensable to statesmen. Violence must
to be the principle, cunning and hypocrisy the rule of these governments
who do not want to lay their wreath at the feet of the agents of a new-
This evil is the only way to achieve good.
Let us not be deterred by the buying of consciences, the impos-
treason and betrayal, if by them we serve our cause.

In politics, let us not hesitate to confiscate property, if we can-
We will thus acquire submission and power. (11th Session, p. 37).

The reversal of morality is complete: the theft of property
and the buying of consciences, the false oath of loyalty, and perjury

of betrayal, the end that justifies the means, (1) force that makes the
Right, all these astounding lies form the basis of the "Proto-
"cols" and are established as principles of policy and government.
Also, when we saw the German chancellor from the very beginning of the war...
To compare a treaty to a scrap of paper, one is tempted to
to believe in the Kaiser's word spoken in 1915 to the abbess of Mared-
Under the heading: "It wasn't me, it was the Jews and the Freemasons"
who wanted war.” Yes, war and peace are consistent
to the instructions of the "Protocols", and it is indeed the Jews and the
Masons who have done both.

Consequently, the Jews work to distort the mind
through the spread of false ideas:

We were the first, long ago, to cry out to the people: "Liberty, Equality!"
"Fraternity," words so often repeated since then by ignorant parrots.
quets, who came in droves from all corners of the globe around this teaching
By constantly repeating them, they deprived the world of its prosperity and
individuals of their true personal freedom, so well protected in the past
of the mob who wanted to stifle him. (1st Session, p. 38).

Such results are obtained particularly by the libera-
lism:

When we had injected the poison of lihiralism into the organization
the state's political makeup changed; states were infected
victims of a deadly disease: blood decomposition. Nothing remains.
than to wait for the end of their agony. (10th Session, p. 75).

The goal is to achieve a leveling of thought:

We know, from centuries of experience, that men
live and are guided by ideas, and are influenced by these
ideas, thanks to education; this can be given to them at any age with
the same result, but, naturally, by different means.

Through systematic education, we will take care of making disappear-
to recapture whatever might remain of this independence of thought
which we have used so extensively for some time now,
to achieve our goals. (16th Session. p. 112).

Complete the distortion of mind and character by the dis-
solution of morals due to the excitement of pleasures, games, of the-
Coolness; finally, add the destruction of the family through divorce.
and the advocacy of free unions, neo-Malthusianism, euge-

(4). "The end justifies the means. We must, in drawing up our plans, do more
"Pay attention to what is necessary and beneficial rather than what is good and moral."
(re session. p. 35).

nism, and you will understand how formidable and cynical they are the doctrines of the "Protocols" which the Jews put so perfectly put into practice by taking over the press, the theatre, the cinemas mas and fashions. The Jewish government is indeed the Counter-Morale. (1)

JUDEO-MASONRY IS THE COUNTER-STATE

The social revolution is linked to the moral revolution in the Judeo-Masonic plan. To achieve world domination, The Jews must seize all states. If they possess them, then... In their opinion, by right of inheritance, they will only be masters by right of conquest. That's what they want to achieve through triple domination. of possessions, power, and fallen peoples.

1° Control of Property and Fertility,

True descendants of the peoples who worshipped the golden calf at the foot

(1) The following quotation responds well to the Judeo-Masonic traps that They amuse the people and distract them from serious matters. The sporting aspect, with the boy scouts before the war, and the post-school laws after the peace fit perfectly into the same plan. As for the wave of pleasure, it descends... Born in all countries, we see that it comes particularly from Ja itself source.

"To prevent them from discovering a new course of action in po- In addition to the litigious aspect, we will also distract them with all sorts of entertainment: games, hobbies, passions, brothels.

We will soon be placing advertisements in newspapers, inviting the people to take part in all kinds of competitions: artistic, sporting, etc. These new forms of entertainment will definitely distract the public mind questions that could put us in conflict with the public. Like the people will gradually lose the ability to think for themselves, they will howl with us, for the simple reason that we will be the only members of a society capable of putting forward new ideas; these unknown paths

will be opened to thought through intermediaries that cannot be suspected to know, to be one of us" (13th session, p. 92).

Moreover, any attempt at independence will be suppressed by the terror that comes to support modern civilization appropriately:

"It will be objected that nations could take up arms against we would be concerned if our plans were prematurely discovered; but, in view of this If possible, we can rely on the activation of a force if formidable, it would make even the bravest men tremble: Until then, some Metropolitan railways and underpasses will be built. in every city. From these underground locations, we will blow up all the cities of the world, with their institutions and their documents.” (9th session, p. 70).

From Sinai, the Jews know only one governing force. ment: Or. The "Protocols" repeat it ad nauseam:

All the cogs in the machinery of the State are driven by a force that is in our hands, namely: gold.

The science of political economy, developed by our scholars, has already proved that the power of capital surpasses the prestige of the crown. (5th Session, p. 57).

Israel possesses this gold:

The greatest strength of our time is concentrated among us hands: that's gold. In two days, we can extract it from our secret treasures, any amount.

Is it necessary, after that, to prove that our government is God-given? Is it permissible that with such vast riches we let us not be able to prove that all the gold accumulated over so long May centuries not be an aid to us in making our true cause triumph for the good, that is to say for the restoration of order under our Go- government. Perhaps violence will be necessary, but this order will be definitively established. (22nd Session, p. 137).

This colossal fortune of the Jews does not consist solely in the trading of gold coins, but she still aims for possession land properties:

The Gentile aristocracy, as a political power, is no more. It is Therefore, there's no need for us to concern ourselves with it from this point of view anymore; but, As landowners, the aristocrats are still dangerous for us, because their independence is ensured by their resources. It is us It is therefore essential to strip Paristocracy of its lands at all costs. To achieve this goal, the best method is to raise taxes and taxes. This method will keep property income to a minimum. mum. The Gentle aristocrats who, by the tastes they have inherited, are Incapable of being content with little, they will soon be ruined. (6th Session, p. 60).

Thus, the new plutocratic aristocracy is Jewish:

On the ruins of the natural and hereditary aristocracy, we raised, by giving it plutocratic foundations, an aristocracy of our own. We the establishment on the wealth held under our control and on the science promoved by our scholars (1st Session, p. 40).

This Jewish science of the safe presupposes a teaching and an organization that we can all too easily observe existence:

We will surround our government with an entire army of economists yours. That's why the science of economics is the 'main subject taught to Jews. We will have thousands of them around us bankers, traders and, more importantly, millions- because, in reality, money will decide everything.

However, as long as it is not certain that the governorships will be filled, In the interest of our Jewish brothers, we will entrust these important positions to people whose background and reputation are so bad that they form an abyss between them and the nation, and to men such as in case they If they disobey our orders, they could expect to be tried and imprisoned. stunned. And all this with the aim of forcing them to defend our interests. until their last breath. (8th Session, p. 65).

However, while this cult of gold constitutes a major force of the Jewish Supergovernment, it is in his hands a means of The disintegration of Christian states, so much so that, according to the "Proto-"Cols," nowadays, "the power of gold has eliminated that of the liberal authorities, and that the time is past when religion governs "vernait." (1st session, p. 32). Then, as a result, we read further :

The struggle for superiority and the continuous speculations in the The business world will create a demoralized, selfish, and heartless society. This society will become completely indifferent to religion and to the politics, which she will even come to loathe. Her passion for gold will be her only guide and she will do everything in her power to obtain this gold which alone can She assures him: the material pleasures to which she has made her true cult. Then the inner classes will join us against our competitors — the privileged Gentiles — without alleging any lofty purpose, or even love wealth, but 'out of pure hatred of the upper classes,' (4th Session, p. 53).

Thus, Jewish gold first made Israel a state within a state. Its use corrupter, who disintegrates the moral forces of a people, opposes to all governments the Judeo-Masonry which becomes the Counter-state.

2° Influence of the Power and the Government.

This governmental power of Judeo-Masonry is too obvious to warrant a long discussion about demonstration.

At the Convent of the Grand Orient of France, in 1904, the orator, the F. Bonnet said:

We have not concealed our hopes and our work, and we

-+

we have no reason to remain silent about them. The major reforms accomplished these last twenty years — law on secular, free and compulsory education gatory, reduction of the length of military service, law on the reduction working hours in factories, welfare laws and pre-social divination, etc. — were studied in our Temples before being debated in the House and the Senate. Likewise, it has been a long time since Our outfits are used to discuss tomorrow's reforms: separation Churches and the State, income tax, protective measures work, pension fund for workers, etc. Each of us will have the deep satisfaction at having contributed to their realization, at having conducted oneself as a good Freemason, as a sincere republican, as a true patriot. (Loud applause) (dissements). (1).

The words are clear, but the facts speak louder than words. In 1904, The laws were developed in the Lodges; in 1921, these laws were cosigned by the public authorities. This is indeed Judeo-Masonry. who governs.

But, outside France, governments, it will be said, are more independent. pendants. That's a mistake. In Parliaments and in ministères, the upper hand is in the hands of the Jews and the Freemasons. Read the “Proto"cols," the Jews boast of unleashing war and making the peace :

We must be able to respond to any opposition with a disdeclaration of war by the neighboring country of the state that dares to stand in its way of our route: but if these neighbors, in turn, were to decide to If they unite against us, we should respond by unleashing a war. world. (7th Session, p. 63).

And if it's about peace:

'We are too powerful — the world must reckon with us. Governments cannot even make a treaty of little importance trance without our being secretly involved. (7th Session, p. 55.)

In fact, not in a treaty of little importance, but at the conclusion of the landmark treaty which ended four and a half years of war, when the three arbiters of our destinies: Clemenceau, Lloyd George and Wilson emerged from the inner circle of their endless After discussions, the mask fell, and they appeared to the entire universe. like the shadow of the three Jews who ruled the world.

Among all peoples, Judeo-Masonry has a dual empower grab by bureaucracy and the press.

Bureaucratic systems put people, even in a state of war, "in

---

(1) The “Protocols” 2nd edition, appendix Y, p. 8.

"Thank you," say the "Protocols" of our countless inter- agents. nationals who have absolutely unlimited resources. So our international rights will sweep aside the laws of the entire world and will govern countries like individual governments gougovern their subjects." (2nd session, p. 41). (1).

Another equally surprising finding is the monopoly The world press has fallen into the hands of the Jews. They admit it. in the "Protocols":

The press, in the hands of existing governments, is a great power by which they dominate the public mind.

The press reveals the vital demands of the populace, informs of its subjects of complaint, and sometimes creates discontent. Free speech is born from the press. But governments have not been able to take advantage of this force, and it fell into our hands. Through the press, we acquired influence while remaining in the wings. (2nd Session, p. 43).

As for the use they will make of this press of which they are the The masters of the parlout, they brazenly confess it:

We conduct ourselves with the press in the following manner: What role does the press currently play? It serves to unleash among peoples the most violent passions, or, sometimes, struggles selfish parties that may be necessary to our purposes. She is often hollow, unfair, false, and most don't understand its true intentions. We will subdue her and lead her with firm reins; we will also need to ensure control of all publishing firms, it would be of no use to us to control the newspapers, if we remained exposed to attacks from the broChurches and books. We will make the product of advertising, currently if costly, an advantageous resource for our government, inintroducing a special stamp duty and compelling publishers and the printers to pay us a deposit to guarantee our governance protection against all kinds of attacks from the press. In case In response to attacks, we would impose fines on all sides. These measures, Stamps, deposits, and fines will be an important source of revenue for The government. Certainly, party organs will not be watching.

to pay heavy fines, but after a second serious attack...
Between us, we will eliminate them completely. No one will be able to do so with impunity.
to undermine the prestige of our political infallibility. To prohibit a
publication, we will find the following pretext: — the publication which

(1) On page 76 (10th session), the Jews take their measures so that
Presidents of the Republic are always deranged men, "having
They have a history of scandals like Panama or some other shady affair.
of the same kind" in order to make them the faithful executors of their plans. The ap-
The plication is not difficult. Similarly, in the United States, Wilson was 'man-
the henchman of the Jew Brandeis; and the newly elected, Harding, is a Freemason, already a pri-
bell of the Judeo-Masonry.

has just been abolished, which, we might say, excited public opinion without...
no reason nor any basis. Please note that,
Among the aggressive publications will be those that have been created
by us in this purpose; but these latter will not attack our policy
that on the points where we have proposed a change. (12th Session,
p. 83).

Meanwhile, the press serves the Jews to shape Jewish opinion.
Masonic, to create divisions of classes and parties, to foment-
to combat strikes and unemployment, to play the seesaw game like this-
He said: "We will increase wages, which will not relieve..."
the workers, because at the same time we will raise the price of the goods
of basic necessities (1) », to dismantle the government machine-
tale and to gradually replace public authorities, because their goal
is the social revolution, and Judeo-Masonry is the Counter-State.

3. The Influence of Fallen Peoples:

This definitive takeover of power will not be achieved peacefully:

To bring the society of the Gentiles under our control, in which we have
so deeply rooted was the discord and dogmas of the Protestant religion
If necessary, ruthless measures will have to be introduced. Such measures-
These will show the nations that our power cannot be defied. We
we must not take into account the many victims who will have to be
sacrificed in order to obtain future prosperity. (15th Session, p. 97).

Then, during the same session (p. 101):

How insightful were our ancient Sages when they told us
that, in order to achieve a truly great goal, we should not
stop in the face of the means, nor count the number of victims who must be
sacrificed to the cause. We have never counted the vic-
times of the race of these Gentile brutes, and, although we had to sa-
to criticize a fairly large number of our own, we have already given our
people find themselves in a situation in the world such as they could never have dreamed of. A
The relatively small number of casualties on our side saved our na-
tion of destruction (2).

(4) 6th Session, p. 61.
(2) This is what the Jews call peaceful conquests:

“Our State, following the path of peaceful conquests, has the right to subs-
to title to the horrors of war less apparent and more executions
expeditious measures, which are necessary to maintain terror and produce a
Blind submission. Just and implacable severity is the main factor
of the power of a state. It is not simply for the advantage that one
We can draw from it, but also from the love of duty and victory that we
We must stick to the program of violence and hypocrisy. Our principles
These methods are as powerful as the means we employ for the

Through the application of these bloodthirsty theories, the Judeo-Masonic-
Nerie made the Revolution of 1793 happen in the past:

When the populace realized that in the name of liberty they were being granted
all kinds of rights, she imagined herself to be the mistress and tried to seize-
power. Naturally, like any other blind person, the masses
encountered countless obstacles. So, not wanting to return to the year-
Under the old regime, it laid its power at our feet. Remember the Re-
the French revolution, which we call "the Great"; the secrets of its pre-
The preparation, being the work of our hands, is well known to us. (3rd Session,
p. 49).

Through the application of these bloodthirsty theories, the Judeo-Masonic-
nothing is happening in the present, the Russian revolution, including Bolshevism
threatens the entire world:

This is how, say the "Protocols," "a leader must emerge, who will suppress-
will be the existing governments that sustained a crowd of which we
we brought about demoralization by throwing it into the flames of J'anar-
"Shit." (1) This leader will be the king of the Jews, the chosen one of God.

No one will now dispute that Judeo-Freemasonry is
The Counter-State is indeed well-established.

IHI
JUDEO-MASONRY IS THE COUNTER-CHURCH

To the moral and social revolutions, Judeo-Masonry adds
Finally, the religious revolution, and in this respect, it primarily attacks
to the Catholic Church.

to put into action. That is why we will surely triumph, no
only by these very means, but by the severity of our doctrines, and
we will make all governments slaves to our Supergovernment-
ment. I] It will suffice to know that we are implacable when it comes to
to break the resistance." (Session 1, p. 37).

(1) 23rd Session, p. 139. — The most unfortunate peoples will themselves demand-
even the Jewish government; if necessary, they will be forced to do so by any means necessary:
"But you yourselves know this perfectly well, so that the multitude
This has led to shouting this demand; it is necessary that in all countries there be disturbance
continuously the relations that exist between the people and the government
ments, — hostilities, wars, hatreds, and even the martyrdom of the
hunger and want, inoculated diseases, and this to such a degree that the
The kind people see no other way out of their misfortunes than to appeal to our money.
and to our complete sovereignty.

“But if we give the nation time to recover, it is unlikely that
"It is possible that such an opportunity will arise again." (10th Session, p. 79).

4° Counter-Church in opposition to Catholic Truth.

Judeo- Freemasonry acknowledges "that there was a time when reli-
"gion rudder (1)". But she destroyed the Credo with morality.
of the Church and faith in souls; for, in order to become masters
of the land, the Jews "must abolish all professions of
faith” (2). They boast “of having persuaded the Gentiles that the libera-
"Lism would lead them to the reign of reason (3)." Isn't that the
Reason, who was the true goddess of the Great Revolution, of which they
claim paternity? It is still necessary for them then-
that they need, in order to reign, to take away from the Catholics even the
God's conception:

Freedom could be harmless and exist within governments
and the countries without being detrimental to the prosperity of the people, if it rested
on religion and the fear of God, on human brotherhood, exempt
ideas of equality that are in direct opposition to the laws of creation which
prescribed submission.

Governed by such a faith, the people would be under the tutelage of the parishes and
would live peacefully and humbly under the guidance of the spiritual pastors
We are subject to divine Providence on this earth. That is why we
we must uproot from the minds of Christians even the very concept of
God and replacing it with arithmetic calculations and material needs
(4th Session, p. 52).

This is the entire program of secular laws that our leaders
proclaim them inviolable, both before and after the war. In the name of
science requires raising secular generations in schools
without God. On this point, the Judeo-Masonic work is immense and
so persistently continued that it threatens to destroy the Church of
France, and that it is no less formidable in all countries.
Therefore, the "Protocols" contain the following admission:

When we had taken away the people's religion, power was thrown into
the streets as public property, and we seized them. (5th Session,
p. 55).

2° Counter-Church in opposition to the Catholic Clergy.
This goal and its means of action are clearly expressed:

We took great care to discredit the Gentile clergy in the eyes of
of the people, and we thus succeeded in undermining its mission which could have
seriously thwart our plans. The influence of the clergy on the people diminute each day.

(1) fr Session, p. 32.
(2) 14th Session, p. 94.
(3) 3rd Session, p. 49.

Today, religious freedom is recognized everywhere, and we are not-
my distant relatives, only a few years from the time when Christianity was collapsing
Drera will be completely destroyed. It will be even easier to finish off the others.
religions, but it is too early to discuss this point.

We will reduce the clergy and their teachings to such a minor role, and we
will make his influence so unpopular with the people, that his teachings
will have an effect contrary to that which they once had. (17th Session, p. 114).

Who doesn't recognize in this the violent or covert attacks directed...
against the clergy? Who doesn't recognize here the rallying cry of all the
Cultural struggles from Bismarck's to that of Great Britain
Lodge of France currently in Czechoslovakia? These are the
laws confiscating property and exiling religious figures; the laws of
separation of Church and State, one of the foundations of the revolution
resolution in our country; the barely concealed theft of the resources of the
clergy and requiem masses; the infamous rumor, so intense in
in the midst of the war while the priests were being killed by the enemy;
the battle cry, finally: "Clericalism, that is the enemy!" which we have
bound to awaken by the apotheosis of Gambetta's heart, a Jew and
a traitor.

The "Protocols" of 1897 had foreseen all these sacrileges and
all these infamies.

3° Counter-church opposite the Vatican.

In the fifteenth session (p. 98), the Jews watch the autocracy
Russian "as their only dangerous enemy", but they add:
"if we do not count the Holy See."

The word is out: the enemy is not only clericalism,
is not only Christ, is not only God, it is, before
everything, the one who represents the clergy, Christ and God, is the Holy-
Seat.

We also read in the seventeenth session (p. 114):

When the time comes for us to completely destroy the
Papal court, an unknown hand pointing to the Vatican, will give the si-
general of the assault.

When, in their fury, the people rush upon the Vatican, we will appear-
truncus as protectors to stop the bloodshed. By this act,
we will penetrate to the very heart of this Papal Court from which nothing
the world will not be able to drive us out until we have destroyed the
power of the Pope.

The exposition of this plan is worthy of Judeo-Masonry and its
motto: "Strength and Hypocrisy." These devious methods, these strange-
The camouflaged devices date back a long time, and we can confirm the

“Protocols” of the Jews of 1897 by the confession of a high-ranking Freemason.
Mr. Bethmont, deputy for Charente-Inférieure, former first President
dent of the Court of Auditors. This deputy met with Bishop Pie, e-
than from Poitiers, when the prelate was on a confirmation tour
near Bressuire. It was in 1878.

The bishop said: "Mr. Member of Parliament, I believe you want to re-
to begin the struggle against the Church; but do you expect to succeed there?
where did Nero, Julian the Apostate, and your great ancestors of '93 fail?

– “My Lord,” replied Father Bethmont, “at the risk of…”
To seem audacious, I would reply that those you are talking about do not have
We knew how to handle it: we'll do better than them. Violence doesn't achieve
nothing against the Church; therefore we will use other means. We or-
We will organize a learned and legal persecution, we will envelop
the Church will be stifled by a network of laws, decrees, and orders.
without shedding a single drop of blood.”

That's still the plan of the "Protocols".

The Jews say, “When we become masters of the earth,
we will not tolerate any religion other than our own (1)”. But they
They add further:

Our philosophers will expose all the disadvantages of the religions of the Gen-
They, but no one will ever judge our religion from its true point of view.

sight, because no one will ever have complete knowledge of it, at
apart from our own, who will not venture under any circumstances to reveal the
mysteries. (14th Session, p. 95).

What is this secret, esoteric religion, known only
Initiates? This is not the religion of Moses which, in descending
of Sinai, broke the golden calf to replace it with the tablets of the Decalogue. On the contrary, it is the religion of the Talmud, which elevates the calf
of gold as an idol. Moreover, "the King of Israel will become the true Pope of
the universe, the Patriarch of the International Church (2)", and the Super-Jewish government will be above the peoples and above
God himself:

Our dominion will be glorious because it will be strong and it will govern
will govern and guide, without following the leaders of the populace
or of any orators whatsoever, shouting senseless words that they
they call for grand principles which are, in reality, nothing but utopias.
Our power will be the organizer of order, the principle of happiness.
The prestige of this power will attract mystical adoration to it.

(1) 14th Session, p. 93.
(2) 17th Session, p. 115.

at the same time as the subjugation of all nations. A true power-
Per-
no one will dare approach it with the intention of diminishing it, even if only
of a thread. (22nd Session, p. 138).

The Jewish religion will therefore be the reign of gold, strength, and...
reason, the glorification of man, Masonic secularism. Of
In every respect, Judeo-Masonry reveals itself as the Counter-Church.

Such is the triple moral, social, and religious revolution, cynical-
developed in the "Protocols", which makes Judeo-Freemasonry: Counter-Morals, Counter-State and Counter-Church.
Once again, the Jews' denials do not invalidate the
admissions from these reports, no more than our assertions
would be able to irrefutably establish their authenticity. All
depends here on confirmation that the "Protocols" receive
events that separate 1921 from 1897. On the latter date, the
Jews were drawing up a plan according to which these events should take place
unfold; on the first date, that is to say today, this
The plan is well underway. We don't need to au-
three proofs.

In conclusion:

Judeo-Masonry is Counter-Morality: If you
believe in the principle of morality that commands respect for the pro-
Please, if you prefer to keep what little you have, if you
Reject the Judeo-Masonic maxim formulated by Brother Proudhon:
"Property is theft," a maxim according to which your neighbor
can legally move into your home and evict you; and if,
In light of these events, you can see that the mathematical application-
The application of this maxim has been ongoing for two years in Russia
and in countries undergoing revolution, that the same applies
in Italy and Sicily, and recently in France an attempt at this
This type of thing has been attempted in the Landes department, if you see
these things and if you finally understand the warning of the "Proto-
"cols," confirmed by the facts, unite against the Jews and the
Freemasons.

If you believe in the principle of morality that commands respect
of oneself and others, if you do not believe that man and the
women were born for prostitution, that the family, under the pressure
the Judeo-Masonic sion of divorce and free union, must become
to establish a phalanstery and a stud farm, instead of remaining, as in the past
of our fathers, a blessed sanctuary; and if in the light of the events-

In short, you see the wave of pleasure that is sweeping the world
Since the peace, it is merely the obligatory implementation of Israel's plan, and
that such a dissolution of morals could drown in a lake of
misery and shame are those whom the Jews do not hesitate to call
"These Gentile pigs," if you see these things and if you
Finally understand the warning from the "Protocols" confirmed by the
In fact, unite against the Jews and the Freemasons.

Judeo-Masonry is the Counter-State: If you believe
to the principle of order and authority without which no government
could not subsist, if you notice that the advocates of equality
have no other goal than to dominate you and reduce you to servitude
vage, that the proponents of fraternity are stateless people who ren-

open our borders to better introduce foreigners, that the pro-
Freedom fighters are sans-culotles who substitute for the real
Freedom, liberalism, and the license to destroy society; and if,
In light of events, you can see that these advocates are
the mails, that useful and influential places are universally
in Jewish and Masonic hands, whether it be the municipal
localities, general councils, prefectural councils, administrative bodies
ministries, ministries, Parliament, education
all levels, from Higher Education, to Grandes Ecoles, to Academies
demias, and that the Israelites Archives took pride in last-
the idea of having Jewish blood in the Presidency of the Republic; and if,
Better still, still in light of events, you see
that this state control is preparing according to the Judeo-Masonic plan
that the social revolution, formerly called the Great Revolution, named-
Bolshevism, which is now the subject of this study, but both ultimately lead to...
in 1921 as in 1793, to the regime of Terror, which would fatally add-
nowadays foreign war is like civil war; if you
see the Bolshevik upheavals starting from Russia, as if from a flight-
world can, to convulsively rouse all peoples, if
You see these things and if you finally understand the warning
"Protocols," confirmed by the facts, unite against the
Jews and Freemasons.

Judeo-Masonry is the Counter-Church: If you
still believe in the religious principles of your youth, in your
catechism which sheds a unique light on the plan of the Counter-Church,
if you don't think that after your death you will be worth less than a
living dog, if you feel your immortal soul turning to cer-
For several hours his gaze was turned towards the sky, where the Father awaits us who
He created us; if you have faith in the crucified Christ who forgives,

who blesses, who consoles, and if you meet at the foot of the cross, in
tears but standing, his Mother, who is also your Mother; if your
Memories sometimes take you back to the church where you were baptized.
confirmed, received communion, if you feel then, in a shudder
of soul, a sweet regret for the past; and if, in the light of events,
You see, for fifty years, we have been determined to break free
the crucifix in schools, nurseries, courtrooms, hospitals for
to throw them in the street, that the monks and nuns were exiled because
that they prayed and that they taught, that an unchangeable law was made
Separation, to one day close your churches and drive them out
your priests, against whom you may have listened too much to comment-
pleasantly the infamous rumors, when they are your best
Friends, we have failed to establish an unchangeable law of secular schools for education,
we have it, generations without God, the Bolsheviks of de-
hand, that ultimately it is Christ, it is God, who has been driven out of
France, and that it is indeed the rigorous application of the Judeo- plan
Masonic; if you see these things, and if you finally understand
The warning from the "Protocols," confirmed by events, unite-
you against the Jews and the Freemasons.

Tomorrow ?

No, today, if you don't want to be surprised by the "Great"
"Evening." A Minister of War, perhaps better informed, seemed
to tell us, by submitting his resignation, that the danger was looming for
1921. Beware of waking up too late.

A supreme opinion.

At the dawn of this new year, the Church reminds us of these words of
The Gospel: On the eighth day, Joseph named the Child
Jesus," which means Savior. Believe that the only Savior is the
Christ Jesus; He alone will resurrect the true France, the France of...
France, which is neither Jewish nor Masonic, is a cultural and traditional France.
Catholic France.

E. JOUIN,
Prelate of His Holiness,
Parish priest of Saint-Augustin.

January 4, 1921.

JUDEO-MASONRY

AND

THE CATHOLIC CHURCH

PART ONE

THE FAITHFUL OF THE COUNTER-CHURCH
JEWS AND FREEMASONS

ee

His Holiness Pius X, speaking to one of our friends in 1910, about Freemasonry, concluded some judicious reflections by these words which today take on an accent prophetic:

> When Freemasonry had deprived the Pope of his temporal power, it stopped. 11 It was necessary to familiarize public opinion with the idea that the The Pope, relieved of the administrative burdens of his states, would become more free to attend to the spiritual interests of the Church. But this work The hypocrisy is over, and soon Freemasonry will want to destroy the papal power which she claimed to enhance through her encroachments, including The goal, she said, was to establish the unity of Italy. That day, added Pius X, when the Pope, driven from Rome, passes through the gate From the right, the King will exit through the left door, and that will be the revolution. global.

Could this be the global revolution contained in the "Protocols"?

As a counter-church, Judeo-Masonry attacks the spiritual power to foment religious revolution. A

Titled "Counter-State," it attacks temporal power. to foment the national revolution. As a Counter-Morally, it attacks all of humanity in order to foment the social revolution. Now, as this triple religious-religious, national and social is in full march from the East towards the West, reflecting glimmers of light onto anxious peoples fire disasters, she carries the revolution well within her. global predicted by Pius X; and even though it ruins the principal-eternal pillars of order and justice, as well as our societies modern, which are dying in anarchy, efle rises above all against religious power, and first and foremost against the Catholic Church, so that within it Counter-Morality and the Counter-states are at the service of the Counter-Church, which is evident clearly from a reasoned analysis of the "Protocols".

So why dwell on discordant discussions about the authenticity of these documents, when the facts speak for themselves Higher than the words? If you don't see what the Red armies, if you don't hear the crackling of a A world undermined by occult forces, that's what you are, perhaps... to be irremediably blind and deaf. Besides, you are not Not alone, you are the number that still counts today. at least nine hundredths of humanity. But let's not dwell on that. Let's not be mistaken, in the absence of a strong and sudden reaction, we We shall see that from this incredulous and careless crowd, which we hold dear To be part of it, some, the Catholics, will be swept away by the The others, the laypeople, through the right-hand door; the others, the laypeople, through the left-hand door; and, during the more or less prolonged wait for the intervention miraculous from God, the place, somewhat sodden by the The blood of countless victims will remain in our countries of high culture, just as in Russia, to the triumphant Judeo-Masonry phante. |

Because, the two agents, the two factors of this revolution worldwide, are the Jews and the Freemasons. Our simple "An overview of the 'Protocols' highlighted this truth, which events confirm and which our comments. Before addressing them, let's compare these two revolutionary agents whom we will encounter at every engagement-the management of this life-or-death struggle against the Church and society: the Jews and Freemasons are indeed the faithful of the Counter-Church.

I
THE JEWS

The Messiah is the sole reason for Israel's existence.

The entire history of the Jewish people: its glories and its setbacks, its rewards and punishments, grandeur and decadence, the truth of his beliefs and the illusion of his errors, his hopes constant in its inconsistent dispersion, all of this is of a messianic order. Leaving aside the Messiah, the question The Jewish identity becomes an enigma that even the Jews themselves cannot solve. to provide the solution. The Hebrew people, Christ, and the Church The three of them together summarize the history of the world. The Hebrew people in is the principle, Christ is the center, the Church is the end.

A page by Mr. Darboy develops this truth with a rare documentation:

> Your beliefs, he wrote to his parishioners, are six thousand years old, and contemporaries of humanity. Humanity possesses Jesus Christ, that is

in hope, or rather, in reality, from the very beginning and without interruption. Forty Centuries have awaited him and greeted him with their wishes. His image was shown from far away to our first parents, driven from paradise, to temper the bitter to remember their lost happiness and to console them in the sadness of this exile, which we call life. Traditional faith in the Redeemer entered into the ark with the family of the righteous Noah, and later became the common heritage of the peoples who carried it to the four corners of the world, by dispersing. But nowhere was it better preserved than among the descendants of faithful Abraham: the fathers instructed their sons, who taught it to subsequent generations, from where it passed down to the great-nephews. God, moreover, provided for this in his goodness: the promise of a Savior made to the patriarchs, he renewed it often by the mouth of his prophets, and wrote it in shining letters in life even and in the miraculous history of his chosen people.

Indeed, national life, the history of the Jews was figurative (1), a true prophecy of action that opened up the horizons of the future for them and at the same time, it was to form, for future races, one of the most solid evidence of the divinity of Jesus Christ. There are, among the facts which preceded the coming of Our Lord and the events that followed it, luminous and striking reports that compel one to admire such a harmony, and to recognize in such an exact correspondence a plan providential, conceived from the beginning, guided through the centuries and fulfilled

---

(1) I Corinth., x, 11; Rom., x, 4.

before our very eyes, to last until the end of the world. Jesus Christ fulfills and honors the entire history of the Jews, and all their great figures They represent him prophetically in some of his traits. It is what the Savior himself and his apostles taught us (1): it is what the Fathers and doctors have explained to us (2), and Bossuet has not done What can be summarized from this lofty doctrine, when he said: “Read the Scriptures Divine, you will see the Savior Jesus everywhere. There is no page where one does not He finds it. He is in the earthly paradise, he is in the Flood, he is on Mount Horeb, it is at the crossing of the Red Sea, it is in the desert, it is in the promised land, in the ceremonies, in the sacrifices-in the ark, in the tabernacle; he is everywhere, but he is only there in figure... the law is a hidden Gospel, the Gospel is the law explained" (3)

"Alongside symbolic history and prophecy of action, march and the spoken prophecy unfolds. A host of characters extraordinary things appear, which, for long centuries, guide their nation on the path of truth and salvation: generous vanguard of the Christian people, they precede this army of witnesses in the shadow of which We walk today in the Church (4). Interpreters of their time and, as historians of our own, they proclaim the hopes of fallen humanity and the miraculous advent of a new order, in seeing the dawn of the day dawning on the horizon of future ages, when Jesus Christ will raise them up. Touched by a superior light and feeling, supported by God who verifies and confirms their mission by making them yield With nature before them, they sketch in broad strokes the destinies of the Church, and speak of its struggles and triumphs with precision and an authority whose claims have never been contradicted. It's based on their word. elevated to the status of an indestructible monument, upon which Christianity is based; They are our ancestors in faith, and, by giving them a helping hand over the At the head of the centuries, we touch, with them, the cradle of our race, as They will touch, along with us and our nephews, that day which is called eternity. unity, and where Jesus Christ will be all in all (5), loved and blessed by his elect transtigated in his own glory.

“For Jesus Christ, the beginning and end of all things, father and redeemer, judge” and remunerating men, such is the constant object, the sole purpose of prophecies. Listen to them, our dearest brothers, and you will admire this They describe him as accurate, luminous, and complete. Note this well, five, ten, twenty and thirty centuries ahead, they say that he is God and man (6); that he will be of the race of Abraham and

---

(1) MATTH., xu, 39-41; Luke, x1, 29-32.

(2) TERTULL,: Adv. Marcion, lib. IV, n. 21; AUGUST.,: from Genesi ad litt., lib. IX, cap. x1, n. 23; In Joan. tractate. IX, n. 2.

(3) Sermon on the characteristics of the two alliances.

(4) Hebr., xu, 1.

(5) Coloss., m, 11.

(6) Isaiah, seen, 14, seq., and 1x, 6, seq.; Baruc., ui, 38.

of the blood of David (1); that he will be born of a Virgin. in Bethlehem, when the the scepter will have come out of Judah (2); that he will appear in the second temple built after the captivity (3); that he will be the expectation of the nations (4), a full king of mercy (5), savior of his people by redeeming them from the dead (6). True God, but hidden God (7); whom he will bring into the world a new law and will support it with miracles (8); that it will be betrayed by one of his disciples and sold for thirty pieces of silver (9); that he will suffer all kinds of insults in his passion, will be crowned with thorns, bound to the gallows, his feet and hands pierced (10), that he will be put to death in the seventieth week of years after the edict ordering recons- to destroy Jerusalem (11); that he will prevail over death and emerge alive from his tomb now glorious and where the peoples of the earth will come to worship him (12); that he will send his Holy Spirit to his disciples (13); and will convert the universe, drawing everything to itself through a divine and victorious energy (14).

"What unity of vision among all these men, so different in genius and of character, and separated from one another by so many centuries! What marvelous harmony, what an exact correspondence between the predictions- tions and events! Everything draws closer, connects, and unites in Jesus-Christ, who gives everything its reason for being, its explanation, and its end. All These combined features form his incomparable figure and represent him in such a perfect way that one is forced to acknowledge it. Nothing of predicted about him that never fully came to pass; nothing in his life that one could can write using the very terms of the prophecies. Now, these prophecies, this We did not compose them ourselves, since they come from us. The Jewish people, who have never ceased to keep and read them. And it is not the Jewish people who supposedly invented or modified them, especially in the case of our own beliefs. They are not the work of men, a A higher hand is felt there. I] must therefore surrender: it is God who

---

(1) Gen., xxii, 18; Psalm., Lxxxvin, 35, seq. ; Isai., x1, 1, seq.

(2) Isai., seen, 14; Mich., v, 2; Gen., xix, 10.

(3) Malach., m, 1.

(4) Gen., xLix, 10; Isai., 1x; xı, 10.

(5) Isai., xvi, 1; Ux, 11; Zachar., 1x, 9.

(6) Isaiah, 1x, 2.

(7) Isaiah, 1x, 6; 1Lv, 15.

(8) Deuter., xviii, 15 and 18; Isaiah, xxx, 18, seq. ; xLu, 1, seq. ; XLII, LV and Lx! ; Jerem., xxxiii, 14, seq.

(9) Zechariah, 11, 12 and 13.

(10) /sai., L, 6, seq. ; Lin, 2, seq. ; Psalm., xXx.

(11) Dan., 1x, 23, seq.

(12) Psalm., in, 6; xv, 10; xxu, xLvI, Lxvil and Cix; [sai 11, 2, seq. ; x, 10.

(13) Joel., 11, 28, scq.; 111, 16, seq.

(14) Psalm., xvi, 5; Isaiah, 0, XI, Liv, LXV, 17; Jerem, xxxt, 6, seq. ; Malach., 1, 11, seq.

He speaks here, he speaks of a God, and he promises a God. to send to earth" (1). |

It is noteworthy that the Jewish writers of our of the time, often skeptical and rationalistic, did not disdain the prophetic destinies of Israel while they are still full illustrious promises, but they reject them as soon as they take on a character of disapproval. We read in Antisemitism from Mr. Bernard Lazare:

> For Bossuet, Judea had been the center of the world; all the events- the disasters and the joys, the conquests and the collapses as the foundations of empire had as their primitive, mysterious and ineffable because of the will of a God faithful to the Children of Israel, and the people in turn Wandering tower, creator of kingdoms and captive, had led humanity towards His sole purpose: the coming of Christ. Ben Hadah and Sennacherib, Cyrus and Alexander seem to exist only because Judah exists, and because he Judah must be sometimes exalted and sometimes cast down, until the hour when he will impose on the universe the law that must emanate from it. But what Bossuet had Designed for the purpose of unprecedented glorification, the Christian anti-Semites They renovate with opposing intentions. For them, the Jewish race is a scourge Nations, spread across the globe, explain misfortunes and happiness. foreign peoples among whom it has taken root, and again The history of the Hebrews becomes the history of monarchies and republics. bliques. Punished or tolerated, chased away or welcomed, they explain, by the In fact, these various policies contribute to the glory of the States or their decadence. To tell the story of Israel is to tell the story of France, or Germany, or Spain. This is what Christian anti-Semites see, and their anti-Mitism is thus purely theological; it is that of the Fathers, that of Chrysostom, of Saint Augustine, of Saint Jerome. Before birth From Jesus, the Jewish people were the predestined people, the beloved son of God; ever since he failed to recognize his Savior, ever since he committed deicide, he is having become the fallen people par excellence, and, after having made the salvation of the world, it causes its ruin (2).

Whether he likes it or not, Mr. Bernard Lazare has very precisely divided the history of Israel: the first stage led to

Calvary, from where the second one starts, perhaps to return to it. In Meanwhile, we are forced to acknowledge that from three points of view of race, nationality, and religion, the Jew became, in In general, the enemy of humanity.

(1) Ms" DARBOY: Pastoral Works, 1, 297; Paris, Le Clére, 1876.
(2) Bernard Lazarg: Anti-Semitism, its History and its Causes, p. 230; Paris, Chailley, 1894.

4. The Jewish Race

Race first.

According to the same author, there are no races (1). This thesis is only amply supported for the sake of serving his idea which contains a double error: the non-existence of the Semitic race and that of the Jewish race.

The Semitic race, however, exists just as the Aryan race does. consists particularly of Jews, Syrians and Arabs, and Mr. Bernard Lazare is right to consider it inappropriate the word anti-Semitism taken in effect to mean anti-Judaism (2). The Arabs and Syrians do not claim universal domination saddle, precisely because they do not fit into the cycle of the Messianic development.

This is therefore not a case of "incompatibility of races", as Graetz writes, in the conclusion of his History of Jews (3). On the contrary, Auf der Warte teaches us that we have The "Daniel League," recently founded in Berlin, aims to bring together Germanizing Jews and Aryans, Germans of pure race (4). This alliance is naturally cemented by the alleged

(1) Bernard Lazare, lib. cit., ch. x: The Race, p. 246-272.

(2) Bernard Lazare, lib. cit., p. 2. This passage contains the admission of a anti-Judaism attributable not to anti-Semites, but to the Jews themselves same:

"Wherever the Jews, ceasing to be a nation ready to defend its freedom and its independence were established, everywhere anti-Semitism, or rather anti-Judaism, because anti-Semitism is a poorly worded term. chosen, which only had its reason for being in our time, when we wanted broaden this struggle between the Jew and the Christian peoples, and give it a philosophy as well as a more metaphysical reason than material.

"If this hostility, this very repugnance, had not been directed towards-regarding the Jews, which in a certain time and place, it would be easy to unravel the limited causes of these angers; but this race has been, on the contrary, subjected to the hatred of all the peoples among whom she found herself established. I] It is therefore necessary, since the enemies of the Jews belonged to the of the most diverse races, who lived in very distant lands from one another, that they were governed by different laws, governed by opposing principles, that they had neither the same customs, nor the the same customs, that they were animated by dissimilar spirits did not not allowing for an equal judgment of all things, it is therefore necessary that the the general causes of anti-Semitism have always resided in Israel even, and not among those who fought him."

(3) GRAëTz: History of the Jews, V, 426; Paris, Durlacher, 1897.

(4) Auf der Warte, Leipzig, January 16, 1921, p. 12, col. 2.

need for humanitarian fraternity, but it proves that unity A sacred bond can exist between the two races, Jewish and Aryan.

It is no longer a question of "inferiority or superiority-racial diversity.” Aryans or Jews each have their intellectual qualities legal and moral, and when the latter claim to to link to an origin distinct from other races, that is always depending on their messianic role.

Indeed, prophecies, when misinterpreted, allow these extraordinary claims.

As for earthly possessions, the Jew does not rise above Isaac's blessing to Jacob:

May God give you dew from heaven,
And from the fat of the earth,
And an abundance of wheat and wine (1).

However, the Jew has singularly materialized the divine promises in the dream of a promised land (2), where milk and honey flow, and, failing that, in the reality of a usurious monopolization of the world's wealth which gives it allows the adoration of its age-old idol: the calf gold.

On the other hand, the Holy Scriptures proclaim them a chosen people, and, in this respect, the Jewish race is more than predominant, it is the only one mandated to represent humanity here on earth in the eyes of Jehovah. Apart from the Jews, no one is worthy to bear the man's name, as we shall see when we leaf through the Talmud and the Schulchan-Aruch. It is biblical exaggeration that becomes the religious exaggeration of the Japanese with their Mikado, and Germany's intellectual exaggeration with the superman by Nietzsche.

From this dual starting point: the land and the election of the heaven, the Jew could only arrive at the conception of the hegeworld currency. To the scriptural texts that relate to Messiah, and which Jewish exegetes are careful to apply to a Messiah of glory, and to oppose to Christ who was for them a

(1) Gen., xxvii, 28.

(2) We read, in the Book of Enoch, which dates back more than a century before Jesus Christ:

“But for the chosen ones, to them belong light, joy, and peace; to them belongs the inheritance.”

"terrestrial." MIGNE: Dictionary of the Apocrypha, I, 428; Book of Enoch, vi.

Messiah of misery and abjection, to these texts where the people Foreigners to Israel must join from East and West in the people of Abraham, Isaac, and Jacob in this religious society religious, which is none other than the Catholic Church, to these texts illogically adapted to their universal domination, the Jews added the predictions of their apocalypses and their literature apocryphal myth to persuade oneself that after centuries of slavery vage and the punishments from Above, Jehovah would resume his victorious wars, annihilating the four great powers sessions set up against the people predestined to reign, to the grandeur and sovereignty over all nations henceforth enslaved, without hope of returning to freedom. This will also be the worship of the true God, the sole source of humanity's happiness; so that the world will be Jewish or it will cease to exist. Such is the true notion of the kingdom of Israel, perfectly in accordance with its main points are included in the program of the "Protocols" of the Elders of Zion.” Such ambitions do not haunt the Semitic race, but the Jewish race, born from the promise of the Messiah.

For the Jewish race exists, not only as a moral being, but as a physical being, and if we admit the crossings and the combinations that Mr. Bernard Lazare multiplies ad infinitum, he is all the more surprising that it has retained essential characteristics thiels that infallibly betray their subjects. We we will be careful not to emphasize this all-too-obvious truth and Too undeniable to be denied. The forehead, the eyes, the nose, The ears and lips do not deceive a trained eye; and, without By referring to the D'Celticus brochure, one can also add other revealing signs (1). The Jewish imprint seems indelebile; it even dominates in mixed marriages; and, Like variegated plants, the Jew always returns to his primitive type.

This simple data can be found in the following passage from a conference on the Jewish Question:

The Jew constitutes a distinct race with specific characteristics determined: it belongs to one of the branches of the Semitic branch, which formerly included the Phoenicians, the Assyrians and which includes Even today, the Arabs. The Jew is therefore an Asian, an Oriental. And this we must never forget, because it constitutes for us, French, descendants of the Aryan or Indo-European race, a foreigner

(1) D" CELTICUS: The 19 visible bodily defects to recognize a Jewish; Paris, 1903.

whose blood is just as different from ours as that of a Negro or of a Mongol. I know very well that today, under the pretext of fighting the racial prejudice, the Jew and, following him, the Freemason, his cousin Germain, along with some humanitarian scholars, want to abolish the race so as to see in peoples only an unspeakable mixture, a general "panmixia", to use the barbaric term of these foreigners. And the reason for this war waged against the race by the Jews and the Franks-The Macons are easy to understand: A foreigner, whether Jewish, Turkish, Chinese or Dahomean, will become overnight, through naturalization,

just as good a Frenchman as the old native French;
Nothing will differentiate it from the latter, since races do not exist.
and that a Polish Jew named Fine-Kelhaus, who became Jean Finot
for the gullible people of France, dared to write in his book The Prejudice of
Races: "that the French, ethnically speaking, are a composite
of Mongolian, Negroid, Semitic and generally speaking elements, of
all the peoples who have crossed France."

This audacious assertion by a Polish Jew received in our country, does not
would not even deserve to be mentioned, if it did not clearly show us
Israel's goal: this blurring of racial lines, this removal of barriers
nationalities will allow the Jews, a cursed people, to return to
humanity and to take advantage, like hornets, of the benefits of a civilization due
to the centuries-long efforts of the inhabitants of the land.

And to achieve this goal, the Jew did not hesitate to deny his own
race of which he was so proud, he who proudly called himself the first
aristocracy of the world, thus proclaiming its superiority over all others
peoples.

Wasn't it the Jew Disraeli, who became Lord Beaconsfield, who wrote:
"Race is everything; there is no other truth, and every race must perish."
who imprudently abandons his blood to mixtures." Also the Jew
He who denies races, including his own, is careful not to mix his
Blood. For two thousand years since it was dispersed, it has been carefully preserved
the purity of his blood, and his Rabbis of our day fulminate with energy
against mixed marriages. Thus, the Jewish type has been preserved with all
its characteristics which make it recognizable among all peoples.

The Jews depicted on the sculpted monuments of Egypt and Assy-
their lineage, five thousand years old, is clearly distinct from that of the Assyrians, their
congeners, but are, on the other hand, identical to the classic Jewish type of
our time. Hebrew of the time of the Pharaohs, Jew of the Middle Ages, or Jew of the
In modern times, the type, despite its variations, has persisted. Whether it be
Askenagi or Sephardi, a Jew from Poland, Romania, and Germany, or
French and English Jew, Cochinchina Jew, Afghan Jew or
From China, everywhere we find this facial feature, the characteristic of which is the nose.
tick, indelible mark of the Jewish race. We know, on the other hand, that
The Jew has a special pathology; he is afflicted with certain diseases.

Hereditary diseases, nervous disorders, skin diseases. Jewish leprosy was
already known in the time of Moses.

Nowadays, and particularly in our Latin countries, the
Jewish leprosy is a moral leprosy that eats away at customs, institutions
tutions and peoples, and, according to the expression in the "Protocols",
infects them with a deadly disease: "the decomposition of the
blood," which allows the Jew to await the end of our
agony (1). This is clearly the game of an enemy race.

2. The Jewish People

Secondly, nationality.

What we observe from the perspective of race reappears
within Jewish nationality. Apart from messianism, lexis-
The tenacity of this people becomes incomprehensible. The Diaspora and the
Zionism provides convincing proof of this.

The Diaspora

The dispersion of the Jews predates Christianity.
The learned Abbot Fouard conducted a very well-documented study of this
first period (2). He identifies "Jewish settlements among the
Parthians, Medes, Elamites, Mesopotamia, Cappadocia,
Pontus, all of Asia Minor, Syria, Phoenicia, Egypt,
Cyrene, the African coast, the provinces of Greece, of Thes-
Salied in the Peloponnese; among the islands, Euboea, Cyprus, Crete.
Transplanted as vanquished or simply emigrants, the Jews
have always known how to assert themselves and create a favorable situation
deranged. "The flexibility of their nature bent them to
the most difficult circumstances; the thirst for wealth, a
tireless activity to acquire it made them forget the
sadness of separation; far from discouraging them, the struggle
increased their vigor." The same author makes the remark
next: "It is to commerce that the Jews owe so much
rapid prosperity: instinctively, they had the genius for it, so this
ability, hitherto contained by the provisions of the law, has not
ceased from then on to be the distinguishing feature of the sons of Israel" (3).

---

(1) Ms" Jouin: The "Protocols" of the Elders of Zion, p. 76.

(2) Abbé Fouarp: Saint Pierre, ch. 111, p. 51-77; Paris, Lecoffre, 1886.

(3) Abbé Fouard (lib. cit., p. 65) adds that among the Jews of the Dispersion; the pastoral life of the ancestors was belittled in order to exalt the trade. This was the work of the rabbis, and the Rabbi said: "All the "The world's harvests are not worth the trade." (Jebhamoth, 1, 63, 1). This Commercial and financial genius does not, moreover, prevent Jews from coveting a country's land and seizing it according to the pro—

The dispersion of the Jews, spread over five centuries before the era Christian faith reached even the most remote regions, "so much so that at In Strabo's time, there was no city or port where the

gram of the "Protocols" of the Elders of Zion. Cf. Count Yvert: The Jews and Property; Paris, Dumoulin, 1884. Here is the conclusion of this booklet (p. 22): | |

"The considerations we have just read have nothing in common with the ideas generally held today. They are opposed to fashionable economic doctrines, and do not agree with customs of time. The grandsons of the Crusaders consider themselves honored, it seems, to dine in the company of the Israelites, provided they are very rich, and far from While condemning electoral communism, most Catholics cooperated to its revolutionary action. It seems useful, however, to draw the attention of serious minds to points that the prejudices of the century have obscured in a thousand different ways.

"Please consider the preponderant role of property" in the lives of nations; that one observes the constant action of the Jews in economic relations, and we will see that all modern theories originate from the conquering genius of the children of Israel, and aim their universal supremacy. To make themselves useful first through loans. of money, to annihilate the territorial aristocracies through the centralization of power, to obtain civil and political equality, freedom of conscience, to proclaim the sovereignty of the people and impose equality of testamentary divisions, to be as much as Christians in the State for to dominate them surely through his riches, such is the Jew's plan; and Everyone can see the degree of application already achieved by him, especially in France. The Revolution of 1789 was the work of France—Freemasonry, and that of 1870, with the current unrest, has its origin in the socialism; but, in reality, Freemasonry and communism both of the things it engendered come from the same source: Judaism. whose views they also serve, by destroying Christian society for the benefit of the Jews. One striking fact would suffice to prove it: Since the Revolution of 1789, the mobilization of property has taken of enormous proportions in France; the land itself is, so to speak, perpetually in motion, thanks to the code and joint-stock companies. The Jew's share in these incessant movements is that of the lion. As for He, through foreign naturalizations, avoids the fragmentation. of his possessions at the time of death. Now, facing communism increasingly threatening, the Christian landowners hasten to to realize, even more than in the past, their territorial fortunes, in order to try to get them to safety outside of France. New profits for the Jews, and above all abandonment of the homeland, thus left without no defense and at the mercy of cosmopolitan capitalists.

"We can look for many ways to remedy this appalling situation" situation, but a thorough study of the issue leads us to believe that we will not obtain anything important as long as the possession of the property, in France and elsewhere, will not be followed by its natural consequences, which are authority and social, civic and political responsibility.

'

—

=

Even if Jews were not established, there was no place where this tenacious people would not have managed to gain a foothold (1). Their influence was widespread sensing and attracting pagans who believed in Jehovah without to join the Mosaic cult, they were the "proselytes of the door"; others accepted all legal observances and rituals of the Jewish religion, they were called the "proselytes of justice.

Moreover, the Jews of the Diaspora were faithful to their traditions. Every year, they sent a delegation to Jerusalem with rich alms collected in the synagogues guidelines that they took care to establish for all their groups, or, failing that, "prose" which served as their Sabbath meeting places. The few concessions made to the customs of the countries they inhabited, the most important of which was to adopt the Greek language and to translate the Seventy, did not waver in their national loyalty; in short, The Jew of that time, like the Jew of today, always remained

Jewish, and the growing and self-serving dispersion of this people
increasingly persuaded, despite local persecution,
that he was taking possession of the world through the superior election of
his nationality, according to the verses of the Jewish Sibyl:

All earth, all sea is full of you;
If everyone is hostile to you, it's because you excel among yourselves (2).

Until the Messiah, this people felt strong in its unity

"To summarize this study, we will first say, with Mr. Disraeli,
speaking of the Jews, that the world is governed by entirely different people
swimming that those who don't see what's happening behind can't imagine
"behind the scenes." (Coningsby, p. 184).

"Then we will quote the manifesto of the thirty-one members of the
The Romanian State Legislative Chamber, appealing to Europe against the
Jewish tyranny: "The rulers (the Israeli capitalists), not feeling
With no opposition left to counterbalance their instincts, they create
fake genes and seizures, and strive to find, even in the
the miseries of the people, all sorts of means of extortion to satisfy
their insatiable greed; for misery is productive in favor of those
who have the cruelty to exploit it. This is how the most soon arises
harsh and the most implacable of tyrannies: the tyranny of money, which,
exercised against a people by foreigners, destroys all means of
development, hinders the momentum of its generous aspirations, and, without
"The fact that this is noticed deals a fatal blow to his future."

(1) STRABON, cited by Josephus: Antiquitates, xiv, ch. x11; Flavius
JOSEPHE, History of the Jews, p. 332; Amsterdam, Schippers, 1681.

(2) Oracula Sibyllina, III, 271, 272.

unbreakable, whether in Palestine or in the universe, and this unity
rested, above all, on his messianic expectation which
World domination seemed to be attached to it. But the dispersion
The total destruction of Israel, after the ruin of Jerusalem, came to complicate matters.
to address the problem of his nationality and make him almost
insoluble. How, indeed, can one explain that a people thrown into
four corners of the world, for almost two thousand years, could have
to outlive itself, while far more peoples
powerful and otherwise developed civilizations have not
left no trace, and that for the latter most did not
Were they not dispersed, but merely invaded? Mr. Bernard
Lazarus invokes the religious unity of Israel. We will discuss this later.
earlier; let us simply recall that it is unique-
of messianic essence; the Jewish religion is a religion
earthly expectations. But why doesn't religion have
Does it produce the same effects in other extinct peoples?
The same author adds to religion the social conditions made
to the Jews in all countries, so that they grouped together
together: "The day," he writes, "when the Jew was imprisoned in
His Jewish quarters, on that day he had a territory, and Israel lived
absolutely like a people who have a homeland; it retains,
in its special quarters, its customs, its morals and its
age-old habits, carefully passed down through education
tion which were governed everywhere by the same principles
invariable" (1). To make ghettos a territory, a homeland, is
Certainly ingenious, but ultimately inconclusive. Furthermore,
the ghettos disappeared long ago, more than it took
to engulf the ancient peoples. To establish survival
of Israel on the commercial or financial relations of the Jews
does not exhibit the specific characteristics of a
nationality. The appeal to Hebrew is denied by
history. Mr. Bernard Lazare, who develops this argument,
constantly contradicts himself during his very interesting study;
and we have not forgotten that at the first Zionist Congress of
Basel, the promoters Theodor Herzl and Max Nordau were unaware
the language of their fathers.

Finally, there remains national consciousness, because, according to Mr. Bernard
Lazarus, "the Jews became aware that they were a
nation, which they had never ceased to be. When they
quilted Palestine in the early centuries before the Christian era

(1) Bernard Lazare, lib. cit., p. 286.

Yours, a link always bound them to Jerusalem; when
Jerusalem was engulfed in flames, they had their
Exilarchs, their Nassis and their Gaons, they had their schools
of doctors, schools of Babylon, schools of Palestine, then schools
from Egypt, and finally schools from Spain and France. The traditional chain-
The union was never broken. They always considered themselves
like exiles, they were lulled by this dream of restoration
of the earthly kingdom of Israel. Every year, on the eve of
At Easter, they chanted from the depths of their being, by

Three times, the consecrated phrase: "Lechana aba lerouchalaim"
(Next year in Jerusalem). They kept their old
patriotism, even their chauvinism, they looked at each other, despite
the disasters, despite the misfortunes, despite the humiliations, despite
slavery, like the chosen people, the one who was superior to
all peoples” (1). One wonders how chauvinism,
that Mr. Bernard Lazare criticizes in all nations, has not
Prevented from sinking the Greeks, the Romans, the Gauls and so many
Are there other peoples as vibrant and patriotic as the Jews?
Nevertheless, in the author's opinion, Jerusalem would play the
main role as a link between Jewish groups throughout
the universe. Now, Jerusalem represents Messianism and Zionism in
same time.

Zionism

Zionism is back on the agenda; we are dedicating our attention to it.
one of our appendices. However, it is not of recent date.
since it goes back to the time of the dispersal. The ques-
territorial division even sometimes appeared before the eyes of the Jews
in a broader sense than their former homeland. One of them
wrote, in an anonymous pamphlet, at the beginning of this century:

"If the Jews remain among the others for much longer,
peoples, without completely merging with them, they become again-
will be everywhere as unhappy as in the Middle Ages or at all
less as famished as the outcasts,” and the author concluded
that, "to avoid perpetual exoduses, it was urgent to
to reconstitute the people of Israel, not in Zion, which is a
an impossible dream, but in South America" (2).

These Jews, called "Territorialists", make up the Jewish
Territorial Organization, designated by the initials ITO, of which

(1) Bernard Lazare, lib. cit., p. 287.
(2) How to prevent the destruction of the Jews? Pertuis, printer.
Innkeeper. .

The leader is Zangwill. In April 1914, the monthly review of
The Italian Touring Club published an article entitled: The Mission
of PITO in Benguela. This mission followed the one which
had aimed to study Cyrenaica, in order to found a
Jewish colony, which did not continue, because the Arabs,
in particular the Senussi, would not have tolerated this invasion
the rise of Israel. On the contrary, for the Portuguese colony of
Angola, in the Congo, a favorable report concluded that immigration
Jewish community on the Benguela plateau, in the part
central Portuguese West Africa (1). One feels that the
Territorialists are protected by England. If Zangwill did
Surveys in Cyrenaica indicate that this region is
bordering Egypt; on the other hand, if Angola were to become populated by
Jews, these Portuguese colonies, so jealously coveted by
The English, might perhaps later come under their
domination. This Anglo-Jewish brotherhood is found
always in the business field, so much so that works,
more or less documented, claim to trace their origins back to ten
the tribes of Israel, the origin of Great Britain, a question which
seems, moreover, quite insoluble; but it is astonishing that the
English soil saw the birth, in 1717, of the Grand Lodge of
London, Judeo-Freemasonry, on which today is founded
Today, far more than it appears, the global hegemony of
England. rs

The Territorialists are merely false Zionists, eager
to reconstitute the kingdom of Israel wherever they will be best off,

(1) We read in the Roma News Agency of June 4, 1914:

"As we announced at the time, the famous
“ITO” (Jewish Territorial Organization) sent, shortly before
the Italian occupation, a mission to Cyrenaica to see if one
could establish a Jewish colony there. The project failed due to a lack of conditions
favorable for the peaceful development of the colony. Now,
P a Ito » sent a Commission to Portuguese Angola. The
The Commission found that Angola's territorial conditions were suitable
perfectly suited to agriculture, which is why the company proposes to...
to found a Jewish colony. Obviously, the Masonic government of
Lisbon is fully prepared to offer exceptionally favorable conditions
he who persecutes Catholic missionaries, his
compatriots. No less, obviously, it is a rallying cry of the
high sect and high Jewish banking — are those two things? — according to
which we see, on the other hand, the Spanish government, fran-
Masonic movement since Canalejas, to “lend oneself to the call of the Jews of
Balkans for the Maroe.

According to the adage: Ubi bene, ibi patria. Quite the contrary, the true Zionists, whose leader at the end of the last century was Theodor Herzl, claiming Palestine, Jerusalem and Zion as the territory and homeland that belongs to them. It is of them that he speaks. Mr. Bernard Lazare, as mentioned above (1).

As we have seen, their latest ambitions far exceed the tightened borders of Palestine and barely conceal the Jewish Supergovernment of the "Protocols", whose capital It could be Jerusalem, but whose territory would be universal. However, thanks to England, the Palestine is now attributed to the Jews, and that a The Universal Anti-Semitic Alliance, of British origin, saw the day to display this motto: "England for the English, and "Palestine for the Jews." On this issue, the Parliament English, a prisoner of the Jewish bank, was merely the instrument obliged to Zionism, and these words: "England for the English" do not signify anything other than the fear of the Jewish peril which grew across the Channel. But what does "Palestine" mean? "to the Jews"? By what right does this deserted country belong to them? Sometimes two thousand years? They only possessed the Promised Land awaiting the Messiah. The Messiah has come, and the punishment of Their blindness and their deicide led to their dispersal. Their right Messianic passed to the Catholics, the Crusaders, the Franks It was only those who collected this testimony from the astonished peoples: . “Gesta Dei per Francos.” Palestine belongs to the French, and England's attribution of it is a breach of trust.

From the messianic point of view, which can only resolve the Regarding the Palestinian question, if we consider it from a political perspective, Palestine belongs to the Syrian Arabs. However, if it is correct that Sir Herbert Samuel said to a religious man: "Palestine It should belong to you; it is covered with Catholic buildings. and no longer has any trace of the Jews,” and even if this word is fabricated, it still expresses our just attribution of this country belongs to the faithful of Christ and not to his enemies and his executioners. By its very nature, Zionism can no longer be Jewish; it is Catholic (2).

---

(1) We will publish in the appendix a special study on Zionism, as we have already announced. We could not insert it here without overload this general overview of Judaism.

(2) It is obvious that Palestine cannot offer asylum to all Jews. Those whom the leaders of Zionism wish to confine to this Earth, who no longer holds the appeal of the time of Abraham or Joshua, forming at

In any case, we forget that the Territorialists and the Zionists, supporters of Jewish settlements, in Jerusalem or in another part of the world, still have to reckon with the cosmopolitans. These prefer to stay where dispersion has discarded, and it can be stated that their choice is not intended to to support the people who hospitalize them, but to live off them. even if he were to die from it. Mr. Bernard ~ azare notes their existence in these terms:

> Indeed, although often extremely chauvinistic, Jews are of cosmopolitan essence; they are the cosmopolitan element of the family human, said Scheffle. That is quite right, for they always possessed at most importantly, this extreme ease of adaptation, a sign of cosmopolitanism ism. Upon their arrival in the Promised Land, they adopted the language of Canaan, after seventy years spent in Babylonia, they would have forgotten The Hebrews returned to Jerusalem speaking an Aramaic jargon or Chaldean; in the first century BC and AD, the language Hellenic culture penetrated the Jewish quarters. Dispersed, the Jews inevitably became cosmopolitan. They no longer attached themselves to any territorial unit- They were united, and shared only a religious unity. They did, however, have a homeland, But this homeland, the most beautiful of all, like every homeland for that matter, was placed in the future; it was the renewed Zion, to which no land is incomparable, indeed; a spiritual homeland they loved with such devotion. ardent love made them indifferent to all earth, and that each The country seemed equally good to them, or equally bad. They finally lived in such appalling conditions that one cannot ask them to choose a homeland for themselves, and, aided by their instinct for solidarity, they remained internationalists (1).

However, Cosmopolitans are the most numerous, if we must... believe the Encyclopedia Britannica, in which we read:

> Most Jews see their future in 'pro- development progressive of each group within the country it inhabits (2).

The Jewish underworld is at the heart of this. However, a multitude of Polish Jews are still involved. are currently emigrating to France and the United States, in fear of a new war between this country and the Bolshevik Soviets. Why? Aren't they going to Palestine? However, let's add that, in all the In reconstructions, the ruling party is usually an intellectual elite. Let us simply mention, in Palestine, Sir Herbert Samuel, and, in Russia, Trotsky and especially Chicherin, |

(1) Bernard Lazare, lib. cit., p. 301. In the following chapter: “The mind
"revolutionary in Judaism," the author admits (pp. 304-305) that the
Jews are malcontents and, therefore, catalysts for revolution.

(2) British Encyclopedia, article Jews, t. XV, p. 411.

With such principles, how could they ever accept the
The slogan: "Palestine for the Jews?" That's impossible.
even in England, where the government is so deeply entrenched in it-
convinced that he had a biographical apology printed
of the principal Jews who are the external masters of the world,
because the inner masters, more or less hidden, are the
all-powerful kings of the High Bank. In this pamphlet, that
we will translate for one of our Appendices, because the
The English government defends its sale and distribution, we
We find the following names: Louis-Samuel Herbert, Edwin-
Samuel Montagu, the Earl of Reading, Sir Alfred Mond, in
England; Louis-Lucien Klotz, Joseph Reinach, in France;
Baron Sidney Sonnino, Luigi Luzzati, Salvatore Barzilai, in
Italy; Judge Louis Dembitz Brandeis, Samuel Gompers,
Oscar Strauss, Bernard Baruch, Otto Hermann Kahn, Abram
Elkus, in the United States; and finally, Paul Hymans, in Belgium.
Add to this list some prominent German Jews,
from Austria, Switzerland, Russia, with the names of the great
Bankers, you will thus have, in a short page, the
consortium of those who determine the fate of nations and who
believe, not without some deceptive appearance, that they have done
passing from God's hands into theirs the destinies of
world (1).

(1) We read in the Conference we have already cited:

"The essence of the Jew is to be cosmopolitan, and we see it every day
their "ease of adaptation" that Bernard Lazare speaks of; it is not
One of the lesser dangers of the Jewish question. The Jew has no homeland.
This is the obvious fact. If we open his catechism, we read this:
QUESTION: What do you mean by homeland? — ANSWER: I mean by it
the country where the man was born and raised, or in which he lives under the guarantee
laws that guarantee all inhabitants the peaceful possession of their
properties, the exercise of their rights and the enjoyment of the fruits of their
work ".

"Chief Rabbi Simon Lévy elaborates on this idea: 'The beautiful name
Our homeland therefore does not belong to the land that saw us born, but
again to the one who took us under her protection, who nourishes us
today of its products and covers us with the aegis of its wise legislation-
lation... Man must know how to naturalize himself in all places of the
globe where it is granted what it needs for the deployment of
faculties of his soul. Cosmopolitanism is a true virtue.” In these
under these conditions, we have not only the right, but the duty to consi-
To treat the Jew as a foreigner. His homeland is wherever he feels at home.
Today in France, tomorrow in England or Germany. So much the same
to say that he doesn't have any. And any government that allows Jews to

Let us beware of believing that cosmopolitan Jews are of
This leader is truly and loyally committed to the merger. All are separa-
tists, all remain Jewish first and foremost and above all
nationality, in the Old World as in the New. It
There are no German, Russian, French, Italian, or English Jews.
Americans; that they reside and be naturalized in
Germany, Italy, England, America and the
The whole world, there are only Jews, that's all. The rabbi
American Schindler wrote in the Jewish Chronicle on the 20th
April 1911 (page 26): | |

For fifty years, I was a staunch supporter of Jewish assimilation
And I believed it. Today, I admit my mistake. The great melting pot of
The United States will never be able to achieve the assimilation of a single Jew. There is
Fifty years ago, Jews were ready to assimilate with Americans.
But since then, two million of our brothers have come from the East; they
They cling to their old traditions and bring with them their old ideals.
This is an army to be overwhelmed. The hand of God is at work here. The Jew must...
to differentiate himself from his neighbor; he must know it, he must be aware of it
and be proud of it.

Thus the Jewish people, God's eternal chosen people, see themselves as
"the most unified, the most stable, the most impenetrable people, the
more irreducible" (1). Territorialists, Zionists, Cosmopo-
Lits, all Jews are separatists and exclusivists; all,
intoxicated by the foolish pride of their patriotism, they consider themselves
citizens of a superior race based on a mission

to fulfill political functions, to join the army, the judiciary,

The University is committing a crime against the nation. Moreover, the Jew is lacking
absolutely political, since he is cosmopolitan. Speculator and
A businessman first and foremost, he is dealing with a political matter according to the same sources.
rules. Only the immediate result matters to him; as for the advantages
They elude him in the future. He lives in and for the present, which
This is understandable, since, if his interests require it, he will change his country of origin. That is
Why its political direction is immoral and destructive. Time
where Israel was a nation, its political regime has always oscillated between
Anarchy and despotism. Now that he's camping out on other people's land
People, their mentality hasn't changed. Who only sees things with a government
Republican like that of France, the Jew, with his corrupting spirit
And his gold, does he become the all-powerful master? Through the Lodges, he directs his
regardless of domestic policy; universal suffrage is its humble servant,
"And ministers and parliamentarians are nothing but playthings in his hands."
(1) Bernard Lazare, lib. cit., p. 268.

`

divine one who will realize the plan of universal domination of
“Protocols” (1).

This plan is nearing its end; the universe, undermined by the substruct-
the activities of secret societies, bought and corrupted by Israeli gold,

(1) This global hegemony, prepared by the criminal means that
advocate the "Protocols", which are found at the heart of all businesses
Jewish women in the political sphere. As further proof, we publish
the report of the Jewish lawyer Rappoport, from kyiv, to his colleagues in the organization
Jewish nisation known as Poale Zion, on the occult and apparent action of
Israel's takeover of Ukraine. This report appeared in the newspaper
Polish Liberum Veto, from Warsaw, dated November 1, 1919. After some
words in which he deplores several regrettable confusions of ideas
nationalists and communists in certain circles, the jumper expresses himself
Thus :

"Our main goal, as my companions well know,
to attract Ukraine (with Crimea, southern White Ruthenia and
western, Bessarabia and the western part of the Don basin) in
the orbit of our economic construction, by impoverishing its population
lation, with the aim of creating sufficient frameworks for the fight against
our ideals.

"The breakdown of goals already achieved is as follows:"

a) The trustification and monopoly of large industry by the
means of pagiotage in foreign stock exchanges;

» b) The monopolization of large-scale trade by means of discounting;

» €) The unionization of small businesses: Gisn cooperatives (life),
Truzenik (the worker) and other unions of small traders;

» d) Monopolization of freight transport by means of
monopoly of all communication channels and all means
transport.

"To achieve this goal, we encountered two obstacles, but
We didn't need a great effort to defeat them, expected
that: 1° we encountered only weak and passive opposition from
the share of the Christian bourgeoisie; 2° a convulsive opposition of !a
Share of Ukrainian national cooperatives: Ukraine Bank, Sojuz
Bank (Union Bank), Dniepro Sojuz (Union of the Dnieper) and others.

"The struggle with this first enemy was short, although it was not
still completely finished by our companion (the Jew) Tzwibak.
As for the second enemy, the Employees' Committees chosen under our
occult influence has prevailed; these people know nothing of it and should not
They know nothing about our main goals and objectives.

"The struggles between parties and factions and the rivalry (between Christians)"
have so weakened the adversary that, for example, the appointment of
companion (Jewish) Marguilés, chief commissioner of PUKrain Bank, was
Received by the employees with complete satisfaction. Intelligence was limited.
high, a passion for discussions, obstinacy, and typical psychology
of the low-level employee who characterized our adversaries was the pathological basis-
Logic that has never failed us. The weakening of the cooperative

collapses in filth and blood, and the Jew, leprous and
leech of the people, will rise up superbly like a boa

Ukrainian has once again had the result of removing Ukrainian nationalism
its economic support. The main role in this regard was played by
the (Jewish) discount and loan banks, and their men, the
companions Hazert, Glos, Fischer, Kraus, Spindler (Jews).

"The fighters of the communist revolution should express to them their complete gratitude.

"Among the special branches of the territory's economic life" In Ukraine, we focused primarily on the sugar industry. This, we Pavons did this in part to satisfy his companion Piatakoff (Jewish).

v The principal action in this matter falls to the International Bank-national and to its director, our colleague Rodolphe Stolenworker (Jewish), A very shrewd financier and entirely one of our own. His assistants, Grube and Welenrot (Jews), were the authors of the well-known report, written for the journeymen, on the raising of standard prices (calmieri), for sugar and sugar products and cascami.

"The companions Rosenblatt and Rithaus (Jews) then wanted a Sugar registration and mass requisition for sale to be made on the spot at arbitrary prices. The opinion of fellow Jew Gruber. prevailed because it was the best and longest-term tactic. scope.

"The Russkhi Bank for foreign trade (analogous to the Deutsche Bank), which was very weakened during Petliura's time, has recovered its prosperity with Suozif, always so devoted to our goal and who has rendered a colossal service.

"The members of the Council, the companions Jakobson, Barsch, Kaps, Hammermann, Kadin (Jews), having extensive relations with the Hungarians insist on a closer union of the new politics on sugar from Ukraine with our policy on sugar from Budapest; They emphasize intensive exports, and other Hungarian operations would be given to the Russkhi Bank for foreign trade.

"We understand that we are no longer considering the renewal of the sugar campaign, because it would require large expenses, and also because, thanks to factory control, normal production is not Not possible.

"The decrease in the amount of sugar on the market will be an embarrassment-" health only for the early stages, and it is doubtful that it should give rise to a considerable reaction.

"In the meantime, we have created a commission that will take charge" Gradually and imperceptibly, the "Sugar Center". The Bank international will be represented by our companion Werner (Jewish), the "Reunited" by the companions Ettinger and Schulmann (Jews), the Russkhi Bank of Commerce and Industry, by the companion Weinstein (Jewish).

"Our second project, which has not yet been implemented, was the Unionization of commerce. In this respect, anti-Semitism... would be helpful.

"Antisemitism among Ukrainians and Poles was being exploited"

gigantic, whose constricting rings enclose, constrict-They destroy and crush the dying world. It is the symbolic serpent-predictive formula in the "Protocols":

through the organization of the aforementioned cooperatives “Gisn” and “Truzenik”. The proletarian aspect that was given as a backdrop to these cooperatives, the Christian employees and a suitable exterior have masked it excellently. our goal was to ensure that Jewish consumers had access to products of Good quality and cheap, saving us a considerable profit in the form of products.

"The ruin of our enemies' industry is achieved with the help of our industrialists, through their (Jewish) penetration, under the guise of business partners in private homes or in cooperatives Christian values.

"It was very easy to break the opposition of the Christian bourgeoisie" through the system of nationalization, requisition, exile and other suitable methods drawn from the companion's arsenal Zwiback (Jewish) and again through the unionization of small industries under our immediate protection and direction.

“First, we gave the entire meat market to our "Sogoz Juz" union.

"My comrade Strusberg (Jewish) was right to say that it is not It is our business to take care of the stability of the moral convictions of Christians and their national solidarity. On the other hand, greed and The betrayal of the goym themselves facilitated the nationalization affair. factories such as Bulione, Polak, Poloschstchouk and others.

"It must be admitted that the commission on preserves known as 'for tea', made with horse meat from dead animals The disease has repeatedly resulted in poisonings by the bacillus. of cimurro (snot). The companion Chaikis (Jew) dreaded the explosion of this epidemic; but, in general, the advantage of these means for our youth, especially thanks to the limitation on the sale of others The products on the market are quite satisfactory.

"Regarding the normal functioning of transport, it is necessary to to know that transport is only organized when necessary, for evacuation the population of localities threatened and invaded by the wave of pogroms. What greatly hinders the functioning of transport is the propagation of major flaw in certain Ukrainian circles, and especially in those that we names "Niezalezniki" (Independents), which are actually and They are surely communists, foreign to us and to our true goals.

“In recent times, we have succeeded in spreading discord.” and the split among the Ukrainian maximalists, which had the effect of to disrupt and weaken this enemy.

"We have decided, these days, to send one of our agents to Human, a named Cschebar (Jewish), known to the companion Israel Koulak (Jewish); he had a mandate to make contact with qualified insurgents, and to take the lead in their movement. With a certain solidarity, The Ukrainians could have had a colossal influence on the peasants.

Today, I can assure you that we are now only at a few steps from our goal. Just a short distance to go, and the The circle of the symbolic serpent — the sign of our people — will be complete.

and the workers, especially now, but we have done everything to to paralyze the development of Ukrainian forces that are hostile to us.

"We will not repeat the mistakes of the 'Protofiz' regarding the Union" Ukrainian.

"Ukrainian intellectuals remained terrorized by the nationalists-" Russian lists, so that they can no longer prevent them from introducing in life our ultimate goals.

"If our colleagues call the French Revolution the second Sinai," Our current economic and financial situation in Ukraine could, quite simply The title, to be called the third Sinai, because we have conceived with all our Soul of our economic omnipotence. Unfortunately, the books of Hussenel, thanks to his treacherous Galician colleagues, managed to get between the hands of Petliura and a small number of Ukrainians, so that our Our goals and secret movements are known to them, as well as the various goals of our global organization.

“But, six companions and colleagues, we can rest easy.” The division of the various parties and then their blindness will cause the mass The Ukrainian will have neither energy nor strength in the fight against us, all at less so in certain branches of economic life. In any case, we we can have access to protective measures. Russian intellectuals, Great-Russians and those called Little Russians, thanks to the hatred that has been kindled under the influence of the companion Ejniskin (Jew) against all things from Ukraine, are ready to serve us, not driven by fear, but of their own free will, solely to create embarrassment for Ukrainians (that is, to the Russians proper and to the Ukrainians) supporters of the Russians against the Ukrainian autonomists).

"You heard the statement of our comrade Tourkestanoff (Jew)," A foolish and biased man, but sincere enough. Therefore, take into consideration... denunciation that similar provisions are found in other few Intelligent and hungry, enemies of the Ukrainian idea. It is certain that These men are not chosen without our involvement in some way. thing.

"The social struggle in Ukraine is being masked by us, that is to say, thanks to to our press; such a struggle appears in the form of the nationality (minority) and vice versa (centralization). This fact produces chaos indescribable, well described in a recent conference on the action of the “Goubprodukt”, by our companions Judilewitsch and Morgunoff (Jews).

"To ideally implement our plan to concentrate all products in our hands (plan of the Moscow Society, founded at the end of 1884), we have greatly contributed to hatred and dissension within the national community Russians, nationalists and internationalists for the Ukrainians.

"The recognition by the Russians of Ukrainian independencenienne, the principle of the anti-Semitic movement and that of the national Church could completely disrupt our plans and force us into major sacrifices.

"On the other hand, thanks to the lack of solidarity among intellectuals"

When this circle is closed, all the states of Europe will be enclosed within its folds as in a powerful vise (1).

Add to this text that the Jews "are preparing the King for the world-"Despot descended from the blood of Zion" (2), that the moment will come crown their "Master of the World" on the ruins of anarchy (3), that this king of the Jews will become the "Patriarch of the World" (4), the “true Pope and Patriarch of the Church international" (5), that this king of the Jews is finally "the Chosen One of God” (6) and “the incarnation of Destiny” (7); consider,

on the other hand, that "by the mercy of God, his people were
dispersed, and that this dispersion which appeared to the world as
a weakness, on the contrary, constituted its strength in the
leading to the threshold of universal sovereignty" (8), that
already "all the cogs of the State mechanism are driven by
a force that is in the hands of the Jews, namely: POr (9,

Ukrainians, thanks to greed, selfishness, and a lack of convictions
We have nothing to fear from Russian intellectuals.
Foolish Russian landowners, led by our press, will be sent,
like sheep to the slaughter, by those who will feed them.

“As a representative of Poale-Sion, I must note with pleasure
that the Zionist and Bundist organizations (the Bund is the social-
democratic (of the Oriental Jews) have become so many bases of the
circle which concentrated within itself all the masses of the Jewish nation and which
led all the Russian and Ukrainian animals to the slaughterhouse.

"Consolidating the foundations of our future, we must consider as
The first necessity is the organization of a strong, national Jewish society.
imposing with ramifications in all parts and in all the
States, to arrive, subsequently, at normal action and development
adequate loping.

"Only then will the uninterrupted activity of our (Jewish) nation..."
will develop towards a final, historical ideal of the seizure of power
global in our hands. May all efforts be directed towards this goal.
our social energy during our two thousand year-long vagabond life.

"RAPPOPORT".

---

(1) M! Jouin: The “Protocols” of the Elders of Zion, p. 43.
(2) Ibid., p. 50.

(3) Ibid., p. 47.

(4) Ibid., p. 109.

(5) Ibid., p. 115.

(6) Ibid., p. 140.

(7) Ibid., p. 142.

(8) Ibid., p. 83.

(9) Ibid., p. 57.

that current government bonds have made of all governments
nements the insolvent debtors of the High Jewish Bank (1),
that the Press, which "dominates the public mind," has "fallen between
the hands" of the Jews (2), that, in order to achieve their goal, they did not
will not back down even before the Terror (3), that by ees
by these means they will oppress the Christians so much that they will be
forced to offer them global hegemony, and that finally it will be
the Jewish supergovernment (4); weigh the words and the deeds, and
You will understand that the symbolic serpent, more powerful
although the runic serpent of the god Thor will encircle, not
Europe, but the whole universe (5),
This is the current work of the Jewish people.

3. The Jewish Religion

Thirdly, religion.

The Jewish religion is essentially a messianic question.
naught, and it is this dependence on the Messiah that makes the people
The Jew, the irreconcilable enemy of Christian peoples. For him, the
The religious question ignites the flames of discord for all
hatreds and all revolutions. In this sense, Mr. Bernard
Lazarus writes:

The Jew is the living testimony to the disappearance of that state which had

---

(1) Ibid., p. 129.

(2) Ibid., p. 43. ;

(3) Ibid., p. 68. | i

(4) Ibid., p. 59.

(5) As the Germans invoked their old God, Thor, the invincible-
targeting a warrior, it is curious to bring the Germanic-runic serpent closer together.
of the Judeo-symbolic serpent. We read in the Song of the Sibyl:

"Then will come the illustrious son of Earth (Thor); the firstborn" Odin will come to fight the serpent, and the serpent will succumb to the blows from the defender of Midgard; all men will disappear from world; the victor will stagger away from the monster; he will walk "Nine steps and will fall like the vanquished."

And three stanzas later:

"The Aesir will gather in the field of Mount Ida; they will speak of the immense serpent that encircled the earth and will remember the great works and ancient mysteries of the Most High." (Edelestang) DU MÉRIL: History of Scandinavian Poetry, pp. 110-111; Paris, Brockhaus and Avenarius, 1839).

Of the two serpents, the runic one was in the minds of the poets; but the The Jew is in our way, which is more serious.

at its core theological principles, a state of which Christian anti-Semites They dream of reconstruction. The day the Jew held a civil office, The Christian state has been in peril; this is true, and the anti-Semites who say that the Jews destroyed the notion of the state could more accurately to say that the entry of Jews into society symbolized the destruction of the state, of the Christian state, of course (1).

The author's desires precede events. The State Christianity is only destroyed externally, and the secularization of societies, based on immutable laws, are more apparent than real. But we remember the action of the Jew who "works towards his a centuries-old work: the annihilation of the religion of Christ" (2). Also, the Jew is "always hatefully anti-"Christian," not only as Mr. Bernard Lazare agrees, against the governments of the East, "where an anti-legal Semitism" (3), but against the Christian states of the West tooth, and in particular against France and against the Church Catholic.

Israel enveloped in the same hatred its sons who converted-the Minaeans know, and we read again in the book of Mr. Bernard Lazare:

By deserting the national faith, the Mina people were deserting the fight against Rome and against foreigners; they were traitors to the fatherland, to religion Jewish; they were uninterested in a struggle that was vital for Israel; Gathered around their new churches, they looked with indifferent eyes cause the nation's glory to crumble, its autonomy to disappear, and not only did they not fight against the she-wolf, but they also They irritated the courage of those who listened to them. It was against them, against These anti-patriots, for whom formulas of curses were written; The Jews ostracized them from their society; it was lawful to kill them, as It was permissible to kill "the best of the goim" (4).

In truth, we hardly expected this outcome. The best goim, that is to say Christians, a Saint Francis de Sales, A Saint Vincent de Paul must incur the same hatred as Jews are traitors and apostates, and it is lawful to kill them by the the reason he is "the best." That's the Jew for you, "hateful-"Anti-Christian hatred," a cold, calculated, absolute hatred,

(1) Bernard LAZARE, lib. cit., p. 361.
(2) Bernard Lazare, lib. cit., p. 350.
(3) Bernard LAZARE, lib. cit., p. 351.
(4) Bernard Lazang, lib. cit., p. 290.

embodied in a formula where the condemnation of the masses would be too imprecise, where that of the villain would seem excusable. where all are subject to the same death sentence, since it part of the best, the just, the holy. On reflection, it's the flaw of the Jew. This death sentence for the best of the goim comes from the Calvary, where the Righteous One, the Saint, was nailed to a Cross. With the As a Jew, one must, nevertheless, return to his deicide; his hatred does not It doesn't pursue the worst, but the best. That is the meaning of these words: "As it is lawful to kill the best of the goim" (1).

However, this Talmudic prescription explains precisely the religious hatred of Israel. The Mosaic religion, in fact, does not could not contradict the Christian religion, which has preserved both tablets of the Law of Sinai, including the Canon, more complete than that of the Jews, notes in the Prophets even the smallest characteristics interests of the Messiah, based moreover on his apologetics The Master's words: "Do not think that I have come to abolish the The Law or the Prophets; I have not come to abolish them, but to to accomplish" (2), The law, called the Torah by the Jews, answers to the five books of Moses, the Pentateuch; the Prophets signi-They refer here to the other Books of the Old Testament. "Non veni solvere, sed adimplere"; the word "adimplere" does not mean simply to say that Christ accomplished all that was prophesied of Him in the Scriptures up to the "Sitio" (8), of Calvary, followed by "Consummatum est, all is consumed" (4); but "adimplere" includes the development- the nature of the Jewish religion pushed to its ultimate perfection.

(1) This religious hatred, which no other people is capable of to experience to the same degree as the Jewish people, after having crucified the Christ turned against Paul, the Apostle to the Gentiles. The Jews persecuted him. They traveled from city to city, from country to country, from one part of the world to another, from Damascus to Jerusalem, from Jerusalem to Rome. They incited women against him and his Christian communities. businessmen, pagan soldiers, civil servants, and even Roman governments. They dared to bribe sailors to do it perish during his voyages. The Apetrus already complains, in his Second Epistle to the Corinthians (10:23-33) for having endured imprisonment, the beatings, the floggings, the stoning, three shipwrecks, and these persecuts are often perpetrated by members of his own race, periculis ex genere, and false brothers, periculis in falsis fratribus, that is to say, the doctors Judaizers, who were the irreconcilable adversaries of Saint Paul.

(2) Matthew, 5, 17.

(3) Joan., xix, 26.

(4) Joan., xix, 30.

"Jesus," writes one commentator, "will realize in his person the figures and prophecies; by freeing the Law from interpretations human actions that altered her mind, he will bring her back to her divine ideal; and thus, the new covenant will be established on the old one as if on a divinely prepared base; to the The flower will naturally succeed the fruit, without any abolition not overthrow, but flourishing and progress" (1), This progress in fact the "law of love", formulated by Jesus Himself even in these terms:

You shall love the Lord your God with all your heart, with all your soul and with all your mind.

This is the greatest and first commandment.

And the second is like it: You shall love your neighbor as yourself. Inth.

In these two commandments are contained the whole Law and the Prophets (2).

Thus, the Law and the Prophets, which summarize the Jewish religion, are condensed in the twofold precept of God's charity and of the next. The old Law is complemented by the new; but, while the first lingers in the messiah- The second, nique, flourishes in the fulfillment of promises. of the Messiah; however, the two were never opposed as principles or as morality. Therefore, it is not the law of Moses, who makes the Jew the enemy of the Christian, but his interpretationtation; to such an extent that, according to the words of David, "the Table of "The Law has become a snare for the Jews" (3), because they have altered and disfigured it through adultery and impious transformations. tions; it is the Talmud (4).

The detailed study of the Talmud and the numerous quotations that we will have to borrow from him, they are part of all our work on Judeo-Masonry considered from the threefold point of view of the Counter-Church, Counter-State, and Counter-Morality. It is us

(1) Aug. CRAMPON, The Holy Bible, vi, 21; Paris, Desclée, nd — Cf. Cl. FILLION, La Sainte Bible, xx, 109; Paris, Lethielleux, 1895.

(2) Matthew, 21:38-40.

(3) Ps., Lxvinr, 23. Cf. Rom., x1, 9.

(4) We will talk about the Talmud, the Shulchan Aruch and the Kahal in the second part of this study, which will deal specifically with the Judeo-Freemasonry under the title of Counter-Church. These three sources are a distortion. the interpretation of the Mosaic religion which makes the Jew the enemy of the Christian, It is his irreligion, his anti-Christianity, which does not date back to Sinai. but of Calvary.

It suffices to establish here, within an eclectic framework, a few striking connections between the Talmud and the "Protocols", of so that the authentic veracity of this document finds its written demonstration in the Talmudic books is also clear-

His critical certainty emerges from the events of
the present time.

The Talmud and the "Protocols"

The Judeo-Masonic plan of the "Protocols" includes a goal: global hegemony; a means: Por; a result: the Jewish supergovernment. Goal, means, and result are all found in Talmudic books.

No doubt, the Talmudic lifers were not at their apparition as corrupt as they later became. In the letter from the Cardinal of Cremona to Cardinal Palotta, in Vienna, in In 1629, we read:

> It is true, or at least some believe so, that among the Among the early authors of the Talmud, some wrote a good doctrine and in accordance with the mysteries of our holy religion Christian (1).

Also, the Mishnah, completed around the second century, does not Doesn't it present the deviations of the Gemara, which was not than in the fifth; and in this last composition, the The Babylonian Talmud is far more depraved than that of Jerusalem. That is why the Cardinal of Cremona continues his letter in these terms:

> However, those who wrote after them corrupted this doctrine. and the writers who followed have so corrupted and spoiled everything things that each of the volumes contains, not only outrages and execrable blasphemies against Jesus Christ, our Savior, fables and lies that corrupt the true meaning of Holy Scripture, but also precepts and commandments contrary to the law even from Moses, to all the rights of people and to all natural laws that they are, as ordinary men, obliged to observe (2).

Universal Domination

Moreover, this compilation of rabbinic sayings was already being transmitted orally in the time of Our Lord; she

---

(1) Analecta Juris Pontificii, 4 series, vol. II, col. 1,417. We give this important letter is in the Appendices.

(2) Eod. loc.

it belongs to the Pharisaic school, and it was often condemned by the divine Master. The goal of the Jewish people was indeed domination universal in the sense of the materialist exegesis of Pharisees, to whom Christ replied when they asked him when the kingdom of God comes: “The coming of the kingdom God's will not be seen. It will not be said, "He is here or there; for, behold, the kingdom of God is in the midst of you” (1). This was the opposition to the spiritual reign of the Church to the Pharisaical expectation of a conquering and founding Messiah of a universal empire.

Needless to say, Jesus was not understood, not even by his disciples, since on Easter evening the two travelers The people of Emmaus told him: "We were hoping that it was he who was to redeem Israel” (2), and that the Apostles themselves, at At the time of his Ascension, they were still asking him this question: "Has the time come when you will restore the kingdom?" of Israel?” (3). It is this earthly kingdom that the Jews and what the Talmud promises after the ruin of the Church Catholic. To mold the Jewish mentality with these false ideas Messianism encompasses the entire effort of the Talmudic rabbis, who distinguish between Jesus, son of Joseph, and Messiah of misery, and the glorious Messiah who will be the true son of David.

> The Messiah, writes Drach, a converted rabbi, whom the Jews persist in waiting, despite his stubborn refusal to come, must be a great conqueror who will enslave all the nations of the world Jews, these will return to the Holy Land triumphant and laden with gifts. riches taken from the infidels. Jerusalem will be adorned with a new Temple... the smallest stones will be made of diamond (4).

---

(1) Luke, xvi, 20-21.

(2) Luke, xxiv, 21.

(3) Acts of the Apostles, 1, 6. |

(4) The knight P.-L.-B. DRACH: On the Harmony between the Church and the
Synagogue, 1, 98; Paris, Mellier, 1844. The author adds: “We dedicate-
We will create a chapter on the extravagances that the rabbis spout at this
subject ".

We read in the Analecta Juris Pontificii (I, col. 772):

“These religious and moral doctrines of the Pharisaic sect in
which subsequently led to the perdition of all the Jews who were unfaithful to the Savior's call,
are found in the Talmud. Rabbi Moses, reporting on the
a compilation of this book, written: "The motive that led our holy master to
"The fact that he did this meant that he saw the number of students decrease and the workload and the
"adversities; an evil kingdom (the Church) was rising and dominating the

Let us open the Talmud itself to find some
assertions about the messianic reign and world empire of
Jews:

The Messiah will return to the Jews the royal scepter of the world, all peoples
will serve him and all kingdoms will be subject to him (1).

Then each Jew will have 2,800 servants and 310 worlds (2).

But this era will be preceded by a great war in which the
Two-thirds of the people will perish. It will take the Jews seven years to burn
the conquered weapons (3).

The famous rabbi Maimonides also believed in the empire
temporal power of the Jews throughout the world (4),

The teeth of Israel's former enemies will grow from their mouths and
will reach a length of 22 ells (5).

The Messiah will receive gifts from all peoples and he will refuse only
those of the Christians (6).

~

\
Moreover, since Israel and divine majesty signify the

"world, and Israel was transferred to the ends of the earth." The subordination of the law revealed to oral tradition, and, to put it more precisely,
Abandoning the first for the second is the characteristic error of
Talmudists. They say that the study of the Talmud takes precedence over that of the
The Bible, that it is more meritorious. Rabbi Isaac Abuaf teaches that the
The foundation of the Jewish religion is in the oral law (that is to say the
doctrines of the Pharisees) and not in that of Moses. Other rabbis,
Among them, Abarbanel, say that the oral law of the Talmud corrected
the flaws in Moses' Gospel, and clarified its obscurities. The rabbis
decreed anathema against anyone who did not believe in the divine origin
of their oral law."

(1) Tract. Kethuboth, fol. 111b; Leaflet. Sab., fol. 30 bs; Leaflet.
Sanhedrin, fol. 88b and 99a. In the first two treatises, we read:
"When the Messiah comes, the earth will produce cakes, clothes of
wool and wheat, the grains of which will be as big as two kidneys
of the largest ox."

(2) Jalqût Simeoni, fol. 56, and Bachai, fol. 168. Cf. Tract. Sanhedrin,
fol. 101 a. For Talmudic references, see especially: Aug.
ROHLING, The Talmudic Jew, trans. Max. de Lamarque; Brussels,
Vromant, 1888, and I.-B. Pranaitis, Christianus in Talmude Judæorum,
Petropoli, 1892. Moreover, we will find the same lesson in
our translation of the Schulchan Aruch. Cf. Rev. intern. des Soc. secr., Vu,
433-437.

(3) Abarbanel, Masmia Jesua, fol. 49 a.

(4) Perus Ha-misna ad Tract. Sab. 1. c.

(5) Othioth d'Rabbi 'Aqiba, 5, 3.

(6) Tract. Pesachim, fol. 118 b.

Likewise, according to the Talmud, it strictly follows that
The whole world belongs to the Jews. The following text in
contains a formal declaration: '

If a Jew's ox strikes a foreigner's ox, the Jew shall be free
(that is, irresponsible); but if a stranger's ox does harm
to the Jew's ox, the foreigner will be obliged to return to the Jew all the
Too bad; for, as Scripture says, God measured the earth, and he gave the

Goim to the Jews. He sees the seven commandments of the children of Noah, and Because they did not observe them, he arose and delivered up their possessions to the Israelites (1).

The children of Noah include, according to the Talmud (2). and the other rabbis (3), all the peoples of the earth, in opposition with the children of Abraham. Also, Rabbi Albo (4) and Others, along with him, do not hesitate to say "that God has given to "Jews have power over the wealth and lives of all peoples."

The Analecta Juris Pontificii rightly state:

In accordance with the idea of the Pharisaic school which rejected the true Messiah and his spiritual redemption, the Thalmud commands us to believe that he A great conqueror will appear under this name, who is to found a powerful empire. subjugate enemy nations, destroy all religions dominant, and particularly Christianity. This is the main article of the Talmudic belief. Saint Jerome, who knew the Jewish doctrine, interpreting the passage in Daniel about the small stone who breaks the statue, says: "The Jews who rejected Jesus Christ interpret–they held this stone up in their favor, and convinced themselves that it designated the people of Israel who would be powerful enough towards the end of the centuries to to overthrow all the kingdoms of the earth and reign himself in perpetuity "Tuité." Rabbi Abarbanel, discussing chapter 30 of Jeremiah, said that he refers to the reign of the Messiah awaited by the Jews, in which it will be done a total extermination of Christians and Gentiles. Forbidden. to fix the time of the Messiah's coming. The Talmudic Jews, says one writers, see and expect nothing but the sound of weapons, expeditions Military forces, the devastation of provinces, the overthrow of empires, and victory over all nations, thus paving the way for their glorious return in Jerusalem and the restoration of their former glory. All the Rabbinic commentaries are full of these ideas, which they order to

---

(1) Tract. Baba Qamma, fol. 37 b.

(2) Tract. Meggilld, fol. 18b; Leaflet. Segalim, fol. 7a; Leaflet. Soté, fol. 36 b.

(3) Sepher Cad Ha–qemach, fol. 56, col. 4, and Bachai, ad Genes, 46, 27.

(4) Sepher Halfqqarim, III, xxv, and Jalqût Simeoni, ad Heb., fol. 83, col. 3, no. 568.

to transmit and instill in the entire nation of Israel to prepare it for such a happy event for her and so terrible for all the others nations. which they hope to subjugate and reduce to slavery (1).

But it will be objected that if the accession to this universal empire through the control of states, their upheaval, wars and The total ruin of the world can form the theme of a dream. oriental and haunting the brain of a rabbi, it's a tale of One Thousand and One Nights, which could not pass in the domain historical. Let's not jump to conclusions so hastily.

First, this Talmudic dream has nurtured the hopes of Israel since over 2,000 years. If it were entirely illusory, it would not have It withstood wear and tear and the realities of time. Then, the Talmud promises final triumph to the Jews without mobilization A completely useless warrior against humankind. The great the means of action is the same in the Talmud as in the “Protocols”: that’s POR.

Jewish Gold

We have already mentioned above that in the days of the dispersion, as a result of the various captivities of the Jewish people, Agriculture was undervalued in favor of trade and stock trading. The Talmud did not neglect a teaching if rich in benefits for its nation and so in line with its capabilities Jewish; and, while Rabbi Eleazar said, "There is no "A worse profession than agriculture," Rabbi Rabb added: “All the harvests in the world are not worth trade” (2). These simple words recorded in the Talmud elevate to the the height of a religious precept, the vocation of Israel, already represented by the golden calf. To dispel any qualms about usury, of theft, speculation, and high banking, it was logical that The Talmud attributed to the Jews, by God's will, all the possessions of the earth; and the Analecta highlight the following maxim of Talmudists: i

The properties of the Christian Gentiles are, and they are reputed to be a desert, or like the sands of the sea; whoever occupies them first, will be the legitimate possessor (3).

---

(1) Analecta Juris Pontificii, 1, col. 773; art. of HEYMANS, Brussels, 1849.

(2) Jebhamoth, 1. 63, 1. See above p. 34.

(3) Analecta Juris Pont., I, col. 774.

Maimonides, the eagle of the Synagogue and the greatest man who has appeared since Moses, wrote in his commentary on Chapter X of the Mishnah:

> It is already obvious in itself that the foreign traveler Judaism, which dies without leaving proselytizing sons, is considered without heirs; and whoever first takes possession of his property in will be deemed the legitimate owner.

Always starting from this principle that the whole world belongs to the Jews; the same rabbi, Maimonides, writes that The commandment, "Thou shalt not steal," means that one does not must not steal from a man, that is to say a Jew (1); but he has care to teach something other than the enjoyment of a stolen thing to a non-Jew is permitted (2).

Naturally, "it is permissible to deceive a goi and to to practice usury against him” (3). Restitution is unlawful: "He who returns to the goi what the latter has lost will not find thanks be to God,” for “it is good to give thanks to God.” what he lost" (4).

Maimonides also wrote:

> God commanded us to practice usury towards a non-Jew and not to lend to him of money only in the case where he grants us interest, so that at Instead of helping him, we must harm him, even when it is useful to us (5).

Here's another quote, this one from Rabbi Schwabe:

> If a Christian needs money, the Jew will know how to deceive him like a master; He will add usurious interest to usurious interest, until the sum be so high that a Christian cannot pay it without selling his possessions or until the sum rises to a few hundred or a few thousands according to wealth, and that the Jew begins to file a lawsuit and obtain from the judges the right to take possession of the property of Christian (6).

Instead of a Christian, put a Christian state; instead of a Jewish, put a consortium of dedicated Jewish High-Bank

(1) Sepher Ha-mizvoth.

(2) Jad Chaz., hilch Geneba, 1.

(3) Tract. Baba Bathra, fol. 54 b. See Chosen Mispat, 156, 1.

(4) Tract. Sanhedrin, fol. 76 b, and Tract. Baba Qamma, fol. 113 b.

(5) Sepher mizv., f. 73, 4.

(6) Jud. Deckmantel, p. 171.

In Talmudic financial operations, you will soon an insolvent public debt, the Jewish market will hold the market values and he will realize, what is more serious, the purchase and the decline places, the press, consciences, souls, and for the body, alas! it will be the white slave trade. Isn't that the The plan of the "Protocols"? And what state today doesn't leaning over the edge of this Judeo-Masonic abyss? The serpent Symbolism completes its fatal cycle; where does it come from? From Talmud. What is its name? The Supergovernment of Israel. eS

The Jewish Supergovernment

This Supergovernment is based, according to the "Protocols", Deceit and hypocrisy. These are indeed the principles of the Talmud.

Cunning and lies are particularly prevalent in the oaths of the Jews who are only following the example of their rabbis. 'Aqiba took an oath and thought to himself that he was not valid (1). Jochanam deceived a noble lady at subject of a secret, saying: "To the God of Israel, I do not want to reveal it”; the lady believed that the rabbi was making a commitment before God, while these words meant: “To the God of Israel I will say nothing, but I will reveal it to the people of Israel” (2). According to rabbinic doctrine, mental restraint is sufficient to annul the oath, and it is permitted whenever a A Jew must lend it, even before the law (3). Moreover, the On Yom Kippur, or the Day of Atonement, a simple prayer releases the Jews of all vows, contracts, oaths violated in the year, so that they are never perjured nor in the obligation to repair the harm of which they are guilty (4).

As for hypocrisy, let us quote this simple excerpt from the Analecta:

Another maxim of Pharisaism is hypocrisy. Chapter 23 of Saint Matthew reveals several of the reasons why Our Lord

(1) Tract. Calla II.

(2) Tract. Abod. Zar., fol. 28 a, and Tract. Jomma, fol. 84 a.

(3) Jore Ded, para. 232, 12 and 14.

(4) We do not dwell on Talmudic doctrine in this overview In general, since we need to go into more detail. Here again The diplomatic application of these principles makes all treaties "scraps of paper," and the Treaty of Versailles "a rag," according to Colonel Reinhardt's statement, 4 Berlin. (Headline of L'Action) French, March 23, 1921).

accused the Pharisees of this vice so harmful to society. Agreed with Their masters, the Talmudists, approve of hypocrisy, if it provides some advantage or that it prevents harm; in short, they granttooth for greed, which would be reprehensible otherwise. The rabbi Ascer, speaking of the conduct of the Jews towards the Gentiles, openly said to disregard the rabbis' prohibitions for the sake of some gain. This Hypocrisy breeds adulation towards Christians, protests loyalty, benevolence, and other simulated declarations for the purpose to ensnare others in their web. Rabbinic books approve these diabolical artifacts. In the marginal additions of the Thalmud, the Rabbis object and say: "We can still..." to rely on the foundation expressed in the Talmud of Jerusalem, at The subject of the words in the Mishnah that forbid commerce. The question is asked. Whose words in the Mishnah are they referring to? The answer is that they refertooth the goi, of which the Jew has no knowledge, and which he is moreover It is permissible to trade with the well-known Gentile, because the Jew adores him. Another tradition still exists there. If a Hebrew enters a city and finds there goim rejoicing, he will join in their rejoicing, because that this adulation will earn him their favor.” If we are to believe Davity, The rabbis, authors of the general description of Asia, had for the maxim of allowing their coreligionists to profess externally-Christianity, Islam, and any other religion when their interest demanded it, provided they had inwardly the firm * willingness to die in the synagogue (1).

How many Talmudic sayings illustrate these attitudes of treason :

Man must always be cunning in the fear of God (2).

Hypocrisy, says Rabbi Bachai, is permitted when the Jew has need and that he has reason to fear. Let him honor the non-Jew and say to him: "I love you" (3).

Are such principles of cunning and hypocrisy the solid foundations of a State and can they support the Super-A Jewish government? We're not convinced. But they ensure the decomposition and ruin of peoples, in their introducing, little by little, anarchism, socialism, Bolshevisme. Isn't this the implementation of the precepts of Talmud, according to which "the most honest of men must be killed"

(1) Analecta Juris Pontif. I, col. 776.
(2) Tract. Berach., fol. 17 a.
(3) Sepher Cad Ha-quemach, fol. 30 a.m.

idolaters?" (1). Precepts that summarize the Jewish religion in this commandment:

He who sheds the blood of the wicked (that is, non-Jews) offers a sacrifice to God (2).

This is practically the formula for the absolution of massacres in Petrograd, Moscow, and Budapest. Wouldn't that be not also the announcement of the Asian invasion by Mr. Gaudin de Villaine recently spoke to the Senate in these terms:

What needs to be acknowledged, and what is too often overlooked in France, is that Bolshevism is undergoing a considerable metamorphosis;
He ceases to be a Marxist and becomes a Hunnic; proclaiming to the world the dangerous formula: "Asia for Asians", he is preparing in the steppe, as I said two years ago from this very podium, one of these monstrous tidal bores of the barbaric world against civilization, analogous to the one who once conquered the Roman Empire. Just like the Huns. Attila's forces led the world in their formidable exodus westward. Germanic, current Bolshevism hopes, in passing, to make itself escorted by the Germans, after having broken through the thin polo- barrier naise. For the common goal, Lenin proclaimed it in his speech of Last November 2nd in Moscow, it was the destruction of France. And here Once again, I will quote from my speech of March 26th of last year, because, there again, I was right. You You will see if next summer does not bring about the reality of what I am going to reading your comments:

"It's for next summer," I added, "once Russo-Asian unity is achieved." under the bloody rule of Lenin and Trotsky; the Tartar Empire reconstructed from the Arctic Ocean to the Caspian Sea and from the Pacific to the Black Sea, the invasion of 4 to 5 million Tartars, Slavs, Chinese, Muslims, transported by our neighbors from Germany and coming to defeat the Rhine ditch (3). |

So, if the immediate result is not the Supergovern- the establishment of Israel will certainly be the ruin of Catholic countries. liques tortured by Bolshevism, and, until the hour of the God's revenge: the survivors will remain slaves, the

---

(1) Tract. Abod. Zar., fol. 26 b. Cf. Tosaphoth a I and Masech. Sopharim, pereq. 16.

(2) Jalqût Simeoni ad Pent., fol. 245, col. 3, and Midderas Bamidebar rabbâ, p. 21.

(3) Official, March 23, 1921, Parliamentary Debates, Senate session of March 22, p. 274.

outcasts, the waves of Jews, these masters of the universe, if not by the final grip of their autocratic domination, at least through the possession of the world's gold and the oppression of their formidable diabolical tyranny. Stronger than Islamism and paganism, the The Talmud would then have momentarily triumphed over the Gospel.

The Talmud and the Revolution

It will no doubt be objected that the Church has the following on its side: eternal promises—that's true; however, these promises are not attached to any people. Where to find the communities Christian communities of the East, so flourishing in the early centuries of Christianity? Battered by the storm of the eternal perse- cuts which also fall under the category of eternal promises, the Church's boat can reach other shores; and, whatever However inconceivable such upheavals may seem, they do not are neither impossible nor even unfounded, since they respond to the Judeo-Masonic goal of de-Christianizing the European states still faithful to the faith of their fathers, but already suppressed by secular laws that brutally separate them from Rome, who cast God into exile, and who rely on interfaith collusion which we have felt the harmful effects are even more pronounced in peacetime than in wartime. Mr. Gaudin de Villaine pointed out these anti- infiltrations Catholics in the speech we quoted earlier:

The prevailing directive, he said, imposed on Mr. Wilson by the sect- Judeo-Protestant Islam was to oppose by all means a any intervention by the papacy in peace works worldwide, to protect the unity of the Protestant powers, also by all means and, first and foremost, German unity — you do not You haven't forgotten — to fight relentlessly and in all forms Catholic interests in Europe. And, in these obscure works, Mr. Lloyd George was the most loyal lieutenant of the American President.

Hence the merciless terror in Ireland. Will you find a single a Masonic, non-Catholic leaflet that defends this today Is Ireland, a country ravaged by violence?

Hence the insidious opposition to the reconstitution of Poland, without concern for the security of Europe. You know what events are would have been produced last year — which may well be reproduced this year — without Mr. Millerand's foresight.

Hence the possibility for Orthodox Greece to re-establish its government monarchical system, although the monarch is an enemy of France.

Hence, on the contrary, the opposition to the reconstitution of Austria-

Hungary under the rule of a prince who is a recognized friend of France.
The failure of the separate peace in 1917 had the same causes. I will not dwell on it.
Not for the moment on this issue, because we will have to come back to it.

Finally, the Zionist and anti-French work in Palestine is a last
a distant and shameful echo of this campaign across the world against
French interests (1).

The religious war against French interests is shaking the
throughout the world, and, whatever the Protestant forms,
socialists, laborists, Freemasons, Sovietists, or Jews
Whatever guise it adopts, it derives immorality from its principles, the
The barbarity of its means, the nihilism of its effects, as described in the Talmud,
fundamental code of all antisocial forces which
do not enter the human fray, as noted
recently Mr. Lloyd George(2), that to accumulate
ruins. The Talmudic Jew played the role of poisoner
audience.

So we will believe we are making progress by opposing the Talmudic Jew
The reformist Jew. Profound error. All Jews are Talmudic.
dists from a national point of view, if they are no longer so from the point
from a religious point of view; and, for this reason, all the Jews are revolted.
tionaries and Bolsheviks. The High Bank provides the funds,
like Schiff for Russia; the ringleaders, the fanatics, the
common people, executioners whose human hands do not
more than inhumane tasks, the plebeians finally rise up and
lead the revolutions. Such an accusation will seem
Exaggerated. It's not ours, it's a Jew's, Mr. Bernard.
Lazarus. He too observes that the Talmud, which contains "the
selfish, ferocious and nationalistic precepts directed against the
foreigners," that the Talmud, "which was for the Jews a code,
an expression of their nationality, a code that was their soul and by
which these statements, cruel or narrow, acquire a
force, if not legal, at least moral," that the Talmud is not
plus the bedside book of the reformist Jew.

"Among Western Jews," he writes, "among the Jews of France, of An-
England, Italy, among a large part of the German Jews, this
Intolerant aversion to foreigners has disappeared. The Talmud is no longer read.
by these Jews, and Talmudic morality, at least national morality
The Talmud no longer has any hold on them. They no longer observe the six hundred

---

(1) Official, loc. cit., p. 272.
(2) Speech of 23 March to the Parliamentary Group of the New
members of the coalition.

Thirteen laws, they lost the horror of defilement, a horror that they retained
The Eastern Jews; most of them no longer know Hebrew; they have forgotten
the meaning of the ancient ceremonies; they transformed rabbi- Judaism
nic, in a religious rationalism; they abandoned the observances
familiar, and the practice of religion is reduced for them to passing
a few hours a year in a synagogue, listening to hymns
that they no longer hear. They cannot cling to a dogma, to
a symbol: they have none; by abandoning Talmudic practices,
They abandoned what constituted their unity, what contributed to forming
their spirit. The Talmud had formed the Jewish nation after its dispersion;
thanks to him, individuals from diverse backgrounds had formed a
people; he had been the mold of the Jewish soul, the creator of the race; he
And the restrictive laws of these societies had shaped the Jew. The legislations
With the Talmud abolished and scorned, it seems that the Jewish nation had to
inevitably die, and yet Western Jews are still
Jews. They are Jews because they have kept alive and vibrant their
national consciousness; they still believe they are a nation, and
Believing this, they preserve themselves. When the Jew ceases to be conscious
He disappears from his nationality; as long as he has this awareness, he endures.
He no longer has religious faith, he no longer practices, he is irreligious, he is
sometimes an atheist, but he remains so because he believes in his race.
He has retained his national pride; he still imagines himself to be an individual.
higher duality, a being different from those around it, and this
His conviction prevents him from assimilating, because, being always exclusive, he refuses
generally, to intermarry with the surrounding peoples.
Modern Judaism claims to be nothing more than a religious denomination;
but he is still in reality an ethnos, since he believes himself to be one, since he has
retained its prejudices, its selfishness and its vanity as a people, belief,
prejudices, selfishness and vanity that make him appear as a stranger to
peoples in whose midst it subsists" (1).

However, this national consciousness, which a modern school deco-
would rather be called the subconscious, a fact of every Jew, in
At the same time, and sometimes without his knowledge, a stranger and a revolt-
tionary. The following pages are too conclusive for
abbreviate them:

As for their actions, Mr. Bernard Lazare also writes, and their influence In contemporary socialism, it was and, as we know, is very strong. large; one could say that Jews are at both poles of society contemporary. They were among the founders of industrial capitalism and financial, and they protested with the utmost vehemence against this capital. Rothschild corresponds to Marx and Lassalle; in the struggle for

---

(1) Bernard Lazare, lib. cit, p. 291-293.

money, the fight against money, and the cosmopolitanism of the speculator becomes proletarian and revolutionary internationalism. It is Marx who gave impetus to Internationalism through the manifesto of 1847, written by him and Engels, not that one can say that he "founded" the International, as affirmed by those who still consider the International like a secret society whose leaders were the Jews, because many causes led to the formation of the International, but Marx was the inspiration behind the workers' meeting held in London in 1864, and from which emerged the association. Jews were numerous in it, and in the general council only we find Karl Marx, secretary for Germany and for the Russia, and James Cohen, secretary for Denmark (1). Many Jews affiliated with the International later played a role during the Commune (2) where they met other coreligionists.

As for the organization of the socialist party, the Jews contributed to it powerfully. Marx and Lassalle in Germany (3), Aaron Libermann and Adler in Austria, Dobrojanu Ghérea in Romania, Gompers, Kahn and Lion in the United States of America, were or still are directors or initiators. Russian Jews must occupy a place except in this brief summary. The young students, barely escaped from ghetto, participated in the nihilistic agitation; some – among the-which women sacrificed their lives to the cause of emancipation, and to Alongside these Jewish doctors and lawyers, the masses must be placed a considerable number of refugee artisans who founded in London and New-York, major working-class settlements, propaganda centers socialist and even anarchist communist (4).

---

(1) Besides Marx and Cohen, we can mention Neumayer, secretary of the Austrian Correspondence Office; Freiburg, which was one of the directors of the Parisian Federation of [International which made part of Loeb, Haltmayer, Lazare and Armand Lévi; Léon Frankel who led the German section in Paris; Cohen, who was a delegate of the Associationciation of the London Cigar Makers at the International Congress held at Brussels in 1868; Ph. Coenen, who was a delegate to the same Congress Antwerp section of the International, etc.'(See: O. TESTUT: The Internationaltionale, Paris, 1871, and the Internationale outlawed by Europe, Paris, 1871-1872. Fribourg: The International Workingmen's Association, Paris, 1891).

(2) Among others, Fribourg and Léo Frankel.

(3) There are still four Jewish Social Democratic deputies in the Reichstag German; and, among the young socialists, collectivists and communists Among the anarchists, there were many Jews. We should also mention, among the reformers... Austrian amateurs, Dr. Hertzka, the promoter of the colony of Freeland, an essay on social organization. See A Journey to Free Land, pan Theodor Hertzkka; Paris, Léon Chailley, publisher.

(4) In April 1891, the revolutionary Israelites of London celebrated the anniversary of the founding of their Berner Street club. "Since "Seven years," declared the speaker, who then recounted the history of the Jewish social movement,

I have therefore very briefly outlined the revolutionary history of the Jews, I have at least tried to indicate how it could be undertaken; I showed how they proceeded ideologically and actively. how they were among those who prepared the revolution through thought, and those who translate it into action. It will be objected that by becoming The revolutionary Jew most often becomes an atheist and thus ceases to be Jewish. It is only in a certain way, especially in this sense, that the children of the revolutionary Jew blend into the population that surrounds, and that, consequently, the revolutionary Jews assimilate more easily; but in general the Jews, even revolutionaries, have They retained the Jewish spirit, and if they abandoned all religion and all faith, they nonetheless, they have been subjected, atavistically and educationally, to the influence Jewish national. This is especially true for the Israelite revolutionaries. who lived in the first half of this century, including Heinrich Heine and Karl Marx offers us two good models.

Heine, who was considered in France as a German, and to whom, in Germany, criticized for being French, was first and foremost Jewish. That's because that he was Jewish, that he celebrated Napoleon, and that he had enthusiasm for Caesar Siasm of the German Israelites, liberated by imperial will. His Ironically, his disenchantment is similar to disenchantment and to the irony of Ecclesiastes; he has, like Kohelet, a love of life and of earthly joys, and, before being overcome by illness and pain, he He considered death to be the worst of evils. Heine's mysticism stems from

the ancient Job, and the only philosophy that ever truly attracted him was the pantheism, the natural doctrine to the metaphysical Jew who speculates on the unity of God and transforms it into a unity of substance. Finally, its sensualism, this sad and voluptuous sensualism of the Intermezzo, is purely oriental, and its origins are said to be found in the Song of Songs.
The same is true for Marx. This descendant of a line of rabbis and of doctors inherited all the logical strength of his ancestors; he was a a lucid and clear Talmudist, untroubled by silly minutiae from practice, a Talmudist who studied sociology, and applied his He possessed innate qualities as an exegete in the critique of political economy. He was animated by that old Hebrew materialism which perpetually dreamed of a paradise realized on earth and always repelled the distant and problematic the hope of an Eden after death; but it was not only a A logician, he was also a rebel, an agitator, a fierce polemicist, and he took his gift for sarcasm and invective, where Heine had taken it: to Jewish sources.

We could still show what Boerne, what Lassalle, what

Jewish revolutionaries appeared, and, wherever there are Jews, to London, America, Australia, Poland, and Russia, there are "Revolutionary and anarchist Jews." (Speaking of seven years, he means especially to talk about the date of entry of Jewish proletarians into the movement revolutionary).

Moses Hess and Robert Blum drew on their Hebrew origins, as did for Israel, and thus we would have proof of persistence, among the thinkers, of the Jewish spirit, that Jewish spirit which we have already pointed out in Montaigne and Spinoza. But if writers, scholars, the Jewish poets, philosophers, and sociologists have preserved this spirit, is the same true of this mass which, currently, comes to Socialism or anarchy? Here, a distinction must be made. Those I'm talking about, these Jews from London, the United States of America, Holland, Germany Magne, from Australia, accept revolutionary doctrines because they are proletarians, because they belong to the class now in struggle with capital and, if they commit to revolution, they do so by by virtue of the social laws that drive them. Thus, they do not provoke the revolution, they adhere to it, they follow it and do not generate it, and yet-within these workers' groups, detached from the old faith, having abandoned all religion, all belief even, no longer being Jewish in the sense Religious in the sense of the word, are Jewish in the national sense. Those of London and the United States who abandoned their country of origin, fleeing Poland and especially in Russia where they are persecuted, they have federated among themselves; they formed groups that are represented at workers' congresses under the name of "Jewish-speaking groups"; they speak a Germanic jargon Mandarin mixed with Hebrew, and not only do they speak it, but they also publish their newspapers and they print them in Hebrew characters (1).
It will be objected that, driven from their homeland and arriving in a country whose They didn't know the language, they were forced to unite, and they continued quite naturally to use the Hebrew-Germanic language which was familiar to them-to link; this objection is quite valid, but it must be noted that in other countries, such as Holland and Galicia, the national working Jews also form special associations (2).

So, the Jew takes part in the revolution, and he takes part in it as Jewish, that is to say, remaining Jewish (3).

This brief outline of race, nationality, and the The religion of Israel is enough to make a Jew a separate being who, despite all the atmospheres, all the environments, all the latitudes, all the fortunate or critical circumstances that it

(1) In London, one of these newspapers is published: Der Arbeiter Freund; In New York, two were published, one of which was a daily: Die Arbeiter Zeitung, and a weekly magazine: Frei Arbeiter Stimme; in addition, a magazine is published monthly: Die Zukunft. These newspapers are either socialist or communist. nists-anarchists.

(2) The Jewish socialists of Holland publish a newspaper whose title Ons' Blad is the organ of the Jewish socialists. The socialist workers Galician Jews publish a newspaper in Hebrew characters in Lemberg. and in Hebrew-Germanic jargon: The Truth.

(3) Bernard Lazare, lib. cit., p. 343 et seq.

Having crossed it, one remains forever a stranger; and, from this This threefold study reveals that, even in the absence of his lost religion, of his vanished nationality, of his fallen race, there is at most deep within himself such an atavistic formation, that to decisive hours, everything rises from his heart to his brain intoxicatingly fueled by the eternal hopes of his fathers, incessantly on the march to conquer the world, and all the ancestral hatreds-trales which, for twenty centuries, have repeated the clamor of the Calvary: "May his blood fall upon us and upon our children" (1:! The Jew is always a Jew, his thought is Talmudic-his despotic will and his deicidal arm. As long as he does not will not kneel at the foot of Christ's cross, he will remain the enemy of humanity.

(To be continued).
E. JOUIN,
Prelate of His Holiness,
Parish priest of Saint-Augustin.

(1) Matthew, 27:25.

APPENDICES

I
Jews and the 'Protocols'

The Jews fought the "Protocols," first by suppressing pressure, then through negation. This dual attitude... raises serious doubts concerning the authenticity of. this famous document; and, in any case, undeniable certainties of its veracity. Israel is caught in its own trap.

The Jewish Suppression of the "Protocols"

Let us briefly recall that in Russia, the Nilus edition was published in 1917 was burned in a train station, and that the Jew Kerensky, having arrived at power, had all copies of the "Protocols" in Petrograd and Moscow (1). In Poland, one tried the same game, and the translator had to keep his name secret for save his life. Similar attempts took place in Germany. Magne and England (2). Finally, the following article from our The New York correspondent is the irrefutable confirmation of the first Jewish tactic opposed to the "Protocols".

The Protocols of the Elders of Zion and Independence American

The famous "Protocols" of the Elders of Zion were brought in America by a Russian officer, Captain A..., towards the end

---

(1) M& Jouin, The “Protocols” of the Elders of Zion, p. 4; Paris, Emile-Paul, 100, Faubourg Saint-Honoré.

(2) More powerful in England than in other countries, the Jews tried to get the authorities to suppress the "Protocols". See La Vieille France, no. 170, May 6, 1920, p. 20.

from 1917. The copy was one of the volumes in the 1917 edition. that Kerensky had burned at Moscow train station.

MS of New York, to whom the book was given, had it translated from Russian to English by his secretary, Ms. B..., and in order to see what would the reaction be on a racially American for whom the Jewish question did not exist, he had the translation to an American officer, Captain H..., who was serving during the war in "Military Intelligence". (Service secret, equivalent to the 2nd Bureau).

It seems that reading this document had an immediate effect about this man who found it urgent to submit him to his superiors. He therefore had a few copies made, two of which were one was given to the War Office, and the other at the Ministry of Foreign Affairs (State Department) Washington, by MH Carpenter.

At the same time, this Mr. Carpenter who still had a copy had shown it to some of her friends, including a lawyer from Washington, MRB... He had it in his hands for a very short period of time, but having understood the im-the weight of the Zionist plan, had used his dictaphone and had acquired in this way the majority of the first eight "Protocols":

In January 1919, this lawyer showed these fragments to friends, and everyone worked together to obtain the copy complete with the "Protocols" from Nilus's book and to find Captain H... who had them. Strangely enough, this officer had been moved, and at the Ministry of War, his whereabouts were unknown. address, or so it was claimed.

Attempts were made with a Ministry official Foreign Affairs resulted in teaching the interested that "the document in question was considered "Bolshevik propaganda," written by a few intellectual drunks people, probably deep in a cellar, but because of the Given the seditious nature of this writing, it was deemed necessary to

take all measures to prevent it from being
widespread (sic). Indeed, at this Ministry, they kept the copy
in a safe.

At the Ministry of War, the disappointment was the same. An officer, the
Captain J... had the document in his hands, and during his
Upon reading it, he had seen it peremptorily taken from him "by order",
and, whatever effort he made to have it again, it was in

Given these bizarre actions, it goes without saying that the research
they only became more active and more determined.

Meanwhile, the Senate Overman Committee had begun
his investigation into Bolshevism, and Doctor Simons, pastor
A Methodist, arriving from Russia, had during his testimony
gnage, talking about the Jews and the "Protocols" of the Elders of Zion.

Copies of the document similar to those that were found
to the Ministries of War and Foreign Affairs, as well
that the Fragments of the first eight "Protocols" had been
handed over to the Senators, members of the Committee, but Captain H...
who was doing serious research on this subject, was not
summoned. However, there is reason to believe that copies were
provided by Mr. Boris Brasol, who himself had obtained his
Captain H's copy... It is from this translation, moreover, that he
used it for the editing of the "Protocols", arranged by him and
Made at Small and Maynard in Boston.

Finally, the small group of those involved in the matter,
aided by a fairly well-known writer, Mr. Jérôme Landfield, who
had managed to find Captain H..., managed to get
in direct contact with him. It was then realized that
Captain H... was convinced that this document originated from
Jews or Bolsheviks and unmasked a diabolical plan by
execution process, and that it was urgent to put it in place
in front of the American people.

List the people to whom he and others addressed themselves.
to obtain the means to publish these "Protocols" would be
Long and interesting. Let's hope MH... will do it himself
One day. That will really highlight the so-called independence
Americans. Senators like Mr. Henry Cabot-Lodge,
King of Utah, Chamberlain, Borah, Thomas of Colorado, etc...
They read the "Protocols", but did not dare to speak about them.

Financiers, who will be discussed later, promised...
then didn't dare to hold on... Professors, like Dr. Nicho-
Mr. Butler, encouraged MH as much as possible, but
they led to nothing.

The American Defense Society, however, was convinced
also that the plan of the Elders of Zion should be made public
American, was making efforts which ultimately, thanks to the inter-
intervention of some members of the University club and of
a few Wall Street financiers, led to the publication of the
“Protocols” by Small and Maynard.

As for the printers and publishing houses to which
MH... addressed them, the number is legion: Scribner and Dutton
are on the list; the New York Herald and the New York Times
Also... In this circle, at the beginning, everyone claimed to be independent.
fearing nothing, etc. Some doubted the authenticity-
tactfulness of the document, but nevertheless went so far as to say that
if a well-known Jew agreed to write the preface (6 inno-
(cence!), they would publish the work. In this case, one would pronounce
the names of Otto Khan, the man of multiple nationalities,
or of Julius Kahn, congressman from California, or of Rabbi Simon,
from Washington. In the end, they all backed down, and one
was never further along.

In the meantime, there were some rather interesting episodes. This one
of the Public Ledger, for example. On October 26 and 27, 1919, this
The Philadelphia newspaper published what it called the Red Bible
of the Soviets. This Red Bible was nothing other than the "Pro-
tocols » cooked by Carl Ackermann, a journalist who, between
Other lies, he claimed to have obtained the document from a diplomat.
well known, above suspicion, who himself had
received from a Russian officer who had removed it from the archives
secret Soviets; and Carl Ackermann added that the diplo-
Mate was ready to swear to the truth of this assertion. Now here
exactly what had happened: MH.. had been put in
relationship with James Gerard, former United States ambassador
United in Berlin, to which he had given a copy of the "Protocols".
He is the diplomat in question – well-known, yes – but at-
Above suspicion, no. – Gerard, therefore, had done many
promises of help to MH... and had found nothing better than
to communicate the document to Carl Ackermann of the newspaper
the New York Times and the Philadelphia Public Ledger. – This
the latter had hastened to deface the document and to
publish in the form we know. When, some time

Afterwards, he was backed into a corner by MH.., Carl Ackermann.
by admitting his reprehensible conduct, said James Gerard
had advised him to speak to MH..., before publishing the
"Protocols" like "The Red Bible," but which he had passed
besides this advice. – In any case, Gerard didn't either
He didn't rush to tell MH... that he had betrayed his trust.
by having access to a manuscript that had been loaned to him as
strictly confidential.

The Public Ledger, having been attacked for publishing a

Such fraud, ceased its articles. The laughable note in this case was
given in a letter from the Ledger's publisher, claiming to com-
I apologize, but Carl Ackermann assured him that he had acted in good faith.
Faith. (Letter from Mr. Spurgeon).

To what influence(s) had Carl Ackermann yielded?
And James Gerard? It's easy to guess—for those who had
all interest in suppressing the publication of "Protocols" such as
that they are.

What is remarkable about this circumstance is
that not a single newspaper, not a single voice in the American press
everything in the hands of the Jews, did not make the slightest sound
protest against the Public Ledger's actions. The real fake one doesn't
raised no protest, and the contrast is all the more striking.
It's striking that we see all this same press today
Americans rise up en masse when the "Protocols" are
published in their entirety. So they find that it's
a fake.

It is worth noting in passing that this Carl Ackermann of
good faith, repeated this same experience of publishing the
"Protocols in the Red Bible" in the English newspaper in Japan,
the Japan Advertiser. The response to this new offense was the publication
the adoption of the "Protocols" by a Russian company, in order to refute
Carl Ackermann's lies.

The second episode is also quite enjoyable.
At the beginning of 1920, a writer, Mr. William Hard, came
find MH... and asked him to let him read the "Proto-
"cols," which was granted to him. He came four times and took
numerous notes on the document. He also discussed the subject with
MH... who then heard nothing more about it for several
weeks. Finally, one fine day, William Hard sent some
Washington sent a telegram to MH... telling him that he could not
not at all to share his views on the "Protocols", etc...

Indeed, William Hard presented his views in a
article published in the Metropolitan of New York, in the month of
June 1920; the article is titled: "The Great Jewish Conspiracy", and
He ridicules the idea of a Jewish plan as it is expressed
in the "Protocols". Moreover, one could not expect
better than a writer sufficiently in the clutches of the Jews to
to sing their praises in their newspaper Ress the Maccabean,
and who wrote "Israel".

However, the "Protocols" were beginning to spread.
In the United States. It was discussed at numerous conferences.

A pastor from Seeattle had obtained a translation from
of Siberia and had been so struck by the importance of the
the content of this document, that he had gone to Washington, finding
It was necessary that the head of state, Mr. Wilson, take note of it.
session. He even managed to show them to him and read them with him
during the month of August 1919. If we are to believe the writing-
As mentioned above, Mr. Jérôme Landfield, who had a
In his interview with this pastor, Mr. Wilson was reportedly astonished at the
reading the "Protocols" and reportedly exclaimed: "Now I
understand what Louis Brandeis did to me and how he
He deceived me!

Should we draw a connection between this awakening of Mr. Wil-
his and the sudden, strange illness that struck him down as soon as in
a speech during his trip to the United States (Sept. 1919),
He dared to speak in a tone that could not please the Brandeis gang.
Baruch, Schiff, Marshall, Strauss and C"?

The "Protocols" speak so clearly of the fate of those who
are not docile.... (1).

Would Woodrow Wilson and Paul Deschanel be examples?
Please?....

Other manuscripts of the "Protocols" were arriving from Siberia.
This is how the one who appears in the photograph in the first
page from the Becwith edition, recently published in the United States,
was brought by a Russian to Mr. Jerome Landfield, in the spring
from 1919. That was back when this writer still enjoyed

the confidence of the Russians, a little before it was published in
The Review newspaper, in its article entitled: "The legions of
Lenin's Lying Legions (October 1919);
before he had been reprimanded by a stern letter from
Mortimer Schiff (son of Jacob), to whom he had to reply in
making amends; before he had passed entirely
in the service of the despicable Boris Bachmetieff, himself a sellout
to Schiff; before finally the Jews, to clearly show that they
had subjugated him and now held him completely in their grip
their hands, would have forced him to appear at the synagogue of the
Fifth Avenue to force him to say it in front of a thousand people
of their fellow Jews that the Bolsheviks were not Jews (2).

It is fair to add, however, that even after that, Mr. Jé–
Rome Landfield lent his assistance to MH... by retranslating the

---

(1) Mer Journ, “Protocols”, pp. 96, 97 and 102.
(2) See the New York Times of January 19, 1020.

"Protocols" of this manuscript brought from Siberia. Thanks to its
happy pen, the document revised by him as it is
published now in the "Becwith edition" is by far
superior to those published in England and Boston.

In fact, it was this same translation that had been purchased
by the Putnam publishing house and was intended to be used for their edition.

Going back a little, it is interesting to follow
In the United States, efforts were made on both sides to reach a
common goal: the publication of the “Protocols”.

On one hand, we see the prolonged and almost gigantic effort
of a lone man, MH... He's an American, a real one, and he
it seems that the Americans who wanted to see the "Proto–
"Cols" published in their country should naturally have addressed
to him and supported his efforts. By a strange quirk,
However, what we are witnessing is a completely different spectacle. It is that of
to see a group of American financiers, knowing perfectly well–
MH.., an American like them and a proven patriot,
seeks to publish the "Protocols" for patriotic purposes,
choosing for this job a foreigner who has described himself in turn
Russian, Ukrainian, Polish. Why did these Americans
They bypassed MH... and chose Mr. Brasol? Only one explanation...
The cation seems plausible. Had these Americans calculated that by
having the work done by a stranger who, for a certain
time had given itself the epithet "monarchist", it would be
How to leave an open way out in case of forced retirement? A ma–
A rather unique work would seem to prove it: it is the demar–
the work carried out by a member of this financial group, MG.., near
MH.. during the spring of 1920, to ask him certain
documents and offer him financial support if he agreed to
to join his work to that of Mr. Brasol, whose edition at this
at that time was already being prepared in Boston, at
Small and Maynard.

Was the aim to neutralize the only truly American effort?
Who faced all the difficulties in the United States? It was MG.
who has the riddle word.

Nevertheless, he was refused, MH.. holding essen–
so much so that his undertaking, if it succeeded, would be
in every respect American, made by Americans, for the

After months and months of setbacks, rebuffs, and
Refusals of all kinds, the day finally appeared when MH... glimpsed the

opportunity to carry out his patriotic work. He chooses
for publishers of people who, unfortunately, were not,
but who seemed trustworthy to him. It was the house
de Wilder and Buell, 225 Fifth Avenue, NY Everything seems–
It was going normally, when this small "firm" saw itself
to cut the ground out from under them in the following way: They had
undertaken and conducted for several months the advertising of
Central Relief Committee for Russia (a case which, at the time
(as desired, will cause some sensation). Kerensky's ambassador
in Washington, Boris Bachmetiel, a slave of Jacob Schill, in
was president, while Princess Cantacuzene, whose
Mari is in Bachmetieff's pay (1), and was the Director. However,
as soon as the latter became aware that Wilder and
Buell were going to publish the "Protocols," she immediately told them–
This clearly meant that she felt compelled to break up.
all relations with their home and to cancel the contracts that
The Committee was with them. This entailed for these people a
Loss of approximately $250 per week... Two other contracts
were also broken off with them in a similar manner.

In view of these difficulties and other obstacles created by the
Lack of money, the work is already well advanced, since the
typographic placards were completely finished, were

arrested. The devoted followers of the cause began to despair again. It is
Meanwhile, the edition by Small and Maynard appeared,
Boston.

Finally, in September, quite by chance, the
Major George H. Putnam, returning from England where he had
followed the debates caused by the emergence of the "Protocols" and the
book "The Cause of World Unrest"
World unrest) came to MH... and offered to publish his
translation of the "Protocols" which was intended to complement his
edition of the book "The Cause of the World Unrest" which he had
undertook to launch in the United States.

The printer, ME.., who had done the work for Wilder and
Buell, who had not been paid, sold everything to Mr. Putnam
through MH.., and we learned with joy that finally the
"Protocols" were going to be published by Americans.

But alas! the Americans, independent when they are or
when they were among themselves, they are no longer so since their country

---

(1) See the New York Tribune of October 27, 1920.

fell into the hands of the Jews, and Major Putnam of the great
and the old American publishing house Putnam, has just...
to notice.

On October 1, 1920, the book "The Cause of the World"
"Unrest" had appeared, edited by Putnam, with the announcement of the
immediate publication of the "Protocols" of the Elders of Zion; (it
It is worth noting here that the newspapers and magazines of New York
had unanimously refused to insert this advertisement). In fact,
By that date of October 1st, there was practically nothing left,
than to connect the volumes. One can therefore imagine MH's joy...
and his friends who were going to see the results of their three years of effort
incessant, crowned with success.

But what will be hard to imagine is the de-
the arrival of the unfortunate MH.., when he suddenly received a
letter from Major G. Putnam informing him that the Jews
had exerted such pressure on him that he felt compelled,
to forgo the publication of the "Protocols" and that it would be
even probably forced to suspend the sale of the book
“The cause of the World unrest”.

And this is what happened to an American, a veteran of the
Civil war, to Major George H. Putnam who, all his life,
believed, and sincerely believed in the INDEPENDENCE OF THE AMERICANS
CAINS AND THE UNITED STATES!

What will now become of this "Becwith" edition?
which has just been published? It's a pleasure to acknowledge that the
The text, the photographs, everything in short, is due to the effort of the valiant
lant MH.., since they are the same tests, prepared by
the printer E..., who had worked for Wilder and Buell.

There are still some Americans who believe that as soon as
their compatriots will realize that their independence
and their country has been taken from them, they will use every means
to win them back. May they not be disappointed!

However, it cannot be denied that the States-
The United States did not escape the domination of the British Empire.
that in order to fall under the yoke of the Zionist empire; and as
Today these two empires are one, because who says
English said Jew, so the Americans fell from Charybdis
in Scylla.

And what about Independence?

This can be judged by the letter of explanation and apology that
This poor Major Putnam was forced to address his masters

and persecutors and that they reproduced in their Jewish
Guardian, January 7, 1921.

Will they also drag him to the Fifth Synagogue?
Avenue for him to ask for forgiveness?

After the writer Jérôme Landfield, why not the publisher?
Major G. Putnam?

The "Protocols," as Weisshaupt stated in his Statutes of
Enlightened, they clearly state in the passages where they deal with
the press that Jews must become masters of writers and
publishers, taking care to add that anyone who

wants to resist. That's true.

After all, the Jews would be wrong to hold back, they buy
Slaves at such a low price!

America definitely needs a second Mrs. Beecher
Stowe to write "Uncle Sam's Cabin" and produce a
new effort by which white and black Americans would unite
in order to free themselves together from the Semitic invader, the true
corrupter who enslaved them.

Only then will they regain their independence.

Heaven forbid it be soon!
| L. FRY.

k

This history of the publication of the "Protocols" in the United States
proves the importance that Jews attach to their suppression.
In truth, if this document lacked any authenticity and
It did not impose itself through its veracity; nothing would explain a
such tenacious perseverance, such costly corruption, and the pro-
A series of humiliating retractions. The same conclusion.
concludes the introduction to the Italian edition of "Protocols",
due to the sustained efforts of the excellent journal "Faith and
Reason » (1):

Any honest and intelligent reader of the "Protocols," writes the author of
This introduction will remain striking in light of the application already begun.
accurate and in some respects detailed in many aspects
of the program it contains. No doubt, one can always say
that with a persistent, intelligent study of the statements and
Jewish tendencies, expressed more and more clearly since the

(1) Fede e Ragione, March 27, 1921. This weekly review, of which the
This reading will be most useful to those who believe in the Judeo-Masonic peril.
is published in Rome, 437, Corso Umberto.

From the French Revolution to the present day, it would have been possible to trace this
Subjective summary. Genius writers like Krasinsky, in his Non-
Divine Comedy, Benson, in his Master of the World gave to the public
a brilliant intuition of the global tragedy that has happened today
at a crucial time. But, all things considered, the present case is
different. The "Protocols" offer a terrifyingly interconnected series of
details impossible to foresee so clearly from the very beginning of our
century, and which present themselves, are verified today, one alongside the
the other, and precisely as the "Protocols" predicted. And that would be
It's really strange to claim that at 7 PM, an unknown genius existed.
a genius so great and so unknown that he was able to foresee one by one the
cannon shots and revolver shots that Israel fires today at
the world of the goim. — In fact, that would be absurd.

There's more: the reader is struck by a mixture — quite strange for
our European mentality — of the most subtle, most Mephistical realism —
tophélique, in the art of weaving the great net, and the most fanciful
unbridled in the Weltanschauung, the conception of the world. That is
Jewish, inimitably Jewish. Therein lies the whole Jew: the Jew who has
invented the bill of exchange, and he who dreamed of the millennium of the kingdom
Messianic. Cunning as an old fox, nervous as a young one
Like a monkey, the son of the ghetto leaves an indelible mark wherever he goes.
The first of these two stigmata allowed him to continue for two
A thousand years of underground work that transformed the former outcast into the master
of the world; the second stigma will not allow him to resist for long
to the nervous jolt of the triumph finally achieved. Well!
"Protocols," from beginning to end, proclaim this infallible sign of
their authentic Jewish origin, at least in their essence. They tell us
show the whole of Israelite perfidy combined with supreme mastery
that a thousand years' worth of business experience had given Shylock, the spiral
satanic expands and rises in an unexpected way, (but logical for
this Semitic brain) in a fantastic girandole which, by rays-
Multicolored displays show us the enchantment of a Solomonic empire,
with a prophet-king, a kind of Mahdi, surrounded by sheikhs who
govern the world subjugated to Israel.

This explains the outburst of fury from the synagogue and the ghetto in the face of
the publication of the "Protocols", fury proportional to the neuras-
the endemic thenia of this people, fury which led them to demand, in
The British Parliament, in full session, banned this book. The Jews have
hoped that Lloyd George and Balfour would take obedience that far,
While the Reinachs attempt to confuse the public by asserting the
The falsehood and absurdity of the "Protocols" exposes Israel's hand.
in the bag, in his desperate efforts to make this disappear...
absurdity.

He had, in fact, recognized his own ideas, his own style in the
document published by Nilus.

In conclusion, we will therefore say that, whatever the true origin, However obscure the vicissitudes the document has gone through, it does not is no less authentic in terms of its foundation, and that it reflects a program which is rapidly being realized through global upheaval.

It is our duty to make known the terrible danger, thus strongly-presented and described, which threatens us. Israel wants to subjugate and exploit the whole world. But the whole world will rise up for its Supreme defense. The fate that was foretold for the Arab Ishmael is now He who awaits his Talmudic relative: "His hand will be raised against all, and the hands of all will be raised against him.” Today, it is his hand that embraces us, that seizes us by the throat, a well-deserved punishment the fate of a world that has renounced its thousand-year-old Christian civilization; but i] It is not certain that today's victim, in a final effort, will not She too will not raise her hand to render it permanently harmless The age-old enemy. He wrote his own sentence in the law. mosaic. Without hatred, without bias, we invoke the great deli-France of the Christian world.

The Jewish Denial of the Authenticity of the Protocols

Since the removal of the "Protocols" was unsuccessful, the Jews denied their authenticity. A denial, even if it was a men-dreaming is always easy. The Jewish press of all countries has cried "forger," without providing the slightest proof of this. Statement (1), L'Univers israélite (December 31, 1920, p. 392) attack our French edition of "The Protocols" in the name of the sacred union, and goes so far as to threaten. "Thus, men of the Church, writes the author, under the pseudonym Judæus, recommend-They are starting the propaganda of hate and defamation. That's good. And we are at peace. The truth will prevail, and if The Church emerges from the battle discredited once again; it will be "Too bad for her."

Similarly, the Tribune juive of February 25, 1921, attributed-was implementing the Law of Separation of Church and State in response to the attitude of clergy and the Dreyfus affair. According to L'Univers Israelite, the position we have taken with regard to the “Pro-"Tocols" will earn us a new anti-clerical law. Very well; but one could not indicate more explicitly than such laws are the work of the Jews who claim them for themselves alone "sacred union", excluding the goim; Jews who have, In every country, Grunbaum Ballin employees are at their service. Also

---

(1) We note in the World Jewish Movement the main denials from Israeli newspapers, particularly in France; it would be It would be pointless to repeat it here.

Can we affirm, with the "Protocols", that Israel is indeed the Counter-Church.

In turn, Brother Morcombe, one of the Masonic writers the most prominent in the United States, according to estimates, such as the Alpina of Switzerland, that the "Protocols" are a fantastic story launched by the ultramontane press (1). American Freemasonry-Caine is sectarianly anti-papist. When Mr. Ch. Johnston wrote the sensational article on Caillaux that we have reproduced in the January 1920 issue of the Revue Inter-National Society of Secret Societies, Brother Morcombe accused the Jesuits were not the instigators. Mr. Ch. Johnston refuted this. the accusation, while admitting that he had used a book An anti-Masonic text written by a clergyman. To better understand to confuse F.'. Morcombe, who attacked our Review in 1913, we asked Mr. Ch. Johnston the name of this ecclesiastick and the title of the work. He replied that it was The veil lifted by Abbot Lefranc. The veil lifted designated his author of revolutionary hatred, so much so that Abbot Lefranc was massacred at the Carmes in 1792. Who knows if the Freemasons The Swiss and Americans did not find the "Protocols" in The ultramontane press prior to the French Revolution? In any case, it is certain that they are not the work of the cleric-modern calism.

That is why intelligent Jews are content to deny the authenticity of the "Protocols". This is the conclusion of a article by Mr. Salomon Reinach in the Revue critique d'histoire and literature, reproduced by the Israelite Universe (2). It is similarly, the Address of the American Jewish Committee regarding which we read in the Dearborn Independent (3).:

The "Response" signed by the Jews themselves – list of signatures which shows, as a panorama would, the close solidarity and the energy the esprit de corps of the Jewish race in this country – does not contain a the only fact that might shed some light on the matter. This, the Jews' "Answer" is almost tantamount to an admission of defeat. total alation. But, alongside his impotence, one notices an absolute lack of candor. She refuses to confront the issue, in order to to fail to address any of the alleged grievances, either in the "Protocols" or

---

(1) F.'. MorCoMEe: Trestle Board, January 1921, p. 32.

(2) Critical Review of History and Literature, April 1, 1921, p. 131. Israelite Universe, April 1, 1921, p. 701.

(3) Dearborn Independent, January 29, 1921, p. 8.

during our series of articles. She dodges, evades all the either it's a concrete subject, or it evaporates into a cloud of negations. Now, if a statement is false, it is possible to prove it. falsehood, especially when it comes to things one encounters during of everyday life.

The Jews' embarrassment is so great that denial is followed by The lie. The following short article is taken from the Tribune. Jewish, No. 65, p. 10:

The forgery of the cipher in the "Protocols" of the Elders of Zion. — The Judische Presszentrale Zurich received from one of the members of the Zurich Museum a society belonging to academic circles, a communication of which we quote the following lines:

"The author of the pamphlet The Jewish Peril declares that his booklet is the An exact reproduction of the first edition, which appeared in 1905. For To increase the scope of the brochure, he indicates that the original from 1905 was acquired in 1906 by the British Museum and registered under number 3296 and 17. (The figure is 3926 d 417).

"Being convinced that at least the prophetic passages of the pam- Phlebitis had been introduced there after 1905, I asked a scholar a Christian, living in London and whose honesty is beyond question, but that Antisemitism didn't affect me; I found the book in question and... say how much a copy would cost. The result exceeded my expectations. The British Museum does not have this book. The author of the pamphlet had the audacity of counterfeiting the museum's figure, assuming that no one would not bother to investigate this matter. As proof, I am attaching the document Original from the Museum with the inscription: Cannot be found from particular (sic) given.

Perhaps more concerned with the truth than the Jews "belong- "reaching out to academic circles," we have also tasked a Christian scholar to verify the edition of the "Protocols" at British Museum. That day, the librarian found the book, which our correspondent described to us. We have reproduced in our Introduction to the "Protocols" as He follows:

In London, the Russian copy is in the library of the British Museum. 3926 d 17; it bears the entry stamp: British Museum, August 10, 1906. This The Russian copy is a handsome octavo bound in morocco leather black; it has 417 pages. The "Protocols" form, in the work on Serge Nilus's Antichrist, Appendix XII, under this title: "Of An- Techrist as an immediate political possibility. The "Protocols" of the Elders of Zion, 1902-1903, rr. They are divided into twenty-four "Protocols," including, according to the Morning Post of July 17, 1920,

approximately 30,000 words. They are paginated from number 305 to number 7. i.e. 112 pages (1).

These details are sufficient to refute the blatant lie. from the Jewish Tribune and its correspondents; they are the proof that the "fake" is not in the figure of the "Proto- nor in the revelations of these overwhelming accounts, but in cynical denials Jews, to whom Christ Jesus was already saying:

You are the sons of your father, the devil, who speaks of his own funds when he utters a lie, for he is a liar and the father of the lie (2).

Hence, no doubt, Voltaire's precept:

You have to lie like the devil, not timidly, not to a time, but boldly and always... Lie, my friends, lie (3).

Closer to home, in the midst of the Bolshevism of Hungary, the Jew Bela-Kun said:

I have always maintained that I know neither morality nor immorality; I I only know what is useful and what is harmful to the proletariat. I I am prepared to lie when dealing with the imperialist-capitalists, and I I will lie so well that I myself will blush at my lies; but he It would be ignoble and wretched to be sincere when dealing with the bourgeois (4).

Jews today use this favorite weapon of the menthought against the publication of the "Protocols", where they can to draw from them the method and the example. One can say of them, as Humanists, whose advice is at the same time "the "forge and the market of lies" (5). The Judeo- lie Masonic, in use and honored among the Humanists, the Philosophers and Freemasons, never displayed themselves dearly we too brazenly as in the anti- development

---

(1) Ms: Joux: The “Protocols” of the Elders of Zion, p. 2.

(2) Joan., VIII, 44.

(3) VOLTAIRE: Letter to Thiriot, vol. LXIX, p. 36. Printing house of the Literary and Typographical Society, 1785.

(4) Le Pesti Hirlap, May 3, 1919, reproduced by La Liberté on May 18. Speech by Bela-Kun to the Council of Workers and Soldiers.

(5) GUIRAUD: The Church and the origins of the Renaissance, pp. 158 and 309; Paris, Lecoffre, 1902.

The Catholic and antisocial aspects of the plan revealed by the "Protocols." Didn't the Judeo-Masons sell their lies and hold public market 4 the rise of an unprepared pre-war period deliberately through the lie of anti-militarism, to the the rise of a war indefinitely prolonged by lies from betrayal, to the rise of a decadent peace of concessions through concessions made by the lie of socialism?

And why? To destroy Catholic France. The before-war delivered her to Jaurès; war, to the Lutheran William II; Peace, to Presbyterian Wilson. These three names sum it all up. the Masonic plan; and if the last one, that of Brother Wilson, appears Even more debatable, one only needs to read this page to be convinced. Mr. Aulard's work on the "secular papacy," "the religion of humanity" "Unity," "the secular Catholicism of the League of Nations." It is always the market of lies, where the masons sell to The auction of Catholic France and the Church of Christ:

At the same time, and in admirable contrast, this role of herald and The role of defender of truth, which the Pope dared not assume, was taken on. boldly and superbly filled by a layman, by a non-Catholic, by the great leader of a great state, by President Wilson, who, like almost all of his truly educated fellow citizens, he, poul the use of his soul, broadened and as if secularized Christianity, or rather He humanized it, without stripping it of the trappings of ancient formulas, of in a way of transforming it almost into this religion of humanity, dear to so many French people, former disciples of Pierre Leroux, yesterday of Auguste Count, now belonging to Mr. Loisy, and who, moreover, had already been fordriven, at the very time of the American Revolution, by the Anglo-American Thomas Paine.

President Wilson's words were heard and listened to by all humanity. It made all hearts beat faster, illuminated and warmed by light of new times. In a world so afflicted, it has given rise to sublime and fruitful hopes. It has swayed the entire population of the States-United in risking death to save humanity from slavery. She has She made the German tyrant tremble on his bloodied throne. She has proclaimed in advance the true human city, the League of Nations. Yes, While the Pope remained silent or stammered diplomatically, it was She, the great secular word, who gave men the good news.

Another form of Catholicism is taking shape, where there is room for all our fellow citizens. citizens of France and the world. This is the voice of a free man, and not that of a pontiff of the past, who will have guided us towards a future of fraternity

and peace to this poor humanity torn apart by the most atrocious of wars (1).

---

(1) Le Pays, May 10, 1918, “The Pope and Wilson”, by A. Aulard.

This intellectual who "humanized" Christianity is indeed the descendant of the "humanists", this "Christian by origin and of education,” which prepares another Catholicism is indeed the son philosophers and emulators of Robespierre with his cult of "Supreme Peter"; this Protestant who, through sectarian evolution of free examination, transformed the religion of Christ into the religion

The Freemason faithful to the Constitutions is indeed the embodiment of humanity.
of 1723, which contained in embryo the final word of the Macon-
Nonsense: secularism.

See 1° A. Loisy, The Peace of Nations and the Religion of the Future, Paris,
Nourry, 1919. 2° Le Gaulois du Dimanche, June 1, 1919, “The Magisterium
“President Wilson’s spiritual advisor,” by François Maurice. The editor
points out that the new secular Pope is "the servant of
servants of democracy"; that he suffered "the demands of his religious faith-
"Gious" to choose Geneva instead of Brussels as the headquarters of its
League of Nations; that in this fact there is "the new alliance of the
reformed religion and universal Freemasonry"; and, ultimately,
it depends "on the powers of the flesh and the powers of money," while
that the true Pope derives his power from God. As for the title of Frank-
Mason of Mr. Wilson, here are some indisputable references: 1° Review
Infernal of Secret Societies, II, 184, year 1913; 2° Weekly Bulletin
Lodges of the Paris region, November 1st to 15th, 1918: "Sunday, 10
November 1918 – G.'. L.'. D'. F.'., La Fidélité, Temple, 8, rue Puteaux:
The End of Secret Diplomacy through the Politics of Our FC President
Wilson, Conference by F.'. Lucien Le Foyer, former deputy of Paris;
3° The Algerian Freemasons to their Brother Wilson (Algerian Dispatch of the 30th)
December 1918): Algiers Masonic Vigilance and Action Committee
voted to send the following telegram to President Wilson: “At the time
Upon your arrival on French soil, the Freemasons of the four
The Lodges of Algiers, meeting in plenary session on Sunday, December 8, send
to their illustrious Brother Wilson their most fraternal tributes and
their warmest congratulations for his Masonic work in the
"War of the law and freedom of peoples."

They received the following reply from Mr. Wilson's secretary:

“Paris, December 17, 1918. – The President has ordered me to you
conveying one's deep appreciation for the kind words of welcome
expressed in your telegram of December 13th."

In this regard, let us recall that in Brest, the Grand Lodge of France did
to greet President Wilson with an F.'. Taugourdeau of some kind.

In La Foi catholique (May 30, 1919), Canon Gaudeau adds:
"Note that this response formally ratifies, approves, and confirms-
lyrically, on behalf of Mr. Wilson, the congratulations addressed to this Franc-
Macon by his brethren for his Masonic work in the war and in
peace.” See the commentary on these texts in Mr. [Name]'s brochure.
Canon Gaudeau: Brother Wilson, his Masonic work; Paris, 25,
Vaneau Street, 1919; 1 fr. 10.

-

Such are the forge and the marketplace of Judeo- lies
Masonic traditions whose mark is so deeply imprinted
in the "Protocols" that she alone detects their origin.
Isn't it written in the very first report: "Whoever wants
"Must governing resort to cunning and hypocrisy?" (1). This
This principle is essential for defending Israel's plan. But negative-
tions, lies, diversions (2), fictions, too apparent to
to give the impression, have only divulged and confirmed the
"Protocols." The latest trial balloon was launched by the principal-
Catherine Radziwill ceases in the World Review of March 15
1921. According to this intriguing account, the "Protocols," inspired by the
General Orgewsky, written by three agents of the secret police
Russian, Rachkowsky, Manassevitch – Maniuloff and Mathieu
Golwinsky, were made in 1905 with the aim of deceiving
Nicholas II. The first plan dates back to 1884, to influence
Alexander III.

But what becomes of Nilus? The Jews are already converting him to the state
of myth. They forget that the "Protocols" are only a
appendix to his book on the Antichrist, which cannot be
the work of the Russian police.

Moreover, an article in Plain English refutes the non-
value of the testimony of the World Review and the state of

(1) Ms Journ: The “Protocols” of the Elders of Zion, p. 34.

(2) One of these diversions consists, according to Mr. Ch. MAURRAS, in the
Einstein's Jewish trip to America:

“Yesterday we admired the prodigious driving force of ideas”
national events around the world. In the same issue, our colla-
Roger Lambelin, a writer and friend, recounted, according to Jewish newspapers,
The wonderful story of Einstein's trip to America. The vigou-
Mr. Ford's recurrent anti-Semitic propaganda worries the Jews. The Jews
They think about defending themselves, and what do they do? There is a scholar in the world
of their race, which is much talked about. Professor, he has not yet addressed
than high mathematics. German, he carefully refrained from
any policy; he even refused, at the beginning of the war, to sign the
manifesto of the ninety-three. Of more abstract and better minds
Locked away in the ivory tower, very little is known about them. So it must be him
that the Jews will seek in order to push him like a pawn on
the chessboard of American races. Mobilized like a soldier and lined up

like a man, here is our inhabitant of the Ether (whose, moreover, (He very judiciously denies its existence), precipitated into the heart of the harshest Civil debates that are stirred up under the moon! He's going to leave. He's leaving, that's it. The Jewish Guardian, which announced it to us, will strive to show and to make tangible the value, the importance, the dignity, the rank hierarchical, the human rating of the race to which men are due

depreciation of the character who brings it (1). We had it already insinuated based on firsthand information that We were getting them from Italy. There's no need to insist further.

Therefore, it is in vain that the Jews want to deny the authenticity of the "Protocols"; not only do they not discover the “Forger”, but they only offer us “fakes”.
Let us conclude with a critical study of these minutes, a study extracted from the Dearborn Independent:

The documents most frequently cited by those interested in the question of Jewish world power rather than the current exercise of this power in the world, are the twenty-four known documents under the title of "Protocols" of the Elders of Zion.

The "Protocols" have attracted considerable attention in Europe; they are which became the focus of a vigorous agitation of public opinion in England very recently; but, in the United States, their discussion has been limited. are these the same documents about which the Department of Justice was conducting an investigation more than a year ago, documents which were published in London by Eyre and Spottiswoode, official printers of the Government.

It is unknown who gave these documents the title "Elders of Zion". It would be possible, without seriously mutilating the documents, to remove everything that bears the trace of Jewish origin, while retaining the features essentials of a very extensive program of world conquest, the most vast, the largest that anyone has ever known.

And yet it must be said that eliminating all traces of Jewish origin, this would give rise to a number of contradictions that do not exist not in the "Protocols" in their current form. The goal of the plan revealed in the "Protocols" is to annihilate all (existing) authority in order to establish a new authority in the form of an autocracy. Such a plan cannot emanate from a ruling class that is already in possession of authority. However, it could emanate from the anarchists. But the anarschism does not present autocracy as the ultimate goal towards which it tends. The authors could be conceived as a troop of destroyers. French authors such as existed at the time of the French Revolution, headed by the infamous Duke of Orléans, but this would result in a contradiction diction with this fact that the program exposed in these "Protocols"

like him. He will be the living advertisement of the twelve tribes, and the "rage" Mr. Ford and his followers may perhaps soften when the doctor Einstein will make the music of the spheres resonate with their intelligence surprised and delighted, because, at that very moment, some interested but "A sententious woman will come and point out that the Jews have some good in them."

(1) Plain English, April 2, 1921, p. 276. Cf. L'Actualité catholique, 17 March 1921, and April 7, p. 184; and La Vieille France, April 14, 1921, p. 22.

continues to be executed smoothly, not only in France, but still throughout Europe, and that it manifests itself very visibly in UNITED STATES.

In their present form, which is manifestly, undeniably, In their original form, there is no contradiction. The obligation of a Jewish origin seems essential for the unity of design of the plan.

If these documents were the work of a forger, as claimed The Jewish apologists, the forgers, would certainly have taken the trouble to give them such a strongly marked Jewish character that it would have made it easy to discover their antisemitic aim. But the word The word "Jew" appears only twice. When one has read them further further than the average reader ordinarily does for From such topics, we arrive at plans for the institution of an Autocrat global, and only then is its origin discussed.

But throughout the entire body of documents, there is not a trace of doubt about the people against whom the plan is directed. The plan does not target the aristocracy as such; he is not targeting capital as such; he does not It does not target the government as such. Measures defined with the most Great precision is prescribed for the education of the aristocracy, of the capital and the government for the execution of the plan. No, the The people in question are the Gentiles. This is the frequent reference to The kind people who actually determine the purpose of these documents. Most destructive types of "liberal" plans tend to enslave the people as an auxiliary, while this plan proposes to work towards the dege- The people's descent into madness, so that the people fall into confusion of mind (intellectual chaos) and thus becomes an easy subject to manipulate. We will consider popular movements of a certain nature

"Liberal." All destructive philosophical conceptions in
matters of religion, economics, politics, and domestic life will be
sown and watered with the aim of disintegrating social solidarity, which
will allow a certain plan to be carried out without anyone noticing.
as laid out here, which will allow the people to be molded according to this plan, when
The fallacious nature of these philosophies has been demonstrated.

The common formula is not: "We Jews will do this"
or that," but: "The good people will be led to think about doing this or
that.” With few exceptions, which are found in the latest “Pro–
"tocols", the only distinctive racial term is the word Gentiles.

To clarify this point, let us cite the first indication of this kind:
It is found in the first "Protocol" in these terms:

"The great qualities of the people – honesty and frankness – are
essentially vices in politics, because they dethrone more
Surely, more certainly than the strongest enemy. These qualities are
features of Gentile government; we certainly must
"Don't take them for guides."

And one more thing:

“We have established on the ruins of the hereditary aristocracy of
Gentlemen, the educated aristocracy of our own class, and above
The entire aristocracy of money. We have established wealth as the basis
of this new aristocracy, which we dominate, as well as science
guided by our Elders.

And again:

“We are increasing wages, which however will not be of any
advantage for the workers, given that at the same time we determine–
We will impose a price increase on basic necessities, citing
that it is due to the decline of agriculture and livestock farming. We
We will thus mine the sources of production with art and profanity, in
by insinuating anarchic ideas to the workers and encouraging them to
consuming alcohol, while at the same time we take measures
to drive all the intellectual forces of the Gentiles out of the country."

A forger, endowed with anti-Semitic malice, could have written this.
any period of the past five years, but
These words were printed at least fourteen years ago according to the witness–
gnage which results from the deposit made at the British Museum in 1906 and given the fact
that they were widespread in Russia several years before that date.
The "protocol" in question continues as follows:

"So that the true situation would not be noticed by the
Prematurely kind, we will mask it with a simulated effort in view
to serve the working classes, and by promoting the great principles
economic objectives for which active propaganda will be employed by means of
of our economic theories."

These quotes will show the style employed by the "Protocols".
to refer to interested parties. They use the word "we".
for the authors, and the word "Gentle" for those about whom they
write. This appears very clearly in the fourteenth section:

"In this difference between the Gentiles and us, for the skill to
To think and to reason, the seal of our election is clearly manifested.
as a chosen people and our quality as superior human beings, in
contrast with the Gentiles who only have purely physical intelligences
tinctive and animal. They observe, but they do not foresee; they
They invent nothing (except perhaps material things). That's clear.
that nature itself has predestined us to govern and to lead
the world."

Such, quite naturally, was the Jewish method of dividing the species
humankind since the earliest times. The world was not composed
than Jews and Gentiles, everything that was not Jewish was part of
the category of Good Guys.

The use of the word "Jew" in the "Protocols" can be explained by
This passage is taken from section 8:

"For the time being, until there is no danger in giving..."
jobs involving responsibility in government, to our
Jewish brothers, we will entrust them to people whose past and reputation
"so that there is a chasm between them and the people."

This practice is the one we know; it's the use of "fronts" "nice people," a method practiced on a large scale around the world today's financial system, to highlight the indicators of Jewish control. The progress made since these lines were written can be appreciated based on what happened at the San Francisco convention, when Judge Brandeis's name was put forward for the presidency. One can it is reasonable to expect that the public has become increasingly familiarized with the idea of a Jew occupying the presidency, — i] There will then only be a small step to take from the degree of influence that the Jews currently hold, up to the highest office in the government. There is no exercise of the presidential function. American society where Jews have not already secretly collaborated in a very broad degree. The actual arrival at the presidency is not necessary for the increase of their power, it is necessary to accomplish certain things that come very close to the plans outlined in the "Protocols" that we have before us.

Another point that the reader of "Protocols" will notice is that These documents completely lack a tone of exhortation. Here, no propaganda, no effort to stimulate ambitions or activity characters to whom one is addressing oneself. These documents have a coldness The realism of a procedural document, the accuracy of a statistical table. One does not Nowhere is the exhortation found: "Let us rise, my brothers"; it is not there never said, "Down with the good guys," in a hysterical tone. The "Protocols," if they are truly the work of Jews, and they were entrusted to Jews, or if they contain certain principles of a Jewish program mondial, were certainly not designed as incendiary devices; They were written for carefully prepared and tested initiates, initiates of higher groups.

Jewish apologists asked: "Is it conceivable that if there existed They truly have such a global program on the part of the Jews; they put it into practice. "They would put it in writing and publish it?" But there is no proof. that these "Protocols" were formulated in a way other than verbally by those who drew them up. The "Protocols," as we possess them—gifts, appear to be notes taken during conferences by which—than one who was present. Some of them are lying down, some others are brief. The assertion that has always been made about the "Protocols" Since they have been made public, it is because they are notes taken from lectures given to Jewish students part in France or Switzerland, presumably. So the effort made to To give them the appearance of being of Russian origin is absolutely contradictory. annihilated by the point of view, by the allusions to certain dates, by certain grammatical indications.

It is clear that the tone confirms their assumption for starting point of the lectures given to students (1), because their goal is clearly not about getting a program accepted, but about provide information about a program represented as being already in progress. There is no invitation to to bring people together in groups, to formulate opinions. And besides, it is declared categorically, no discussion or assessment is requested. (All By preaching liberalism to the Gentiles, we will maintain our agents in an obedience that will not question). (The plan of administration) "The translation must originate from a single brain." ("Therefore, we must We need to know the action plan, but we mustn't discuss it, for fear of to destroy its unified character"). ("The inspired work of our leader Therefore, it should not be thrown to a crowd to be torn to pieces; should not even be delivered to a limited group").

Furthermore, by examining the "Protocols" according to their apparent value, we will clearly see that the program outlined in these conference notes Rences was not a new program at the time when the conferences were made. It contains no indication of a recent arrangement. One finds there recognizes the tone that a tradition, a religion, takes, of a from one end to the other, as if it had been passed down from generation to generation-ration through certain specially tested men and insiders. Nothing resembling a new discovery is recognizable. nothing betrays the fresh enthusiasm; all one sees is the language assured and calm of long-known facts, and of politicized mysteries Ticks confirmed by long experience.

The question of the program's seniority is addressed at least twice times in the "Protocols" themselves. In the first "Protocol", we Find this passage:

"Even in ancient times, we were the first to proclaim the words Liberty, Equality, Fraternity, in the midst of the people; these words have have been repeated many times since by unconscious parrots who flocked from all sides to this lure, thanks to which they destroyed the prosperity of the world and true personal freedom. The Gentiles, those who might be presumed wise and intelligent, did not understand the symbolism of words spoken aloud; they did not grasp their contradictory meaning; they failed to notice that equality does not exist not in nature.

---

(1) Translator's Note. — The word "students" used here is "in pairs". reprises renders the meaning of the English word "students" very imperfectly which refers both to young people who attend courses at a Faculty or a higher school and all those who deal with intellectual matters technical, scientific, literary, historical research, etc. It is

It is in this latter sense that the word "students" should be taken here.

The other allusion to the program's objectives is found in the thirteenth "Protocol”:

"However, political matters are not permitted to anyone," except for those who outlined the policy to be followed and who directed it for many centuries."

Could this be an allusion to the secret Jewish Sanhedrin, which would have perpetuated through co-optation within a certain Jewish caste, From generation to generation?

But it must be said, the manufacturers and the leaders to whom he belongs what is being alluded to here cannot, at present, be a ruling caste. because everything the program has in mind is directly opposed to interests of such a caste. Nor can there be any question of a a national aristocratic group, analogous to the German Junkers, because the The methods that are proposed are the same ones that would reduce to The impotence of such a group. Nor can there be any question of anything else something that a people without a government, a people who have everything to gain, nothing to lose, and can remain intact at In the midst of a collapsing world. There is a group that responds to this description, and there is only one.

Another point: reading the "Protocols" clearly shows that The speaker sought no honor for himself. There is an absence complete with personal ambition from beginning to end of the document. All The plans, all the projects, all the hopes are drowned in the future. of Israel, a future which, it seems, can only be achieved by subtly ruining certain global ideas held by the Gentiles. The "Protocols" refers to what has been done, what is being done at the very moment. where they talk about what remains to be done. Nothing can compare to them. for the care taken to complete the details, the breadth of the plan, the understanding Intimate, profound, the hidden motivations behind human actions. They are truly terrifying in their mastery of revealing the secrets of life, also terrifying in their certainty of possessing this mastery. They deserved truly the appreciation that Jews have recently shown towards them. namely that they were the work of an "inspired madman", but we can tell them to respond that what is written in the "Protocols" is also in current life, not through words, but through actions and trends.

The passages in which these "Protocols" describe the stupidity of Kind criticisms are fair. It's impossible not to agree. down to the last iota in the "Protocols" when they talk about mentality and the weakness of the Gentiles. The wisest of the Gentile thinkers are allowed to be duped to the point of accepting ideas of progress that have not been insinuated into the human mind only through such insidious propaganda God, that systematic.

I] It is true that here and there a thinker emerged who declared that the self-saying science was not science at all. It is true that here and there A thinker emerged to say that the so-called economic laws, too

those of the conservatives, as well as those of the radicals, were not of the All laws, but artificial inventions. It is true that from time to time Another astute observer asserted that the recent luxury extravagance and extravagance was in no way due to the natural impulses of people, but that it was the effect of systematic stimulation, that it gave them was inoculated intentionally. It is true that a small number of people have discerned that more than half of what passes for "public opinion" is merely a venal approval, a paid advertisement, and the spirit The public remains indifferent to it.

But these warnings, given here and there, and almost always ignored, have never been given in a sustained and coordinated manner by those who had their eyes open, and who could therefore trace their way back to the sources from which these warnings originated. The main reason for the the power with which the "Protocols" have seized the minds of leading men from various parts of the world for several decades, that's what they explain about the origins of all these disastrous events influences and what they tend towards. They provide the common thread in The current labyrinth. It is time now for the people to know. That whether the "Protocols" are regarded as proving or not proving While there is a certain thing about the Jews, it is no less true that they constitute a series of lessons on how one can do maneuvering the masses, directing them like a flock of sheep, at a means of influence they don't understand. It is almost It is certain that once the principles of the "Protocols" are fully understood known and understood by the people, the criterion they apply with Accuracy in the spirit of the people will have lost all its value.

In the upcoming articles of this series, we propose to study these documents and to draw answers to all the questions that questions arise about them.

Before undertaking this work, there is one question that needs to be resolved:
"Is there any likelihood that the 'Protocols' program"
can it be fully realized? However, the program has already
has been partially realized; it is already a reality in many of its phases
the most important ones. But there's no need to panic, because
the main weapon to be used against a program of this kind, so much
in what he has already accomplished and in what he still has to accomplish, it is a
Brilliant publicity. Let the people know. Excite the people, alarm the
to appeal to the passions of the people, such is the method which...
The plan outlined in the "Protocols" is simply...
to enlighten the people.

That is the sole purpose of these articles. To spread light is to dispel
prejudice. It is just as desirable to dispel prejudices about the Jew as
to dispel those of the Gentile. Jewish writers too readily admit
that all prejudices are on one side. The "Protocols" should
to achieve the widest possible circulation among the Jews themselves, so that they

be able to prevent things that attract distrust towards them
name (1). |

---

(1) Dearborn Independent, July 24, 1920; Introduction to the “Pro-
"Jews," p. 109.

MS, a consulting engineer in financial studies, wrote to us
lately :

"...I will take this opportunity to share a thought with you."
which may seem to you, in its financial technicality, of some
interest in finding a solution to the problem of the authenticity of
"Protocols".

"Without listing here the reasons which, in my opinion, should tip the scales"
In support of this authenticity, I will cite one that may have been overlooked:
These are the improprieties of certain terms, not to mention the shortcomings
visible, though not typographically emphasized, of certain
passages, and the fragmentary and discontinuous nature of the text which we
is given. All this seems to prove to me that there has been, not a
a very skilled forger, the originator of the "Protocols", but well, in the
chain of language and gender elaborators, we are told
having been the transmitters of the text, a number of rings
incompetent people who have not grasped either the importance or the meaning of certain
passages.

"Thus, this was removed, as it was probably of little interest."
which must have been mentioned in paragraph 6, concerning monopolies: Royal Dutch,
Standard Oil did not yet seem very interesting in Russia.
in 1905; today we would emphasize that.

Another example, this one of misunderstood translation: it is at the para-
Graph 2. It should read: "Currently, all national loans
are supported by money from floating debt (debt with a term of more or
(less next). This money comes from the General Treasurers or the
Savings banks (or, in France, the Caisse des Dépôts et Consignations)
gnations). As it is at the disposal of the Government, the latter
"It uses it for the payment of its foreign obligations, and replaces it"
"automatically into its coffers through its own state funds (which it buys back in
(Stock exchange for this purpose, which artificially supports its prices); and this
"These are state funds (increased, automatically bought back at too high a price for
"Minors and incapacitated persons, through notaries, for depositors, through the
»

»

Caisse des Dépôts, savings banks, etc.) which partially mask-
"The deficit in public coffers."

"I obviously paraphrased somewhat, but I conveyed the meaning."
certain of the author. However, it is clear that this meaning has escaped one of them.
less so than the drafters of the text given to us. It is therefore few
It is likely that he is a talented forger; on the contrary, he is
It is very plausible that the first copy of the documents, or their first
translation, was done by a woman, as we are told
believe ".

THE JEWS AND THE "PROTOCOLS" | E)

The Jewish Denial of the Veracity of the "Protocols"

The crucial point of the Jewish question lies in the truth
"Protocols." No one is fooled. Without going back any further
higher than the first Russian edition of 1901 (1), this document
contains such luminous achievements since the war of
1914, that its veracity is manifest, and, on the other hand, some revelations

lations so unforeseen as a whole that their Prediction becomes inexplicable without detailed knowledge of the Jewish plan as we have presented it. Also, the writers In renown, the Reinachs and the Wolfs of all countries strive– they first had to persuade their readers of the non-existence of any idea of Jewish world hegemony, and subsequently, of the party– the predominant role of Jews in Bolshevism, especially element in Russia (2).

The facts refute these two enormous lies from Israel. We will provide ample evidence of this when discussing Judeo-Masonry as a Counter-State. In the meantime, he It will suffice for us to respond here to the first lie with the publication of an English pamphlet entitled: The Jews among the Heads of the Entente; and, secondly, by this other brochure: Who governs Russia? Bureaucratic staff Soviet.

FIRST DOCUMENT

The booklet on Jews among the Entente Leaders has It was printed by order of the British government. is not for sale. Secondary characters there would find their place marked, if only in England, that the Jew Sassoon, at whose home Lloyd George likes to gather the visible leaders of the Entente; and, in France, the Jew Mandel, the more prominent in Clemenceau's Jewish court. Similarly, The real masters of the situation are not among those in this short exposition. A special study on the High Jewish Inter- Bank only the national government can untangle the knot of the plan

---

(1) We have in our hands this Russian edition of 1901, plus Nilus's translation is more complete than any other. We will dedicate a future article to it. article. '

(2) One of the factums of this Jewish literature is the Open Letter to the One Hundred Blacks of Russia, by J. Isaimvitcu, prefaced by Salomon RBEINACH; Lausanne, Ruedi, 1920.

"Protocols." Finally, this booklet dates from 1918: Herbert Samuel was not yet in Palestine, nor was Lord Reading to India.

We are not reproducing the preceding photographs. each biographical note, but we indicate their publishers.

The Jews among the leaders of the Entente (1)

PREFACE

This small brochure aims to present a sketch of the careers of some of the leading Jewish figures among the nations of the Entente, and the share they contribute in the cause of the Allies in this global struggle.

For the Jew, the current war interests and affects him to a certain degree. triple point of view. As a member of a nation that has suffered cruelty and oppression taken to extremes limits during the last 2,000 years, he can appreciate perhaps more completely than any other people sacred nature of the work of struggle for freedom and justice. As a loyal citizen of the country where he lives, he is obviously willing to make the ultimate sacrifices for his family and his mother homeland. And finally, last but not least, "the Great British Charter of Freedom for the Jews," thus which was rightly called the "British Declaration" relating to Zionism," makes him feel that his destiny, as that Jewish identity is inextricably linked to the Allied victory, and that it is only through the triumph of the Allied cause that The future of the Jewish community is assured.

Much has been written about Jewish heroism on the battlefield. battle, that of the corps of Jewish muleteers, that of the battalions Jews in England and America, that of the countless Jewish heroes scattered throughout all the new Jewish regiments of the armies of the Entente. It has been calculated that, of all the English Jews of At birth, ten percent joined the army and in the navy before the Derby project came into effect. A a proportionally considerable number of Jews received decorations for bravery on the battlefield, and six

---

(1) The Jews among the Entente Leaders, London, R. Clay et fils, Ltd., 1918.

Jews received the most coveted of all honors: the cross of Victoria.

We hope this little brochure will give you some ideas of the competition that the Jews ee to the Allied cause behind the battle lines.

The Earl of Reading, on his mission to the United States, for strengthen the spirit of brotherhood between the two great races of English speakers on both sides of the Atlantic, Mr. Baruch and Mr. Samuel Gompers, responsible for administering and controlling the resources of the United States to support this fight worldwide, and Mr. Kahn, who, although of German origin, has shook off the yoke of Prussian militarism, and showed itself to be the absolutely devoted and enthusiastic supporter of the cause of Allied by his liberal munificence and the testimony he has rendered to justice in this case, are merely representatives thousands of Jews, each of whom plays an individual role a role that is not to be disdained in the allied nations for the triumph of democracy and freedom.

Let us hope that the current unity of efforts among the representatives Jewish sympathizers of the Entente powers are the symbol of a a larger unit that will emerge after the war, not in a but of annihilation and destruction, as the thing is inevitable at the moment, but for the creation of a world better and happier, in which the great ideals Hebrews of equity and justice will prevail (1).

The Right Honourable Herbert-Louis Samuel, Member
OF PARLIAMENT
(Photo Russell and son)

Born in Liverpool in 1870, Mr. Samuel, immediately after his release from Oxford, where he received first-class honors, and even Previously, he had plunged headlong into politics. He entered in Parliament (Cleveland Constituency) in 1902, after

---

(1) This Preface could be placed at the beginning of the "Protocols". It is an apology for the Jews, an affirmation of their predominance in the political and financial world, the discreet prediction of their super-tomorrow's government. Let's not forget that the brochure is published by order of the English Government; the conduct will be less surprising Lloyd George's attitude towards France: he is a prisoner of the Judeo-Freemasonry. (Translator's note).

two unsuccessful attempts, and, a little over three years later, he obtained a government job.

Four years later, Mr. Samuel joined the Cabinet. successively parliamentary undersecretary for the Department Minister of the Interior, Chancellor of the Duchy of Lancaster (with a seat in the Cabinet), Director General of Posts, President of the Local Government Office, and Secretary of The Interior.

Although he is no longer in office, Mr. Samuel occupies one of the most prominent positions in the House of Commons, and those who are qualified to judge it and who have followed his Career experts expect an even brighter future for him. than his past.

Mr. Samuel is a member of one of the most favored families- well known in Anglo-Jewish public life and has enthusiastically dedicated to the interests and pursuit of goals of Zionism.

THE Right Honourable Edwin-Samuel Montagu, Member
OF PARLIAMENT
(Photo-Sport and General)

Born in London in 1879, Mr. Montagu was the second son of the late Lord Swaythling, better known as Sir Samuel Montagu, which was, for a Setar! a column of Anglo-Jewishness.

After leaving Cambridge, Mr. Montagu entered the Parliament for the Chesterton constituency, in 1906, and immediately became Mr. Asquith's private secretary, then Chancellor of the Exchequer.

In 1910, he was appointed Parliamentary Under-Secretary of State for India, and, four years later, he entered the Cabinet as Chancellor of the Duchy of Lancaster. Since then, Mr. Montagu served as Financial Secretary of the Treasury and Minister of Munitions.

He is currently the Secretary of State for India. Few
Some time after taking office, he visited India to study there
the political and social conditions and preparing to introduce them
to implement far-reaching reforms in a liberal direction and
democratic.

The Honorable Earl of Reading,
PC, GCB, KCVD
(Photo Russell)

Born in London in 1860, Lord Reading created a great
number of precedents. He is the first attorney general
The British man who secured a seat in the Cabinet is the
first Jew to become attorney-general, viscount, earl,
and who attained the dignity of Lord Chief Justice of Angleland. He is the first English Jew to whom an embassy has
was entrusted; he is the first English ambassador to whom one
has entrusted him with powers as extensive as those he enjoys
in Washington. And Lord Reading is not at the end of
his career.

The story of this anite reads like a novel. Being
While still a very young boy, he ran away to go to sea.
Later, he went to the Stock Exchange, where he failed. This did not dis-
He was furious; he resolved to study law and began at
He was admitted to the bar at the age of twenty-seven. He quickly made up for lost time.
lost and quickly made a name for himself in the first
rank, so much so that he became one of the most brilliant lawyers
and achieving the most success that England possessed.

In 1898, when he was still simply Mr. Rufus
Isaacs, he became King's Advocate (public prosecutor); in 1904, he
was appointed a member of the Middle Temple; in 1910, he was appointed
solicitor-general, and, after a few months, he became attorney-general. Three years later, he was elevated to the rank of Prime Minister
President of the Court (Lord Chief Justice). He had been elected to the
Parliament by the constituency of Reading, in 1904, and he
kept this seat until the day of his elevation to the House
of the Lords, that is to say nine years later.

Before his appointment this year as envoy
extraordinary and British high commissioner to the United States
United, Lord Reading's special talents had earned him,
Since the outbreak of war, to be employed by the State, which
had already sent him on a mission to the United States.

Lord Reading, although his time was very much taken up by the
affairs, has always been eager to put his good offices to
service to the Jewish community, ef, in several circumstances
In his remarks, he chaired meetings held with the aim of defending
the interests of Jewish institutions. In the United States, he has

supported the Zionist movement, not only as a representative
feeling the weight of his government, but still speaking in his own name.

The Right Honourable Sir Alfred Mond, Baronet,
MEMBER OF PARLIAMENT
(Photo Elliott and Fry)

Born in Farnworth, Lancashire, in 1868, Sir Alfred
Mond is one of the most important authorities in England.
land in all matters of economics and science
social issues. Before accepting a government job
Currently, he has interests in the largest industrial companies.
trielles of the world. He was the effective director of the house of
Brunner, Mond & Co., Limited, and Chairman of the Mond
Nickel Co. Ltd., which had been founded by his father, Dr.
Ludwig Mond, member of the Royal Society. He was president
from the Chemical Industries section at the Franco-British event that took place a few years ago in London.

He wrote extensively on trade issues,
politics, economics, etc. He entered Parliament in 1905.
as a representative of Chester, and, since 1910, he has represented
the Swansea constituency. He is a member of the Privy Council
and a baronet of the United Kingdom. In 1917, Sir Alfred Mond became
First Commissioner of the Workshops, under the Ministry of
Mr. Lloyd George. Sir Alfred is one of those English Jews who
are proud of their Jewish heritage, and a very energetic
support for the Zionist movement. He is the president of the section
of the Swansea Anglo-Jewish Association.

Mr. Lucien KLOTZ
(Photo Gerschel)

Born in 1868, member of one of the Alsatian Jewish families who emigrated to France after the Franco-Prussian War, Mr. Klotz practices law and publicist, and, at Barely twenty years old, he founded the first of the three newspapers that he created during his career.

He has been a member of the Chamber of Deputies since 1898. after two electoral defeats.

Mr. Klotz first entered the Cabinet in 1911, and he was part of three successive ministries as Minister of Finance. In 1913, he moved to the Ministry of the Interior Ministry; but, in 1917, he took over the Ministry of Finance. which he still retains, despite a change in the Presidency Council residence.

Mr. Klotz's parliamentary duties do not absorb all his activity. He found the time to write a book Offline, titled *The Army*, in 1906, and he devotes a lot of time to charitable works.

Mr. Joserx REINACH
(Phoio Gerschel)

Born in France in 1856, Mr. Reinach is one of three brothers illustrious in the contemporary annals of France and the Jewish community. His second brother, Solomon, is a philosopher and a distinguished archaeologist. The youngest of the three, Theodore, is also distinguished as a scholar.

Mr. Joseph Reinach occupies a prominent place in French life as a publicist and politician. He is A lawyer by profession, but from the very beginning of his career, He devoted his entire career to journalism. In this This situation attracted the attention of Gambetta, who made him his Private secretary. After Gambetta's death, Mr. Reinach He became the political director of the French Republic. Mr. Reinach's writings extend to an immense number of Subjects: politics, biography, constitutional history, literature erasure, foreign affairs, education; he is absolutely It's impossible to even list the titles of his books.

He was elected, for the first time, to the Chamber of Deputies, in 1889, but he lost his seat in 1898, due to his fervor in defending Captain Dreyfus. In 1916, he was re-elected by his former electoral college in Parliament. Mr. Reinach is always remained an isolated member, but he distinguished himself as member of numerous committees where the value of his The work was recognized from all sides. In 1886, Mr. Reinach was named a Knight of the Legion of Honour.

Baron Sipney Sonnino
(Photo Record Press)

Born in 1847 in Alexandria, Egypt, son of a Jewish immigrant Baron Sonnino of Livorno practically dedicated all his life in foreign affairs and politics. After taking After obtaining his law degree from the University of Pisa, he entered the Diplomatic career. Baron Sonnino he turned to journalism. In 1878, he founded and directed the Rassegna Settimanale (the Weekly Review) which, four years later Later, it became a daily newspaper, and, later still, it created the Giornale d'Italia.

During this same period, he had entered the Chamber of Deputies Members of Parliament, where he immediately specialized in finance and foreign affairs. His election to Parliament had as preface to a study on the economic situation of Sicily, undertaken with the collaboration of another Jew, the baron Leopold Franchetti. Baron Sonnino also wrote about other economic topics and on Dante, such as delassowing.

In 1893, he became Minister of Finance, and, the year next, Minister of the Treasury. His work, during this period, was regarded as the foundation of prosperity Italy's financial situation, and the inauguration of the era of surpluses budgetary. Ten years later, Baron Sonnino was appointed prime minister. He was the first Jew to hold this high office.

charge. In 1909, he was called upon to lead for the second time. of a ministry.

In November 1914, upon the death of the Marquis of San Giuliano, Baron Sonnino was appointed Minister of Foreign Affairs, and, despite numerous cabinet changes, he kept this office until the present day. So Italy was not still involved in the war, but, under the leadership of the baron She took Sonnino's place a few months ago at on the side of the Allies, and she always remained a reliable ally in their successes and their setbacks.

LE Sianor Luiai LUZZATTI
(Photo by Pierre Petit)

Born in Venice in 1841, Signor Luzzatti was nicknamed "The admirable Crichton of Italy." He had barely surpassed During his adolescence, he was taking a course on Economics in Venice. city which at the time belonged to Austria and from which it was forced to flee for political reasons. At twenty-two At six years old, he was a professor of political economy in Milan, and

years later, still being too young to enter the Par- Previously, he was the Secretary General of the Ministry of Agriculture.

Signor Luzzatti was elected to Parliament twice before of having reached the legal age to be part of it. Since the day where he was allowed to take his place, he never ceased to be there to sit. From 1891 to 1906, it was almost uninterrupted. Minister of the Treasury and Finance. During part of During this period, he held both jobs simultaneously, and Under his leadership, his country's finances reached a new level. of prosperity previously unknown.

In 1909, Signor Luzzatfi became Minister of Agriculture, of Industry and Commerce, and, a few months later, first Minister. For the past thirty years, every time that Italy had a trade treaty to negotiate, this task It was entrusted to him, and he has twenty-six treatises of this kind to his credit.

Signor Luzzatti is an economist even more than a man Politics. The introduction of the People's Bank into Italy from the North and the Cooperative Societies movement in Italy is owed to him. He was the first statesman in Europe to establish a Ministry of Labour. Both in the exercise of its functions that, as a private individual, he devoted himself ardently to the cause of social reform. Freedom of conscience has been also one of his concerns. ` a

Signor Luzzatti wrote on a wide variety of subjects. He holds the Grand Cross of the Legion of Honour and he was elected, as Gladstone's successor, a member of the Institute of France. When the Italian Order of Labor was created, the Signor Luzzatti was the first to be honored with this, in recognition of his extensive work on behalf of the working classes Italy!

Signor Luzzatti belongs to an Italian Jewish family ancient and distinguished, and he has always shown a lively He expressed sympathy for the Jewish people in their suffering. He gave to Zionism evidence of its sympathetic interest.

SIGNOR SALVATORE BARZILAI
(Photo G. - Brogt)

Born in 1860 in Trieste, son of the famous orientalist and archaeologist Giuseppe Barzilai, who was also secretary of the Comu- Signor Barzilai, a Jewish man from Trieste, is known in Italy.

under the name "Deputy of Trieste", because it was due to his ardent zeal for an irredentist Italy led to his election in Rome, in 1890; he represented this city as a Republican, at Montecitorio.

At the age of eighteen, Signor Barzilai was arrested by the Austrian government for high treason. After having been Held in prison for a year, he was tried and acquitted, but He immediately left Austrian territory and settled in Italy.

In Italy, he studied at the University of Padua and at the University of Bologna, joined the editorial staff of La Tribuna, exercised the he practiced law, and he soon became one of the Italy's most renowned lawyers.

In Parliament, Signor Barzilai devoted his attention especially at the Foreign Ministry. Although a Republican leader, he received several job offers which he declined until day he accepted the position of Minister without portfolio in Signor Boselli's study.

Juce Louis DEMBITZ BRANDEIS
(Photo Press-Portrait Bureau)

Born in Louisville, Kentucky, in 1856, Mr. Brandeis He had been a practicing lawyer since 1878 and pleaded in some of the most famous Jes trials that took place during this period. He was tasked with defending the interests of the Trade Commission between the different States of the Federation and the United States Government, but He is best suited to serve as an advisor to the American people. known. It is in this role that he has been seen in numerous occasions, in matters of decisive importance for the The prosperity of Americans. Mr. Brandeis wrote about the economy political and Jewish issues.

His election to the Supreme Court, despite resolute opposition and relentless "interests", gave rise to a letter of President Wilson, in which he expresses how much he appreciates Mr. Brandeis's opinions in all matters concerning which he has spoken out on. Since his election to the Court supreme and his installation in Washington, he was one of the the President's most favoured and closest advisors. Not only was he consulted on all matters relating to the commercial and industrial problems on which it is an authority recognized in the United States, but also its Sound judgment is sought by the President when it comes to the international situation.

An unofficial committee, composed of Colonel House and Mr. Brandeis was appointed to study the problems global in order to outline the broad outlines of policy American at the Peace Conference. It is understood that the Colonel House studies Western problems, while Mr. Brandeis was chosen to deal with the Middle East; his knowledge of the situation in Palestine and the interest it They have prepared him for this job.

Mr. Brandeis's adherence to the Zionist movement was announced in 1913. Almost immediately afterwards, he became the leader of this movement in the United States, and, shortly afterwards, he was one the rare statesmen in whose hands the leadership of The movement was entrusted.

Mr. Samuel Gompers
(Photo without publisher attribution)

Born to Dutch parents in 1850 in the ghetto district From London, he emigrated to the United States at the age of thirteen. but he had already started working three years earlier. His trade was cigar making; at the age of fourteen years ago, he helped organize the International Union of cigar manufacturers, of whom he became, through the pales, the secretary and the president.

In 1881, he was a delegate to the first convention of the American Federation of Labor; the following year, he was elected President of the Federation. He has been re-elected every year, at a with one exception. In 1901, Mr. Gompers was appointed representative sensing the interests of Labor at the National Federation civic, of which he later became first vice-president.

In 1918, he went to England as a representative, or . rather, in reality, as an ambassador for the Labor of the States-United with his fellow Labour delegates from the countries allies.

Mr. Gompers played a key role in the establishment the eight-hour workday for workers manuals and daily papers in the service of the Government, and of the a maximum of ten hours of workday for workers tramways. He also worked on the legislation that regulates the child labor and the "sweating system" (control of excessive work).

THE HONORABLE Oscar S. STRAUSS
(Photo Topical Press)

Born in Otterberg, Germany, in 1850, he came to the United States
United at the age of four. Mr. Strauss is the first Jew who
had held a position in that country at the ministry. He was first
a lawyer, but, after practicing for eight years, he
he withdrew and entered his father's trading house.

Mr. Strauss served as United States ambassador on three occasions
United in Constantinople. The first time, he was appointed to this
position by President Cleveland, a Democrat; the second time,
by President McKinley, a Republican, and, for the third time,
by President Roosevelt, a progressive. From 1906 to 1909, he was
Secretary of the Department of Commerce in the Cabinet
of President Roosevelt. Previously, he had been appointed
representative of America to the Permanent Court of Arbitration
of The Hague.

In the United States, Mr. Strauss held countless jobs
public. Until recently, he was president of the
New York City Public Service Commission; he is a former president
of the League's Bureau of Commerce and Transport
national primary, and of the National Service Association
American socialist, founder and vice-president of the Federation
national civic and international law association.

He has lectured and written on a wide variety of
Topics: philosophy, politics, religious freedom, public service
diplomacy, international law, history of Jews in America,
among other things. Not only does he occupy a position of the most
prominent in Jewish life in the United States, but also he
can be considered one of the most Jewish leaders
influential figures of modern times.

Mr. Strauss is the youngest of three brothers. The eldest, Isidore,
a member of Congress, a distinguished economist and philanthropist, has
He lost his life along with his wife in the sinking of the Titanic.
The second brother, Nathan, has earned a lasting reputation in the
philanthropic annals of the United States and Palestine.

Mr. Bernanp BARUCH
(Photo Topical Press)

Mr. Baruch is American by birth. He is the president of the
United States War Industries Bureau, of which he was
former member. It falls to him to a greater extent
that no other United States official has the honor of
success of the Entente cause.

The Bureau of War Industries is fully charged
of war production in the United States, and, to the appointment
From Mr. Baruch, the powers of this Bureau have received a great
extension. Not only is this office the production agency,
Furthermore, he acts as an intermediary for Allied purchases.
and it virtually controls the world's supply of
essential raw materials. Mr. Baruch has, in fact, regu
full powers over all industries in the United States.

President Wilson, in the letter in which he appointed him,
described as the universal inspector of all branches
in the industrial sector. Mr. Baruch was, previously,
a top-tier Wall Street financier. His salary in
His current job pays one dollar a year.

Mr. Orro HERMANN KAHN
(Photo Happé)

Born in 1867 in Mannheim, Germany, Mr. Kahn...
particularly distinguished by his accusations full of
conviction regarding Germany's methods and policies,
things he knows thoroughly, as a man who was born and who has been
raised in Germany, who served in the German army, and
spent five years doing business in this country.

Mr. Kahn lived for several years in London, where he was
naturalized; but later, when he arrived in New York, he
became an American citizen. When the war broke out, he offered his
residence, a veritable palace, in Saint-Dunstan, Regent's Park,
as a refuge for soldiers who had lost their sight. Mr. Kahn
is part, as a partner, of the banking house nen Loeb
and C", from New York. |

He is particularly interested in music. During
During his time in London, he was an honorary director of the "Royal
Opera House, Covent Garden. He is the president of the Company

Metropolitan Opera and the "Century" Company
Opera," & New York; Vice President of the Company of
Grand Opera, of Chicago; treasurer of the Company of

New Theatre and director of the Opera Company, of Boston.

Mr. Kahn was made a Knight of the Legion of Honour in 1918.

Mr. ABraM J. ELKUS
(Photo Topical Press)

Born in New York in 1867, Mr. Elkus held the positions of the United States ambassador to Constantinople during a a very short period . He succeeded his fellow believer, Mr. Henry Morgenthau, shortly after the war had broken up, and he was recalled very early on, in 1917, when The United States had declared war on Germany.

Mr. Elkus is a lawyer by profession and he has fulfilled the functions special attorneys of the United States and also those of the council of the New York State Commission for Factories. It holds several important positions in the community Jewish.

Mr. Paut HYMANS
(Photo Elliott and Fry)

Born in Brussels in 1865, Mr. Hymans was the son of a former member of the Belgian Parliament. He is a lawyer and has also been representative of Brussels in the Chamber of Representatives sentients since 1900. He is also a professor at the University from Brussels and vice-president of its office.

Mr. Hymans was appointed Belgian Minister of Foreign Affairs managed at the end of 1917. Previously, he had been an Extraordinary Envoy-diner at the Court of Saint James since 1915. Before the war, He was the leader of the Liberal Party in Belgium.

Printed in Great Britain by Richard Clay and his sons,
limited. Brunswick Street, Stamford Street. SEI and at
Bungay (Suffolk).

Second Document

WHO GOVERNS RUSSIA
SOVIET BUREAUCRACY STAFF

(Publication of the Association "United of Russia". — 121 East 7th Street New York Cily, 1920).

PREFACE

The brochure presented here is of major importance to the public, despite its brevity. The question: Who governs the Russia? receives a categorical answer through the simple enumeration-ratio of government officials responsible Irresponsible Soviets. The data contained in this brochures were carefully collected from the organs Bolshevik officials, such as the Investia, the Golos Trouda, the Red Gazette and others. It can also happen that, in in very rare cases where a person is marked as Russian, she happens to be Jewish, or vice versa. But the fact The fundamental point remains undeniable: the Soviet bureaucracy is almost entirely in the hands of Jewish men and women, while the number of Russians participating in the government The Soviet Union is ridiculously weak. Impossible to evade this fact which stands as a warning solemn before the countries and states that claim the name of Christians who believe in national ways of life, in contradiction with the unlimited internationalism in which The Jewish nation is the dominant power.

Association "Unity of Russia"
(121 East 7th Street, New York City)

Designations: Jewish, Armenian, Polish, Latvian 'German, Russian.

Council of People's Commissars:

1 President of the Council OULIANOrr (Lenin)............. Russian
2 Commissioner for Foreign Affairs CHITCHÉRINE .... —

3 — to the Affairs of Nationalities D3OUGACHVILI. Armenian

4 President of the Supreme Economic Council™ Louis (Larine) 'Jew

5 Commissioner for Reconstruction SCHLICHTER.......... –

6 – to Agriculture PROTIAN .... Armenian
7 _ to the War and the Navy Bron–

STEIN (Trotsky) .... Jewish

8 – to the State Control LANDER.............. –
9 – to the KAUFMANN State Lands.......... –
10 – to the Works V. SCHMIDT................ –
11 – at the Social Relief E. Litina (Kniggissen).... Jewish
12 – to Public Instruction LOUNATCHARSKY
(Mondelstam) .... Russian
13 – to Religions SPITZBERG .... Jewish
14 – Inside APFELBAUM (Zinoviev)........ –
15 – to ANVELT Social Hygiene............ –
16 – at the Ministry of Finance, Osodore Goukovsky........ –
17 – to the Press VOLODARSKY (killed)............ –
18 – at the OURITSKY Elections (killed)............ –
19 – to Justice I. STEINBERG.............. –
20 – at the Evacuation of the FENIGSTEIN Refugees.. –
His assistants: Ravitch and Zaslavsky... Jews

Out of 22 members:

Russians .... aeh 3

Armenians ....ssesesssesosssoeso 2

SUS Geshe See be sea os eee 17
TOTAL 2152 72

Commissariat of War

1 Commissioner for War and the Navy BRoON–

STEIN (Trotsky) .... Jewish
2. Vice-President of the Revolutionary General Staff of
The Northern Army A. FISHMANN.......... =
3 Commissioner for Military Justice of the 2nd Army Romo. –
4 – Policy of the 12th Army MEYTCHIK...... –
5 – Policy at the General Staff of the 4th Army –
LIEVENSON :::::- 8 heer hee odes dare –
6 Chairman of the Soviet of Armies of the Western Front
POSERN :.:::4-... ses Bane agra Gk 2s
7 Political Commissar of the Moscow Military District
GOUBELMAN bones –
8 – Policy for the Vitebsk District (DAIBE). –
9 – – to the military requisitions for the city
from Slutsk KALMANOVITSCH............. Latvian
10 – policy for the Samara Division
BECKMANN moons ees ueniis ste Jew
11 – Military personnel for the same GLOUZMANN Division –
12 – to the requisition detachments in the
Moscow district ZOUSMANOVICH ...... –
19 Chairman of the Central Military Soviet in Moscow Bron–
STEIN (Trotsky) .... –
14 His assistants HIRSCHFELD .... –
15 – SELIANSEY ....-...--: Rd die =
16 Members of the aforementioned Soviet SCHORODAKH .........-....-.: –_
Latvian

17 – PRTCHE ......sesesssosecooe

18 Military Commissar of the Government of Moscow

STEINHARDT 4442.
19 – Military of the Moscow Government
DOUMIS: © S065 oad ess mas RAAR ENSA
20 – at the GLEYSER Border Guard School....
21 – Policy of the 15th Soviet Division
DZENNIS 525: 9.36 SH EGE ROA OO RES
22 – Policy of the 15th Soviet Division
POLONSKY. 5145 saeuareseuse
23 – of the Military Soviet of the Armies of the Caucasus
LEGHTINER: 36 sca cio ewes eees ed ecewa Ses
24 – extraordinary for the eastern front
SCHUMAN i535 644566 users
25 – extraordinary for the eastern front
BRUNO 5: ludo ideas

26 Members of the Kazan Soviet Military ROSENHOLTZ......
27 – , – MAIGAR ....
28 – – NASENHOLTZ. .....
28 Political Commissioner for the Military District of
Petrograd GUITPIS ....
30 Chief of Military Communications in Petrograd TsBIGER........
31 Commander of the Red troops during the revolt at
Jaroslaw GUEKKER ....
32 – of the eastern front against the Czechoslovakians
Slovaks VANZETIS ....
33 Chief of the Moscow Military District, Butous..........
34 Member of the Soviet of Military Commissars
PP: LADER 5:50 r ieai ii heads
35 Head of the SR of the ELKAN Military Commissioners
SALOMONOVICH KOLMAN (former Austrian officer)........
36 Military Commissar of the Moscow Military District
MEDCASR: 5 dits sise saw dia na eds tes
37 Commander of the Crimean Defense A ZAKB......
38 – from the Kursk front SLOUSIS............
39 His assistant SILBELRMAN............................e
40 Political Comm. of the Romanian Front SPIRO.............
41 Parliamentary envoys tasked with negotiating peace with
the Germans DAVIDOVITCH (military doctor)......
42 SCHDBOUR (candidate) ....
43 SMIDOVITCH (soldier) ....
Out of 43 members:

RUSSIANS: iin oe hee eee es 6

Tellons: sine cd ess: a

Germans: ::45 2242.00 1

JUS dre ui aussi se 84

| TOTAL ss ssuins 43

Interior Ministry

1 People's Commissioner ApreLBAUM (Zinoviev)....... ae

German
Latvian

Jewish
Latvian

Jewish

Jewish

2 His assistant, head of the Extraordinary Comm. OURITSKY

(assassinated by his supporters)........................ Jew
3. Head of Propaganda GOLDENROUDINE................ –
4 President of the Economic Commission of the Petrograd Communities

Vo ENDER tate ea er este ae ==
5 Vice-president of the Comm. of Hygiene A. ROUDNIK...... –
6 Comm. for the evacuation of refugees J. FRNIGSTEIN.... –
7 His assistant ABRAHAM KROKHMAL................... . =
8 Press Service Comm. of Petrograd Volo-

DARSKY (ASSASSING). s-desco eevee ritro pEn S ES arian –
9 Mayor of Petrograd G. SCHNBRIDER....................... –
10 Mayor of Moscow after the First Revolution MINOR.... –
11. Press Service Comm. from Moscow KRASSIKOFF...... –
12 Police Comm. in Petrograd FAYERMANN................ –
13 Head of the Press Office MARTINSON.................. –
14. Public Security Commission in Moscow, K. Rosenthal.

Members of the Extraordinary Commissariat
from Petrograd

19 MEYNKMANN orones ipei nada factories EA ewes ee Jew
160 GULLER 210 he ee ani Na dei a aE aa –

11 KOZĽLOVSKÝ 12 The of Raid ee EE cove –

10 MODEL. ates, ccs eee aan eo AS ee are OW aa be obus prar

19 I. ROSMIROVITCH 1.250003 den LIU BS –
20 DIESPEROP 225-525 man Soe LIN Ow eee Res Arménien
21 VSSILEVITCOH: (020.4 als sie sui OSE EES SRS Jew

22: KRASSIBOR: 5:45 ge Sawada ae Re Bee OASIS –
29 DOURHAN Sa nr en baci de BES eRe Ree Raed Armenian
24 MERBIS 626042026 mat held in Co Nee CAR eee eens Latvian
20 PAYKESS 1:53 ma bees sas tw Cee ee ea als at –

AG ANWELT 21: mali ana ui ei ee ose German

Members of the Petrograd Municipality Soviet

17 ZOREA 5.210 ain sch ba tio ae eek Oe eee Jew
28 RADOMYSLSKY 6656.55 4S Ss WERE COR EAT SES OSA REY ASARSEES Latvian
Members of the Extraordinary Commissariat of Moscow
29 President DZERJINSKY ....,...... Polish
30 Vice-President. PETERS: 62246 ci64240056464.060.000 584.60 Latvian
Members:

31: SCHKLOVSEY~ sein venales ed ii kate e aes Jew
32 KNeiriss (later President of the Extraordinary Commission in Kyiv).. –
33 ZEISTINE. nissan ee Pe eS re re –
34 RASMIROVITGCH. is: rete eke ei SS OSs HEA ESS Sees –
35 KRONBERG (later President of the same Commission in Orcha and

In Smolensk) 65205.4.508454.44044650 4684004500885 Lao –
DO: KAHAIRINA isa con side ss CAIN in Worst Jew
37 KARLSON ...... iso is Site sise uns eau Latvian
38 SCHAUMANN =: issues below omen

THE JEWS AND THE "PROTOCOLS"

39 LEONTOVITCH .... DA TEE EE
40: RIVERINE- sriain eae E TAA anne
41 ANTONOF 20th le dora rune ore eee
42 DELAPABRE 11.15.14 8 id nEn EREDE eee ee oes
A3 TSITRING intro mue on Ves ees ae eee wes
44 E. ROSMIROVITCH .... eee
45° G. SVERDLOFF 12:20 84k RE eR Eee
20 BiBSENSEY® spec cccssin dee bee ae EE ae bee aie
47 BLIOUMKINE (assassin of Count Mirbach)...............
48 ALEXANDROVITCH (his accomplice) ....
49 I. Move. (President of the Committee of the Trubetskoi Bastion)

at the Saint-Pierre-Saint-Paul fortress) ....
DO REUTENBERO embodies eo oe ALAR ESOS eS
DL: FINES ina NS era See aes
52 SACHS 1:23 ie ride Gaase eed ieee ede LE
* 53 JACOB GOLDING .....:..::,. secs ewes case es Sins A
91 GALPERSTEIN oesreste do wad G ae cossmatia sine ets .
55 KNIGGISSEN .... aus E
DO LATZIS ln ed ce Re ea a does
57 DATPOË 5.2 a St sein medion Sige tere E EE
00 SEASON serienr eTa ew tonte eae hee
59 DEYPKENE lui te Eee eR
60 LIEBERT (Director of Taganska Prison, in Moscow)....
61 VOGEL .... OC er et ete ore ee ee me ere
02 ZAKIS AIDS Ramadan IN
63 SCHILLENKUSS: 42nd dramas, wae ea killers
GA- JANION oraa ie usa oe AeA EERO dima

Russians ee ok eS aes a

Polish 66% development sut 1

Armenians 3

Germans....................... 2

Lettons si awe oa uen 11

POLS. 3 a jen dolotuects sions 45

TOTAL ...... ee ree 64

Foreign Affairs Committee
1st People's Comm. TCHITCHÉRINE ....
2 His assistants KARAKHAN ....e...s..
3 – FRITCHE: united ease
4 Director of Passport Offices MARGOLINE ....
5 Ambassador to Berlin IOFFE ....
6 Attached to the Embassy in Berlin LEVINE (executed in 1919,
while he was Commissioner of the Soviet Republic
of Bavaria)... ndiuuse ni sees bia ia kwiee eases
7 Head of the Press Office and Information Service
For the Ambassador in Berlin, T. Axelrod.............

Latvian
Armenian
Latvian
Jewish
German
Latvian

Jewish

Latvian

Russian
Armenian
Latvian
Jewish

8 Ambassador (unrecognized) to Vienna and London

ROSENFELD (Kamenef) ....s....
9 Extraordinary Delegate to London and Paris (not
recognized) BECK ....s..osesssocssssseseee
10 Ambassador to Christiania BEUTLER (was arrested by the
(English) .... EE EEEEE

11 Consul in Glasgow (usurper, condemned by the English)
(five years in prison for Bolshevik propaganda)
MALKIN. 2.6 i665 66s 6 Nw Oe goose ean ae

12. President of the Peace Delegation in Kyiv, CAIN RAKOVSKY.

13 His assistant MANOUILSKY ....

14 Lawyer ASTCHOUB (Ilsen)..................................

15 Consul General in Kyiv GRUNBAUM (Kjevinsky) ....

16 Consul General in Odessa A. BECK ....

17 Ambassador to the United States Lupwia ACK MARTENS..

Out of 17 members:

Russians ::-::.:02iu, 1 pile s 1
Armenians.......sssosceseccoososo 1
Latvians ......ssssesesssoscoosessos 1
JULES. s oierercce resuena isen ES 19
Germans 560% 4,566,068 use os 1

TOTAL sc sae ees 17

Treasury Department

1 First Comm. MeEnrsvinsky (dismissed for processes
suspects from the "Union Bank" in Paris, where he was working

Commission) .... Seed atewe saree 4% Beda kanes
2 His assistant Don SoLover (pharmacy assistant)........... .
3 A future Comm. IsipoR GouKovsky (second accountant of

the Petrograd branch of the Nobel House)......
4 His assistant I. AXELROD ....sssseceee
5 C. Sacus (Gladnef), Director of the Chancery of

Borrowings ....,. see sos EALES
6: BOGOLEPOF siisiicwiens coveted ue cee TIDERS pe eat area es
7 KHASKINE, Secretary-General .... at “is
8 BERTHA KHINEVITCH, Assistant Secretary ....
9. President of the Financial Congress of the Soviets, Mr. LATS818........
10 His assistant WEITSMANN ....s..sc +.
11. Commission for the settlement of Russo-German accounts

FURSTENBERG (Ganefsky) ....,,........
12 First employee of said Comm. KOGAN ....
13. Director of the People's Bank MICHELMANN ..
14 SACHS: 6-5 ced weaves dessas PETER ere eee ss rene
10 ABBLING: 5 dos ease Ue CRIA eee Cees asser eves
16 AXELROD 2. ssestotsenteee dose ua diese:
17 SADNIKOFF ii: ou ire PERETII ree

Finance Officers

18 LANDAU, in Berlin .... doses rio sde

Jewish

German

Polish
Jewish

19 VoRovsky, in Copenhagen ....
20 Abraham SCHENKMANN, in Stockholm ....
21 Inspector General of the People's Bank KAHN ......
22 His assistant GORENSTEIN ....
23 Chief Commissioner for the Liquidation of Former Banks
private ANRIR 5 eus dN sl otherwise
24 Advisor to the aforementioned: Comm. Moïse KOVCH ....

Members of the Technical Commission for the Liqui–

donation of former private banks

29 PLIACHEVIICH :::..113i5.34.–cia0lelis ana iianse
26 G: GIFETLICH bsp os oo ee bo Ga Se RA a se ii

27
28
29
30

1
3
4
5
6
7
8
9

11
12

A. Rocow

240082252956... +0 8 e 2 2 eevee

Latvians ::::2:.3ui.muni eres cess

JUS iceri vendita Sir ans 2e

Justice Commissioner's Office

People's Commissar I. STEINBERG ....
2 Comm. of the Moscow Court of Appeal A. SCHREIDER......
President of the Revolutionary Tribunal in Moscow, I. BERMANN.
Commission to the Senate in Petrograd BEER ....

President of the Supreme Revolutionary Council of the Republic

BRONSTEIN (Trotsky) ....
President of the Court of Inquiry for the Special Tribunal

GLOUSMANN 55.66 606065840 idiin inean has this SOS
Examining Magistrate of the said LEGENDORF Court ......
Examining Magistrate of the said Tribunal SLOUTSKY........
Attorney General FRIDKINE ....
10 GoOINBARK Senior Coding Clerk...........
Secretary General of the People's Commissariat CHIRVINE ....
Communications Assistant, of the LOUTSKY People ....

Public defenders

13 G. ANTOKOLSKY ....eeoueoeosesesure ss
V. RONOVITCH ooo i is in Me ea ee

14
15
16
17

L BEYER ..
R. BISK ...

A. GUNDAR

2220688028: 90.255 26 te 80.0 ee 89 ee = ee © © ©
esse 2 8 6 0 20 88849905 90 ee 200 00 0e ee ©

See se 0 06809 00600800 0:92 00 0 02 tt 9 29 00 ss

18 G DAVIDORF (oii 5:56 So ee wee bie Ras Lee
19 R. KASTARIAN,........o.coo. born on island A AET

116 | APPENDICES

Out of 21 members:

Rüsses heise eG eS terba er auasi 0
Armenians 1
DUIS: a EE oes saeee des aes 18
TOTAL. 5th: 19
Hygiene Commission
1 Commis. PI DAUGE .... German
2 Head of the Pharmaceutical Service REPORT .... Jewish
3 His helper FUCHS 64 ic caceiekae de tien ete cheese tait —
4 Director of the Commission for Disease Control
venereal diseases PS WEBER .... —
5. Director of the Commission on Infectious Diseases
WOLFSON 5. ei 5 see aa Gai ma

Russians ::::1:/ Sad bed eee eee ex 0
Germans 1
Jews — hose sword lee Mews we end 4

Public Education Commission

1 People's Commissar LUNATCHARSKY............... Russian
2 Comm. for the Northern District ZI GRUNBERG........ Jewish
3. Chair of the Commission for Educational Establishments

T: ZOLOTNITERKY: <6 306625 ew demain nee denduerdiests —
4 Head of the Municipal Section A. LOURIE .... —
5 Head of Visual Arts STERNBERG .... —
6 Secretary General of the Commission Mr. EICHENHOLTZ.... —
7 Head of the OZ Theatre Section Rosenrge_p (wife of

KamMenef) (ssseo ach eis oe ele Cee RE et eee RAE ae Jew
S Sound: help —SATZ cieri erii Erka SENSE ROS NO eee en
9 Director of the 2nd Department GROINIM................. Jewish

Members and professors of the Socialist Academy

10 REISSNER ii his anime EN seal is seine German
IL FAITSCHE 1 lea ca aun itunes tee Latvian
12 GOIENBORE. 625.075 dae EAEN EEEn EEN E EEEN Russian
13 M. PORROYVSEY 96666054564 S240 S00 55 See heehee. 0S Jewish
14 WELTMANN © 5:51 remuaueiole See Reese wee ees —
15 SOBELSON (Radek) .... —
16 KROUPIRAL serrat E ana Nasa Jew
17 NAKHAMKES .... SVG ro or ets near res Jewish
18 PI STOUTCHKA ....,,....... solos ieee pee
19 NEMIROVSKY .... PTEE EAS —
20 1. RAROVSKT meaning to sine EE E ree —
21 K. P, LEVINE uses: penny Sri drink Belews —
22 MS OLSHANSKY: sisi GC oe OMe wees ens aicen —

THE JEWS AND THE "PROTOCOLS" (17

23 ZR TETENBERG | :.:.:::.:. Us feeb te Raw ck sees ewan tex Jew
24 GOURVITCH .... ce rece cer ccc eeeces Dakta —
25 LOUDBERG .... Re —
26 ERBERG .... ee ET EEE TE ETE bS —
27 MELTOUUAN: 25. uit Saunas reach Hungarian
28 GROSSMAN (Rostchine) ....,.. Jew
29 KRATCHEOVSKY .... under sosooeseeeoseses —
30 OURSINEN. 3: rs A wed cin cade nas an enr ets Finnish
SL 'ROUSSINEN. dry boxes UNEREN oe
32 TONO SPROLLA 6.66 ios 254s 06 ese el eke S eas —
33 ROSINE .... wild Misia ha neo Bisa oe UNS US eas eee ru Jew
34 DANTSCHEVSKY «= 435.566 %6—0.4 sid eddmhe eau cate bal es sie et —
on: OLESEN combines and weaves —
36 GOLDENROUDINE .... shakes. —
BU DOUDINE laugh iu din Oo RESUS Be ET E asie —
OG ROTSTEIN 650364656 edi eee tilcitewe tees ee ee —
39 CHARLES RAPPOPORT .... essences —
A0 LOUIS ind less ad ii i oh years —

Honorary Members

41 Rosa LUXEMBOURG ....s.ososcsersosesee Jewish
42 CLARA ZETKINE .:.:.:: wea ha SL es KR —

43 MEHRING iii lin tie eh aan nee era German
4A HAASE 5523 oil no ban ladies Jew
Literary Bureau of the Proletariat. – Speakers
from Moscow
45 EICHENHOLTZ missiles e dat iii ee of the Jew
46 POLIANSKY (Lebedef) .... –
47 KHERSONSKAIA .oensessessoresosnsssescserossevosecsooe Jewish
48 B. ZAITSEFF 1:15. 1408 de wee Rw ee ds Jew
19 BRENDER ::iuetic tien nus eed a eo ess –
50 KHODASSEVITCH ...... ccc cece ccc c ccc cscs ccccvccere ARPE –
S1 SCHWARTZ isa mr 65:55 SEN o era yaw Pi TI Aw Oh eee –
52 Director of Department I. POSNER................. –
63 Director of Commissariat Affairs ALTER .... –
Out of 53 members:
Russians ii Shi nee Ne rs 2
Latvians ook ke eek sec tune 1
Finnish 8
Hungarian thigh issues. . 1
Germans ....,... 2
Jews woreda oes de ore déceuesnue 44
TOTAL 6.65255 bie cas 53
Social Welfare Commission
1 People's Comm. E. LiciNA (Kniggissen)............. Jewish
2 Director PAULNER .... ous uousssee $ –

3 Secretary General E. GELFMANN ....cccccccccaccose =

4 Assistant Secretary ROSA GAUFMANN .... Jewish
5 Director of Pensions LEVINE .... Jewish
6 Head of the Chancellery KF ROSENTHAL............... –

Out of 6 members: 6 Jews

Works Committee

1 People's Commissar V. SCHMIDT................... Jew
2 His assistant Rapus (Zenkovitch) .... –
3 Head of the Public Works Department, GOLDBARK.... –
4 Public Construction Company MW ELTMANN...... –
5 His assistant KAUFMANN .... German
6 Secretary General RASKINE .... Jew
7 Member of the KOUCHNER Commission................. –
8 ZARKH Explosives Director .... –

Out of 8 members:

Russians DA DOS RON USSR SNS

Jews nor do I laugh seriously

Commission for the Reconstruction of the City
Jaroslaw

1 President ID TARTAKOVSKY .... “is Jewish
2 Main contractor ISIDORE ZABLOUDSKY .... –

Of the 2 members: 2 Jews

Delegates of the Bolshevik Red Cross

1 In Berlin, SOBELSON, (Radek) took part in the movement
Spartacist and was expelled for this reason along with 18 others
BUT EEEEEE earn ae OEEE Jew
2 In Vienna, J. BEERMANN (arrested and expelled with 13 others)
Jews, members of the Communist Party, 2 million and

Half a crown was found on him.
3 In Warsaw, A. KLOTZMANN ....essseses... –
4 – ALTER. e0$ics i355 4ieesee Vedado' ere re –
5 – VESSELOVSKY (expelled with 5 other Jews,
3 million rubles were found on
lul iii diuesns nee Stateless Sieur te –
6 In Bucharest, NEISSENBAUM traveled with the passport of
Belgian citizen Gilbert ....,........... – :
7 In Copenhagen, A. BAUM .... –

8 President of the Central Committee of the Red Cross in Moscow,
Benjamin Mosseivitch SveerDLOr (brother of Jacob)
Sverdlof) ee 92:00 0060... –e

Out of 8 members: 8 Jews

Provincial Commissioners

1 Comm. in Siberia KHAITIS ....
2. President of the Soviet of Workers of Syzran, J. BERLINSK.
3. President of the Kazan Workers' Soviet: SCHENKMANN (killed
(by the Czechoslovakians) ....:...............
4. President of the Don Lievenson Mines Soviet..........
5. President of the Narva Workers' Soviet, DAUMANN........
6. President of the Soviet of Workers of Jaroslav SACKHEIM....
7 President of the Soviet of Workers of Tsaritsyn ERMANN (killed
during the uprising) ....
8 President of the Orenburg Workers' Soviet WILLING......
9. President of the Penza Workers' Soviet, Lieberson...
10. President of the Soviet of Workers of Tauris, A. SLOUTZKY.
11 Comm. of Finance of the western district SAMOVER....
12 Comm. of the Republic of Donetz Isaac LAUK ....
13th President of the Kiev Soviet DRELLING......................
14 His assistant GINTZBERGER (Naoumof)..................
16 Pres. of the Duma of Belaia—Tserkoy ROUTHAUSEN ....
16 His assistant LEMBERG ....
17 People's Comm. of the Donets Republic RAICHEN—
STEIN (shot by officers of the detachment of the
Colonel Drosdovsky) ...:.........................
18 SCHMUCKLER © 2.1 idas seine;

Office of Professional Unions

10 RATES eek hese ie Oe da AN TU ex x
20— DAVIDSON: 66366—6245 saw cae encase ea A ea dons
21 GINFZBERG: 545.2 eee Nee eee AN AEEA
22— BRILLIANT oor hs ete ee ok ee ee ee eee
23 SMIRNOFF (professor) .... ——

Out of 23 members:

Russians sun ho hie bes 1
Latvians 55:25 limits in dera 1
DOS thts ewe cee ees ur soi 21
TOTAL is Sco sees 23
Journalists

1° Attached to the newspapers “Pravda”, “Izvestia”,

u Financg i narodne Khosiaistwo »

THE DENN: 66 beset AND ee a eee Ce ese

Latvian
Jewish

Jewish

Russian

Jewish

OLA: TORBERT 1240 2 Ni a nt err errr
TI: B. GONE 4555 at HRW Se DENS Se hee eee es
SO DINER: Lenin based Caden} ar 2nd dance
9 E. ALPEROVITCH .... SEE SNA Marea ENT

11 NAKHAMKES (Steklo) .... è
12 “TSTIGER: (liine) :: 5:32 CER Sah he daa oe OHS ORS
13 GROSSMANN (Rosine) .... wan
14 Lourie (Roumiantsef) ....
15 MAXIM GORKI msi sus tery ios helene eek eee ds Russian

V SACHS > oho ees an ii ea momo EO es eee Jew
2 POLIANSHY inert ris Los —
I OR OU A eaaa aa aa ossi —

t STEINBERG MR denies aa a eee E ees Jew
2 LANDER 625s is oor ibe eeu aneia aaaa E ee —
J— PAROSLAVSEKY <2 a6 i000 cea Sew cer Dia detente te SRS BOSE —
FE ULPRON 532 des err Sts ee eS RES ee Rete None —
S— B:— SCHUMACHER 35224 sua ein lin Nadia es —
6 LEVINE nulls ena ao canes bw aaa E EA —
T BILCLINE Lise LS ii Ni E Le a eee eo eee aE —
8 DAVIDSON Hi Hrsmiseite mie das danse Danemarke —
9 Maxim Gorky, editor of "Pravda" .... Russian

4° Attached to the industrial and commercial journal

BERNSTEIN: 620050635.4.66. 65—08 oe egos sai Jewish asylum
KOGAN is from Sr A of the De imac

“IA OO DD
Q
©
(D
;

8 KOULICHER .... House EEE EE
9 SLAVENSON ....,.. Sabie Byers teeta din A
10/1 "GUBLLEN lose nn deu auodasenedaescesce
11 GAUCHMANN ....,..... PS re
12 SCHULCHMANN .... bone bo Sioa ds
18 P. BASTEL .... HOT teen
14 TO: PRESS: eer ue radis ee er er ere Durs
11 To: MOCH ice igo oh se ee ene sees
16 LS ELIASSON .... E ETEN EET ETT

Of 42 journalists: 41 Jewish, 1 Russian

Commission of Inquiry into Former Officials
f of the Empire

1 President MOURAVIEFF @eeerveeeveveeeGeasceseeGeoeeseseoevoeeaenre Russian

2 Members SOKOLOF ....e..os..es ps —
3 — IDELSÖN iss un ni li aia eee Rk Jew
4 — GRUSENBERG ....0cceccccceccecceccees oer
5 — SALOMON GOUREVITCH ....ccecccccccecess —
6 — GOLDSTEIN 66 666606055554 EWS EOS CS ESS —
7 — TAGËR willed: a friend of the Ee ESTE —
Out of 7 members:
Russians sc 6 ene eu G awe RTS 2
Jews AND oh ebsea beeen ees 5
TOTAL 023606354005 ae 7

Commission of Inquiry into the Assassination of the Emperor

| Nicholas II
T SVERDLOF ni 8 oe notons rage stingin Juif
Z’SOSNOVSKY 5:11. oho Big hk eR EE eee eet es —
3 TEODOROVITCH .... MD RES a —
4 SMIDOVITCH 566—55 eh Rh Gia a eho ORES —
5 ROSENHOLTZ liters RRR ESS Back ana ss —
OROSINE" Their oral lai anne desde anis —
7 VLADIMIRSKY—HIRSCHFELD .... D dude es NS —
BA VANESOR 1:25 Italiana cie ones Ina nre EES Armenian
9 MAXIMOFF 6568 Hiei si 0 ee onu Ge EE ewe Russian
10 MITROFANOF 36:55 bik oe ie ok, Ee a ie Ss Se Se —
Out of 10 members:

Russians iii iris deu ie ess sa 2

Armenians ....cccccccccccecs 1

Jews cos ees eas Seaweed wawe ss 7

TOTAL 566 inh esa ee 10

Supreme Council of General Economy

1 President of the General Economic Council in Moscow, RYKOFF, Russian
2 Same official in Petrograd EISMONT............. Jewish
3rd Vice—President in Petrograd LANDEMANN .... —
4 Director in Petrograd KREINIS .... —
5th Vice—President in Moscow KRASSIKOF .... —
6 Director and Secretary General in Moscow A. SCHOTMANN...... —
7 His assistant O. KHAIKINA ...., Jewish

8 Head of Department of the Reconstruction Section
KITSCHWALTER 411: owes SiN were Jewish
9 Comm. in charge of Reconstruction NA ROSENBERG .... iz
10 His assistant SANDITCH .... —
11 Head of the Petroleum Committee TAVRID................... —
12 Head of KLAMMER Fish Farming.......... —
13 Head of the Coal Section ROTENBERG .... —
14 Head of the Transport Section KHIRSAN........... Armenian
15 His assistant SCHLEMOF .... Jewish

16 Head of the Metallurgical Section A. ALPEROVITCH...... Armenian

Office of the High Council of the Section

economic
17.KRRBITMANN, 7,115,140 ic ul iii Jewish esters
18 “WEINBERG: 2.53 ns ERG ORE els ete —
DOOR RASING. EE EE E ana EE EE OE Russian
20 LOURIE (Larin) 265656 Sek SEW PRU NG eaa Jewish
21— TEHOUBAR paaro aae NE ATAS —
22: GOLODLATT 5: Soe A bs aa ees —
AT LOHOR. Siaya TV TUNEAR AS Russian
Ok ALPEROVITCH siero isolate anise din aies Jew
29: RABINOVICH weaves shui seine —
Donets Committee
26 Kocan (Bernstein) .... Jewish
271A; Te OFCHEIS 2:02 Oe nb eas Ne En seen —
28 POLONSET (oon een 55s EAn aE er A iA —
AO BIER Behe eea we cee eae need NN EERS Latvian
OR KLASSEN: 56650023 Goes Bs ee ht cee ae eee —
Ol LIVSCHITZ © nha re eee Gee sie en dre ade ber chee ee Jew
Oa KINSCH SE iii ee ee ee ren une code ew eeu wen German
SO KRUIER in nds eee SEOs e NL Si —
34 VICHTER oo iia na aa a See aa Jew
35 ROSENTHAL :::::2 04: ss EENES TEISESE ARESA | —
BO. SIMANOVITIOH: 5th etar Enean E te Resa see See —
Members of the Cooperative Section
37 LUBOMIRSET socorro eS ee ees haw eee tie Jew
SS KHINTCHOUK 266s. os ae hi ees Caan aoa swe straight —
59 SÉDELHRIM 55:44 230 ot Sie haa See eR 1S OOS Bee as —
40 TAGER nor dede to SS AS OS kill aid ed eee —
41 HEUKINE peccicccieeiosreen ows Sa Ca Chee See —
42 HATIEVSRT sin sein seine tal teeth —
Members of the Mining Section

AT IN ASSIOR 6655) 655 readers ieee sane aera Jew
AD GOLDMANN ini ciidamauetiatiatsdiiatre taste —
AG LENONIX 2115 rn ee ae He ee eae ee a ewe es å —
46 HOLTZMANN viori ow dicaisuensowusseesadews NANA ERRA —
A] SCRNIDT 555 a dass OE a EO wee German
48 SMIT FALKNER 5.5: oct iauenasedesee god veo Jew
49 ROUDSITAK .... Re —
50 SORTEL.. 6220s. uses insists Sani —
5I REINSVET Hs ei ds ads tienaa Ea a —
52 BLUM/ eka ni whee Sata sed ob see eee aes =
DI KATEL uyroeedre asaue nA aae a Na —
SE SUL 45 ss Fee eR eA aea wa Sey EANO —
55 TCHETEOF ...... org. eb wa tend Savers er Bi euavere wars ee ea Russian

Out of 55 members:

Russians «640,284 ok Seed Ceewcaeetetas 4
Armenians.......sessssesesssseso 2
Latvians es sin setess sous 2
Germans 1.460430 ices sarees 3
Jews Shoe hh bos nee eet cee ese 44

Office of the First Soviet of Workers and Soldiers

from Moscow
1st President of the 1st Soviet of Soldiers Lerpa KHINTCHOUK........ Jew
2nd President of the Soviet of Workers and the Red Army
SMIDOVITGH: 3646564446 Sees 36a nega eee dass —
8 Pres. of the 1st Soviet of Workers and Soldiers MODER ...... —
Members:
I SARKI 0663454 reae wiped EAE EANES Sees wes Jew
5 KLAMMER, 354 $452 sane Leese eka ea eae ees cease —
6 GRONBERG 1:55. ui ee ow Be aa os Me whee =
T :SCHEINKMANN:. : ele ui med duel als mes dents
8 ROTSTEIN ii: Sn 4 S54 Gta tk alee Saree Ss athe eyes —
O LEVINSON sterriou teams E eaa aS —
10 KRASNOPOLSKY ....sesssesesssesosesecoseoseses —
11 ZEDERBAUM–MARTOFF ....o...sseese —
12 RIVENE 2nd: pr race eirasesianben taste —
13 SIMSON iii: esae eE ee we eee Ree —

14 TAPEKINE 245564065 Gasset ooh eet. ee ees oe Vase eds omen
15 SCBIR 555s S6 ye eae ee boc wees ese keke Sheu se —
16 FALE io ewes REN Saw Se. Bulk A EA RSE ES —
17 ANDERSON ulead ees Haddad. Latvian
18 VIMNBA 6568 cs bce Sees sm touascastiseséoor saone —
19 —SOLO 25 ins axe one A cetera ite TEE Gis ==
20 MICRELSON ::.:::1 5 wis Hew hha goose See sees eae Jew
21 TER—MITOHAN '5. eS oie ee bee eae shee tees ed Armenian
22 Secretary of the KLAUSNER Office .... Jewish
23 Director ROSENHOLTZ ....sosossosouesses —
Out of 28 members:
Russians so eh Shs ek ee ist ees 0
Armenians ....ccccccccccene 1
Latvians. ::53...:::2;::4i0u ete 3
SONG: sun santa iae 19
TOTAL 2244... 23

Central (Executive) Committee of the Fourth Pan—
Russian Workers' Soviets, Red Army, and
Peasants and Cossacks.

1. President JM SVERDLOF .... Jewish

2 ABELUANN: 155.101: essuie eveaess wesee sa Juif
3 WELTMANN (Pavlovich) ....s.... —
A AXELROD Lt ids Mews bt She Ooo See OL es —
5 ZEDERBAUM (Martof) .... —
6 KRASSIKOF .... ae eae say —
1 LUNDBERG ins uen 6 oerda eS ee oA eee eee ee —
8 'VOLODARSKT 5: yi islands soeredete tends: —
9 ZEDERBAUM (Levitsky) .... —
10 OURTTSEN :.::::113:12 audiences ide egses —
11 OULIANOFF—LENINE ..:.....:.40..4 cee ewes eee cae ee eee Russian (?)
12 ZmNovierr (Apfelbaum) .... Jewish
13 BRONSTEIN (Trotsky) .... —
14 SIROTA .....sssossseso. ERI EAEE ea Cae eS —
15 GIMMER (Soukhanof) .... dare —
PG RIVERINE die in ani die ee E o A asia er ee —
17 ZEÖUT ii: tiss ss eae EE EE G ` —
10 RATNER: 1.591124 eee bre wae as Scaled hace sou —
19 BLEICHMANN (Solntsef) ....,.......... —
20 A. GOLDENROUDINE ....sesoseesse eee —
21 KRHASEINE 51053300 idem RUS Os Chew eea ess: —
22 LANDER 5... coe eae ee eb wo ie NG susosemauoesesme i —
23 ARONOVITCH 2: invi uen bé dye; —
24. KATZ (Kamkof) isc ob ad hac een eae oN SESS SHEER ES ==
25. FISHMANN 5.5 ee Eee aa a aaia Ree Sete is sehen . ae
26 ABRAMOVITCH issues SERBS Cae geese ss —
27 FRITCHE .... Re ; —
28 GOLDSTEIN (Illine) ....0.. dE =
2D LIR HATCH: 2:12 hb See RR GS Bate pete Saw te Melee n
30° KHINTCGHOUK. ji: emilie aan nee —
Sl. ÞBERLINKAUVT sorire rer 60 6 OSG EREN E ee ee i oak
32 DISTLER > =: 20th nat ESS Shee eee bone
33 TCHERNILAVSEY: 55:53:42 i 6554S a ladies teens
34 BEN SMIDOVITCH | ese rating 11152406 Bes ea OS ESS eS —

Of the 34 members: 33 Jewish and 1 (?) Russian

Central Executive Committee of the Fifth Congress (Pan—Russian) of the
Soviet of Workers of the Red Army, of Peasants
and Cossacks.

I BRUNO 515) dan ii er E Latvian
2 BRESLAU 66354—8246 bee 2 Saleh ea ee a EE Aa eee E r —

J BABTCHINGRY® sour ea ee eee ns tas ete EENET è Jew

4 BOURHARIME 1412 Tenn CENERE ERNANNT ER Russian
5 WEINNERG, 52:52 Ai di oe eee a bee ees Jew

B GAISS sesh Bk eee ee ee diese ee TEE —

T GAINZBERG sisi eae oe teen eke venales nude =

8 DANICHEVSKY ocx eased a Deere td oon dr TOO bise ewan oS aS German
OM STARE: saamea AO Se ieee ate re Gea eee eee ees Jew

10 SACHS) 676.6045 ke ais ek a oS RSNA eh Cie ia nay

11 SCHEINMANN: sorepricasrerics ow 20Ek CEs ee wR rates —
12: ERDEING goes Link li deniers feels —
13 LANGAEVA oo eines ewe ewe) OSS OSES UAE Ree ds —
14 GINGER meoradi iri dei ie et es Ne tee een _—

15- WOLACH 55 dwarf us their ani Czech Trail
TO: DIMANTATEIN 222222 en eue dass destine dans Juif
7 LEVINE Ne a Sas Ae wd ee i Pineapple —
—8 healthy ERMANN) duel of dan eee ss —
19: JOFFE oooi e EE nee enr lead amuse —
20 KHARKLING :..:::5:5 Saw bce Ret wake nan set ose ere =
21 KNIGGISSEN 5: A a aA a Jewish
22 ROSENFELD (Kamenef) ....,............. Jew
23 APFELBAUM (Zinovief) ....o..scccse. —
24. KRILRENKO dira anime username Reen Russe
25 RRASSIROFRF :::.::2544:chcdseoceiidenc ess OS ee RW ele Jew
20 RAPNIR. perdorni owe eee eee This we Meh ee eee ESS —
21: MAOUÛUL. 263550 hab sis ss oe ui isa ils nes Latvian
28 OQUILANOF (Lenin) ....o.se..sssoe Russian
29 LACKS. Sidi ins a ee hae ea taste are Jewish
30- LANDER in sen 46 Ae oe oe se ee sans —
31 LOUNATCHARSKY issues soso dus tics neue cet Russe
324: (PETERSON? cirrosa aukeri ini workshops TES Latvian
33 PETERS 2... nus ia iii th —
34 ROUDZOUTAS eec S528 ns GN sue deg sosie A —
00: ROSING. redonata earar raa hae tae ioe AEAN R Jew
36 SMIDOVITCH ....o...e. eT ee ba keane —
I STOUTCHKA li niet toa ee areteariiiheetuttes st —
BO SVERDLOF' iii hide RES real se —
J9 OMILOCHA, L Ps: CARES SSS Wa OER ERO sen —
40 NAKHAMKES (Steklof) .... sine cunnen ° —
41 SOSNOVSKY .... Sidi es EEE EE _
AZ SERYPNIB coset itoni ria eco park sie ue í —
43 BRONSTEIN ©: born its 65 64S WENs 05H SORES SEED EONS —
44 TEODOROVITCH ....,..... Kei ieee ies wheal Meee aus —
40: TERAN. ic bee pan sae haw Ait ii asso bald acai Se Armenian
46 OURITSEY .... ee ere ee TEET Jewish
47 TEGUELECHKINR .. 0... ccc ccc cee ose $ Russian
48 FELDMANN ....,,... EAEE EEEE TE Jew
49 FROUMRINE 12:52. unis taea aaa —
50- SOURUPA: 5 inside the killing spree. The Russian laugh.
D1 TaIVTSIVADRR. css raw hesitation above Georgian
52 SCHEIKMANN ....,.. is ica ated diag as Beggar a econ ees a hes Jew
BF ROSENTHAL:-:::1,. Eight the aden aaa —
DA: ACHEINASI. 55064 66sp05e.6 boa SSE h os OES OI49 54 ses Imeretian
55 KARAKHANE .... radladioet does Karaim
56 ROSE .... PE RETETE sus ads dE Jew
57 RADEK (Sobelson) .... os. —
58 SCHLICHTER .... ss E eT ee —
59 TCHIROLINI ... 1.0... ccc ces cee cens roe rer ina —

126 APPENDICES

62 Secretary of the AVANESSOF Committee............seesessusse.ee Armenian

Russians sonona ANEUK stars
Latvians. sci 550i init
German Sri iii sense oes
Czechs. issue Enesa ri TERNA
Armenians ......secsssssosscseseso
Georgians or bailiffs ChE eaae
Imeretians << 40 soe eee Kaw Cs be tes
Karaims......sesesesscsccesessoso
Jails - lta caress ores a sn

CO mt p = D9 = = AO

Bb

Central Committee of the Social Democratic Party

Workers
1 BRONSTEIN (Trotsky) ......,...............,....,... Jewish
2 OULIANOr (Lenin) 5.541: ee BS a Wale we he SEAS RTS 8 Russian
8 APFELBAUM (Zinovief) 1.0... cece cece ween ccc resveseees Jew
4 LOURIE (Lartne) sus i556 sew Aes BU OR EOE de —
5 KRYLENKO 644540440606 e0sws eeu w ars EREE eine FT Russian
6 LOUNATCHARSKT 2125 eds ane er ere ve —
7 OURITSKY: (killed) sis sus eens ces sew eee tees ee Not aes Jew
8 VOLODARSKY (killed) .... ouch —
9 ROSENFELD (Kamenef) .... Linie PE EESE 6b asad —
10 SMIDOVITCH 21: cie Kees See tee eae eet —
11 SVERDLOFR .....e..sesessososo RS TT —
12 NAKHAMKES (Steklof) .... —
Out of 12 members:
RUSSIANS ua resda ivii eek 3
CONTINUED: kine bn ee ie number Y9
TOTAL Cevasco 55% silk

If we add up all the state employees, that is to say all
Those who, in fact, govern Russia, arrive at the following figures:

Total number of people listed: 545
distributed as follows:

POIONAIS 2. rsiss rue tay eas
TENGUES 2 situ isa
Karalim 9626580460565 wee eases
LAHODS he yeah bucket
Finnish ....
RUSSIANS sisi S eevee ees
Armenians..........,....., Dis
Georgians ....,
Lmeretians ....

oo Qo
pmi mi DO © CO M pd D9

bond

THE JEWS AND THE "PROTOCOLS" 427

Hungarian Leone ene aes ees 1
Germans........................ 12
JOILS 36h bo ecb deal ss 447

TOTAL ....s..e 545

Below is a summary of the parties that claim to be
in opposition to the Bolsheviks:

Central Bureau of the Communist People's Party

1 RAPPOPORT .... bone eeu ate ewes Jew
2 GREBNER 5... ll dei a EE ee –
3 VILKEN 0.0... 0... .... ee... se –e
4 DIAMOND: ooren 0586 EEEE EEEE –
5 KAUSNER 6... 0... eevee 0... –e
6 SHATROF .... EEEE EEEE EE ea a eee ae Russian
Out of 6 members: i
RUSSIANS 5: caused 1
JR Se Dis esa aes é 6
TOTAL :.i.: 555 6

Central Committee of the Social Democratic Party.

Mensheviks (Workers)
2:N; GIMMER coicciur 0065 Side stop ess these units ess r –
8 STRAUSS .... in pina Se Cie ee onda –
4 RATNER .... AO DU UN dti dates ss –
D LARDER say lots ones codes isa –
O SOUND fn laughs let Oe ee eee š –
4 DANN ii is tiueunn si iontiasdissses dice enesstoste axm
S GOTE srin oprime GEENE SAE EAA –
9 REPORT ....00. due ee ee ee eR –
10 ZEDERBAUM (Martof) ....sse –
11 ZeEDERBAUM (Levitsky), brother of the above-mentioned .... _

Of the 11 members: 11 Jews
Central Committee of the Revolutionary Socialist Party

Right-wing
1 KERENSKY (A. Kirbis) .... os socsosecsneossee Jew
2 ARONOVITCH .... ad eli de ess tea eo cts seu ss ms
S GISLER Sion as oes Sheena dete denkuna wba =æ
4 LVOVICH DAVIDOVITCH ....ccccsccsccee bear ideas –
§ GOUREVITCH .... Sie wwe bareeals Stade ess cza
6 ABRAMOVITCH ....sssccsesocsooccsoseccssssososesooe s –
7 GOLDSTEIN –.......... ER EE os Gia eieeiaeie ba Gaw Saou es –
B IRHATOH oerion irea is issued helene tea –
O HHINTCHOUR if issues are states here sito ==
10 BERLINROUT .... eee Create ee ere ree ee T ee –

128 APPENDICES

IE DISTLER 5: ted a Suomi eS eles were ees –
12 TCHERNIAVSEY 1.155540 in uns nee st –
13 ROSENBERG: 2:12. outo ui hentai ss –
14 TCHAIKOVSEY 2:50 u timid ass teeth Russian
15 I RATNER: 5–2 ni MS Sen ere oh ca danto idiote Jew

Out of 15 members: 1 Russian, 14 Jews
Central Committee of the Socialist (Revolutionary) Party

left
1 STERNBERG ieor eG ROSS ok ae ES EASES Jew

2 LEVINE obs Get ee oot eh eens Ba ee dune OR Sa –
3 FISCHMANN 25:54 ir Enan N dl a wee alee wees ' –
IN LENDBERG. 64 9 bones: nan ment ees Pee AAE A ––
D– SITSTA of cree a ewe Uo eee etre seas Caner ewe ee –
6– LiNDER 2 85 sh cuansadersubeod es ot Ee eS –
7 KAGAN .(Gresser–Kamkof) .... ==
8 KATZ, (Bernstein) oink oh deeb Se ES Lae ES wh =
9 FEIGA OSTROVSKAIA ....oseo.eesssoee.. Jewish
TO: NAFCHMANN 52.2 ai Don bons ND oursons Juif
11 KARELINE 5:20 ni ul san lines ee ea wees Russian
12 MARIE SPIRIDONOVA ::::..:5 54 seen ase eRe Cee ea ee =
Of the 12 members: 2 Russians, 10 Jews
Moscow Anarchist Committee
1 KROUPENING | 15. ares in dite dote us Russian
2 JACOB GORDING: 2: suusaincssonudian sine Jew
3 LEIBA: TCHIORNY :.::.::: side ions: Haas =o
4 BLEICH MANN: year 50054 born in PASS nae:
5– TAMPOLGEY. cocarro nasede aE ie Se ERS Ee OS aes ==

Of the 5 members: 1 Russian, 4 Jews

Central Committee of the Polish Commune Party

1 SOBELSON (Radek) ....
A SINGER: ae ides ok ke steel shelter Ter etes dir
S DERION | .594.26855 64.9 e Shee ERA U SORES Ae Estonian
A FINES 426062460 Gees iN hewn bane 08a eee eee eee
5 GAUSNER suicides This EE EEE ee EE
6 MANDELBAUM .... EPE A TE OEE oes
T PANSEY 525 sucks orian eae ee ee ee etes ce eee
8 GEIDMANN: Lies issues waiting return
O TEUTELMANN mens ithe ons Na bia awe eee ee
10 WOLPP 3 rssioretilssinsaristisdau ist sea ses se
11 KROKHMAL (Zagorsky) ....scse..
12 SCHWARTZ (Goltz) .....,,........ Cece recencennes TETTE

Out of 12 members: 12 Jews

Gang
IIIIIIIIIIIÉ

The Russian state is currently dominated by the nation
Jewish.

THE JEWS AND THE "PROTOCOLS"

IN RUSSIA

The High Commissioners of Moscow

129

Pseudonyms – real names and nationalities of the High Commissioners
Bolsheviks from Moscow according to a list published by the Morning Post.

Pseudonyms

The EENINE: its 080600855525

2 TROTSKY.............,....
3 STEKLOFF.......02–ccc0e8 š
4 MARTOFF..... E ES
5 ZINOVIEFF................

11 GOREFF.........,.......
12 OURITZKY............. sees
13 VOLADARSKY.......,......
14 SVERDLOFF........... TOR
15 KAMKOFFs... born
16 GANEZKY bones
17 DANN oreto dass
18 MESHKOVSKY.......... dares
49
20
21
22 TCHERNOMORSKY'...... Foci
23 PIATMTZRY. uses
24 ABRAMOVITCH........c000. >
2D LOINTZEFF..... E TE
26 ZVERZDITCI .... di
27

30 KOLONTAL..ccrccosccs—sccee

3l PETERS... notte sae esse
32 MACLAKOWSKY........... :
33 LAPINSKY .... ire
34 VOBROFF............ se
35 ORTODOKS.............. ee
36 GARINE. ... ss...
37 GLASOUNOFF..... sidi g
38 LEGEDIRVA............. a
39 JOFFE... . ccc ccc ieee ences
40 KAMONSKY........ done

Names

Oulianoff. ....

Bronstein...................,
Nachamkess.................
Zederbaum. .... is
Apfelbaum........... Seen oe
Drapkin ...... TATT ERT T
Rosenfeld............ ea 6es wa
GHIMIME Rss coi insets scausses
Krachmann. .... peeled
Silverstein. ....

KOMEN 226 sinus ass
Sverdloff.:............, follow
Kat? sis screens ses ete
Furstenberg ....,.... of
Gourevitch............ rss
Golder é6 essences er
Gelphanal.:ssss.s sos ;
Goldenbach..................
PAE gentlemen tree
Chernomordick............ `
Levine....

Rosenblum..............
Levenson..................e è
Natanson...................

Gerfeldt.;:s.teis sa hike
SCHUITÉS Sri teks:

Hoffmann....... see

Nationality

Russian
of Jewish mother
Jewish

Russian

Latvian
Jewish

AL NAOUT pieces dare daw eer dese Ginsbourg ....,....... —
42 ZAGORSKY.........soo.... Krachmalink .... j —
43 ISGOEFF.............. Goldmann.....s.ss..scssess —
44 VLADIMIROFF...sccscocscee FéldManissusssssus eves fig —
45 BouNskorr:...,..,......... Foundamentsky .... —
46 MANOUILSKY.. see... . —
47 LARINE. Susan: LOUFiCs sses sis Bees tea ek —
48 KRASSINE..sescoeseseseseo Russian
49 TCHICHERINE........ sos —
DO GOUKOVBKY .... soso. —

To confirm these two documents, we are adding the article following the Excelsior (March 14, 1921), with regret that to be able to give the accompanying card:

HOW BOLSHEVIK PROPAGANDA IS ORGANIZED WORLDWIDE

It is divided into three distinct networks:

OFFICIAL NETWORK

Diplomatic delegations
ques or commerolales
Soviet offices
press, tele- agency
"Roeta" graph,
Russian station of T.
8. F.

SECRET NETWORK A

A multitude of agencies
subordinates by
groups to such and such
diplomatic mission
Soviets in foreign countries

ger.

SECRET NETWORK B

Dependent agencies
from a single entry to
the foreigner, having their
proper connection and directiongées chaoune by a

representative of the
Tohé-Ka.

The organization of Bolshevik propaganda dates back to 1917. And, one year later, at the time of the Peace Conference with Ukraine, to kyiv, one of the members of the Soviet government delegation could assure that the Bolsheviks possessed a more powerful weapon machine guns, gas, rifles and artillery: propaganda.
And it was true. Constantly perfected from the very beginning, the Bolshevik propaganda has now become a means of action without Likewise. It is thanks to her that the masters of communist Russia hope to overcome the armaments of the old bourgeois world, and thanks to her that they obtained results superior to those they are indebted to the red divisions. Inside as well as outside, the Propaganda is a terrible weapon.

According to the Bolshevik formula, "all means are good, provided

that they succeed.” Therefore, engaging in propaganda does not mean merely spreading communist theories also means weakening to bluff the adversary, to disintegrate his rear line, to shake his resistance, To prepare for the victory of the Red Armies. Originally, the government of Moscow had created this organization for the exclusive needs of the inlaughter. It was only later that he developed it and extended it outside. Here is how it currently works:

The All-Russian Central Executive Committee has a propaganda office divided into three sections: 1° domestic propaganda; 2° propaganda in the army; 3. propaganda abroad. The latter is subdivided into two Subsections: the Eastern section and the Western section. The subsection Eastern Europe comprises eight groups: China and Korea, Japan, India, Afghanistannistan, Türkiye, Persia, Caucasus, nomadic peoples. The western subsection Dentale is made up of nineteen groups: Germany, Poland, countries Baltic states, Scandinavian countries, Austria and Hungary, Czechoslovakia, Romania Mania, Bulgaria, Yugoslavia, Italy, Greece, Spain, France, England Ireland, United States, Netherlands, Belgium and Switzerland.

| The propaganda committee

The central propaganda office is placed under the orders of a committee composed of Zinovieff, Radek, Chicherin, Lunacharsky, Litvinoff, Krassine, etc., and who directs the entire organization, itself divided into three distinct networks: 1° the official network: diplomatic delegations or Soviet commercial offices abroad, press offices, agency "Rosta" telegraph station, Moscow radio stations, Nikolaev, Sebastopol, Feodosia, Odessa, Rostoff, Baku, Saratoff, kyiv, Imerinka, OrenBurg, Chelyabinsk, Petrograd and Kharkiv; 2° the secret network A: a a multitude of agencies subordinated in groups to this or that mission diplomatic abroad; 3° the secret network B, composed of agencies of propaganda dependent on a single center abroad, a service special liaison and intelligence agencies each headed by a representative of the "Che-Ka" — extraordinary commission for to combat counter-revolution, speculation and sabotage.

The Official Network

It would take too long to explain in detail the workings of an organization
like the official network. It will suffice to say that, from Reval, the representative-
feeling Soviet, Litvinoff assumed the top management of the offices of
propaganda attached to diplomatic or commercial missions.
The Moscow government believes, in fact, that Reval is the most
convenient for use as an outpost of communist action in the West.
He therefore installed everything that could be used for propaganda: printing presses,
information offices, goods depots in case of regrouping
chement with foreign countries, etc... The centers placed under the control of

Litvinoff are, in addition to Reval: Helsingfors, Riga, Kovno, Prague,
Vienna, Rome, Stockholm, Copenhagen, London, Berlin.

The attitude of certain states towards the Soviet government makes
It is true, the link between Reval and the missions in is quite complicated.
Europe. However, it is ensured either by diplomatic correspondence
official communications, either through secret couriers. A transmission station was established.
Berlin, for example, allowed Litvinoff to maintain constant contact
meeting with the heads of mission from Vienna and Prague.

Russian gold, intended to fill the coffers of Soviet missions to
The foreigner follows the same path as the ideas: from Reval, where it is deposited,
Litvinoff sends it either to the missions with which he corresponds directly-
either in Berlin, which in turn forwards it. In addition to the interview
These funds are used for missions and the expenses of two secret networks.
A and B, as well as to subsidize foreign communist groups
affiliated with the Russian Bolsheviks. These groups exist everywhere, but
mainly in Vienna, Prague and Berlin, where the heads of missions
Bolsheviks are much less concerned with concluding commercial contracts
It is very important to welcome new recruits every day under the
communist banner.

The Berlin agency

Berlin, understandably, holds the top spot among the official centers of
Bolshevik propaganda abroad. Moscow agents are everywhere.
The head of the department is Mr. Vigdor Kopp, who is temporarily absent and is being replaced by
Mr. Youkovsky, special delegate. Also present were: Messrs. Raich, seere-
Mission leader; Erlanger, assistant secretary; Grouzenberg, Boutetti
and Lazareff, members of the diplomatic section; Chonine, Nikolaev and
Tomson, members of the technical section; Broussilovsky and Sopliakoff
(Géleznoff), lawyers; Razviansky (Loustchikh), second secretary;
Boukhmanoff, head of liaison; Gordon, member of the Soviet of Com-
Petrograd mune; Anokhine, member of the all-Russian “Tché-Ka” and
its representative for Germany, excluding Upper Silesia and Prussia
oriental; Mesdames Loboff and Kantorovitch, propaganda agents and
Information. Numerous, as we can see, and richly endowed, the mission
Soviet officials in Berlin subsidize the communist newspaper Die Rothe Fahne.
It also maintains a red press office: the "Kommunis-
ticher Pressedienst” (Berlin, Munzstrasse, 24) which publishes
bulletins in German, "Korrespondenz" circulated throughout the Eu-
rope in enormous quantities. A German communist, Mrs. Anna
Geyer is in charge of this office.

The secret network

But outside of official propaganda offices and intelligence-
groups operating openly with Soviet embassies
In some countries, the Bolsheviks possess, as we have said, a vast

secret network, network B, very well organized, extremely active and whose
The task is to prepare for the world revolution. Without it, there is no world revolution.
the Bolsheviks themselves admitted, the communist regime established in Russia
cannot be considered stable.

Between the official Soviet offices abroad and those of the
secret network, there is a very big difference. The first ones don't-
employ only methods that are more or less acceptable; the latter do not consider
that the goal is there and they don't look at the means.

The secret network was established in 1918 under the auspices of the famous "Tche-
"Ka," already named, and whose director, the sinister Dzersinsky, continues
always 4 to bloody Russia. In 1919, the network passed under the
orders from the propaganda office of the All-Russian Central Executive Committee,
who developed it in such a way that at the moment there is no scul
European countries where there are no agents of the network.

We have stated our goal: world revolution.
To reach him, the offices of the secret network resort to all means.
Possible actions: provocation, sabotage, fomenting of strikes, economic crises
issues and disturbances, defeatism, etc... The agents must also
to provide detailed information on European events.
on figures hostile to Bolshevism and, more generally,
on anything that might be useful to the Soviet government.

Moscow runs the secret network

The secret network is headquartered in Moscow, under the orders of of the propaganda office and in contact with the "Che-Ka" and the council Executive of the Communist International. Its leaders were named Zinovieff, Dzersinsky, Zatzis, Avanessoff, Larine, Kaménieff, for the questions military personnel. The list of members of the steering committee includes-core: Kabaktchieff (Bulgaria), Rosmet (France). Bekker (Switzerland), Van Leven (Netherlands), Lévy (Germany), Rouzniansky (Hungary), Thomane (Austria), Bukharin (Russia), Frayn (United States), Fruis (Norway), Mac Leyne (England), Ai-ou-yan (China), d'Aragon (Italy), Fack (Korea), Mering (Dutch East Indies), Aylen (British East Indies), sultan Zadé (Persia), Copolile (Ireland), Slanitzky (Türkiye) and Victor (Latvia).

Seven lines of communication

Seven communication lines connect central Moscow with the rest of Europe. These are: 1° Moscow-Murmansk-Vardoë-Bergen-Iull; 2° Moscow-Petrograd-Yamburg-Narva-Reval-Svinemunde-Berlin; 3° Moscow-Minsk-Warsaw-Krakow-Teschen-Prague; 4° Moscow-Kiev-Gitomir-Rovno-Kovel-Warsaw; 5° Moscow-kyiv-Proskouroff-Ramenietz-Padolsky-Khotin-Czernovitz-Bucharest; 6° Moseou-kyiv-Odessa-Akkerman-Galvatz-Bucharest; 7s Moscow-kyiv-Odessa-Varna-Sofia.

The dryness and monotony of these enumerations can be excused. have their eloquence. Better than any sentences, they show what is the formidable organization created by the Bolsheviks and placed by them in the heart of Europe like a gigantic and fantastic canvas of araignée.

To return to the lines of communication, the Moscow-Hull line does not is used very rarely, while those of Moscow-Reval and Moscow-Prague operates almost non-stop. Between cities with agencies from the secret network of couriers, supplied by liaison stations. in the most diverse aspects. Reval, which connects Moscow to Berlin and to Copenhagen is one of the most important of these liaison posts and Litvinoff personally directs it with the assistance of numerous agents.

But let's get to Berlin, the headquarters of the secret network for Europe, with the exception of Finland, Estonia, Latvia and of Lithuania, which depend on Reval. There, an entire staff surrounds Vigdor Kopp; Eydoux, member of the all-Russian "Tehe-Ka", official organizer of the repatriation of prisoners of war and civilians massacres of officers in Vologda in 1918; Peters, of the "Che-Ka" also, in charge of counter-espionage; Ansky, of the information service mation; Spilman, of counter-espionage; Bobrovnitzky, of liaison; Marthe Zaralska, known as "Baroness Nitz", a famous German spy in Russia. During the war, the baroness had managed to infiltrate the intelligence service of the Russian 7th Army. She became friends intimate with one of the heads of this department and, in agreement with him, made prior-excellent services to the Germans. In 1918, during a brief appearance In Kyiv, during the German occupation, she took part in numerous looting. Currently, she operates within Berlin's high society. She It represents it very well, actually.

Kopp's agents

Among Vigdor Kopp's most active agents, it is worth mentioning David Rosenblum (aka Karl Kerner), claiming to be a translator, and who, all as part of the Polish intelligence service, worked for the Bolsheviks' account. Let us also mention the infamous Parvus-Kelphand, agent provocateur of the Wilhelmstrasse; he is the one who secretly runs things. the propaganda service in the occupied regions.

The center of Berlin has considerable resources. It sows gold in profusion. Its budget is "colossal". Shouldn't we pay for a whole... an army of agents, informants, couriers, journalists, to provide at the maintenance costs of cooperatives, clubs, newspapers, and libraries? Vigdor Kopp subsidizes up to a navigation company gation, supposedly founded by Russian émigrés, but intended in the reality is to ensure the link between German ports and Reval.

Fully aware that, in some cases, propaganda Openly communist could be dangerous, Vigdor Kopp (of his (real name Kopélévitch) organized in Berlin and other cities more moderate Russian groups, but nevertheless committed to the Soviets.

Such is, for example, the Berlin association "Mir i troud" – Peace and Work – led by Professor Stankévitch and the journalist Golubzoff. She urges the Russian émigrés to reconcile with the Bolsheviks and to work for Russia, without concerning themselves with the government existing birth.

Twenty-one letters in one month

After Berlin, Prague is the second most important post in the network secret. Just yesterday under the authority of Dr. Hillerson, currently in Disgrace, his activity was of the highest order. He is the point of connection capital on the Moscow-Paris route. There, the mail from Moscow... transform into peaceful traveling salesmen, into artists, into ou-workers, as tourists with pockets overflowing with money... and ins-Berlin's instructions regarding the tasks to be carried out in France.

According to a report by Dr. Hillerson dated November 18th-to deny, just during the month of October 1920, twenty-one Secret couriers arrived from Moscow to Prague; twelve left from Prague to Moscow; eight made the Prague-Paris journey and six the journey Paris-Prague. These letters follow the Prague-Leipzig route. (mail observation and control post), Stuttgart, Munich, Zurich, Geneva, Lyon, Paris.

The Milan post, and not the Rome post as is commonly believed, commands the Italian, Swiss, and Yugoslav sectors. Its temporary head is Pietro Savanti, side for agents Luigi Vincent, comrade “Carlo”, pseudonym under which a recently arrived Russian refugee seems to be hiding converted to communism, and Mendelson, a Russian subject who, in 1919, stayed in Lugano. Milan is the rallying point for the agents who travel between Zagreb, Belgrade and Sofa, between Brindisi, Athens and Marseille, and finally between Zurich, Geneva, Paris and Madrid.

Equally important posts operate in Rome, Zagreb, and Belgrade, in Sofla, Adrianople and Constantinople, all under the direction general of a committee residing in Adrianople. While being very good Organized, the Bucharest post is headed by Chiffer, the head of the post of Budapest. But Romania is being "worked on" specifically by the post of kyiv, commanded by Christian Rakowsky, president of the pan-Soviet-Ukrainian, implacable enemy of Romania with which he has Accounts to be settled.

Zurich's post

In the West, one of the best-established posts is that of Zurich, which secoride that of Paris and, if necessary, replaces it, as is the case during the proceedings against Abramovich-Zalewski.

The London post, placed under the command of Comrade Rybalsky, has also an extensive action. I] commands the Hull-connecting lines

Bergen-London-Copenhagen, as well as the secondary Sheffield-Manchester, Liverpool, Cardiff (via Bristol), Plymouth, Southampton, Portsmouth and Dover, as well as the Irish sector of Belfast and Dublin, Queenstown. The London post, with its Anglo-Irish sector, makes part of the Paris network.

This Paris network benefits, unsurprisingly, from attention very special from the leaders in Moscow. In 1920, they ordered-They were sent to Reval and Berlin to carry out the action in Paris with the maximum of energy, without regard to cost. Documents show that the Bolsheviks consider France to be the main obstacle to expansion the spread of communism in Europe and the Sovietization of France The future of Russia depends, to a large extent, on it. Until December In 1920, the center of Paris was run by the communist Parfenenko-Parkhomenko. Since his expulsion, it's the Humbert Droz group, from Zurich, which is in charge of directing the movement, which has ramifications in Cherbourg, Brest, Nantes, Bordeaux, Tours, Orléans, in Bourges, in Toulouse (connection with Spain), in Marseille, Toulon, Saint-Etienne, Lyon, Grenoble, Strasbourg, Metz, Roubaix (connection via Brussels) (with Amsterdam). Finally, the Paris post depends on those of Belgium. and of Holland.

To conclude this account of Bolshevik propaganda in Europe, a An interesting detail: a Bolshevik courier with proper documents. It takes seven to eight days to make the journey and cross the Galician border (Tarnopol post) and Paris. There are usually two mail trains per week. Those from Berlin are more frequent. They cross the border in the area around Metz, at least three times a week. These are the couriers who bring into France the stocks of narcotics that sold on major boulevards, as evidenced by the bottle of cocaine reproduced above — product of German origin, is there any need to say it.

XXX.

APPENDIX II

THE JEWS & THE FATHERLAND

The Jewish question is at the heart of all the problems. The Jew is everywhere. Nowhere is his presence passive; it is increasingly active. When, on all sides, patriotism and

Nationalism is asserting itself; this Jewish action is surprising and shocking.
It irritates. Here is a people who do not assimilate to any one group. It is
Yet they are not a nation of stateless people. The stateless are
those who renounce all homeland and all that this word signifies.
Jewish action provokes and exploits these apostasies. But the Jew has
a homeland. It's ideal, that's true; but he demands one, which
to be like everyone else. What, then, is the nature of patriotism?
Jew, and what is the purpose of this? What is the position of the Jew in
with regard to patriotism as it has been understood, felt, and lived until
present among the peoples belonging to our civilization? What
What is the Jewish role in the evolution that this patriotism is undergoing?
These questions, and others, would form the basis of a
Timely, but considerable work.

This is just a brief overview.

s+

On April 25th, the Critical Review of Ideas and
Books gave an interesting excerpt from Memories, still
unpublished works by Jomini. This page was published by the great-grandson of that Swiss man who served several countries and truly lived
a cosmopolitan life.

When France, the eldest daughter of Christian Civilization
elder sister of the nations, was in her rightful place in the Family of
peoples — Family, we say, and not “Society”, which
corresponds to the ideas, institutions, and customs of a
a very different order — there was, between the homelands, an air of
Kinship. A shared atmosphere, a common domain —

high-ranking — moral, intellectual, even worldly, lent themselves
to the existence of a cosmopolitan society. It was a hotbed of
civilization, where certain exchanges took place. In the 19th century,
This cosmopolitanism has gradually taken on a new form, with
more extensive. According to Dora Melegari's remark, it "has
modified in its essence and manifestations. Why and
How so? It's because "the preponderance acquired by the
"Plutocracy caused him to deviate from his path." That's the Jew.

But let's get back to Jomini.

"He is undoubtedly flattering," he says in this fragment of
His Memoirs, quoted by Mr. Xavier de Courville, "he is flattering,
no doubt, belonging to a country that adds to independence
Your character and the independence of your position. This is
very well when not being served; but if one wants to follow a
For a public career abroad, it's good to add the mobile phone.
from the homeland to that of his personal duties."

This is an admission of the shortcomings of this intellectual cosmopolitanism and
worldly when it comes to no longer bringing the
elites, but to provide relevant services. Therefore, he declares
Jomini, you have to put down roots; you have to choose this square of the
a civilization where we will discipline ourselves, where we will build. We must
to choose a homeland.

“Think carefully about this truth,” Jomini continued, addressing
of his descendants; "and, if fate destines you to settle down
Far from your homes, choose an adopted homeland where you
you will find both the dignity of a Swiss citizen and the honor
to serve a great people. Will you do it without turning back and without
ulterior motive, for there is no more deplorable condition
at a certain age than to find oneself condemned to die on a
foreign soil without any family or national ties."

Man does not choose his country. That is the general truth.
However, under the impact of such a personal or family event,
under the influence of such states of mind or
In such roles, he may be required to move from one country to another.
to another. This is called naturalization; but it
the fault "without turning back and without ulterior motive", and it must be
characterized, and therefore justified, by "services" rendered to
people of which one wishes to become a member, services related to
the area of this people to which one gains access.

These themes of cosmopolitanism and naturalization do not
do not resemble those that Jewish times have made prevail.

Cosmopolitanism is no longer, today, a kind of adornment.
and like the bond between nations; it no longer serves them. It tends to them
to direct them, to dominate them, to subordinate them, to erase them.
The cosmopolitanism of the new era no longer sways anyone
to take root. On the contrary, he works to uproot the
nationals. It is not a relationship between nations; it is a
weapon of dissension and ever-increasing perversion
embedded in the brain, the heart and the side of every homeland.
Effects, all of this, logical and merciless effects, of
The "grand" principles of the so-called French Revolution. These

principles lead to the emancipation of the individual, to his divinization. This total rupture of age-old and necessary ties saires determined, practically, and by a backlash curious and fatal to the same principles, an enslavement the completeness of the individual, and the divinization of this assertive force screw itself, which first took the name of State, and, now, through a natural evolution that favors and leads to the unprecedented perversion of the human word of which we We are the witnesses and the victims, and it takes the name of Society.

+
++

Let us open a Jewish book: Moses, Jesus, and Muhammad, of which The author is Mr. Simon Lévy, Chief Rabbi of the Jewish Consistory. The Gironde litigant. He accuses Catholicism of being the enemy The formidable and stubborn nature of the human person! This No one else, it is Judaism alone that confesses her, liberates her, proclaims it, invests it with life and glory. On such pages of this book, it is true, – and this goes without saying, – the rabbi implies clearly that what is crucial in the Christia- crime An ideology against man is one that is directed against the "body". All of this is shrouded in theses that are both obscure and brilliant, awkward, and frivolous; but one can guess very quickly what the Jew means, and we must remember this when he tells us speaks, with emphasis, of the "personal dignity" reduced to nothing, it seems, by the religion of Our Lord Jesus-Christ.

So, he writes: "The periods of ardent faith in Judaism have always been times of wars of independence and of liberation from all servitude, whether national or "foreign." The rabbi, having established this, articulates a distinction where

His entire system is revealed. What is excellent about the civilization, this stems from Judaism which brought it through the The Bible, a source from which Christianity has drawn extensively. The bad thing is what comes from Christia alone. nism, which, "because of its spirit of condescension towards "Pagan error has fallen short of biblical truth!" And the characteristic of times born from the triumph of the "great princes" "Cipes" is the liberation and renewal of Judaism; it is its supremacy, which must be constantly and increasingly accused, on Christianity.

Mr. Simon Lévy further asserts: "If in Europe the feeling of personal dignity – (this, let us repeat, is about pure individualism) —– tends to regain its dominance, despite the existence of dogmas that we believe are not very favorable to its Development is that the truths of the Bible are more universally widespread.

This Biblicism, a catalyst for the dissociation of everything that was the product and at the same time the support of Christian civilization, it is to the sects that they gather, a formless and bahelic flock, Protestantism, to which we owe its spread, to this extent conducive to the universal sedition that Judaism incites and used.

Mr. Lévy continues: "Currently, it is clear that the Christianity leaves, in the new constitutions of the peoples, less from their own fund than from the common fund borrowed from the "Bible" as interpreted by Judaism. the inherent dignity of man or his natural rights, if you will To call them that is rather affirmed by the Synagogue than by the Church!

And this would be the appropriate place to recall Mr. Ferdinand's thesis. Buisson during the debates on the laws which, in the name of Liberty of Man, decreed null and void the vows agreed upon ganists, freely consented to however, but which were not worth No, since no organized freedom is worth anything against the goddess. Liberty, who, with her breath, overturns all these laws and all these disciplines of which Saint Paul said that accepting them To comply with it is truly to be free.

Mr. Lévy continues: "So that the first (the Synagogue) is truly at the forefront of states that are regenerating themselves, while the second (the Church) is more often at war or have little agreement with these same states.” The point is clear.

central and culminating in the perversion pursued, it is all in causes the pyramid to overturn.

“It is the spirit of the Bible,” Mr. Lévy continued, “that breathes today, it affects nations without their knowledge. And if the Christianity, chained by dogma, cannot always

to promote the expansion of this spirit, — (Christianity not
chained, that is to say Protestantism, and everything related to it
(from him or proceeds from him, contributes to it, on the other hand, doesn't it?)
at least he has the glory of having already prepared a third of the genre
human beings are visited by it. It's having helped to make a good
part of the task, as much as what he could allow
"He sucked good from Judaism." But "to the latter, the completion
of the work.

This thesis makes the following assertions of the
The same Jewish author: "The Bible sanctions the new rights
— (This refers to human rights, the rights of peoples) —
With her broad principles, she could, if asked,
to implement it, — (it is clear that this is about the restoration-
a ration of Judaism, but a Judaism emptied of everything that
Catholicism has gathered there, from an outrageously Judaism
distorted, of that Judaism which the Messiah clashed with and which
was the first enemy, the first persecutor of Catholicism,
which he has never ceased to pursue with his hatred since then), —
because it responds and will always respond to successive aspir-
rations of humankind rising and purifying themselves under the action
"Progress continues."

Let us remember even more clearly what follows immediately: “When
of the Revolution of 1789, the Bible was able to applaud both
hands to the proclamation of equality before the law for all
subjects of a State, whatever their religion or position
"social." Our Jew remains silent on the constant fact and the character
special of Jewish nationality, and, by doing so, he distorts the problem
of the status required by presence, within a people,
of foreign elements. "Since then, the Bible has been able, on its own
movement, helping in the painful birth of freedom
in all countries where it has been agreed to do it
to be born.” An admission of the preponderant role of Judaism in the
revolutions that shake the old homelands, and of the scope
anti-Christian of these "upheavals". — "From now on,
She will be ready to greet, no matter which way she appears.

the dawn of universal peace that will invite all men to
to live together as friends and brothers."

That is the goal: men freed from their homelands, and, in this
which were the homelands, liberated from all other societies that subjugated-
weave into dogmas or disciplines "dignity
personal.” A little further on, our rabbi professes that the
Freedom is "the foundation" of law and the entire body of law.
duty. And the consequences of this are easy to see-
To receive. How many events, moreover, have we had them?
made more sensitive since the publication of Mr. Lévy's book,
that is, since 1887.
f ! oe

Mr. Lévy's official thesis was already outdated. All
Democratic literature had insinuated it, stated it, spread it,
and Michelet, in particular, had written, among other assertions
in accordance with the themes and conclusions of the rabbi of Bordeaux:
"Little by little, the inherent strength within man will free him,"
will uproot it from this land. It will emerge from it, push it back, the
He will tread. He will need, instead of his native village, his city,
from his province, a great homeland for which he counts himself
even in the destinies of the world. The idea of this homeland, idea
abstract, which owes little to the senses, will bring him, by a new
effort, in the idea of the universal homeland, of the city of the Province
"denial." We feel (and tense up at our best) everything
This vocabulary reveals sacrilegious confusions, but
We can see how much it serves, by this very fact, the advent of Judaism
Again, how much it testifies to a victorious permeation,
through Jewish ideas, French, Latin, European minds.

The homeland is an abstraction. It soon gave way to
another abstraction, also tasked with promoting the
progress, also presented as an instrument of access-
The movement of progress, namely the Revolution. In the name of the
Revolution, all homelands must be as if they
They were not. They no longer matter. The Revolution
dominates them, absorbs them, dissolves them.

Before, or with, the word Revolution, the word Republic-
The republic fulfills the same function. This is what, in 1870, made
write to a certain W. Raymond: "If we believe our
memories, we who lived in Germany for a long time, the
The Holy Republic is worshipped there, just as it is in our country...”. Hence,

this conclusion that if France were to proclaim a Republic,
The German soldiers would tell Wilhelm, "throwing away"
Their weapons were still damp with the blood of their brothers:
"Enough carnage already! Before us, we have
more than brothers who think like us, who have the same

Our goal: the liberation of humanity... Remove-you, and let us extend a hand to our brothers in France. who have preceded us on the road to progress and "Liberty." They established the Republic in France, and neither did the Germans They neither disarmed nor dismissed William. But the Jews took a further, and serious, step on the path of their progress In France.

This is just one feature among a thousand. Similarly, it is by hundreds of definitions of the Fatherland could be counted and Patriotism which, in these last fifty years, for not to go back any further, were produced, in all the From all walks of life, official or unofficial, cultured or not, everyone is in the public gallery. and in all circumstances, and who speak of this feeling and as a result, in such a way that imperceptibly the minds in conceive an erroneous notion, from which practically result disastrous attitudes.

All these definitions carry, with varying degrees of relevance, the Jewish mark. And this leads to the articulation of the theses internationalists of today, theses which must be named more exactly anti-nationalists. Internationalism is not, By definition, the enemy of nations. Catholicism, by For example, the International of Souls is at this point respectful of the nations that it is the safest home of patriotism ism, even in the most jealous and proudest. That's the thought Jewish woman who gave Internationalism a definition and a unpatriotic scope.

Last year, the Jewish People quoted some opinions on the homeland. “The homeland entails, above all, an acquiescence "individual." That is the assertion of a certain Jean Marnold. We are now far removed from the teaching given by Jomini to those of his lineage. Jomini spoke, and nobly, of certain cases individuals who transport a man from one homeland to another other. And he acknowledged the imperious, and precious, force that pushes man to fix himself "without ulterior motive and without return” to a homeland other than that of his ancestors for to "serve" there and to root all his descendants there. The thesis

Jewish, it is that "individual acquiescence" is at the base patriotism.

Therefore, this great feeling, this attachment, can cease. the totality of being to a land, to a history, to a people, when we no longer acquiesce. Mr. Georges Pioch, one of our Judaizers 'the most proven ones,' he expressly states in a collected text, Moreover, he too, by the Jewish People: "It's the choice, better than birth itself, and especially better than submission and habit is the conscious and deliberate choice that underlies the "Fatherland." What treacherous language! The choice thus exalted does not establish not the homeland; he dislocates it, he destroys it, quite the contrary, constantly,

It is true that, according to another, named Topinard, "the nation is a political association generated by circumstances "Responsibilities." Therefore, circumstances can get us out of this situation, and, as an association is obviously a contract in by virtue of which one gives in order to receive, by which one does not commit that conditionally, we always find, when we want to escape, any pretext will do.

Likewise, even if we accept this thesis, and similar theories, Given the abundance of these resources, one should, in the evolution of public law and of private law thus triggered, leading, on the road to progress, to the official establishment of the association as a basis of the homeland, and, consequently, stipulate that every man will choose his homeland at a certain age, and will not be able to leave it that under certain conditions and will be able to do so himself, under such conditions others, to be automatically rejected.

But if such a regime is ever to be instituted, the virus The Jew, continuing his sinister work, will shatter these frames artificial and unstable, because patriotism, as it Ultimately, it is considered incompatible with any organization. with any institution. A socialist writer, Mr. Lucien The Foyer, on this subject, offered some formulas worthy of Note: "The homeland," he wrote, "is above all the race." These are the generations that pass on the knowledge from one to the next. sacred torch... The homeland is made more of the future than of the past. Race is more precious than land. Life, not death. characterizes the triumph of the fatherland.” Formulas that want to be clear and precise, and which are only imprecision and confusion. a

Let's reopen Mr. Simon Lévy's book. On the last pages, He told us: "Wherever there is something of us: ashes of our fathers or our children, guarantees of our franchises and our freedoms, the source of our moral and intellectual well-"Locally, that is our homeland." This, at least, is unambiguous.

The Jew, who has ancestors everywhere, because everywhere he has
was spread under a special punishment and also a
a specific mission, a mission he carries out without knowing what it is.
or, when he knows her, by detesting her and striving to...
to thwart; – the Jew who, with all the wars he has
provoked or will provoke, has already and will have more and more
everywhere the ashes of his children; – the Jew who, advancing,
in all the forms that his cunning can take, behind the
"Modern principles" is on the verge of being able to claim
everywhere, special charters grant it franchises.

privileged; – the Jew, therefore, according to this thesis, will be, if he does not
He already is, at home in all his homelands.
Rabbi Lévy continues: "Man must know how to be natural–

to achieve in all places on the globe where it is granted what
is necessary for the deployment of his faculties
soul." – We know what lies behind these faculties, and everything
what the Jewish soul carries with it, or rather, what
She has a very special body.

Our rabbi concluded: "Cosmopolitanism is a true
virtue, because this word does not mean being indifferent to everything, but
to love everything, to be attached to everything that puts us in a position of
to fulfill our mission on Earth. And that is precisely the
cosmopolitanism that the Synagogue saved, preached and encouraged
enraged, wanting by this to affirm the obligation in which man is
to devote himself body and soul to the country that grants him aid and
protection and promotes the development of its noblest
aspirations.

These fine phrases poorly conceal the truth of the facts: the
Jew, an intruder everywhere, demands everywhere the same rights as
the native, and, from then on, dominates and rules. The Jew, according
an expression of the Israelite Alliance, which vigorously gathers
Fortunately, the very teaching of the rabbi of Bordeaux is
of an "inexorable universalism." Such is his patriotism.
real. As for submitting to patriotism such as civilization
Christian faith established it, made it flourish, and, after the current crisis,

will restore it even more magnificent and more fruitful, must we
to think that the Jew will ever be able to do it?

In his book The Jews and the War, Mr. André Spire, who
is Jewish, he wrote: "To give Jews the right of citizenship,
– (that is to say, a true son of a city, a true child of
this city of cities that is a homeland), – I see only one
the means, which is to cut off their heads in one night, all of them, and
to give them another one in which there is not a
"The only Jewish idea." That's the answer. And again, after having...
Having changed their heads, should we also change their hearts?

se

We are currently witnessing the apotheoses
legitimate and grandiose gifts that are lavished on all sides
Heroic deaths of the Great War, in skillful attempts,
insidious, eloquent, aimed at establishing a kind of religion,
of a kind of cult of the fatherland, which, far from corresponding to the
truth of fact and of the feeling of homeland, tends to seize hold of
this feeling and therefore adding to the mental turmoil and
moral. Thus erected, thus praised, thus on the altar of the fatherland
surrounded, thus becoming the platform for solemn speeches, which
ring false, and the theater of solemn demonstrations
full of misunderstandings or traps, what do we
Wouldn't we be more inclined to sacrifice if we couldn't rely on these
profound reactions stemming from both Christian and national sensibilities
oppose Jewish labor more and more each day, and who
which never fails to disconcert the perpetrators and accomplices
of Judaism!

In 1903, preparations were underway, under the auspices of the League of
Human rights, so totally and cynically Judaizing,
to maneuvers of this kind. This happened in December, at
Trocadero. A French general had been appointed by our people–
public views, whose sustained and growing complacency is well known
health towards Jews, to preside over this ceremony, organa–
A ceremony was held in honor of the conscripts. A Jewish conscript, called
Godfein stepped forward and read, on behalf of his comrades, for the
The vast majority are sons of the soil and blood of France, but
poisoned and subjugated by Judaism, a Declaration
containing this:

"...In the independence of my thought, conscious of my

duties, at the time of performing the first of them,
anxious to earn my rights, in the presence of those near
who I grew up with, parents and educators of my youth; in front of
the symbol of French liberties, I affirm. My resolution
to have as a guide to my actions the solidarity that unites me to my
family, to my fellow citizens, to all men... Man, I
I want to be the brother of all men; citizen and soldier, I
I want to defend the Republic and oppose its dismemberment.
In short, obey the laws in force and those that will be established
the representatives of the people... ». p N

This is what the Jew wants to put in our heads instead of
of what national and Christian patriotism has put into it. The Jew
needs to constantly push this disruption of our
minds to advance his business. He has no country. He wants
that no one has any. From then on, he will have conquered the universe and
his universe will be his homeland where all those who toil for his benefit will do so.
who, until then, were heirs and continuators of their own homeland,
They considered him an intruder.

Mr. Morris Myer, director of the English daily newspaper The Jewish
Times made that perfectly clear. After having
recalled that "France is the classic country of emancipation"
"Jewish," he observed that this emancipation has not all of
not even "brought the full freedom which the Jewish people have
"Need." For, he said, in Le Peuple Juive, January 24, 1919,
"It has served Jewish individuals more than the (Jewish) nation."
It strengthened the economic and civil situation of Jews, but
It diminished the originality of Jewish life, weakened its side
national, its culture.

And that is what must now be liberated, enthroned, established.
above all. "Every Jew," he said, "as a Jew, does not
will be completely free only when the entire (Jewish) people are
"Completely free as a people." — The Jewish people!
But the elements are scattered throughout the universe. So?

So, here it is: We declare that the satisfactions obtained by
Some Jews are not enough, nor are those that could be, here and
There, granting further favor to the Jewish individual. This is printed,
quite simply: "The day of the Jewish grand dukes, so to speak,
(a self-made dynasty that has done
bankruptcy) is now over." And, "our nation," said
Mr. Morris Myer, being a nation on the same footing as all
the other nations", it must be given a "home", that is—

that is to say, to grant him Palestine. There is the Jewish homeland, there is the
Jewish home.

But this homeland, this home, cannot bring them all together, the
to contain, and, endowed with this home and this homeland, they do not
will remain no less scattered throughout the world.
Thus the Jews hear, in some point of the universe
whatever it may be, to be there only as Jews, whatever the designation
national (according to the old historical style) that they can
to receive due to their habitat,

"We need both: political rights in the countries
that we will continue to inhabit, and Palestine for those who
will be able and will want to go to Palestine to rebuild our
"Home." That's how Mr. Myer puts it. So it's something else entirely.
The only thing now that has been granted is this emancipation, in
France first, to the Jews under the guise of this "equality of
cults", in the name of which so much disorder has been provoked.

*
++

On June 8, 1919, in Paris, Mr. Braunstein, in a meeting
A Jewish man, in honor of Russian Zionists, said that the time is
coming to break free from the situation agreed to by the Jewish Sanhedrin
assembled by Napoleon I." This Sanhedrin, the speaker explained, has
falsely proclaimed that Judaism no longer formed
that a religion and that, for this reason alone, the Jews
must enjoy the same rights as all other citizens.

"No," said Mr. Braunstein, "the question is no longer posed in that way.
As it stands, the formula of the Jewish problem is narrow; it is
"False." So what is the true doctrine? It is that the
The Jewish people cannot abdicate as such and
who, as such, must live in the fullness of his nationality
clean, at the very heart of other nationalities. That is to say
that the Jewish people are the sovereign people. Palestine is
his home; but the universe is his domain. In the parts
in this area where, for one reason or another, he is oppressed
Again, the Jew is permitted, by "modern principles",

to rebel.

On March 22, 1919, in YO pinion, Mr. André Spire wrote: "...As soon as a certain number of men, while not having not the majority, represent a certain percentage of the population lation, and when, on top of that, they find themselves geographically-

Physically grouped together, they want to keep their customs, their language, their religion; and if the government does not grant them a minimum franchises, they organize political oppositions ticks, and, when they can, revolt."

This principle and this method were advocated by the Jews. in all countries, and, by that means, they consumed, a little everywhere, not bad empire collapses and upheavals. But the The crucial and supreme advantage they claim to derive from it is that This way of thinking and acting is more readily accepted by them. than to anyone. It was on the occasion of the creation of the new states, in Central and Eastern Europe by the treaties that followed the Great War, which Mr. Spire vendic, for Jewish minorities, this right to insurrection and this right to remain strictly Jewish within nationalities. The Jews do not want to "renounce their nationality" ethnic. They intend to remain Jewish.

All this, "in the name of the will to endure." But, this even with a "will to endure", nations are not permitted of washing and practicing it, since she could not assert herself by excluding the Jewish element, by definition and position foreign element. However, it is the latter that must prevail. Let us repeat that, in the Jewish thesis, he only owes it because that they are the chosen people, the sovereign people, the people who have been appointed silence of the promise of the "kingdom of God", which, all In fact, through Jewish works, the kingdom of Devil.

on

The ongoing events around the world, the Jews have either determined or aggravated. In any case, they do, in all parts, under all pretexts, in all ways, effort for use them, to turn them to their advantage. Nordau, in the his campaign in this regard, conducted in all countries, has gone so far as to to articulate this, during a meeting, 4 London, on January 11 1920: "The war that has just shaken the world has been a war waged against the Jewish people. This seems paradoxical. It is Yet it's true. We are approximately 13,000,000 Jews. We we provided 900,000 men, seven percent of our total population; this percentage has been reached by few peoples and surpassed by only one: the French people. We have had

80,000 dead, and our total losses were 200,000. All The other peoples knew perfectly well why they were fighting. They had a concrete purpose. Their driving forces were motivated by criminal selfishness and desires for domination on the part of some, by the legitimate right of defense for others. But the Why did the Jews fight? Of course, we have We fought to defend the countries where we were born. we went to war with enthusiasm in the countries that who give us justice and grant us freedom, and we We did our duty, even in countries that reject us. the most basic justice, without joy, no doubt, but with of Stoicism.

All of this, even taken literally, doesn't tell us how The war was "a war waged against the Jewish people." The argument-Max Nordau's approach, to grasp it at its starting point, would tend to prove that the war was "a war made to the French people," since it is he who has the most suffered. But here is what our Jew is getting at:

"However, we are entitled to ask ourselves if these (Jewish) soldiers who lost their lives had the satisfaction of Did they know their sacrifices were appreciated and recognized? Did they return? "Destroyed by their death the honor of the Jewish name?" — Well! And the French? What would we say if we considered let's laugh and measure the "satisfactions" given to our Sacrifices? — But this concerns the superior race, this concerns Jews, and Nordau exclaimed: "Even in the regions Despite advances in the West, we are seeing a wave of anti-Semitism. stemming from atavistic hatred and the resurgence of chauvinism nism, spreading like asphyxiating gases and condensing in an atmosphere that had become unbreathable for Jews surrounded by suspicion. Hatred often degenerates into a genuine persecution. And, if this is the case in the countries in the West, in several regions of Eastern Europe, this This is no longer anti-Semitism, but a furious outburst.

of savage hatred... ».

Hey! Perhaps it's because, in both Europes, The Jew has, in one way or another, thwarted nationalism. old or nascent nationalism. He who ignited so much wars, he who unleashed so many revolutions, why He is surprised to experience it. And harshly, sometimes, the counter-

Blows? The reactions of the people may even, one day, to take on an even more energetic air. An uprising Unanimity is possible. The Galician Jew Leon Reich proclaimed, Formerly: "The Jewish people will break their centuries-old chain." Does he believe that the Christian people are incapable, when the weight He will become too sensitive and the shame too intense, to shake The yoke of the Jews? Mr. Zangwill, speaking in London, declared, in case the Jews, "after all their sacrifices and their hopes" would be dashed, this threat: “Who could say the results of such a disillusionment? Are there not already... "Has Europe had enough hotbeds of despair, anarchy, and chaos?" But, if from these homes the Jew suddenly appeared as The creator and the profiteer, who could say what the results would be? against the Jew, from such a discovery?

+
$+

What then is the hope cherished by the Jews, and who leads them now to exercise, by all means, a Such pressure on people and governments? That's the Palestine for the Jews, that's the Zionist demand. On this The point is, there are several schools of thought, and they are quarreling. The school that it seems to us that the question is brought to its ultimate conclusion, which is the one which Asher Ginsberg (Ahad-Haam) — who is said to be the author of Protocols — says the trends in his book At the Crossroads, the first edition of which, published in Odessa, dates from 1895.

Ginsberg argues that what matters is less about opening the Palestine to the Jews rather than returning Palestine to Judaism. This will restore to the Jews "national consciousness" and will that Jews will cease "to be Jewish individuals." Then, he said, "when Hebraism has returned to its source and when from all the lands of dispersion, and even from the sanctuaries In a more peaceful state, the Jews will turn their hearts towards the Jerusalem presents the self-emancipation of Judaism. will arise of its own accord, as a necessary product of the the feeling of love of the Jews for Hebrew culture and for their land”.

Political Zionism appears to deviate from this conception. But, in his name, however, Mr. Weizmann, on July 24 In 1918, he placed the twelve on Mount Scopus, near Jerusalem. the first stones of a Hebrew University which will be the

"Hebrew cultural center." This aligns quite well with the thinking of Ginsberg.

What they want to do in Jerusalem — Rome and Jerusalem, two opposing views, taught the famous Moses Hess, — It is the development, codification and promulgation of a Hebrew legislation, which will consecrate "the unity of the people "Jew" and who will rule all peoples. Then, the revenge of the The conflict between Jews and Christians will be consummated. Then Judaism will have expelled Christianity, will have rejected it, and Jesus will be defeated, everything that was born from his thought and his life, from his his word and his passion being finally annihilated or reduced to the servitude or silence, delivered to corruption or obscurity no going back.

This great, this magnificent, this magnanimous patriotism universal that Christianity established, which serves as a link to peoples with their own distinct personality and traditions are respected, Judaism will disperse it in this way, y substituting his own, the one that ruthlessly imposes on everyone the peoples the Jewish mark, the Hebrew seal, and, to better to ensure this primacy of the Jew, establishes and aggravates without respite absolute individualism, which is the death of families and of homelands and which no longer allows any associations whose The rules and direction are in the all-powerful hands of the Jew.

Mr. Weizmann, summarizing one day what the Allies — who have Judaized in their successive conferences and the various Treatises given by them, resulting in so much bloodshed and piled-up ruins — have conceded to the Zionists, he declared: "The most important point is the recognition of the Jews." of Palestine and the foreigner as a single entity and a whole. Palestinian Judaism recognized as a political unity embracing not only the Jews of Palestine, but also all those who inhabit it in their minds."

These words are related to those of Mr. Edmond de Rothschild: "Even more than the earth, we we want, following the example of our fathers, to cultivate the great principles of ideals and justice, and to spread them throughout the world. For us, Israel's mission is not finished, and that is the reason why which we joyfully welcome the establishment of the home of Palestine.

Christianity has its own language, which, without bearing the slightest harm, quite the contrary, to no other language, serves to the direct and constant communication between the authorities, otherwise among the faithful, and which, above all, preserves, in its form to this it is a given that she is said to be dead, when in fact she is particularly boundly and supremely alive, the dogmas and the precepts. Judaism, in its dream of domination universal, wants to impose its own, too. To Latin, Hebrew will be substituted.

Last year, in Paris, a Russian Jew, Mr. Slatopolsky, the president of "Hebrew Culture" delivered a speech in Hebrew, saying: "Only the Hebrew language can to serve as a link between Jews around the world…." He explained the need to create, without delay, in all the major centers, Jewish schools, starting with Paris. In Russia, He asserted that large-scale Hebrew meetings could already be held. where the entire audience understands Hebrew. At the Conference of Peace, Menahem Ussichkine, Zionist delegate, spoke in Hebrew. In all countries, efforts will be made to obtain For Hebrew, all licenses. And last year, Mr. Eliachar, grandson of the chief rabbi of Jerusalem, candidate for the School central, was authorized by the Minister of Education public of France, to make its composition in Hebrew.

s%

On December 15, 1918, in Paris, during a meeting Zionist, Mr. Aimé Pallière, who is not Jewish, but who has He became an ardent proponent of Judaism, exclaiming: "The War has only destroyed what was obsolete; on the contrary, it has brought back to the world stage that which was alive, awaiting the hour "Reparations." That, you guessed, is the Jewish people. And Mr. Pallière proclaimed: "The hour has come. Eretz "Israel will be reborn, with all that this word implies."

Notice to nationals of all nations. Notice to members of the great, vast, and august Christian kinship. May all They finally glimpse the rising tide, the scourge that threatens them, The rumbling volcano. And everyone is prepared for the danger. The Jewish city would be a return to paganism, even an aggravation of This one. That is what a whole powerful beam of forces, the most formidable of which are and remain hidden, the Jewish movement, the reality of which cannot escape any look, but it is important to grasp its meaning and denounce it and render the perpetrators and accomplices powerless.

The nations will undoubtedly be even more shaken, tomorrow, by such a flood, as they have never been by any kind of excitement. Many can sink. But the Church does not tremble before the Synagogue. does not fear being broken, annihilated, replaced by this one. She has the words of eternal life. And it is from her that When the time comes, the lights and the men will appear. capable of bringing the lost and troubled world back to the rights paths of justice and peace, of order and harmony. That day, as we are led to believe and to affirm so many great past adventures, to second, to carry out, to complete the work of salvation which The Church has the secret and the means; France will be there—that of Clovis, Charlemagne and Saint Louis, that of Genevieve and of Joan of Arc, that of the Sacred Heart.

PAUL COURCOURAL.

APPENDIX III

MACROPROSOPE

AND

MICROPROSOPE

The English edition of the "Protocols" of the Elders of Zion, published published in London in 1920, under the title The Jewish Peril, bears, in head, an engraving with this legend: "Jewish emblem-Bolshevik surrounded by the symbolic Serpent"; and the author refers to Protocol III. It reads, in fact:

Just a short distance to go and the circle of the Symbolic Serpent-The symbol — the sign of our people — will be complete. Another version says: “This symbol of our people” (1).

We do not know to what extent the serpent emblem that which bites its own tail can be taken as representative of the Jewish people, but it is certainly a symbol of the high Occult initiation: it appears in the Society's coat of arms Theosophical and in many pentacles (2). The great initiation is indeed given — at least by all the masters of Occult science affirms it — within the Astral plane, and we Let us read what one of them had to say:

Astral light is represented in ancient symbols by the Snake biting its own tail (3).

(1) Ms* JOUIN: The Judeo-Masonic Peril, p. 43.

(2) The word "pentacle" is a generic term that refers to the figures symbols of occult science, Kabbalah, Hermetic alchemy ticks, talismans, etc., etc. Some authors only use it to designate the Pentagram or five-pointed star.

(3) Evipnas Lévi: Dogma and Ritual of High Magic, vol. I, p. 218.

SYMBOLIC PENTACLE OF THE ANTICHRIST

Future King of the Jews
According to Serge Nilus's interpretation

Digitized by Google

In any case, the author of the English translation of "Protocols" did not indicate the exact source of the pentacle it He reproduced it, let alone offered an explanation. We Let's try to fill these gaps.

The first edition of The Secrets of the Elders of Zion appeared in Peterstown, in 1902. Serge Nilus had included it in the second edition of his book entitled: The Great in the Small and the Antichrist as a possibility imminent government (1).

However, Serge Nilus writes in this work. We translate from Russian: |

To conclude this arduous—I would even say: this painful work of revelation of the great mystery of iniquity, of the Judeo-Masonic conspiracy, I will describe a characteristic drawing taken from a book published at the commencement from the second half of the last century and containing a study of the Dogma and rites of high magic. This drawing represents the Tetragrammaton of the Masonic seal of Solomon — the seal of the Antichrist — under the form of two men who look like old men fighting together and surrounded by the symbolic serpent whose head joins the tail. The old man whose pale face was crowned with a papal tiara bearing the cross, is turned upwards, obviously in vain, of to push away with her dark and gaunt hands the embrace of the hands clear and powerful from the second old man. This one, with his hair styled like the The ancient Magi turn their dark faces downwards. The figures of these two old men fighting amongst themselves are divided by a Maltese cross, of which One half is dark and the other half is light.

All around, in an oval bordered by the serpent, is a inscription which can be read as follows: Quod superius macroprosopus sicut inferius, and backwards: Quod superius microprosopus, sicut inferius macroprosopus. Which in translations will mean (Russian translation): The higher God is, the lower the devil, and vice versa. The old man with a fair face and dark hands, wearing a tiara with a cross, represents God and Christianity, good at first glance (clear face), Bad in reality, according to his works (dark hands). The other old man represents the devil and Freemasonry, evil at first glance (face dark), and good in reality (clear hands) (2).

Such is the mystery of Babylon, the great Prostitute!

Let us note, in passing, that the very title of the volume: The Great

(1) M!" JOUIN: The Judeo-Masonic Peril, p. 3.

(2) We cannot bring ourselves to include the drawing itself here, because it constitutes sacrilege. (Author's note).

in the Little Book, is the translation of the Seal of Solomon, and that This expression, which we will return to later, is taken from the Kabbalah.

⁂

The book to which Serge Nilus refers is none other than Eliphas Lévi's work: Dogma and Ritual of High Magic, and the engraving which he describes briefly, interpreting it in a more or less accurate way, is found on the frontispiece from the first volume of this famous classic of occultism. Let us add that Eliphas Lévi did not create this pentacle; it comes from old Kabbalistic manuscripts; it has often been reproduced with a few variations that do not change the meaning. It is the Macroprosopus and Microprosopus of Jewish Kabbalah, the Great and the Little Shore of the Zohar. Eliphas Lévi only gives one A very brief explanation, conceived as follows:

The Great Symbol of Solomon. — The double triangle of Solomon, represented by the two old men of the Kabbalah; the macroprosopus and the micro-Prosopus; the God of light and the God of reflections; the merciful and the avenger; the white Jehovah and the black Jehovah.

The two small figures on either side are analogous to main subject (1).

We find the same idea expressed, in a different form slightly different, in two plates from another work of the same author and which have the titles: "The Magic Head of the Sohar" and “The Great Kabbalistic Symbol of Sohar” (2).

The following texts, borrowed from the Kabbalah, are inter-Remarkable points to note, among many others:

The divine image is twofold. There is the head of light and the head of shadow. The white ideal and the black ideal, the upper head and the lower head. One One is the dream of the God-Man, the other is the supposition of the God-Man. One represents the God of the wise, the other the idol of the common people...

For the elder elder called the macroprosopus or the great The creative hypothesis is also called Arich-Anphin, that is to say, the face immense. The other, the human God, the shadow figure, the microscopic prosopus, That is to say, the restricted hypothesis, is called Seir-Anphin, or the face shrunk.

(1) EvipHas Lévi: Dogma and Ritual of High Magic, vol. I, p. 5.
(2) Evipuas Lévi: History of Magic, pp. 41 and 53.

When this face looks at Do's face, it is doubled and becomes harmonious... (1). |

We also read: l

The Ancient of Ancients is in the Macroprosopus, the light is hidden In the shadows, the large is represented by the small... (2).

The form of man encompasses all forms, so many things superior than inferior things (3).

And because this form summarizes and represents all that is, we we use it to represent God in the figure of the old man supreme.

Then, in accordance with this figure and like its shadow, we imagine the Microprosopus.

And if you ask me what the difference is between the two Old men, I will answer you that the two represent a single and Same thought...

But these secrets are accessible only to the harvesters of the field sacred... (4). :

We will show that, without claiming such a title
At a certain level, it is possible to find the explanation for these mysteries.
Let us first indicate that one can consult on the large and the
small face — the macroprosopus and the microprosopus — the
large (Makros) and small (Mikros) figure (Prosôpon).

Idra Zouta, Zohar, III, 287 b - 296 b, John translation
de Pauly, t. VI, p. 79 et seq.

Idra Rubba-Kadischa, Zohar, III, 127 b, John translation
de Pauly, t. V, p. 331 et seq.

Siphra Di-Zenioutha, Zohar, II, 1766, translation John
de Pauly, p. 137 et seq.

The Key to Onan by Albert Jounet, p. 5 et seq., p. 172
and so on.

The Kabbalah, by Ad. Frank, me im, p. 168 et seq.; ch. v,
p. 228 et seq.

(1) Evipsas Levi: The Book of Splendors, pp. 9 and 11; The Idra Suta
or the Great Synod, commentary on the Siphra Dzeniûta, by (Rabbi)
Schimeon Ben-Jochai. | i

(2) Title of the book by Serge Nilus.

(3) That is why Swedenborg, who borrowed his entire doctrine, not
not to a particular revelation, as he claims, but to the
Jewish Kabbalah gives the sky the form of a great man.

(4) Exvipuas Lévi: The Book of Splendors, pp. 80 and 81. Speech of the
Rabbi Shimon. pd po ï

+s
The Latin motto: Quod inferius microprosopus quod
superius macroprosopus sicut is nothing other than the
The first maxim of the Emerald Tablet, attributed to Hermes,
and which is the basis of all hermetic occultism:

What is below is like what is above, and what is above
is like that which is below to do the miracles of one thing (1).

The translation is therefore: That which is lowest, the smallest
face, is like that which is highest, the great face;
And if we take the theological meaning of the Greek word prosôpon: This
That which is below, the little man, is like that which is above.
the great man.

This is the formula for Regeneration — or rather, Reintegration — of man through the Great Work of alchemy
hermetic which aims to "make man a God" (2).

Indeed, a master of modern alchemy writes:

Alchemy is divine, human, and material. To possess the secret of
Mercury of the Sages, the key to the cubic Philosopher's Stone... so it is...
to achieve the regeneration of man...

Alchemy boils down to the Great Work of the Universal Restoration.
saddle (3).

The pentacle described by Serge Nilus represents, in fact, under
the traits of a Gnostic Patriarch, the regenerated man, become
God after his "transmutation" through "putrefaction" or
fermentation in the "mercury of the Sages." It is also the image
of man fallen into matter, according to theoso- occultism
phique, reintegrated by Gnosis into its original power,
and became a mage or Grand Initiate.

The Magician is truly what the Hebrew Kabbalists call the
Microprosopus, that is to say the creator of the little world + (4)

(1) Cf. STANISLAS DE GUAITA: The Serpent of Genesis, vol. II, pp. 106 and
following; The Veil of Isis (January 1921), The Emerald Tablet, by the
D” R. ALLENDY, p. 22.

(2) An Adventure Among the Rosicrucians, by FRANTZ HARTMANN, p. 83.

(3) JOLLIVET-CASTELOT: Natura Mystica, pp. 66 and 69.

(4) EvipHas Lévi: Dogma and Ritual of High Magic, vol. I, p. 116.

Macroprosopus is the Adam Kadmon of Jewish Kabbalah,
the celestial man; the microprosopus is the magician.

The macroprosopus is Kether, the crown of the Sephirotic tree-
Rothic; the microprosopus is Thipheret, Beauty (1).
The man who acquires Wisdom, Hocma, and Understanding,
Bina, through Gnosis.

The heads and arms of the two old men form a pentacle
Very well known in occultism: the Seal of Solomon. It consists of
of two interlaced triangles: one black with its point facing downwards,
White pole, the top at the top. It is the great symbol of the
High Hermetic Initiation, with multiple meanings.

For all Hermeticists, Kabbalists, Rosicrucians or
Theosophists represent the symbol of reintegration through Gnosis.
or Luciferian science, opposed to Redemption through death
of Christ.

Redemption says to man: be virtuous, be humble,
Be resigned and you will find yourself again, after having passed through death.
expiation for sin and thanks to the merits of Jesus, Paradise
that you lost through the disobedience of your first father.

Reintegration, the work of Lucifer, tells man: Be
Learned one, be proud, learn Gnosis and you will find
on this earth, even the powers you had before the fall,
You will see God.

Occultism, Hermeticism, and Theosophy are based on this
opposition of Reintegration against Redemption; of the
Luciferian Gnosis in the Christian Gospel; from Jewish Kabbalah
to the Bible.

Eliphas Lévi writes:

These two triangles joined into a single figure, which is that of a
The six-pointed star forms the sacred symbol of the Seal of Solomon, the star
brilliant of the macrocosm (2).

The idea of infinity and the absolute is expressed by this sign, which is the
grand pantacle, that is to say the simplest and most complete abridged version of
the science of all things...

What is above resembles or is equal to what is below...

Paracelsus, this innovator in magic who surpassed all other initiates

(1) See the Zohar, translation by Pauty, frontispiece of TI

(2) The pentacle of the microcosm is the pentagram or five-pointed star
Branches, this is the blazing star of Masonic Lodges. Eliphas Lévi
It is written as "pantacle", but the correct spelling is "pentacle".

through the achievements he alone has secured, he asserts that all
the magical figures and all the cabalistic signs of the pentacles to the-
Which ones the minds obey are reduced to two, which are the synthesis of
all the others: the sign of the Macrocosm or the seal of Solomon... and
that of the Microcosm, even more powerful than the first, that is to say
the pentagram (1).

Everything that is said in the occult science of the macrocosm
and of the microcosm — the big and small world — applies to
macroprosopus and microprosopus, large and small face:
The man before and after Reintegration.

If the Seal of Solomon, or six-pointed star, is the
symbol of man become God, — Stola Dei, — the penta-
The gram, or five-pointed star, is the symbol of man
not yet reintegrated by Gnosis.

Occultists teach that pentacles have three meanings and
seven explanations (2); and several of them do not stick to them
Not here.

We read in the Ritual of the Martinist Order:

The pentagram is also called the sign of the microcosm, and
it represents what the Kabbalists of the Book of Sohar call the
microprosop (3),

The Seal of Solomon, or six-pointed star, represents the Universe and
its two Triads, God and Nature, and is for this reason called the
Sign of the Macrocosm, or Great World, as opposed to the Five-pointed Star
points, which is the sign of the Microcsome, or Little World, or Man. It
is composed of two triangles. The one whose vertex is above
represents everything that rises; it symbolizes fire and heat... it

expresses the natural return of forces, moral and physical, to the Principle from which they emanate. The triangle, with its point downwards, represents everything that descends; it is the hermetic symbol of Water and Humus. combined, these two triangles represent the Generation and the Incessant regeneration by water (w) and by fire (A), that is to say the Putrefaction... The Seal of Solomon is therefore the perfect image of the Creation (4).

The black triangle still represents the fall of man, and

(1) Dogma and Ritual of High Magic, vol. I, p. 189. Cf. id., p. 187.

(2) Eliphas Lévi: Dogma and Ritual of High Magic, vol. II, p. 99.

(3) Cf. HARTMANN: An Adventure Among the Rosicrucians, pp. 88, 84.

(4) Ritual of the Martinist Order, drawn up by Teper, under the direction of the Supreme Council of the Order, p. 88.

– – _–

the white triangle its regeneration or reintegration, according to Saint-Martin.

The white triangle of our pentacle bears a Latin motto: Stola Dei; that is to say: Stola of the God.

The stola was a dress worn by noblewomen. Roman, and, by extension, the word also serves to designate a noble lady (1).

The first meaning indicates that the Seal of Solomon, the Wisdom, divine knowledge, is the garment of the regenerated man. became God.

The second meaning leads to a more isoteric interpretation Again.

Note the interlacing of the two triangles formed by the head, shoulders, and arms of the two old men. It is the symbol of the most Pepina mystery of hermeticism and of the Gnosis. A Sr To RNY

The black triangle of Solomon's Seal, whose point is directed downwards, is the symbol of the male God (Osiris in the Egyptian theogony, etc., etc.; the white triangle, Stola Dei, The Lady of the God is "the feminine Hypostasis of the hermaphroditic God-"phrodite, the androgynous Dea Deus of the Luciferians" (2). This is Helen-Ennoia of the Gnostics, Isis of the Egyptians, etc. It is also the letter G of the Blazing Star of Freemasonry-nerie, whereas the Yod in the Delta represents Hypostasis masculine of the androgynous God of hermetic philosophy.

*
* *

Two small emblems are located to the right and left of the macroprosopus; they are reflected in the bath of "Mercury "of the Wise Men," from which the microprosopus originates. We remember that Eliphas Lévi merely states that they "are analogous to main topic.

Indeed, the two triangles on the left, joined at their base, form the Seal of Solomon; on the right, it is easy to recognize- The Tau was born.

(1) Cf. Dictionary of Roman Antiquities, word: “Stola”.
(2) Charles NicouLzLauD: Masonic Initiation, p. 202.

This is the distinctive mark of the hierophant who has reached the highest degree of initiation. He personifies the Egyptian god Thoth, the the universal demiurge of the Platonists; the craftsman par excellence, the architect of the Gnostics; the Hermes Trismegistus of the Neoplatonists, the Master of occult sciences (1).

These are therefore once again symbols of the macroprosopus and the microprosopus.

The figures of the two old men of the Kabbalah are reunited. by a Maltese cross. It would be a serious mistake to see in it a Christian emblem.

It is the tetragrammaton which, along with the triangle of the Seal of

Solomon and the pentagram, is one of the great pentacles of
occultism. The tetragrammaton symbol is formed by a
cross with equal arms. In hermetic science, the cross has a
specific esoteric meaning:

The Cross is the image of the quaternary law, itself concealed in
the Kabbalistic formation of the Tetragrammaton or incommunicable name-
four-letter cable. This knowledge forms the pinnacle of all the
Schools of Initiation, whatever their names or Rites (2).

Eliphas Lévi does not suggest the incommunicable name
four letters that everyone knows, — yod, hey, vau, hey,
— but the esotericism of the tetragrammaton, when he writes:

The Cross of this unity composed of two, which divide each other
to form four; the Cross, that key to the mysteries of India (3) and of
Egypt, the Tau of the patriarchs, the divine sign of Osiris, the Stauros (4)
of the Gnostics, the keystone of the temple, the symbol of Freemasonry
occult.

And a little higher up:

The Kabbalistic tetragrammaton Jodheva expresses God in humanity and
humanity in God (6).

(1) Charles NicouLLaup: Masonic Initiation, p. 168.
(2) Martinist Ritual, p. 86.

(3) Swastika and Sauvastica (wasting crosses).

(4) Stauros: Cross, in Greek.

(5) Dogma and Ritual of High Magic, vol. I, p. 161.

That is to say, the reintegration of the old, fallen human God,
man restored to God through hermetic science and Gnosis

Luciferian.
Such is the esotericism of the macroprosopus and the microprosopus

which, Eliphas Lévi tells us, are "the elements of the
Jewish Kabbalah (1).

N. FOMALHAUT.

(1) Dogma and Ritual of High Magic, vol. I, p. 171.

APPENDIX IV

Astrological Chat

OUT OF 1921

What will the year 1921 be like? In a work published at the beginning ofcement of 1914, in the Judeo-occultist section of the Review (1),
we have shown that it was possible to indicate the year 1921,
and the month of October, for some very curious predictions
taken from the Centuries of Nostradamus. Here is what we said
after quoting the texts of the famous astrologer:

In the spring, there will be a revolution that will be the beginning of extremism.
Changes and permutations of governments, and all of this will end
in October, after seventy-three years and seven months, where a trans-
A greater and more extraordinary action will be taken. Meanwhile, the
The second revolution, the miserable offspring of the first, will proliferate.

And again, according to another text:

The Revolution, which had been driven out once before by the Restoration-
The ration of the legitimate monarchy will return to power again.
His enemies will be called conspirators. His deadly triumph will be more
long and will unfortunately last seventy-three years.

Commenting on these two passages, we added:

The revolution that took place at the end of February 1848 was followed by extremes changes and permutations of governments, republic, empire republic, war of 1870, etc., etc. Meanwhile, the sects anarchic, wretched daughters of the first Revolution, and of the Holocaust The bloody caustic of 1793 will proliferate. But, after seventy-three years and

---

(1) International Review of Secret Societies, issues of January 5, February 8 and March 5, 1914. This study was compiled into a single volume: Nostradamus, his Prophecies; Academic bookstore, Perrin et C', 35, quai des Grands-Augustins, Paris, 1014.

Seven months of this unfortunate domination, there will be, in October, an extraordinary new change that will put everything back in order and

Everyone in their place.
Now, if we add seventy-three years and seven months to February 1848, we

obtained October 1921 (1).

Readers eager to know what the events are predicted by Nostradamus, for this period, will be able to refer to the volume or issues of the Journal indicated: It is not within the scope of this work to discuss the latter. point. We only want to investigate whether the astro- data Logical assumptions concerning the year 1921 can be used in the calculations. taken from the centuries of Nostradamus.

The Veil of Isis gave certain astrological predictions

Spring Equinox
2/ March 1921
3 a.m. Slm, Greenwich Mean Time

Farts. .

LE 2° 20°16" = 9m. 205.3
Hp. 48°50'N
Core. 238° /2'

id Dominateur de l'Annec.

omalhaue, $c.

---

(1) International Review of Secret Societies, March 5, 1914, pp. 391 and 892. — Nostradamus, his Prophecies, pp. 237 and 238.

for the year 1921 (1). They are the result of the work of four modern astrologers, Messrs. Barlet, Blanchard, Boudineau and Tamos. Unfortunately, alongside very scientific data interesting and in line with classical teaching of ancient astrologers, this work contains parts which depart completely from tradition and come more efforts of imagination and intuition rather than erudition. These purely personal conceptions have increased the inherent chances of error in all astrological work gics.

These gentlemen took as their starting point for the year the winter solstice, and they drew up the theme, or the state of the sky, for the Sun's entry into Capricorn. However, traditional teaching-tional is formal: the astrological year begins at the spring equinox, that is to say at the time of entry of the Sun in the sign of Aries. This should not be confused Occult Freemasonry and the legend of Hiram-Scolaire, following Ragon, with astrological science, of which this Master Macon was unaware of the data.

Speaking of a phenomenon, which we will have to deal with Further on, the astrologers of the Veil of Isis write:

Firstly, it is a rather rare conjunction between the two planets. higher. Jupiter and Saturn, which repeats every 30 years, but which does not occur at the same point in the Zodiac except once every 240 years approximately (2).

Here, the error is not astrological, but astronomical. The The meeting of Saturn and Jupiter occurs every twenty years. approximately. The previous one took place on November 29, 1901, at 13° 59 minutes of Capricorn. There was one in 1881.

and the previous one had taken place on October 21, 1861, at
18° 22 minutes of the sign of Virgo. Now, she who
will be produced on September 10th, at 4:15 a.m.
will take place precisely in the sign of Virgo, at the 26th degree
35 minutes. The amount of time that separates these two encounters
being in the same zodiac sign is therefore sixty years old and
no, 240 years. We'll talk about teaching later.
astrological significance of these very important conjunctions.

(1) Le Voile d'Isis, January 1921 issue.
(2) The Veil of Isis, p. &.

Messrs. Barlet, Blanchard, Boudineau and Tamos give to
planets of meanings not taught by tradition
astrological.

It would be easy to point out other causes of errors which
explain how the predictions made do not fit with
the events that have taken place. We note, for example, for
February 1921 (1): Violent strikes, heated debates at
Parliament, serious accidents in mines, crimes
passionate, serious epidemic that should divert attention from
Politics, threats of war with Germany. For the
March: Important reforms proposed to Parliament;
Socialism opposes it, it undermines the ministry and
produced violent riots among the people.

These errors, which are found in all predictions,
do not detract from the value of the work published by Mr. Ch. Barlet
and his collaborators; it contains some very interesting things.
But in astrology, one shouldn't try to be too precise and
asking more of science than it can give. All the
The world does not have Nostradamus's clairvoyance, nor his knowledge
sessions in experimental magic.

We will retain from the work published in the Review of
Messrs. Chacornac brothers, this prediction given in broad strokes—tères, in order to better emphasize their importance:

THE YEAR 1921 WILL OPEN A PERIOD OF SOCIAL TRANSFORMATION (2),

If we add "political" to the word "social," it fits quite well.
with the predictions of Nostradamus.

*
es œk

According to astrological tradition, one can obtain some
information on events that will happen in
the year, — that is to say, between two returns of the sun to the beginning—cement of the zodiac sign of Aries, — by examining the state
of the sky at the precise time when the spring equinox occurs
and at the time of major eclipses.

The year 1921 will see four eclipses: two solar and two
of the moon. The most important is the annular solar eclipse,

(1) Cf. The Veil of Isis, pp. 11 and 12.
(2) The Veil of Isis, p. 9.

which took place on April 8th, at 9:04 a.m. She was in
A large part of it was visible in Paris. The spring equinox has taken place
It took place on March 21, 1921, at 3:50 a.m. We give
the astrological theme of these two phenomena, that is to say
the exact state of the sky at the time they occurred.

solar eclipse
April 8, 1991

Oh. km. from the main, T. de Green

Paris
LE 2°20'14" s 9m. 205.9
Hp. 48° 50' N.
Soul. 334° 24
Dominant.

fomalhavt sc.

The astronomical phenomenon of these two themes, the most Important, from an astrological point of view, is the conjunction of Saturn and Jupiter. It will be perfect on September 10th; at 4:15 a.m.

Astrologers attach great importance to the encounters of Jupiter and Saturn.

The slightest conjunction is the meeting of these two planets in the sign of memory, it takes place approximately every twenty years.

The advantageous conjunction is the meeting in a trine sign different. It occurs roughly every two hundred years.

Finally, the great conjunction is the meeting in a fire sign after emerging from a water sign, it takes place every eight hundred years, at a few years (1).

The 1921 meeting is a lesser conjunction, since The previous one, in November 1901, took place in Capricorn. sign belonging like the Virgin to the earth trine.

If we direct the ascendant of the equinox chart of spring in the places of the Zodiac occupied by Saturn and Jupiter, this gives us, for the time when the will be accomplished events which we will discuss at the end of September and begin-October cement.

The location of the conjunction is ruled by the planet Mercury. whose influence extends to France and England. Mercury signifies relationships; it occupies the sign of Pisces in the Two themes; this indicates instability in friendships. The place the conjunction is in the fourth house in the chart of Véclipse, which means: reversal of position by things secret; this place is the sign of the Virgin whose influence extends on Greece, Crete, Asian Turkey, Cilicia, Asia Minor. The conclusion, as we can see, is easy to draw.

Mercury, dominating the conjunction of Saturn and Jupiter, Announcement: Political and religious changes in the laws.

If we continue our analysis of the two themes, we Let us see that the places affected by the eclipse are, astrologi-[Quantity]: Germany, England, Italy, Asia Minor.

Nicolas Bourdin, in his commentary on the Centilogue Ptolemy says that the ascendant of the astrological chart of Paris is the 15th degree of Virgo, and the midheaven the 11th degree of Gemini (2). The capital of France is therefore particularly under the influence of the conjunction. This Its influence is felt most strongly on men and those whom govern.

In the theme of the eclipse, the position of the Sun and the The Moon in the zodiac gives the same indication, with, in Furthermore, a clarification concerning priests and matters of the religion.

The planet Mars, dominating the themes of the equinox and

---

(1) FOMALHAUT: Manual of Spherical and Judicial Astrology, p. 221.
(2) Cf. FoMALHAUT: Astrology Manual, p. 206.

The eclipse, a harbinger of violence, wars, and revolutions, seditions, major fires, sudden deaths fevers affecting men in their prime malignant diseases that can become epidemic. The position of the Moon The equinox also indicates: wars and popular revolutions areas, which is further clarified by the situation of Saturn and Jupiter in the same chart. The position of Neptune in the Two themes foreshadow maritime accidents and revolts. among seafaring people.

It should be added that Jupiter has a fairly large share of dominance over the theme of the eclipse, all these movements will have a favorable ending: that which conforms to the predictions made of Nostradamus. But, if we judge from the position of the Sun and Mars in the equinox chart and by that of Saturn and Jupiter in the eclipse, that won't go without leading to losses of movable property and destruction of immovable property bileries.

In all these indications, there is no intuition. personal and even less clairvoyant; it's simply and literally the result of applying the given rules by ancient authors, as summarized in the Manual of Spherical and Judicial Astrology, published under the

Fomalhaut's pseudonym.

| CHARLES NICOULLAUD.

APPENDIX V

DOCUMENTS ON THE WORLD JEWISH MOVEMENT

DURING THE FIRST QUARTER OF 1991

SUMMARY :

INTERNATIONAL GENERALITIES: The "Protocols" of the Elders of Zion. The wave of anti-Semitism, the "Jewish Peril." — Article by the Princess Catherine Radziwill. — Forgery committed by a Swiss Jew. — Max Nordau. — Jewish Association for the Propagation of the Idea of the Society of the Nations. — The League of Nations, a Jewish instrument. — The Jew has always been revolutionary. — A Jewish tribute to Wilson. — 4th edition of the Jewish Peril. — The Zionist National Fund.

GERMANY: Anti-Semitism in Bavaria. — General organization of German Jews. — The Neue Jüd. Press, in Cologne. — The popular party-

—Jewish pular in Bavaria. — Brochure by Mr. Otto Friedrich on the "Elders of Zion." — Universal Anti-Jewish Alliance. — News Jewish organization of Dr. Max Nauman. — Professor Kalischer, President of the German Jews. — Kuntze, President of the Social Party German anti-Semite.

ENGLAND: The Earl of Reading (Sir Rufus Isaacs), Viceroy of India. — Anti-Semitism in England. — The League of Converted Jews. — Zionism and the Labour Party. — The League of Nations and the Rabbis English. — The Jewish Masonic Order of B'nai Brith in England. — Major Percy C. Simmons, Chairman of the London County Council.

AUSTRIA: Expulsion of foreign Jews. — Anti-Semitic conference international.

EGYPT: Statistics on the Jews.

SPAIN: Alfonso XIII and the Sephardic Jews.

United States: Lecture by Mr. William Taft at the Anti-Defamation League, on antisemitism and the "Protocols." — One Hundred Americans against Antisemitism, prominent figures. — Letters of support from Mr. Robert Lansing, from Cardinal 0' Connell, from Mr. Bryan, from Mr. Harding. — Manifesto of the Jewish Organizations of the American Jewish Committee

against anti-Semitism and the "Minutes of the Elders of Zion". The "American Committee for Minority Rights" against propaganda Great anti-Semite, names of signatories and excerpts from the manifesto. Bill against anti-Semites. — New Jewish newspaper, Fatwas, at Philadelphia. — Jewish Statistics. — Letter from Chief Rabbi Wise on Bolshevism. — The Knights of Columbus are campaigning Philosemite. — Permanent presence of the American Jewish Congress.

France: Steering Committee of the French Zionist Federation. — MH Prague, anti-Semitism, and the Dreyfus Affair. — Jews and death by General Mercier. — The persecution of the Catholic Church is a Jewish revenge. — Articles from the Mercure de France on anti-Semitism, by Mr. Georges Batault. — Second volume of the History of the Alliance Israelite. — Death of Mr. Joseph Reinach. — The “undesirable Jews”. — Open Letter to the Hundred Blacks of Russia, preface by Mr. Salomon Reinach. — The Jews in the Senate. — Jewish immigration to France. — The French authorities in Mainz against anti-Semitism. — The Jews and the Briand ministry. — The body of the "Unknown Soldier" is, Perhaps Jewish. — Nominations of Messrs. Marcel Lehmann and Camille Bloch. — Peace and Law, journal of the Universal Israelite Alliance. — The "League of Human Rights" protects "undesirable Jews". — Jewish internationalism, speech by the Chief Rabbi of France. — Jewish bankers, Bolshevism, anti-Semitism, and police reports Zionists.

HoxGRi£: Mr. Polnai's house and the American Jewish bankers.
ITALY: Birthday of Mr. Luigi Luzatti.

PALESTINE: Reconstitution of a Grand Sanhedrin by Sir Herbert Samuel, British High Commissioner. — Mendel Beilis. — Draft of the British mandate, Jewish criticism against France.

Polence: The government fears international Jewish bankers. Situation of the Jews. — Trade in religious articles — The Jews Polish converts return to Judaism. — Jewish officers are

Excluded from the army. — Clericalism and the General Father of the Jesuits. — The Jewish industrialists of Upper Silesia.

ROMANIA: Jewish statistics.

Russ: The Israelite Universe and the assassination of the imperial family. The Jews and the Russian Revolution. — Jewish officials of the Soviets. — The Jews in Russia enjoy an advantageous situation; they benefit from the Revolution.

SWITZERLAND: The naturalization of Jews. — Jewish approach to the Nations League. — The Swiss Federal Council refuses to intervene against pogroms. — Jewish statistics.

INTERNATIONAL GENERALITIES. — Under this title: “No one is

"A charlatan in his own country," S. Poliakoff writes in La Tribune Jewish, dated January 7, 1921:

The monk Nilous, author of the famous "Zionist Verbal Proceedings" It could never have moved Russian public opinion...

Why, then, did the Jews have the Russians seized draconian measures to prevent the disclosure of "Protocols"? — S. Poliakoff also writes:

To attract attention, Nilous's "Zionist Minutes" have had to leave Russia. And to make a bit of noise, they had to cross the Ocean...

"Police reports" were very widespread in the United States, thanks to to the energy of foreign anti-Semites powerfully supported by the sno- the billionaire Ford's biism...

Just recently, a London newspaper, the Spectator, put forward the idea of to form a parliamentary or governmental commission of inquiry in order to examine without bias the question of whether it exists in the a secret Jewish organization worldwide proposing to fight against the Christian culture with the aim of dominating the Aryan world. The idea is strong significant. It is the result of the demoralizing influences of foreign antisemitism and the sound English tradition of impartiveality... We would have blessed the Spectator's efforts if they could be crowned with success. But we have doubts, alas, as to the project implementation... Examine whether governments and parliaments and the press in Europe are blind instruments of a plot "Judeo-Masonic?" Only the idle and ignorant, who have emerged from the depths of despair, would think so. What civilization could have made such a crazy and inept proposal...? It's a shame that the English government cannot follow the advice of the Spectator. A

Indeed, it is not clear which English government, For the moment, it is under the thumb of the Jewish plutocracy international, to successfully conduct such an investigation.

— La Tribune Juive reproduced, in its issue of the 14th January 1921, p. 4, an article published in the r English magazine The Nation; we extract the following passages:

A new wave of antisemitism is sweeping the world. In their nationalist frenzy, the Poles attempted to exterminate the three millions of Jews who live in their country; the Pan-Germanists, dang petulant impotence in their defeat, they sharpen their old weapons of reaction. A violent English pamphlet, "The Jewish Peril," appeared in, the "Dearborn Independent", a newspaper that is said to express ideas

by Henry Ford, and was diluted in a whole series of articles; letters open anti-Semitic undertones are beginning to appear in our conservative press; anti-Jewish meetings were held in the streets from Brooklyn...

The main responsibility for the resurrection of this shameful cam- The loincloth is incumbent in America & Henry Ford...

The common source of Mr. Ford's propaganda, from the pamphlet "The "Jewish Peril" and "The Cause of the World's Anxiety," a pamphlet An anonymous post published by CP Pasman's Sons is envious and absurd. a lie that Mr. Lucien Wolf has sufficiently exposed in the London's "Spectator"...

And the Jewish magazine gives this new source to the "Protocols »: |

The old forgery, known as the Protocols of the Scientists, of the "Elders of Zion" was re-exhumed by a Prussian postal worker who had himself been dismissed from the service for forgery in 1868. An edition Russian version of this work, attributed to a certain Professor Serge Nilus, has served as a pretext for pogroms during the Russian Revolution in 1905 and A French edition of this work was published in 1911. It is the book of this fabulous Nilus which served as the basis for "The Jewish Peril", to articles by Mr. Ford and to "The Cause of World Concern".

The readers of the Review are too familiar with the issue. for it to be necessary to discuss it; it is enough to record it the anxieties and variations of Jewish writers.

— L'Univers Israélite, March 25, 1921, p. 677, reproduces a article published in the Revue Mondiale, March 15, under the signature- The "Princess Catherine Radziwill" turmoil. It is about fighting the effect produced worldwide by the revelations of "Protocols of the Elders of Zion." The following excerpts show what the thesis supported by the "Princess" is philosemite, under Jewish inspiration:

This Nilus, if he truly existed and if he truly was what some Russians claim, that is to say, a president of the district court- Moscow's secession seems to have been duped by skilled police agents secret Russian at the time, who used him to launch into the world a ready-made excuse to justify the persecutions they had the intention to launch against the Jews in Russia.

If the Russian imperial police had invented the Protocols, they would have arranged things so that Serge Nilus' book

did not go almost unnoticed upon its publication, and The Jews could not have prevented its dissemination.

Princess Catherine Radziwill wrote in 1905 she lived in Paris, on the Avenue des Champs-Élysées; however, the Social directories from 1905 contain no trace of a Princess Radziwill is staying on the Champs-Élysées. This tends to to make the story she tells, concerning the alleged visit of a Russian police officer in charge of to create the protocols. The article ends with these lines: |

Being one of the few people who know the origin of the famous "Protocols of the Elders of Zion," I believe I am fulfilling a duty of loyalty. by publishing what I know about them and telling how they have They were fabricated by zealous and dishonest agents of Tsarism. wanted to use it not only to discredit a race that they hated them, but also and above all — and this is perhaps the most important point important in this affair — to seize the fortune and the the remains of people they could easily discredit and ruin their profit.

Ms. Princess Catherine Radziwill can rest assured; this The last plan failed, the Jews are not ruined.

Let us add that, according to the novel by the Russian princess, the The protocols are said to have originated from a report drawn up in 1884. or 1885 by General Orgewsky, head of the Third Section at the beginning of the reign of Tsar Alexander III.

All these tiresome explanations, more or less sincere and disinterestedness — rather less than more — does not prevent that we were not witnessing the execution of the Jewish plan revealed by Serge Nilus. The whole question lies there, and nowhere else.

— Under this title: “The forgery of the cipher of the “Protocols” of the “Sages of Zion,” La Tribune Juive, March 25, 1921, p. 10, publishes the following note: ; +

The Zurich Jewish Press Center received from one of its members Zurich Museum Society, belonging to academic circles, a communication from which we quote the following lines:

"The author of the pamphlet The Jewish Peril declares that his brochure is the An exact reproduction of the first edition, which appeared in 1905. For To increase the scope of the brochure, he indicates that the original from 1905 was acquired in 1906 by the British Museum and registered under number 3296 and 17 (1).

Being convinced that at least the prophetic passages of the pamphlet had been introduced there after 1905, I asked a Christian scholar, living in London and whose honesty is beyond question, but whom the anti-Mitism didn't affect me, to find the book in question and tell me How much would a copy cost? The result exceeded my expectations. The British Museum does not have this book. The author of the pamphlet had limpu-the decency of counterfeiting the museum's figure, counting on no one would investigate this matter. As proof, I am attaching the document Original from the Museum with the inscription: Cannot be found from particular given (2).

Here we see firsthand the Jewish method, the false Jews. and the doctored photographs of the "Dreyfus Affair" recom-are beginning. Serge Nilus's book exists perfectly at British Museum, shelfmark 3926 d 17 (3), with the entrance stamp August 10, 1906. Mr. Jouin provides a bibliographical description. complete photograph, made from the actual copy, in Le Judeo-Masonic Peril, p. 2. And the forger, since he is false y a, is the correspondent for the Jewish magazine in Zurich.

— We read in Le Peuple Juif, January 21, 1921, p. 9, at Subject by Max Nordau:

Nordau was born in Budapest, where he spent his youth. But the good The Hungarians, those great "friends" of the Jews, considered him a a fierce German who dedicated his genius to German culture, while the Germans, for their part, regarded him as a Jew, comme French, as a Zionist and, during the war, since the declaration of Balfour, as a friend and admirer of abhorred England... Each The country saw him as both an enemy and a friend of the other side.

This portrait of the Jew, drawn by a Jewish pen, is not lacking no interest and happens to be closer to the truth than the Perhaps its author believes it. The Jew is always and above all cosmopolitan.

The Committee of Jewish Delegations, in the session it held

(1) The actual British Museum reference number is 3926 d 17. (N. de la R.)

(2) The text is faulty; it should be particulars; the translation is: cannot be found according to the information provided. Which does not mean that the volume does not exist.

(3) We will again note the difference with the rating given by the Jaive magazine.

held on January 8, decided to create a Jewish Association for the propagation of the idea of the League of Nations. The The committee decided to launch an appeal to the Jewish people on this matter. (See Le Peuple Juif, January 28, 1921, p. 10).

— The League of Nations is a Judeo-Masonic concept-nique, conceived for the greater profit of the Jews, as as indicated by the following lines taken from The Universe Israelite, January 7, 1921, pp. 413 and 415:

The League of Nations (this was our thesis during the war) is the only one qualified to alleviate Jewish distress, immensely painful-laudable, prodigious challenge to human justice and civilization... The The salvation of the Jews lies nowhere else. Only the League of Nations can to prevent or punish oppression and pogroms.

— We read in La Tribune Juive, January 28, 1921, p. 4, under the signature of A. de Nesselrode: |

Yes! The Jew thirsts for clarity! His race, intellectual above all others, seeks the rays of truth in the still flickering glow of knowledge human, and, in the good fight that he has always waged and that he He continues to support, and has sought and is still seeking allies. who share his aspirations. The free thinkers who demand for each person has freedom of conscience, the Freemasons who fight for the triumph of justice and truth, and, finally, the conspirators of all eras, ready to sacrifice their lives to achieve the noble goal glimpsed, were among those whose principles, impulses, and desires responded-they cared most for their own. Therefore, it is often — if not almost always — within their ranks that he leads the campaign.

The admission is valuable. It's enough to justify the campaign.
led by anti-Semites against the eternally conspiratorial Jews
failures and destroyers of society.

— We read in Le Peuple Juif, March 11, 1921, p. 6:

TRIBUTE TO WILSON. — At the moment when the former President of the United States
transfers the direction of the affairs of the Great Republic to other hands
Republic, we Jews have a duty to greet with fervor
this noble figure who occupied at one time — with what
grandeur, with what dignity! — the world stage.

Through the influence that Wilson exerted on the events of his time
and which will have repercussions for many generations, Wilson is
a true Hero, in the sense that Carlyle attributed to that word. This influence,
he exercised it also through the part he played in the entry into the war of

America, through the ideas it promoted as the basis of
peace talks. It was in the service of justice and the law that he had
I heard about putting the formidable force of the American armed forces to use, and that's on
justice and law, which he wanted to establish as the new law of peoples.
History will tell to what extent he succeeded; but even now, he
It is accepted that Wilson was a Soul, a Character, a Conscience.

All this lyrical enthusiasm could have been advantageous-
the sentence was replaced by this simple phrase: "The President
Wilson did good work for Israel." The French find,
On the other hand, the great influence that we so naively let
to take this sick, theosophical, enlightened, and Freemason, a
was much less profitable for France. — And others
People think so too; that is perhaps one of the reasons,
added to many others, the global wave of anti-
the semitism that so many Jews complain about.

— The antisemitic newspaper Hidden Hand announces that the “Jewish Peril”,
The Jewish Peril is already in its fourth edition. (La Tribune Juive,
March 18, 1921, p. 12).

— During the year 1920, the Zionist organization received, for its fund
National, 9,567,000 francs compared to 5,552,000 francs in 1919. Forty-five countries
provided their subscription. The United States gave 3,392,000 francs;
England, 1,172,000 francs; the Argentine Republic, 918,000 francs; the
Mesopotamia, 621,000 francs; Germany, 494,000 francs; Czechoslovakia,
245,000 francs; Romania, 194,000 francs; Austria-Hungary, 171,000 fr. ;
Belgium, 128,000 francs; Italy, 92,000 francs; Switzerland, 83,000 francs; France,
51,000 francs; Alsace-Lorraine, 46,000 francs (See Jewish Archives, 10
March 1921).

It seems that for Jews, Alsace and Lorraine are not
Not in France! They're ignoring the departments of Haut-Rhin.
from Bas-Rhin and Moselle.

GERMANY. — The Jewish Universe notes that Bavaria
was from all the countries that constituted the German Empire
the one where Jews had the least to suffer from anti-Semitism
ism; but that, since the collapse of Germany, by
On the other hand, Bavaria is the one of the countries of the Reich where anti-Semitism-
The terrorism raged with the most violence. There was fear there for a time.
Russian-style pogroms; they were prevented by the governor-
nement. The Israelite Universe does not give us the cause of this
This change did not occur without reason.

— We read in Le Peuple Juif, February 4, 1921:

A "General Organization of
German Jews, which will include all Jews, even foreign ones
registered in a community for a year. Women are admitted
to the vote.

— La Tribune Juive, February 4, 1921, announces that, since
On January 1st, a Jewish daily newspaper, the "Neue Jüd. Presse", was published.
in Cologne, to fight against anti-Semitism.

— A Jewish popular party was founded in Bavaria, com-
taking on Zionists and liberals, Oriental Jews and
western Bavarians (Tribune Juive, February 11, 1921).

— We read in the Tribune Juive, February 18, 1921:

In addition to the works of Professor Strack, which the Tribune Juive has already reviewed spoken, a pamphlet by Mr. Otto Friedrich on the "Elders of Zion" has recently published in Germany.

The author states that he is "neither Jewish, nor a philosemite, nor..." "service to the Jews," but the Tribune Juive did not write about it. less :

Mr. Friedrich then established that almost all the content of the proceedings The verbal skills are the product of the imagination of the famous secret agent Nilus. also provides irrefutable evidence that the "minutes have were manufactured to serve specifically the policies of the last Romanof".

Mr. Friedrich demonstrates not only the falsification of the documents in question, but also their absurdity and vulgarity. They represent- "They smell," he said, "of the typically Russian fantasy of a spy."

According to the German author, the "Elders of Zion" were, in part, borrowed from a work, The Rabbi and the Goim, which appeared in the weekly Michel wach auf (Michel, wake up). The book "The Rabbi and the Goyim" itself- even if it were only a chapter in Goedche's novel: Biarritz, with the subtitle: At the Jewish Cemetery in Prague, published in 1868. All this simply demonstrates that the noise makes The Jewish peril surrounding the Israelites greatly inconvenienced them.

One will also notice how much the Jews and their defenders go to great lengths to find explanations which, from The rest contradict each other, each trying to outdo the other.

The clearest result of all these efforts is to put in place The growing distress caused among the Jews of all countries through the revelations of Serge Nilus.

— Extract from Le Peuple Juif, March 4, 1921, p. 9:

A UNIVERSAL ANTI-JEWISH ALLIANCE. — The Association of Societies German nationalists (deutschvolkisch) publish an appeal for the foundation The formation of a universal anti-Jewish alliance. The appeal is addressed to the Arians. of purebreds from all nations and proposes to prepare a session international antisemitism from all countries. In this international of the Judophobia: Pan-German anti-Semites want to collaborate, even with the French, the English, so hated by them.

— Dr. Max Nauman, author of the pamphlet The German National Jewmand, wants to create alongside the Central League of German citizens of The Jewish religion, a new organization. Jews will be part of it. who want to show their national character even more clearly Germans. (La Tribune Juive, March 11, 1924, p. 9).

— We also read in the same issue, p. 10:

In Berlin, an organization was founded uniting all German Jews 323 representatives from 669 communities gathered to to create a body to manage the internal affairs of the Jews Germans and to represent them abroad. A steering committee having Professor Kalischer was elected to head it.

The main issue to be examined was the transformation of the League German Jewish communities in a single Jewish organization Germans. The question was answered in the affirmative.

— A new anti-Semitic party has just been founded in Berlin. D is called the German Social Democratic Party; its chairman is Mr. Kuntze, the notorious anti-Semite, and his program can be summarized in these words: "Destroy Jewish domination in Germany". (La Tribune Juive, March 18, 1921, p. 12).

ENGLAND. — The Earl of Reading, Sir Rufus Isaacs, Lord Chief Justice (the supreme head of the English judiciary) was appointed Viceroy of India.

The Jewish Universe, dated January 14, 1921, provides the information The following information about his fellow believer:

Born in London in 1857, son of the late Mr. Isaacs and nephew of Sir Henry Isaacs, who was Lord Mayor of London, Rufus Isaacs — who became Lord Reading — had made his debut in his father's business. But he

Feeling he had no business vocation, he studied law. He had an exceptionally brilliant career, first as a lawyer – he pleaded with great success a number of famous trials, – then as He had been appointed to the position of Advocate General and Attorney General. supreme magistrate in 1943. He had been a member of Parliament since In 1904, he was granted the peerage by virtue of his appointment as Lord Chief Justice. During the war, the English government sent him to Washington as ambassador extraordinary.

The choice of a Jew for such a mission is curious in It should be noted, by the way. The Jewish magazine adds:

It is interesting to note in this regard the prominent role played by Jews The English took control of the administration of India. Sir Lionel Abrahams was Financial Secretary to the Minister of India; Mr. Kish currently holds these functions and Mr. Montagu holds the position of Secretary of State for India.

– In the Jewish Archives, January 20, 1921, MH Prague also reports that his cousin, Mr. Hartog, has been placed, as rector, at the head of the University of Dhaka, newly created in the province of Bengal. He recalls, Furthermore, that Sir Herbert Samuel, the English governor of the Palestine is Jewish. We also read in the same article:

We know that for some time now, certain opinion outlets, especially those belonging to Lord Northcliffe's group, such as The Times and the Morning Post launched a fierce press campaign against the Israelites.

The British Cabinet was unmoved by this war of anti-Semitic plums.

MH Prague does not tell us what the reasons are for this surge of anti-Semitism in England, which until now had been a the most philo-Semitic countries on earth.

– Under this suggestive title: “It Exists”, The Jewish Do, February 4, 1921, gives the following news:

The London-based "Catholic Times" reports that "the Jewish League" converts have decided to undertake a pilgrimage to Rome, to see the Pope to whom a golden book containing the names of all the Jews will be given converted throughout the world. From Rome, the members of the League would go to Jerusalem, where, on the Mount of Olives, they would erect a church.

– From the Tribune Juive, February 4, 1921:

At the last Poaleï-Sion congress in Manchester, Mr. Alexandre Cameran, chairman of the Executive Committee of the English Labour Party, has declared that Jewish national aspirations find a complete sympathy within the Labour Party.

– From the Tribune Juive, February 11, 1921:

Lord Robert Cecil addressed a letter to the Chief Rabbi of England where he lists all the actions of the Nations League. The letter proposes to the English rabbis to inform their flocks of the activities of the League.

Further evidence, added to many others, that the League of the Nations is indeed the work of Judeo-Masonry and that it its aim is the establishment of Jewish power in the world. This report, transmitted to English Jews, is significant. fictional and requires no lengthy commentary.

– La Tribune Juive, February 25, 1921, reproduces the article The following appeared in issue 2703 of the Jewish Chronicle:

Of all the charitable works for the Jews, the Independent Order of B'nai Brith deserves one of the top spots. Founded in New York in 1843 and represented by numerous lodges in Europe and the East, it is currently the main Jewish organization in the United States.

This is the London lodge, presided over by Dr. M. Epstein, of which these Lately, the action has been the most energetic and effective...

Dr. Epstein, speaking of the Lodge he presides over, says that it has always, despite being criticized in some circles for his oppositional spirit, was ready to cooperate in any useful Jewish work, which she constantly tasked with attracting all young intellectuals into the orbit of Jewish action Jewish agencies and to spur on their enthusiasm for the common work.

The lodge has fought and continues to fight antisemitism, not by responding to individual attacks, but with the aim of informing public opinion through the publication of popular works.

By adding a Women's Committee as an auxiliary, the Lodge was able to to develop the help it provides to children. Many ladies help–Liaires worked in Central Europe and brought back many children.

The Order seeks to extend its activities to other cities in England, and steps have already been taken to establish new lodges in Liverpool, Leeds and Birmingham, which are centers conducive to a work that is as necessary as it is useful.

The Order of B'nai Brith, as we have already said, is a Freemasonry is very closed, exclusively reserved for Jews. It reportedly has one million members and 426 Lodges spread throughout the world. Among the members of Executive Committee: Messrs. Morgenthau, Brandeis, Mack, Warburg, Elkus, Krauss, Schiff, Marshall. Cf. La Vieille France, no. 219, April 14, 1921, p. 11).

– Major Percy C. Simmons was unanimously elected president of the

London County Council. This is the first time an Israelite has held this position. these high functions. (L'Univers Israélite, March 25, 1921, p. 691).

AUSTRIA. – We read in Le Peuple Juive, March 11 1921, p. 8: |
QUESTION OF THE EXPULSION OF THE JEWS FROM AUSTRIA. – The Council of the

The League of Nations adopted a report by Mr. Balfour stating that he no rule of international law exists, nor any stipulation of Treaties preventing Austria from expelling people from its territory not possessing Austrian nationality.

– From the Tribune Juive, March 11, 1921, p. 12:

We are sending word from Vienna to New York that we are planning to convocation of an international anti-Semitic conference. Invitations were sent to all countries.

EGYPT. – The number of Jews in Egypt has reached, according to a recent count, 59,581, out of a total population of 12,718,255. Cairo has 29,207 Jews and Alexandria 24,858. (The Jewish People, January 14, 1921, p. 12).

SPAIN. – We read in an article entitled "Spain and the Jews," published by FE Israélite, February 25, 1921. p. 591: |

Alfonso XIII frequently received Israelites in his palace, accepts the honorary presidency of their associations, takes an interest in their companies, follow with interest their current conflicts in the East and respond affectionately to their addresses and compliments.

This eagerness on the part of the Spanish monarch and government, for everything concerning the interests and aspirations of Sephardic Jews from the East, had the opportunity to perform and manifest itself to others resumptions and provided real benefits to your coreligionists. Spain has notably granted several of them protection, or even naturalization letters.

These lines are taken from a speech given in Paris on November 8, 1919, by Mr. Angel Pulido, Vice-President of the Spanish Senate, and champion of the cause of the return of the Jews called "Sephardim" in Spain.

UNITED STATES. – The Jewish Tribune, February 4, 1921, reproduced the following dispatch, published in the Herald of New York, 24 December 1920:

Chicago, Dec. 23: "The so-called Protocols of the 'Elders of Zion'" those published in Henry Ford's Dearborn Independent have no counterpart in literature than the fantastical tales of Baron Munchausen." William Taft has just spoken as follows in a speech on the an-

Semitism, uttered before the "Anti-Defamation League", founded by
the B'nai B'rith:

"One of the main causes of suffering and evil on earth"
is racial hatred, and any man who incites such hatred
must bear the responsibility. When he does so by spreading
His accusations are unfounded and unjust, making his fault even more reprehensible.

"It's impossible to say to what extent Mr. Ford was responsible for the initiative in writing these articles."
himself, or if, by consenting to their publication, he only gave in
to the demands of others. But in any case, he is the one responsible for
suites.

Examining the accusation, based on alleged protocols, of a cons-
Jewish aspiration tending towards world domination by Jewish bankers
internationals, Mr. Taft added :)

"No precedent for the exercise of such global control power
is not cited as evidence. The author's conclusions are supported only by
based on his own statements, on his confidence which fully satisfies him."

Readers of the International Review of Secret Societies know – and we
as we just mentioned earlier – that the B'nai B'rith
These are very secretive and very closed Masonic lodges.
exclusively reserved for Jews, and accepting no
member of a different race or religion. This removes, perhaps-
Being, in any case, valuable to Mr. Taft's demonstration. It was not
no less curious to point out, if only for
to show how frightened the Jews are to see their plans
occult aspects of universal hegemony brought to light by the great
day by the revelations of Serge Nilus.

"Authoritative American voices"
protest against anti-Semitism," the Jewish Tribune, 11
February 1921, publishes a statement at the bottom of which its

The author, the socialist writer John Spargo, managed to bring together the
signatures of one hundred non-Jewish Americans, including:

Woodrow Wilson, William Taft, Cardinal O'Connell, Archbishop of
Boston, Newton Baker, Bishop Brewster, William J. Bryan, Nicholas
Buttlers, Bainbrodge Colby, A. Garfields, Lindley M. Garrison, John Dalmer
Gavit, editor of the Evening Post, Bishop Patrik J. Hayes, Hamilton
Holt, editor of the Independent, Franklin R. Lane, Robert Lansing, ET
Meredith, William F. Morgan, Theodore Roosevelt, Thomas J. Shahan,
Rector of the Catholic University, George W. Wickersham, ex-attorney
general, Bishop Charles David Williams, etc., etc.

The Jewish Tribune reproduces some letters of membership
received by Mr. Spargo. They come from Messrs. Woodrow,
Wilson, Warren Harding, Cane William O'Connell and
Robert Lansing.

We read in the letter of this dai;

I remember that the "Protocols" were brought to my attention while
I was still serving as Secretary of State when I examined them.
and referred back to the office that deals with this type of matter, declaring
that I saw no proof of their authenticity and that personally-
I initially considered them to be fakes. This investigation took place some time ago.
a year, maybe even two; for the moment, I am unable to
to say exactly. In any case, these documents are entirely without
evidence. If I can still be of any use in this
campaign against the enemies of the Jewish race in this country, I will be happy
to be able to do it.

In his letter, Cardinal O'Connell, Archbishop of Boston,
He simply positions himself on American soil. He writes, in effect:

Such a campaign is in complete disagreement with the best
traditions of the American ideal... He is completely anti-American
to incriminate either a race or any religion, and that is why
I request to raise my protest against any anti-Jewish campaign...

One could respectfully reply: "That the Jews
first cease attacking society through Bolshevism and the
socialism, and the Church through Freemasonry, as they
They do it all over the world; then antisemitism will lose its
"raison d'être."

– La Tribune Juive, January 28, 1921, reproduced from the
December 1920 issue of the Commoner, a letter from
Mr. Bryan, presidential candidate, whose statement is as follows:

The anti-Jewish pamphlet that has been circulating recently, based The argument about the so-called "minutes" is as absurd as it is cruel. IJ is It's surprising that anyone would want to base anything on a publication. An anonymous accusation against one of the greatest races in history.

I have carefully read the "Minutes" and I believe they have been manufactured by an enemy of the Jewish people or written by a fanatic demented, and the first case is the most likely. They represent the fantaisances of an unbalanced mind; it would be profoundly unjust to to launch an attack against Jews in general. The diabolical nature of The conspiracy theory is sufficient to mark it as senseless or bad faith (1).

No conspiracy of this kind could be plotted by a a considerable number of people, not to mention the impossibility of the to bring to fruition. It would require the united efforts of all the leaders of the race to turn it into a real conspiracy, and who are the prominent Jews worldwide who might be suspected of designing a A similar crime?

I have the pleasure of knowing many distinguished Jews intimately, among them – to mention only a few – the Jew Brandeis, of the Supreme Court; the great lawyer, Samuel Untermyer; the eminent jurist, Judge Mack; Nathan Strauss, the universal philanthropist famously known, and his brother Oscar, also distinguished as a diplomat as an advocate for peace; Rabbi Wise, intrepid preacher of Justice; Julius Rosenwald, businessman and humanitarian; the ambassador Morgenthau, who until very recently was the representative of the States-United in Constantinople; Otto and Julius Rabe, Bernard Baruch, Sigmund Zeisler, A.-J. Eliasch, etc.

Could any Jewish project succeed in this country without help? of these representatives of the race? And which Christians would be more em-would have been in such a hurry as they were to denounce such a conspiracy if they had one Never heard of it?

The pamphlet, however irritating, cannot cause lasting harm. will soon be forgotten.

Mr. Harding is less explicit; he simply did Send the following note to the Jewish newspaper Tageblatt:

Senator Harding strongly condemns all persecution against the Jews, as in general with all injustices and violence. President Harding will establish the principle of equality for all men at the very foundation of its government policy. (See La Tribune Juive, (~January 5, 1921, p. 8).

---

(1) The diabolical nature of Bolshevism does not prevent Lenin and his acolytes of doininer and ruin Russia (Editor's note).

La Tribune Juive, January 28, 1921, p. 8:

– The American Jewish Committee convened a conference major Jewish organizations in the United States for examine what attitude the Jews of the United States should to take action in the presence of the anti-Semitic movement that has won their country through the publication, in particular, of the famous "Trials-"Verbal judgments of the Elders of Zion" and by the accusation of Bolshevime carried out against the Jews. Jewish organizations have decided, following their deliberations, to publish a manifesto, reproduced by the Tribune Juive, December 31 1920, and L'Univers Israélite, January 14, 1921, p. 448. We Let us borrow the following passages from the latter, which suffice to show how preoccupied and embar- Jews are reassured by Serge Nilus' revelations:

Speaking as representatives of the Jewish people, familiar with the history Regarding Judaism, we solemnly declare:

4. The minutes are an infamous forgery. There was never any organization Jewish nisation known as the "Elders of Zion", or bearing any similar designation. There has never been a secret Jewish group or another having the purpose indicated by the minutes. The Jews have not never dreamed of establishing a Jewish dictatorship, or destroying religion, or to halt industrial prosperity or ruin civilization. The Jews have never conspired in any way with the Freemasons or with any other band.

He who tries too hard to prove proves nothing; which is to say that the The Jews have renounced the coming of their Messiah. And we find not in contemporary history a conspiracy, a revolution, a secret organization or society in which one does not reveal the hand and inspiration of the Jews. – That which does not want to say that they are always the agents of execution, on the contrary. Therefore, American Jews are very poorly advised when they claim to draw an argument against the "Protocols" from this that their origin remains mysterious and their author unknown; This alone bears the Jewish mark. And if one wants proof of the bad faith shown in their defense by the Jews of American Jewish Committee, it can be found in the passage following from their manifesto:

The official reports were fabricated in Russia under supervision of the bureaucracy, and the ammunition with which this campaign is the weapons carried out were supplied by the arsenal of imperialist Germany and by

those who seek to restore the Habsburgs, the Hohenzollerns and the Romanovs on their ancient thrones.

So it's no longer with billionaire Ford's money, he We need to come to an agreement.

— We read in Le Peuple Juif, January 21, 1921, p. 11:

The American Committee for Minority Rights “published an appeal to the inhabitants of America, signed by Messrs. Taft, Charles A. Elliot, Bryan, Lansing, Marshall, Hoover, Elkus, Cardinal Gibbons, and others, against the anti-Semitic propaganda being carried out in the country by people hateful and irresponsible. The appeal lists crimes attributed to Jews and demonstrates their absurdity.

L'Univers Israélite, January 28, 1921, p. 493, still gives the names of Messrs. Morgenthau and Oscar Strauss, former ambassadors sadeurs; Louis Marshall, president of the American Jewish Committee, and Stephen Wise, rabbi.

La Tribune Juive, January 28, 1921, p. 5, gives the text of this appeal from the "American Committee for Minority Rights" religious order”, whose headquarters are at 70, 5th Avenue, published by the Herald, of New York, December 24, 1921.

We extract the following from it:

Among the disconcerting events that followed the war, it is worth noting a resurgence of religious persecution in a large number of countries...

We do not forget that the motives are political, economic, or racial. have often been involved, but we must remember that the alleged state interests have always served as an excuse for the authorities to the persecution of minorities...

America and Great Britain are, of all countries, those where the existence of hatreds based on religion or race had never been presumed, because these countries have always prided themselves on their civil and religious liberties. And yet, while we were in train to examine the rights of religious minorities in other country, we were surprised and humiliated by the emergence of a Anti-Jewish propaganda in England and the United States...

The key point of the accusation is that, for a century, there has existed among the Jews a conspiracy to bring about the revolution, the communism and anarchy, to seize world hegemony, that this is in reality a conspiracy against civilization and that the movements Bolsheviks in many countries, as well as numerous strikes female workers from the armistice until today — so they say, not one Not a week has passed without a strike — these are due to this conspiracy, no matter

the gateway where the unrest took place, whether in Russia, Poland, or in Hungary, Austria, Portugal, France, Great Britain or In America, the culprits are everywhere, these master conspirators. Everywhere the unrest, even that of the Turkish revolution, would be the work of the Jewish conspiracy...

We are ready to acknowledge that the Jews distinguished themselves in movements that are dangerous for society and governments, but It must also be noted... that non-Jews take part in all the dangerous innovations...

The following is the complete list of signatures:

The Rev. Dr. Arthur J. Brown, President; Linbey V. Gordon, Secretary; the rev. Henry A. Atkinson, Rev. Nehemiah Boynton, William J. Aryn, — Henry Sloan Coffin, D” Charles W. Eliot, Abram I. Elkus, James, Cardinal Gibbons, Hamilton Holt, Herbert Hoover, Charles E. Hughes, rev. FrédéRick Knubel, Rev. Lanritz Larson, Robert Lansing, rev. J.-.H. Frederick Lynch, Bishop William F. Mc. Dowell, Rev. Charles S. Mac-Farland, Louis Marshall, rev. William P. Mereill, Henry Morgenthau, Alton B. Parker, rev. Joseph Schremps, Oscar S. Strauss, William H. Taft, rev.

Worth, Tippy, D" James, J. Walsh and Rabbi Stephen S. Wise.

It is quite obvious that non-Jews take part in revolutionary movements in all countries, but what is— What does this prove? The question is, what is the power? occult which instigates and subsidizes these companies against social order and the Catholic religion. And the simultaneity of all these revolutions or attempted revolutions, made everywhere at the most opportune moment, clearly proves that this A secret direction exists. To cite just one recent example: Would the Jews have succeeded in carrying out the Affair? Dreyfus, if they had not been able to gather numerous complicities non-Jewish cities worldwide? And within the troupe For Dreyfusards, the Jews were only a minority, but a ruling minority... and paying ones. It's still the same in Current time.

— La Tribune Juive, February 4, 1921, wrote:

We read in the Bulletin of the "Jewish Correspondence Bureau":

“In a speech addressed to a delegation of the “Daughters of Jacob,” the Judge Otto Rosalsky stated that he was developing a draft of law that would classify the publication of a pamphlet as a criminal act against any race, sect, or class whatsoever."

One might easily find traces of this project

law against the crime of "lèse-Jewish" in the "Protocols" "Wise Men of Zion"?

A Jewish periodical has just been published in Philadelphia. A monthly magazine in English, entitled "Faths". It aims to to fight against Ford's anti-Semitic newspaper. (The Tribune) Jewish, February 25, 1921).

— According to the Jewish Yearbook of America, there are, in New York, one and a half million Jews. The total number of Jews in The world reaches fifteen million. (La Tribune Juive, January 7) 1921, p. 12).

— Excerpt from a letter by Chief Rabbi Stephen S. Wise, Regarding Bolshevism, reproduced by the Tribune Juive, 11 March 1920, p. 7: |

Whatever other people may think and say about Bolshevism, As an American and as a Jew, I have particular reasons for it. to be considered harmful and threatening...

As a Jew, I cannot help but deplore the fact that Jews are accused of leading Bolshevism, when I know... that it is not comparatively actively that a small number of Jews occupy important positions or prominent in the Bolshevik movement. Yet I have reasons to to fear that when the time comes for sobering up in Russia and that Bolshevism will have fallen, many Jews will have to pay for the participation of a small number of them in the leadership of Bolshevism.

The fear of pogroms is the beginning of wisdom. And the history of Israel is entirely made up of these reversals. populations against the Jews, enemies of all civilization and destructive par excellence of national traditions among other peoples. Only, today that the goal pursued by the Jews, it is achieved, that Tsarism is overthrown. Russian Bolshevism becomes compromising and "threatening" for the safety of Jews in other countries. That is why we would like to disown him.

— The Knights of Columbus are waging a campaign against Pan-Semitism; at least, that is the news we have We find in the Tribune Juive, March 11, 1920, p. 11:

According to the New York Tribune, the Knights of Columbus will to begin a vigorous campaign in the Eastern states against extremism.

Mr. James A. Flaherty, the Supreme Knight, stated that the investigation

This fact had demonstrated how much the radical agitators took advantage the current situation's turmoil is intended to sow seeds of discontent in the country.

of discord. The campaign that will be undertaken will establish that the preventions
Anti-Catholic and anti-Jewish sentiments provide weapons for propaganda
red.

This attitude of the Knights of Columbus has nothing that can
to be surprised, given their good relations with France
Masonry. But we shouldn't try to bind, for the
The greatest profit of the Jews: two absolutely essential questions
distinct, both in substance and in the people involved. Those
who attack the Catholic Church, sectarians of all kinds
And Freemasons of all stripes are not anti-Semitic.
Quite the opposite.

– The American Jewish Congress should be organized as an institute-
permanent tuition, due in particular to the situation of
Jews in Eastern Europe and the development of the mou-
antisemitic movement in the United States. (Univers Israélite, March 4)
1921, p. 620).

FRANCE. – The annual conference of the French Federation
The Zionist Catholic Church has renewed its Steering Committee. The following were elected:

Dr. Marmorek, Dr. D. Jacobson, H. Cherchevsky, N. Hermann,
D. Franckel, D. Léon Fildermann, Enric F. Braunstein. Bernfeld,
Fridmann, D. Marcus, S. Roukhomovsky. (Cf. Le Peuple Juif, February 4)
1921, p. 10).

– Speaking of the fight against anti-Semitism in the United States-
United States, MH Prague writes in the Jewish Archives, 17
February 1921:

What a difference between this American opinion... and the attitude taken in
France, when antisemitism launched its first attacks. Here...
This public opinion remained indifferent to the attacks for a long time.
violent, savage atrocities to which we were subjected... Let us remember the resistance
the criticisms she leveled against generous minds, concerned about the rights of the
justice and truth that strove to enlighten him about the origins
suspects of the infamous accusation brought against Captain Dreyfus.

The Jews are very wrong, especially after the findings of
the last war concerning German espionage, to speak
Thus, on every subject, of the Dreyfus Affair. They force us to

to remember and remind them of certain facts.
L

Mr. Alfred Dreyfus's guilt is not in question and
The anti-French crime of the Jews is not that they tried to
to prove his innocence. That's not what France is about.
will demand an accounting from them; but it is good that they did not back down from
exonerate their fellow believer and deliver our defenseless country
to Germany's attacks. All our counter-espionage
destroyed, all our agents burned, our secrets handed over to the big boss
Today, our military leaders are discredited, vilified, and insulted.
by the Jews and the writers in their pay, France itself
thrown to the wolves of all foreign countries, slandered at will
continuous, etc., etc. That's what allowed Germany to
to prepare, in complete safety, for war and its sudden attack
by Belgium; to install in our country, in complete peace,
platforms for its heavy artillery; to spot the
"Creutes" of Champagne where his troops took refuge
after the First Battle of the Marne and to establish, without
encountering obstacles, spies in all our cities and
even in the smallest villages. If the Kaiser hadn't seen
He wouldn't have believed that Jewish gold could do anything for us.
the degradation, the abasement of the French people, and would have,
Perhaps, he hesitated to declare war on us. That's the work
criminal of the Jews, the "general upheaval" of our
national defense, according to the expression, it is said, of Mr. Joseph
Reinach, who has just died and who was, Ga Pun of the great
leaders of the Affair.

The Germans are burdened by both the declaration of war and
the satanic way they conducted the struggle. The Jews
will always be in the eyes of good French people and before
Impartial history, responsibility, not for having defended
Mr. Alfred Dreyfus, but for having disarmed without
Shame on France and delivered our homeland to the blows of its
age-old enemy. The Jews would do wisely, in their
interest, by not obliging us to develop this theme,
their allusions to the Affair, as inappropriate as they were shameless
Dreyfus, who did so much harm, through their conscious fault, to
France. We could also ask MH Prague
Why are the Jews, who did so much for Mr. Alfred Dreyfus,
are abstaining for their fellow believer Ulmo. Is it because
that military counter-espionage was such a nuisance to Germany

Having been destroyed, the countryside no longer held any interest for The Kaiser? — If we want blood spilled on the fields

The battle erases these painful memories, that we at least have the prudence of not waking them up in the Jewish camp and that one leaves us in peace with Mr. Alfred Dreyfus and his pseudo-innocence. The matter has long been settled on the In substance, in form, and in means.

— Moreover, if the above observations needed We would find a justification in the following note, published by L'Univers Israélite, March 11, 1921, p. 636:

General Mercier died last week. Last week Only? He was thought to have been dead for a long time, and even, according to a This aphorism from the Midrash raises the question of whether he ever actually lived. In any case... In that case, he was politically dead. Have you noticed how men Politicians compromised in the Dreyfus affair have disappeared from circulation. lation? That is already the judgment of history.

No, impartial history will reach a completely different judgment. on Israel. She will say that, in order to exonerate a fellow believer, The Jews of France joined forces with Jews from all over the world. countries to disarm France and deliver her to the blows of their hereditary enemy. And history will add that thus the Jews bear a large share of moral responsibility in the war world of 1914.

— The law against the Congregations, the brutal break of diplomatic relations with the Vatican, the Separation of The Church and the State were the result of Jewish revenge. The Tribune Juive, February 25, 1921, wrote, in fact:

We know that the campaign waged not long ago against the Church Catholicism and support for the separation of Church and State are explained by the the sad role played during the Dreyfus affair by a section of the clergy, who Indeed, he threw himself into the political fray and took a determined stance...

The Dreyfus affair having revealed the degree of decay within the clergy, the The opposing camp began an offensive against the Church. The objective historian It is clear that the clergy is responsible for everything that happened then...

And the Jewish newspaper predicts further persecution against the Church, because some members of the clergy are open- antisemitic remarks, adding:

The priests who are conducting shameful propaganda within Action Française do more harm to the Church than all the Atheists in Europe combined.

The Jewish Tribune should appoint the priests of the Action French. So far we have not seen it appear in the sheet royalist, the name of an ecclesiastical editor.

— In the Mercure de France, January 15, 1921, Mr. Georges Batault publishes an article on the "Renaissance of the Anti- "mitism." In the Tribune Juive, February 4, 1921, MJ Delevsky criticizes him for having mainly drawn from arguments and facts from anti-Semitic authors.

(See also: L'Univers Israélite, February 11, 1921).

Mr. Batault published a second article on "Exclusivism" "Jew." (Cf. Tribune Juive, March 11, 1921, p. 2; L'Univers) Israelite, March 25, 1921, p. 680).

— Jewish journals report the appearance of the second volume of the History of the Israelite Alliance:

Fifty years of history: The Alliance Israélite Universelle (1860-1910). by N. Leven. Volume II, with a foreword by Mr. Salomon Reinach and An alphabetical index of the two volumes. Paris, Félix Alcan bookstore, 108, boulevard Saint-Germain, 12 fr.

— Mr. Joseph Reinach died in Paris on Monday, April 18, 1921. He was born in Paris on September 30, 1856. His body was cremated at Père-Lachaise cemetery on Wednesday, April 20th, at one o'clock of the afternoon.

— Mr. Emile Cahen writes in the Archives Israélites, 6 January 1921, regarding "undesirable Jews":

We readily admit that serious monitoring must be established with regard to a population whose unjustified misfortunes may to have atrophied the moral sense. All foreigners, Jewish or not, who come- Those who live in our country have no right to interfere in our domestic politics. and the more or less disguised emissaries of the Soviets to some cult that they belong to must be arrested or returned to our borders.

The thesis, the hypothesis, is that we must not touch to the Jews, even the most undesirable ones. Just read the pro-Semitic newspapers can confirm this.

— La Tribune Juive, February 4, 1921, reports a pamphlet

published in Lausanne, in French, under the title: "Letter open to the "Black Hundred" of Russia — section outside Russia. The author, MJ Isaievitch,

The author, MJ Isaievitch, tells the Russian reactionaries, who, under the benevolent protection of foreign anti-Semites, they announce that Bolshevism was engendered by the Jews.

Let us add — and this will suffice — that Mr. Salomon Reinach has writes the preface to this brochure.

— The Senate has five Jewish members:

Mr. Schrameck (Bouches-du-Rhône); Mr. Crémieux (Gard); Raphael-Georges Lévy (Seine); Paul Strauss (Seine); Lazare Weiller (Bas-Rhin). (L'Univers Israélite, January 14, 1921, p. 443).

í
— MH Prague wrote in the Jewish Archives on the 13th January 1921, p. 5:

If the flow of Jewish emigration headed towards France, it is because that the French shipping companies drained, supplanting their competitors from abroad.

And the Jews form "Committees for the Relief of Israelites" territories of the former Russian Empire” in the 3rd, 4th”, [10th 11th and 12th arrondissements of Paris. EU Jewish people, 14 January 1921, p. 12).

— We read in L'Univers Israélite, January 21, 1921, p. 472:

D results from news we have received from Mainz that the French authorities have repeatedly demonstrated the greatest spirit of liberalism and have notably banned or suppressed the publication of newspapers and brochures with anti-Semitic tendencies.

Mainz, along with Frankfurt, is one of the centers of pluto- Jewish cracy. This explains that. We can add the note next:

__ Mr. Emile Cahen writes in the Archives Israélites, 20 January 1921:

The Georges Leygue ministry was overthrown last week and replaced on Monday by a new Aristide Briand combination. With

Neither of these parliamentarians, French Judaism has anything to do with fear of his opponents. If, with the former Prime Minister, whose The family ties are known to everyone, we were in In complete safety, with its successor, we are also at ease, because The former leader of La Lanterne would never tolerate anti-Semitism.

— The Jewish People, January 21, 1921, complains that the Government- The French government expelled 12,000 people during the last year. foreigners, mostly Jews, and he adds these words which no comments are being made:

And who knows if the body of the "unknown soldier" that all of France has celebrated with such pomp a few weeks ago, by burying him under The majestic Arc de Triomphe is not that of some little foreigner that a A tender Jewish mother is currently mourning in some Polish village or Lithuanian or even in this Parisian ghetto where Mr. Steeg's agents proceed with their triumphant roundups, in search of undesirables, carriers of the microbe that causes disease number 9?

— Mr. Marcel Lehmann, former chief of staff Ministry of Pensions, is appointed Inspector General of External services of the Ministry of Pensions.

Mr. Camille Boch, Inspector General of Libraries, is appointed director of the Library and War Museum. (L'Univers Israélite, January 28, 1921, p. 491).

— The Alliance Israélite Universelle has resumed publication of a newsletter, which has been discontinued for six years. It publishes a monthly magazine entitled: Peer and Law. The first The issue was published at the beginning of February. The offices are at the headquarters of the Alliance Israélite Universelle — whose president is Mr. Sylvain Lévi, — 45, rue La-Bruyère.

— In Le Peuple Juif, February 25, 1921, ML Mertz, President of the 4th section of the League of Human Rights, He addresses an appeal to the "Undesirables." He tells them:

Upon arriving in Paris, they must immediately go to the Prefecture and to apply for a residence permit by bringing all their documents in order. Arm yourselves against injustice and we will be able to defend you better. more safely. Remember that we are the League for the Rights of Man, and that we always want to defend rights.

Finally, all foreigners must come to the League; it is their duty to register there. I] no other power exists in France capable of defending them and protecting them against illegality...

We know that the League of Human Rights was founded to defend the rights of Mr. Alfred Dreyfus and the interests Jews.

— We borrow the following from the report, given by L'Univers Israélite, March 4, 1921, p. 613, of the speech delivered by the Chief Rabbi of France to the assembly general of the Mount Sinai Society:

It seems there are Israelites who believe that their duty, in this Quality stops at the borders of France. As for our coreligionists belonging to other countries, they would be foreigners to us and we we would have no more obligations towards them than towards the Chinese or the Hottentots. We cannot believe that those who share this way to see them, though many are there, but however sparse they may be, it is important to tell them that they are seriously mistaken.

Our wise men once wondered why Revelation was made in the Sinai desert and they declared, with a breadth of vision to to which homage must be paid, that the Law of God was given to Israel in the desert because the desert belongs to everyone. Thus, all of humanity is called upon to participate in the benefit The moral of the gift of the Law.

But if Israel has a humanitarian role in this way, since it must to communicate to all men the benefits of the religion of which he is the deposit, all the more so should it know no borders when It is the great duty of Jewish charity and solidarity that is at stake.

Replace "Jews" with the word "Catholics" and suppose that these words were spoken by a French bishop, What cries would be raised against the international? black, by all the sectarians of Freethought and of Franc-Freemasonry, which strives daily to criticize the Catholics objected to having a foreigner as their leader. But to the Jews, everything is permitted and the Lodges, or the League of Human Rights, they will be careful not to protest, nor will they speak of the reconstitution of the Great Jewish Sanhedrin in Jerusalem.

— We read in the Tribune Juive, March 11, 1921, p. 2:

The antisemitic conception is fundamentally hostile to any doctrine profound social and political common sense. A man who believes in The agreement between the bankers and the Jewish Bolsheviks is not capable of grasping the premises of some kind of social conception. A man who believes

Zionist records will never understand the most basic principles simple things on which international politics rests. These men

are blind and they light dim lanterns in broad daylight; At every step they stumble, fall, and break their heads.

With the Jews — as with the Freemasons, the two are one and the same — we must take the opposite view of what they they say, if one wants to penetrate the truth, and know how to read thought The esoteric lies behind the exoteric word. It's here, or never. The case. And the number of good French people increases every day. who no longer allow themselves to be "brainwashed" by inventions and Judeo-Masonic theories.

HUNGARY. — We read in the Tribune Juive, March 11 1921, p. 10: | | | |

: ai

The Hungarian delegate Polnai, who was preparing to leave London for America was forced to return to Budapest, having become convinced that its attempts to find financial support from American Jews didn't have much chance of success. That's why, back in In Budapest, Mr. Polnai requested a meeting with Mr. Teleki, the president of the Advice, in order to obtain from him a statement saying that he was unaware of the acts arbitrary acts committed against interned Oriental Jews — which may to favorably influence public opinion abroad.

Hungary, which experienced the Bolshevik regime, does not want let the Eastern Jews work freely to bring back the Social revolution. International Jewish bankers close their scholarship. What better demonstration of agreement? global Jewish affairs, as outlined in the "Protocols," could- What to produce? The very means are advocated there.

ITALY. — The Jewish People, March 18, 1921, writes:

Luigi Luzzatti, the famous Italian statesman, has just celebrated the eightieth anniversary of his birth... Let us remember that ML Luzzatti is a good Jew and he did not fail to raise his voice in favor of his persecuted brothers.

History will tell if Mr. Luigi Luzzatti has always been this good Italian, as he demonstrated to the testimony of his coreligionists. international associations "good Jew".

PALESTINE. — The Israelite Universe publishes, in its issue of January 7, 1921, p. 424 et seq., analysis of a report, presented by a study committee, for the organization Jewish religious leader in the Holy Land. This report is addressed to

i

Sir Herbert Samuel, British High Commissioner to Jerusalem. The aim is to bring together the Ashkenazim and the Sephardim to form a Great Sanhedrin, under the name of the Rabbinical Council.

On the other hand, we read in the Archives Israélites, 17 March 1921: |

Sir Herbert Samuel, High Commissioner in Palestine, would he like to renew- 'replicating the gesture of Napoleon I', to revive the ancient institution of the grand Sanhedrin? In any case, he convened the meeting in Jerusalem. A conference that included 71 rabbis (that's the traditional number) e, 3 laypeople. He opened it in person on February 25th, and it's our Mr. Bentwich, head of the judicial section at the governor- the establishment of the Protectorate, which led the debates of this assembly at during which the creation of an appeals court was decided. At the The rabbis Kuk, representing the said tribunal, were placed on the bench. Ashkenazi communities and Jacob Meir, representative of the communities Sephardic Jews. This "Beth Din HaGadol" will comprise eight members; its jurisdiction will extend to all Judeo-religious matters.

\

Let us remember that the idea conceived by Napoleon I" was never fully realized. (Cf. Memoirs of Chancellor Pasquier, t. I, ch. x, p. 270 et seq.). Baron Pasquier was a member of the Commission appointed by the Emperor to examine this

affite. We read this curious anecdote in his Memoirs:
|

"The [Jewish] commissioners were, in general, deeply moved." the sincere desire I expressed to them to see us emerge from our debate; a truly useful outcome for them... they ended to ensure that before he was six months old, there would be no their brothers in China who did not know what all the The Jews owed me gratitude for the good I did for them. I wanted to do it, and for the excellence of my actions towards them.

"This sentence has always struck me as quite remarkable in this regard." that it demonstrates the extent to which these men, widespread _ on the face of the world, at such great distances, living under such different skies and amidst such divergent customs-blables, maintain relationships with each other, identify with interests of one another and are animated by the same spirit”.(Op. cit., p. 279).

Let us read in the Tribune Juive, February 11, 1921:

“Di Zait”, Mendel Beiliss, once accused of ritual murder

by the Tsarist government and acquitted by the Jury of Kieff, who lived living in extreme poverty with his family in Palestine, he left with them for America.

– The Jewish People, February 18, 1921, publishes the translation of "Official text of the Draft British Mandate for the Palestine submitted to the Council of the League of Nations.” document contains twenty-seven articles and the French translation The translation is based on the text given by the Jewish Chronicle.

The Jewish Chronicle is not satisfied and raises a number of names numerous criticisms, then she adds:

It would be unfair, however, to reject the responsibility of a tale situation regarding the English government; it falls rather on the Jvifs anti-nationalists who have done everything in their power since the Balfour Declaration to transform a great national triumph into a mere half-measure Jewish integration and nothing more. Add to that difficulties of an "oligarchic" nature. tick on the part of France in particular, whose ambitions in the East are well-known concerns on the Arab side, not forgetting the other that was committed by conducting the negotiations so secretly that public opinion The Jewish public could not express itself in a way that would have any influence on the balance.

As we can see, we cannot count on the Jews for the Defending French interests in the East. [The plutocracy] global is not for us, any more than, for that matter, the international revolution.

POLAND. – During a meeting at which he had invited representatives of the press, (Mr. Daszynski vice-president – since resigned – of the Council of

Ministers, expressed themselves in these terms regarding the attitude that the the Polish government intends to take action against Jews:

The internal and external difficulties we are facing The struggles force us to take a clear stance in The Jewish question... It is impossible for us to have a foreign policy, to obtain external financial and economic assistance by practicing at the same time an anti-Semitic policy internally. Neither Anjleterre, nor Neither America nor France will be willing to provide us with the aid that is essential for a young state. If we continue to militate the Jews, to tear out their beards, and if our press continues its campaign of bestial anti-Semitism.

(L'Univers Israélite, January 7, 1921, p. 417).

The "Protocols of the Elders of Zion" do not speak otherwise on the power of Jewish gold.

– La Tribune Juive, January 28, 1921, publishes, according to the Jewish Guardian of December 17, information on the

The situation of Jews in Poland. We extract from it what follows:

A letter from the "Joint Foreign Committee of the Jewish Board of Deputies" and of the "Anglo-Jewish Association" addressed to the Polish Delegates to of the Council of the League of Nations, dated November 29 and signed by Mr. Lucien Wolf, secretary and special delegate of the "Joint Foreign The Committee notes that, according to the news received from Poland by the Committee, if the persecutions against the Jews continue, we can no longer to speak of "pogroms" proper and that this is said to vigilance exercised by the government. Yet, the general insecurity of the Jews persists and often crimes are still committed which unfortunately remain fortunately unpunished. The Jews are victims of a widespread boycott organized, thanks to anti-Semitic propaganda....

– The Polish government has forbidden Jews from trade in Christian religious objects. (L'Univers Israélite, January 7, 1921, p. 426). The Jews call this persecutting.

– La Tribune Juive, January 21, 1921, p. 11:

The "Haint" reports that many Jews converted in Poland They have recently returned to Judaism. Sometimes they are driven by the desire to obtain a divorce which is forbidden by the Catholic religionlique.

– The government has decided to exclude Jewish officers of the Polish army. (Law of November 17, 1919). Questioned by the Jewish Parliamentary Group, on this subject, the Minister of Guerre Sosnowsky replied:

By creating the army, which is not only for defense, but also the As the foundation of the State's solidity and strength, the government calls for responsible positions, that is to say, officer positions. The people remarkable for their love of country and capable of sacrifice: (See La Tribune Juive, January 28, 1921, p. 10).

– The Jewish newspapers are outraged because Poland does not does not want to be governed by an Israelite. The Jewish Tribune, 11 March 1921, reproduced this extract from Morgenstern:

Father Lutoslawsky's black wings cover the land. All of life the government bears the imprint of clericalism. So that there is no There is no doubt about Rome's domination in Poland, the democrats popular movement proposed and had the Diet accept that the President of The Polish Republic could only be Catholic.

– Is it Jewish influence that makes England shows so favorable to Germany on the question of the Upper Silesia? Or should we look for the reason for this English bias in the following note published by the same newspaper:

The English publishing house, Allenand Hawin, published a book by Mr. Sydney Osborn, entitled: The Upper Silesian Question and Germany's coal problem (1).

The author is an American (not Jewish) who studied the situation on the places and who noted the enormous role played by Jews in the development economic development of Upper Silesia. It was Jews who founded the main industrial companies, which have made Upper Silesia the jewel of East German industry. The author cites the names of these companies and those of their founders. This list is very long. and fully allows us to affirm that the industry of Upper Silesia that Germany and Poland are currently fighting over a Jewish work.

Between Catholic Poland and Lutheran Germany, the International Jews naturally prefer the latter. And we see the result of this preference in the attitude of the English government. The great Silesian Jewish industrialists want to remain German; we will see if the Conference will bow to this desire.

ROMANIA. – The former Romania comprised approximately 250,000 Jews. The new Romania will have a population Jewish community of 850,000 people. The annexed territories include, Indeed: Bessarabia, 267,000 Jews; Bukovina, 102,000; Transylvania, 64,074; Banat, 14,529; Koros region, 52,763; Districts of Marmaros and Szatmar, 93,396. (See The Universe) Israelite, January 28, 1921, p. 492).

Russia. — We read in the Israelite Universe, January 7
1921, p. 414:

"Then a handful of murderers descended upon what had been the

(1, The Upper Silesian question and the problem of German coal.

Majesties and Highnesses, and suddenly made a horrible pile of corpses out of it.
vres, just as they acted, not so long ago, in the ghetto of a town
Polish soldiers and police officers of these same Majesties, of these same
Your Highnesses, so sure of impunity in your palaces, in the midst of your —
regiments of the guards.

Yes, Nicholas II, his tsarina, his tsarevich, his grand duchesses have
They were ignobly murdered, without any possible defense, without any useful protest,
exactly as Nicholas II and the Tsarina had approved,
provoked, wanted the murder of men, women, boys, girls
Israelites, who were certainly not Majesties and Highnesses, but,
Still, they are human beings. A tragic, appalling return.
things |... The autocrat subjected to pogroms like a simple Jew!

In France, Jewish vengeance persecutes the Catholic Church—
fique; in Russia, she assassinates the imperial family and the
Jews around the world are shouting like jackals and
hyenas sneering over corpses.

— The Jews are making every effort to repel the
responsibility which falls to them in the Bolshevik movement—
visit. We note in the Israelite Universe, March 11, 1921,
p. 637, the following passage from an article published for this purpose,
by the second issue of Peace and Law, the new organ of
the Universal Israelite Alliance:

The vast majority of Russian Judaism, in the face of the war, was Cadet or
Menshevik. She enthusiastically welcomed the first Revolution
who, with a stroke of the pen, abolished all the restrictive laws which
weighed upon her. To this enthusiasm, mixed with gratitude, were added
all the major Jewish organizations in the world, which demonstrated their
sentiments expressed through countless telegrams addressed to the government
provisional. :

Every revolution is a single entity; one cannot separate the parts from it.
stages. The storming of the Bastille heralded the Reign of Terror. Similarly,
In Russia, Bolshevism and the revolution were carried out for the benefit of
Germany is a whole for which the Jews will bear the responsibility
stability in the face of history, because they were its agents
the most active. The Russian betrayal is their doing.

— We read in the Tribune Juive, March 11, 1921, p. 4:

As for the Jews who are Soviet officials, they obey the
same mobile phones as all other civil servants. Most recently,
Mr. Salomon Reinach demonstrated that in many places the Jews

dominate among Soviet officials for this simple reason
that the Soviet government needs a literate and sober staff.
In any case, most Jewish Soviet officials are
despite themselves, and the percentage of ardent communists there is very low.

To remain true to the truth, we must remember this observation.
from Mr. Salomon Reinach and to receive explanations regarding the fact
for what they are worth, that is to say, as very prone to
Caution. In fact, Bolshevism is the realization of the projects
denounced by Serge Nilus, in the "Protocols of the Elders of
"Zion," we cannot overstate it.

— We read in Le Peuple Juif, March 18, 1921:

Having returned from a trip to Soviet Russia, Dr. Eder, who had as
mission to make contact with Russian Zionists, given to the
Jewish Chronicle: interesting information...

Dr. Eder recounts that the general situation of the Jews, apart from the
The economic conditions inherent in the system are excellent.
of antisemitism. The Rabbi of Moscow, Mazé, told him that the future
The situation for Russian Jews is brilliant if the current regime survives... The contrast
Their situation under the Tsars is enormous.

From this it appears that the Jews are on very good terms with

the Bolsheviks; and that, in Russia, as elsewhere, the revo-
The revolution was carried out by the Jews and for their benefit. This justifies antisemitism, but that doesn't stop Jews from crying out against persecution, when the peoples whose institutions they disrupt-
social and religious institutions seek to protect themselves and to defend oneself!

SWITZERLAND. — The Grand Council of Zurich has decided to establish a minimum waiting period of fifteen years for the naturalization of Oriental Jews. (La Tribune Juive, February 25, 1921).

— According to the Jüdische Presszentrale Zurich, Mr. Guinsburger, Chief Rabbi of Geneva, |' "Alliance Israélite" and the The Joint Foreign Committee had a conversation with Sir Ernest Drummond, Secretary General of the League of Nations, and Mr. Albert Thomas, Director of the International Bureau-National Labour Council. (La Tribune Juive, February 25, 1921).

— We read in L'Univers Israélite, March 4, 1921, p. 619:

The Swiss Federal Council refused to act on a proposal inviting him to intervene with the League of Nations regarding the anti-Jewish pogroms in Poland. He alleged in favor of the non intervention that this was a matter of internal order of a foreign State and that he had no business interfering.

— The last census that took place in Switzerland in December accuses a Jewish population of 21,000 souls out of 3,877,840 inhabitants (1).

E. D'YLBERT.

(1) The other promised appendices will appear in the next volume on "Freemasons in Judeo-Masonry".

We will also return to the Jewish denials of the "Protocols » when discussing the 1901 edition which destroys the attacks Mr. du Chayla's case against Nilus, since the latter is not the author of this first edition.

L. CLOIX Printing Works, 17, Avenue Georges-Clemenceau — Nevers.

TABLE OF CONTENTS

l. — THE JUDEO-MASONIC PERIL. — THE “PROTOCOLS” OF THE SAGES OF SION, — OVERVIEW (E. JOUIN)........... 1

1. Judeo-Masonry is Counter-Morality...... 5

2. Judeo-Masonry is the Counter-State........... 44

3. Judeo-Freemasonry is the Counter-Church.......... 17
COMPETITION Sorana ELETEN ATEA TEA AER 21

II. — JEWISH MASONRY AND THE CATHOLIC CHURCH. — First Part: The Faithful of the Counter-Church, Jews and Freemasons

(Es JOUIN] sc en ni Les Bie Si Dossier encens pA
The Jews and the Messiah................... rere cnc enc ecccesesesces 26
1° The Jewish Race.......cccccccccccsccecs located at 30
2. The Jewish People. — The Diaspora.................... 34
os Zionism 0.00... 38
3° Religion Juve soon isn isiiiiseai tes 49
— The Talmud and the “Protocols”. 53
— Universal Domination...... 53
— DOP JUIR:: 54.113 67
— The Jewish Supergovernment..... 59
— The Talmud and the Revolution.... 62
APPENDICES:

1. — THE JEWS AND THE “PROTOCOLS”...........,...,............ 69
1. Jewish suppression of the "Protocols"............. 69

The Protocols and American Independence
(Ls FAT): read loves ten 69

The “Protocols” according to the Revue Fede e
Ramone 12:04 steep: 78
2. Jewish denial of the authenticity of the "Protocols"... 80
Critical study of the "Protocols"............ 87
3. Jewish denial of the veracity of the "Protocols"..... 95
Jews among the leaders of the Entente........ 9G

Who governs Russia?.................... 109

Bolshevik Propaganda Organization
worldwide..................... 130
II. — The Jews and the Fatherland (Paul Courcoural).................. 137
JIT. — MACROPROSOPE AND MICROPROSOPE (N. FOMALHAUT)................... 155
IV. — ASTROLOGICAL TALK ON 1924 (Charles Nicoullaud).... 166

V. — DOCUMENTS ON THE WORLD JEWISH MOVEMENT, first
quarter of 1924 (E. D'YLBERT).............................. 173

Digitized by Google

—International Review of Seoretical Sects

NEW SERIES —o— JANUARY 1920

The International Review of the Sooletes Seoretes was founded in 1912 by Bishop JOUIN, Parish priest of Saint-Augustin (Paris), well known for his numerous works of scholarship concerning Sects and Freemasonry. This is the publication... more complete and the richest in documents of all kinds on the Societies Cretes and their actions worldwide. No anti-Masonic body can to support comparison with this Review, neither in terms of documentation, nor in terms of... scholarly works.

Due to the World War and the role played by secret societies during the years that have just passed, the studies undertaken by the editors of The Review has become of paramount importance in judging the past and predicting the future. letter from His Eminence Cardinal Gasparri, on behalf of Pope Benedict XV, glorious- the reigning oath, which he kindly addressed to Bishop Jouin, shows what value is attached in Rome for work of this nature. She came to confirm what had already been in- diqué le Bref announcing to the Curé of Saint-Augustin the prelature to which His His Holiness had raised him on the occasion of his golden wedding anniversary in 1918 (1).

The Revue's collection comprises seven large volumes which are an inexhaustible source of information. Information box on Sects: Freemasonry, Occitanism, Spiritism- me, Théosopnie, etc.

The difficulties arising from the war — the most serious of which for this type of work was the establishment of the Censorship — forced the founder of the Review to add- suspend publication. Today, despite the high cost of everything, the moment came to take it over. But, at least initially, it is necessary to walk slowly, so that you can continue safely.

The Review will be quarterly until subscriptions allow for it to be published every two months, or better yet, every month. A doeu- Index The retrospective commentary will contain documents from July 1914 to the end of 1919.

We are making an urgent appeal to all our former subscribers and to all the people who understand the importance of the task imposed by the Popes: de- to conceal the Lodges and their subsidiaries, and to expose their harmful activities in all areas branches of religious and social thought.

---

1. Here are a few lines from the Brief Praestantes animi laudes, given under the Fisherman's ring, on the 33rd Mare 1913, to the Parish Priest of Saint-Augustin:

“Benedict XV, Pope. — Dear Son, Greetings and Apostolic Blessing. The eminent qualities that You have manifested yourselves brilliantly throughout your long priestly career... we decide without It is difficult to honor you with such illustrious dignity. We know, in fact, that you are fulfilling your sacred ministry in an exemplary manner, that you have the most fervent concern for the eternal salvation of faithful and that you have consistently and courageously affirmed the rights of the Catholic Church — no without risk to your life — against the sects hostile to religion, so that you spare nothing, nor labors, nor expenses, to disseminate your works on these matters to the public. Since this is the case, We are all the more pleased to offer you a token of our goodwill because, as you have just done celebrating the fiftieth anniversary of your priesthood, our papal congratulations are the crowning glory. the wishes of all good people ~.

Editions of the International Review of Sectarian Societies T

96, Boulevard Malesherbes — Paris (17th arrondissement)

International Review of Secret Societies
» Year 1912, 12 issues
» ` » 1913 22 »
» 1914 14 » > months
suspended during the war),
» » 1920 6 »
» A released RE number
Le Franc-Catholique, Year 1915
» » 1916
A number
The Morality of an Incident ((Clam Case i Paly).
by A. Pinus. 4 fascicles in-6° each.
An anti-Masonic episode, by Ch. Nicouttaup.
Masonic Ideas at the 1913 Convention.
by Ch. NicouLiaur broch. in 8° l:
The Theosophical Path (Continuation of the Danish Initiation)
Secret Societies) 4 issues published. 3rd issue.
by Ch. Necounratn. 2nd »

(currently being published) | 3° »
4° and 5a,
The Venerable Bernadette (Lourdes. The War and
Bernadette). Broch. in-8°. oe
The German Freemasonry during the War. — 1st
Military field lodges. Broch. in-8°. ae
Luther's Quattrocentenary and the Bicentenary
naire de la F.:. M.:., by Canon Journ,
Parish priest of Saint-Augustin. Broch. don't dr ae
The anti-Masonic struggle. A necessary uproar.
by Jean BIDEGAIN. Broch. 1n-8°:
The Franc-Catholic League.— I. Staluts. II. Hi
| Statutory Lions. II. The Anti-Masonic Federation.
Study on American Freemasonry, by
A. Preuss (Translation A. BarRAULT.) .
The Judeo-Masonic Peril, by Bishop Jou.
I. The “Protocols” of the Elders of Zion (5¢ edilion).
If. Judeo-Freemasonry and the Catholic Church.
The Faithful of the Counter-Church: Jews and Freemasons.
An overview of the "Protocols" of Bishop Jouix.

'

CQ p
S

NNN mà pd ë hb
Qt
©

The National Flag of the Sacred Heart. History.
Doctrine. Enemies. By Canon Jovin and Mr.
Canon GAUDEAU. One volume, octavo.

The Sacred Heart of Jesus and the Masonic Heart.

The two Standards, ar Mer Jovin and M le
Canon GACDEAU. A pamphlet, octavo.

The Masonic War. I. (Extracted from the * Catholic Faith-
(lique” from December 1918 to February 1919), by Bishop Jovin

480

Ms. Jouin

THE JUDEO-MASONIC PERIL

l |
| | It

Judeo-Freemasonry & the Catholic Church

d

PART ONE
The Faithful of the Counter-Church: Jews & Freemasons
II

THE MASONS

Price: 7 CHF BO |

Se
PARIS
INTERNATIONAL REVIEW ÉMILE-PAUL Brothers |
SECRET SOCIETIES 100 Faubourg Saint-Honoré
96, Boulevard Malesherbes =
1921

(All rights reserved)

I
THE "PROTOCOLS" OF THE ELDERS OF ZION

(5% Edition)
II
Judeo-Freemasonry and the Catholic Church

PART ONE
The Faithful of the Counter-Church: Jews and Freemasons

(These volumes are also on sale at the Librairie d'Action française, 14, ru?
Rome, Paris}.
This first part comprises volumes 11 and III

In press:
PART TWO

Acts of the Counter-Church

In preparation:

IT:
THERE

JUDEO-MASONRY and the SOCIAL REVOLUTION
IV
The Fudeo-Masonry and Domination
of the WORLD

Letter from His Eminence Cardinal GASPARRI to Mgr JOUIN

From the Vatican, June 20, 1919.
Your Grace, |

The Sovereign Pontiff deigned to accept with a truly paternal benevolence the man-
mage of your new study on the Masonic War.

It is with good reason that in this work you took care to highlight
based on irrefutable documents and reasoning, the inept and essential doctrine
the anti-Catholic nature of Freemasonry, a doctrine stemming from deism, itself born-
the same as the Reformation, a doctrine inevitably leading, as we see today-
Today, 4 the very negation of God, to social atheism, to "secularism", an ac-
the tutelary of this impiety which, to the great detriment of the people, seeks to banish
societies without any trace of religion and any intervention from the Church.

You took particular care to highlight, despite the lies-
ges which sometimes open the Catholics themselves, Videnlité of the Freemason
nonsense with itself, everywhere and always, like your continuity of the sects' plan.
whose aim is indeed the ruin of the Catholic Church.

His Holiness is therefore pleased to congratulate and encourage you in your work.
whose influence can be so fruitful, Qi, to warn the faithful and help them to
to fight effectively against what tends to destroy social order as well as the
religion. :

As a pledge of heavenly favor, and as a testament to His paternal benevolence-
Lance, the Holy Father wholeheartedly grants you the Apostolic Blessing.

Thank you for the copy you so kindly gave me, and with
My personal congratulations, Your Grace, please accept the expression of my

complete devotion to Our Lord.
P. Card. GASPARRI.

L

THE JUDEO-MASONRY

THE CATHOLIC CHURCH

PART ONE
THE FAITHFUL OF THE COUNTER-CHURCH: JEWS & FREEMASONS

oe

II
THE MASONS

According to the "Protocols" of the Elders of Zion, the Franks-
Freemasons are in the hands of the Jews, who print a
single direction to the Lodges spread and multiplied by their
care throughout the universe. These Masonic Lodges, moreover,
will be eliminated upon the advent of the Supergovernment
of Israel; from there, it will suffice to make it disappear at the appointed time
a few troublesome personalities. As for the role of
Freemasons, it boils down to spying on the police
international Judeo-Masonic; in the mobilization of

socialist, anarchist and communist forces; in disguise
the power and action of Judaism that they cover
as if from a screen: they are spies, revolutionaries
and masks (1). The second part of this study, devoted to

(1) Mer Journ, the “Protocols”, pp. 46, 52, 96, 97, 98, 99 and 102.

to Judeo—Masonry under the title of Counter—Church, will put these
Truths brought to light. The Freemasons are, along with the Jews, the faithful
of this Counter—Church: they are subject to the sole direction of one
global anti—papism; their espionage and their Bolshevism
represent the implementation of the Talmudic motto:
"Strength, cunning, hypocrisy"; the mystery with which they shroud
The Jewish community is an extension of the veil that hides their societies
secret, so that, according to the degrees of this anti— hierarchy
Catholics, the Freemasons make up the Third Order of Mendicants
Jews, and, since they are the masks of the Jews, they represent quite a lot
pitifully the penitents of the South covered in their
hoods. This devaluation of Freemasonry barely puts it
_in his place.

According to the Freemasons, on the contrary, there is no kinship,
nor brotherhood between the lodge and the ghetto. Moreover, they say,
The "Protocols" are apocryphal and fall under the protection of the law.
the talion of Jewish communities in the United States, under the lana—
theme of Israeli periodicals in England, France and in
Germany, and amidst sensational revelations, but a
not too late, of Jewish or Judaized figures, such as a
Princess Radziwill (1). This outcry

(1) We talked about this princess in the April supplement
from the International Review of Secret Societies, p. 310. On the other hand, one
She shared her biography with us: Princess Catherine Radziwill, born
“Jurowska”, in 1858, married to Prince Wilhelm Radziwill (the Gotha
gives the date as October 36, 1873), from which she had five children; four
would be still alive; the third, Gabrielle Ella, born in 1878, who
She is not married and is currently the secretary of the "League of Nations".
Princess Radziwill was separated from Wilhelm Radziwill around 1896, and
She would have lost her fortune in unfortunate speculations towards
1901. She left for South Africa. She met someone on the ocean liner.
Cecil Rhodes... Since that time, the princess has written, to make a living, sometimes
under his own name (his Memoirs), sometimes historical books under the name
of Walewski or Wassilieff. She is said to have last married a Jew.
from Munich, named Kolb, brother of Anetta Kolb, novelist; this Kolb
lives in Sweden. The princess lives in the United States where she continues to
to write,

Since then, another opponent has appeared, Mr. Alexandre du Chayla,
on which we were provided the following biographical note:
"It was recently published in the Russian newspaper Poslednija"

Novosti (Latest News, No. 331—332) a series of articles by Count
Alexandre du Chayla, where he disputes the authenticity of certain documents,

against the "Protocols", following the Judeo— attacks
Masonic opposition to the work of Doctor Wichtl is the best—
Their proof of their truthfulness. Silence, contempt, the mask
In short, is usually the only response from the Jews and the
Freemasons. When they deviate from this attitude, it is because they are
They are deeply wounded, for the veil of the Temple is torn; for they

because they had been received through an intermediary character
unable to inspire confidence.

"If we base our doubt about the veracity of a document on the morale of the
person from whom it is assumed to have been supplied, one must also
to take an interest in the person who is criticizing it.

"That's why I'm taking the liberty of telling you, quite simply,
how and under what circumstances I met the Count du Chayla.

"Usually spending the summer season at my property in
White Russia, in a fairly large town not far from Mogileff,
where there is a very well—known convent in this region, I received one day,
About ten years ago, the visit of the Superior of this convent, the arch—
Mandrite Arsène, who introduced me to a young man, saying that it was
his friend, the Count of Chayla, sent on a mission to the convent to study
the Russian language and the Orthodox religion, of which he said he was very enthusiastic
Siasmé.

"I learned from the count that he had studied at a college of
Jesuits, and had later converted to the Orthodox religion out of sincere
conviction, which led to a break with his family,

"Before his arrival in Russia, he was loved and protected by Mr. Sabler," who invited him to come to Russia and sent him to the famous monastery from Optima Poustine, from where he was sent to our convent, to serve as an example of anti-Catholic propaganda.

"It must be admitted that he rose to the occasion, and..." showed himself to be more orthodox than the patriarch himself. Thus, it was thanks It was to him that a delightful sculpture was removed from the convent chapel. of Renaissance angels, which he found too Catholic (our convent having (formerly belonging to the Carmelites). He told me with rapture With what pleasure he smashed those angels with hammer blows; then, I told him I reproached him for his vandalism, because his intransigence was evident in everything. especially in the hatred he professed at that time against the Jews. I often heard him say this: "We need to make a good "Pogrom (massacre of Jews) in Russia." Imagine my astonishment. when I read in his articles a false accusation of propaganda pogroms against the volunteer army, which he now seems to blame, him who so professed their necessity. It was through his words that I learned of the existence of DRUMONT's books, of which he made the greatest praise and recommended that I read it in order to be able to judge it to what extent the Jews had conquered France, and he predicted the same fate befalls Russia, if they ever manage to obtain the slightest rights civic. | l

"Great was my surprise when I read his current accusations against

to Judeo-Masonry under the title of Counter-Church, will put these Truths brought to light. The Freemasons are, along with the Jews, the faithful of this Counter-Church: they are subject to the sole direction of one global anti-papism; their espionage and their Bolshevism represent the implementation of the Talmudic motto: "Strength, cunning, hypocrisy"; the mystery with which Ns shroud The Jewish community is an extension of the veil that hides their societies secret, so that, according to the degrees of this anti- hierarchy Catholics, the Freemasons make up the Third Order of Mendicants Jews, and, since they are the masks of the Jews, they represent quite a lot pitifully the penitents of the South covered in their hoods. This devaluation of Freemasonry barely puts it _in its place. |

According to the Freemasons, on the contrary, there is no kinship, nor brotherhood between the lodge and the ghetto. Moreover, they say, The "Protocols" are apocryphal and fall under the protection of the law. the talion of Jewish communities in the United States, under the anatheme of Israeli periodicals in England, France and in Germany, and amidst sensational revelations, but a not too late, of Jewish or Judaized figures, such as a Princess Radziwill (1). This outcry

(1) We talked about this princess in the April supplement from the International Review of Secret Societies, p. 310. On the other hand, one She shared her biography with us: Princess Catherine Radziwill, born “Jurowska”, born in 1858, married Prince Wilhelm Radziwill (the Gotha gives the date as October 38, 1873), from which she had five children; four would still be alive; the third, Gabrielle Ella, born in 1878, who She is not married and is currently the secretary of the "League of Nations". Princess Radziwill was separated from Wilhelm Radziwill around 1896, and She lost her fortune in unfortunate speculations towards 1901. She left for South Africa. She met someone on the ocean liner. Cecil Rhodes... Since that time, the princess has written, to make a living, sometimes under his own name (his Memoirs), sometimes historical books under the name of Walewski or Wassilieff. She is said to have last married a Jew. from Munich, named Kolb, brother of Anetta Kolb, novelist; this Kolb lives in Sweden. The princess lives in the United States where she continues to to write,

Since then, another opponent has appeared, Mr. Alexandre du Chayla, on which we were provided the following biographical note:

"It was recently published in the Russian newspaper Poslednija" Novosti (Latest News, No. 331-332) a series of articles by Count Alexandre du Chayla, where he disputes the authenticity of certain documents,

against the "Protocols", following the Judeo- attacks Masonic opposition to the work of Doctor Wichtl is the best- Their proof of their truthfulness. Silence, contempt, the mask In short, is usually the only response from the Jews and the Freemasons. When they deviate from this attitude, it is because they are They are deeply wounded, for the veil of the Temple is torn; for they

because they had been received through an intermediary character unable to inspire confidence.

"If we base our doubt about the veracity of a document on the morality of the ia person from whom it is assumed to have been supplied, one must also to take an interest in the person who is criticizing it.

"That's why I'm taking the liberty of telling you, quite simply, how and under what circumstances I met the Count du Chayla.

"Usually spending the summer season at my property in White Russia, in a fairly large town not far from Mogileff, where there is a very well-known convent in this region, I received one day, About ten years ago, the visit of the Superior of this convent, the arch-Arsène Mandrite, who introduced me to a young man, saying that it was his friend, the Count of Chayla, sent on a mission to the convent to study the Russian language and the Orthodox religion, of which he said he was very enthusiastic Siasmé.

"I learned from the count that he had studied at a college of Jesuits, and had later converted to the Orthodox religion out of sincere conviction, which led to a break with his family.

"Before his arrival in Russia, he was loved and protected by Mr. Sabler, | who invited him to come to Russia and sent him to the famous monastery from Optima Poustine, from where he was sent to our convent, to serve as an example of anti-Catholic propaganda.

"It must be admitted that he rose to the occasion, and..." showed himself to be more orthodox than the patriarch himself. Thus, it is thanks It was to him that a delightful sculpture was removed from the convent chapel. of Renaissance angels, which he found too Catholic (our convent having (formerly belonging to the Carmelites). He told me with rapture With what pleasure he smashed those angels with hammer blows; then, I told him I reproached him for his vandalism, because his intransigence was evident in everything. especially in the hatred he professed at that time against the Jews. I often heard him say this: "We need to make a good "Pogrom (massacre of Jews) in Russia." Imagine my astonishment. when I read in his articles a false accusation of propaganda pogroms against the volunteer army, which he now seems to blame, him who so professed their necessity. It was through his words that I learned of the existence of DRUMONT's books, of which he made the greatest praise and recommended that I read it in order to be able to judge it to what extent the Jews had conquered France, and he predicted the same fate befalls Russia, if they ever manage to obtain the slightest rights civic.

"Great was my surprise when I read his current accusations against

They are well aware that a little daylight would reduce them to nothing; to the seeing, they would produce such nausea and such reactions that they would be disqualified by public HP and swept aside of any human society.

Anti-Masonic reaction

This national appropriation has already begun in Hungary, where the dissolution of the Lodges, the disclosure of several documents, the refusal of their reinstatement have

Drumont, whose literature he describes as provocative and deceitful. He had admired him so much! Closely following the development of I was always amazed by the extraordinary speed of his life in Russia. that his political and ecclesiastical career was taking. That is how he is very quickly became a close friend of the bishops known for their extreme orthodox clericalism, whose most advanced ideas he preached absolute sacred power of the Russian monarch, as well as implacable hatred of all the foreigners. We saw him settle in as an intimate figure among the bishops Antoine de Volinie and Eloge de Holm, as well as in the famous salon of Countess Ignatieff. As he gained more his field in influential circles of Russian society, his activity was changing direction and increasingly leaving the domain of the religion. He began to concern himself with purely political matters, and became a follower of Count Bobrinsky, a well-known leader of the Pan-Slavist party, by to which he was sent, in Austria, on a secret mission to the Galicians, where he was arrested on charges of espionage,

"Back in Russia, he was seen turning with unprecedented violence." against the small peoples who were part of the Russian state. It is above all the Poles and Finland, who were the target of his campaign of the most relentless press. As he was always in trouble of money, I introduced him to the (President of the Commission) of Finnish Affairs, Mr. Korevo, who used him for the the anti-Finnish propaganda he was waging in the foreign press. The beginning of the war caught him by surprise as a student at the Ecclesiastical Academy. He was stationed in Petrograd, but soon he was appointed head of a detachment. sanitary order of the Holy Synod, formed by Bishop Pitirim, with money which was said to come from the famous Rasputin. Since then, I've lost track of him. and his name reappears after the Revolution in the White Army. as a propaganda agent, in order to incite the Cossacks against the Army voluntary, under the pretext of detaching the regions inhabited by them from their his former homeland. In 1919, brought before a court-martial, he underwent a conviction for seditious articles and propaganda and paid for by the enemies of the Volunteer Army. It was published in the Crimean newspapers.

"Great was my surprise to find his name in an article by a..."

proved that there is a Jewish question and a Masonic questionnique, and that the two are inextricably linked.

This is what emerges from the open letter of the MP, Mr. Julius Gombos, addressed to the President of the Hungarian Council, Count Paul Teleki, in which we read(1):

> The Royal Government of Hungary has, as everyone knows, dissolved Hungarian Freemasonry because some of the Members of this organization participated in the preparation of the The October Revolution and the work of systematic destruction that followed a place against the interests of the people and the State of Hungary. And there was, According to investigators' statements, among these people were men who were among us the representatives or agents of Jewish tendencies with a view to universal domination, and who dreamed in the silence of secret, to lull national sentiment, in order to make a documentary triumph an anti-national trine which is foreign to us, but which is dear to them.
>
> We also know that it was the Lodges who initiated the struggle

---

Russian newspaper in Paris, known for its ambiguous position regarding A reconstruction of Russia.
TATIANA FERMOOR.
June 9, 1921, Paris.

(1) Mr. Gombos had been approached by an agent of the Freemason-Merie to work on his recovery in Hungary. This attempt was the occasion for his open letter. We remember the letter written in the same goal by Mr. Berthelot to Count Albert Apponyi. All the Freemasons-Global negativity echoed and pressured to achieve this very important result for her. The Hungarian government did not give in. When questioned about this, Minister Ferdinandy responded indignantly that he had not taken no measures in this regard and that he had absolutely no intention of leaving Freemasonry is re-establishing itself in Hungary. The liberal press claims that Freemasonry is innocent in every respect. It is necessary to establish, in contradiction with this assertion, that already the archives of the Hungarian Freemasonry has been studied extensively, and that of documents have been published. The minister pointed out forcefully that in 1886 Hungarian Freemasonry had submitted its regulations to the Minister of the Interior for review. According to these regulations, the Lodges They were not supposed to concern themselves with political or religious matters. However, It was found and established by irrefutable evidence that the Regulations submitted for review constituted only a paragraph of the actual regulations of Freemasonry, and that outside of this paragraph, there were eleven others, who had not been subjected to the approval ministerial bation. Even though there would be no need to take into account the revolutionary work, a grievance established in a way that leaves no doubt, this single circumstance of the concealment of the regulations would be sufficient to authorize the dissolution of Freemasonry and to to oppose its reinstatement. (Kira, February 4, 1921).

> against what is called clericalism, because of the power of the idea Christian and the organization of Christendom were an obstacle to the achieving their goal.
>
> In its time, the Move, and with it, I believe, a large part of The Hungarian Christian society welcomed with joy the decree of government ordering the destruction of Freemasonry, and It was with even greater joy that we entered the mysteriously arranged premises of the Grand Symbolic Lodge. We we have no intention of abandoning them, for we would see in this abandoning the annihilation of the current work of our national safeguarding.
>
> Considering the history of the organs of Hungarian Freemasonry and the diversity of worldviews, neither we, nor I believe the Government-We cannot do anything other than maintain our point of view. of prohibition. Although the decision on the fate of Freemasonry The Hungarian situation is, in my opinion, a matter of internal order. Your Your Excellency would render a great service to the country if she enlightened foreigners. on this question and on another related one, the Jewish question, so that foreigners do not get the wrong idea about the measures measures taken to defend religion, morality, the people and the nation (1), |

The Hungarian MP is right to assert the indivisibility of the a double Masonic and Jewish question, so that the first is dependent on the second and that both primarily concern themselves with the defense of religion, of the morality and society, in particular the safeguarding of Christian peoples. Should it be said that Freemasonry is the daughter of The Jewish quarter? That wouldn't be a mistake, but a lack of To be precise: Judaism is the grandmother of Freemasonry. which falls under the immediate paternity of the Renaissance, of the Philosophy and the Reformation. But Jewish influences are striking in Humanism, Philosophy and the Protestantism; and because this subject falls within the second As part of this study, we will limit ourselves here to the testimony. from a justly famous Jew, James Darmesteter:

> The Jew (of the Middle Ages), he writes, is adept at revealing the vulnerable points the Church's rables, and he has at his service, to discover them, besides the intel- The authority of holy books, the formidable sagacity of the oppressed. 1) is the doctor of the unbeliever; all the rebellious of the mind come to him, in in the shade or in the open air. He is at work in the immense studio of blasphemy against the great Emperor Frederick and the princes of Swabia and

(H Kea. February 3, 1921. — See Appendix F. p. 190.

ba

> d'Aragon; it is he who forges this entire deadly arsenal of reasoning and irony that he would bequeath to the skeptics of the Renaissance, to the libertines of the great century; and such sarcasm from Voltaire is only the last and resounding echo of a word whispered six centuries earlier, in the shadow of the ghetto, and even earlier, in the time of Celsus and Origen, in cradle of the religion of Christ (1).

The Julfs in the preparation of Freemasonry

In a few decisive strokes, James Darmesteter shows us the Jew "from the cradle of the religion of Christ" mixed with all heresies, all skepticisms, all liber- Tinages, tireless blacksmith of the "deadly arsenal" who will to the point of irony, to destroy the Church and gather its enemies in a single force. From these efforts was born the Macon- this definitive mobilization of anti-Catholic forces, whose emergence forms the original substitute for paganism the Renaissance, from the mocking doubt of Philosophy and of free examination of Protestantism.

Moreover, if the four Lodges of London, in 1717, did not have that a Protestant frontispiece and if the editor of their "Cons- "Institutions" must have been Pastor Anderson, Freemasonry modern, however, is linked not only to Macon- operative nery where honorary members have slipped in who transformed it into speculative fiction, but also into sects, into secret, occultist and cabalistic societies, which predate him children and in which we find the Jewish element. This is how the Italian Academies of the 15th and 16th centuries were, on the one hand, the strongest supporters and representatives undisputed cornerstones of Humanism, that is to say, of the idea of "pure Humanity," accused by their adherence to Platonism that they were exaggerating, and that, on the other hand, they gave birth to groups and free, literary, scientific unions technical or artistic elements that were merely a disguise for Masonic lodges. A German Freemason, Brother Ludwig Keller, a close advisor to Archives 4 Berlin, took advantage of the documents that were entrusted to him to thoroughly address this subject (2). Now, the author concludes that the Academies of the 15th and

---

(1) James DARMESTETER, A Glimpse into the History of the Jewish People; Paris, 1881. i

(2) L. KELLER, The Italian Academies in the 18th Century and the Com-

16th centuries, the Companies of the 17th and 18th centuries on the model of the "Trool" of Florence, the philanthropic societies monastic monks, like the "Apollo" of London, were all humanists, and that their Freemasonic system, independent- counterpart to the Grand Lodge of England, figure "the system "Jatin par excellence," so that the Masonic idea propagated In Latin countries, it stems first and foremost from Humanism and has It therefore retained, from the beginning, its Jewish and pagan character of the Renaissance.

Similarly, Judeo-Masonry has its antecedents in England. land before 1717. In the Neue Reich of April 2, 1921, the Dr. Friedrich Trenken writes about the Anti- Congress Semitic Vienna and the anti-Jewish reaction caused in Hungary and in Bavaria by Bolshevism:

> This development in the Danube countries is just one episode, in short although tragic, the defensive struggle of Christianity against the Jewry that aims for universal domination. Let's take a look here at the past. The first Masonic Lodge was founded as early as Cromwell's time. nic which began the shaking of the solidarity of Christian peoples This relates to the Jewish question. The Jew, who obtained as a prize for his participation The right to settle in England during the anti-monarchist revolution had

found, at the same time, an open door to settle into life social class of the Aryans: this gateway fled from Freemasonry, which never ceased to grow in power.

Cromwell was, in fact, the founder of a secret society revolutionary who remained the type of the Illuminati of the High-Sale, of the Carbonari and the Bolsheviks. Under this title: "The "Freemasons in England and Cromwell," we read in Sects and Secret Societies, by Count Lecouteulx from Canteleu: |

We have seen that with the destruction of the Order of the Temple, the Franc-Freemasonry, protected by the English, was all-powerful in Scotland, and that, as early as 1150, the great assembly of the Brethren took place in Kilwinning. Henry I and John Lackland protected her, and Robert Bruce gave her a new impetus in Scotland; with the help of the refugee Templars, he reformed

beginnings of Freemasonry in Latin countries and countries of the North. This pamphlet appeared in the Conferences and Essays of the Society Comenius; Berlin, Weidmann, 1905. See also, by the same author, in the Monthly Memoirs of the Comenius Society (1902): The Societies cult practices of the German Mastersingers.

the Order and founded Scottish Freemasonry, basing its initiations on that of the Order of the Temple. James I and James II continued to them protect. All these unfortunate sovereigns had little idea where secret societies could lead them, and what power they would wield could become if they fell into the hands of a man Intriguing and secretive; their descendants were to make a cruel one of them. trial. The Parliament of England had, however, outlawed the Franks-Macons in 1425, and Elizabeth, anticipating the danger with her keen eye political, renewed harsh measures against them in 1561.

Cromwell, lost in the army ranks and long unknown, a high-ranking initiate of Masonic mysteries, resolved to use it for to organize his vast conspiracy. His politics and his genius drew from a part of their strength lay in the depths of its concealment, and compelled, to achieve his goal of uniting a multitude of sects: the Presbyterians, The Independents, the Levellers, he played the role of an inspired figure. "How "Do you want," he said to Fairfax, "only porters from London and..." shop boys resist disciplined troops led by The ghost of honor? Let's present them with a greater ghost, the Fanaticism. Our enemies only fight for the king; let us persuade them to Our people are fighting for God. Give me a patent, I I will raise a regiment of murderous Brothers, and I tell you that "I will make invincible men of them." He knew the heart all too well. humane so as not to feel that his morality would deify his disciples, too He never disclosed it openly. He divided the company into three classes, imagined new signs and emblems, and completed his organization by oath and secrecy. So that the core of his thought became impenetrable, he demanded a republic, in order to become king. Charles I and Hamilton executed, all of England was covered in secret committees composed of his supporters who, imperceptibly, formed corporations, which each person strove to join, some by cruelty, the others through flattery or vanity; but, as always, the The secret remained among a small number of initiates. Having come to power, Cromwell initially relied on his old friends, the Levellers, whose The first symbols had been the square and compass; for a moment, we one could believe that he dreamed of liberty, equality, and natural law, for, for his propaganda, to which he allocated considerable funds, he shared the land in four large divisions. Freemasonry had served and powerfully contributed to this revolution; she emerged from it all-powerful and restored; but soon it would be overtaken by the Levellers, the boldest, most fervent, most powerful of the republicans who, avee Harrison, were going to conspire against Cromwell (1).

Are Cromwell's Levellers sons of the Templars and

---

(1) LECOUTEULX DE CANTELEU, Sects and Secret Societies, p. 104-106; Paris, Didier, 1863. | |

Fathers of the Freemasons? (1) It's possible; in any case, they They are related to them, and the Jews, with their revolt-the lutionary that Mr. Bernard Lazare attributes to them, had their place among the London Levellers, as they must have later at the head of the Nihilists of Russia. During the regicide of Charles I", there remained in the ghettos of England only low-class Jews whom the edict had not reached of Edward I", and who were capable of all tasks. Moreover, taking advantage of this troubled time, Israel offered to Protectorate £500,000 for the Commonwealth or British Republic. Jews flocked from Holland and (Germany and Rabbi Menasseh Ben Israel received from Cromwell's permission to found a new one in London colony (2). This return of the Jews to England was a seizure of inalienable possession. In 1666, Charles II formally authorized-how Jews could settle in England, and, in 1680, one printed the first Jewish catechism in London. James II (1685-1689), export rights were relinquished to the children of Israel, which constituted for them a considerable privilege maple, and did not prevent it from supplying two million pounds sterling to William of Orange to overthrow James II and reign in England from 1689 to 1702. This betrayal... earned broad protection from William III, continued by the Queen Anne, from 1702 to 1714. They took advantage of this to drain the lor English through shady speculations of which they are the secret; also, in 1720, under George I," during the great financial crash called South-Sea-Bubble, not a single Jew was a victim of this disaster, and their fellow believer Sampson Gedeon, close friend Horace Walpole remained the king of finance of that era (3).

(1) F.'. J.-M. Racon, in his Philosophical and Interpretive Course Initiations (pp. 30-31; Paris, Berlandier, 1841) claims that the The Templars received a Jewish doctrine from initiates of the East, and that These knights spread Masonic mysteries throughout Europe with Jewish formulas and the veil.

3) Cf. Henry Fixck, The World's Great Restoration, or Calling of 'xs Jews, The Great Restoration of the World or the Vocation of the Jews.

8) In 1753, Parliament authorized the naturalization of Jews, and, by Consequently, their emancipation. This law of Jewish naturalization is recorded in these terms in the parliamentary archives of England: “An act to permit persons professing the Jewish religion to be naturalized by parliament.” Madame de Pompadour wrote about this to Duke of Mirepoix: j

“The step taken by the English Parliament, in naturalizing the

The Jews at the origin of Freemasonry

However, modern Freemasonry dates from 1717, and although no Jewish name does not appear on the Grand Lodge's list at that time. From England, it is easy to believe that the Jews did not remain foreigners to a movement in which they were expected to participate following the direction. We read in Antisemitism, of Mr. Bernard Lazare:

What were the relations between the Jews and secret societies? That's what... It is not easy to elucidate, because we lack reliable documents. Obviously, they did not dominate in these associations, like the claim the writers I have just named, they were not necessarily the soul, the leader, of the Grand Master of Freemasonry, thus as Gougenot des Mousseaux affirms (1), /l is certain however that he There were Jews at the very cradle of Freemasonry, Jews Kabbalists, as evidenced by certain preserved rites; very probably-clearly, during the years preceding the 'French Revolution,' they entered the councils of this society in even greater numbers. and founded their own secret societies. There were Jews around de Weishaupt; and Martinez de Pasqualis, a Jew of Portuguese origin, organized numerous Illuminist groups in France and recruited many a group of followers (2) whom he initiated into the dogma of reintegration. The Lodges The Martinezists were mystical, while the other orders of the Franc-Freemasonry was rather rationalist; which allows us to say that secret societies represented both sides of the Jewish spirit: practical rationalism and pantheism, this pantheism which, as a meta- reflection the physics of belief in the one god, sometimes leads to theurgy of Kabbalah. listic. It would be easy to demonstrate the agreement between these two tendencies, the al-alliance of Cazotte, of Cagliostro, of Martinez, of Saint-Martin, of the count

Jews, astonishes all of Europe: the old marshal says that religion, the The laws and customs of the Israelites render them incapable of being good citizens and good subjects; it is always a separate people that forms a state within a state, and to which privileges should only be granted with discretion. It is assumed that gold, like love, makes all that men are equal is the strongest argument the Jews have used. on this occasion. France has long known that this precious metal is all-powerful in England, and everything there is for sale, peace, the "War, justice, and virtue."

The English people forced the king to repeal this law in 1764; but the Jews had now acquired an influence that was bound to change gradually into a sovereign preponderance. (Cf. THBo-Da@DaLus, L'An-Jewish England; Paris, Fontemoing, 1913).

(1) GOUGENOT DES MoussgEaux, The Jew, Judaism and Judaization Christian Peoples, p. 31; Paris, Wattelier, 1886.

(2) M. MATTER, Saint Martin, the Unknown Philosopher, Paris, 1862.

from Saint-Germain, from Eckartshausen, with the encyclopedists and the

Jacobins, and the way in which, despite their opposition, they arrived at the same The result, that is to say, the weakening of Christianity, is yet another times, would only serve to prove that the Jews could have been the good agents of secret societies, because of the doctrines of these societies agreed with their own doctrines, but not that they were the initiators. The case of Martinez de Pasqualis is quite special, and However, it should not be forgotten that before organizing his Lodges, Martinez was already initiated into the mysteries of Illuminism and Rosicrucianism (1).

While not exhaustive, these admissions are already very significant. They established an alliance between the Jews and the encyclopedists. But, On the other hand, the encyclopedists and the Freemasons are closely united, particularly in the gigantic work of the Encyclopedia. The following page, by Papus, provides one conclusive proof:

We have said that the facts to which historians primarily focus These were most often merely consequences of clandestine actions. However, we believe that the Revolution would not have been possible without efforts considerable efforts had not previously been made to guide in a a new path for the intellectual life of France. It is by acting on the cultivated minds, creators of opinion, are preparing for social evolution. And we will now find conclusive proof of this fact.

On June 25, 4740, the Duke of Antin, Grand Master of Freemasonry nerie for France, delivered an important speech in which announced the major project underway; witness the following excerpt:

“All the great masters in Germany, England, Italy and elsewhere, urge all the scholars and artisans of the brotherhood— the ternity of uniting to complete the materials of a universal dictionary and useful sciences, with theology and politics being the only exceptions. We have work has already begun in London, and, through the meeting of our colleagues, "We will be able to bring it to its perfection in a few years."

Messrs. Amiable and Colfavru, in their Study on Freemasonry In the 18th century, they fully grasped the importance of this project, since, after having spoken of Chambers' English NE (London 1728), They add:

"The work published in France was far more prodigious, consisting of..." both in 28 folio volumes, including 17 of text and 11 of plates, to which came five more volumes were then added, a work by the author The principal figure was Diderot, seconded by a whole host of elite writers. But having collaborators wasn't enough for him to carry out his

---

(1) BERNARD Lazare, lib. cit., p. 339.

The work was completed successfully: it required powerful protectors. How did they What would he have achieved without Freemasonry?

Moreover, the dates here are demonstrative. The Duke of Antin pronounced his speech in 1740. We know that, as early as 1741, Diderot was preparing his great company. The privilege essential for publication was obtained in 1745. The first volume of the Encyclopedia was published in 1751.

Thus, the revolution is already manifesting itself in two stages:

4. Intellectual revolution through the publication of the Encyclopedia due to French Freemasonry under the strong impetus of the Duke d'Antin (1740);

2. Occult revolution in the Lodges, largely due to members of the Templar rite and executed by a group of Franks Freemasons, expelled, then granted amnesty (Lacorne group). Foundation of the Grand Orient, under the strong leadership of the Duke of Luxembourg (1773) and presidency of the duchy of Chartres.

The patent revolution in society, that is to say, the application to the The Society of Constitutions of Lodges will not be long in coming (1).

Mr. Bernard Lazare also acknowledges "that there were Jews at the very cradle of Freemasonry, Jews Kabbalists, as evidenced by certain preserved rites." Let us compare this remark with a passage from a recent article in a Masonic journal in the United States:

The author (of this article) has often noted how curious, a Jewish brother, raised in Jewish orthodoxy, receives the light Masonic. It seems that symbolism or ritual offers him nothing. that little was new. Some Brothers coming from European countries, where the Jewish race is subjected to active persecution, find the Masonic light and freedom are so comforting that they believe in them to rediscover pure Judaism, just as some other Brothers believe that which is pure Christianity.

Perhaps this way of seeing things. From the science of the star, confirmed by the numerous allusions that historians make to the fact that, it is said, he It is believed that two versions of the Masonic ritual existed at the beginning of the 16th century, and that the Jewish version was eventually adopted as the purer by those who then revived Freemasonry.

'But the real reason why the Jewish Brother instructs in the Scriptures and the Ritual of his religion is familiar with the details that the The oldest Freemasonry offers him is that Jewish ceremonies reproduce-

(1) Papus, Martinès de Pasqually, p. 144; Paris, Chamuel, 1895. Let us note in passing that Philosophism, which formed the encyclopedestrians, it falls under the jurisdiction of both England and France.

currently all our signs, most of our symbols and a a large part of the very phraseology of Masonic degrees.

After citing a few examples, the author adds:

There are a number of other traits that are found in the Ritual Masonic and which are no less striking than the previous ones; But our Jewish brothers are very reserved in the information they they give us, and we have imitated their discretion in the allusions that we did (1).

Finally, let us add the assertion of Dr. Isaac-M. Wise, put as noted in our edition of the "Protocols":

Freemasonry is a Jewish institution, whose history, regulations, The homework, passwords, and explanations have been Jewish since the beginning to end, with the exception of a single second ruledaire and a few words in the commitment (2).

Dr. Wise's conclusion seems decisive. That this Jewish ritualism of terms, signs and symbols had come to Freemasonry through Humanism tainted by The Cabal, by the Templars, by the Rosicrucians, by the Cromwell's Levellers, or simply by the Freemasons operational, it is evident that this heritage is of Jewish origin and that Israel could not remain indifferent to the sects it had created practically in its image. Viewed in this way, the MaconNerie is indeed an institution marked from its very birth by a Jewish imprint, with its dual deicidal character and satanic.

But what about today?

(1) Square and Compasses (New Orleans), February 1921, p. 13. The admission that "our Jewish brothers are very reserved in providing information" "that they give us" is quite naive; if the Jews did not keep their If they were secretive with the Freemasons, they would no longer be in control.

(2) Më" Joux, The "Protocols" of the Elders of Zion, p. 100 (96, bouLeviard Malesherbes) and Emile-Paul; 100, Faubourg Saint-Honoré. Quote from Dr. Isaac-M. Wise; The Israelite, August 3 and 17, 1855. See Samuel OPPENHEIM, Jews and Masonry in New York, 1910, no. 19, pp. 1 and 2. i } ' i

The three stages of Freemasonry

Today, we're using yesterday's tactics and their results. acquired. First, the alliance of the Jews with the Freemasons; then the selection. Jewish in special Lodges to constitute the general staff of domesticated Freemasonry; finally, the leadership, not to mention the absorption of Masonic forces and Masonic. This strategy perfectly addresses the "Protocols," and its success allowed the Jews to announce the advent of their supremacy and their super-government birth.

Note that these three steps make up the processes currents of our adversaries towards us, methods which point to any attentive and discerning mind. As far as we are concerned, the Judeo-Masonry does not usually resort to violence except after to have become mistress through cunning and treachery. When the The final engagements in this life-or-death struggle will have come to an end. Many will realize, too late, alas! that the union sacred, seemingly bilateral contract, but in fact only to the benefit of our enemies, was merely the concealed influence of Catholic resources and activities to gradually arrive to direct them and, in a final effort, to squander some and to stifle others (1). During the war, our submission,

(1) L'Echo du Cher (April 3, 1921), speaking of those who answer us:
"These questions don't interest us," or even: "Leave it alone,"
"Everything will be alright," he applied to them, using the following fable of the Parrot without worry : '
"It will be nothing," some people say.
When the storm is coming:
Why grieve before the harm comes?
Why? To avoid it if there's still time.
A ship's captain,
A very brave man, but not very prudent.
He put to sea despite the wind.
The pilot kept telling him
That he risked his life and his possessions,
Our man just laughed about it.
And he kept repeating: "It will be nothing."
A parrot belonging to the crew,
By constantly hearing these words,
He remembered them and said them throughout the entire journey.
The lost ship drifted with the waves,
The food supplies were running out.
No more neighboring land and soon no more bread.

encouraged by some official flattery, left free
he was prone to infamous rumors and he made compromises
interfaith meetings whose obvious goal was to put
on the same footing, as if on the same platforms, the ministers
of all faiths and authorities, notoriously hostile.
the confused mixture, so particularly sought after, was only
the discrete application of Anderson's formula, the author of
Masonic Constitutions: "Only obliging to religion
in which all men agree" (1), and which
calls it "universal religion" (2). On the one hand, the truths
are diminished, blunted, decapitated, veritates diminutæ
sunt (3), said the psalmist; on the other hand, errors aggravate-
They say religions embrace, and sometimes theosophy and
Spiritism, of Masonic origin and essence, is almost
tolerated by this hybrid and unexpected fraternity. Thus...
consumes leveling of all beliefs in the field
of faith, while awaiting the antisocial and antire- leveling
religious figures of the "Protocols".

Rest assured that the revolutionary plan has not changed
of a line. oi

For us, wrote La Lanterne, on January 8, 1917, in an article on
"War and the Vatican," clericalism has never ceased to be the...
Nemi, no misunderstanding was possible and we have, today as
Yesterday, the right to acknowledge that we have always denounced, by dedicating
the Church, to the execration of all patriots, a great republican peril and

Each of the passengers is saddened and worried;
Our captain remains silent.

"It will be nothing," cried the parrot.

The calm continues; life goes on as best it can:
There is no more poultry left;

We eat the birds, a sad and last resort.

Parakeets, cardinals, cockatoos, everything goes there.
The parrot, head down,

He said more softly: "It will be nothing."

He could still escape, as his cage had a hole in it;

He said, "He was indeed strangled."

And, dying, he cried out in a hoarse voice:
"That... That will be nothing."

(1) ANDERSON, The Constitutions of the Free-Masons, art. 1, p. 50;
London, William Hunter, 1723.

(2) ANDERSON, lib, cit., art. VI, p. 64.

(3) Ps. 11:2.

also a national peril against which we must be constantly in
guard.

Six weeks later, Bataille called for socialism

In defense of Judeo-Freemasonry:

> To fight clericalism is to fight for the triumph of socialism. lism; to fight the black followers of Christ is to fight for the realization of the beautiful dreams we all cherish, and tomorrow, once With the German threat averted, we will be able to, once again and more than ever, to exclaim: "Clericalism, that is the enemy."

On the eve of the armistice, October 2, 1918, the Journal du People, in turn, commented on Gambetta's famous remark and called for a resumption of armed struggle in these terms:

> Religion—and I mean all religions, because they are also each as harmful as the next — religion, that is the enemy he will We must fight. That is where the poisoned source lies. Humanity would eventually die out if we didn't manage to dry it up.

Finally, in the midst of peace, or at least in the midst of triumph, our unrepentant secularists, more than convinced Gambettists, accentuated the same note with the procession to the cenotaph which, as a reliquary, contained the heart of this Jew, who had become Bismarck's lackey and, at the same time, a traitor to France because she is Catholic.

No, nothing has changed: same men in power, same protagonists of secularism, even the same religious zealots, even the same separatists Ratists, same religious struggle, same hypocritical tactics graduated in three stages. First, to unite with the Catholics-schemes to carry out selfish calculations of political interests and financiers; secondly, to separate from Catholics by the resounding affirmation of the inviolability of secular laws Separation and Education; thirdly, to break free Catholics through the ruin of the Church and of France. Our-Did not the Lord himself denounce the Judeo-Masonic plan? screw by warning us against wolves in sheep's clothing sheepskins, which remain disguised as long as they are not masters of the flock, but who then discard their burdens borrowing to devour sheep stupidly abused?

18 JUDEO-MASONRY

Alliance of Jews and Freemasons

The Jews were the sowers of heresies and revolutions. From which Freemasonry was born. If they did not sign his act by birth, they nonetheless betray their paternity natural, by their doctrines and by their actions. Isn't that so? we were saying, thanks to Cromwell's revolution, that they returned to England to become its undisputed masters tested? But isn't this revolution a Masonic experiment? before the letter? So the Jews owe their entry into our modern societies to the French Revolution, which completes Today, the world tour that had been predicted for him.

It is now a commonplace truth to state that the Great The Revolution was the work of Freemasonry (1). We will have This provides an opportunity to revisit the topic by discussing the Counter-State. Regarding the "a Judeo-Masonic plan since the 18th century," we are told-tions the testimony of F. Bonnet, orator of the Convent of Grand Orient of France in 1904:

> In the 16th century, the glorious lineage of the encyclopedists found in our temples a fervent audience which was then alone in invoking the Radicuse's motto, still unknown to the crowd: "Liberty, Equality, Fraternity" "Unity." The revolutionary seed quickly germinated in this elite environment. Our illustrious brothers d'Alembert, Diderot, Helvétius, d'Holbach, Voltaire, Condorcet, completed the evolution of minds, prepared the new times. calves. And, when the Bastille fell, Freemasonry had the the supreme honor of giving humanity the charter that it had drafted With love. (Applause).
>
> It was our F. de La Fayette who, first, at the Constitutional Assembly killer, presented "the draft of a Declaration of Natural Rights of "man and citizen living in society," to form the first chapter of the Constitution. On August 26, 1789, the Constituent Assembly, of which more than 300 members were Freemasons.", definitively adopted, almost word for word, as it had been studied at length in the lodge, the text of the immortal Declaration of the Rights of Man. At this decisive hour for civilization-lisation, French Freemasonry has been the universal conscience and, in the various improvisations and initiatives of the Constituent Assembly, she has consistently delivered the thoughtful results of the slow elaborations of its workshops (2).

---

(1) Henri Martin was already writing in the middle of the 19th century: “The Freemason-nerie remained with us, until 1789, the general instrument of philo-"Sophie and the ANNE laboratory," History of France, 16th century, 535; Paris, 1860, 4th edition.

(2) Ms Jovin, Judeo-Masonry and the Law of Separation, p. 7.

The Masonic spell cast by the encyclopedists finds its additional information can be found on the Papus page we quoted earlier. Top: The Freemasons were merely the public criers of ideas Jewish.

Listen to the lesson from "The Protocols":

We were the first, long ago, to cry out to the people: Liberty, Equality, Fraeternity, words that were so often repeated during the revolutions and the most diverse upheavals, either by people who wanted the a true common good, either through others who only sought to satisfy to cater to the whims of the people. With these words, they deprived the world of its prosperity, and individuals of their true personal freedom so well formerly protected from the mob who wanted to stifle her...

Our call "Liberty, Equality, Fraternity" brought into our ranks, From all corners of the world, through our secret societies, entire legions who carried our banners with enthusiasm. However, these words were gnawing worms that devoured the prosperity of the goyim, destroying- They sought peace, calm, and solidarity through obedience to the laws, ruining all the foundations of their states. You will see later that it is preprecisely this contributed to the triumph of our system of conquest peaceful world. This state of affairs has provided us with the possibility to obtain the abolition of the privileges that formed the very essence of the aristocracy of the goim, of that aristocracy which was the natural bulwark peoples and homelands against our actions. On its ruins, we have established an aristocracy of upstarts who derived their titles of nobility in science and in wealth.

Our triumph was made easier by the fact that in our dealings with men who were indispensable to us, we have always supported on the most sensitive chords of human nature – calculation, the rapacity, the materialistic spirit of men. Each of these weaknesses, Taken separately, it is capable of killing any personal initiative, delivering the the will of men at the disposal of the buyer of their activity.

The abstract notion of freedom made it possible to convince the masses that their government is merely the manager of the country's owner, who is the people, and that one could change managers as easily as worn gloves. The The administration's mobility delivered it to us and clearly demonstrated its choice. in our hands (1).

This passage from the "Protocols" sheds a unique light on the Statements by Brother Bonnet. The Masonic motto, inscribed on all our public monuments: "Liberty, Equality, Fraternity"

---

(1) Mf' JOUIN, "Protocols" of the Elders of Zion, pp. 38 and 39. The quotation the text on page 39 is taken from the 1901 Russian edition, which predates that of Nilus. i

"Unity" comes from the Jews; the Freemasons were merely its collaborators. "Enthusiastic" authors. What delirious enthusiasm, indeed! produced, in 1789, the word "Liberty!" What a sudden explosion! departed from the Lodges where the aristocrats and the clergy themselves They had gone so terribly astray! What a feeding frenzy of privilege! of possessions, of age-old traditions thrown pell-mell to the slaughter Revolutionary! What an irreparable collapse of the old regime as preparation for the Judeo-Masonic conquest of the world! What a decline in morals and character! leading to individualism which barely conceals venality of our politicians, slaves and worshippers of gold almost entirely in the hands of the Jews! That's what Israel contributed to Freemasonry. It was the declaration of rights of man against the rights of God; the declaration of sovereignty the people's sovereignty against the legitimate monarchy; the declaration tacit sacred right of Bolshevism against our societies modern; the Supergovernment's disguised declaration Jew against the world government of the goyim, was he a universal republic. In return, the Jews asked the three hundred Freemasons of the Constituent Assembly, their emancipation, which was voted on September 27, 1791. From that day dates the triumphant entry- the Jewish community, not only in French society and the Christian states, but throughout the world whose conquest was finally going to become a reality for them.

Freemasonry and the Emancipation of the Jews

Father Joseph Lémann, a Jewish convert, wrote about this:

Freemasonry's obsequiousness towards Judaism was not long in coming to show off.

In what way?

The question of Jewish emancipation arose before public opinion public, Louis XVI will generously undertake and put it to The study: Well! If difficulties arise, Freemasonry takes care of deciding them.

It would be premature to present evidence here of this hidden aid; it will suffice to lift a corner of the veil:

When the examination of the question, taken from Louis XVI by the Revolutiontion, will come before the Constituent Assembly (1789–1791), the deputies Those who will be responsible for passing it on will all be Freemasons.

It was Mirabeau who would lend him the persistent support of his eloquence, and Mirabeau is a Freemason, in the high ranks, intimate with

Weishaupt and his followers, present in Germany in the year following the Wilhelmsbad convent, and, on the other hand, its connections with Judaism from Berlin, although less well-known, are undeniable.

And when, after two years of hesitation, the Constitutional Assembly killing, having reached its final hour, its penultimate session, hesitating Tera again, it will be the Freemason and Jacobin Duport who will demand his vote, brief and with a threat on his lips.

This will be the first hidden service rendered to Judaism by the Freemason. line. After this one, others will come. She is, ultimately, the formidable corridor by means of which the Jewish question is sure to find a issue, the very dark corridor through which the sons of Israel will be to find their way easily into society (1).

– In another work, the same author explains the genesis laborious drafting of the Constituent Assembly's decree under the persistent effort guardian of the Jews:

While not all of them honorable, he writes, the means to which we have seen the Jews resorting to, the supplication of their requests, the insinuation toclose to the presidents, the conclusion, sometimes arrogant, that they drew from the Declaration of Rights, even, to some extent, the use of gold, were justifiable means; but recourse to the Commune and to The suburbs represent an illicit detour and a phase of Jacobinism. Pure in Louis XVI's study, troubled before the Constituent Assembly, the The Jewish question will become murky with the Commune. Habits concealed from a mistreated and degraded race, the slowness of the Assembly Nationally, the confusion and disarray that were beginning to reign byeverything, finally the fear or the applicants were of seeing their request challenged definitively postponed after two years of proceedings and adjournments, They explain this indirect recourse, without excusing it.

Our greatest sadness was meeting Cerfbeer there (2).

The Jews addressed themselves to the 60 Parisian districts (3) including They received unanimous approval, except in one instance.

(1) Abbé Joseph LÉMANN, The Entry of the Israelites into French Society French and Christian States, p. 356; Paris, Lecoffre, 1886.

(2) Abbé Joseph LÉMANN, La prépondérance juive, p. 196; Paris, Lecoffre, 1889.

(3) We read in the National Gazette or the Universal Monitor of the Tuesday, February 9, 1790 (vol. II, p. 158):

"The General Assembly of Representatives of the Commune, after having deliberated on the purpose of the Delegation of Jews from Paris and on the Decree of the District of the Carmelites, relating to the admission of Jews to the civil registry;

"Considering that all men domiciled in an Empire, and subjects of this Empire, must participate in the same titles and the same

that of the second-hand dealers. Then the Commune presented the "Address" following in the National Assembly "on the admission of Jews to the civil registry: s di

Gentlemen,

The fate of most of the Jews in the kingdom is still undecided. Perhaps you were waiting for a strongly held opinion to emergeto strengthen your generous intentions and hasten the moment of your justice. We are pleased to be the first to share this opinion with you: it is not only ours, it is that of the many districts of this capital; and it is all of Paris that is speaking to you at this moment through our organ.

…At the time of the Revolution, the Jews of Paris, through their courage,
Their zeal, their patriotism, have earned them a right to recognition
public.

We saw them with us, decorated with the national emblem, helping us
to conquer — and every day they help us to preserve — our
common heritage.

"Ah! Gentlemen, if they contributed to the conquest of liberty, to—"

rights; that the difference in religious opinions should not put them at risk.
none in civil existence; and that it is at the moment when a
The people give themselves to a Constitution which they must hasten to shake off.
yoke of prejudice, and to restore the disregarded rights of legality;

"Considering, moreover, that the Jews established in Paris have always
conducted with integrity and zeal; and that, especially in this Revolution, they
have given the most meritorious proofs of patriotism;

» Stopped:

"1° That a public testimony would be given to the Jews of Paris and
authentic of the good conduct they have always shown, of the
patriotism, of which they have given proof, and virtues that have been known
that they practiced in secret, according to the testimony of the District of the Carmelites
beds, within whose enclosure lives the greatest number;

"2° That the wish for their admission to civil status and to all rights
The active citizens' desire would be highly pronounced; but that it would not be carried
to the National Assembly only when he had received the Sanction of
Districts that would be invited to convene an extraordinary meeting for this
object, both because it is in the Districts that truly resides
all power in this regard, because it is the wish of all the Districts
will be a more authentic and solemn vow for the Jews than the vow
of the only Assembly of Representatives of the Commune.

» Signed: Battty, Mayor; MuLoT, President;
GUILLOT DE BLANCHEVILLE, CELLAR,
BERTOLIO, CHANLAIRE, CARPENTER,
Secretaries.

Will they be condemned to be deprived of the enjoyment of their own work? If they
They are true citizens, why should they be denied the title? We
dare we say that they would deserve it as a reward, if it were not for them
not due as an act of justice.

In the name of humanity and country, in the name of social values
Jews, their patriotic virtues, their fervent love of liberty,
we beg you to grant them the title and rights which they would be entitled to.
It's unfair that they should be deprived any longer. We look upon them as
Our brothers, we long to call them our fellow citizens. Ah! Already we
We treat them as such; our self-interest makes it our need to be
confused with them, our interest gives us the right to claim your
Justice for them and for us. Hasten their happiness and ours.

Arrested by us, Commissioners appointed by the Commune.

City Hall, this 24th of February 1790.
Signed: GODARD, Abbot BERTOLIO, DUVEYRIER,
Abbot FaAUcHET (1).

— (1) Abbot LEÉMANN, lib. cit., p. 210. — We read in the Universal Monitor
from Monday, March 1, 1790 (vol. II, p. 243):

"A delegation from the Paris Commune (Abbé Mulot carrying
(the speech) begs the Assembly to extend to Jews residing in Paris
the Decree which declared active citizens the Jews known under the denomination
mination of Portuguese, Spanish and Avignonois.

"Mr. President, the National Assembly has made it its sacred duty."
to restore to all men their rights; it decreed the conditions
necessary to be an active citizen: it is in this spirit, it is by
bringing these conditions closer to those it will examine, in its justice, the
reasons that you so touchingly present in favor of
Jews. The National Assembly invites you to attend its session.

For the Jews of Bordeaux, see the Moniteur Universel of Saturday the 30th
January 1790 (vol. II, p. 119): |

"The Jewish residents of Bordeaux, Bayonne and Avignon gave
gives rise to a discussion on whether the individuals of this
Nation, which has possession of civil status in France, will be considered
as active citizens.

"These Jewish nations have neither laws nor courts of their own."
or individuals; they are not exempt from any obligation; they have cooperated in the

appointment of deputies; they serve the National Militias, and from occupy, without distinction or exception, day or hour; and they were naturalized by letters patent of 1550, which were renewed in each reign, notably in 1776.

"The Bishop of Autun, who reported on this matter, on behalf of The Committee proposed to decree that Jews who had been naturalized French citizens, or those who have the status of Citizens of France, will be there. . maintained; that consequently, those among them who will gather the

Father Lémann adds: | |

This petition, which is quite imperative, is extremely curious. Let's say... first note the signatories: two abbots, Bertolio and Fauchet; with the president of the Commune, Abbé Mulot, who led the delegation

necessary conditions to be eligible or voters will be admitted in this quality in all future assemblies.

Mr. Rewbel said that the admission of the draft decree proposed by the The committee would be the indirect repeal of the decree that postpones the issue. on the state of the Jews in France, without prejudice. He added that if one decreed in favor of the Jews of Bordeaux that they would enjoy the rights of active citizens, soon we will have to issue the same decree for those from Alsace, because both have the same privileges, and that the question of Alsace would be judged by that of the Jews of Bordeaux, the both having letters patent that allow them to live according to their uses.

"Abbot Maury proposed a decree aimed at ensuring that the Jews residents of Bordeaux provisionally enjoy the local rights which are theirs granted by letters patent and of which they are in possession.

"The Viscount de Noailles adopted this motion, removing the the word "provisionally".

"Mr. Le Chapelier said that we cannot make the state dependent on the Jews of Bordeaux, those of Alsace; the question is whether one will extend to the Portuguese Jews, from Bordeaux and other cities, the rights of citizens. J] established that there was no connection between the state of the Jews of Bordeaux and those of Alsace; that it is a matter of preserving for the former their condition, instead of giving it to others who do not have it. He concluded by requesting priority for the draft decree proposed by the Committee.

Mr. de Beauharnais proposed another project in these terms: "That "The Jews of Bordeaux will continue to enjoy the rights they have" "enjoined until now by virtue of letters patent."

"The question of priority arose between the project proposed by the Committee and the one proposed by Mr. de Beauharnais.

"The Committee's project did not receive priority."

"Mr. de Séze proposed to decree that the Jews of Bordeaux continue—" will be unable to exercise the rights of active citizens, but the priority has been granted to the editorship of Mr. de Beauharnais.

"So several amendments were proposed. Mr. de Beaumetz has" proposed extending the Decree to the Portuguese Jews of Bayonne.

"Mr. Grégoire requested that the Decree apply to all Jews" Portuguese, Spanish, and Avignon Jews. As for the German Jews, i] a requested a postponement to a fixed date, intending, he said, to refute the fallacies of Abbé Maury and others.

"Mr. de Séze said that by demanding justice from the Assembly for the Jews, he was fulfilling a very pressing wish of the city of Bordeaux; his country.

"He highlighted the services rendered to the nation in various ways."

In fact, three priests, out of five deputies, came to demand... the emancipation of the Jews.

We should also note this phrase, this admission, perhaps embarrassing, As we have said, regarding the Jews: "They contributed to the conquest of Ja "Freedom." What does that mean, if not that they were able to have a hand in all the serious events of 1789 and 1700?

Finally, we note this statement of humility from the signatories:

important occasions. I] quoted Mr. Gradir, a Jewish merchant in Bordeaux, who missed being the Representative of by only three votes Bordeaux in this Assembly.

"Mr. President S.—Fargeau proposed a wording which he said

to contain the various proposed amendments; it stipulated that the Jews
Spaniards, Portuguese and Avignon residents who, by virtue of letters patent,
enjoy special privileges, will exercise all rights in the future
of active citizens, if they meet the other conditions prescribed by
the Constitution.

"The preliminary question was asked about the amendments."
Mr. de Lameth observed that they could not be understood in a single
deliberation, because they are not alike.

"The Assembly decreed that all amendments will be adopted"
a Se to the votes. l

"The first amendment was to add the words 'Spanish Jews,'"
Portuguese and Avignonois. The preliminary question was proposed and rejected;
then the amendment was decreed.

"It has been proposed to add to the second amendment the right to be
admitted to municipal offices, as in the past, for those who
will have enjoyed.

"It was observed that it was necessary to first determine whether they would be citizens."
assets.

"This amendment was put to a vote, but the first test by
Having found the sitting and standing tests to be inconclusive, a second test was conducted;
She did no better: so a roll call was requested.

"It formed in the part of the room to the right of the President."
a group of several MPs who have consistently
opposed to this call. Each time the Secretary began the roll call,
A murmur arose to interrupt him.

"Most of the Assembly viewed with sorrow a time
precious to lose himself for the fatherland and desired to compensate by the conti-
The session wasted due to the obstinacy of a few.

"A whole hour had passed in this state, when the Duke
de Liancourt said it was the duty and honor of the Assembly
to no longer delay the roll call; he demanded the rule according to
which a deliberation begun must not be interrupted.

“Several of the members who were standing in the room opposed it.”
saints and requested a postponement, on the grounds that several
The prelates and priests had gone to dinner.

Finally, after much patience and EEA on the part

"Our self-interest makes us need to be confused with them." Alas!
It was unfortunately a prophecy. How many degenerate Christians...
They will subsequently have no qualms about being mistaken for Jews!
The signatories even called it a need (1).

The Commune did not prevail before the Assembly.
Constituent Assembly. From February 26, 1790 to May 7, 1791, three new
The attempts failed. However, on September 27, 1791, in
In its penultimate session, the Constituent Assembly finally issued the
Emancipation decree worded as follows:

The National Assembly, considering that the necessary conditions for
The conditions for becoming a French citizen and for becoming an active citizen are set by the
Constitution, and that any man who, meeting the said conditions, lends
the civic oath and undertakes to fulfill all the duties that the Constitution-
tuition imposes, entitles one to all the benefits it provides;

Revokes all adjournments, reservations and exceptions inserted in
the previous decrees, relating to Jewish individuals who will lend the
civic oath.

We command and order all administrative bodies and courts that
They shall have these documents recorded in their registers, read, and published.
and display in their respective departments and jurisdictions, and execute
as law of the kingdom. In witness whereof we have signed these presents,
to which we have affixed the seal of the State.

I | Signed: Louis.
And sealed with the seal of the State.
And, further down, MLF pu Port (2).

The roll call, by a majority of the Assembly, has begun;
Interruptions ceased and, by the result of the votes, the amendment was
adopted.

"The result of the roll call was 374 votes to admit amendments."
dement which grants to the Portuguese, Spanish and Avignon Jews the
rights of active citizens, and 224 against the amendment.

"The main motion was then put to a vote with the various
Amendments accepted, and the Assembly issued the following decree:

"The National Assembly decrees that all known Jews in France,
"under the name of Portuguese, Spanish and Avignon Jews, will continue
"-to enjoy the rights they have enjoyed until now, and which are
"consecrated in their favor by letters patent; and, consequently,
"They will enjoy the rights of active citizens when they gather elsewhere"
"the conditions required by the Decrees of the Assembly."

(1) Abbé LÉMANN, lib. cit., p. 212.

(2) Abbé Lémann, lib. cit., p. 246. — The second vipiatuts is that of Marguerite-Louis-François Duport-Dutertre, who was executed with

This decree was removed by Adrien Duport. The Moniteur uniVersel of Thursday, September 29, 1791, only "contents these few" lines: |

Mr. Dupont. — I believe that freedom of worship no longer allows that no distinction be made between the political rights of citizens because of their beliefs. The question of the political existence of the Jews was adjourned, however the Turks, the Muslims, the men of All sects are allowed to enjoy political rights in France. I requests that the adjournment be revoked, and, consequently, that it be decreed that Jews would enjoy the rights of active citizens in France. (On applauded).

Mr. Rewbell asks to oppose Mr. Duport's proposal.

Mr. REGNAULT. — I demand that all those be called to order who will speak against this proposal, because it is the Constitution itself-even that they will fight.

The Assembly adopts Mr. Duport's proposal (1).

But we read in the session of the following day, Wednesday the 28th september :

Mr. Duport was involved in drafting the decree issued yesterday regarding the political existence of Jews in France.

Mr. Broglie. — It is necessary that the Assembly take preprecautions to ensure that this decree does not have a negative effect in Alsace; because, Based on the intrigues whose influence is already being felt, he could... to have very bad results. It is therefore necessary that it cannot be misinterpreted. and let it be said that the taking of the civic oath, on the part of the Jews, will be regarded as a formal renunciation of civil laws. and policies in which Jewish individuals particularly believe submitted.

Mr. Broglie's amendment is adopted.

Mr. REWBELL. — The manner in which the decree was issued yesterday, without disConcussion, without prior drafting, without examination, the disadvantages which The consequences could be determined, I hope, by the Assembly to me to allow today some reflections on this writing. (On murmur).

Mr. CHABROUD. — I request that there be no further discussion since The decree has been issued.

Mr. REWBELL. — We are proposing a new essay today.

Barnave, in 1793. It was his namesake, Adrien Rae, who had the law passed. Decree of emancipation of the Jews.

(1) Le Moniteur Universel, September 29, 1791, wanes of the Assembly national of Tuesday, September 27 (vol. V, p. 1.132).

You will probably not want to dismiss considerations that relate to the very execution of your decree; for if you are not informed of the localities, you will do nothing reasonable. If you refuse to listen In any discussion, rest assured that, in my country, the enemies of public property will lead residents to believe that the usurers have found Paris has powerful protections. You revoked the decree issued in favor of free people of color, born of French blood. (There is a murmur). Well, if the Assembly does not want to be informed, I hold it responsiblesand of all the troubles that yesterday's decree may cause in Alsace, at a time when refractory priests are intensifying their intrigues of fanaticism, and where the kingdom will find itself momentarily without authority...

THE PRESIDENT. — What do you want to talk about?
Mr. REWBELL. — I request to know the true state of the question.

Mr. PRUGNON. — I request that instead of putting: “Will be looked at "as a waiver of their civil rights," etc., we put: "Will be "viewed as a renunciation of their privileges," because the laws The civil rights of Jews are identified with (their religious laws, and it is not with the intention that they renounce their religion.

Mr. Rebbell. — You want your decree executed; but the real A way to have it done without jolts or disturbances has been suggested to me. by the Jews themselves, and by those who are interested in their fate. For forty years, continuous convulsions have resulted from the oppression usurious system in which the poor class of the people groans. The Jews They themselves feel that they cannot live alongside these unfortunate people. before all these trials are over. The notebooks of the three estates have instructed the deputies of Alsace to request that the Estates General take precautions to liquidate these debts: therefore ensure that so that we can finally tell our fellow citizens that you wanted to come. to their aid, and that the National Assembly is no less well-intentioned not intended for them but for the Jews.

I therefore propose that we decree that within one month the Jews of Alsace will give to the district directorates of the domicile of their debtors of detailed statements of their claims, both principal and in interest, and that the district directorates will take all the information necessary information on the means of releasing debtors, so that based on the reasoned opinion of the departmental directorates, the legislative body can decide on the means of liquidating these debts.

This will be the only way to calm this large and unfortunate class-Reuse, who lives under the usurious oppression of the Jews. She will see that we have preoccupied with his fate. The Jews in Alsace are currently creditors. of approximately 142 to 45 million, both in principal and interest, of this class of the people. If we consider that the meeting of debtors does not possess not 3 million, and that Jews are not the kind of people to lend 45 million out of 3 million valiant people, we will be convinced that there is at least on These debts amount to 12 million in usury. The Jews themselves say, "If we..." If they were given # million for all of these debts, they would be very pleased. By the means I propose, we will know the truth. table of the value of the receivables, and we will give what it is possible to Give. Without that, you alienate minds against your constitution. "Look at this Assembly," people will say, "it has done everything for usurers." And she didn't think to help us out of our misfortunes.

The states in question will be very easy to create; for the Jews had already been obliged to provide them to the former sovereign court from Colmar, and two-thirds of this work is done.

I am obliged to use the term "class" in my writing. of the people, who are currently very quiet, but who are found in the old regulations relating to this type of claim.

Here is the draft decree that $e is proposing: j |

"The National Assembly decrees that, within one month, the Jews of the the former province of Alsace will give to the directorates of the districts of The debtors' domicile, the detailed statement of their debt, both in principal that in terms of interest, on non-Jewish individuals denounced in the old regulations of the former class of the people of the same province;

"2° That the district directorates will immediately take all the necessary steps" information necessary to observe the known means of debits to settle these debts, that they will 'pass on this information-comments with their opinion on the method of liquidation to the boards of directors departments of the 'upper and lower Rhine'; 2)

"3° That the directorates of the departments of the upper and lower Rhine don-will promptly give their opinion on the method of liquidation, will communicate this notice will be sent to the Jews, along with their observations. to the legislative body, so that whatever the case may be decided."

This draft decree is adopted.

The wording by Mr. Duport, amended by Messrs. Broglie and Prugnon, is decreed in these terms: i

"The National Assembly, considering that the necessary conditions The conditions for being French citizens are set by the Constitution, and that all man who, meeting the aforementioned conditions, takes the civic oath and undertakes to fulfill all the duties that the Constitution Dee: a right to all the advantages it provides;

» Revokes all adjournments, reservations, to inserted in the previous decrees, relating to Jewish individuals who will lend the civic oath, which will be regarded as a renunciation of all privilege and exemption previously introduced in their favor."

Mr. DuBols-Crancé. __ I request that, according to the same principles, it be decreed that the Negroes shall be free from the moment they enter in France. | i

Mr. LANJUINAIS. — This law, which formerly existed, was always violated. through privileges obtained from the admiralty: it is important to the restore. IN EE

Mr. DANDRÉ. — I request that it be decreed in general "that all A man who reaches French territory will remain there irrevocably. free.

Mr. Dandré's proposal is adopted.

Mr. EMMERY. — I request that, notwithstanding the statement of the principle established by the previous deliberation, it is formally decreed that every man, of whatever color, of whatever origin, of whatever country that he may be, shall be free and enjoy the rights of an active citizen in France, if he moreover, it meets the conditions required by the Constitution.

Mr. Emmery's proposal is adopted (1). | to

Thus the Jews led the Blacks in their wake; and the France, overturning its borders, became the promised land of freedom, at least Jewish freedom. By a cruel irony, the The director of this romance, Adrien Duport, was the author of the revolutionary plan of the "Terror", of which all the crimes were planned by the Propaganda Committee of the Lodge Les Amis Réunis (2). o |

Adrien Duport, writes Bertrand de Moleville, who was perhaps the one members of the Assembly who had most studied history and tactic of all revolutions, ancient and modern, was admitted in the most secret meetings of this philosophical faction, and had taken charge of drafting the plans. I] read in this circumstance-
He wrote a memoir in which he depicted the character and discussed the interests of all the sovereigns of Europe, so as to conclude that none of them would take the slightest part in the revolution that was about to begin to take place in France, and for which it was as necessary as it was urgent to to adjust the course and determine the goal through a wisely combined plan. He then proposed the one which, he said, had long been the object of his meditations. Its main foundations were the same as those which were adopted in the Constitution of 17M. After lengthy discussions-
We were discussing this memorandum, Mr. de Lafayette, who was also present at this

(1) Eod. loc., p. 1.138.
(2) N. Descnamps, Secret Societies and Society, II, p. 142. Cf. G. "Good," Freemasonry in France from its origins to 1875, I, 358.

The committee, if we are to believe Mirabeau, took the floor and said to Adrien Dupert: "That's undoubtedly a very great gjan; but what are your Means of execution? Do you know of any that are capable of defeating What are all the resistances that should be expected? You don't specify any. "None." — "It's true that I haven't spoken yet," replied Adrien Duport, with a deep sigh; I've thought about it a lot... I know some for sure... But they are of such a nature that I shudder. I myself have to think about it, and I cannot bring myself to tell you. to make it known that, as long as you all approve of my plan, that you will be well convinced that it is essential to adopt it, and that it There is no other way to ensure success. of the revolution, but the salvation of the State."

After the Assembly, whose snosi he had thus aroused, had Having given all the assurances and praise he desired, he pretended He still hesitated to explain himself. "I would never dare," he continued, on Je ton the most hypocritical, will offer you ways that will hurt your humanity. Alas! They tear mine apart. However, if you demand "Absolutely..." — "Yes, we demand it," his listeners.” — “Well, gentlemen, I will obey you… To appreciate The means that I am going to develop, we must not lose sight of a single one The terrible position we find ourselves in is just a moment away... Unforeseen events have plunged us, against our will, into a revolution that will produce the greatest misfortunes, the greatest crimes, which will drag us all down, if we do not hurry to to seize it, to moderate and circumscribe it; it is too far advanced so that we can demote it. That would be a loss, perhaps for Never before has the opportunity arisen to make the most advantageous changes. However, It is only through the use of terror that one succeeds in bringing people to heel. head of a revolution, in order to govern it. There were none. only one, in any country whatsoever, that I cannot cite the support of this truth. It is therefore necessary, however repugnant we may be to it, to support it. let us all resign ourselves to the sacrifice of a few people. "Quantities," he suggested that Mr. Foulon should naturally be the first victim, because for some time now, he said, we People were talking about him a lot in relation to the Ministry of Finance, and that everyone

The world was convinced that its first operation would be bankruptcy.
He then pointed to the intendant of Paris. "There is only one cry," he said, "against
the intendants; they could place great obstacles to the revolution
resolution in the provinces. Mr. Berthier is generally hated: one does not
cannot prevent him from being massacred; his fate will intimidate his,
colleagues, they will be as flexible as gloves. | Pe. og

The Duke of Larochefoucault, a philanthropist by inclination more than
out of vanity, a man without talent, but not without some education,
always wanting to do good on principle, without being able to do it, and

always lending themselves to evil out of convenience, through the absolute lack of all
this kind of energy, the Duke of Larochefoucaut, I say, was very struck by the
reflections of Adrien Duport, and ends, like all the other members of the
The Committee, by adopting the plan and means of execution that it proposed.
Instructions in accordance with this plan were given to the principals
agents of the insurrection department, which was already organized, and
to which Adrien Duport was anything but a stranger; the execution followed
up close. The massacre of Messrs. de Launay, de Flesselles, Foulon and
Berthier, and their heads paraded on the end of a pike, were the
The first effects of this philanthropic conspiracy. Its successes
The various revolutionary parties soon rallied together, and remained so for a long time.
brothers who were beginning to distrust each other, but who, seeing
all the obstacles, smoothed by this horrible measure, came together to
I cannot cite any other evidence to support this account.
proof, from any authority other than the confession made to the king and to M. de Montmorin
by Mirabeau, who recounted this same anecdote to other people,
and in particular to the president of Frondeville (4).

This page from 1791 is also from 1921.

The revolutionary plan of that time was nothing more than the Bolshevik plan.
of today.

Remember, say the "Protocols" of the French Revolution,

which we call "the Great"; the secrets of its preparation, being
the work of our hands, are well known to us (2).

The Jews might add: These are the secrets of the preparation—
the basis of a world revolution that erupts in Russia and which
ferments in all peoples.

The main tactic of 1793 was the "Terror". It was also
Bolshevism's favorite weapon.

We are the source of universal terror (3).

This terror, advocated by Adrien Duport, was imposed by
the assassination. Then we could count the victims: of our
The number of days is incalculable. That, moreover, is the word
of the order of the Judeo—Masonic plan: |

To bring the society of the Gentiles under our control, in which we

---

(1) A.—F. BERTRAND DE MOLEVILLE, af islets de la Révolution de France,
IV, 182; Paris, Giguet, 1801.

(2) M!" Journ, “Protocols” of the Elders of Zion, p p. 60.

. (3) Eod. lib., p. 68.

have so deeply rooted discord and the dogmas of religion
Protestants, ruthless measures will have to be introduced.
Such measures will show nations that our power cannot be
defied. We must disregard the numerous victims.
which will have to be sacrificed in order to obtain future prosperity (1).)

Finally, what can be said about the society of the 17th and 20th centuries?

On both sides we find sccuviers, leaders,
Maximalists, who are the coaches, and hesitants,
The shy ones, the minimalists, who are the trained ones. That's
Bertrand de Moleville wrote about them:

At the time of the union of the orders, these philosophical revolutionaries
phiques, who initially only wanted reforms, were first
They were as embarrassed as they were astonished by the speed of their successes; they
saw themselves engaged in the great revolution which they had not conceived
Empty and before which their little projects were now nothing more than insinuations.

Nonsense. This undertaking frightened them. All the powers,
All authority was at their discretion; they knew neither what they
they were to take some, nor what they were to leave for the king, nor what
government to establish; they feared the resistance of the princes, the opposition
the situation of the first two orders and the aid that the powers
foreign countries could supply the king (2).

In these moments of hesitation, there is always a trainneur, an Adrien Duport, whose plan will lead the king to the
guillotine; a Lenin and a Trotsky who will have assassinated
the tsar.

But the "first two orders" that the Lodge feared
The Friends Reunited, what did they do? Nothing. The Judeo-Masonic plan-
Nike had already infected them with the deadly virus of liberalism
“that the Jews preach to the Gentiles” (3), They believed in
good words, minor concessions, and combinations
political, to the overwhelming awakening of dormant majorities, to the
The all-powerful sheer number of a decapitated royal bloc. Poor things.
Fools! After having been masters, they were reduced to
Serfdom. The Jews of the "Protocols," who boast of having
made the "Great Revolution" and prepare for the "Great Night",

---

(1) Eod. lib., p. 97.
(2) BERTRAND DE MOLEVILLE, lib. cit., IV, 181.
(3) Ms" Jouin, «Protocols» of the Elders of Zion, p. 102.

do not hesitate to apply to these liberals of all centuries
the comparison to Christ that we mentioned earlier:

> The Gentiles are like a flock of sheep — we are the
> wolves. And do you know what sheep do when wolves penetrate-
> Thirty in the sheepfold? They close their eyes. We will bring them to
> do the same, for we promise to give them back all their
> freedoms, after having enslaved all the enemies of the world and obtained the
> Submission of all parties. I hardly need to tell you how much
> They will have to wait for the return of their freedoms (4).

Jews, Freemasons, and Napoleon I

The Catholics had lost their freedoms; they were
the heritage of the Jews. This is not, however, that the decree
the emancipation of September 27, 1791 would have effected the merger
of Israel with the society that accepted it on this equal footing.
Following Mr. Bernard Lazare, Father Joseph Lémann notes that
the Jew always remained a Jew and that his private conscience or
national is eternally molded, after as before its
nationalization, in the crucible of its Talmudic precepts.

> "By their own authority," he writes, "the rabbis added and added more."
> to the Law of Moses, and these heaps of additions have become a jumble
> inextricable: their union constitutes the Talmud, filled with decisions where
> the Spirit of God is absent, amidst a jumble of cumbersome things, and
> ridiculous and endless subtleties. Didn't the rabbis decorate
> these additions of the name "hedge" to the Law, as if they had received
> mission to protect it. Alas! Never has a name been more fitting.
> found, but with a grim meaning. The poor Jews were
> literally enclosed, imprisoned by this hedge, they who had
> enjoyed the grand avenues of the Bible. Ah! indeed, the Talmud is not
> a wall of flowering hawthorn, but rather a bristling hedge,
> impenetrable, favorable to snakes, theft, plunder, and behind
> which dangerous decisions could have been made out of hatred for
> Christianity. If not, why would the Popes and Kings be so important?
> Would Christians have so often ordered the destruction of copies
> of the Talmud? FE |
>
> Now, — to return to the persistent circumspection of Christians
> and Jews despite the liberating and fraternal decree of 47%, — she
> This is explained by the maintenance of the detestable hedge, the undergrowth being
> still as inextricable and as dangerous. The people who live

---

(1) Eod. lib., p. 82. xr ==

> in the undergrowth, behind the hedges, they are exposed, almost despite
> them, to dishonorable professions, like the gypsies: thus in
> Were there Jews who clung to their Talmud, even after emancipation from
> 179; is it surprising that, for their part, the Christians have hardly
> concerned about doing business with people who had not repudiated anything
> of their distrust and their habits? That's the real cause of the
> mutual circumspection (1). |

In this work, Abbot Lémann studies the work of organi-
the mission that Napoleon I attempted for the Jews, a work that did not

It doesn't fit within our scope. But we want to record it. The admission that concludes this study:

Here's the culprit: they went to ask the companies for help secrets.

It is beyond dispute today that Masonic societies have had their hands in Napoleon's lapels, after having helped him in his triumphs. "During the first part of his reign, until 1809, Napoleon encountered energetic support in all the countries he invaded. his genius "The military was aided by the betrayal of the leaders he was fighting" (2). Then the Lodges withdrew from him, when they understood that the imperial despotism was entirely concentrated in a per- ambition sonnelle ct of family interests, and that Freemasonry had not been For him, it was nothing more than an instrument. From that moment on, the fight against Caesar - infidel{3) was decided; the Tugendbund was its expression (4), word German which means bond of virtue.

However, the Jews had been complicit in the secret societies in Napoleon's triumphs: "At Frankfurt and throughout Germany, As a renowned historian recounts, the Jews acclaimed him as the Messiah. so aware were they of the collapse of the Christian social order which was accomplished by his arms" (5),

Were they not accomplices of the same secret societies when Did they turn against their idol? Indeed:

(1) Abbé J. LÉMANN, Napoleon I and the Israelites, p. 7; Paris, Lecoffre, 1894.

(2) Descnamps, Secret Societies, vol. II, book II, ch. VII, no. 6: "The "Revolution on horseback and its accomplices in Europe."

(3) "The Masonic Order considered Emperor Napoleon I" as an instrument designed to overthrow all European nationalities; After this gigantic excavation, he hoped to more easily carry out his plan of a universal republic." Ibid.

(4) Ibid. no. 7: "Napoleon abandoned by the Secret Societies, 1809-1815 From |

(5) Janssen, Zeitund Lebensbilder, 3rd ed. Herder, Fribourg, p. 23.

There is a coincidence of dates, which is a charge.

Napoleon's decree against the Jews, which so exasperated them, described by them as "infamous", it dates from 1808;

And the decree of the secret societies declaring Napoleon abandoned is from 1809(1)., :

This coincidence of dates can be explained by the coincidence of grudges:

"He deceived us!" they shouted feverishly in the Lodges;

"He deceived everyone, how could he have kept his word to the "Jews?", the Jewish historian would write, on behalf of his coreligionists. Graetz 2). i '

Being shrewd and prudent people, the Jews entrusted the Lodges with their grudges and reprisals to be carried out. It wasn't the first time. that the Lodges and the Jews met hand in hand. When the Constituent Assembly, in 1790-1790, lingered and almost refused to promulgate the decree of emancipation in favor of the Israelites, these they addressed the Lodges who sent representatives from the suburbs of Paris to support to the Assembly their friends the Jews(3); now that it is not a question of to report (one wouldn't dare!) but to punish an exceptional decree, the The lodges are still showing good cooperation.

This explains the historical sequence of events:

In 14808, Napoleon's decree and the anger of the Jews;

In 1809, the decree of the Lodges and the about-face against Napoleon (4),

(1) Descnamps, Les Sociéfés secrètes, t. II, liv. 1], ch. VII, n° 7: a Napo- "Leon abandoned by the secret societies, 1809." - Cantu, Hist. univ. t. XVIII, p. 287.

(2) Gragrz, History of the Jews, vol. XI, p. 302.

(3) Jewish Preponderance, Part One; its origins, Chapter VI and VII.

(4) Abbot LÉMANN, lib. cit., p. 302. - Cf. Memoirs of Chancellor Pasquier, t. I, p. 271-289; Paris, Plon, 1894. - Albert LEMOINE, Napoleon I* and the Jews; Paris, Fayard, 1900. - A. de Borsanpnk, Napoleon antisemite; Paris, anti-Semitic bookstore, 1900.

Chancellor Pasquier was appointed, along with Messrs. Molé and Portalis, as commissioners salaire in the Jewish affair, under the First Empire.

Mr. Molé, the president, was hostile to the Jews. "The Emperor," wrote the chanCelier Pasquier commissioned a work from him entitled: Research on the political and religious state of the Jews from Moses to the present day. This work was completed without delay and was inserted in its entirety into Monitor, where it occupied eighteen columns; it was an indictment against the Jewish nation, in which it was established that usury was not born of the misfortunes of the Jewish people, as had too often been affected to believe it, that it was not only tolerated, but even commanded by the law of Moses and by the principal doctors who had interpreted it; that this prescription of the Hebrew legislator had the purpose of to complete the separation between his people and other nations; that from at that time, the vice of wear and tear had to be regarded as inherent to the character of

Who could say today how much the war of 1914
And the peace of 1919 covered up Jewish betrayals?

Judeo-Masonic Lodges in the United States

Moreover, the fusion, which does not exist between Jews and States Christians, was secretly sealed in the Lodges between Jews and Masons. | E TO

A recent article in the Masonic Observer (1) recalls the discovered in his youth in 1839 by NH Gould, who became later the Venerable Master of the Saint John Lodge, in Newport, of a document that would prove that Freemasonry was imported to United States by Dutch Jews, in the second half of the

every true Jew, and so deeply rooted that no power in the world would never succeed in eradicating it."

We have decided against including Mr. Molé's report as an appendix, which adds nothing to our work on Jews in our previous study.

Messrs. Portalis and Pasquier, on the contrary, were in favour of the Jews. They were not indifferent to this, and we read, not without astonishment, the following lines in the Chancellor's Memoirs: "One day the expan- their gratitude went to a point that would be difficult for me to forget. It was following one of the conferences where Mr. Molé had been even more bitter than usual, and where I had tried to destroy the the negative effect of some of his words. Several of them They came to see me the next day, and not knowing how to express their Out of gratitude, they finally assured me that before six months had passed, there would be no would not even have their brothers in China who did not know what all the The Jews owed me gratitude for the good I wished them. to do, and for the excellence of my processes towards them.

"This sentence has always struck me as quite remarkable in that it mato what extent these men, spread across the face of the world, at such great distances, living under such different skies, and in the middle Despite their different customs, they maintain relationships with each other and identify with one another. to each other's interests and are animated by the same spirit. truth, when we compare the results of all the ancient legislations and modern ones with those of the legislation of Moses, one is struck with astonishmentfaction, seeing how strong the political and religious ties, including He knew how to embrace his people, and it was great, since a dispersion of twenty centuries have not been able to break them.

The chancellor's reflection is all too well-founded, global solidarity The plight of the Jews is all too real. Mr. Pasquier had no idea of the serpent. symbolic.

(1) Masonic Observer (from Minneapolis, Minnesota), March 26, 1921, p. 1

17th century, around 1658 (1). The author of the article concludes in saying:

The evidence for the authenticity of this document appears to have been deemed sufficient by the Grand Lodge of Massachusetts in its survey of 1870, as well as by J.I. Gould of Connecticut, who, in his manual entitled Guide to the Chapter, published in 4868, grants to Rhode Island seventy years of Masonic priority over the MassaChusetts. No facts have been presented to date that are of a nature to cast doubt on NH Gould's discovery, or which allow to attack the authenticity of this document.

The wording of the document and the names it contains have... to be noted in the History of Freemasonry, published by a Boston society (2). This agreement of the various American Freemasons proves at least the existence of a Judeo-Masonic fusionnique from the very beginning of the Order in the United States.

(1) We read in R. Freke Goui.p (The History of Freemasonry, IV,
416; New York, JC Yorston, 1889):

“Thomas Oxnard, Provincial Grand Master of Boston, granted, on the 24th
In December 1749, a charter was issued for the founding of a lodge in Newport; it
conferred mastery upon Caleb Philips. This is how the was introduced
Freemasonry in this state, as much as we have tangible evidence. There is
has a tradition that traces its existence back to an earlier date
in Newport, and they still show the house in which, according to this
Traditionally, the Freemasons met for a very long time.
born. Although it is likely that the said tradition is not without foundation-
"It contains no other details."

(2) History of Freemasonry and Concordant Orders, p. 250 (Boston
1907): |

"Rhode Island. — Among the many traditions that are remembered"
concerns the introduction of Freemasonry into the United States
In New England, there is one mentioned by the Rev. Edward.
Pecterson, in his History of Rhode Island and Newport, namely that
during the spring of 1658, Mordecai Campannell, Moses Peckeckoe,
Levi and others, fifteen families in all, arrived in Newport, coming from
Holland. They brought with them the first three degrees of Freemasonry.
laughter and they worked on them in Campannell's house, and continued to
to do so, as did their successors until the year 1742. Documents
corroborating the above, they would have been found in the possession of F.'.
Nathaniel H. Gould, formerly of Providence and currently of Texas.
states that the terms used in the document are as follows:

"The (day and month erased) 1656 (the last digit could be an 8),"
we gathered in the house of Mordecai Campanell, and after the
"In the synagogue, we gave Ab" Moses the degrees of Freemasonry."
(The English spelling is archaic).

Moreover, more precise information from the highest levels
Our interests are provided by the work of Samuel Oppenheim:
Jews and Freemasonry in the United States before 1810. This
This booklet aims to prove: 1° that Freemasonry improved-
The American institution is a completely Jewish institution; 2° that
Jewish immigration to the United States was, especially in the
In the early days, a Masonic immigration. Here is the intro-
duction, with the author's notes: - ; ,

In an article in Monthly Magazine, Moore,
Vol. XV, p. 183 (Boston, April 1856), the editor, commenting on the opinions
religious figures from several Jewish ministers, took the opportunity to make the
The following remarks on what had been said by the late Mr. Noah.

We learned that Dr. Noah was a bricklayer, but we didn't
we don't know how it happened (1). po Lo oe

Given his liberal views, there was certainly nothing in
Freemasonry, which may have inspired him with reserve. A large number of
The most prominent of his Jewish brethren held offices during his time
High and honorable in the Fraternity. The Grand Lodges of Massa-
Chusetts, Rhode Island, New York, and Louisiana, and perhaps
A few others have, at different times, raised distinct members
They were the fords of the Jewish religion to the dignity of Grand Masters. They were
gentlemen, Freemasons with broad views, with a liberal spirit who, by
the exercise of a spirit of tolerance and the courteous way in which they welcome
milk those who differed from them in matters of conscience, had
They knew how to win over their Christian brothers. They had made a powerful contribution
to raise the social position of those who were united to them by ties
blood.

On the same line as the first part of this passage we can
include an editorial article published by Dr. Isaac M. Wise (2)
in the magazine The Israelite, April 3, 1855:

(1) MM Noa was admitted as a member of the Independent Lodge
Royal Arch., No. 2, in New York, in 1825. Cf. By-laws and List of Members
of that Lodge.

(2) Dr. Wise was a Macon. Cf. Reminiscences of Isaac M. Wise, by the
Revd. David Philipson, p. 264. — We read in "Preuss", Study on
American Freemasonry, p. 257: "Regarding the Temple
From Solomon, Dr. Mackey's remarks are certainly interesting:
“In Freemasonry,” he said, “the Temple of Solomon played a most important role.”
important. There was a time when every Masonic writer admitted, without
to hesitate, that: Freemasonry received its first organization there; that there,
Solomon, Hiram of Tyre, and Hiram Abiff presided as High Priests.
Masters of the Lodges they had established; that there the symbolic degrees
were instituted, as were the systems of initiation, and that, since this

"La Magonnerie is a Jewish institution whose history, duties,
The passwords and explanations are Jewish from beginning to end.
finally, with the exception of a single secondary grade and a few words in
the oath formula" (1).

In another editorial (August 17, 1855), Dr. Wise said:

"The beauty and pride of Freemasonry consist in its
universal character, in its aim of fraternizing the human species
and in that it is free from the elements that have been causes
"effective acts of hatred, persecution, fraud and brutal barbarity."

The connection of the Jews to Freemasonry in the early days
The timing of the United States' history would have been advantageous for them, too.
While this is probably true, it is beneficial to the progress of the Order.
although Jewish historians have written very little on the subject.
The examination of the various publications that could be obtained here
relating to Freemasonry reveals the names of Jews who were
often mentioned in works dealing with their race and who have
were representative men in their respective states. We find

From that era to the present day, Freemasonry has quietly passed through
The flow of time in an uninterrupted succession and in a form
always the same. But the modern method of historical research has
swept away this edifice erected by the imagination, with such a brutal hand and
with an effort as powerful as that made by the king of Babylon when he demolished the
temple upon which all this rested. No writer concerned about his rep-
A critical historian would not want to try to defend this theory.
However, it did its work. During the long period in which
The hypothesis took the place of fact, its influence was exerted to sink the
Masonry in a mold closely linked to all the particularities of the
Solomon's Temple and the events that took place there. So much so that
almost all the symbolism of Freemasonry still derives from today
dhui of the "Temple of the Lord" in Jerusalem. Between them, the link is so
so close that one could not try to separate them from each other without compromising
to secure the future of Freemasonry. Each Lodge is and must be a symbol
of the Jewish Temple; each Master on his seat represents the Jewish king, and
every mason personifies the Jewish worker.

"It must be so," he continued, "as long as Freemasonry lasts."
We must accept the myths and legends that link it to
Temple, not, certainly, as historical facts, but as
allegories; not as real events, but as symbols
boles, and we must take these allegories and symbols for what
their creators intended them to be: like the foundations of a system
of morality."

(1) Freemasonry is further linked to the Jews through Kabbalah.
The famous Brother Albert Pike, aided by a number of Freemasons, sought to
to develop Kabbalah in the United States within the Ancient and Accepted Rite.
See Kabbalah in Freemasonry, by Rev. Coney-Crump, New-
Age, September 1920, p. 426.

their names in lists of members of Lodges and Grand Lodges
of a large number of the thirteen original states. However, they did not constitute
that a tiny minority in the small number of Lodges to which they
were affiliated. Among their companions (of the Lodge) or people with
which they were connected to through Freemasonry
There were prominent men involved in the affairs of the nation.
knows that several Jews were part of the Lodge to which it appeared
Governor Oglethorpe of Georgia was holding it. There was a Jew, like
We will see him again in the Lodge of which Washington was a member.
as there were several in the one to which they belonged
Edmund Randolph and John Marshall of Virginia and De Witt Clinton
from New York, Jews who were all Grand Masters of their Grand Lodges
Their respective lodges. We encounter the names of prominent non-Jews.
mixed with the names of Jews in the membership lists of the Lodges of
Rhode Island, Pennsylvania, and South Carolina. The reports
Jews' ties to the Order naturally brought them into more direct contact.
with their Christian brothers; the respect and esteem with which they were treated
individually, the members of the race were all to the advantage of
their coreligionists taken en masse. We can follow the reports of the
Jews with Freemasonry in letters written to President Washington, in 1790, by the Jewish Congregations of Newport, of New-York, Philadelphia, Richmond, and Charleston, given that a
A large number of the members of these Congregations were Freemasons, as
Washington himself. Eo g

It is said that Freemasonry was established as a regular institution
Lodges in the colonies through legally constituted Lodges,
deriving their authority from the Grand Lodge of England, around the year 1727,
although prior to that date it could have been practiced without
that one should be concerned with having a title, a charter. The current work of
The Order, as an independent American organization, did not begin
however, during and after the Revolution, when the Republic of
The United States began to live. According to a written account, which confirms a tradition
that Masonic historians refuse to admit, considering it to
insufficiently established, whereas in other cases they accept
traditions being considered authoritative, it can be said that the Jews had
the honor of being among the first, if not the very first, to work
ee. if ee in this country, after having brought them

upon their arrival in Rhode Island in 1658. This subject
will be discussed later.

The result of the limited research that the author was able to
to be among the printed documents that are in the Library
the library of the Grand Lodge, at Masonic Hall, in New York, and in ja
Astor Library, Columbia University, in Lenox, finally in the
Libraries of the New York Historical Society, was coordinated
in this work, which does not claim to be complete.

It's in the states of Rhode Island, Virginia, and Carolina
from the South, New York, and Pennsylvania, where they had settled in
large numbers, which the Jews deployed, in the latter part of the
18th century, the greatest activity in Freemasonry. The names of
many influential members of Jewish congregations in these states
They are included in the lists of members of Masonic Lodges.
Massachusetts, Maryland, North Carolina, and Georgia four-
They also provide proof that they were in contact from the very beginning
with the Order. There is also the issue of Jews in New Jersey,
New Hampshire, Connecticut, and Delaware, where they were not
produced in large numbers. Printed documents from Maine and the
Vermont has no Jewish-Masonic names, which one could not
to draw a certain conclusion that he did not have it(f). |

After this introduction, the author reviews the various
States of the Union, indicates the time and circumstances of
the entry of Jews into the Lodges and concludes thus:

An examination of what we have reported here shows that it is probable
that the Jews were the first to introduce Freemasonry-
rie in the colonies, and that the period of their greatest activity
like the Freemasons in the history of the beginnings of the Republic
takes place between 1780 and 1810. The Jews mentioned in the
Present work involved men of value and character who
distinguished themselves in the Jewish Annals of Young America. Without
Without a doubt, their connection with the Masonic Order was advantageous.
to their fellow believers as well as to themselves; she put them in contact
with many people who were not of their race, who occupied a
high position in the official and civil life of the country, and who were
also members of the Fraternity. Almost all were part of the
Jewish congregations in the cities where they resided. Although it is not
argued that, by virtue of their status as Masons, they worked at
addresses sent by their various congregations & Washington, cn
1790, nevertheless the facts presented here allow us to accept
the hypothesis that their affiliation with the Order doubly inspired them
the desire to participate in the welcome extended to the head of the nation
who is a Freemason like them. A singular fact that deserves to be
What was highlighted was that in Newport, the Venerable Master of the Lodge, a Jew,
delivered, on behalf of the Lodge, the first Masonic address
addressed to Washington as President, at the same time as he spoke
on behalf of his congregation. A large number of the members of the congregation-

(1) The Jews and the Masonry in the United States before 1810 by
Samuel OPPENHFIM, Memoir of the American Jewish Historical Society,
No. 19 (1910), New York. 94-page octavo brochure.

Jewish congregations of New York, Philadelphia, Richmond, Charleston and
Savannah, who sent addresses to Washington, were
also Freemasons. Many among the Jewish Freemasons, of whom he was
It is mentioned that they served in the army and probably met
with Washington, exchanging the Masonic greeting with him. Some-
Some of them served as aides-de-camp in his general staff. Many
held public office.

The number of Jews in our early history was relatively
weak. Apart from the indication concerning Rhode Island in the 16th century.
century, we have seen that they were attached to the Order from its reappearance-
Revolution in America, around 1727, and before the Revolution. Among them, we
we find some well-known names: Daniel and Moise Nunes (1733-1734);
David Nunes and Abraham Sarzedas, in Georgia (1757); Isaac
Da Costa (1753), in South Carolina; Jonas Philips and Aaron
Hart (1760); Moses M. Hays (1768); Myer Myers and Isaac Moses (1769),
in New York; Moses Isaacs and Isaac Isaacs (1760), David Lopez (1762).
Jacob Isaacs and Moses Lopez (1763), Isaac Elizer (1765), in the Rhode-
Island; Salomon Pinto and Ralph Isaacs (1765), in Connecticut; Isaac
Salomon (1762) and Abraham Franks (1772), in Pennsylvania; Daniel
Barnett (1765) and Jacob Hart (1773), in Maryland; Hezekiah Levy, before
4774 in Virginia... Among the Grand Masters, we should mention Moses M. Hays,
in Massachusetts (1788-1792); Moses Seixas, in Rhode-
Island (1802-1809), and Salomon Jacobs, in Ja Virginia (1810-1813).
Many were Grand Treasurers and held other offices
prominent in the Grand Lodges(1). noe wm M to

(1) Page 94, which concludes this memorandum, contains the following note on one of the reformers of Freemasonry, Brother Laurence Dermott, author from the Ahiman Rezon, and on F.'. Léon. We believe it useful to reproduce this note:

"Hughan argued that it was unlikely the Jews would have encouraged-" enraged the Order in the 17th century. Nevertheless, there is in a work from the 18th century, which has a lot of credibility, an allusion to a 17th-century Jew who is referred to with the title of "F.°.". Laurence Dermott, in his book Ahiman Rezon speaks of Rabbi Jacob Jehudad Leon of Amsterdam, nicknamed Templo, because of a beautiful model of Solomon's Temple that he executed. Dermott speaks of the "Hebraist scholar, architect, and brother," and says that he saw, In 1759, the original design of the armorial shield, which is still in use today the Grand Lodge of England, drawn by Leon and described by Dermott. (Cf. Jewish Encyclopedia, au mot Léon, t. VIII, p. 2, and Transactions of the Jewish Historical Society of England, vol. II, p. 156). Léon was in England land before 1678; he was a colleague of the Dutch rabbi Manasseh ben-Israel, which was also in England before 1658. The latter was a colbequest of Rabbi Isaac Aboab of Amsterdam, which Gould mentions, but without to give a reference. Hughan himself seems to have looked at Leon as being connected with the Order, for he presented to the Grand Lodge of New-York for its collection of Masonic antiquities, catalogued in 1905, of

From the very beginning, American Freemasonry was therefore Judaized. An article by Friedrich Wichtl: Jewry in Freemasonry American mania (1), amply proves that this alliance is tighter than ever. However, such a statistic does not can only be established on site in a precise and unattackable mannerquable; we leave that to the Dearborn Independent.

In his chapter on American Freemasonry, the F.'. Reghellini of Scio quotes a Masonic prayer for the reception of an Israelite. It provides further evidence of the union of Jews and Freemasons in the United States, so close, to To say of this author, "that we would never finish if we wanted to recappiter all the connections between the Jews and the "Masons" (2). Here is this prayer: |

Lord, you are excellent in truth; there is nothing greater in Compared to you, to you alone is due homage and blessing all the works that have come from your hands since eternity.

Guide us in the true science of Freemasonry. We beseech you. through the misfortunes of Adam, your first man; through the blood of Abel, one of your saints; by the knowledge of Seth 4 which you applaud; by I am the covenant of Noah, builder of the Ark, by whose work he has We beseech you, finally, to save the offspring of your beloved ones; not to confuse ourselves with those who are ignorant of the statutes and the Mysteries of the Secret Cabal. Ho Tea

(But grant our request, and ensure that the one who leads this Lodge is endowed with wisdom to instruct us and explain the mysteries more hidden, as Moses, our Holy Brother, did in his Lodge, to Aaron, to Eleazar, and to Sthamar, Aaron's sons, and to the Seventy Elders of Israel; and grant that we may learn, understand, and keep pure and intact, until the end of our lives, the commandments of the Most High High and Holy Mysteries. Amen, Lord (3).

photogravures of objects mentioned by Dermott in his Ahiman Rezon, and, among these engravings, of a portrait of Rabbi Leo, made in 1641, and illustrations of a model of Solomon's Temple drawn by this Rabbi. See also on Léon and Dermott the Ars Quatuor Coronatorum, t. XII-XIII, p. 150 et seq.

(1) D" Friedrich Wicut.L, Jewry in American Freemasonry, According to official Freemasonic sources. Article published in the Neue Reich of April 10, 1920, p. 559.

(2) F.'. M°. R.'. de S."., Freemasonry considered as the result of Egyptian, Jewish and Christian religions, 11, 188; Paris, F.'. Dondey-Dupré, 1833.

(3) F.°. Mo. REGHELLINI DE Scio, lib. cit., I, 194.

The commandments and mysteries of the Jews are handcontained in the Talmud, the Zohar, the Shulchan Aruch and the Kahal, and very cleverly diluted in Freemasonry.

Three-person lodges in Europe

In the Old World, where speculative Freemasonry took In this form, Jews entered the Lodges later. It was enough for them, moreover, to be largely the promoters occult figures in the organization of secret societies, to have an influence capable of obtaining from them and through them their emancipation, and to trigger, with the help of this mobilization

gigantic of all the forces of evil, the first upheaval–
The revolution transformed the world. That was the role they didn't have
He hasn't stopped playing since then. We also read in Claudio
Jannet:

The anti-Semitic movements in Russia and Germany,
some recent events that have highlighted the financial dominance of
Israelites on the stock exchanges of London and Paris, have strongly called
attention to the role played by Jews in the modern era and
especially on their connection with 'Masonry.

11. It is impossible not to be struck by the fact that the main
nihilistic and communist agitators, whom the recognized leaders of the parties
radicals in Germany, Russia, and Switzerland are Israelites.
The author of a remarkable article published in the Nineteenth Century,
of January 1882, under this significant title: "The dawn of a revised era-
"lutionary," he expresses himself thus:

"The most remarkable feature of all the upheavals which
While the events taking place on the continent are largely the preponderant role of the Jews.
that a large part of them seize the major financial powers
Ciers, and other individuals of their race, are the leaders of this movement
revolutionary that we have outlined… Those who consider the
Jews as a conservative force in society must change
their point of view" (1).' T

However, even before the Revolution, Israel was witnessing the
Masonic deliberations to better prepare for the assaults

(1) Claudio JANNET, Freemasonry in the 19th century, p. 22; Avignon,
Seguin, n.d. Cf. Freemasonry and the Revolution, by Louis
D'Estampes and Claudio Jannet, p. 27. — See also in the first ouvrage (p. 658), the famous letter from J.-B. Susonnu, overwhelming for the Judeo-Masonry.

formidable destinies for the overthrow of the throne and the altar.
As early as 1723, according to F. Don Martinez Pasqualis, a Jew
Spanish, his father was said to have been the Venerable Master of the Lodges of Aix and
of Marseille. He himself received, on May 20, 1738, the power to
to establish Lodges of Charles Stuart, King of Scotland, of Ireland
and of England, G.'. M.'. of all the Lodges spread over the
surface of the earth (1). What is certain is that the
F.'. Martinez-Pasqualis is the founder in France of the Martinism or Illuminism, whose most prominent figure
The Count of Saint-Martin, known as "the philosopher," was of particular importance.
"Unknown." The Illuminati of France, of Jewish origin, Freemasons
and cabalists at the same time, corresponded with the Illumined from Bavaria by Weishaupt; they took part in the Convent
of Wilhelmsbad, and the Jews, consequently, had a place
among the French and German Freemasons.

On the other hand, we read in the Preface of the book The
Freemasons crushed: (2)

I saw three Jews being received in Amsterdam by Mr. [Name], who was presiding.
at the Lodge, they swore oaths on the Gospel of Saint John, and I know
that everywhere and of whatever religion the Aspirants may be, the Oath
is the same. 1] It is true that, as I have the good fortune to be a Christian, the
The oath would not be void with respect to me in that respect. But my last-
This last remark nonetheless proves that it is very defective, since it
is powerless compared to so many of those to whom it is
lent them money, which allowed them to reveal everything without violating any rights.
A promise that was an oath to them.

These various testimonies prove that the Jews were not
not systematically excluded from Freemasonry, neither before, nor
after the Revolution; and our last quote highlights this trait
it was ironic that the oath sworn on the Gospel did not bind them
in no way, without needing to resort to mental restraint
or to the absolution of the Yom Kippur holiday.

Joseph de Maistre wrote a few pages seriously

(1) La Chalne d'Union, 1880, pp. 277-280: Historical research by the
F.'. DE LOUCELLES.

(2) The Freemasons Crushed, continuation of the book entitled The Order of
Freemasons Betrayed, translated from Latin, p. XXIV; Amsterdam, 1847.
Le Br.". Thory, Acta Latomorum, I, 354, attributes to Abbot Larudan, The Order
Freemasons betrayed and the secret of the Mopses revealed; Amsterdam 1745.
Others believe that the author of both works was Abbé PÉRAU.

thoughts and quasi-prophetic reflections on Illuminism, which was not
that Judeo-Masonry, these pages go back to the earliest

19th century years: |

There is, he said, a third class of fanatics, very bad, very
dangerous, very active, and one on which one cannot breathe too deeply.
the attention of governments.

True illuminism is modern philosophism grafted onto the
Protestantism, that is to say, on Calvinism; for one can say that
Calvinism devoured and assimilated all other sects.

That's why Enlightenment is much more ferocious in Germany
than elsewhere, because the Protestant poison has its main focus in
These lands, it is also in this country that the name of the great sect
originated. The conspirators named, in their language,
auffilarung, the action of the new light which came to dissipate the
darkness of old prejudices; and the French have by this word by
that of Enlightenment. | | 4

The first question that arises is whether this sect
resembles others, which are united only by the community.
of opinions, or if it has formal corporations.

It seems certain that she started from the first male iana
that from the midst of an innumerable crowd of scoundrels, he rose up
then the more guilty, and more cunning, than the others, who have
formal societies were established.

In Bavaria, there is no doubt. Its leader is
known; his crimes, his plans, his accomplices and his early successes
They are too; the sect's regulations have been seized and published by the
Government, translated into French, and reprinted by the abbot
Barruel in his interesting History of Jacobinism. Thus, at this
In that respect, there is nothing more to say.

The company has further made a name for itself in Italy in a rather
striking, since its regulations were seized by the Senate of Venice
and transmitted to France in the most official manner. They are
today in this capital, and, judging by appearances, they are
known to Her Majesty: otherwise, they are always
at his command.

There are several Lus that, in a city inhabited by the author of
this memoir, a foreign scoundrel, attacked at the inn by an illness
mortal woman experienced happy remorse; he summoned a priest, and,
In front of him and others who were in his room, he confessed
aloud "that he was a member of a society established to overthrow him-
the establishment of Christianity and monarchies.

Finally, in an exceptionally curious letter from the famous Metastasios,
written to Prince Chigi on June 17, 1768, we see that even then he was already pressing-
Vienna sensed the great catastrophe that threatened the edifice in Europe

civil and religious, and that he complains especially (which is quite remarkable)
that which could) "that the object of those who would have had the power to bring
"Rest was precisely about disturbance and novelty."

It does not appear that such large-scale attacks could have been conceived and
executed, without the equally strong and hidden action of some companies
whose existence is further proven in another sad way
and indirect, that is to say through certain crimes committed since some
time; for, if we examine them closely, we will find that they cannot
to have been committed without the secret support of any association.

Ultimately, it matters little whether it exists in one form or another.
other, in separate societies, organized into regular corporations, or
by a vast and infernal community of systems, views and
means; it is enough that it exists, and that it has declared a war to the death
to everything we have believed and respected until now.

All his views, all his power were invariably turned
against the siege of Rome and against the House of Bourbon, which she
regarded as the two keys to the European vault, and yet another
times she succeeded as much as a man can succeed (1).

(1) Count Joseph pg MAISTRE, Four unpublished chapters on Russia,
p. 101; Paris, Vaton, 1859. This alliance of Judeo-Masonry with the
Protestantism, philosophism, and all heresies are masterfully
noted by Bishop Gay, in a letter to Claudio Jannet, reproduced by
the latter in his book in collaboration with Louis d'Estampes, La
Freemasonry and the Revolution, p. 34. We will be thanked for the trans-
Write here:

"We cannot read your exposition of the doctrines, the designs, the organization-
sation, history, and the occult or public influence of Freemasonry
gonnerie, without seeing, and even before the obvious, that under its various names, avee
its multiple and changing forms, and despite its divisions and struggles
internal organs, this execrable and highly criminal society is but the body
consisting of anti-Christianity and the infernal counterfeit of this holy
The Catholic Church, of which Jesus Christ is the invisible head and the Pope the
visible leader... |

"It is therefore both formulated and instituted, it is the living and operational

rant, with superhuman artifices, a formidable activity, alas! and a prodigious success, this old "mystery of iniquity" which, from the time of Saint Paul already had his place and his influence in the world, and whose last fruit and the sovereign agent must be "the man of sin, the son of perdition", the Antichrist, the great possessed one and Satan's master craftsman. 11 will be, the Apostle continues, opposition, objection, contradiction in per-
He will stand tall, who will be opposed. In his pride and audacity, he will rise up against everything that bears the name of God and is honored as such, extollitur supra omne quod dicitur Deus aut quod colitur, that is to say, it is will surge against the adorable Trinity, one God, creator and lord of all things; against Christ, the eternal Son of the Father and one God with him; against all authority, whether divine or human; against all father-

However, Joseph de Maistre adds:

Illuminism allied itself with all sects because they have anything that suits him; thus, he makes use of the Jansenists of France against the Pope, of the Jacobins against the Kings, and of the Jews against Christianity in general.

It's therefore a monster composed of all the on tees. And, if we don't Let's not kill him, he will kill us.

It is through this multitude of relationships and points of contact that he

unity of grace and nature; against all power exercised in the name of the Most High High: priestly, political, civil, or domestic power. He will revolt. against any law, insofar as the law presents itself as being based on a a right superior to man and dominating his will, finally rising by Above all, he will trample things and people underfoot, in the name of humankind, of which he will proclaim himself king, word, and even god, because He will go as far as M, and it is inevitable that he will go there. Saint Paul foretells it. in explicit terms: "This monster will establish its seat in the temple of God, he writes, making himself the center and master of all religion as well as of all the power, and the object of the only cult which, under his reign, will be legally lement permissible, ita ut in templo Dei sedeat ostendens se tanquam sit Deus. |

"And here, looking at the state that we call modern, although..." this is precisely the ancient state, the pagan state, that of the old monarchs-
Churches of the East and of the Caesars of Rome, the State such as Freemasonry the dream and the will, as she began and managed to establish it in the world, the State that dominates everything, centralizes and absorbs everything, can do everything, and intends to do so without control, being the nation itself and this people remembers-
would be "who does not need," says Rousseau, "to be right in order to validate his "Acts," it must be recognized and confessed that the prophecy is already becoming history.

“Freemasonry is the field that will produce this abominable fruit.” She is the harbinger; she will soon be the mother of this tyrant. deified, reigning on behalf of Hell and inaugurating the State here below. She is preparing everything for the coming and triumph of the Antichrist; she He smoothes the paths for him, wins over the minds of men in advance, and gains his favor. their sympathy; it creates its resources for him and forms his in every country political organization; it popularizes its principles and formulates its dogma; it propagates its morality, which, starting from lies, leads to the perversion; it establishes its teaching and ensures its monopoly; She recruits his army; she provides for his scientific apparatus. fiction, literature, art; she builds his theaters; she erects his platforms; they foreshadow its legislation and invent its language; it She has her press all ready; finally, in building her throne, she knows destined to one day become an altar, she primarily shapes her people for him, this a blinded, degraded and servile people, which is what he needs to be acclaimed, followed and obeyed.

“Father Deschamps writes, at the beginning of his book, that he is philosophy of contemporary history; this title is all too justified. As it is

is particularly dangerous, because he is served in this way by a a multitude of men who do not know him.

The Jews just mentioned deserve special attention from all governments, but especially from that of Russia, which has many of them in its "breast"; one should not be surprised if Europe's great enemy favors them in such a visible way, They already own huge properties in Tuscany and Alsace; They already have a capital in Paris, and another in Rome, hence the chief The Church was expelled. Everything suggests that their money, their hatred and their talents are at the service of the great conspirators (1).

'The prophetic note is in the following lines:

If the Russians, who are somewhat prone to joke about everything (we don't say not at all) they also joke with this serpent, no people will be more cruelly bitten (2).

It is impossible to understand the work and spirit of secret societies without the understanding of the mystery of Jesus Christ, which is the divine foundation of all things, the great question of the centuries, the sign posed to the contradiction and the principal, albeit indirect, cause of disputes and wars that fill history; likewise, if one ignores the mysteries of these nefarious societies, it is impossible to explain what, since the alleged Reform, but especially since the first half of the last century, has has happened in France and around the world and is still unfolding before our eyes.

"Ah! How wise the Holy See was, and has remained so ever since! How wise it has shown and continues to show faithfulness to his mission of fatherhood and universal charity, when, since 1738, through the mouth of Clement XII, followed in this by all his successors up to Pius IX and Leo XIII, he has, relentlessly denounced these infamous societies to sovereigns and peoples alike. as the great peril of our time and a diabolical power that threat to invade everything with the firm intention of destroying everything that holds Ia A society standing tall. Alas! It has been the same with the vicars of Christ as with Christ himself. who said: "The judgment," that is to say, what will serve as his theme and For too many, it will become so dreadful, "judgment is..." that light has come into the world," this light which is the witness- the gage that I render to the truth, "and men have better loved the dark- "They were only light, because their works were evil." We have not The Holy See was not listened to; not only its aver- his troubles and his alarms, but the sentences of excommunication with which he struck the leaders, members, and instigators of these shadowy associations Nations, kings, and peoples continued to march along their paths, carrying, without always being aware of it, the shameful yoke imposed by the Lodges. Everyone knows what became of the kings as a result; we are in learning what becomes of peoples.

(1) Joseph Pe Maistre, lib. cit., p. 111. On page 128, the author concludes by saying: "That the sect which uses everything, seems at this moment to be drawing a "A large Jewish party, which should be viewed with great suspicion."

(2) Joseph DE MAISTRE, lib. cit., p. 142.

And in a letter dated June 26, 1810, Peron, his first In thought, Joseph de Maistre wrote:

The Enlightenment in Germany is nothing other than Calvinism Consequently, that is to say, rid of the dogmas he had retained out of whim. In short, there is only one sect, that's what no man The state must neither ignore nor forget. This sect, which is simultaneously a and several, surround Russia, or, to put it better, penetrate it everywhere, and the attack right down to its deepest roots. She does not need, as in the 16th century, to ascend the pulpit, to raise armies and publicly incite the people. His means Nowadays they are more skillful: she saves the noise for last. He doesn't Today, he needs the ear of children of all ages and patience. sovereigns. She therefore has everything she desires. She already has attacked your clergy, and the harm is perhaps greater than one might think. believes (1).

t {

The Illuminism of the 18th century was transformed into Judeo- 20th-century Freemasonry. The Bolshevik and Jewish serpent has "cruelly bit Russia." For the rest of the world, the Judeo-Masonry still only uses occult means. inspired by hatred, conditioned by cunning, hidden by Hypocrisy, but let us beware: "The fall of the Tsar has already makes noise"; what will become of the fall of the world, if it does not Did not avert the Jewish peril in time?

To conclude the study of Judeo-Masonic Lodges, Let us not forget that the Grand Orient of France was consecrated to them. particularly favorable. We have proof of this in his consent and its Bulletin.

On September 27, 1873, at the festive gathering of its 100th birthday, the speaker, F... December-Alonnier, summarized in Twenty-eight pages on the history of the Grand Orient of France. We We read this passage there:

However, the Grand Orient had not lost sight of the general ideas large and varied works that have always characterized his work, and, in a In a circular dated August 9, 1814, he criticized the non-admission of Israelites to Freemasonry, an intolerant measure that is still observed today in foreign Lodges, particularly in Germany (2). T

(1) Joseph pe Maistre, Tid. cit, p. 183.
(2) Bulletin of the G.'. O.'. of France, year 1873, p. 480.
Before the Grand Orient of France, the same complaints had been made.

As early as 1846, the Grand Orient had protested against "the position "Exceptional of the Jewish Freemasons in Prussia." The report is from F.'. Charassin, dated April 3rd. The speaker states the Regulations of the three Grand Lodges of Old Prussia:

Visitors will be admitted to all work, except for... Deliberative lodges, the Christian Freemasons proving by an authentic diplomatick that they belong to a recognized Lodge.

by the G.'. L.'. of England. We read, in fact, in the Almanac of the Freemasonry of Brother CLAVEL (year 1847, p. 113):

“At the quarterly meeting of the Grand Lodge of England, held On December 3, 1845, the Count of Zetland, Grand Master, informed the brothers that he had approached the Grand Lodges of Prussia so that they might admit into their midst and have admitted into the Lodges within their jurisdiction, the Jewish Freemasons holding valid diplomas issued from the Grand Lodge of England. The Grand Master added that he no response had yet been received, but that, if the expected solution was not in accordance with the principles of religious tolerance and brotherhood universal, which form the basis of the Masonic institution, he did not failwould not be fulfilling the duties of his office; that he would give the order to the representative the Grand Lodge in Berlin to immediately sever all relations with the Masonic authorities of this country, and that he would invite these authorities to cease being represented at the Grand Lodge of England."

In the 1848 Almanac, the question is addressed in greater detail. either from the point of view of the Great League of England or from that of the Supreme Council of France, in 1846. Here is this very important article (F. Crave., (Almanac of Freemasonry, year 1848, p. 67):

The Jewish Freemasons. — Nothing has yet been precisely changed in Prussia's stance on the situation of Jewish Freemasons. Access to the Lodges continues. to be refused to these brothers under the regulations, although the majority Prussian Freemasons be willing to put an end to a state of affairs so abnormal. In any case, we will report some incidents new and very valuable events that have occurred or have come to our knowledge since the publication of our last Almanac, in order to to keep our readers informed of all the circumstances of this serious affair.

The following protest was addressed, on behalf of the Earl of Zetland, Grand Master of English Freemasonry, to the Grand Master of the Grand Royal York Lodge of Friendship, the only one of the three Masonic authorities of Berlin, with which the Grand Lodge of England maintained relations:

"To the Most Venerable Grand Master of the Grand Lodge Royal York, A Friendship, by the Most Venerable Brother Bier, Grand Secretary, To the community Invention of his lordship of December 15th last, this response announcedglove that awaited the existing laws of the Grand Lodge Royal York, A Friendship, the only Christian brothers duly initiated by regular Lodges are eligible to be admitted to the work,

"It seems that all Lodges of the obedience are required to conform"

This was the exclusion of Jewish Freemasons from French Lodges. Here are the complaints of F.'. Charassin:

But righteous pride, which seems to compel you not to suffer of an attack on our Masonic nationality.' This deposit is placed under your vigilance. by the elections of your Fr.'. is nothing in our opinion compared to this other deposit to which the Great Archer of the Universe has from all eternity entrusted the guard at the heart of all Freemasonry on earth — I mean the moral principle of the entire order.

If there is, in fact, anything clear to us, it is that I

to abide by this law, and to exclude, as visitors, the brothers of the Jewish faith, although these brothers may be holders of certificates from the Grand Lodge of England, and be, in their capacity, in all respects inexclusive, their Religious belief is therefore the only reason that makes them reject it.

"At all times, the Grand Lodge of England has proclaimed the aptistudy of the generality of men becoming Freemasons, making neither distinction or exclusion on the grounds of religious faith, a matter in which she never goes beyond the points on which everyone agrees. That's why she doesn't sanction and doesn't recognize certain so-called Masonic meetings, — religious assemblies — particular groups — which were formed in various places. From these aggregatorstions, the Grand Lodge does not concern itself; but for its laws and by its constant practice, she is warned against the introduction, in her Lodges, with all emblems or decorations indicative of a particular belief, judging these decorations or emblems likely to be considered as offensive demonstrations, in opposition to the true spirit of Freemasonry. The Grand Masters of England have always applied to maintaining the universalism of Freemasons; and, each Whenever the opportunity arose, they called for cooperation in this regard. ratio of the other Grand Lodges, without however claiming any right of direct intervention in their government. But, when members of English Lodges, legally admitted and holders of diplomas from the Grand Lodge of England, duly vested with its seal, are not recognized and, on the contrary, rejected solely because of their faith religious, so it is an imperative duty for the grand master to do respect the rights, honor and integrity of the body on which it was called upon to preside, and whose branches extend over all parts of the inhabited world.

"To fulfill this duty, the Grand Master of England protests" against the refusal to recognize the legitimate children of a A legally constituted English lodge, and, at the same time, he is forced to recall from his post the very venerable Brother Knight Esser, as Representative of England to the Grand Lodge Royal York, A Friendship, – from Berlin.

"The communication from the very venerable Brother Bier, Grand Secretary, dated March 2nd, states that the Grand Lodge Royal York, A P'mitid, has long preoccupied with the question of the admission of non-Christian brothers; but that circumstances which are connected with the protectorate of all the

a particular characteristic that distinguishes Masonic morality from all others is the universality of the great sentiments that form its core. Which elevates this morality above all other moralities, that is because its Divine inspirations envelop the beating of every heart and the movements of all minds; it is that it does not include, in its infinite dimensions, neither jealousy between sects, nor competition

Prussian Lodges, by His Royal Highness the Prince of Prussia, Pont forced to postpone any decision on this point; and that she hopes that The Grand Lodge of England will not consider the resolution not to admit that Christian brothers, like the abandonment of a principle constantly recognized by her, and will understand that the motive that determines the Great Royal York Lodge not to deviate from a long-established rule is the desire to maintain the existing mutual relations of friendship today between the Lodges of Prussia.

"The Grand Master of England does not need to worry about the reasons that determine the Grand Lodge Royal York, To Friendship, to conform to prescriptions of the rule invoked. If he acted in this way, if he could hold Taking into account the difficulties you are in, there would be, from his part, abandonment of Masonic principles to contribute to a system religious exclusion, and a failure to fulfill a duty to allow that the diplomas from his Grand Lodge were declared worthless.

"The Grand Master of England deeply regrets that the circumstances– These actions must interrupt, even temporarily, the intimate union that has hitherto reigned between the two Grand Lodges, and he anxiously awaits the He hopes that in the not-too-distant future, these close relations can be restored. blis with honor and advantage for both authorities, and for the benefit of the universal Masonic family; and he has confidence that, in the inter- valley, the fraternal feelings between the Freemasons of the two countries, individual- dually, they will not be weakened. The grand master orders me to add that he communicated to the Grand Lodge the opinion expressed above, as well that the measure he was forced to adopt, and that the Grand Lodge there unanimously gave its full assent.

"The Grand Master of England, in his own name and in the name of the Grand Lodge, nevertheless asks you to believe in its highest consideration and to his brotherly affection, although he deeply deplores the circumstances which, unfortunately, temporarily prevents the usual interactions.

"Allow me to say, with all due respect,
Most venerable grand master,

Your faithful and devoted brother,
William H. Warts,
"Grand Secretary of the Grand Lodge of England."

"If we were to believe the Israelite Archives, things would be in Ia on the verge of taking a satisfactory turn, as a result of the negotiations initiated by the head of one of the French Masonic authorities. Here is what the document we are discussing says on this subject: "At the feast of the order of the Supreme Council of France, which was celebrated in Paris on December 29 1846, Mr. Duke Decazes, Grand Referendary of the Chamber of Peers and

between families, provinces, industrial or political nations, neither rivalries, nor hatreds, nor privileges, nor prejudices of strength or race, Neither belief nor color. Its broad flag, from pole to pole, must fly above all the various flags; it is displayed on the the waving banners of Muhammad, like those of Moses, on the

Roman cross as on that of Moscow, on that of Geneva as

Commander of the Scottish Rite of France, announced to the assembly that he had
I recently had a conference with the Prince of Prussia regarding the refusal
that the Prussian Lodges, acting on his orders, admit the Freemasons
Jewish Freemasons at their work. Duke Decazes, in this conference,
warmly pleaded the cause of reason, justice, and fraternity,
and was the eloquent interpreter of the Supreme Council of France, whose pro-
The testimony was so vigorous and so remarkable. The Prussian grand master
was, it seems, shaken in his conviction for the first time and
asked for time to reflect further before changing
its first determination. May the spirit of this principle finally open itself to the
true light. May his ideas be freed from the fog of which...
False religious ideas obscure it. For it is known that the French Lodges-
French, following the energetic example of the Grand Lodge of London, did not
would not be far from decreeing reprisals against all Lodges
Prussian lodges that refused to admit Jewish Freemasons into their ranks
equipped with foreign diplomas."

The conversion of the Prince of Prussia to religious tolerance would be without
contradicts a pivotal event for Freemasonry; but, one must not
To deny it to oneself is unfortunately far from certain; and, on the other hand
For our part, we fear that the editor of the Archives may have been misled into
error concerning the conference of Duke Decazes with the pro- prince
tecteur. Indeed, the printed minutes of the meeting of December 29
1846, which is being discussed here, does not contain a single word relating to this subject;
and our personal information didn't tell us anything that gives us
to think that there was an involuntary or deliberate omission. On the contrary, it
It has come to our attention that the negotiation of the Supreme Council with
The Prince of Prussia continues, and a new agent has been appointed.
recently appointed to activate the solution.

“Moreover, the cause of the Jewish Freemasons is far from hopeless,”
We claim, incidentally, the honor of having argued it on
first, in 1833, in the Revue de la Franc-Maçonnerie. Our voice has
It has since found many echoes; almost all the Grand Lodges of
Europe and America voiced protests, and, on the
various points in Germany, many workshops, finally opening their eyes,
gave access to their work to brothers whom they, too, had
previously treated as outcasts. We refer in this regard to the examples
-which we quoted on page 118 of our Almanac last year. Add-
tones that the Birkenfeld Lodge, Fidelity to duty, of dependence on
the Grand Lodge of Hamburg, has very recently ee an Israelite
-on the proposal of a Christian minister.

"But a fact of even greater importance is the discussion"
solemn ceremony that took place at the Masonic Congress in Strasbourg, in which

on that of London, on the Ganges as on the Tiber, on the
Amazons as on the Ohio; beneath its undulating shadow, far away
projected, must one day, amidst the erased distinctions, live as brothers
the Indian and the Tartar, the American and the Arab, the Greek and the Scythian, the
Negro and Roman; and, all together, united in one heart,
guided by the same spirit, finally forming the common consciousness of
humankind.

It is this grandeur, this generality in thoughts and feelings-
which, without a doubt, constitutes the very essence of our doctrines.

Venerable Masters of Lodges from all parts of Germany were seated in large numbers.
Magne. We are copying the minutes:

“One member proposes to formulate a complaint against Lodges that do not recognize
not the Israelite brothers a protest which, although written in terms
moderates, make them understand how highly we judge their conduct
opposed to truly Masonic doctrines. Another member thinks,
On the contrary, this protest must be written in forceful terms.
in order to condemn, as they deserve, the principles of religious fanaticism
that some men would like to impose within Freemasonry.

“Brother Krebs, Venerable Master of the Lodge William of the Rising Sun, to
Stuttgart, urges Congress to consider that a sufficiently large
Many Prussian Lodges share our convictions regarding the spirit
retrograde of their Grand Orient; that, even in this latter body, of
There have already been heated discussions on this issue, and that once he did not
It was only by one vote that victory was secured for the emancipation side.
citation ct of largely humanitarian ideas.

“Brother Wendler, Venerable Master of the Minerva Lodge with the three palm trees, to
Leipzig, gives the assurance that the principles of our order will find
always within him, as well as within all the Freemasons of Northern Germany,
"Champion assets for their support."

Other members of Congress, and particularly the Meyer brothers,
representatives of the Frankfurt Eagle Lodge, in Frankfurt am Main;
Weil, from the same town, etc., successively take the floor in the
same meaning. Two protest projects, submitted in turn to the approval
The Congressional amendments are rejected one after the other: unanimous on the substance,
The speakers vary only in their wording. Finally, regarding the proposal
The president, Brother Silberman, referred to the Congress of 1847.

The decision to be made on the matter, and the reasons for the postponement in these terms: |

"Whereas, either by the speeches that have been made on the exclusionsion of some Lodges in Germany, men not professing the Christian worship, but otherwise offering all the moral guarantees, discourse who were received with enthusiastic marks of approval; either by the In the oral discussion that took place, Congress demonstrated in a clear manner aunt that he disapproves of the principles of intolerance that still prevail in some Lodges in Germany...; considering that the time remaining an Congress is too restricted to be able to devote its work to completing its work. creating more time for an incidental question to the detriment of the ques-

Destroy this great character, and Freemasonry, dethroned, no longer has... nothing to teach the world, nothing left for it to practice; its Symbols that have become empty no longer have meaning or revelation; and its little Companies, scattered across the world and without purpose, no longer have any advances to offer. the image of the great human society; they are no longer like so many gentle concerts practicing and preluding the harmony of lenseems, and even striving, from this day forward, to achieve in a world doomed, the happiness promised to the world to come (4).

These grievances clearly reflect the humanitarian nature of the Freemasonry, uniting all men in a Universal religion, deist, pantheistic, or atheist. Plus Freemasonry... The further one moves away from God, the wider His doors are opened. to the Jewish community, that is to say, the more it becomes the Judeo-Masonic-Nonsense. Also the question of admitting Jews into the Lodges was it resumed on July 8, 1869, then on April 20, 1870, with

items on the agenda; considering, moreover, that such and such wording could not change the moral effect of the Congress's opinion, and that, While fully agreeing on the substance of the issue, its members were not disagreements only on form: Congress postpones the drafting of the resolution to to comment on this incidental issue.

"Thus, as we can see, ideas work, and truth and justice do not may fail to triumph. It is now a matter of time and of perseverance. We must not forget that nothing is as tenacious as a prejudice. But, if we consider the immense results obtained in fourteen years, are we not legitimately justified in thinking that definitive success is next ? "

"P.S. — What we have just read was composed when two articles of Newspapers have fallen into our hands. Here are the articles:

"The main Lodge of Breslau (the writer probably means of the Provincial Grand Lodge of Silesia, dependent on the Grand Lodge (of Germany, of Berlin) resolved to no longer apply the dispositions of the statutes that opposed non-Christian persons women, and particularly Israelites, were admitted into the assemblies Masonic lodges. The Prince of Prussia, protector of all the Lodges of the kingdom, adhered to this resolution (Morning Chronicle, June 5, 1847).

"According to a very recent decision, the Masonic Lodges of Prussia are henceforth authorized to admit to their work all the French Freemasons without distinction of religion (Week of July 11, 1847).

"We have strong reasons to believe that the facts recorded in These two articles are inaccurate, if not completely erroneous; therefore, do not include them. "We reproduce ourselves only with all reservations."

(1) Bulletin of the G.:. O.:. 1844 1847, p. 260. CT. p. 239.

report of F.'. Poulle (1), and, on May 26, 1878, F.'. Caubet could say at the installation of the Lodge of Passy:

French Freemasonry distinguishes itself in a way through its spirit. very particular to most foreign Freemasonries, especially of German Freemasonry, of English Freemasonry, of the Mason-United States mania.

While some German Lodges refuse initiation to Israelites lites, for the sole reason that they are Israelites; while the Freemasons white people in the United States of America stubbornly refuse to open their doors to men of color, for the sole reason that they are men of color; while English Freemasonry imposes on all visitor, before admitting him to his work, the inquisitorial obligation to affirm one's belief in God and in the immortality of the soul; while that the Grand Lodge of Ireland breaks fraternal relations with the Grand Orient of France, because the Grand Orient of France has solemnly-proclaimed in his last Convent, as a fundamental principle The Institution's core principle is absolute freedom of conscience; Freemasonry

French, completely free from all prejudice, admits into its midst all honest men who come to her, regardless of their color of their skin, regardless of their religious or philosophical beliefs physics, whatever opinions they may hold on the origin and the end of things concerning God and the immortality of the soul.

Through its principles and its admirable organization, Freemasonry French therefore deserves the respect of all progressive men (2),

Moreover, the Judeo-Masonic union became so close that, on December 27, 1879, the Jewish Professional School awarded its prizes on rue Cadet, under the presidency of a Jew, F. Dalsace. The word to the Grand Rabbi Isidor deserves to be reported: po

Listen, my friends, there is a coincidence in this meeting that... strikes, and I want to tell you: Do you know where you are? Where are we? We are in the Freemasons' halls. They were kind enough to make them available to us: I am sending them the expression with gratitude.

The Freemasons! What hasn't been said against them? They've been called Disturbers of the peace, the impious, the atheists. I don't know

---

(1) Bulletin of the G.'. O.'. 1870-1871, p. 314. Cf. p. 806, The Vow in Favor Israelites persecuted in Moldavia and Wallachia; and p. 880: "The Jews before Prussian Freemasonry.

(2) Bulletin of the G.'. O.'. 1878, p. 98. Cf. p. 428, "The thanks of the "Jew and F.°. Ascher to the G.*. O.°. in the name of Romania."

What else? They've been bombarded with misery, slandered, persecuted... cut them down. We tried to drive them out, to exterminate them, like us,

But they are here, standing just like us.

They are, as you know, neither rebels nor atheists. I I know many; there are even some among us in this meeting, and I He assures you that they are men of heart and honor. preach, like us, tolerance and charity; they preach, like We, fraternity, work, human solidarity; and that's why We live, each and every one of us; and that is why we live despite and against all odds.

Ah! my friends, brotherhood cannot be stifled.

You can't kill the truth! 1 © | ©. + = J

I made it my pious duty to collect these words, said the F.". Dalsace, and I believe I am filling another one by faithfully opparing them to the Bar Council.

The Council thanks Mr. Dalsace for this summary and decides that it will be inserted in the Official Bulletin (1).

The Judeo-Masonic union is therefore indestructible. cemented in France. Does that mean it doesn't exist in Germany? SS

German Freemasonry initially presents two extreme parties. On the extreme right, the three Grand Lodges of Old Prussia, called "Christian Lodges". All their Christians Christianism consists of not admitting non-Christians, that is- that is, those who are not baptized (2), They exclude from this Jews do it, as do Muslims and Buddhists.

---

(1) Bulletin of the G.'. O.°. 1879, p. 443. — Note for the record: One Report by Brother Dalsace, a Jew, on behalf of the Jews of Romania, Bulletin of the G.°. O0.'. 1875, p. 128. A circular from the Central Committee of the United Alliance- Jewish community for the Jews of Russia, donation of 600 francs from the G.'. O.'. thanks from the Alliance, Bulletin of 1881, pp. 72 and 192; toast which recalls the decree of Brother Crémieux emancipating the Jews of Algeria name of humanity, Bulletin 1883, p. 664. It is not without interest for the the question that concerns us is to note the names of two Rothschilds in the 1842 Almanac of F.'. CLAVEL, p. 95:

"Supreme Council of France. — In its session of December 29, 1846, The Supreme Council announced to the assembled Central Grand Lodge that it had promoted to the 33rd degree the brothers Baron de Delley d'Avaise, Marquis de Chasseloup-Laubaf, Baron Anselme de Rothschild, J. Barbier and Genevay; at number 32, the brothers Charles Mayer, Baron de Rothschild and Pautret; at number 51, the Fresnel brothers, Vanderheym Weil, Jousserandot and Duplanty; finally, to the 30th degree, the brothers Don Pedro Santana, Admiral Bruat, Quantin, Gay, Dumoulin and X. Loriaux.

(2) See D. BRAUWEILER, The Masonic Danger, in the Allgemeine Randschau, April 12, 1918. i

THERE

On the far left are the areligious Lodges; they are open to all men and they depend on the Great Lodge: At the Rising Sun. The following article, which we quoted last year in the International Review of Societies secrets (1) clearly exposes this triple division of the German Freemasonry in Christian Lodges, in humanist Lodges nuns and in areligious Lodges.

Two trends can be distinguished in Freemasonry: the trend Christian and humanitarian tendencies. In Christian Freemasonry, The candidate is required to belong to a Christian denomination, because The entire ritual, the entire ceremony, everything is based on this requirement.

Humanitarian Freemasonry, on the other hand, accepts non-Christians, but it also presupposes belief in God among the aspirants. as seen in the Old Charges. However, there are today thousands of men of intellectual worth, who, after a struggle their most agonizing inner struggles have led them to a cosmic conception freer, who do not determine their actions according to a supra- Being earthly, inaccessible to our knowledge, nor to hope and the fear of a posthumous fate. Old Freemasonry remains foreign to this great struggle of cosmic conceptions: she refuses to remove certain organizational details that are not related with our time, and which were perfectly appropriate to the past. I] has made many attempts, at the most diverse times, to To bring Freemasonry into harmony with the times; these attempts have always failed against the rigorously conservative leadership of German Grand Lodges, and nothing can be expected from them for an indefinite period of time.

What is surprising then if the noblest minds of our time feel no sympathy for Freemasonry and look at it How is a corrupt institution? The men who direct destinies of the nation do not belong to Freemasonry, nor do they belong to it. will not do so as long as it lacks a principle of organizational development. It is clear that Freemasonry is losing ground. This fact is visible in public life. Thousands of our contemporaries groan under the weight of the chains imposed upon them by an orthodoxy all-powerful, but they dare not shake them for fear of losing their instead, to plunge their families into misery... That's why in In 1907, in Nuremberg, a number of men, animated by a noble enthusiastic about this cause, they gathered together to form a new a system of Lodges that would develop independently of the Grand Lodges

---

(1) Rev. Int. of Socs. Sec., t. IX, year. 1920, p. 459.

German lodges. Thus was born the Masonic Lodge: To the Rising Sun. Its aim is to form a link between men of intellect, of high rank intellectual value which, in recent decades, has been maintained at the gap within Freemasonry: they will form the freethinking elite of our time... This League does not require any profession of faith from its members religious, it even admits those who have a religion: Christians, Jews, Buddhists, etc.

The FZAS is a League of Masonic Lodges for Men reputable free men who reject all dogmatism in the the search for knowledge of what exists, what resists & all intolerance. The League and its Lodges have composed themselves, to demonstrate their trend, a simplified ritual without abandoning the forms that act on state of mind.

As for the exposition of morality, it is a purely social morality that has no other ideal than to make relationships safe and pleasant (1).

The Grand Lodge of the Rising Sun was almost excommunicated. by certain Masonic newspapers in Germany for having soHieité its recognition of the Grand Orient of France since war. This prudishness stems from an alliance with Freemasonry. French with the advanced parties of Prussian socialism, and, A recent article congratulated the three Grand Lodges. of Old Prussia to remain faithful to their Christian principles and Germans by separating from the Freemasonic League To the Rising Sun and to "hold firm against all attempts to Judaize and de-Germanize German Freemasonry order » (2),

---

(1) Die Leuehte, March 31, 1913, p. 46. This article is written based on the pro-Propaganda book of the League of the Rising Sun (2nd edition), 1913. We read in the Anhalt-Staatsanzeiger newspaper of Dessau (April 24) 1913), under the heading "Franc-Macgennerie", the following note: "There is In a short time, as we were asked to announce, it was formed at Dessau, a circle called Sirius, dependent on the Masonic League

At the Rising Sun, from Nuremberg; this is a veritable Masonic secession. nique, whose members aim to realize Masonic ideals by means other than those followed by the Grand Lodges. The Freemason- The current system needs to be reformed. The New Freemasonry in the Sun Levant aims to establish the unity of all systems and at the same time the purity of primitive Freemasonry, under the direction of complete freedom of belief, conscience, and spirit.” Furthermore, Freemasonry Au Rising Sun would have nothing to do with monism, deism and other "isms (sic) and it would not be directed against existing Freemasonry."

(2) The Reichswart of Berlin, April 9, 1921.

That the old Lodges of Old Prussia reject the defilement legal illusion of the presence of Jews, content to simply endure Their influence is good. But between them and the Eclectic League- At the Rising Sun, all the humanist Lodges are counted. nitarians who do not impose the same decree of ostracism on Israel cism. A chapter by Doctor Wichtl: "The Role of the Jews "in Freemasonry," clarifies this question and explains the explosion of rage within German Freemasonry upon the publication of the book, so rich in documents and So full of interest: World Freemasonry, Revolution world, universal Republic (1):

(1) D' Wicuri, Weltfreimaurerei, Weltrevolution, Weltrepublik, ch. VIII, p. 53-65; Munchen, J.-F. Lehmanns Verlag, 1919.

Let us add the list of clandestine Lodges into which falls The League of the Rising Sun. These Lodges were open to Jews and sometimes founded by Jews. We extract this list from the AP book EBERHARDT: "Freemason lodges of a new date in the last quarter of a century”; Leipzig, Bruno Zechel, 1914. After the enumeration German Lodges recognized by the League of Grand Lodges of Germany Magne, the author lists the clandestine lodges:

1° The Grand Lodge of Frans-Masons of Prussia (abbrev. G. Fr. L. v. Pr) and of Emperor Frederick to the loyalty of the League (Kaiser Friedrich zur Bundetreue) founded by the government's close advisor Profr. By Hermann Settegast, in Berlin, in the year 1892.

2° The Independent Masonic Order of Humanists (abbreviation UFO d. Hum.) (Unabhangige Freimaurer-Orden der Humanisten).

The Independent Order of Freemasons (abbreviated UFO), Unabhangige Freimaurer Orden, also initially called the Order of Independent Brethren (abbrev. UBO), Unabhangige Bruder Orden.

The Grand Masonic Lodge Emperor Frederick of Tolerance (abbreviation G. Fr. L. Ksr Fried z. D.), Grosse Freimaurer Lodge Kaiser Friedrich zur Duldsamkeit.

3° The General Citizens' Lodge (abbreviation ABL), Aligemeine Burger Lodge, founded by the merchant Nathan Perls, & Berlin, in 1892, 1895 and 1903. |

The Reformed Civic Masonic Order (abbreviation RBFO), Reformierter Burgerlicher Freimaurer Orden.

The International Union of Lodges (abbreviated ILU), Internationale Logen Union, founded by the bookseller O. Hemfler, in Berlin, in 1896, 1901, 1903.

4° The Grand Masonic Lodge for Germany of the Order of Illumined, (Grosse Freimaurer Loge fur Deutschland des Illumaten Ordens).

The Swedenborg Rite for Germany “%Swedenborg Ritus fur Germany).

The Scottish Rite of Memphis and Misraïlm in Germany (Schottische- Memphis und Misraïm Ritus in Deutschland).

The Order of the Eastern Templars in Germany (Orientalischen Templer

Freemasonry had barely been founded when the Jews tried to infiltrate it. gaining a foothold. This was no easy task, because, at the beginning- Cement, admission to the Lodges was forbidden to Jews. This was It was only around 1780 that two Lodges of They were Jewish, and they were not recognized by the other Lodges. But the the number of voices calling for admission continued to increase; Also, in 1786, von Kortum publicly declared himself in favor of this admission. The Eclectic League of Freemasons, founded in 1783, at Frankfurt am Main accepted Jews from its very beginning; in 1811, for For reasons unknown to us, she took measures prescribing the exclusion of non-Christians; but, from 1844 onwards, it returned to its

First principles, that is to say, the admission of Jews. Today the most important and highly regarded jobs in the League Eclectic shops are almost exclusively occupied by Jews; a few Names prove it: the merchant Ph. Hertz is Grand Secretary; among the guarantors of friendship from other Lodges and the Masters in the chair, we

\

Orden in Deutschland, founded by the journalist Reuss, in Berlin and Londres, in 1896, 1901, 1902, 1912.

5° The Autonomous Order of the Brothers of Truth (abbreviation SOBDW, Selbstandige Order der Bruder der Wahrheit), founded by the merchant Adolf Kohn, in Breslau, in 1900.

6° The Grand Symbolic Lodge of the Scottish Rite in Germany, prelater the Grand Masonic Lodge of Germany, which succeeded iteven at the League of Lodges of Saint Matthew of the ABL, in Leipzig (of the Allgemeine Burger Lodge).

7° The General League of Freemasons on the monist basis (Allgemeine Freimaurerbund auf monistischer Grundlage).

The Masonic League of the Rising Sun (abbreviated FBLAS), founded by General agent CH Loberich, in Nuremberg, in 1906 and 1907.

8° The League of Johannic Lodges working freely (Bund frei arbeitender Johannislogen).

9° The Grand Lodge: Alemic Masonic League (Great Lodge Freimaurerbund Deutschland), in Breslau, founded by the consulate secretary in Mr. Tannert is retiring.

I] must add to this some unions that have separated from the previous ones:

From the Independent Order of Freemasons came:

The League and Grand Lodge Socrates to Self-Knowledge (Bunder und Grossloge Sokrates zur Selbsterkenntnis).

The Grand Lodge of Prussia II (Grosse-Loge von Preussen II).

From the General Lodge of Citizens & Berlin emerged:

The International Order of Independent Freemasons. (Abbreviation: IOU) Fr) (Internationale Orden der Unabhangigen Freimaurer) which melted with the League of Independent Lodges of Saint-Jean (abbreviated BU St-J. L), in Berlin. bs

The Union of Reformed Lodges of Saint John (abbreviation VRJL) (Verein

Let us find, for example, the Moritz Lowenhaar Brothers, Doctor Willy Levin, Doctor Max Lévy, the merchant Horkheinier, E. Rosenberg, Carl Kohn, Max Wertheimer, Bernhard Seeligmann, Docteur Auerbach, Max Oppenheimer, and many others. There is no doubt that the Jewish Freemasons are "the most active and most persevering, and they went to extraordinary lengths to introto conduct in the Lodges; thus Brother Abraham Elissen, of the League Eclectic, he vehemently criticized, as early as 1846, the Grand Lodges of the Ancient Prussia for their fidelity to the "Christian principle" and their persistence to exclude Jews. It goes without saying that the Lodges which were already opening their The doors opened to the Jews received the highest praise from F.'. Elissen.

In Hungary, the founding of new Lodges dates from the end of the the 1860s; from the middle of 1860, the French-Jewish Freemasons held the leadership, but the Christians deserted in The Lodges mass, however without a struggle. Today, the Jews form the a large majority in Hungarian Freemasonry, and they are almost exclusively Jews hold the presidency there. That's what we learned this from a former Freemason who entered the Lodge in 1871 and became Master there. in the Pulpit, then Lodge secretary and delegate of the Grand Lodge; but, In 1876, after forming an opinion based on what he had seen, he left (Freemasonry) and obtained an "honorable cover." This The character is Karl Koller, who later became editor of Vatertand (Fatherland) of Vienna.

Once they had taken control of the Lodges, the Jews soon resorted to attacks against those who wanted to oppose their rapid and systematic rise to power matic. The Hungarian Grand Lodge of Saint John (Blue Freemasonry) launched a campaign against anti-Semitism; on this occasion, the F. Julius Goldenberg, one of those who preached the struggle, supported that the most urgent task of Freemasonry was to fight antisemitism. The Grand Orient of Hungary, as representative of the High-Degree Freemasonry, for its part, launched a circular against antisemitism (1882). It was at that time that the famous trial

der Reformierten Johannis logen) which merged with the Grand Lodge at the Three Palm Trees (Grossloge zu den 3 Palmen), in Hamburg.

The General Citizens' Lodge, in Leipzig (Allgemeine Burger Loge),
later became, as we have seen, the League of Saint Matthew, etc.

The General Citizens' League (Allgemeine Burger-Loge), in Darmstadt.

From the Reformed Civic Order of Freemasons (Reformierte Burgerliche
Freimaurer-Orden), from Berlin, were released:

The Reformed Order of the French-Mucons (Reformierte Freimaurer Orden),
in Aschersleben.

The German League of Lodges (Deutsche Loÿgenbund), in Munich.

IH should also mention the Lodges which have no connection with other-
three workshops and which call themselves or used to call themselves independent (Unabharigige)
isolated ow (AHeinsteheñde).

Tirza-Eszlar caused a great stir; Hungarian Freemasonry believed
It is opportune and advantageous to address this to the Deputy Attorney General,
Eduard Sieffers, a letter of thanks for the way he
had "taken up the defense of the law".

No Lodge without Jews! This word from the Freemasonic Acacia on the
The situation in French Lodges is triply true for the Lodges
Hungarian. However, to avoid misunderstandings, let's say in advance that
Acacia (1908, no. 62) (1) does not intend to pronounce a judgment of

(1) We read in the Acacia, I, 98: “The FF.°. who have undertaken to do
granting Brother Augagneur the support of Freemasonry, were led to
attacking Protestantism, by lumping all the churches together, in order to
They fought them, and they weren't even afraid to include the Jews. This has
It was still a mistake. The Jews were completely uninvolved in the debate.
They do not proselytize, do not send missions anywhere, and do not
They ask only one thing: to be left alone. To attack them,
It risks alienating them from us. They too are rich and influential in the
Republican government; moreover, we have many of them among us.
There is perhaps not a Lodge in Paris where you cannot find two or three of them;
often more.

"Oh! Freemason Jews aren't fanatics, not even..."
Believers, they are, for the most part, freethinkers; but he
It is important to take into account the much stronger family spirit among
them than in the rest of the nation, and of their racial solidarity, consenecessary consequence of their minority status. We heard, during the case
Dreyfus, Jews declare: "I am no more Jewish than you are
Catholic; it's been thirty years since I last set foot in a temple;
but I would consider it cowardly to abandon the members of
the race I come from, when they are persecuted."

Given this spirit of Jewish solidarity, it would be dangerous,
not only from an external point of view, but also from that of peace
within our Lodges, to attack their Church. This, moreover, has not
nothing in common with the Catholic Church, since it promotes liberalism
further than the most advanced Protestantism, and that it has no
dogmas. A religion without dogmas, is that understandable? One
A story considered legendary, symbols just like the
Freemasons, and a moral code. That's all of modern Judaism.

"However, there is a difference between this very liberal Church of today -"
liberal because it is imbued with modern ideas - and those of the past,
which was less so, a bond of solidarity, of heredity. The Israelite Church of AuToday it is the Church of yesteryear, evolved. It too has retained the
memory of the persecutions with which the Church overwhelmed her for centuries
of Rome, and this could not have inspired in him tender feelings towards
of this one. Moreover, she learned theoretically through the anti-se- campaign
mythical of Drumont and his associates, and practically by the Dreyfus affair,
that the Church of Rome is only too happy to make the Jews fidget again
on the pyre, in sulfur-stained shirts. She must therefore necessarily
to defend herself again, to fight on. But she cannot do so as
Judaism, given the general hostility towards all churches

depreciation. Far from 1a. He recommends their admission as
a conquest to be made, and, in two lines of praise addressed to the Jews,
He points out that "the Jewish Church has no dogmas, that it has
"Just symbols, just like Freemasonry." - "It's
"Why," the Acacia continued, "is the Jewish church our natural ally?
That is why there are a great many Jews in our ranks.” Let us leave
Leaving aside the question of whether mutual aid takes place for this
that motive, or perhaps others more deeply hidden; there is no
no less certain than in the Hungarian Lodges the Jewish community possesses the
direction, as a simple glance at the Directory proves
Freemason from Dalen for 1914. Among the Grand Masters
of honor, we already find the Friedrich Gluck brothers, the Doctor
Simons Medgyes, Moritz Mezei; among the guarantors of friendship were others

Grand Lodges, Brothers Heinrich Glucksmann, Karl Duschnitz, Friedrich Artner, Geza Winter; among the Masters in the Pulpit, the Brothers Dr. Marcel Glaser (Humbodt Lodge), Alex Fleissner (Galilee Lodge), Dr. Illes Pollak (Konynès Kalman Lodge), Dr. S. Eisler (François Deak Lodge), Doctor Rudolf Temesvary (Democracy Lodge), Dr. S. Braun (Minerva Lodge), Dr. Julius Frankl (L.'. Progressio), all in Budapest. The situation is the same in the provinces, and the thirteen Freemason Lodges of Vienna which were obliged to go and conduct their business in Presbourg, because the Freemasonnerie was forbidden in Austria, almost all of them have for Masters in Chair of the Jews: the F”. Doctor NS Rumpler (L.. Humanitas),

outside the special Catholic — which is the enemy — or Protestant milieu. She can only do so in the name of the higher principles of justice and equality. of the Declaration of the Rights of Man and of the Citizen. That's why The Jewish Church is our natural ally; why does it support us? That's why so many of its members are among us. That's why, finally. It would be absurd to fall out with her in the name of anticlericalism. childishly generalized, and to bring it, too, to take its place in the anti-Masonic bloc.

"Let us therefore quarrel neither with the Protestants nor with the Jews, who Moreover, they ask nothing of us except what we constrain them Catholics to accept: freedom within the common law. The adversary that We have before us, the Catholic Church, is sufficient to exercise our fighting spirit. Let us remember the maxim: Primum vivere... to to which our predecessors made such painful sacrifices in various moments of the 19th century, and let us not make new enemies.

"Such must be the current rules of Masonic politics-" nonsense, which we must observe if we want to achieve our goals.

Hirax M.:

Hiram is the pseudonym of Brother Limousin, founder of the Acacia, the one who so aptly named Freemasonry "The Counter-Church".

Victor Weinert (L.'. Verschwiegenheit) (at discretion or silence), Doctor Alexander Hollander (L.'. Zukunft) (future), Doctor Karl Ornstein (L.. Socrates), Doctor Emil Frankl (L.'. Socrates, 1M6;, EV Schick (L.'. Fintracht) (concord), Doctor K. Gombrich (L... Schiller), Doctor Albert Engel (L.°. Freundschaft) (friendship), Doctor A. Keller (L.'. Treue) (loyalty), Richard Tewelés (L.'. Pionier), Alfred Hirsch (L.'. Kosmos), Friedrich Artner {L.'. zur Wahrheit) (at the truth). Bernhard Schiller (L.'. Gleichheit (equality). These are facts that everyone can see for themselves by consulting the Directory of Dalen for 1914 and 1916.

The same is true in Germany for the Berlin Lodges which depend on the Grand Lodge of Hamburg; the Victoria Lodge, of Berlin, for example, has Mr. Sally Schey as its Professor, for First Assistant Master Doctor Rosenberg, for Second Master Dr. Marcuse is his assistant; it is hardly otherwise in all a series of Lodges of the Grand Lodge of Hamburg, and one will be astonished Is this the Grand Lodge that Jews prefer? To appreciate This fact is worth its true value; it is necessary to establish that the three Great Lodges of Old Prussia (Grand Lodge of Prussia known as A l'Amüié, National Grand Lodge of Freemasons of Germany and Grand Lodge The national mother (Aur Three Globes) does not admit Jews; they grants at most the lower ranks, but they are refused entry in |' "Inner East", that is to say, admission into the Lodges of Saint Andrew and the Scottish Lodges. The Jews were excluded from obtaining High Degrees in the Lodges of old Prussia, co which is all the more important given that one of these Grand Lodges, the Grand National Lodge of Freemasons of Germany "reduced to almost nothing" the value of the three lower grades and that these grades are complementary subordinate to the higher ranks.” The Grand Lodge of HamBourg, taking into consideration the Jewish Brothers of Berlin, founded, in In 1900, in this city, a provincial Grand Lodge clashed with desperate resistance from the Grand Lodges of the Ancient Prussia; they took advantage of their privileged position on the Prussian territory, a situation established by the act of 1798, their recognition thus acquiring the exclusive right to practice Freemasonry in this domain. But, thanks to the efforts of the Settegast and Katz brothers, this right exclusive status ceased to be recognized, and, in 1900, the wish of the Jews was fulfilled. to be treated on the same footing as others.

The founding of the Grand Lodge relates to this same order of events. Kaiser Friedrich zur Bundestreue (Emperor Frederick, to the Loyalty) towards the Order) which was primarily intended to be a meeting place for Jews in quest for light. It was founded by Hermann Settegast who was strongly encouraged in his projects by the justice advisor Alexandre Katz. This new foundation (4902) underwent numerous attacks; it was derisively called the Grand Lodge of Jews, at

It disappeared after eight years of existence. Its members and lodges passed away.

mostly on behalf of the Grand Lodge of Hamburg; they would form the main fund of the Provincial Grand Lodge of Hamburg, newly created in Berlin, and which has already been discussed.

In the Lodges of Old Prussia, which together count, in A round number, 42,000 members, is the prevailing national trend. On the contrary. The Grand Lodges of Hamburg and Frankfurt am Main, Thanks to the large influx of Jews, they have a rather international outlook. This was manifested, for example, at the Grand Lodges' Diet held in Berlin in 1909, where the proposal made by the Grand Lodge of Frankfurt with a view to resuming friendly relations with the Grand-Orient de Paris was voted in by five votes to three. Grand Lodges of Old Prussia. When one considers that the Grand-The lodges of Hamburg and Frankfurt together only have 9,350 members, that the three other Grand Lodges (Grand Lodge of Saxony, The Grand Lodge of the Sun and the Grand Lodge of Concord do not unite that there are slightly more than 10,650 Freemasons, making a total of approximately 20,000 Brothers, we see that the victory was won by a weak thirds out of two strong thirds, composed of all the other Grand Lodges Germans. The blame lies with the organization of the League of Great-Lodges, which grant each Grand Lodge a representative, however small... either the number of its members. This must also be attributed to the activity and to the combative spirit of this wing of German Freemasonry, which contains the most active and persevering Freemasons, that is-that is to say, the Jews.

But it's not just in Germany, Hungary and Austria that the Jews are the most restless and active Freemasons, It's all over the world; they know how to instill their spirit in the Lodges and use them for their own purposes. In Poland, they are seen appearing first appeared around 1815 on the list of the Lodge Le Bouclier from the North; in Warsaw, there are already eight Jewish brothers, all merchants of profession. Among the Grand Officers of the Grand Orient of Türkiye, we In recent times we find the Jews Raphaelo Ricci and David Cohen; the Master in the chair of the Italo-Turkish Lodge Macedonia, in Thessaloniki, Emmanuel Carasso is also Jewish. Carasso had been part of the delegation that forced the abdication of the defeated Abd-Ul-Hamid. The dethroned-The Sultan's regime is the work of the Young Turk party. But the Young Turk party, as we learn from the Masonic journal L'Acacia, 1907, no. 57, p. 148, is composed exclusively of Freemasons. Its principal seat-The main point was in Thessaloniki. Thessaloniki is, in truth, an extraordinary place. clearly favorable to your conspiracies, because out of the 110,000 inhabitants, There are 70,000 Jews, as we learn from the Acacia, which He must be right.

"Let's take a quick look at Italy; there we find the most well-known" of his Freemasons, Ernesto Nathan. Who is Ernesto Nathan? The

The Frankfurt Gazette, which is always well-informed, tells us that Nathan was born to English parents and only half succeeded in speak tolerable Italian (1). Why English parents? The P. Jesuit Hermann Gruber, better educated, and whose Freemasons themselves-memes acknowledge the profound knowledge in the details of the Freemasonry tells us that Nathan is the illegitimate son of Mazzini and a Jewish woman, and refers on this subject to the Gazette Populaire of Cologne, April 2, 4900, No. 309. | j

"Ernesto Nathan thus became a Freemason; he rose in rank..." rank – although he was Jewish – to the highest Masonic dignity. I] became Most Respectable Grand Master of the Grand Orient of Italy (May 34 1896). Five years later, he transferred the Grand Orient to the Palais Giusti-Niani, one of the most magnificent monuments of Italian architecture, and, To everyone's astonishment, he became mayor of Rome, and, in this capacity Upon his release, he immediately set about suppressing religious instruction in all the public educational establishments in Rome. At the beginning of During the World War, Nathan was one of the most determined to lead the way. Italy, and, in public meetings, he passionately preached war against Austria and Germany.

"After appointing Ernesto Nathan, we must not forget Brother" Burzel, from Trieste; he too is a Jew. Like Nathan, he is an agitator-political figure; like Nathan, he is a Freemason. He has even already appointed Grand Orator of the Grand Orient of Italy, and will eventually rise up to the highest rank. Shortly after the explosion of the war, he was appointed minister for the irredentist regions, which, thanks to . an unprecedented betrayal, they had to be freed even in their hinterland. Burzel called himself Barzilai, which will surprise none of those who They know these gentlemen's ability to adapt. Samuel Witkowski Hasn't he become Maximilien Harden and Salomon Kosmanowski? Hasn't he turned into Kurt Eisner?

In short, everything that has any influence in Italy is French-In Macon, and among the Freemasons, Jews play a most significant role. important. "This race has many representatives in Parliament "Italian," says the Freemasonic journal, the Masonic Review (Jan-(vi 1908, no. 344, p. 1). – "Much better in Italy than elsewhere, the spirit Hebrew has achieved its goal." (ibid., p. 3).

"What is called the Hebrew spirit in Italy may be accurate, but "Elsewhere," it's no different. In France, for example, we We repeatedly find Jews as founders and as zealots. propagators of Freemasonic Orders. Among them is the Jew Etienne Morin, a Parisian, was the one who worked most actively on to spread the so-called Scottish system (of Higher Degrees), which, really, has nothing to do with Scotland. The supreme affiliates of this system gave themselves-

---

(1) Frankfurt Gazette, November 28, 1914.

They won the most prestigious titles, they qualified with a great seriousness of "Emperors of the East and West". The "Prince of "Masons," Morin, received from these Emperors of the East and West a patent in which he was called "Great, Perfect, and Sublime Master, Prince" of all Orders," and he was also charged with spreading the Freemasonry in America. Morin did what was asked of him and brought the Scottish system to Saint-Domingue, Jamaica and Char-Charleston (South Carolina). From Charleston, this rite returned to France after the French Revolution and he was established there in 1804, with his thirty-three ranks. It still exists there under the name of Supreme Council. A brief glance A glance at the titles awarded there will show how much this system of Higher Degrees is subordinate to Jewish history and imbued with the Jewish spirit. It There is the rank of Vengeance and the Knight Kadosh, the Prince of Lebanon, the Prince of the Tabernacle and even a Great Prince of Jerusalem.

"And now what do we see? The country's nobility is abolished, the Princes are driven out, Emperors dethroned... But not for long, Their place will be reoccupied. The Emperors are dead. Long live the Emperors! Brothers of the East and the West! Make way for all the capable: to the Haase, to the Eisner, the Liebknechts, the Adlers, the Kohns.

"Another founder of the Order, the army supplier Michel Bédarride, who imported the Rite of Misraim (Egyptian rite) with his two brothers, in France and spread it. The Order of Misraim comprises ninety degrees; in France, in 1898, he possessed ten Lodges, and was introduced into Germany by the Reuss drugstore, where the Order met a rather abrupt end in 1907. glorious.

"The Memphis Rite, quite similar, owes its origin to a certain- Samuel Honis, from Cairo, who brought it to France in 1814. Recognized, In 1862, through the Grand Orient of France, this Order passed into Germany thanks to Mr. Reuss already mentioned, but he was unable to take root there. His Secrets were divided among ninety-five grades. Al cost one a great sacrifice to Mammon.

"But, one might object, these are only (alont of Orders, To attribute them to Freemasonry is a complete injustice. The League The German Grand Lodges never recognized them; their existence It therefore has no regular character. Agreed. But the Grand Orient of France has recognized them, and that is perfectly sufficient, even though at The Germans often describe these Orders as criminal foundations. of swindles, which aim to extract money from people who are looking for They sing the light and to credulous people, Besides, the question is not both to know whether these Orders are recognized or not and to serve as proof that Jews play an influential role throughout Freemasonry, in France as in Italy, Hungary as in Austria, and just as well in Germany. Will anyone deny that the Jew Crémieux, one of the leaders of the Did the Scottish system play a leading role in France? Didn't it appear... held, during the February Revolution (1848), with other Freemasons,

to the Provisional Government? And what about the one-eyed Jew Gambetta? Will we deny it? that it was the High-Grade Freemason Gambetta who introduced into the significant Belleville program of 1869, the separation of the Church and of the State? And, in particular, can we deny that one of the essential goals -The goal of universal Freemasonry is to establish separation everywhere of Church and State, and that wherever it has taken place, it has been The work of Freemasonry? And isn't Freemasonry... A work of the Jews?

We only have to look at what is happening in England.

England, including the Scottish Lodges, has 225,000 Freemasons. Among them are 43,000 Jews, that is to say, almost the fifth. I] There are Lodges which are composed almost exclusively of Jews, for example the Shelley Lodge, which is composed for the three quarters of Jews; there are even some who are purely Jewish, like the Hiram's Lodge; the latter gave rise to so many scandals that the Grand Master of the Order, Prince Edward Albert, later Edward VII had to decide to dissolve it. But here are some names of Significant Lodges: King Solomon, King David, Baron Hirsch, Lord Rothschild, Henry Bernstein, Sir Albert Sassoon, etc. And what would happen things quite remarkable if the Archi-Berith, of which these Lodges dependent, were mean and started talking, as did us The French writer Théo-Dædalus (pseudonym, in his book: Jewish England) (1). This is especially true since the Franco-Prussian War that the Jews invade the Lodges as conquerors, while here even The Christian Brothers prefer to surrender the territory without a fight.

"Then a great number of new Lodges were founded in the the avowed aim of favoring the Jews; such was the "Lodge of Actors of "Drury Lane," which lauds Jewish actors; the "Savage's Lodge" "Club," which subsidizes the yellow press and engages in the culture of

Young plants for journalism (newspaper man). The Jews who had not nothing to do with the organization of the Lodges, in the time of Freemasonry operative, gradually introduced during the 17th century, and today-Today, they triumph. If it is true that English Freemasonry forms the basis of Chamberlain's imperialism — and this is beyond Without a doubt, it should not be forgotten that the leadership of Freemasonry is A large proportion of the population was Jewish. The fact that it was headed by the Duke of Connaught, brother of King Edward VII, as Grand Master does not change nothing to do with the matter, nor does the presence of Lord Ampthill as Pro-Grand Master.

"As for England, one could today, not To ask: Who is a Freemason? but rather: Who is not a Freemason? Macon? Because everything that has a name, an importance, the members of the the royal family, ministers, the Lords, members of Parliament, the

---

(1) Subtitle: “Israel at John Bull’s”.

members of the press, major traders, bank directors, etc., belong, almost without exception, to the great Masonic society-The Times, a well-known newspaper, displays Masonic symbols. mosaic on its front door, where everyone can see them. Franc-Freemasonry and Judaism are so closely intertwined in this country, that an English writer declares with perfect seriousness that the Franc-Macongrest is nothing more than an artificial Jew. In an English newspaper The Eye Witness, an anonymous author, says that the The present situation of Jews in England could not be better defined by pointing out that they have achieved predominance in Secret societies, including Freemasonry (1).

"In a noteworthy work on the Rothschilds, the author, Edouard Demachy established that they have belonged to France since 1809. Freemasonry, and this in German, French and English Lodges, and that is why absolutely nothing can be done between-to take against this powerful house. This remark becomes intelligent-It's difficult when you remember that every Freemason has taken the commitment to make every Brother attentive to the dangers that threaten him. That is what makes Freemasonry's main value to Jewry, in addition to... all the more so as it uses it for its own purposes, within its organization more intimate, countless non-Jews. This particular organization of the The Jewish community is, as is well known, the Israelite Alliance, of which Moses Monte-Fiore is the most important representative.

"Brother Moise Monteflore is originally from Livorno; later, he settled in England; he gained the favor of the queen, and was made by her, Montefiore was knighted and later raised to a barony. He rendered services immense to Jews worldwide, and made many trips to to provide its fellow creatures with advantages of all kinds. Its quality of Freemasonry served him remarkably well in this regard. In 1867, when a a constitution was given to Hungary, he personally employed himself with François Deak, Baron Joseph Eotvos and Brother Count Andrassy, then President of the Council of Ministers, in order to achieve equality rights for Jews. He had already made contact with them previously. Budapest, with Brothers Ignace Hirschler and Moritz Wahrmann, and with With their help, he had established a branch of the Israelite Alliance there. At the decisive moment, he made the visits just mentioned, but he could not to obtain no specific consent from these individuals; he was told that the The question was not yet ripe enough for a decision, but Monteflora stayed on his own ground; he insistently emphasized the "patriotic merits" questions” about the Jews. The next day, the Minister of Religious Affairs, Baron Eotvos, came to him with a two-paragraph bill which established-

---

(1) The Eye Witness, article from September 1914, in several issues, on the Jewish Question.

establishes equality of civil and political rights between Jews and Christians uphold and abolish all contrary ordinances and customs (1).

"These assertions could be confirmed by countless Other examples clearly demonstrate that the Jews are represented in Freemasonry in a proportion that does not correspond does not correspond at all to the figure of the Jewish population; it follows that the Jewish Freemasons are everywhere the most active workers and more persistent and know how to assert themselves; that, in all the country, they aim to take control of domestic affairs Freemasonry; that in many states, they have already succeeded. and that they strive to take advantage of it for their own benefit, that is to say, especially at profit from their race; it follows, finally, that it is primarily the Jews who introduce politics into the Lodges and seek to influence, in the same meaning, the other Brothers.

"If this is indeed the state of affairs, one can rightly ask whether No one in the German Empire sees clearly in this game, if anyone He will not protest, if no one stands in the way of Jewish ambition. Here The answer: there are thousands of people who see this, and they remain silent. More than one is bound by the oath he took in the Lodge or by his wishes. As for those who protest seriously, they incur wrath.

From the Lodge, they are socially boycotted, and are accused of vile motives. and soon for them it will be a bad professional reputation, the annihilation-economic development. The culprit suddenly feels the daggers of all the Lodges directed towards his chest. This is by no means a symbol. Brother Findel, one of the most selfless and most The number of nobles there may have been could tell us a lot about this. He was a a staunch opponent of what is called the "Christian principle" and fought through words and writing against the decision that forbade the Jews entering the Lodge. But J.-G. Findel had changed his ways to see with time. "Freemasonry," he said, "addresses itself by-

"all and in the same way to men, as such, and with this point
"from the point of view that his disciples unite with each other as men in one
"a fraternal society, while the Jew remains a Jew in all circumstances,"
and regards foreign peoples only as objects
exploitation" (2). !

"How can we explain such a change of opinion?" F. Findel said he himself on this subject: "In the past, I intervened warmly... for the
"Jews, because I saw them as oppressed. Since then, I have
"I recognized that they are our oppressors and I fought them" (3). He
He states that what made a very strong impression on him was that he

w
w

ww
w

(1) Cf. the Freemason journal "Haynal", 1885, p. 101.

(2) J.-G. FINDEL, Vermischte Schriften (Mixtures), t. IT, p. 92; Leipzig, 1902. |

(3) Ibid, p. 212.

It was demonstrated to him that the Jews intervened through corruption. in legal matters; he recalls numerous passages from the The Bible, which promises the Jews dominion over all peoples, and in It ultimately comes to the conclusion that, when a Jew asks for light, We must demand from him a special declaration that would be designed to be... approximately like this:

"I regret the doctrine according to which the Jews are the people
"chosen of God, as aged, mad and arrogant;

"I regret all the inhumane and immoral doctrines contained within"
"both in the Old Testament and in the Talmud, on the domination
"The exploitation of peoples by the Jews should not be..."
" bind;

"I completely side with the educated men of the Occi-
"tooth to disapprove of and fight all Jews who surrender"
"Guilty of exploiting their fellow human beings, by means of the
"Deception, excessive profits, and usury, and I refuse all of them."
"spiritual relations with such Jewish criminals. I assure you on my honor-
"neur and the awareness that I am not part of any Jewish organization"
» of combat, such as the Union of Citizens of Jewish Race, of the Order
» of Bnai Brith' and the Union of German Jews.

"After my admission into the Freemasonic Order, I could not-"
I will not pursue any particular Jewish interest and I will not use the
Lodge for business purposes.
"I regret the service of Mammon and the accumulation of wealth"
unproductive like a dangerous plague."

w
w

x

"This statement, taken as a whole, contains only..." things that go without saying, but despite the high position and the consideration-the status that Brother Findel enjoys in Freemasonry (he is a member honorary members of more than thirty Lodges of Saint John and several Grand Lodges (Orients), he achieved no success in this very important matter.

"But perhaps the situation is not so bad in Germany" Magne than elsewhere; perhaps Jewishness does not have a place in Freemasonry German influence that it possesses in other countries, such as in England, France, Italy, Hungary. Let's examine the value of This objection. A single example from current events will suffice perfectly. to make sight clear to the blind.

"At the head of German Freemasonry is, as we know..." a supreme authority, the German League of Grand Lodges, formed of the eight Grand Lodges. The president in charge of the League's affairs was, at the time the war broke out, the Grand Master of the Grand Lodge Eclec-Frankfurt am Main. So far, so good; but, if we

seeks to know the name of the Grand Master who, in these critical times,
settled the affairs of the German League of Grand Lodges, one does not
This name cannot be found; it is untraceable. The Freemason Directory of

Dalen only gives the name of the deputy director, who is F.'. Gotthold.
Now, Professor Christian Gotthold was then Grand Master of the
Eclectic League, in 1913-1914; he was appointed again for the year
4915-1916, but he was not in the year 1914-1915. Who then was
Grand Master of the Eclectics at the beginning of the war, and was in
at the same time president in charge of the affairs of the German League of
Grand Lodges? That is, of course, a secret that a Freemason
German shouldn't know, and the one who puts their foot in the right place
doesn't need to know. The reason why we anxiously hold on
The hidden name is that of the president in charge of the League's affairs.
German Grand Lodge member happens to be Jewish. Moreover-
theirs, he soon went to the eternal East, a short time
after the war broke out, probably in September 1914, but he
It is impossible that this was the reason why his name was kept secret.
because he is not found in the obituary; he is not mentioned in
the 1915 Yearbook, nor those of 1916, 1917, 1918. What is the
Did the lodge hide or "cover up" it?... At first, one believes it impossible to...
to discover. The cover-up of the death of a prominent Brother, who was
same Grand Master, and who, in a period of the greatest importance
tance, directed the affairs of the entire Order, this dissimulation with regard to
in the world of Lodges, this is a fact that had never occurred before in the
Freemason circles. What may have happened in those circles
high-ranking members of German Freemasonry are, for the moment, escaping
the judgment of the uninitiated; perhaps the key to the riddle lies there
simply in the name of the Brother who departed for the eternal East: the
Respectable Brother Grand Master of the Eclectics, the chargé d'affaires of
all of German Freemasonry at the beginning of the war
The world's most famous was Kohn!

"That says as much as volumes. That name is a true
program ".

Therefore, although Judaism was for Freemasonry a
The stepmother, Freemasonry, despite a few jokes, was too
hospitable to the Jewish quarter to deserve the name of "Daughter
denatured" (1). oo

(1) Brother Otto Neumann, whom we have so often quoted in 1920,
wrote, on December 7, 1913, in the Volkserzieher: “The Jewish Question
The question arose as early as 1717, he tells us. The Old Duties, which are regarded
still today as the cornerstone of Freemasonry,
do not have in mind the exclusion of the Jews, for they demand that it be restored to
God, a worship in which all men can unite. Even so
that the existence of such a religion, the Old Charges, would not be admitted
at least admit that one can profess a cult of this kind, and they express
quite clearly than differences in religion, no more than those in race
or condition, are not grounds for exclusion. It was only later

Lodges exclusively for Jews

Louis d'Estampes and Claudio Jannet wrote that
the temporary exclusion of Jews from Freemasonry the determination-
mina to "establish special rites, like that of Misraim,
in France, and the Beni Briss, in the United States" (1) More
further (2), they add that "the rite of Misraim or Egyptian was
created by Cagliostro (3), then propagated again in France

that systems of Lodges, calling themselves Christian systems, refused to
admit the Jews. In Germany, there is only one system, says the system
Sweden, which continues to refuse entry to Jews. However, they are welcomed.
like the Visiting Brothers.

"It was once established that 'no Jew could become
"a good Freemason without ceasing to be a true Jew." That would not be
admissible only if the Jew were required to renounce his religion when he is
admitted into Freemasonry, and this requirement was not even formulated
when the Jews applied for admission to the rank of A, completely papist
of the Rosicrucians in the French system... Moreover, since we find-
vons Amos Comenias at the cradle of Freemasonry, where he is its godfather,
His League of Humanity did not exclude Jews. A large number of the sym-
The tenets of Freemasonry are of Jewish origin. The Old Testament is in
a close relationship with ritual ethics, even in the Swedish system.
controversial works on the admission of Jews into Freemasonry are
very numerous; they form a fairly extensive section in the Bibliogra-
Wolfstieg's Masonic philosophy.

"The General Manual of Freemasonry (in German), 1900 edition,"
Vol. I, p. 5, says: "He who considers German Freemasonry to
A Christian institution knows that religion commands us to love
"All men, that we are all equal before the Most High."

"The question of the admission of Jews into German Freemasonry has

This has given rise to much discussion, as we have seen. But one member A prominent figure in the Swedish system said: "A time will come when we will grant "In this system, even non-Christians are excluded." The viewpoint has changed. A high-ranking Freemason, Emperor Frederick III, declared that antisemitism is the shame of the ages. We must strive to do to eliminate the social oppression that still weighs on the Jew, but the Jew must renounce the particular situation in which he still pretends to place himself. German Freemasonry is a product of progress; it has liberal principles. and moves with the times. A Freemasonry that would be based on a A purely Christian foundation would no longer be Freemasonry. Freemasonry has no compelling reasons to keep the Jew at bay. trance. Its principle of tolerance even obliges it to recognize rights equal to Jews and other candidates."

(1) Louis D'Estamres and Claudio JANNET, Freemasonry and the Revolution, p. 38.

(2) Eod. lib., p. 48.

(3) See Marc Haven, The Unknown Master, Cagliostro, Paris, Dorbon

in 1816, and that it counts Jews everywhere. There is a slight front page Confusion: Cagliostro is the founder of the Egyptian rite, while that the Rite of Misraim was founded by the Freemasons Bédarride, who were Jewish (1). The authors of "Freemasonry and the "Revolution" are right to say that all members of the rite The people of Misraim are not Jewish. During the Caillaux affair, the Grand Lodge of Paris, the Grand Orient of France and the Grand-Easterners in Italy asserted that Caillaux was not Frank-Macon. La Bauhütte, January 31, 1918, reproducing a The article in the Frankfurter Nachrichten responds that indeed Caillaux belongs to me neither to the Grand Orient of France, nor to that from Italy, and the Bauhütte adds:

In fact, this had been known for a long time, because Caillaux had always was ranked among the affiliates of the Scottish Rite of Memphis and Misraim.

However, Caillaux is not Jewish; he only has the customs and the qualities. |

Between the two rites of Misraim and the Bnei Briss, there exists Lodges composed exclusively of Israelites.

The Jewish Chronicle of October 29, 1880, reported:

Freemasonry tolerates everything except narrow clericalism, and it is so universal, it possesses a special appeal for Jews. It has retained its preeminence over all other secret societies, because its foundations are as vast as the realm of the spirit.

Anything that is purely local, national, or related to race, anything that which tends to arouse human sympathy has been excluded from its domain. The Order of Freemasonry thus unintentionally became the refuge of minorities struggling for progress and fraternization human.

Clericalism has always persecuted Mounier wherever it has could, and in times past, this spirit of persecution attracted the Jews towards Freemasonry, through an invisible but powerful bond of sympathy-[sant. I] there was a natural understanding against a common enemy.

In its resistance against tyranny, Freemasonry became an ally natural of the Jew who was born the champion of spiritual freedom, and

The eldest, Cagliostro, was of Sicilian family and was baptized in Palermo, on June 8, 1743.

(1) See Mare Bébannipg, of the Masonic Order of Misraim, 2 vols.; Paris, Bénard, 1845. — F.". BouBée, Misraïm or the Freemasons; Paris, Rigaud, 1847; and General Statutes of the [Masonic Order of Misraïm, Paris, Martinet, 1864.

Together they often successfully fight against religious fanaticism and racial antipathies.

In London, there are no fewer than five Jewish Lodges; there are also some in Birmingham, Liverpool and Manchester.

Eighteen years earlier, "Le Monde", November 5, 1862, reproduced the following article from the Historical Papers and Munich policies:

There exists in Germany a secret society, with Masonic-like structures, which is subject to unknown leaders. The members of this association are, For the most part, Israelites, in Berlin..., there are other Lodges, composed of... exclusively Jewish... In London, where, as they say, the epicenter of the revolution under Grand Master Palmerston, there are two Jewish lodges, which never saw Christians cross their threshold. That's that is where all the threads of all the revolutionary elements converge which are brewing in Christian Lodges... In Rome, another Lodge, entirely composed of Jews, where all the threads of the plots converge revolutionaries hatched in Christian lodges, is the Supreme Revolutionary Tribunal... In Leipzig, on the occasion of the fair..., the Lodge The secret Jewish secret is always permanent... In the Jewish Lodges of From Hamburg and Frankfurt, only emissaries have access... May the Almighty soften the trials that befall the great, as a result of their carelessness, and to make them understand what they want the work of Freemasonry, to revolutionize and republicanize the peoples in the interest of Judaism.

We could extend this list, but without to weigh its scope exactly (1). It is not the same from the Bnei Briss branch.

The Bnei Briss Order (2) only dates back to 1843, a time when of which the first Lodge was founded in New York. We read in the Jewish Archives of 1866:

The order of the Beni-Berith, that is to say, has been frequently mentioned of the "Sons of the Covenant," which was created in the United States. As the important-

(1) The Chain of Union (year 1880, p. 162) informs us that in Berlad, In Romania, at that time there existed a Lodge composed of fourteen Polish Israelites. But this Lodge was founded by the Grand Orient of Italy; he It therefore does not appear that she had a distinctly pronounced Jewish character and that it could enjoy a preponderant Jewish influence.

(2) Jews usually write Bnei Briss, others Bnai Brith, or also Bnai Berith, Beni-Berith; these two words mean: "Sons of the alliance.

The popularity of this Order is constantly increasing, and since it is very little known, it It seems useful to us to analyze, based on the American newspapers, the latest Message from the Grand Master, MB-F. Peixolto: "The Order of the Beni-Bérith sent nearly five thousand to the Israelite victims of cholera in the East dollars (25,000 francs). The Grand Master visits as often as possible-sible affiliated Lodges. This year, he visited those of eleven considerable cities. maples. 11 opened conferences and gave speeches for instructing them on their duties as sons of the Covenant, to strengthen them in They possess the feeling and love for the higher objects pursued by the Order. namely: the moral and intellectual advancement of the family of Israel and the most perfect union between its members (1).

The higher goals of this exclusively Jewish order are those of the "Protocols". Moreover, the Bnei Briss do not are not confined to the United States. The Israelite Universe in is authoritative: | [a

The Bnei Briss Order, which was founded in the United States and has nothing of commonality with French Freemasonry, has existed for more than Thirty years in Germany, he created eighty centers and acquired a great influence on the entire inner life of Judaism. He first had the deserves credit for having established a common platform for a large number of Jews. German Jews had long been divided by the struggles that the religious reform had provoked, and the opposition was not less significant from a social point of view: they were overcome by the working together. The Bnei-Briss did not form a charitable society. table like many others where you pay your membership fee and where you are They left the rest. They demanded the active collaboration of their members. They met in sessions of one or two weeks, getting closer-They learned about each other personally, and in doing so, they revealed themselves. as a valuable factor in Jewish communal life...

The Order gradually spread to Germany, Austria, and Turkey. quie, to Switzerland and, most recently, to England. Everywhere, we recognize-It is born that a new spirit enters with him, although he has to struggle everywhere against great obstacles...

The desire of the Order's president, Mr. Krauss, of Chicago, is to create a center in Paris... The Order does not get involved in political matters or religious matters, he sticks to his area of expertise, that of social assistance, but In this area, he closely unites our coreligionists and arouses dea labor forces and dedication (2).

(1) Israelite Archives, year 1866, p. 885.
(2) Israelite Universe, April 24, 1914, p. 80.
We read in Claudio JANNET (Freemasonry in the 19th century,

Naturally, the Jewish Order of Bnei Briss, like the French-Freemasonry does not concern itself with politics or religion, except to Judaize the states and destroy the Church. A report on Israel and its Sects, report reproduced in Fede e ragione (30 January 1921, p. 6) highlights the activity of the Jewish Lodges. Here are some interesting excerpts: |

Everyone knows that Freemasonry and other allied sects usually serve as an antechamber and workshop for the Jew, the enemy inherited from Christianity, aspiring by tradition to make the world his domain and its usufruct. What is less well known is that the Jews have "Lodges" reserved for the "Chosen People", to which the "Goym" are not admitted and in which the family treats international affairs of the Synagogue and the ghetto.

Among the Masonic Lodges reserved for the "circumcised" only, The following orders are counted: Aur armes d'Abraham, Aur armes de David, the Achei Bérith or Brothers of the Covenant, the Achei Ameth or Brothers in faith, the Independent Order of the Beni (or Benai) Berith (the Sons of Pact), the Grand Order of Israel, and others.

These are the main organizations; and the one that is most active
One notable example is that of the Beni Berit, which is very influential in the United States. New-York now seems to be the capital of the Jewish world. The order of the Beni-Berith sent in her annual medal of recognition.
Jewish to Brother Simon Wolf, of Washington, for "distinguished services"

p. 659): "The first of these orders is that of the Beni-Berith, founded in 1843. It has 206 Lodges, with an average of 100 members.

"In 1876, on the occasion of the World's Columbian Exposition in Philadelphia, the Beni-Berith erected a colossal statue in Fairmount Park to Religious freedom.

"The second Jewish Masonic order is that of the Kesher Shel Barzel." The date of its founding is unknown, but it already existed in 1874, and includes-4,934 men and 530 women were born at that time. (Allgemeines Handbuch der Freimaurerei, t. IV, Erganzungen, V° Juden Orden).

"Wealthy and influential, the Jews are beginning to make their influence felt on

foreign policy, as in England . In 1874, they obtained from The United States Congress, thanks to the influence at its disposal, a diplomatic march in support of their coreligionists in Romania. Here, on the other hand, is what we read in the Washington newspapers, as of May 30, 1877: '
"Mr. Evarts, Minister of Foreign Affairs, has forwarded to the Minister of United States, in Constantinople, the demands of the American Israelites risk, in relation to the way the Jews of the provinces are treated Turkish and Romanian. Mr. Evarts gave instructions to the minister American so that he would take steps with the Porte, in order to as-to ensure the Jews an improvement in their situation.” (See The States-Contemporary United States, & ed., chap. XXIV, § 3, and chap. XXVI, 8 10).

returned to the Jewish people in 1919.” It’s not hard to guess who has bears the brunt of these "reported services".

The other Jewish Order, which makes its activity felt, is the Achei-Berith. He devoted himself primarily to founding Lodges for Jewish women. We will discuss this further. Let's look at one recently founded in Newport, Minnesota, USA. The Jewish The Guardian, dated April 23, 1920, praised the activity of the Order and especially that of the Aaron Joseph Jacob Lodge, No. 22 (Worshipful Kleinstein) and of the Lodge for women The L. Marks Sisters, No. 28, of Littleston.

These women's lodges are reserved primarily for Jewish women. This is the that we prepare speakers, secretaries, treasurers, and advisors, presidents for women's lodges, public lodges, open to all; and under the pretext of culture, international relations national elections, votes for women, they become, with the complicity other non-Jewish affiliates, the instruments of politics and of Israeli affairs.

Highly suggestive facts prove these missions. There is a "Franco-British Society" whose aim is to facilitate relations mutual benefits for the social culture of both nations. There, we see action as a lecturer and propagandist, the Jewish woman, Mrs. Seligman-Levi. The Italian League for the Political Rights of Women, has for President, Signora Amelia Besso, a Jewish woman from Trieste, and treasurer, Signora Ascoli-Nathan. The similar Lodge in France has or had for President: Madame de Witt, Slumberger; for Secretaries: Mesdames Casevitz, Grimberg, and Brunscwig, all Jewish. The international alliance of these Leagues, which met in Congress in Geneva, is in the hands Jews. The United States of America appointed, at the instigation of Wilson himself, having become the external agent of Jewish high finance, the Jewish mistress Daniels; we could cite others.

What then to say of so many of our ladies who, baptized and believers, whose Some practice their religion, register as members of similar Leagues, and which throw themselves like stunned birds into their Nets? — What to say of so many "spiritual" directors to whom these things are unknown or unwilling to know anything about them? We advise these Good Catholic gentlemen and ladies, try to learn, before to join these Leagues, the number of Jewish men and women who are part of them members, and above all, those who exert a dominant influence there. They will find it beneficial to take such a step.

In July-August 1920, numerous outfits were reported in London in the Lodges Achei-Ameth, Achei-Bérith, Arms of Abraham, Arms of David. In the Nathan-Laski Lodge, No. 32, Brother Apfelbaum (probable- a relative of the notorious Bolshevik-terrorist Apfelbaum, known as Zinovieff) and Brother Schildkranz, members of the Executive Council, installed the dignitaries of the "Amalgamated Austro-Hungarian" Lodge. This circle-Consistency is important because this Lodge has connections with the Anglo-Jewish bank established with the intention of monopolizing the affairs of

Danubian countries. Certainly the Jews of the Austro-Hungarian Lodge amalgamated, they must know Bela-Kun and his aides well, whom we live to massacre so many human victims during the Red Terror regime, in Budapest. As for the Austro-Jewish Brethren, they must naturally admire their brother in Abraham and Mordecai (whom the uninitiated call them Carl Marx), the illustrious Adler, who became a character in the Austro-Jewish republic, for having assassinated the imperial minister Stürgkh, as everyone knows.

x
kk

During the summer of 1919, they appeared, but were quickly buried. in the silence of the mainstream press, almost all of which is in the pocket of the Jews, interesting revelations about a secret organization of a very particular nature evidently Judeo-Masonic; it was the League of International Brethren-Nauz, founded by the aforementioned Jew, Mordecai, also known as Carl Marx, now chaired by Jean Longuet, a major figure in the French Republic. He owes this position to his kinship with the founder of whom he is the nephew.

This League comprises three ranks, not counting probable ranks. for unknown leaders. International Brothers are admitted into the first grade; the National Brothers, in the second; the Brothers of _ the international social organization, in the third.

The International Brothers declare that they know no other homeland than the General Revolution, and other enemies than the counter-revolutions naires. They have no other judges than the jurors of their organization; the The solidarity that unites them must be absolute and without scruples. No Brother cannot accept public employment without the authorization of his superiors. A follower cannot be part of the International Association if he is already member of the League's Rational Association.

It's easy to understand the mechanism that makes it move. Between the Threshold and the opposite wall, but in the dim light, stand the Brothers of international social democracy. Behind the threshold, but hidden, are the National Brothers. At the back of the shop are the leaders of the International, which is under the orders of the high bank and the high Israeli gang — bankers like Jacob Schiff and demagogues like Trotaky.

In 1880, the Central Committee was based in London; the famous German Jew Engels was its secretary. This Committee had twenty members, including Almost all of them were Jewish, and the rest were Hebraists. The other Brethren numbered one hundred and fifty. There were three in England Special committees; two in the United States and two in Germany.

In general, the national Brethren are unaware of the existence of the inter- Brethren national leagues, which run the various national leagues from behind the scenes nationals. These maintain the illusion of being local, social organizations.

lists and secrets; nothing more. Thus, all these different Leagues or Ultimately, sects are nothing more than a herd of slaves who have allowed themselves to be lured by promises, very often illusory, to work for the profit of a small number of Jews, masters of the world.

*
* k

On the other hand, the Jews of Eastern Europe — the “Askenazim” Jews of Hebrew-Tude (Yiddish) rite and language — form a sect revolutionary special, founded long ago, which became the The mother of modern Bolshevism, the Bund, "League" in German. The Congress of Geneva, in 1906, revealed its existence to the uninitiated. From its bosom are The main leaders who are drowning Bolshevik Russia in blood have been brought out. and the tears.

*
* *

The Morning Post, one of the major English periodicals, published a series articles on the "causes of the global crisis" and proved the identity of methods, all bearing the same Jewish hallmark, in all the revolutionary unrest that recently shook Portugal, Russia, Hungary, Germany. It's always the Jewish hand that directs the blows, using it as an instrument of masonry bourgeois and demagogic socialism.

For a long time, the head of this octopus was located in Germany. as a result of the center of Jewish wealth in Frankfurt where the Rothschild and so many other Jewish satraps.

The German poet Heinrich Heine, so little German, but entirely The Jew, already prophesied, as early as the middle of the 19th century, the hold of Israel on the world, with this German ghetto as its base and center. He attributed this future triumph of German genius; however, it was not lacking in alluding to the Jews of Frankfurt, by equivocating, as the always the Jewish temperament. This Jew, retired in Paris, in fact hated, He despised and threatened true, non-Jewish Germans; he is the author of the famous poem of the Weavers, where we find the following apostrophe: “We weave your funeral shroud, 6 Germany, with three cursetions”. And hating at least the future epicenter of the Bismarckian empireKien, he addressed these famous verses to him:

O Berlin, Timbuktu of the whites!
O Timbuktu, Berlin of the Negroes!

When the Jew Heine prophesied and extolled German triumph, he He knew perfectly well which Germans he was talking about. Here is what as expressed by the international Jew, Heinrich Heine:

"When you hear a sound like no other in history"

If no similar account has been given, you will then know that the lightning, originating from AlleMagne, struck the goal. This concussion will bring the eagles down from the top clouds; in the most remote deserts of Africa, lions put-They will tuck their tails between their legs and flee to their caves. Germans will then show a drama in comparison to which the RevoThe French revolution will have been nothing but an idyll.

An astonishing prophecy if it applies to the Jewish people, but simple. A sinister farce if it only concerns the Germans.

It was Israel, in fact, that brought down the imperial eagle in blood; which threatens the British lion in Egypt and its possessions, while using England; which plunged Russia and Hungary into the tragic crisis of a bloody revolution, alongside which the guillotineThe French tina was really just an idyll. Heine, the international Jewtional, knew very well what he was saying.

An interesting feature is that Macon regularly connected linking French Freemasonry and Russian Bolshevism, would Mr. Lanquine, venerable master of the Fraternité Lodge, in Paris. He is a professor at the Sorbonne. If he is not French, his name would be a transformation of Russian word Lankine (1).

x
+ k |

La Libre Parole published, in its issues of August 22 and 23, 1920, what-Minutes of the Council of the Grand Orient of Freemasonry French. We see there, for the thousandth time, the cunning of Jewish tactics, The inspiration and usual guide of Hiram's sons. Here is the final conclusion Grand Orient attire: "The Council of the Order approved the dissemination-the spread of Bolshevik ideas within Freemasonry, but asked that they manifest themselves in the form of a study of ideas Soviets and the defense of our Brother Sadoul, so as not to offend the Brothers who are opposed to Bolshevik principles.” Sadoul is a A Jewish Freemason whom the French government sent to Russia. deserted and went into the service of his real government, his own, the ghetto Republican of Trotsky and other Jews.

Here we see the eternal Pharisaical maneuver of Freemasonry Jewish; she receives simple people, orderly men, conservatives, pacifists, who serve as "cover troops" for him, who hide the real ones

---

(1) We read in the Yearbook of the Grand Orient of Paris:

"Fraternity Lodge (October 2, 1905). Temple: 81, Boulevard Saint-Marcel" (13th arr.).

Ven.'. : The F.”. Lanquine (Antonin), 3rd degree in science, 6, rue PestaLozzi, in Paris (5th).

Meeting: 2nd Tuesday.

Address for correspondence: Mr. Lanquine, 6, rue Pestalozzi, in
Paris.

Jewish leaders, who alone know what they want. Not to hurt, this which means not to give these oafs any warning; and covered by them, work. So much perfidy mixed with so much baseness, this neighborhood of Caiaphas and Judas, it's eminently the Masonic genre because Eminently Jewish. In short, it's a sect.

Jewish Directorate of Freemasonry

The conclusion of the preceding report affirms the management Jewish Freemasonry. For us, this conclusion will emerge especially from our comprehensive study of Judeo-Masonry triple point of view of Counter-Church, Counter-State and Counter-Moral. We cannot, however, close this presentation the tation of the "faithful of the Counter-Church", the Jews and the Masons, without at least indicating this hierarchy which puts without contests the Israelite element first and foremost.

Freemasonry is the mistress of the world.

For any thoughtful person, Freemasonry is the Mistress of the world, that is the first truth to establish. We Let us take Freemasonry here as the mobilization of forces evils that attack society and religion, sometimes openly, through their subsidiaries, sometimes secretly the shadow of the Lodges. This grip on the entire world by the hegemasonic union dates back at least to the French Revolution of 1789. who overthrew the throne and the altar in France and who continues his work based on the same plan. We were already writing in January 1912 that Lombard de Langres rightly noted the invasion the global rise of Freemasonry and its multiple means of action. After having demonstrated from the beginning of its work that the agents of secret societies "begin with seize public opinion to confiscate it for their own benefit and that they disrupted the social order by a prodigious number of writings disseminated throughout Europe since 1782," he summarized as follows:

We repeat, the sect must subjugate the universe: it is more The question of resisting him is unanswerable; she already possesses the sword and the power. The vast and The criminal conspiracy she is hatching still needs to be investigated. supported in some countries by artifice, seduction, and perfidy.

immoral writings, inflammatory maxims that flatter vices the multitude, where sound ideas are attacked in all forms, The cults and the kings are preparing the complement of the universal revolution. A saddle pondered for fifty years, suddenly stopped in its tracks by a powerful hand and returned to its original activity by a chain-fatal unfolding of events that are beyond human control.

Deep political minds, consider that the Illuminati (read now the Freemasons now control all four corners of the world, that their missionaries penetrated beneath the burning zone of our hemisphere and that the emancipation of all colonies is inevitable. Consider that they are everywhere, in clubs and councils, in the administration and in the armies; that there are some in the Parliament of An-England, in the American Congress, at the Vatican, at the Escorial and even in the seraglio of Constantinople. The kings slumber on the throne, and When they wake up... It's too late! Their offices are no longer open. secrets for the sect; the printing press belongs to her and she works at propagating the representative system under the guise of popular support. One senses What will be the impact of millions of followers spread across Europe in elections and deliberative assemblies for the fulfillment of his projects. It is towards this goal that all their efforts are currently focused. efforts; no sovereign can oppose them (1).

Complete this overly brief list, mention all governments of the world, detail all the administrations Administration, section off all ministries, all departments, all the agencies, count all the political cogs, all The vital associations of the people, everywhere, except in the clergy If you are Catholic, you will find the Freemason or his affiliates. exercising a direct and sovereign influence. France-Freemasonry, in its broadest sense, is indeed the mistress of the world.

What is this influence? Is its purpose really to social revolution? At the banquet of the International Congress of Brussels, F'. Lartigue, Grand Treasurer of the Hospital The Supreme Council of Belgium concluded its toast by saying:

Finally, I drink to International Freemasonry, or rather to the Masonries.
international, both of the Scottish Rite and the modern Rite, whose constants
efforts in their different spheres tend towards the goal they pursue.

(1) Lombard de Langres, History of Secret Societies in Germany and |
in other countries, p. 200; Paris, Gide, 1819. We could cite one,
'Secret adoption society, part of whose female staff are em-
folded at the White House, at the home of the President of the United States.

een 2

follow in their work: the ever-improvable ideal of justice
and progress (1).

How to reconcile these words with those of Louis Blanc:

Freemasonry, on the eve of the Revolution, presented the image
of a society founded on principles contrary to those of the Society
civil (2).

"ad

Has Freemasonry become more moderate? Not at all.
Today's ideal is that of 1793. Let's admit it, if you
you want, that a number of Grand Orients do not desire
not the universal Republic (3), they nonetheless share
the ideas of their more advanced Brothers. There is only one ideal
Masonic, ancient and accepted by all Freemasons worldwide,
It is the supremacy of reason over faith, the proclamation of
human rights, legal, and soon against rights
God's vision is free inquiry, free and independent morality.
Freedom of conscience is what we call a conquest.
of 1989 and which led to the secularization of society; in a
The word is a return to paganism and, therefore, in the full
Acceptance of the word, social revolution. The facts prove it.
As for the means, many Freemasons are convinced
of this ideal of justice and progress, they would protest against
the riot and the violence. Whether they were masters or high-ranking officers,
Those have not yet received the light. In 1845, one read
in the Masonic journal L'Astrée:

Woe to the sovereigns who persist in not implementing the
Principles of Freemasonry! The religious Reformation of the 16th century and the
The French Revolution is there to teach people how they
must assert their rights. On the appointed day, the Freemasons go out
from their temples and overthrow everything that stands in the way of their plans.

(1) Proceedings of the International Congress in Brussels, p. 128; Bern,
Büchler, 1906.

(2) Louis BLancC, Histoire de la Révolution française, II, 65 ; Paris, libr.
intern. 1869.

(3) At the banquet of the International Congress of Geneva, in 1902, F.'.
Desmons raised his glass, saying, "My F.', one of the great joys of
My life will be the one I experienced yesterday, when the entire Congress,
unanimously, it was decided to create this Central Bureau, this Bureau in which
will come together all the Masonic ideas from around the world. My
F.', it was the dream of my life; it had been more than forty years since
I had sought the great joy of seeing precisely what would happen in the

And why not? Revolutions are merely crises in history.
of the development of each nation (1). !

In 1911, F. Cruzel concluded his pamphlet on the affair as follows
Ferrer: |

In this epic struggle against military and clerical reactions,
Liberal and revolutionary Spain will bring down the shaky throne of
King Alfonso; in advance, we joyfully greet the coming and inevitable
the outcome of this great battle for justice and for the law, which
will mark, on the ruins of Montjuïc, the advent of the liberal Republic
author and vigilante (2).

Social revolution begins with the idea and ends in the
blood, that is the fatal work of Freemasonry (3).

Finally, the Masonic ideal, desired by all Freemasons
Freemasons, without exception, revolutionary and pagan ideal by
In essence, it is opposed to the Catholic ideal, the only one that still exists.
the foundation of present-day society. Hence the true international goal-
National of Freemasonry: the ruin of Catholicism.
Lombard of Langres, who was not clerical, predicted that
Under Masonic influence, Catholicism would quickly
distorted (4). He had not fully grasped the watchword of

a whole world, a kind of international communications tribunal
fraternal which would allow, not only Freemasonry, but as
As one of our F.". said so well this morning, with such elegance, to the demo-
entire nations to come together, to understand each other, so as to form a
"Day of the Universal Republic." Report, p. 139.

(1) Freemasonry, Revelations of a Rosicrucian about the
current co-elements, p. 130; Paris, Bloud ct Barral, n.d.

(2) CRUZEL, The Ferrer Affair before the Cortes, p. 130; Paris, Schleicher,
1911,

(3) We are not addressing here the anti-patriotism of Freemasonry,
sometimes openly displayed, sometimes disguised under the name of pacifism;
All these ideas fall primarily within the Social Revolution.
ONCLAIR (p. 229) quotes this very curious extract from the Allgemeine Zeitung:
"Freemasons are not revolutionaries in Protestant countries"
many, but they are and must be in Catholic countries, in order to
to bring about the triumph of reform through revolution
Protestant,' .

(4) Here is the passage: “All of Europe is currently undergoing a revolution
This solution is by no means the work of private offices, but rather that of societies.
secret. Aided by these grand words: Spirit of the age and liberal ideas,
They seize the world, a lever for education and religious instruction.
They are religious; they rapidly spread mutual instruction and the Societies

Freemasonry, so well summarized by Tigrotto: "Let us not conspire
than against Rome” (!) This is the program that connects all the
Freemasons of the world. A distinction was sought between Catholic countries-
The Protestant countries and the F.'. Limousin, of great
memory in Freemasonry, he said at the International Congress
from Brussels:

There have always been, and still are, two divergent currents.
which dominates in Latin countries where Catholicism reigns and the one which

biblical. There are no surer means to annihilate all that
exists: by the first, we will have mad and reasoning peoples; by the
Second, Christianity will be quickly distorted. "There are documents"
"Trines that ravage the world," said an eloquent man, "and of which we can
» to say what Attila said of his horse: The grass no longer grows where they
"have passed." Lib. cit., p. 28.

(1) Onczain. Contemporary Freemasonry, p. 74; Liège, Des-
healthy, 1885. — In the same work, p. 122, another member of the
Haute-Vente writes to Nubius under the pseudonym VINDEX: "It is decided
In our sales, we no longer want Christians. So, let's not
No martyrs, but let's popularize vice among the masses. They must
They breathe in vice through their five senses, they drink it in, they are consumed by it
saturated. This land where Aretino sowed, is always ready to receive
obscene and lewd teachings. Make vicious hearts and you
“You will no longer have any Catholics.” — Quinet expressed the same idea regarding
of the reprinting of the labels of Marnix de Sainte-Aldegonde against
The Church: "Marnix did not simply want, like other writers,
Discussing the Church of Rome as a literary point. The struggle is serious.
to excess. It is not only a matter of refuting papacy, but of extirpating it.
not only to eradicate it, but to dishonor it; not only
to dishonor him, but as the old Germanic law against
Adultery: to smother it in the mud. That is Marnix's goal, that's it.
why, after the strongest, most learned, most
luminous, it spreads shame upon the corpse it drags and buries.
in Rabelais's great cesspool. MARNIX DE SAINTE-ALDEGONDE, Painting
disputes of religion; Introduction by Edgard QUINET, pp. VII-VIII;
Brussels, Van Meenen, 1857. — SS Pius
Consistory of November 27, 1911: "What is surprising, if the evil sect-
a woman who hates nothing more than God and Christian wisdom, holds her
harmful meetings almost right before our eyes... You know that, during the
A revolution which, in Portugal, replaced the monarchy with a republic, a
a violent storm of hatred and persecution was unleashed against the
Catholicism; you are well aware that this revolution took place under the
conduct and auspices of the sect we have spoken of: it itself does not
doesn't hesitate to boast about it, and, under the pretext of changing the form of
"The government's real goal has been to more easily oppress religion."
(La Croix, Thursday November 30, 1911; Latin text, Apostolicæ Sedis, November 30,
p. 386).

exists in Germanic or Anglo-Saxon nations, subject to the Protestant worship. In the first of these countries, Freemasonry, which was the object of the anathemas of the head of Catholicism, is, by the force of things, anti-Catholic, while in others Freemasonry enjoys the esteem she deserves, to such an extent that the heads of the clergy, as well that the men who run public affairs are initiated into the Order. This is how, in England, the sovereign, the members of his Family, generals, lords, bishops almost all appear to our Order (1).

These divergent currents only exist in appearance and can be translated as follows: In Catholic countries, it is the full-blown battle; in the others, it is only the declaration of war.

In France, the journal founded precisely by F. Limousin, The Acacia, constantly calls Freemasonry "the Counter-Church, the church of heresy, that is to say, of the choice of opinion; the church of free thought, of free inquiry (2). “This opposition a position in the Catholic Church exists within Scottish Freemasonry seized as in the Grand Orient, it even applies to all religions (3). Finally, she does not accept Gambett's formula:

(1) Report, p. 32. | | rX

(2) L'Acacia, l, p. 97, Freemasonry and Socialism, Particle est Signed M.'. HiRAM, pseudonym of F.'. LIMOUSIN.

(3) Here is an extract on this subject from a curious article in L'Acacia: "Having gathered numerous clues from which it appears that the mystic's snake-Cism tends to infiltrate Freemasonry in order to destroy its very philosophy Clear, we judge our duty, in accordance with the obligations degrees of our grade — which is the highest in philosophical Freemasonry Scottish philosophy — to recall what this doctrine is. There is no dogma in Freemasonry, no Creed to which the neophyte must adhesion, that the initiate be required to confess: freedom of opinion is there complete. However, our eminent predecessors in interesting writings, presented, in a new form, the philosophical doctrine that they-They themselves inherited from our great ancestors. This doctrine is not immutable. in its manifestations; it evolves as ideas progress, but Its fundamental truth is so brilliant that it always shines forth beneath its renewed terms.

"This doctrine is based on and aims at Knowledge, and its enemy This is mysticism or acatalepsy: the incomprehensible. Always establish an exact relationship between human consciousness and the dual world of Things and Ideas, such is the constant preoccupation of the true Freemason.

"Religion is the ordinary form of mysticism. Whatever its denomination: Christian, Islamic, Jewish, Buddhist, Brahmanical Whether Chinese or crudely fetishistic, it always remains on Faith.

“Anticlericalism is not an exportable item” (1). As for the branches of Freemasonry, they follow obediently followed the same program. The following resolution of the The National Congress of Freethought, in 1911, was enough to...

prove: |
Considering: . HN A

That Freethought has, and has no synonyms for, anything but anticlericalism and anti-religion;

That she does not have to approve of the current regime;

That the clerical question is still sufficiently important and

on the acceptance of an unverified and unverifiable design. "I “Believe,” said the religious man, and that was all he needed: no dialectic. has no hold on him. The Acacia, I, 799. — Brother BONNARDOT, of the Great The Lodge of France said at the International Congress in Geneva: "You are not "No, my TT.'. CC.'. FF.'., without following the events that are happening in "France, as we ourselves are following the events that are taking place "abroad. You know that right now the government of the "The Republic, supported by Freemasonry, has a terrible struggle to overcome" "to stand against our hereditary enemy, against the followers of a religion" "Intolerant, fanatical, superstitious. Freemasonry, in this circumstance-" "He did not fail in his task; yes, my brothers, I tell you very loudly," "French Freemasonry, France, resolutely wants freedom of "Conscience. We all preach it, and practice it by example." "The liberation of human thought." Report, p. 144.

(1) It would be difficult to produce a deliberation from a session of the Convent of the Grand Orient or of the Scottish Convent, or even simple Lodges or Congresses of Lodges, approving the use of missionaries Catholics in support of France's policies in its colonies or protectorates, or in Türkiye, Persia or China.

"The Freemasons, deliberating as Freemasons, are on this
They–extraordinarily–are in complete agreement with the clerics.
profess that it is absurd that, if French republicans find
The Catholic religion is bad in their own country; they export it to
the barbaric and savage peoples, whose intellectual level should be raised
lectual instead of lowering it. They declare that if the Congregations, with
Their invasive spirit is a nuisance in the metropolis; they do not
They should be no less so in the colonies, and that's what working for us is all about.
alienate the Asian nations, over which we wish to exercise a
influence, rather than sending them, even imposing on them, associations
which the French nation has come to know, through a thousand-year experience
naire, the harmful character.

"This is the true Masonic opinion on the efforts made by
the Catholic Church for the conversion of infidels, and on protection
missionaries, all members of religious orders, in the colonies and protectorates
and in China." L'Acacia, July 11, 1903, p. 505. The article is signed M.'.
HIRAM (F.°, LIMOUSIN).

current to remain the goal of Free Thought, without going to seek a
another goal which can only divide those for whom only the key question–
The country has brought people together, and whatever solution is proposed, it would divide them.
to ensure the right to life;

Move on to the agenda (1).

Belgium, so loyal to the Grand Orient of France, does not hold
not another language. Brother Tempels wrote: "With the exception
Freemasonry does not recognize anyone's position as that of the Pope.
of an opponent (2)". And the Grand Master of the Grand Orient of
Belgium, F.'. Cocq, said:

Masonic powers have accused us of being involved,
in our Universal Congresses, questions relating to politics; but
Do these Freemasons know what grudges and struggles we are engaged in?
dedicated in Latin countries by those who belong 4
The Roman Catholic Church? Do they know that the ultramontanes are making their presence felt on the
peoples bear the full weight of their implacable domination, exercised in
all areas, even within our families and businesses
private and commercial? And already, the formidable power of this church is...
dawn breaks outside the Latin region to spread across the world, if
We do not offer him vigorous resistance. Our French brothers, like
We ourselves, in Belgium, must fight against the Roman Catholic Church for
They cannot
to confront the incessant land grabs by the enemies of the Republic,
which is the legal government of their country; their first duty is
to ensure the French people's legitimate exercise of their rights
criptible. By acting as they do, the French Freemasons are...
they give not only in words, but above all through their actions, a

example which Belgian Freemasons will strive to follow (3).

In Italy, the Haute-Vente, Carbonarism, and the Camorra have
Freemasonry is an irreconcilable enemy of
the Church:

---

(1) France of yesterday and tomorrow, November 11, 1911.

(2) Proceedings of the International Congress of Brussels (1904), p. 44.
Previously, Brother Tempels had written that Freemasons did not pretook part in no struggle. However, "there is only one thing to this," he adds.
Exception: it is the necessity of defending ourselves; the most determined adversary
The death penalty cannot be avoided by striking the murderer who...
threat. This is the case with Freemasons and their adversary, Papism.
"inevitable." (Lib. cit., p. 48).

(3) Proceedings of the International Congress of Brussels (1904), p. 124.

In all Latin countries, said Brother Duse, of the Grand Orient of
In Milan, the civil power has clericalism as its enemy; the struggle against the
The Papacy is a social necessity and must be the constant goal of Freemasonry.
rie. t

The Brussels Congress report adds:

Brother Duse raises his glass, expressing the hope that Freemasonry
will succeed in planting the banner of progress and freedom over the Vatican
which will have ceased to house the Papacy. (Loud cheers) (1).

For Austria, listen to F. Zenker, from Vienna, delegate
by the Grand Lodge of Hungary at the International Congress of
Geneva: |

> Let's not fight over theories. Let's be vigilant and listen. From where the thunder of cannons roars. It's from Rome! That's our goal. The The time has come for serious and decisive action. We will march and will fight with the F.'. of the universal union (2).

Spanish and Portuguese Freemasonry delivers the same combat, perhaps with even more hatred than in the other Catholic countries. In Geneva, the Spanish Friars Nicol and Morayta complain bitterly about the Jesuits and the intrusion "of all the detritus of the religious orders that the Republican France is in the process of expelling people” (3). In Brussels, Brother Apollinario, of the United Lusitanian Grand Orient, will resume the same complaints (4). Finally, F. Pradera concludes the short preface to F. Cruzel's pamphlet on the Affair Ferrer before the Cortes with this call for days of prayer glantes: "The assassination of Ferrer is the crime of the Church. Republicans and freethinkers, remember! (5).

The same hostility is found in South America.

---

(1) Proceedings of the International Congress of Brussels (1904), p. 132.

(2) Report, p. 68.

(3) Proceedings of the International Congress of Geneva (1902), p. 41: "Spain's great enemy, the Jesuit, is doubly difficult to "To conquer, now that all the Jesuits from France are coming to Spain." — F.*. Nico, p. 73: “You don’t have the Jesuits. In Spain, we have them We have and we must work every day, every moment, for the "to fight." — F.°. MorayrA, Cf. p. 150.

(4) Proceedings of the International Congress of Brussels (1904), p. 114.

(5) CRUZEL, lib. cit., p. 4.

In 1903, Acacia published a letter from Buenos Aires about the Argentine masonry, from which we extract the following passage:

> Freemasonry, in this country, as in all other countries Latins, is, as you say in the Acacia, the Counter-Church. It strives to spread the ideas of free inquiry and rationalism, and For this reason, it wages a fierce war against the Catholic Church. who is the great agent of servitude and superstition (1).

Brother Basso, from Brazil, expresses himself in the same way:

> In this republican country, Freemasons have to support a struggle terrible against the same enemy who attacks the Mason from all sidesnerie (2). |

In summary, it's war to the death in all Catholic countries. liques. What about in Protestant countries? Brother Tempels said at the Geneva Congress:

> While in each country we fight against specific enemies, Throughout the world, Freemasons are fighting a common adversary, more dangerous in Catholic countries, but also formidable in the Protestant countries. That's the one we must strike, that's the enemy of Human progress is papism and its bodyguard the Jesuit (3).

The observation was correct; all Freemasons in the world comdefeat the common enemy, even in Protestant countries. Is not the Reformation, through its free inquiry, the ancestor of the Freemasonry, and doesn't it have its reason for being in the struggle against the Papacy? Of this dual leader, the Protestant is Freemason and Freemason militant against the Church. Also. Is it not surprising that Tigrotto found in London had men who understood better than in Paris its a unique conspiracy plan against Rome and those who joined it 'with more fruit.

---

(1) L'Acacia, II, 918.

(2) Proceedings of the International Congress of Geneva (1902), p. 40. At Congress of Brussels (p. 126), Grand Master Cocg proposes his toast to the Brazil in these terms: "We have among us the T.'. C.'. F.". Cantenhade came from Brazil, as a representative of the Grand Orient Supreme Council of This valley... Brazil was long under the clerical yoke, which it knew

rejecting it for the greater good of its economic and philosophical development and social."

(3) Report, p. 35.

He added, "I've received considerable offers. We will soon have..."
In Malta, a printing press is at our disposal. We will be able to do so with impunity.
and surely, under the protection of the English flag, spread throughout
Italy, the books and pamphlets that the Sale deems appropriate to include
in circulation (1).

It was under the protection of the English flag that the governor
The English government, presided over by Lord Palmerston, was then the
more hostile to the Holy See; and more recently the Freemason-
English nerie protested indignantly against T encychque
Humanum genus, by Leo XIII. . |

Germany, a major center for secret societies, is suffering from
same influences. In the middle of the last century, the author of
The book "The Present and Future of Freemasonry" wrote:

Freemasonry and Catholicism are mutually exclusive. To suppose a
Christian Freemasonry would assume a square circle, a square
round (2).

German Freemasonry has not laid down its arms, the Kulturkampf
This was proven, and, on this subject, the following page is most...
informative:

How did it come about that the Prussian government became involved in
a persecution, the usefulness of which is sought in vain, against the fourteen
Millions of Catholics in the empire? This fraction of the German people
Did she fail in her duty during the war? Did her patriotism falter on
the battlefield? The religious communities and clergy secure-
Did they show a guilty sympathy for the vanquished? No,
A thousand times no! What political interest could there possibly be in em-
Father Guillaume and his prime minister, to alienate themselves, free of charge, a
A significant part of the nation? None.

Here is the key to this mystery:

"Germany triumphed thanks to the support of secret societies,"
However, since the sectarians primarily seek the ruin of the Church, they
demanded that the victor become the champion of the Kulturkampf, and the
The Prussian government accepted the conditions imposed upon it.
by the Back Lodges. Moreover, the men who currently have the
The power in Berlin all belongs to Freemasonry; they are
even those holding the highest ranks of the Order; but they do not have the

(1) Onczaïrr, lib. cit, p. 76.
(2) Lib. cit., p. 116; Leipzig, 1854.

management of the Affiliates, and the day Mr. Bismarck might take a fancy
If he were to break his bonds, he would find himself rendered powerless.

"In short, it is from Berlin, for the past few years, that the
Masonic movement. It was in Berlin that French radicalism would
To find its rallying cry, it is in Berlin that the formidable force lies.
which he relies on.

"Those who still doubt it should remember the agreement."
unanimous, with which the majority of the last Chamber and the minority
The Senate members have repeatedly called for the intervention of this power
and Italy, the homeland of Carbonarism, to hinder the dissolution and
paralyze the ministry on May 16th.

"By acting in this way, the Freemason senators and deputies will not
were simply obeying the traditions of the Order which has, at all times, classified
patriotism among the prejudices which it is important to get rid of” (1).

For Swiss Freemasonry, the Church is still "the eternal
enemy of liberty” (2); and the Deputy Grand Master of
the Alpina, the F.'. Jacot said at the Geneva Congress:

“We have an irreconcilable enemy; his army is black as
the darkness, as numerous as the microbes that poison the atmosphere-
sphere; she is strong, united, disciplined; she is a model of submission
blind and passively obedient "ad cadaver" (sic)? This is the army of
wrong !

"Freemasonry, on the contrary, fights for good; it needs..."
not corpses, but living intelligences to create the Truth, the
Light and Liberty I" (3).

At least America, the land of liberty, will be less
hostile than old Europe? Secret societies there-
They are a thousand, and Freemasonry is their center and their trait
of union. However, American Freemasonry is still deistic.

(1) Revelations of a Rosicrucian, p. 67. This page has found a confirmation
a very unexpected development in Madame Juliette Apam's book, After
The Abandonment of Revenge (Paris, Lemerre, 1910). Gambetta, the man of
the all-out war and the demands of Alsace and Lorraine,
To give to Bismarck, to betray his country, and as Madame ADAM so aptly puts it,
His destiny (pp. 121-127), because he was a Freemason and also bound to
a French Kulturkampf against the Catholic Church. Add to that the
latest revelations from Waldeck-Rousseau's letters, published by the
Morning, and you will better understand how much the Freemasons are
intertwined with political and religious events.

(2) The International Bureau of Masonic Relations, p. 23; Bern,
BucaLer, 1905. |

(3) Report, p. 103. — At the International Congress in Brussels
(1904), Brother MULLER, from Basel, said: "Our main enemy is
the ultramontane Church.” (Report, p. 80).

Albert Pike, who was his Grand Master, condemned the
Grand Orient of France for having crossed out the name of the Grand
Architect of the Universe; the Lodges are believers and above all
respectful of all beliefs. But come the Ency-
The clique of Leo XIII and the Grand Orient is almost absolved.

If in other countries, Pike writes, Freemasonry has lost
Given that the old constitutions tolerated communism and atheism,
It is better to endure ten years of these evils than to live one week
under the diabolical tyranny of the Inquisition or the black army of Loyola.

And, in that same response, the leader of the Freemason-
nerie, Grand Commander of the Supreme Council of the 33rd grade
of the Southern Jurisdiction of the United States of America, not
He is not afraid to say that the Encyclical Humanum genus is "a
a veritable declaration of war and the signal for a crusade
against individual human rights and against those of
Associations; against the Separation of Church and State and
the limitation of the Church within the bounds of its functions
legitimate; against education freed from sectarian influences
taires, against the great principle on which the foundations rest
the foundations of our Republic as if on an immutable rock, to
to know: "That men are superior to institutions"
and not the Institutions to men”; against the right of
people to depose oppressive, cruel rulers and
unworthy; against the exercise of the rights of free thought, of free
word, and against any government not only repudi-
republican, but constitutional.

The Encyclical, he adds, was the signal for the exposure of a conspiracy-
already organized against world peace, the progress of intelligence
agency, the emancipation of humanity, the immunity that was supposed to preserve
every human being subject to arrests, imprisonments,
torture, murders committed by an arbitrary power, and finally against
the right of man to freely pursue happiness. It was a
declaration of war arming all Catholics in the United States, no
only against their fellow citizens the FF... of the Order of the Franks-
Freemasons, but against the principles that are the very essence of life
of the people's government, of which they were believed to be a part, at
instead of being members of Italian colonies, of a foreign Potentate
and Cardinals, both European and American, his Princes of the Church.

Finally, Pike will also make his anti-papal profession of faith.

by writing: | | j

But Freemasonry also acknowledges, at its own expense, that there is no
pages in world history that are more laden with crimes
abominable, monstrous acts than those of the Roman Papacy; and
She is now well aware, thanks to the revival of the bubbles of
Benoit and Clément, whose apparent moderation, gentleness, and
The breadth of opinion of this Church was merely a mask which, once
Torn from his face, it revealed his intolerant, persecutory spirit.
cruel, inhuman, appearing all ablaze and emerging even more furious-
more than ever from his bloodshot eyes (1).

Neither Nibius, nor Weishaupt, nor Calvin, nor Luther would have had
of more treacherous, more acerbic and more hateful expressions.

Albert Pike wrote his pamphlet against the Pope in 1884;
Since then, it does not appear that Freemasonry has improved...
American had changed her feelings towards Rome, and thereby
even towards the Catholic Church. That is the very conclusion
documented by Mr. Preuss in his work entitled: Study
on American Freemasonry. Here is what we read
in the Appendix on the Unity of Freemasonry:

If there remained one of our readers who was not yet completely
Convinced, let him take: The Genius of Freemasonry and the Twentieth Century,
by J.-D. Buck, F., Distinguished M., author of Mystic Masonry and others
books. We have before us a copy of the second edition.
published by the Indo-American Company of Chicago (1907). The "Dedication" is
thus conceived: "For the good of Freemasonry, in the interest of Independence"
pendance and of Brotherhood, of Light, of Liberty, and of Love
united against Ignorance, superstition and fear, Clericalism, the
Despotism and Jesuitism." An introductory chapter is addressed "To
Catholics." This book is an anti-Catholic pamphlet whose anti-
The most sectarian European clerics could be fleeing. The thesis
The author's main point is that the genius of Catholicism, which he calls
naturally Popery (papism) and that of Freemasonry, are
diametrically opposed and bitter enemies, and that, consequently, the
Macon is everywhere the enemy of Papism, p. 67.

On page 250, he speaks even more openly: One cannot counter-
to state more fully the claims of clericalism (read Catholic-
(licism) which Freemasonry does not do... Freemasonry
(Note that the author is an American speaking to Americans)
is quite simply and deliberately the exact opposite of clericalism." And
The author continues on page 251: "The more the world converts to the principles

(1) Albert Pike, A Reply For the Ancient and Accepted Scottish Rite of
Free-Masonry to the Letter "Humanum genus" of Pope Leo XIII: Gr.'.
Orient of Charleston, 1884.

the ethics of Freemasonry, that is to say, fraternal love, seated
mutual reproach and Truth, and to the morality taught and practiced by
Jesus, and moreover he repudiates all the principles, claims and practices of the
Roman clericalism... The indifference and inertia of many Franks
Freemasons could only arise from ignorance and madness or from the
cowardice. Every intelligent and loyal Freemason should accept the challenge of
Rome with all that it entails, and to get to work without delay.
That's what he should do unless he prefers to admit he's a coward.
To fight Catholicism by all means and to destroy it if it is
possible, is, according to this late-blooming Masonic writer, a
an important part of the Magnum Opus of Freemasonry (1).

In all countries, the secret society, more commonly
known as Freemasonry, is indeed the May-
braid of the world, which she guides, always by the idea, sometimes
through rioting, to social revolution, based first and foremost on the
destruction of the Catholic Church. All Freemasons,
Jews, Protestants, renegades, or even infidels are the tra-
more or less conscious, but determined, valiant men of this
a work which, for them, represents the ideal of progress, freedom, and
Emancipation, happiness, and modern achievements. All

(1) Preuss, lib. cit., p. 423.

Let us conclude with the following excerpt from a secret circular, issued by the
two Supreme Councils of the United States announcing to the Venerable and the
Brothers, the publication of a central organ, entitled: The Mystic Light (The
Mystical light). We will see that American Freemasonry tra-
It is as valuable in its own country as the Grand Orient is in ours:

"We insist on the need to protect ourselves from companies of our
tireless adversaries, whose goal is to undermine and destroy the action
Masonic. Our adversaries are not only the enemies of Freemasonry.
Freemasonry, but also the freedom of our country. Italy, France, the
Portugal, Spain, and other unfortunate countries were forced to endure
to end poverty and ignorance, which led to the enslavement of minds:
These countries had to overthrow "the infamous" in a desperate struggle. Let's avoid
Therefore, this first possibility and we recommend to all friends of a
true education and a true freedom to keep one's eyes open and to watch
first, in order to protect our principles of liberty, which have made the United States the
first country in the world.

"Above all, keep a close eye on the plans of our enemies who want to maintain the
children in slavery to superstition, by sending children into
the so-called parish schools, in which these little innocents are taught-
hundreds of people to obey and respect a power which claims to be
placed above our government, our people, our
"Freedom." The Universe, art. Kranc-Masonry against Christ in the States
United States, April 16, 1911. f soa

are, without exception, and not without excuse, levelers; and the pyramids, which they claim will become tomorrow's wonder of The 20th century will be the lamentable accumulation of irreparable ruins.

The Jewish community is the mistress of Freemasonry.

Jewish control over Freemasonry is the second and the final truth to be demonstrated. We will not seek it. proof in a hidden power that would hold the The destinies of the people. We do not know if this Supreme Council consists of twelve members, as some have claimed anti-Semites, or three advisors according to the "Protocols". Let us simply recall that the Jew is the inspirer and The craftsman of the Masonic plan. It is therefore indeed he who draws it up. and directs it. Whether it be hegemony or revolution global, of the universal Republic or of the Counter-In the Church, the Jew is the brain that thinks and the hand that acts.

Convinced that Israel should dominate the world, the Jews have First, the Freemasons were enslaved. Let's not forget the aforementioned reproach. higher up from F.'. Findel to the Jews: "I once intervened with warmth for the Jews, because I regarded them as the oppressed. Since then, I've recognized that they are our oppressors. and I fought them” (1). These oppressive Jews use the Freemasons to unleash revolution in all countries. That's of current history; and the following communications, under the section: New revelations about the Revolution and the Freemasonry confirms this way of acting:

Budapest. — An examination of the Freemason archives has brought to light numerous pieces of evidence of the revolutionary activity of Freemasonry. The two-volume work by Adorjan Barcsay and Joseph Palatinus published by the National Christian Association provides us with multiple with supporting documents. The Kelet, organ of Hungarian Freemasonry, reproducing in his 1900 collection (p. 80) a speech by D" Jean Horthvat, speech read in the Lodge of Szegedin, the Arpad. We canit would be worth noting that "the French revolution had been the work of the Freemasonry” and that “the Revolution which had then begun was not "Not finished yet."

When, in 1909, the Spanish government arrested François Ferrer,

---

(1) See above, p.73.

a 35th-degree Freemason, who was subsequently condemned by a court-martial to death for inciting revolt and for attempting a series of attacks Tats, the Grand Lodge of Paris invited all the Lodges of the world to protest against his execution. The Grand Symbolic Hungarian Lodge organized, She too held a protest meeting during which Sigismund Varady, master of the Ladislas de Nagivarad Lodge, fulminated “against military tribunals, Spanish ministers and government, assassins and Guilty everywhere in the name of the law of Moses and the eternal law "human." It is true that the Grand Master who presided, in the addresstion with which he opened the session, acknowledged that there was a lack of regular evidence of Ferrer's innocence. These gentlemen were not | than those more imperturbable in incriminating sworn Spanish judges and to align themselves with the viewpoint of the Grand Orient of Paris in its circular, namely, "that what they wanted to kill in Ferrer was the Masonic idealfuck.” (Kelet, 1909, pp. 382, 383, 455, 459).

Freemasonry also claims for itself the glory of having organized the Turkish revolution. On October 22, 1909, a visit from two hundred Freemasons in Budapest where the Grand Symbolic Lodge received them Solemnly. Namyk Kiazim Bey, member of the Macedonia Lodge Risorta, from Thessaloniki, declared in a speech that an eta certain gratitude lived in their Masonic hearts, tures to the the right of Freemasonry, for it was the blazing Masonic fire in the shadow that had first inspired them to conquer freedom. Tewfk Riza bey, deputy of Adrianople and master of the Lodge "ConsThe institution of Constantinople, for its part, declared that the Youth Committee The Turk had been inspired in all his actions by the Masonic spirit. “We are very familiar,” he added, “with the obstacles that are piling up,” but we are working no less imperturbably towards the realization of the Masonic ideals, inaugurating the great evolution which, in our country too, will introduce the separation of Church and State... we all bring the days our stone to the construction of Solomon's temple, which will be Ye temple of freedom” (Kelet, 1909, pp. 374, 377).

It is Freemasonry once again that assumes responsibility for the World War II in Hungarian Freemasonry documents. In 1918, Joseph Balasa, Deputy Grand Master, declared, in the Grand Lodge session of November 25, that the partition of Hungary would be fatal to Freemasonry in the country, "because the punishment did not lose not just a nation, but also the idea in whose name nations Western nations had entered the world war.

New statement from Dr. Balasa at the Freemasonry session Hungarian order, January 25, 4949: "Remember, Brothers, that in May 4915, when Italy declared war on us, it was not only because The newspapers told us this, but also, as did the PF... Fleisg recalls this, citing primary sources, partly through official channels. of Italian Freemasonry, in which I myself have read the "tables"

addressed to the Lodges of Italy by the Grand Master of that country. Perfect-They wanted war and they waged it. We knew that too. through our personal connections. Brother Temesvary was, in Italy, in mission of the Grand Lodge. Italian Freemasonry has never denied that she wanted war against imperialist and clerical Austria and "also against us; she has, rather, always proudly proclaimed it." (Kelet, 1919, XXXI, p. 2, and p. 21).

From the Russian Revolution, a report from the secretariat of the Democratic Lodge-Cralie said: "The Russian Revolution wants to create social conditions and fair economic practices and it is well on its way to achieving them.” Finally, this are two Jewish Freemasons, Paul Keri and Joseph Pogany, the future People's Commissar, of infamous memory, who play the role in the assassination of Count Tisza" (1).

Note that the latest news reveals two Jews and that it is easy to arrive at the same conclusion in the other cases. Let's focus on the war of 1914. Little by little... High-value documents update participation of Freemasonry, either in its preparation or in its multiple twists and turns. An article this year revealed the negotiations between Freemasonry in Belgium and Freemasonry in Germany, regarding of the reception of the American Freemasons of the occupation force from the Rhine to the Grand Orient of Belgium, under the presidency of F. Magnette. In his speech, "the Deputy Grand Orator alluded to the pre-war efforts of Belgian Freemasonry to maintain peace by addressing the Grand Lodge of AlleMagne (sic). Two interviews took place without any good result, and, before a third one could occur, the Germans had invaded Belgium, which they ravaged with fire and sword” (2). This The Grand Lodge of Germany was the eclectic lodge of Francfort-sur-le-Mein with which French Freemasonry orga-the Franco-German Masonic Congress was scheduled for August 15th 1914. The confession of the Great Belgian Orator informs us that our Masonry was aware of Germany's war preparations. Magne, and that instead of warning their governments and their country, they were lulled to sleep with words of unity and peace. The war, in essence, began with a Masonic betrayal which

---

(1) Rohrschacher Zeitung (Gazette de Rohrschach-Switzerland), April 19, 1921; and International Catholic Press Agency, Fribourg (Switzerland), 7 mat 1921.

(2) New England Craftsman (Boston, Massachusetts, USA), March 1921, p. 167.

The first accomplice was the Grand Master of Frankfurt, a Jew, F.'. Kohn.

Let's continue our research.

The Wiener Stimmen (the Voices of Vienna) are speaking investigations have begun into the "real culprits" of the war” and publications already published on the subject. Then, at the Following a long list, the writer writes:

We are now trying, through public Masonic conferences-questions, in which speakers take the floor and deliver speeches speeches full of unction, affectionate sentiments, to indoctrinate a the public became suspicious of the nature of Freemasonry universal. When secret organizations operate in public, Even the most naive man immediately suspects what it's about. We had, Last Sunday in Vienna, a small celebration of this kind, a "day of reconciliation,” This is the opportune moment to recall what said recently the English pacifist CR Norman, in a newspaper Glasgow, from the independent workers' party, the Forward, on the "responsa-wounds of war."

“There are,” Norman wrote, “two large companies in Europe that have directly contributing to the outbreak of war were the Russian Ochrana and the Freemason League, which bears the name Grand Orient of France.

Norman is an irrefutable and valuable witness against this Lodge, and he we learn that in 1948 he was asked to contribute to the creation of an English section of the Grand Orient, and that he outlined the main points necessary for the execution of this project. He gathered more information specifics about the Grand Orient and he learned that:

"The French Freemasons, in concert with the Russian government,
had conspired to exploit, using Franco-Russian capital,
huge parts of Turkey, Austria, and Germany, and
to subject them in this way."

The Bank of Paris and the Netherlands, Crédit Lyonnais and Ja Société
The arms factory in Le Creusot is closely linked with the Grand
Orient and the latter even had a private office at the ministry
of the war. French leaders like Poincaré, Clemenceau-
ceau, Delcassé, Combes, Klotz, Viviani, Millerand, Briand, de Lanessan,
According to Norman's assertions, they are all members of the Grand Orient
or in close contact with him (1). Jaurès was opposed to this organization

tion. As foreign members of the Grand Orient, we must mention among others
others Vandervelde, Bissolati, Venizelos and Miliukov. Norman insists on

(1) These close relations also exist with the Grand Lodge and its
Supreme Council.

the activities of the Grand Orient of France to instigate war and
recalls the opposition between the Italian socialists who had dispositions
truly pacifist sites, and the members of the Grand Orient (Italian),
opposition that would explain the attack, which remains incomplete to this day-
explained, committed in 1917 against the Grand Master (Grand Commandant
(deur) of the Italian section Ballori, and against the former Grand Master
Ferrari, a mysterious attack that cost Ballori his life.

What can we conclude from this? That all publications on the responsible-
The skills of war are a miserable daub, which aims
to mislead, and it will continue so as long as a powerful authority
will not have opened all the Freemasonic archives for the
to make available to current and future historians. “Down with diplomacy-
"Secret matter," they cried during the war. We take up this cry again, this
motto, with a slight modification: "Down with secret organizations; to
Down with the mysteries of the Lodges! Let's open the Freemason archives!
"Niques".

Then, and only then, will we know the truth about the people who
are responsible for the war and the countless misfortunes it has caused
inflicted on half the universe (1),

This is for the Freemasons. Who leads them? Read the following study.
titled: Did the Jews foresee the world war? It
will suffice to establish our thesis: The thinking brain and the hand
Those in charge are the brain and the hand of the Jew:

Before we embark on a more detailed study of the link that exists
between the written program contained in the documents known as the
In the name of Protocols of the Elders of Zion, we will examine the plans that
were future at the time the "Protocols" were written. It is necessary to
It should be remembered, however, that what was future in 1896 and 1905 may have already passed.
today, what was then only a plan can now be
in the process of being realized. If we keep this in mind, we will be completely
in agreement with the language used by "Protocol" 22:

"I have striven to carefully reveal the secrets of the events-
past and future events, and these important phenomena of the future pro-
chain towards which we rush through a flood of great
crises”.

Several of these "important phenomena" have occurred, and their
accomplishment has shed a brighter light on the issue than
we are currently studying.

The Great War provided an illustration of this which is clear in
all minds. Jewish commentaries on this series of articles,
placed great emphasis on the fact that one of the articles was devoted to the

(1) Wiener Stimmen, October 19, 1919.

description of the important place that the Jewish question held in Germany
gne, and they tried to mislead people by making them believe that this
The series of articles was, in reality, part of a subtle propaganda campaign.
post-war Germany. The truth is that articles about the state of the
The question, which a number of countries have been asked to address, has been set aside in the...
in order to present, as soon as possible, the question before
the American spirit. The articles thus set aside will be published in
opportune time, although outside their ranks. Today, Germany
is perhaps, with the exception of the United States, the most
subjected to Jewish domination — domination exercised both internally and
from the outside — and at the moment a series of events far more serious than
those that were presented in the first article could be published.
It should be noted that the facts presented in this first article were initially denied.
by the Jews and subsequently acknowledged as accurate by their Jewish spokespeople to
United States. Indeed, since the article was written, public sentiment

Germany swept Jews out of a large proportion of public sector jobs. German public opinion has made supreme efforts to put German political administration in German hands. But Did she rid Germany of the Jews? Not at all. In fact, their entrenchments extended further and were much deeper than the mere possession of official power. Their control over industries essential matters, finances, the future of Germany, did not relax the less than anything in the world. It's there, it's immutable. What does this consist of? Influence? We will tell the reader in due course.

If we now speak of Germany in relation to the Jews, it is for the following reason: It will be remembered that this was from Germany that, for the first time, the cry of "annexations" arose, and he left of Germany at a time when all war activities and all the Germany's warlike sentiments were, by everyone's admission, under the Control of the Jews. "Annexations!" This cry once echoed around the world. and to this cry went forth, as a reaction from the United States, a nation which, at this At that moment, he wasn't even participating in the war; this other cry: "No "of annexations!" That was how the question was thrown before the world. like a dramatic incident.

The people of all countries had not been long in forgetting the blood of battles, war profiteers, and many other vital details; it was dealing with a subject that related to the end of the war, and not to its First, the question of "annexations." Now that we know who were the people who controlled the expression of the goals of Germany's war, now that we know what they were at the same time at the time, US foreign policy advisors, the launch- The way this question of "Annexations" is perceived in the minds of the world becomes An interesting topic. We say interesting, but not quite. intelligible.

It is only after reading the "Protocols" that one obtains a

full light on this subject, and it is likely that this drafting of "Protocols," which is now in everyone's hands, dates from 1896. There is evidence as solid as a battleship plate for the date 1905.

The second "Protocol" begins with a warlike tone. Here are the first words:

"It is indispensable for our purpose that wars, as much as possible, do not provide any territorial advantages. This will make the war on the economic front, and nations will witness the power of our superiority by the @ that we will bring."

Who, between the years 1896 and 1905, was thinking about its application to warfare? of the "no annexations" formula? Was that you? Do you know what Did statesmen think about it? We know that the military was concerned- pay for the resources to be used and the operations to be carried out in case of war possible. We know that statesmen, among the most responsible- bles, worked to consolidate a balance of interests that was of a nature to make war extremely unlikely. Who then surpassed them? all in anticipation and planning stages, quite completely for establish a defined plan of "no annexations"?

Fortunately, the key to the problem is provided to us by sources Jewish women who leave no room for doubt. The American newspaper Jewish News (American Jewish News), of September 19, 1919, contains, at The first page contained an advertisement that read as follows:

WHEN THE PROPHETS SPEAK,

by Litman ROSENTHAL.

“Many years ago, Nordau predicted the Balfour Declaration. Litman Rosenthal, his close friend, reported the incident in a very interesting ".

The article begins on page 464: "It was Saturday, the day after At the close of the sixth Congress, I received a telephone message from "D. Herzl, inviting me to come and see him."

This sets the date: the Sixth Zionist Congress was held in Basel in August. 1903.

The article continues:

"Upon entering the hotel lobby, I met the mother of Herzl, who welcomed me with his customary kindness and asked me if the feelings of Russian Zionists were now calmer. | :

– Why rather the Russian Zionists, Mrs. Herzl? I asked. Why are you asking about these people?

"Because," she replied, "my son is particularly interested"

to them. He sees in them the quintessence, the most vital part of the people "Jewish."

At the Sixth Congress, the British government (Herzl and his agents) had been in contact with the English government, said the Jewish (Encyclopedia, vol. XII, p. 678) had offered the Jews a colony in Uganda (East Africa). Herzl was of the opinion that it should be accepted, not at all as an equivalent to Palestine, but as a step towards it. This was the main subject of the conversation between Herzl and Litman Rosenthal, as reported in this article: "There is some discrepancy between the ultimate goal and the means we have to achieve that goal."

Suddenly, Max Nordau, who appears to have been Herzl's successor at the conference held last month in London, entered the room, this which brought Rosenthal's interview to an end.

Now, let the reader carefully follow the important part from this account by Rosenthal. (Emphasis added):

"About a month later, I went to France on business. I was going to Lyon, I stopped in Paris, and I paid visits, according to my habit-study, to our Zionist friends. One of them told me that, this very evening, the D'Nordau had made a commitment to speak about the sixth Congress, and I, naturally, postponed my departure to attend this meeting and to hear Dr. Nordau's presentation. In the evening, when we We arrived in the great hall and found it completely full. from a crowd eager to hear the Grand Master, whose entrance was greeted to a tremendous ovation. But Nordau, without paying any attention to the applause that greeted him, he immediately began his speech in these terms:

"You have all come here with a question that burns in your heart and
"which trembles on your lips, and indeed this question is a great
"A question of vital importance. I am eager to answer it."
"The question you want to ask me is this: How could I, who have..."
"I was one of the drafters of the Basel program, how dare I..."
» speak in favor of the English proposal concerning [Uganda?
"How could Herzl, and I with him, have betrayed your ideal of
"Palestine? Because you surely think we betrayed it,"
"that we have forgotten it. But listen to what I have to say to you. If I have
"I spoke in favor of Uganda after long and careful consideration."
"Reflections, and it was deliberately that I advised the Congress
"to welcome, to accept the proposal of the English Government, pro-
"position made to the Jews by the agreement of the Zionist Congress, and my
"Reasons... but instead of explaining my reasons to you, allow me"
"to tell you about a political event in the form of an allegory."

"I'm going to talk about a time that is almost forgotten today,"
"from a time when the European Powers had decided to send
"A fleet against the fortress of Sevastopol. At that time, the Italio,"

The United Kingdom of Italy did not exist. Italy was, in reality, only a the small principality of Sardinia, and Italy, large, free, united, was not that a dream, a fervent desire, a distant ideal for all patriots Italians. The leaders of Sardinia, who were fighting and training plans to create this free and united Italy were the three major popular heroes, Garibaldi, Mazzini and Cavour.

"The European powers invited Sardinia to take part" to the demonstration on Sevastopol and to send, it too, a fleet to participate in the siege of this fortress, and this proposal gave A very lively discussion took place between the leaders of Sardinia. GariBaldi and Mazzini were reluctant to send a fleet to aid the Angleearth, and they said: "Our program, the work we have undertaken The commitment to achieve is a free and united Italy. What have we What to do in Sevastopol? Sevastopol is none of our business, and we we must devote all our energies to our original program, in order to to realize our ideal as soon as possible."

"But Cavour, who at that time was the most eminent, the most capable of leading the statesmen of Sardinia, he whose sight carried the furthest away, insistently declared that his country should join its fleet to that of the other Powers against Sevastopol, and it ends by to take it. Perhaps you will be pleased to learn that the arm Cavour's right-hand man, his friend, his advisor, was his secretary Hartum. a Jew, and in circles where there was opposition, people spoke of scathing terms of Jewish treason. And one day, in an assembly Italian patriots loudly demanded Hartum, the secretary of Cavour, and he was asked to explain his dangerous political actions reux (who sensed betrayal). And here is what he said: "Our dream, our struggle, our ideal, an ideal for which we have already bled and mourned in grief and despair, for which we gave the The lives of our sons and the anguish of our mothers, our only desire, our only But the goal is a free and united Italy. All means are sacred, if they

lead to this great and glorious goal. Cavour knows very well that after
the battle before Sevastopol, it will be necessary sooner or later to assemble a
peace conference, and the Peoples will participate in this conference
sessions that will have allied themselves for the war. In truth, Sardinia
has no immediate interest in dealing with Sevastopol; but if main-
Now that we are providing the assistance of our fleet, we will be seated in the
at the future peace conference, we will enjoy equal rights to those
of the other Powers, and at this Conference, Cavour, in his capacity as
The representative of Sardinia will proclaim liberty, independence and
the unity of Italy. Thus, the dream for which we gave our
suffering and our life will become an admirable and happy reality.
And now, if you ask me again what Sardinia
Regarding the matter at Sevastopol, allow me to say the following words,
which are like the rungs of a ladder: Cavour, Sardinia, the

"Sevastopol's seat, the future European Peace Conference, the
"Proclamation of a free and united Italy."

"The entire audience was captivated by the beautiful diction, truly-"
Nordau's poetic, enthusiastic style, and his exquisite, musical French,
The speaker delighted his audience with a pleasure that was, in a way, sensual.
He fell silent for a few seconds, and the audience, intoxicated by this splendid eloquence...
quence, applauded wildly. But DURE Nordau asked for the
silence, and then he continued:

"Now, this great progressive power, England, but
"the Kishineff pogrom, and as a testament to his sympathy towards
"Our poor people, offered to the Jewish nation, through the intermediary of the
"Zionist Congress, the autonomous colony of Uganda. Naturally,"
Uganda is in Africa, and Africa is not Zion, and never will be.
"Zion," these are Herzl's own words. But Herzl knows very well
that nothing is more precious to the cause of Zionism than relations
"Friendly political relations with a power such as England,"
"These relationships are all the more valuable because the main interests of
"England's resources are concentrated in the East. Nowhere has there been a precedent."
» more power than in England; therefore there is a great impor-
"trance to accepting, from the hands of England, a colony, and to create"
"Thus, a precedent in our favor. Sooner or later, we will have to resolve the
"The Eastern Question naturally also means the question of the
"Palestine. England, which sent a formal political note to
"Zionist Congress, to this Congress which has renewed the commitment to follow the
"Basel program, England will have the decisive voice in the solution"
"of the Eastern Question, and Herzl believes it is his duty to..."
» maintain the best possible relations with this great pro- Power
"Greciative. Herzl knows that we are on the verge of a tremendous
"A crisis that will affect the entire world. Soon, perhaps, it will be necessary to..."
" convenes a kind of World Congress, and England, the great, the
"Free and powerful England, will then want to continue its work"
"that she began with Joffre, generous, that she made in the sixth
"Congress. And if you now ask me what Israel would do
"In Uganda, allow me to answer you in the language of..."
"statesmen of Sardinia, applying them to our case and in
"modifying them in our direction, allow me to tell you the words"
» following, as if I were showing you the rungs of a ladder mon-
"so very high, ever higher: Herzl, the Zionist Congress, the pro-
» English position on Uganda, the future world war, the confederation
» rence of the peer, where a new and free Palestine will be created with
"with the help of England."

"Those last words reached us like a powerful rumble."
thunder ripped through us, and we were all trembling and terrified, as if
We had seen a vision of the past. And in my ears resounded

these words spoken by our elder brother Achad Haam, who said, to
Regarding the speech delivered by Nordau at the first Congress:

"I felt that one of the great prophets of old was speaking to us, that
"His voice descended from the free mountains of Judea, and our hearts burned-
"were within us as we listened to his words filled with
"Wonders, wisdom, and vision."

It is very surprising that Litman's article was allowed to be printed.
Rosenthal. But it only came into being after the Balfour Declaration, at the
the subject of Palestine, and it would never have come about if the Jews
they had not believed that part of their program had been accomplished.

The Jew does not betray himself until the moment he believes he has obtained this
that he desired, but then he gave in. It was only to Jews
that the 1908 program was communicated, the program of the scale:
the future world war, the peace conference, the Jewish agenda.
When we thought we had climbed this ladder to the top, the audience began
to talk.

A similar illustration of this can be found in the fall of the tsar.
When news of this event leaked out, it was an opportunity to
grand celebrations in New York, and a Gentile of national renown
he gave a speech in which he praised a nationally renowned American Jew,

for having started the downfall of the Tsar, by providing the money with
which propaganda was disseminated among the Russian prisoners in Japan.
during the Russo-Japanese War. The story only spread then.
after the success of the plot. It is only natural that the last ones who
saw the final act of the plot unfold, those who saw the scene
even the assassination of Nicholas Romanovitch, his wife, his
young girls, from her crippled little boy, were "five commissioners of the
Soviets, all five of the Jews.” This had begun with the help
by an American financier, was completed with Soviet commissars.

Did international Jews foresee the war in 1903?
Rosenthal's confession is only a very small part of the evidence they
They foresaw it. And did they only foresaw it? Everything would be for the best.
if it were only a matter of prediction, and if the facts did not put the
a clear sign of provocation.

For the moment, the reader is invited to remember two
Points from Rosenthal's article: "Perhaps you will find it agreeable
to learn that Cavour's right-hand man, his friend, his advisor, was
"His secretary Hartum, a Jew." That's how the press described it.
A Jewish woman speaks of one of her own. If this newspaper (the Dearborn Indiapendent), or a Chicago newspaper, or a New York newspaper, so
They were compiling a list of the secretaries of powerful men in the world, and
followed each name with this note: "His secretary, a
"Jewish," the Jewish Society Against Defamation would send letters of
protest. But in the mind of the Jew, there is a rule for the Gentile

and a rule for the Jew. If the Jew wrote in newspapers intended
to the public, and if he were to speak of Hartum, he would call him an Italian.

The Jewish secretaries who were plentiful before the war, who were plentiful
during the war, and which were no less abundant during the Confederation
In the reign of Peace, were they less brilliant men than Hartum?
Were there not Hartums in England, in France, in Germany and
Even in Russia? (In the United States, there were several) who saw the
"Ladder program." Max Nordau, who saw it so clearly in
Did he forget about it in 1903, in 1904, and in 198?

Here is what we know: The Jews, at their Congress in Basel, in
In 1903, they predicted the future world war. How did they know?
that it "had to be a world war?"

We also know this: the "Protocols," perhaps as early as 1896,
but certainly no later than 1905, DEAN had the policy of
"No annexations."

The world war took place.

The "No Annexations" program was followed. Co, who was then at
The future in the Jewish world agenda is now in the past.

In the "Protocols," there are two forms of declaration. One
One of them is: "We have done"; the other: "We will do". If, during
this summer, somewhere in the world, the supreme secret spokesman
The World Programme is aimed at the class of international Initiates; it
He will have to say, "We did..." in many places where the
The spokesperson in 1896 reportedly said: "We will..." A few articles from
programs have become accomplished facts:

“We will present ourselves as the saviors of the lab-
"Lielises"

This has been done and it is still being done:

“We will divert ideas towards industry and commerce from
"Nice."

It has been done.

“We will create a highly centralized administration in a way
to seize all social forces with a firm hand.

It has been done.

“We will adopt for ourselves the liberal side of all parties and of
"all the movements and we will provide them with speakers."

It has been done.

"We will increase wages disproportionately."

It has been done.

"But at the same time we will produce a rise in the price of
essential items.

It has been done.

“We will also dry up the sources of production by insinuating…”
ideas of anarchy in the minds of the workers.

It has been done.

"In order to demonstrate that we have reduced the Kind governments of Europe, we will show our power to one of them through crimes of violence, that is to say, through a reign of terror." – "Protocol" 7.

Who would hesitate to say: This too has been done, after having seen Russia, after noting the attitude taken by the prime ministers of the AnEngland, France, and Italy, with regard to the Soviets? Who then would hesitate to acknowledge the subjugation of government men faced with a state of affairs that each measure taken makes more confusing Again? Who would hesitate upon seeing Europe spread out on the ground? afflicted with an injury whose healing is systematically prevented?

"Our plans will not immediately disrupt the institutions" current. We will limit ourselves to altering its operation, and, by Consequently, the course of their actions will be governed by the established plans. "by us."

It has been done.

"We will impose our will on the press and hold the reins tight."

This has been done. Right now, the reins are being pulled very tightly at United States, as many newspaper editors can attest.

"Even if there are people willing to write against us, per- "Sound will not print their writings."

This has been done to a large extent. This has been done entirely for the The press that pays off.

"In order to incite speculation, we will encourage among the Gentiles a strong need for luxury items, luxury which has a sovereign appeal.

That was fatal.

"We must be able to respond to any act of opposition," by having the neighbors of any country that dares us declare war to oppose us, and if these neighbors want to band together against us, "We must unleash a world war." – "Protocol" 7.

The term "World War" is the very one used by RosenThal and Nordau: "Herzl," said Nordau, in 1908, "knows that we are on the eve of a terrible global catastrophe.

"We must create anxiety, dissension, and animomutual relations throughout Europe and, thanks to European relations, on other continents."

This has been done; this passage continues as follows: "There is a double advanceTag: First, we will impose respect on all countries through this method, because they will realize that we have the power to do to either sow chaos or restore order as we please."

That too has been done.

The speaker in 1896 was right when he spoke of these vast events aspects of the near future towards which we are rushing through a torrent of major crises.

Not only was the "No Annexations" program implemented in to the extent possible, exactly as the "Protocols" outlined it-

They know, but a host of other plans have also been prepared and maintained. ready for a future project, at the same time as that of the "No annexations." The "No annexations" system, from the point of view political morality is one thing, and this program "No annexations" when the reason given is: "That will shift the war to the economic sphere, and the nations will perceivewill demonstrate the strength of our superiority in the aid we provide them. "rons." The world was in favor of the "No Annexations" program. when it came to political morality; the other program, the one that he only used this morality as his vehicle, and it was kept secret.

There are also other topics in this group that will require attention. tion, but that will require another article to address them. In the meantime, it is It is only natural to wonder if, after the completion of the program as outlined in the "Protocols", an achievement accomplished on Given so many points, a new "Protocol" has not been drawn up, if the scale has not lengthened, and if the 'Elders of Zion have not made known To their initiates, the new bars to climb, if further revelations are forthcoming. will not attain knowledge of the world. It would seem that a An accurate assessment of what we already know would bring the world to such a point. state of vigilance that would result in the total annihilation of the program and would make combining new programs impossible. But The Gentiles love their comforts, and a bright star shines for the Jew and "calls him" (1).

The Jewish star is called: "World Port", the property
from the ground, the black band of capitalists, the collapse of
fortunes, the governance of states, the enslavement of minds,
the white slave trade, the revolt of souls, the anarchy of
peoples, the hecatomb of human lives, and, to close the circle
of the symbolic serpent, the collapse of worlds upon the
ruins of the Catholic Church. For the grand words of revo-
a global revolution, a universal republic, secular laws
intangibles, humanitarianism, a pentacle to deify man
and annihilate God, cover the sole plan of destruction of
the Church and accuse the Jewish community of a unique agreement with the Church and the
Freemasonry, the sole concentration of their carnage,
of arson, theft, massacres and nihilism against the
Clericalism and Papism. Los von Rom or No Popery are
the watchword born of the Renaissance, promulgated by the
Protestantism, as practiced by the Lodges, is therefore the cry of

---

(1) This study naturally alludes to the series of articles in the Dear-
Born Independent on The International Jew. It appeared in the issue
August 21, 1920, p. 168. T

the Jewish war, mother of Reformation Humanism and
of Freemasonry.

We are witnessing the penultimate act of this sinister drama
that we refuse to see out of fear or cowardice. The denials
Jews, especially since the publication of the "Protocols",
the promises of governments even more Jewish than
Masonic decrees, the decrees of Bolshevism which could well
The mere delays are enough to reassure the crowd.
desiring blissful tranquility and lulled by this selfish
Motto: "After us, the deluge." After us, no. The deluge.
Judeo-Masonic will not be stemmed by mere desires;
and by letting the torrent swell, we provoke its terrible devastation-
stations. The whole Old World is close to it, and the New
The world is not far from it, for the speed of the waters is dizzying-
neur. Despite appearances, our country is perhaps
to be less preserved than other nations. Bring closer in
a singular coincidence these two words: one is from the 7th
May 1917, sent to fifteen generals, army commanders; she
It comes from a young girl lost in the Vendée region:

"It is Freemasonry which, in agreement with Germany,
wanted war to destroy Catholic France.

The other is from Lenin, dated November 2, 1920:

"Because the common goal is the destruction of France" (1).

Masonic Map of the Universal Republic

If these two warnings are ignored, then they
these issues are so clearly evident in the documents we publish,
The nefarious work of our enemies now only has to be accomplished.
What do they want? The Universal Republic. In our edition
from the "Protocols" of 1905, we are talking about the Masonic map-
the stifling of the universal Republic in these terms:

"This map anticipates the realization of the Judeo-
Masonic by the United States of Europe, in the United Republic-
verselle, except for Ja Russie which is marked: "Russia, desert".

It is reproduced in the German edition on page 214.
with the following legend:

"Enlarged reproduction of a drawing entitled: "The Dream"

---

(1) Official Journal, March 28, 1921; Parliamentary debates, session of
Senate, March 22, p. 274.

"of the Kaiser," which appeared in the weekly newspaper
_ English Truth, Christmas issue 1890. The owner-publisher
of this newspaper, whose circulation then exceeded one million
of copies, was the politician and Freemason Henry
Labouchère, MP (Member of Parliament).

How could F. Labouchère have foreseen, in 1890, the fall
the Central Powers and the fate of Russia, which became a desert
by the dissolving disorganization of Bolshevism, if he had not
Knowing the Judeo-Masonic plan of the "Protocols?" And
How is it that a million copies of this map
astonishing that he had not grasped the opinion of the peril that threatened
the universe?

In any case, the universal Republic, the fruit of the
social revolution, as we have said, is only the precursor to
The final act of the Masonic drama. What will be the final one?

The Jewish Supergovernment.

The work of destruction is complete; henceforth, Freemasonry which
is merely a destructive force that must disappear. The "Pro-
"Tocols" mention it in their fifteenth session:

The establishment of any new secret society will also fall.
under the threat of death; as for the secret societies that exist-
tents currently available and known to us, those that serve and have
Having served our cause, we will dissolve them and send their members to
exile at the ends of the earth.

This is how we will deal with the Freemasons.
Kind people who might know more than we need to. We
We will live in perpetual fear of exile, like Freemasons
to whom, for some reason, we would show mercy. We
we will pass a law that will condemn all former members of
Secret societies to be exiled from Europe, where will be the center of our Go-
government.

The decisions of our Government will be irrevocable and [no one] will have
the right to appeal (1). |

These summary executions are logical. The antagonism of
Freemasonry and Judaism result from an irreconcilable antinomy.
deductible. The Freemasons want the universal Republic as
the ultimate goal, fraternization, humanitarianism, the reign of
people and access to power for all. The Jews do not see in

(1) Ms Jouin, The “Protocols” of the Elders of Zion, p. 188.

the universal Republic as a springboard to dominate the
fallen nations, enslave the people and establish the Supergo-
the Israeli government, based on a dictatorship, an autocracy, a
tyranny unknown to dictators, autocrats, and tyrants
of the past. The Judeo-Masonic work is the same; the ideal
The relationship between Jews and Freemasons is diametrically opposed.

Therefore, the real enemy is the Jew. If we clear the
consideration of human contingencies and chance events
to encompass the history of the world and the
As the ages progress, we find ourselves facing two immense cities:
the city of God and the city of evil; and, for twenty centuries, the
The city of God is the Catholic Church, and the city of evil is the people
Jewish, an international people, spread throughout the earth, not
like Freemasonry in the form of a dissociable society, but at
the state of a people indissolubly united and irrevocably
cosmopolitan. Here below, the eternal struggle between good and evil, of
The conflict between Christ and Satan is playing out between the Catholic people and the
the Jewish people; and its particular character, at present,
It's because it's being played out in broad daylight.

*
k *

What is the remedy?

Pogroms? That would be un-Christian; let's leave such things alone.
means to the Bolshevik Jews. Besides, it's a solution
Childish: we kill individuals, we kill a people herded into
You can't kill an international people by crossing its borders.

Ghettos? That was the defense of the Middle Ages, and it was
It was applied in a Christian manner and happily by the Popes.
It is certain that the Jewish peril dates back to the emancipation of this
The people, that is the first benefit of the Revolution.

The conversion of the Jews? It's somewhat on the agenda.
and this persuasion is linked to the upheavals that pre-
For many, this spells the end of the world. Such a solution...
shrouded in mystery. Conversion of the Jews and the end of the world
are indeed problematic and fall into the impenetrable
designs of the Heavenly Father. Nevertheless, his conception
The current system seems flawed to us. Abbot Joseph Lémann
written: Ht i

The new organization of nations does not allow for the exclusion of Jews.

That's true. Only, assuming that the major storms that occur

prepare to overwhelm or dissolve the mations, the
Hebrews who still have their laws will survive (1).

This holy ark that will save the Hebrews from the new
flood in which all nations are engulfed today holds
very closely to the Israeli Supergovernment, and the Jews
converts, who became Catholic, while remaining Jewish according to their
temperament, seem not to accept the gifts of light and
thanks to which, in order to achieve their ideal of uni- domination

Verselle (2). ;

(1) Abbé Lemann, La Prépondérance juive, p. 159.

(2) We read in Jules Severin's The Key to the Apocalypse, the ap-
The following clarification on the conversion of the Jews & regarding the commentary
from ch. XIII of the Apocalypse (p. 53, Paris, Bloud et Barral, 1900):

“What is this second beast that comes up out of the earth, and has its apostles?”
and his wonders, as has been announced, to make people believe that the Antichrist
Is it Christ himself, to deceive even his chosen ones? Who is communicating?
to the first, in a way, its power, V. 12, which has
Unleashed, summoned, armed? Who has enough capital to prepare them?
means, enough hatred to plot our extermination, and who will
to put to death all those who do not worship the first beast? What is
this height of apostasy and hatred of God, after which there is no
More than hell?

"One would have to be blind not to see what is being prepared: it is the
Freemasonry is the Jewish community that has been organizing itself for four
centuries, shaking the Church with religious wars, instructing the
philosophers, decreeing, in 1782, in Wilhelmsbad, Germany, the Revolution
lution, in the Lodges of Secret Societies, overthrowing kings, demolishing
nagging persecution, giving power to anti-Christian powers,
humbling others, seizing the Papal States, restoring the laws
and the customs of the Roman Empire, plundering Europe to prepare a treasure
of war, stirring up wars and revolutions for the day when they
will be able to fight against God and against his Christ, such a crime before
God, after that there's nothing left but to end the world. But God sends
Elijah and Enoch, through a final act of his grace, and faithful to his promises.
We saw in Chapter XI that this occurred after the Asian invasion. The conversion
sion of the Jews, do not count on it as before giving you a little of
Peace before the end of times. They are at the head of our enemies, they
They arm them, they unleash them against the Christian peoples.

"For those who believe that Jews will convert so easily,"
So read chapter XI of Saint Paul's Epistle to the Romans, which says
that they will come last, but that they will be called not because of
their works, but the virtues of their fathers; and elsewhere, saying that they
persecuted the Prophets, put Our Lord to death, persecuted his
apostles, and that the wrath of God is upon them until the end. (1 Thess., ch.
II, V. 14 to 17). On one side, Muhammad, whose name in Greek numerals makes 666;

HAS

But then what?

There remains one solution, the only real one, the only effective one, the only one
preserver from tomorrow's cataclysms, the only liberator
The Jewish peril is our conversion. The Jew is the punishment.
of the Catholic; it penetrates our societies to the extent that they
drive out God. The more you reject the poverty of Christ to
The more the Jew worships the golden calf, the more he monopolizes public wealth.
and exchange our most beautiful palaces for banks. The more you reject
The purity of Christ, the more the Jew sows corruption of morals,
the more he changes the stones, that is to say the foundations of
the social edifice, made of loaves of ignominy, so that you
Consume your bodies and souls in debauchery. The more you
The more you reject the humility of Christ, the more you exalt man in
his science and discoveries to make him a God, plus these
Vain adulations of human thought envelop it in ignorance.
rancid and dark, plus the proud idol, erected against the

On the other hand, this sect, a renegade of the Old Testament itself, imbued
hatreds of the Talmud, and to which Christians eagerly bring
their money through infatuation and with a spirit of desperate hallucination-
rants, the colonial campaigns, to awaken the warrior instinct of these
hordes so numerous, whose number is like the sand of the sea, then
European rivalries, which arm these peoples, divide us among ourselves.
the spirit of civil war widespread everywhere.

“Saint Paul, Epistle II to the Thessalonians, speaking of the man of
sin, said as a sign of his coming: “Let him who holds hold
"Again, until it is divided in half." The schism of the Church
The Greek woman is born, God gives her time to do penance; she
ends, and Muhammad invades. Europe still holds out; let her arm herself,
that it may tear itself apart, that it may no longer inspire terror in Asia,
that she experiences some failure in her wars of covetousness, that these few-
Once they are armed and provided with the necessary supplies, he invades the rest of the world:

Great quartet partes terræ. (Apoc. VI, 8).

"As for the promised wonders, hasn't she already channeled the lightning?"
gave hypnotism sessions? Isn't there still such a thing among the pagans?
Amazing and surprising things? The idols of the palens do not ren-
Didn't they speak oracles? The pagans had, on their hand and on the
front, the mark of their idols; in another sense, those who accept-
Won't they have the dignities of a power that kills Christians?
her livery, her uniform, her paperwork, even her diploma, if she has precursors that impose them, as we already see all too clearly, in front of the
Corruption of all educational programs? There is a talisman:
its figure, if it were not so lavishly used, and which will remain valid until the
end of the world, to buy or to sell, because this power is a
The power of money. But first, one must have the current monetary standard, the
The number of the beast. Herein lies wisdom; let us remember it.

Christ collapses with a crash or falls to dust in the
the nothingness of a nature reduced to the level of animals without
reason. The pursuit, the thirst for pleasure, the stupefaction-
the tization of the Goim, that's what you read in the "Pro-
"Tocols," that's what you see in our people who are not
Catholic in name only.

Their conversion is the only solution. Bring them in.
Christ Jesus and the Jew will retreat of his own accord, the merchants of
Temple will see their golden tablets overturned, the debauchers
Those involved in prostitution will be suffocated by the smell of lilies which
will be our purified souls, the makers of human idols
will be crushed by the collapse of their lifeless statue,
while the soul, freeing itself from their embrace, will become
believer in Christ who saved the world and who wants to
save again.

In short, let's stop becoming Jews. Then the Jew will return-
The Wandering Jew will come; and he will hide in his ghettos, in
awaiting his sincere conversion, the day when we ourselves
will sincerely become Catholic again.

July 2, 1921.
| E. JOUIN,
| Prelate of His Holiness,
Parish priest of Saint-Augustin.

APPENDIX I

FREEMASONRY in HUNGARY

has

Under this heading, we provide a brief account of the two
volumes already cited, in which various authors have published the
Secret papers found in the Lodges of Budapest. This publication
is too important from the point of view of the Judeo-Masonic question
so that we do not expect to provide a translation soon
literal.

The book on "Freemasonry in Hungary" which has just been published
to publish "The Union of Christian and National Societies of
"Hungary" is divided into three parts, preceded by an introduction
written by Mr. Charles Wolff, president of the "Union".

The first part, entitled: "The Crimes of Freemasonry-
"Friet," is attributed to the pen of Mr. Adorjan Barcsay, and contains a
large quantity of documents seized during the dissolution of the Lodges
Masonic in 1920.

The second part, written by Joseph Palatinus, is entitled: "The
secrets of a provincial Lodge" and exposes, like the first, the
secret Freemasonic work of destruction that led to the
Hungary to the October Revolution of 1918 and to communism in 1919.

Finally, a last section contains the list of Lodge members.
Masonic lodges in Hungary, which proves to us that 90% of the free-
Hungarian stonemasons were Jewish.

(1) The crimes of Freemasonry, by Adorjan Barcsay. — The documents
Secret dealings of a provincial Lodge, by Joseph Palatinus. — The list of
members of the Lodges under the authority of the Grand Symbolic Lodge of Hon-
Grie. Preface by Charles Wozrr.— Budapest, "National League of Societies"
Christians", 1921. |

HAS
>

has
= ~*~

ro

ririri

11198
>» >»

aM

UL

, CUS
PA
: 14

~~. `

L
VNANANANANANALANAN NN AN AN AN RAR A

OMPLEMOLESITY SESE IE LMS If Mf /f fr

7 =
JE ow + -
there
x N
-au |

~~ «=

THE CEREMONY HALL OF THE “HAJNAL” LODGE

(Dawn of Budapest)

Digitized by Google

We will summarize some chapters from the first part later specifically dedicated to the activities of Freemasons in Hungary and to their role in preparing the revolutions that have shaken the social peace of the country.

The first three chapters briefly summarize the story. general of the Freemasonic movement and contain little that fairly widespread data. Chapters IV-VIII analyze The working methods of Hungarian Freemasons: their struggle against the Church and religious education in schools, their campaign in favor of universal suffrage, their policy of nationalities and their international tendencies. Finally, the last chapters, those that should particularly hold our attention, demonstrate how the Jews, grouped in the Lodges, systematically meticulously prepared the defeat and then the upheaval which have followed the end of the war.

Chapter XI reveals to us, with the help of numerous documents, that in Hungary, as everywhere else, Freemasonry is an eminently Jewish work, Thus, for example, the book containing the Constitution of the Grand Symbolic Lodge of Hungary, printed In Budapest in 1905, it bears the date of the Jewish era of 5886. The text The vows spoken by the members are written in Hebrew. The secret passwords, which change every six months or so year, are also Hebrew. The list published at the end of the book This shows us that 92% of Lodge members are Jewish; this are only Abel, Bloch, Berger, Fuchs, Herz, Lévy, Pollak, Rosenthal, Schön, etc., or Magyarized Jewish names, such as Kun, Kadar, etc.

The author of the book cites a very characteristic preface in this regard, appeared at the beginning of Professor Pierre Agoston's book (one of the people's commissars who shared power with Bela Kun, and that Hungarian courts sentenced to death in December last), entitled: "The Way of the Jews". It says, among other things things, that doing the history of the Jews of Hungary is doing history of the Hungarian Freemason movement."

Another chapter (X) provides us with proof that charity Public access has never been the primary goal of Hungarian Freemasons. as they liked to make people believe. Although they had not obtained

the recognition of their Lodge by the Ministry of the Interior in
1886 that on the express condition of not engaging in politics, the
charity was for them merely a facade behind which
concealed the secret intentions of the Jewish Freemasons to seize
slowly all political power.

In a report dated February 24, 1911, signed Paul Szense, Grand-
Master of the Martinovics Lodge, we find passages such as
This one: "We readily acknowledge that charity as
The current practice of exercising it does not correspond to our ideas. It is necessary
focus our attention on the need to achieve change-
radical changes that are disrupting current society."

In 1916, Charles Szalay, the Grand Master of the Comenius Lodge
acknowledges in a speech delivered to a plenary assembly that:
"The spirit that animates true Freemasons has always been obsolete"
destructive and destructive. Public charitable works are not
not their main goals, but stunningly a means to achieve them
to the final goal."

Regarding the role of Freemasons in social movements,
The author also cites the extremely characteristic decisions of the
Basel Congress in 1897, convened by the Bnai Brath Lodge, whose
members are exclusively Jewish. The Grand Master tells a
session: "We must maintain the spirit of revolt among the
workers. They are the ones we will send to the barricades, in
ensuring that their demands are never met,
because we need their discontent to ruin the
Christian society and hasten anarchy. That moment must come
and that the Christians themselves then come to implore the Jews to
"to seize power."

Regarding their role in the communist revolution of
Hungary, this work highlights that the Freemasons have tra-
They were particularly well-covered by the press. With patient and tireless work, they
have managed to win over most of the press outlets to
with the help of which they sought to diminish national sentiment
The Hungarian daily newspaper Vilag is especially responsible for
the weakening of discipline in the Hungarian army, from the
fourth year of the war. It was by the thousands of copies that it
was distributed in the trenches. These are also the French newspapers-
Jewish masons who have always defended the Jewish immigrants of Gali-
companies, which have ruined the economic life of Hungary through their
shameful speculations during the war.

_ They continued to work to poison the youth of the schools of
their anti-patriotic theories. The Vilag of December 8, 1910 wrote-
vait: "The exaggerated teaching of the Hungarian language, the exaltation
patriotic sentiment through the study of national songs has not
"Only one result: the stupefaction of children." Or perhaps the Kelet,
official journal of Hungarian Freemasons, printed on December 14th
1910:

"We need to win over the professors and school teachers to
to reach the souls of youth through them and prepare for teaching
secular. Teachers must be the forerunners of ideas
the most advanced."

In 1942, during the national holiday of Saint Stephen's Day,
Vilag wrote: “This fairy tale no longer tells us anything. It is strange-
"It no longer represents our ideal."

Besides the press and schools, they did everything they could-
were trying to gain as much influence as possible in political life
and hasten the vote by universal suffrage, which they knew was impossible
still in Hungary. As for the attitude of the Freemasons during
The author highlights the revolution through several quotations.
well chosen.

In 1918, the Grand Symbolic Lodge of Budapest decided to
the unanimous decision to send to Count Michel Karolyi and the National Council-
a revolutionary welcome address, declaring "that the
Hungarian Freemasonry will support the new with all its might.
your government, because she finds it very favorable to the accomplishment-
"sealing of its ends."

And on November 2nd, the same Lodge clarified its feelings: "The
The government currently in power aims to achieve the
The same ideas as ourselves. Many of our brothers are mem-
government officials, which is a guarantee for us that the
Revolutionary Hungary will follow the path of radical reforms.
Our duty is to help this government to the best of our ability.

Finally, let us remember that all Masonic Lodges have They were dispersed as early as 1920 and their property confiscated for the benefit of the State. according to the laws of the Hungarian Constitution. An investigation has been opened by the Ministry of the Interior to find out what the Freemasons directly responsible for unconstitutional acts nels and to bring the guilty parties before regular courts as soon as the investigation is completed. The "Christian Societies" which have formed in part since the end of the war have all listed at the top of their program is the fight against the francsmasons and strongly demand their indictment because Hungarian public opinion largely holds them responsible the wounds of defeat and especially of the revolutionary unrest that have caused so much harm in Hungary.

In 1920, when the dissolution of the Lodges was decreed in this Mr. Berthelot addressed the country, on behalf of the Freemasons of France, a letter to Count Albert Apponyi, head of the hongraise delegation for peace, praying that he would intervene to decide the The Hungarian government is considering reversing its decision. Members of the British diplomatic missions in Budapest and Vienna have took similar steps, but the government made them knowing that as long as the role of Freemasons is not fully understood Once the facts were cleared, there could be no question of reinstating them in their former privileges.

Dr. Jules GESZTESI.

APPENDIX II

The Jews & the Papacy

I

THE TALMUDIC BOOKS

We find in the Analecta Juris Pontificii the article following :

"A letter that the Cardinal of Cremona addressed to the Cardinal" Palotta, in Vienna, in 1629, offers us the opportunity to talk about Talmudic books, which were mentioned once before, 4th delivery of the Analecta. This letter was inserted in the Treatise of Cardinal Albifius, de inconstantia in fide, chap. xxx, n. 310.

"Our Holy Father the Pope, as well as the Most Eminent Cardinals, my colleagues, have examined, in the Congregation of Holy Office, everything that VS has made known about the freedom and the power that the Jews of these lands have to use of their impious books, and particularly of the Talmud, which is read publicly in synagogues and serves to form their rabbis. As this matter is extremely serious because of the obvious danger of corruption that purity faces of the Christian religion, it seemed appropriate to communicate a VS what, after careful consideration, was deemed necessary to remedy such a great evil and to convince of the opposition The remedy's effectiveness applies to all those who, by chance, for lack of knowledge the potential harm that could result, and on the legal proceedings troublesome Jews, might want to defend of these books. But this communication is in no way intended to but to rekindle the zeal of His Imperial Majesty, who draws no in his own piety and in his knowledge than powerful motives to keep his states safe from such a pestilent contagiontielle. That is why, since His Majesty intends, as well as the written VS illustrious, that we obey the bull of Clement VIII, of blessed memory, concerning forbidden books, It will be necessary to apply oneself first, with the greatest care, to destroy the Thalmud which has a very large number of volumes, just as there have also been, at various times, a large number of rabbis who worked on its compositionsition. It is true, or at least some people think so, that, among the early authors of the Thalmud, there were some who wrote a good doctrine in accordance with the mysteries of our holy Christian religion. Nevertheless, those who writesaw that after them they corrupted it, and the writers who have Then those who succeeded them so corrupted and spoiled everything that

Each of the volumes contains not only outrages and execrable blasphemies against Jesus Christ our Savior, fables and lies that corrupt the true meaning of Holy Scripture, but also precepts and commandments dements contrary to the very law of Moses, to all the rights of people and to all the natural laws that they are, as simple men, required to observe. That is why a large number The Sovereign Pontiffs forbade all Jews the use and reading such pernicious doctrines, which they also did many Christian princes, in their own states, by application of the commands of the Popes, who ordered, Furthermore, that all the Talmudic books be collected, in all parts of Christendom, and thrown into the fire, thus that were prescribed by Gregory IX (1230), Innocent IV (1244), Clement IV, Honorius IV, and John XXII. But, later on, this detestable work having been resurrected and, thanks to the printingmere, spread throughout the world, in almost large numbers infinite, it pleased Pope Julius III to order, by a new edict, that a search be made for the persons who possessed and were reading this book. He further prescribed, in 1553, that, specificallysowing during the days when the Jews celebrated their festival of tabernacles, all books of this kind were burned, in all The cities of Italy, which was carried out. Paul IV, after having

having taken the advice of this supreme tribunal of the Holy Inquisition, did the same thing and stated that such volumes should be regarded, without further decision, as included among the books condemned by the Catholic Church. And as it was said that at In Cremona, the Jews owned a considerable bookstore, in which contained numerous volumes of Talmudic texts, this The holy tribunal ordered a visit to it and the volumes of which These 12,000 were thrown into the flames. another 10,000 were also burned in Recanati, with Comments by a man named Manahen, on the Pentateuch all full of Talmudic impiety. Gregory XIII, in turn, ordered that the inquisitors proceed against the Jews who possessed some of these volumes; but the heads of this like a hydra, continuing to regenerate even as they were crushed. Clement VIII, through the necessary severity of his constitution, provided, not without much benefit, for such great disorder, by prohibiting the reading and possession of these books, by refusing to admit them, not even on the condition that they are expurgated and in condemning them in the most absolute manner to be burned. That if this constitution, which in Italy has retained all its vigor, would have been equally observed in all other States, this treacherous race would not have had the means to conspire, as She does so, to the ruin of the Christian religion and to the corruption of good morals.

"As for secular princes, we know the pious Ferdinand and Isabelle's rigor towards people and against the Talmudic books of the Jews; which he well ordered Before them Henry, also King of Spain; and what Charles V did, being still very young, when he refused with such a generous piety in this large quantity of gold that the Jews offered him of Spain.

"In 1553, in the Venetian States and by order of Benedict" Valerio, Marc Centano and François Longo, senators and judges of the blasphemy tribunal, an incal– number culprit of these volumes.

"In 1230, the chancellor of Paris and the doctors of theology, by order of Gregory IX, and thanks to the favor and to With the king's help, they had just as many burned in the public square. that it was possible to find some through very meticulous research tieuses.

"In 1239, King Saint Louis, with an infinite number of these books, he also publicly set a large fire.

"Even the constitution of Emperor Justin against the Jews and their writings are regarded by Baronius and by all the other writers, as if they should only be understood by books thalmudic.

Finally, last year, 1628, M" the Nuncio, who is with the King of Poland, having learned that the Jews had printed, in Lublin, a large number of Talmudic books, complained to the king and other officials of the kingdom, in order to to obtain not only a ban on the publication of these books, but also that the Jews are punished, which is what should be done, according to what one thinks, already executed, as a result of the excellent provisions and intentions in which M“ the Nuncio found the king and his employees.

"Now, however, an emperor who stands out reigns." Through his piety and zeal, one must hope that, far from to limit himself to imitating the example of so many princes and his ancestors themselves, he will want, for the greater advantage and profit of all of Christendom, to so thoroughly uproot the roots of evil, that, in his hereditary states and throughout the empire, one cannot to see such poisonous fruits sprout again.

"If someone, sharing Pierre Galatino's opinion, dared to assert that the Thalmud is a useful book, and that it It would be appropriate to translate it into Latin and read it in schools of Christian children, citing the authority of Clement V who, in the Council of Vienne, prescribed that in the said schools there were skilled teachers of the Hebrew language and chaldeian, that they translate the Jewish books into Latin and that they taught their language, from which the said Galatino concludes that a Such a prescription cannot be understood from Holy Scripture. since it has been translated so many times from Hebrew into Latin, but that it must necessarily be applied to the Talmudic books, which have not yet been translated into Latin. If someone, I said, if someone dared to say such a thing, they would have to answer him that Clement's canon speaks only of the first rudiments and elementary lessons of the Hebrew language and Chaldean, which should be learned rather from those Jews who wrote grammar books and dictionaries- Hebrew and Chaldean naires, than those who collected the Talmudic books, in which there is such a great number of impieties and blasphemies, one should not no longer lend an ear to those who would propose to expurgate these

books, given that these are all equally artifices on the part of Jews, artifices that were well known to the Pope Clement VIII, who, for this reason, added the clause that one should not could not absolutely read these books etiam sub pretextu quod expurgati fuerint vel donec expurgentur. And, subsequently From the tests that have been done in this regard in the past, we have always regarded these books as not being able to absolutely to be corrected, so full are they in all their parts, of errors and lies of the most pernicious kind. And that is, again in this sense that we have very recently responded, by Order of Our Holy Father the Pope, to the Bishop of Krakow, concerning the Talmud, which the Jews of this city had made to print and for which they sought permission from the Holy See, assuming it had been corrected and alleging the authority of Galatino. I must also say to VS illustriscis, to inform her properly, that experience has demonstrated that these volumes, so often condemned, and, so to speak, destroyed, they are usually put back into circulation by avarice. ministers of kings, who sell permission and authority to reprint and publish them, given that the Jews do not They spare no expense in this regard. That is why These books are excessively abundant in Asia and Africa, where they create very significant obstacles to the conversion of peoples. as also in Greece and in a large number of cities of Germany, fomenting schism in the first and giving rise in the second to a monstrous mixture of new and old heresies, as they have done, and with so many successes, as the illustrious VS writes, the Inga-Battuti and the Ebionites, in Transylvania, and the Sadducees in Livonia. Certainly, if such ministers had at heart the preservation of the Christian religion and its temporal maintenance and the politics of people and states of their princes, rather that their personal interests, they would not be, without any doubt, also favorable to this perfidious nation, especially when These would be the Talmudic books. Indeed, among others and © countless imprecations and execrations that such books command the Jews to act against the Christian name, one finds, in particular, the following, which VS illustrious, with His customary caution will allow him to skillfully make known, when she deems it appropriate; namely, that every Jew must, three times a day, utter blasphemies against the nation

Christian and pray to God that he confounds and exterminates her with its kings and princes, which must be done especially by the priests, in their synagogues, in hatred of Jesus of Nazareth. And, although such prayers are made by people Those who do not have faith cannot have their prayers answered by God. However, these are a clear indication of the malevolence of the Jews. who ardently desire the extermination of Christians, including According to the laws of the Thalmud, authority is much more important to them. execrable than that of the princes of any other nation, considering that it is a much lesser sin to serve a pagan prince that a Christian prince, although, absolutely speaking, and according the same doctrine of the Talmud, their maxim being that one must not obey any mortal prince, but make every effort possible ways to free his shoulders from the yoke of authority every king and every prince, just as one must treat all every conceivable means and resorting to all sorts of methods to take from Christians both their possessions and their lives. must, in addition, in accordance with thalmu- prescriptions to treat Christians like brute beasts, to treat them as such and abstain from the thing only insofar as it is in their

It is impossible to execute it.

"Consequently, when one understands the nature of these books, what the Sovereign Pontiffs have decreed against them and this what the Christian princes did towards them, we see clearlyrement that one must not, in any way, welcome the instances and importunities from Jews, whoever they may be, to the effect of printing their books, and that one should not either to allow them to be preserved and read in public or in partculinary; but rather that it is necessary, with as much activity as possible, search for them and inflict upon them precisely this punishment of fire which they themselves prescribe to be applied to our most saints Gospels, which they dare to call a revealed impiety and a sin manifest; this punishment of fire that they intend to inflict ruthlessly, even though our holy Gospels contain the great name of God, which they hold however in such great veneration; which proves that the hatred they what they bear to our Gospels is even greater than is the the respect they profess for this name, so adorable and so great.

"As for the other books of the rabbis, regarding of which Father Sgambati desires information, such as also in relation to what is observed here in the execution of the

the aforementioned bubble, to find out which books are permitted or forbidden to Jews, in order to enforce the same rule in the states of the Empire, which are also hereditary in the House of His Majesty Caesar, I will say to Your Most Illustrious that, in the past, inquisitors also did similar things requests and that they were always told that it's according to Reading these books will allow us to judge whether they are good or not. included in Pope Clement's prohibition, without anyone having never wanted to give the catalogue of those that are permitted and of those who are defended, given that one can never to be certain at first glance of the orthodoxy nor of the books which contain the Old Testament, nor those that contain their prayers, each of which may contain reprehensible things. As for the other books of the rabbis, although they seem to derive in part from the Thalmud and that they contain certain things that deserve to be corrected, we However, use leniency to allow them to be expurgated and corrected, and that thus expurgated and corrected the Jews may retain them, in accordance with a writ granted by the same Pope Clement VIII, after the publication of the said bubble.

"And, although in the Index of Prohibited Books of the second class, we prohibit comments from a large number of their rabbis, however, there is a decree from this Sacred Congressdecree, dated 1596, by which it is declared that one should not to be regarded as prohibited are those which have been altered by the heretics, and particularly by Conrad and Paul Faggio, provided that they are also expurgated and corrected in accordance with related to the content of the bubble, on which it is important to always insist and which should be used as a rule assured.

"Then, regarding the correction of these books, it is good to to point out that impiety and blasphemy are so well present there It is very difficult to discover them when one is not that little versed in the Hebrew language, and that one does not know that only mediocrely captures all the subtlety of their malice. It is Why did the Holy Office never want to appoint any deputies? proofreader of these books, although efforts were made to obtain it, numerous requests, but he demanded that the Jews, who They are well aware of all the evil contained in these books, the they themselves made it disappear and destroyed it so thoroughly that it

It was impossible to read and understand it. And when one has whatever indication of their disobedience, this supreme court does to search their homes and their synagogues gogues; and if the seized books are found to be correct and expurgated in accordance with the constitution of Clement VIII, they are given returns, taking note of it, and expressly declaring that we do not in any way intend to approve them through this restitution; because one can very well doubt that they are sufficiently corrected, they are so bad; and if one then comes to use them to ensure, restitution would not be an obstacle; moreover, one proceeds against the Jews according to the law when they contrathey refer to the said constitution of Clement VIII.

» VS illustrious will see through this letter the conduct that we It fits here in relation to these books. It will therefore be able to satisfy at the request of Father Sgambati, who represented His Majesty the The need to enforce the bull of Clement VIII. VS He, for his part, will have to assist this Father, ensuring that the Jews obey, and do not cease to exhort the Father to follow the interthe operation began, giving him all the help and the necessary information, in order to achieve the goal we have proposes, which is to annihilate the pernicious doctrines of

Thalmud, and to repress the pride of these stubborn people, by
punctually obeying the orders of the Holy See. Such
is the sentiment of His Holiness and of this Sacred Congregation
who, likewise, greatly praised the industrious zeal
which the said Father showed to begin this holy work,
hopes to be able to praise his prudence and consistency as well
to finish for the glory of God and for the service of our
Christian religion, etc. — Rome, November 29, 1629.

— “This letter is in perfect harmony with a crowd
of acts of the Holy See. We will briefly relate these
acts:

"The Jews have several books where the Old Testament is
completely distorted and in which are found blasprophecies and outrages against God, and Our Lord Jesus-Christ. SEEN |

"Gregory IX was the first, in 1230, to condemn to
The flames of the Jewish books, and especially the Talmud, are being set ablaze. Then comes
then the bull of Innocent IV, Impia Judæorum, in 1243.
Clement IV, Honorius IV, and John XXII did the same.

"Under Julius III, the Supreme Council of the Holy Office ordered..."

search the homes of the Jews for all the designated books
under the name of Thalmud and prescribed that men skilled
in the Hebrew language were charged with examining them
carefully gathering and noting all the proposals heretics that were found there, and which were then entrusted
it is up to theologians to discuss and examine these proposals.
discussions, after having heard the rabbis.

"It was found that these books were filled with blasphemies."
against God, against the law of Moses, against the laws of nature
and honesty, that things were allowed there that an ear
human beings would be horrified to hear named, that the cult of
God was shrouded in childishness, fables, and supertitations that tarnished all its beauty, and that one
prescribed contempt as obligatory things,
insults and blasphemies against Jesus Christ in his
Gospel. In a, it was ordered that they be burned publicly.
ment.

"We still have constitutions on the same subject of
Julius III, Gregory XIII and Clement VIII.

"By a letter dated April 13, 1591, addressed to the nuncio of
Turin, the Supreme Council of the Holy Office declared that the bishops did not
should not expurgate the books of the Jews, but ensure if
The Jews expurgated them, since it is impossible and even
It is ridiculous to suppose that the Thalmud could be expurgated; one
acquired the certainty that it could not be through the test which
This was done during the reign of Sixtus V. The letter added that, during
over a period of five hundred years, we had constantly delivered to
flames the Talmud with the other books of the Jews in
which had been found to contain heresies and errors.
Consequently, the Sacred Congregation enjoins the nuncio to do
burn the Talmudic books and all the others where he
would find a mixture of errors and heresies. Which was
executed with the support of the Duchess of Savoy, Infanta
of Spain.

“On September 5, 1592, a letter was written to the same nuncio as the
The Pope did not want the Jews to keep any more books
that the Holy Bible, but not to worry them, nevertheless,
for grammar books. He could tolerate them, but not
allow them to be kept.

"On April 26, 1596, it was written that the Sovereign's thought
Pontiff in the new Index is not only the Thalmu- books

discs can be expurgated, but they must remain
convicted.

"On May 18, 1596, the inquisitor of Mount Royal was notified"
that the Holy Office never allowed the books of the Jews
were purged, if not by the Jews themselves, without
The authority of the Holy Office had nothing to do with it; but if one were there
If blasphemies are found, these books must be burned and the authors punished.
Jews for this misdeed.

"We have already mentioned the benevolent provisions that
The Church took measures to prevent the Jews from letting themselves
corrupted by reading Talmudic books, where
find so many impious, immoral and superstitious doctrines
The edict of 1775 allowed Jews to read the Bible,
and strongly defends the T'halmud. The first four
The articles of the edict relate to the defense in question.

The first basis for the prohibition against reading the Talmudic books is this
that these same books contain errors against Scripture
Holy and the Old Testament, or impiety and blasphemy
Phenomena against the mysteries of the Catholic faith. In the second
The article argues against teaching these same errors in the
schools or in particular. The third article forbids
printers and booksellers to print or procure these
kinds of books to the Jews. Finally, the fourth article of the edict
concerns the Hebrew books" (1).

(1) Analecta Juris Pontificii, 1v, col. 1417 and following; Rome, 1860. —
The following is the text of these four articles in Italian, translated below:

“Firstly, His Holiness, adhering to the second constitution of Innocent IV, which begins with these words: Impia Judæorum, ordonne et command that the Jews may in no way keep with them, neither read, nor buy, nor write, nor copy, nor translate, nor sell, nor give away nor exchange, nor alienate in any way or under any pretext, whatever the title or artifice, no unholy book or manuscript Talmudic, or at other times condemned, superstitious, Kabbalistic, or which contain errors against Holy Scripture or the Old Testament lying, or something insulting, impious, blasphemous against the sacrosanct mysteries of the Christian faith, especially those of the Most Holy Holy Trinity, of Our Lord Jesus Christ, of Mary ever Virgin or of the Saints, nor any other book of those which have been prohibited by Julius III, of most holy memory, in the constitution 24 commenciting by these words: Cum sicut, published on May 20, 1554, and of Clement VIII, of most holy memory, in his constitution Cum Hebræorum, published on February 28, 1593, or in other constitutions and apostolic decrees, whether they are books written in any other

language, under penalty of loss of said books, confiscation of property and other corporal and very serious penalties, as decided in each case of contravention, in accordance with the decree of the Holy Congregation decree of the Holy Office published on September 12, 1553, and by such penalties His Holiness intends that rabbis and sinners be similarly subject Jews who will keep the said books in their libraries at home or in any other place for public or private use.

2. That neither the Jews nor any of them should have the audacity to expose, explain or to teach the errors of the aforementioned books, either in public or in private. either inside the schools or outside of them at some no person whatsoever, Christian or Jewish, or of any other religion that this should be done under the same penalties of loss of books and confiscation. property and other corporal and very serious penalties, depending on what will be decided.

3. That no Christian printer, bookseller, or merchant, nor any other— any other person of any state, rank or condition whatsoever, will not may lend his help or advice to the Jews to enable them to have the—said books, no more than to have them written, printed and translated, no more to get their permission to read or keep them — no only under penalty of loss of books, confiscation of property and other very serious corporal punishments, in accordance with the aforementioned decree above from the Holy Congregation of the Holy Office, published on September 12 1553, but still under the penalty of excommunication reserved for the Souverain Pontife, to be incurred immediately, without any declaration.

4. That Jews may not buy or receive any books in the language Hebrew, nor translated from the Hebrew language into any other language than Whether transported by Christians or by Jews themselves, or other book sent or brought, unless for the city of Rome, they not having previously shown it to the Father Master of the Sacred Apostolic Palace lique, and as for the other places or cities of the State, to the Bishops or to Local inquisitors, so that they can determine whether, according to the content of the present ordinances, and of the apostolic constitutions as reported above, they must allow them to receive them and to to keep, all under penalties of one hundred crowns or seven years in prison each instance of contravention; and if any book containing something contrary to the Bulls mentioned above, and to the decrees apostolic, and in particular to the aforementioned Bull of Clement VIII, which one do not return them to the Jews, but that they be transmitted to the Holy Office and that we should do the same when we find some other forbidden book to the Jews.

PEOPLE

Encyclical À QUO PRIMUM of Benedict XIV

Encyclical letter of Benedict XIV, Pope, to the Primate, to the Archbishops and bishops of the kingdom of Poland (1). — On things which are forbidden to Jews living in the same towns and villages as inhabited tempt the Christians.

Benedict XIV, Pope, Venerable Brothers, Greetings and blessing apostolic. |

Since, for the first time, it pleased the supreme goodness of
God, that the beginnings of our holy religion had been established
blis in the kingdom of Poland, — which took place towards the end of the
10th century, under our predecessor Leo VIII, through the efforts of the duke
Mieceslas and his Christian wife Dambrowska, as well as this
is recorded in writing in Dlugoss (2), the author of your Annals,
Book II, p. 94, — since that time, the Polish nation, always
pious and devoted (to God), she persevered steadfastly in the pr-
She was tainted by the holy religion she had adopted, and she turned away.
with horror of all kinds of sects. Also, although these
spared no effort to infiltrate this kingdom,
establish their headquarters, and spread the seeds of their errors there, here-
Whether it be their perverse opinions or their steadfastness, the Poles have not been swayed by them.
that more strongly opposed their efforts and only provided more
abundant evidence of his loyalty.

Certainly, what must be regarded as very specific to our des-
breast and as by far the most important thing is first and foremost the glo-
a joyful memory preserved in the sacred splendors of the Church, of

---

(1) Sanctissimi Domini nostri Benedicti Papæ XIV (Bullarium, tomus
fertius; editio quarta, Venetiis 1778; p. 176, col. 2; anno 1751, piece
XLIX. |

(2) Jean DLucoss, canon of Krakow, 15th-century writer, author
of a History of Poland.

martyrs, confessors, virgins, men remarkable for their renown
of holiness, who were found to be born, grow up and die in
the kingdom of Poland; then comes the celebration, at the same
kingdom, of several councils and synods, which resulted in a
happy outcome, and thanks to which victory was won with
a great glory to the Lutherans who had tried all
the ways and means of obtaining entry and admission into
this kingdom. For example, there was the great Council of Petrocovy (1)
which was celebrated under our great predecessor and fellow citizen Gré-
goire XIII, under the presidency of the prelate Lipomanus (2), bishop of
Verona and the apostolic nuncio, council where it was proscribed, for the
God's great glory, freedom of conscience, which was seeking
an entry and a dwelling in this kingdom (3). Then there was the
considerable volume of the Synodal Constitutions of the province of
Gnesen, where everything useful and wise was recorded in writing.
a measure taken and planned by the Polish bishops to preserve the reli-
intact Christian community, among the peoples entrusted to their governance
ment, in the face of Jewish perfidy, although the condition of
The time demanded that Christians and also Jews be ren-
closed in the same cities and towns. All of this,
certainly, shows very abundantly and very clearly what glory
the Polish nation acquired, as previously stated,
by the fact that she worked to preserve in its purity and integrity
grité the holy religion embraced by his ancestors for so many centuries
previously.

Among the many subjects We have just mentioned, there is none
is none who deserves our complaints more than the last, to the point that
We are forced to cry out, weeping: "This cou-
Their beautiful one has changed!" (4) Indeed, according to what has been revealed to Us
presented by serious, trustworthy people who are well-informed about
Polish affairs, and according to the complaints of those who live in
the kingdom and who, driven by their zeal, have turned to Us and
At Our Holy See, We have acquired knowledge of the facts
following: the number of Jews there has multiplied to such an extent that certain-
localities, cities and towns, — which were previously duly
surrounded by a wall, as can be seen from their ruins, and which were

---

(1) Peterkau, or Petrocovie, or Petricovie. There were eight councils in
this city in Poland.

(2) Venetian, author of Sermons and Lives of the Saints, lived in
16th century.

(3) This Council of Peterkau is that of 1578.

(4) Lamentations of Jeremiah, IV, 1: “Mutatus est color optimus”.

populated by a large number of Christian inhabitants, such as the mon-
lists or registers of yesteryear are found — many are found
abandoned to destruction and filth, filled with a great name
full of Jews, and almost entirely devoid of Christians. Furthermore,
there are in the same kingdom a number of parishes including
the population has decreased considerably and, consequently, the
income has become insufficient, and who therefore find themselves on the
at the point of being abandoned by their priests. Moreover, the entire community
trade in useful goods, such as liquors and even the
The winery is run by the same Jews; they are allowed to exercise the administration

administration of public funds; they hold, by lease, the au-
riverbanks, farms, estates, properties; by all these
through these means, they acquired lordly power over the unfortunate
Christians, who are reduced to agriculture; with an impious authority
both merciful and inhumane, they make them do the hard work of plowing and
arduous work, and forces them to carry loads
excessive; moreover, they impose punishments on them which force them to
It is difficult to bear the blows and wounds in their bodies.
It follows that these unfortunate people are dependent on the authority of a Jew.
like slaves, subject to the whim and power of a master.
No doubt, in applying punishments, they are required to
to serve with the assistance of a Christian official, possessing the faculty
to punish; but since the latter must necessarily carry out the
orders of the Jew, who is the master, so as not to be dismissed from his
employment, the Jew's tyrannical orders must be carried out.

In addition to the public tax administrations, which are required
by the Jews, as We have said, and from the locality of the inn-
lands, estates and farms, all things whose exercise causes
So much and such great harm to Christians, it is further compounded
other absurdities which, if properly examined, can cause
damage and harm even greater than those that come
to be exposed. Indeed, something that must be valued as
What is very serious is that Jews are admitted in person into the
residences of the magnates for the management of their domestic affairs
ques or economic, to the tune of butlers; and living then with
Christians, as if in the familiarity of a single home, they
assiduously deploy the regime of despotism towards them, and this
ostentatiously. Therefore, in cities and towns, no
only one can see Jews mixed here and there with Christians, but
Furthermore, there is this absurdity: these same Jews are not ashamed.
not at all to have Christians of both sexes among them, attached
at their service as servants.

Now, as the Jews, personally, are busy with-

all to the exercise of commerce, after having amassed by this means
a large sum of money, they completely exhaust, by the
considerable excesses of their wear and tear, the goods and assets of
Christians. At the same time, they themselves borrow from Christians
sums of money at a very high, even immoderate, interest rate and
with the guarantee of their synagogues; but, as can be seen faci-
With a little attention, they act in this way, after having
obtained sums of money from Christians which they use to do
trade, not only to derive as much profit as possible from it
it takes to pay the agreed interest and increase by this means
their own wealth, but also to do at the same time
all their creditors, as well as protectors of their synagogues and
of their persons.

The famous monk Raoul (Radulphus), once driven by zeal
excessive, he lashed out against the Jews, to the point that in the 12th century
where he lived, he traveled through France and Germany, and that, in prê-
song against these same Jews as enemies of our holy religion
gion, he incited the Christians to destroy them completely; which
This was the cause that a large number of Jews were massacred.
What would one think this monk would do or say if he were among us today?
If the living could see what is happening now in Poland?
Raoul's excessive and furious zeal was opposed by the great Saint Bernard,
and in his letter 363, addressed to the clergy and people of France
From the East, he wrote:

Jews must not be persecuted; they must not be mas-
Sacred and not even hunted. Ask the sacred pages about them. I know
What prophecy about the Jews is read in the psalm (1): “The Lord,
The Church, it said, has given me a revelation about my enemies: Do not kill them,
lest one day my people forget me. They are indeed the signs
living beings who represent the Passion of the Lord. Therefore, they have been
scattered throughout all countries, so that, while suffering the penalty of a
However great their crime, may they be witnesses to our redemption.

Then, in his letter 365, to Henry, Archbishop of Mainz, the
even written:

Does not the Church triumph over the Jews every day, by convincing them-
when or by converting them more completely than it would in
killing them all at once by the edge of the sword? Is that it
It is for nothing that this prayer of the universal Church was instituted, which is
recited for the perfidious Jews, from East to West, for

(1) Ps. LVIII, 12. Deus ostendit mihi super inimicos meos: Ne occidas
eos, ne quando obliviscantur populi mei.

that Dicu remove the veil from their hearts, so that they may be brought from
their darkness in the light of truth? Indeed, if she did not hope
that those who are unbelievers will believe, it would seem superfluous and pointless to

pray for them.

Picrre, abbot of Cluny, also wrote against Raoul, addressing himself to sant to Louis, King of the French. He urged him not to allow the massacre of Jews. But, at the same time, it incited him to crack down against them because of their excesses, to deprive them of the goods they had taken from the Christians or accumulated through usury, and to embbend the price for the use and utility of religion, as one can see it in the Annals of the venerable Cardinal Baronius, in the year of Christ 1146. |

For us, in this matter, as in all others, we let us adopt the same rule of conduct as our venerable predecessors, the Roman Pontiffs. Alexander III forbade the Christians, under severe penalties, to enter into a state or doMixed-race identity continues among the Jews: "They must not," he said, to be placed in the permanent service of the Jews for a salary" (1). The The reason for this defense is explained by the same person in the words the following: "It is because the customs of the Jews and ours do not coincidetooth in nothing, and that they could easily turn minds simple people, with their superstition and treachery, because of this a continuous community of life and this assiduous familiarity," thus that we read, concerning the Jews, in the decretal Ad haec. As for Innocent III, after reporting that the Jews were admitted by to the Christians in their cities, he warns that the method and the conThe conditions of this admission must be such that the Jews do not renNot a misdeed for a benefit: "Accepted as if out of pity" in our familiarity, they grant us the reward that custom of granting to their guests, according to the popular proverb, the rat hidden in the bag, the snake in the lap and the fire in the breast" (3). The same pontiff alleges that it is fitting that the Jews should serveHe is selling Christians, not these ones or those ones, and he adds: "He does not The sons of a free woman should not serve the sons of a woman

(1) Ne Judæorum servitio se assidue pro aliqua mercede exponant.

(2) Quia Judæorum mores et nostri in nullo concordant, et ipsi (scilice! Judæi) de facili ob continuam conversationem, et assiduam familiaritdtem, ad suam superstitionem et perfidiam simplicium animos inclinerent.

(3) Qui tamquam misericorditer in nostram familiaritatem admitsi, nobis illam retributionem impendunt, quam, juxta vulgare proverbium,

mus in pera, serpents in gremio, and ignis in sinu suis consueveruni hospitibus exhibere.

slave; on the contrary, these must, as servants rejected by the Lord, whose death they wickedly conjured, recognize themselves, at least through actual work, as servants of those whom the death of Christ has set free, while it makes them "dait, eux, slaves" (1). These words are found in his Decretal Etsi Judæos. Similarly, in another decretal, Cum sit nimis, under the same title De Judzis elSaracenis it is forbidden to taketo discriminate against Jews for public jobs: "defending," he said, that Jews are preferred for public jobs, since they allow themselves using this as a pretext to be extremely hostile to Christians" (2). In turn, Innocent IV, writing to Saint Louis, King of France, who proposed to expel the Jews from his states, approves of this plan. because the Jews did not observe at all what had been prescribed written to them by the Apostolic See: “We who aspire to All our sentiments are for the salvation of souls, we grant you through the divine. authority of these presents, the power to expel the Jews mentioned aboveabove, either by yourself, or by others, especially when they They do not observe, as we have learned, the published regulations against them by this Holy See” (3), as can be seen in Raynaldi, in the year of Christ 1253, n. 34.

Now, if we ask what things the Headquarters Apostolic forbids Jews residing in the same cities that Christians inhabit, we will say that they are absolutely allThese are the things that we allow them the freedom to do today in the kingdom of Poland, which we have described above. For To clearly grasp the truth of this statement, there will be no need from a long reading of books; one only needs to browse the chapter on Decretals of Judzis and Saracenis; as for the Roman pontiffs, Our predecessors, Nicholas IV, Paul IV, Saint Pius V, Gregory XIII and Clement VIII, their Constitutions are at hand and can be found wind in the Roman Bullarium. For you, Our Venerable Brothers,

(1) Ne filii libere filiis famulentur ancille; sed, tamquam served Domino reprobati, in cujus mortem nequiter conjurarunt, se saltem per effectum operis recognizing servos illorum, quos Christi mors liberos, and illos servos effecit.

(2) Prohibentes ne Judæi in publicis officiis preferantur, cum sub tali pretextu Christianis plurimum sint infensi.

(3) Nos, ad animarum salutem totis affectibus aspirantes, expellendi predictos Judæos vel per Te, vel per alios, præsertim cum statuta contra

eos a Sede Apostolica edita, sicut accepimus, non observent, plenam tibi auctoritate presentium concedimus facultatem. (In Odéric Raynaldi, writer of the 18th century, continuation of the Annals of Baronius, of the Ora— (Tower of Rome).

You don't even have to bother reading this.
to see very clearly what these things are. Everything presents itself to you, trusted and regulated in the synods of your predecessors, seen on— everything that they made sure to include in their Constitutions which had been sanctioned and ordered by the Roman Pontiffs "with respect to the present matter."

The key point of the difficulty lies in the fact that the memory synodal sanctions have perished, or their execution is neglected. It is therefore to you, Venerable Brothers, that the responsibility falls to them renew. The nature of your role requires that you insist carefully consider their execution. Begin in this matter by the clergy, as is just and legitimate, since it is It is up to them to show others the way to act rightly, and to enlighten them. everyone by their example. We like to hope that with the mercy of God, the good example of the clergymen, Ramé— will put the misguided secularists back on the right path. All this, you will be able to— ordering and placing orders will be even easier and assurance that (as reported by reliable and capable witnesses) (bles) we know that you have not rented to the Jews either your property or your rights, that he did not intervene with them in any loan matter or borrowing money; in short, that you are completely free and free from any conflict of interest with them. The system and the methods prescribed by the holy canons, to demand obedience due by those in default, consist of this: that, for matters of of great importance, as are the present ones, we employ the censures, and that we add to the reserved cases those where we foresees an imminent cause of danger or loss to religion. You know very well that the holy Council of Trent took care to af— close your jurisdiction, particularly by recognizing you right to reserve cases, not restricting them to crimes public only, and much better, by extending them even further up to and including acts called atrociora ef graviora, provided that they are not not purely internal. On several occasions, in various decrees and encyclical letters, the Congregations of Our august capital decided and ruled that it should be classified among the so-called Afrociores cases and those to which men are most inclined, and which, have the effect of undermining ecclesiastical discipline or the salvation of souls entrusted to the care of the bishop; this is what We have explained extensively in Our Trailé of the Diocesan Synod, book V, chap. v, in its entirety. Moreover, with regard to the goal to be achieved, We do not will not fail to provide any assistance from Us. Moreover, for solve the difficulty you will undoubtedly encounter, if you need to to take action against clergymen exempt from your jurisdiction,

We will give to Our venerable brother the Archbishop of Nicaea, Our nuncio in your country, the timely instructions for this in this particular case, so that it provides for what is necessary, in accordance with the powers delegated to him. At the same time, and We promise you— tones with certainty, whenever the opportunity allows, We we will take care to deal with this matter vigorously and with all due respect. Our efforts with those whose authority and power can help _ effectively to make this disappear from the noble kingdom of Poland plague and this ignominy. For you, Venerable Brothers, ask— First of all, with all the fervor of your heart, seek the help of God, who is the author of all good things, implore also, through your prayers, his help for Us and for this Apostolic See, and while We embrace you in all the fullness of charity, We most affectionately bestow the apostolic blessing— tolique and to you and to the flocks entrusted to your care.

Given at Castelgandolpho, on June 14, 1751, in the eleventh year of Our pontificate.

CONDUCT OF THE POPES TOWARDS THE JEWS

We have provided information in the two preceding documents. the assessment of the Sovereign Pontiffs on the books of the Jews, books distorted by the Talmud, and about them. That's always the same condemnation. Imbued with his Talmudic doctrine— In the Christian's view, the Jew is "the rat in the bag" (music) in pera), the serpent in the lap (serpens in gremio), the fire in the bosom (ignis in sinu)"; in short, the Jews are the hereditary enemies of Christ until they recognize him are born for the true Messiah, and, as a result, they remain, with The Freemasons and their lackeys, the faithful of the Counter-Church.

Does this mean that the Popes prescribed a holy crusade? against them and gave the signal for Eastern pogroms?

No. — The Popes protected the Jews. We can already see that

in Benedict XIV's Letter to the Polish Episcopate. Next to it
As part of defense and justice measures, Rome forbids surrendering

to homicidal extremes and often she doesn't even want to
resorting to banishment. The two methods generally
The recommended measures are: 1° the return of stolen Christian property
or squandered through usury; 2° the confinement of Jews for
that they do not enslave the Christians and do not
to lose faith. In short: restitution and the ghetto were,
In the Middle Ages, effective remedies against Jews; and,
today, after their emancipation by the Revolution of
1789, and faced with the Judeo-Masonic peril, modern society
has no other hope of salvation: restitution to balance
public debt; the ghetto, that is to say, the sequestration of
Jews and the deprivation of civil rights to which they add
always their Israelite rights, not being citizens of this or that
country, but only on the condition of remaining Jewish above all else. The famous Jew
Louis Brandeis, Justice of the Supreme Court of the United States and
Wilson's close advisor wrote along these lines:

Let us all recognize that we Jews constitute a nationality of
which every Jew, regardless of his country, his condition, his nuance
religious, is necessarily a member (1).

We have extensively covered this issue in the first
article from our second volume on the Judeo-Masonic Peril.
It is important not to forget, however, the Jewish mentality in
triple perspective of religion, nationality and
race.

A Jew is not Jewish by virtue of his religion, but by virtue of his nationality.
ality.

In his book Rome and Jerusalem, Moses Hess, one of the
Jews who have most clearly and forcefully expounded the program of his people, Moses Hess writes:

The Jewish religion is above all Jewish patriotism (2).

If the Jews, he adds later, were merely the disciples of a
certain religious denominations, similar to others, it would then be
It is inconceivable that Europe (and in particular Germany where the Jews
took part in all cultural activities), does not spare the disciples

---

(1) See on BRANDEIS volume II of The Judeo-Masonic Peril, p. 104.
See Dearborn Independent, October 16, 1920. This article provides
Brandeis was given the title of "world leader of the Zionist movement".

(2) Lib cit., p. 61. See article in the Dearborn Independent.

of the Israelite faith, neither pain, nor tears, nor bitterness
tumes. But the solution to this problem lies in the fact that the
Jews are something more than just followers of a religion,
In short, that they are a brotherhood of race, a nation... (1).

The Jews undoubtedly have the Mosaic religion, but it does not
does not create between them a simple religious link like the Catholicism or other dissident religions.

Léon Simon, a highly regarded scholar among the Jews, writes
Regarding this:

Judaism does not offer a promise of salvation for the individual soul.
Like Christianity, all its ideas relate to the existence of
the Jewish nation.

And letting shine through the dream of Israel that every Jewish child finds
in his cradle: |

The Messianic era, he said, means for the Jew not simply
the advent of the reign of peace on earth and mutual goodwill
between men, it also means that the whole world will recognize the
The Jew and his God. This is another way of affirming the eternity of the
nation. Dogmas like these are not simply articles
The faith of a church is that of a nation, or its beliefs.
own past and its future (2).

Léon Simon does not fully develop his idea. "The
A nation's beliefs about its past and future,
who will make known to the whole world the Jew and his God,"
are measured more by the size of other peoples. It is a

Super-Nation with a Super-Government that needed to be written.

(1) Lib. cil., p. 71.

(2) Léon Sinon, Studies on Jewish Nationalism, pp. 14 and 20 (text English). — Hence it is that religion may change, but the Jew remains. Arthur D. Lewis, a Jew from the West London Zionist Association, wrote:

"If a Jew is baptized, or, which is not necessarily the same One thing is, if he is sincerely converted to Christianity, few people see in him a man who had ceased to be Jewish. The blood, the temperament, the spiritual characteristics remain intact. (/Israel is a nation).

Also, atheism will undermine religion among Jews without destroying it. his nationality. Jessie E. SEMPTER writes in his Guide to Zionism (p. 5):

"The name of their national religion, Judaism, is derived from their desinational cognition. A non-religious Jew is still a Jew, and he It is difficult to escape one's commitment simply by repudiating it.

the name of Jew.
10

We are fully immersed in the "Protocols" of the Sage. of Zion.

Moreover, if nationality surpasses religion, it is herself surpassed by the race.

Brandeis claims that there is no race as pure as the Jewish race, despite mixed marriages, the number of which is almost insignificant.

This is also the conclusion reached by Arthur Lewis in his book The Jews are a nation:

The Jews, he said, were originally a nation, and they have retained more that no other nation possesses one of the elements of nationality, that is to say the breed. This can naturally be proven by the visible mark. for common sense, which consists in the possibility of recognizing them. It is indeed easier to recognize that a Jew is a Jew than to recognize that an Englishman is an Englishman (1).

Thus, Disraeli, although a Protestant, was proud to be Jewish. of race, as he shows in the preface to the fifth edition of his "Coningsby", and we still read in the preface to the Jewish Encyclopædia, signed Cyrus Adler, these words that settle the matter:

An even more delicate problem arose right from the start: it was the attistudy that the Encyclopedia was to adopt with regard to those Jews who, Although born within the Jewish community, Ton abandoned for one reason or another. Now, the Encyclopedia dealing with Jews as a race, it was recognized that it was impossible to exclude those who belong to this race, whatever their religious affinities may have been gieuses.

Thus, apostasy from religion does not erase nationality Jewish, which is itself preserved by race. The Popes they knew, and their experience of the Israelite mentality dictated their rules of conduct towards Jews. To mention only

(1) Moses Hess emphasizes in these terms the impossibility where the Jews deny their racial ancestry:

“Jewish noses cannot be altered; black hair and The curly hair of Jews cannot be changed to blond by the effect of conversion, no more than hair can be straightened by force of comb strokes. The Jewish race is one of the primary races of the species human, and it has retained its integrity, despite the changes continuous changes in environment and climate, as the Jewish type has preserved its "Purity through the ages."

To give a few examples, let's mention gentleness and clemency. of Saint Gregory, whom the Jews themselves praised in their annals. This great Pope gave the order to leave them their synagogues, but maintaining the law that forbade them to build new ones. Similarly, in relations with Israel did not allow slaves to be sold to the Jews. Christians, and he wrote a letter on this subject to Queen Brunehaut, to ban this trafficking in France. It was exposing the faith of Christians and dishonor the Catholic religion that one sopractically introduced the Jewish religion in this way. The letters of Saint Gregory allow us to note the large number of Jews at that time in Italy, Sicily and Cagliari, and the preservation of all their rights in all places where they were neither seditious nor rebellious (1).

Later, Pope Innocent II, advised, it is said, by Saint Bernard showed himself to be favorable to the Jews. It is even said that... Upon his entry into Paris in 1146, the Jews joined the procession. who received the Sovereign Pontiff, and presented him respectfully graciously the scroll of the law. Innocent II received them kindly praying fervently to God to remove the veil that prevents them from to see the truths contained in the books of Moses. Perhaps it is to this act to which this ceremony dates back, to the installation of the Popes, which formerly consisted of the Jews of Rome were waiting for the Pontiff on the road to Saint John Lateran to present him with a copy of the Law. The Pontifical

(1) The papacy made it a point of honour to defend Christians against the grip Jewish; Gregory VII (Hildebrand) continues the tradition on this point of Saint Gregory:

“At the Council of Rome (1078) where, for the second time, he launched the ana theme against the enemies of the papacy, he defended, by a canon law, to admit Jews to public jobs or to guarantee them a any authority whatsoever over Christians. This ordinance was specifically aimed at Castile. For, in 1080, the Pope addressed King Alfonso VI a mandate, an excerpt of which follows: “We consider as a obligation to express our wishes for the constant progress of your glory, but at the same time it is our duty to draw your attention regarding the mistakes you make. We urge Your Highness to no longer to now allow Jews to exercise some power over Christians. To subordinate Christians to Jews and subject them to their Judgment is to oppress the Church of God and exalt the Synagogue of Satan. Christ himself is despised by seeking to please his enemies”. GRABTZ, History of the Jews, IV, 68; Paris, Durlacher, 1893; Translator Moise Bloch: —> To

The Roman document then contained the response that the Pope was to give them. thus worded: “I venerate the Law which you have received from God by Moses; but I condemn the explanation that you give him Give, because you are waiting for the Messiah whom the Church apostTolique believes that Jesus Christ, Our Lord, lives and reigns with the Father and the Holy Spirit."

The same protection was granted to them by Alexander III, who safeguarded their synagogues and the practice of their worship, but who imposed upon them the prohibition against quoting clergymen anymore? Christians before a civil court and to no longer keep the Catholic churches as collateral or right of sale.

Regarding the crusade encouraged by Gregory IX, this The Sovereign Pontiff put an end to the abuses committed against them to submit to the future crusaders (1) and maintain their old privileges, as his uncle Innocent III had done (2). The same Pope wrote to Saint Louis on their behalf. We read in Grætz, the Jewish historian, so sometimes unfair to the papacy:

Gregory IX issued a bull (May 3, 1235) by which he ordered the application of the Constitution of Innocent III which, at the beginning of his reign, had shown himself to be quite favorable to the Jews... He had intervened in

(1) Cf. GRAETZ, lib. cit., IV, 126. |

(2) But Innocent III was often obliged to defend the Christians against the Jews. Graerz (lib. cit., IV, p. 162) carefully notes what limited the Jewish invasion; Innocent III wrote to Philip Auguste:

“I am saddened to see princes preferring the descendants of deicides to the heirs of the crucified, as if the son of the slave could inheriting from the son of the free woman. I learned that in France the Jews are appropriating the property of the Church and Christians through usury; that, contrary to the decision of the Lateran Council, held under Alexander III, they hired Christian wet nurses and servants; that the courts do not accept the testimony of Christians against the Jews; that the community of Sens built a new synagogue which is taller than the neighboring church, and where prayers are recited, not in a low voice, as before the expulsion, but in such a loud voice high that the offices of Christians are disturbed; and, finally, that the Jews are allowed to appear in public during the week of Easter, in towns and villages, and to turn the faithful away from their faith."

And, in 1208, he wrote to the Count of Nevers:

“The Jews should wander, like Cain, throughout the world, and carry .sar their faces the mark of their abjection, Instead of humiliating them and Instead of enslaving them, the Christian princes protect them and receive them in the towns and villages and use them as bankers, to make them their favor at the death of Saladin in 1199, when a new crusade It was organized and the crusaders began to plunder and kill the Jews.

Following the accusation by Nicolas Donin (a converted Jew) who claimedsaid that the Talmud allowed Jews to deceive Christians and to To break their oaths, Gregory IX addressed papal bulls to the bishops. from France, England, Castile, Aragon and Portugal for their order the confiscation of all copies of the Talmud, while the Jews would be gathered in their synagogues, and handed over to Dominicans and Franciscans. The rulers of these countries had to to lend a hand to the bishops. The priors of the Dominicans and of the Franciscans were tasked with opening an investigation into the Talmud and, in the event that Nicolas Dunin's accusations are founded, of burn all copies (June 1239).

John XXI had the Talmudic books burned and exhorted the bishops to oppose Jewish superstitions; but he did not did not consent to the banishment of the Jews from Rome and their retained all their rights.

Martin V published, on January 31, 1419, a bull in which we read:

Since the Jews are made in the image of God and the remnants of their nation will one day find salvation, we decree, following the example of our predecessors, that it is forbidden to disturb them in their synagogues gogues, to attack their laws and customs, to baptize them by constraint, forcing them to celebrate Christian holidays, their imto impose the wearing of new distinctive signs or to obstruct their trade relations with Christians.

Alexander VI, Julius II, Leo X, Clement VII, Paul III, Sixtus-Quint were favorable to the Jews. This leniency was rewarded by Jewish emancipation.

extorting money from Christians. Even worse, they throw them in prison Christian debtors of the Jews and allow the latter to take in pledge of fortified castles and Christian villages, whose tithe, then, is not paid to the Church. And isn't it scandalous that Christians have their animals slaughtered and their grapes pressed by Jews, for so that they can take what they want and then leave the rest to the Christians. What is especially reprehensible is that the wine, thus prepared by the Jews, it is then used for the sacrament of communion. communion. Are Christians excommunicated and their countries placed under forbidden by the priests because of their relations with the Jews? They chuckled to themselves and were pleased that, thanks to them, the harps of the Church should be hung from the willows and the priests deprived of their income, for the duration of the excommunication."

in Italy and through the influence of Jews on Humanism, more particularly by those who came from Greece and Constantine Tinople. We know the name of the Jew Iochanan Aleman, pretutor of Pico della Mirandola, who made his pupil a Judaizer and Kabbalist. That would be a whole page of history. to write about the anti-Christian role of Renaissance Jews. Their efforts were intended to bring about the Reformation, Philosophy, Freemasonry and, finally, civil and political emancipation the tic of the Jews that Father Joseph Lémann calls: "The Entry "Israelites in Modern Society." The centuries-old work The papal palace was destroyed, and from that day on, the peril began. Judeo-Masonic.

Equity and humanity, fruits of Christian civilization (1),

---

(1) We read in Cardinal Hergenrœther's History of the Church, IV, 181; Paris, Delhomme-Briguet, nd, trans. Belet:

"Among the Jews as well, there were some isolated conversions: Many, it is true, were only apparent and originated from the forced, because the persecution against the Jews had intensified during The Crusades. The Popes and Bishops took them under their protection. defended the imposition of baptism by force, the destruction of the synagogues Gugues and mistreating individuals. But the crimes are numerous Crimes committed by Jews, and especially usury, often aroused the fury of the people. One also sometimes saw Christians embracing the Judaism. The councils forbade baptized Jews from continuing to to observe Mosaic customs, and to those who were not baptized to keep Christian servants; they barred them from employment public officials prescribed a particular costume for them, condemning them to to return the proceeds of their wear and tear and to pay the tithes attached to their land. In particular, the following were condemned with great severity: The Talmud and Jewish scholarship, which, after various vicissitudes, comthreatened to reappear in Spain and the South of France. Stained

Jewish speculation could only produce the pantheism of Averroes. disastrous results. a:

The author provides the following bibliography on the Jewish question and the papacy:

NEANDER, K.-G., II, p. 369 et seq., Protection of the Jews; GREG. M. lib. I, ep. XXXV, XLVII; Mansi, 1055, 1066; JAFFE, n° 738, 761; ALEx. II, ad episc. Hisp. ; MANsi, XIX, 954, J., n° 3485, p. 398; ALEx. III, al. CLEM. III; Mansı XXII, 355, J., 9038, p. 306; GREG. 1X, RAYNALD., an. 1235, no. 20; 1236, no. 48; POTTHAST, p. 841, 870, no. 9893, 18243; INNoc. III, 1199, lib. 11, ep. CCII, P., n° 6616, p. 494; RAYNALD. year. 1220, n° 48, P., n° 6340, p. 554; Innoc. IV, P., p. 1042, 1062, 1246. See S. Tuomas IP II, q. X, a 2; q LAVI, a. 10: S. BERN., ep. CCCLXIII; Otro FnRis, from Gest. Frid. I, XXXVIL XXXVIII. Jews

outlined to the Popes their course of action towards Israel. However, they were even more obedient to the supernatural motive of their conscience which gave them hope for the conversion of the Jews. This was the sentiment of Saint Gregory, who condemned hatred. against the Israelites, because they were destined to convert one day, according to the Scriptures. He even favored every movement in this meaning, and his example was constantly followed by the Papacy. It must be admitted that the results were mediocre; what he It would be necessary to write, it would be the story of the false conversions of the Jews, especially in Spain and Portugal. The episcopate, moreover, gave little credence to these mass returns, and Julian of Toledo confused the Jews with his writings, without the to bring them to repentance. He asked them where the land was that Had it been promised to them since they were being driven out? "We he was looking for, he said, the kingdom of the Jews, and there was none; We look for their altar, but we do not find it; we look for their priesthood and it is not found anywhere; one asks Where are their sacrifices, and no one answers, because all these things are abolished, as Daniel [had] predicts » (1). | po ® &

converted by miracles: Innoc. III, June 8, 1213, to the archbishop of Sens, lib. XVI, ep. LXXXIV, Migne, t. CCXVI, p. 885, P., n° 4749, p. 413: Conversions to Judaism: CLEM. IV, const. Turbato chord, 1267; GREG. X, const. III, year. 1273; Nicoz. IV, const. IV, an. 1288 (Vinc. Petra, Com. in. Const. apost., t. III, p. 248 et seq., 253 et seq., 266 et seq.) Bonrr. VIII, c. xur, de Hær., V, 2, in-6°. Crimes of the Jews. PETR. VENER., lib. IV, ep. XXXVI; Marru. Par., Hist. Eng., p. 280, 359, ed. Par., 1844; RAYNALD., an. 1305, no. 15; 1306, n° 16. Testimonies on Jewish usury, in Jost, GEscH. der Israeliten, VI, p. 295 and following; VII, 426 and following — Measures to which they are subject, III, Council of Lateran, c. xxvi; IV, c. LXVII-LXX; Council. of Narbonn., 1227, c. XXIV; of Rouen, 1231, c. xLıx; of Tarragona, 1239, c. IV; of Monteil, 1248, c. v ; of Albi, 1254, c. Liv-Lxx; of Fritzlar, 1259, c. vii; from Aschaffenburg, 1292, c. xvi; d'Anse, 1300, c. 111; de Vienne, 1267, c. xv-x1x. See BERWALD, Decrees of the Council of Vienna concerning the Jews in 1267, in WERTHEIMERS, Jahrbuch f. Israel, Vienna, 1859; HÉFELÉ, VI, p. 91-93; Honor., III, 1221; GREG. IX, 1233; Bull., Taur., 111, 380, 479, P., p. 578, 781; PuiLLIPs. K.-R., II, p. 423 et seq. Gregory IX had, on June 9, 1236, condemned the Talmud and ordered the bishops and priests to destroy the copies. Innocent IV prayed, in 1244, to Louis IX, King of France, after examining the Talmud, to have copies of it burned by the doctors of Paris and the chancellor of the Sorbonne. (P., p. 911 and seq. 966). The same measure was recommended by a Council of Béziers in 1255. (HEFELE, t. VI, p. 46).

(1) JULIAN OF TOLEDO, Migne, P. 4, t. XCVI, col. 569, Comprobation ætatis sectæ, lib. I, 28. ne . 2,

To prevent this reproach, the rabbis said and had said long before, that they had in some corner of the land a king who ruled the Jewish nation. But Julian Toledo accused them of putting forward an untenable falsehood.

This bishop was unfamiliar with the "Protocols" of the Elders of Zion. Since then, the promised land has been reconquered; the Sabbath is reconstituted in Palestine; in the absence of a priesthood, the billionaires of the Jewish International High Bank replace the Princes of the Priests, and Israel is, once again, who became a worshipper of the Golden Calf, while awaiting the universal king that he will give to the world.

These predictions, almost entirely fulfilled, we abruptly reveal the "Jewish Peril," without showing us the symptoms of Israel's conversion. "Israel is the scourge of “God,” some tell us; “Israel, returning to Palestine, "will convert," the others reply. Although Zionism no longer simply based on expectation, the conversion _of Israel, barring a miracle, hardly appears on the horizon, while that the Jewish peril becomes more threatening every day.

Moreover, as early as 1899, this twofold objection was quite humorous. scientifically refuted, as follows: |

And if the Jew is God's scourge, should we then resist him?

The plague is a scourge from God! Must we surrender to the plague and Shouldn't you call the doctor?

Famine is a scourge from God! Must we cry out in fear before famine? and let themselves starve to death?

War is a scourge from God! When it is declared against us, must we Raise the butt in the air?

Attila was a scourge of God! How could Saint Leo have let him pass? about the Eternal City?

The English were a scourge of God! In the time of Charles VII! Was it necessary? that Joan of Arc, to please "the intellectuals" who were demanding the English rule in France, as they are asking today for that of Dreyfus (in 1899), was it necessary that Joan of Arc not drive out the Anglas?

The German was a scourge of God in 1870! Did our heroic and unfortunate army did not try to block the way to The invasion?

And then they would tell us that we must not resist the Jew under the pretext that he is the scourge of God, that the work of slow but sure The destruction accomplished, especially on us, over the last twenty years, is a work God's will?

Come on! There is something more surely willed by God: It is the instinct for self-preservation that God has placed in the hearts of peoples like individuals, and we are sure of them when we follow their impulse, to do God's will.

What? Job on his dung heap, undergoing God's trial, was the worms from its wounds. And France would not have the right to remove the Jewish vermin. Do his injuries?

Let's get rid of the vermin, all the vermin: the Jews, the Protestants, and the... Franes-Mat¢ons (1).

Two pages later, the same author responds to the objection misleading about the conversion of the Jews:

Is this the moment for the sheep, when it is in the lion's den? to be concerned about the conversion of the wolf?

Is this the moment for us, sheep of Catholicism, to worry about... cuper of the conversion of the Jewish wolf, in whose mouth we are Up to the neck?

We grumble, and our last bleat would be: "Have pity on the Jew?"

Let's bleat instead: "Have pity on us!"

— It is said: “Our Lord did indeed cry out: ‘Forgive them, for they "They don't know what they're doing."

— He said this about the executors of the sentence against the Jews, who were not Jews, since they were Romans and did not know, in fact, what they were doing, since they blindly carried out an instruction, in the manner junior officials of today, who throw the monks to the the gate and the Catholics outlawed, on orders they did not know, the Most of them came from the Jews!

For these too, Our Lord implores forgiveness, for “they do not they do not know what they are doing”; but He does not implore Him for the leaders of the Judaism, the Chief Priests, the Scribes, the Pharisees, who had voted for his death with good reason, precisely because H had cursed them, who continue to vote for her every day, because he maintains his position against them his curses!

— Will people still say: “However, what about every sin and mercy?”

— Who, for every sin one repents of! Show us the signs of The Jew's repentance!

Are these the threats of "upheaval" from Reinach? the promasses of terror — “compared to which the old Terror will not have been that an idyll" — from one of his high-ranking coreligionists, if he happens to be able to see ?

Until you give us further signs of repentance, suffer-It is better that we think much more about defending ourselves against the Jew.

(1) L. Via, The Sectarian Jew or Talmudic Tolerance, p. 328; Paris, Fleury, 1899.

than to grant him a pardon he doesn't think he deserves, if he even thinks of it asking with his usual impudence!

Moreover, while one shouldn't be more Catholic than the Pope, one should not One shouldn't try to be more merciful than God, under penalty of to fall from mercy into foolishness.

Now, what does God say about the Jews?

That they will only convert en masse at the end of the world (1).

Until then, they will continue to crucify Christ, according to Talmudic tradition. dic, among its worshippers the Catholics, who will consequently count– They add another illusion to their list if they continue to hope when even the conversion of the Jews.

We are not talking about individual conversions, which will continue to to occur, “but in small numbers,” Saint Paul told the Jews of his time (2).

– The objection will again be raised: “Must we then sacrifice this small number?

– No, but we must sacrifice far fewer people of our Catholic brothers whose souls are perishing by the millions under the blows from the Jews.

In short, when the wolf invades the sheepfold and devours the sheep, This is the time for them to resist, not to bleat.

Or rather, you have to do Pun and the other one, otherwise you'll only be doing the half of his duty.

Duty begins with prayer, but it ends with action.

While it is true to say that "any action is void which is not supported" "Through prayer," it is no less true to say that "all prayer is "A futile effort that does not lead to action."

And each must be done in its own time.

When Joan of Arc charged at the English shouting "Jesus! Mary!", She did not stop her horse's momentum in order to pray for or against I'm English.

She prayed before and after the assault, but not during it; she put her

(1) I will send you the prophet Elijah before the great and terrifying The day of the Lord is not yet coming, and he will gather the Fathers (the Patriarchs) with their children (the existing Jews) and the hearts of the children with their Fathers. (Malachi, 1V, 5 and 6).

“The Jews who killed the Lord Jesus and the prophets, who…” have persecuted, who do not please God and are enemies of all men, prevent us from proclaiming to the Gentiles the word which should to save, to fill without interruption the measure of their sins.

"For the wrath of God has come upon them until the end (of the world)." 1 Thessalonians 2:15–16.

(2) “When the number of the children of Israel were equal to that of the

"Of all the grains of sand in the sea, only a small remnant will be saved." Rom. IX, 27.

LET

An assault between two prayers, or rather, she intertwined her actions with prayer. She did not put her prayer in place of her action.

She knew that from France too, it must be said that "God who made her "Without us, she doesn't want to save it without us." ©

This is how, with God's help, she routed the battles– English lons!

This is how, with God's help, we will rout the battalions of the Jewish community!

– Finally, the cry goes up: “And what about charity?”

Charity commands us to hate, not the Jew, but "the evil that is in the Jew and what does the Jew do to us” with his Talmud, interpreted by his abominable Kahal!

If we do not hate with all our might this Talmud and this Kahal,
who have been destroying Christian France for a hundred years, we do not like
France, we do not love our brothers, we do not love Our
Lord.

And if we love them, our hatred of the Talmud and the Kahal will be the
a measure of our love.

Under no circumstances should we hate the Jew.

However, there is one exception that is too often forgotten today. almost
to the point of crime.

Here it is, according to the gentle Saint Francis de Sales, disciple of the gentle
Saint Augustine was a doctor like him:

"I make an exception, among all those declared enemies of God and his Church,
Because these people, like sects, must be denounced as much as possible.
heretics and schismatics and their leaders.

It is charity to cry wolf when he is among the sheep. (Introduction)
tion to the devout life) (1).

Ultimately, our attitude — towards Jews and Freemasons
must be a fighting attitude, or else we are not
militant Catholics. Because the Jews and the Freemasons do not
form a single block, which allowed the columnist to
the Review of Historical Questions to conclude its article of
April 1, 1882, by this dilemma:

»

Judaism rules the world, and one must necessarily conclude or
that Freemasonry has become Jewish, or that Judaism has become Freemasonry
Mason (2).

For us, the first solution is the real one: France
Freemasonry has become Jewish, servilely Jewish; therefore we are—

---

(1) L. Vian, lib. cit., p. 231.
(2) Review of Historical Questions, April 1, 1882, p. 670.

we are struggling with the "Judeo-Masonic peril". The Papacy
has forged our weapons of war: "Restitution and the
a ghetto that will reduce the Jew to vassalage by taking away his
civil rights.” If we do not impose this dual solution
As soon as possible, the dilemma of the
Review of Historical Questions:

“Judaism rules the world, and it is necessary
to conclude either that the world has become Jewish or that Judaism
will devour the world.

The choice is simple: either the Catholic Supergovernment
through the conversion of France, or the Jewish Supergovernment
through the absorption of the symbolic serpent.

E. JOUIN,
Prelate of SS
Parish priest of Saint-Augustin.

APPENDIX III

EEE

The Bolsheviks & the Jews

Hatred against humanity, religious hatred, hatred of
races, incitement to assassinations and pogroms, idiocy,
an obscurantism comparable to that of the Middle Ages, such
These are the objections, the terrible accusations that are raised against
all those who dare to speak the truth about the Jews.

The threats, the insults, the slander, the lies, everything
is used against Christians who want to remain Christians.
and who have enough independence of character and mind to
not to bow down to the Jewish will, the Jewish power;
In short, so as not to follow the path of evil.
The Jews.

These are indeed the same methods of stifling thought.
that the Bolsheviks employ, with the added bloodshed (1).

Any notion of "verecondia" is absent from the mentality Jewish; in their venomous rage, the Jews lose even the They are cautious and reveal themselves as they truly are: liars,

(1) The Jew Saurus wrote, in January 1896, in a journal of Mainz, the Wäücherpile:

“We Jews, with our understanding, know that “Every word written in our favor earns usurious interest. Therefore, we spare no sacrifice to spread it, to encourage 'Page the author and reward the publisher.

“If, on the contrary, a book appears that is hostile to us, we will not If we don't buy it, the edition quickly goes from being a blight to pestle. ;

"The publicist is nothing anymore, we just have to organize against him" "Jui, the conspiracy of silence."

It's always good for the Jew to stifle thought.

shameless, vindictive, hateful, slanderous, with the absence complete with a sense of the ridiculous.

Regarding the "Protocols," they moved heaven and earth to to prove their falsity, and, so far, they have been unable to do so. to prove. The "Protocols" still remain a document absolutely in line with the age-old Jewish mentality and the plan, said to be messianic, of upheaval, for their benefit, of the worldwide.

They mobilized American scientists and pastors, all the Jewish Russians, the adventurers, and everything these people have said or written about the "Protocols" is recognized as false or insignificant.

The Jewish authorities of Bolshevism do not breathe a sigh of relief. Note: they found nothing in the "Ochranka" archives which would have proven the fabrication of the "Protocols" by the Tsar's policemen.

Similarly, regarding pogroms, they were perpetrated by the government. Russian, as well as on the alleged treason of the Emperor and of his wife, in whose name the revolution was unleashed and cast suspicion on the loyalty of Nicholas II in the eyes of Neither Kerensky nor Trotsky, as allies, were able to publish a single document proving these three charges against Pem-Father of Russia: the incitement to pogroms, the fabrication of the "Protocols" and the alleged imperial treason.

The memory of Nicholas II remains free from these odious slander. | ' |

And yet, listen to this PANE, said PUnivers israélite of the 7th

{

January 1921: |

Then a handful of murderers descended upon what had been the Your Majesties and Highnesses, and suddenly formed a horrible pile of corpses, just as they used to act, not so long ago, in the ghettos of a town Polish soldiers and police officers of these same Majesties, of these These same Highnesses, so sure of impunity in their palace, in the midst of their guard regiments. Yes, Nicholas II, his tsarevich, his great-Duchesses were ignobly murdered, defenseless, without useful protest, just like that Nicholas II and that tsarina had approved, provoked, and desired the assassination of men and women, of Israelite boys and girls, who were certainly not Majesties and Their Highnesses, but still human beings. Tragic. A dreadful turn of events! The autocrat pogromized like a a simple Jew!

+. -

Don't you discover in each word, in each the phrase "the implacable hatred of the Jew against the unfortunate" Nicholas II, a devout Christian, and against his own family? Don't you see-You don't see the hypocrisy of those who feel guilty about these heinous assassinations, and their desire to be exonerated from Their participation in this crime? "Nicolas, he pogromized like "Just a Jew! This is the appalling return of things!"

Well then! What are the Jews complaining about? One might say They can be accused of anything they want, of every crime committed. by the Bolsheviks on the Russians, this will change nothing in the The implacable law of "things returning." If they are absolutely innocent before immanent justice, they will not affected by this law; if, on the contrary, misfortune befalls If we start to "pogrom" them, it will only be... the simple, though "tragic and appalling return of things.

If the Jews have such great faith in justice From above, if they feel innocent of the sea of blood spread by them in Russia, they have nothing to worry about, nor to rage against those who provide evidence of their participation passion for Bolshevism.

Or do they think that men are so devoid of discernment that they can be easily directed in any What does it mean? Today, the Jews are inciting them against the Christians, and tomorrow the latter will throw them against the Jews.

No. If the Jews have experimented and found, among the Russians, supporters of their idea of upheaval and of massacres, they know full well that they only hired them among the nation's dregs, and this filthy rabble, seeing power, escaping the hands of the Jews, will turn around against the Jews, silently approved by the entire population persecuted, starved, slaughtered under Jewish rule.

It's "the relentless return of things".

ee |

Mr. Roditcheff, an old idealistic liberal, wrote a pamphlet on The Bolsheviks and the Jews.

This brochure is very curious; it reveals a state of mind particularly to an entire generation of Russian intellectuals who

LEGEND

The Red Tables (Red Calendar) in honor of the holiday
Pentecost
Humor Weekly
Written by TOUNKELEN, with illustrations by SCHIKLIAVER

KERENSKY, a new Moses, whose forehead is adorned with two rays of light– Neux, descends from Sinai. He is dressed in the tallit with ritual fringes. The The Hebrew people rushed towards him and acclaimed him, prostrating themselves before the Red Tablets of the new Law that Kerensky announces to the people.

On these Tablets, which he holds in his hands, one reads:

Liberty – Equality – Emancipation – National rights, etc.

In the distance, one can see the palace of Tauride – the Duma of the Old Kingdom from Russia.

Multitudes of Jews surged past the Palace, carrying flags and banners; on some one can distinguish the word: "Liberty", on others, 'pentagrams.

A block of stone, to the right of Kerensky, appears to depict a bust: could it be– That one from Kar! Marx?

Since this publication was intended solely for Jews, several Russians at whose homes it was discovered, they were immediately put to death.

Y

| 4 7 be
F

P Ne D

JUDAIC APOTHEOSE OF BROTHER KERENSKY
President of the Provisional Government

7 |

wanted and prepared the revolution and took part in it – always

under the direction of the Jews – an active part.
The conclusion of this brochure is as follows:

Antisemitism from above, as well as antisemitism from below, has the same roots in ignorance, incomprehension; in the strength of passions and zoological instincts (these expressions are always used) used by Jewish writers when they speak of patriotic sentiment tic), incapable of critical analysis.

Let's see how Mr. Roditcheff demonstrates his analytical ability.
Critical list. He says:

The Bolsheviks—they're the Jewish power, so they say. But where Did we take that seriously? It was the decaying army that brought him to power. The Bolsheviks, not the Jews. They're not the Jews either. who massacred the young students of the military schools who were defending the provisional government. It wasn't the Jews who bombed Moscow. The murdered sailors who swam—not on the sea— But in blood, they are not Jews. The Bolshevik assassins in Not all the cities and all of Russia were Jewish. Those who, at Lenin's call, destroyed the castles, killed systematically and with joy, sometimes men, sometimes horses and Cows are not Jews, but real Russians...

No one says, however: Here come the Russians!

And when we say that the Bolsheviks are Russians, we put ourselves... angry tones, and we are right.

Nor do we say: "Look at the Menjinskys (?) or the Djerzinsky – it is Poland that is massacring |... We understand that they They are Bolsheviks because they are wicked and cruel, not because they They are Polish.

Trotzky only wants to make the entire Jewish people guilty. Bronstein, Ioffe and Co." We forget the Jews who fought against the Bolsheviks, who perished at the hands of the Bolsheviks, like the nobleman Vilenkin, the well-known Moscow lawyer.

Mr. Roditcheff brilliantly demonstrates his inability of discernment and critical analysis.
No one has ever claimed that only Jews are Bolsheviks. Mr. Roditcheff confuses the effect with the cause—this | which proves that the main rule of logic is Unknown. When he says that "it's the army in decay" "ui.", etc., he completely forgets the cause of the decomposition Hey, one of the Russian army; he forgets the cause of the massacres of

j Z 2 z stadt, of Sevastopol, like that of the peasant revolts in the

e-
a; hiat, , 11

campaigns. We say: "It's the Jews, nothing but the Jews who prepared and unleashed the revolution and the Bolsheviks Visma in Russia. It was the Jews who incited the massacres. and to the looting, and it was the Jews who benefited from it.”

And these causes, which should not be unknown to Mr. Roditcheff The boss doesn't want to talk about it.

We Russians know very well that the army held good until the day the Jewish propagandists invaded it and decomposed, by inciting the soldiers against the officers. We we know that the provisional government was subject to obedience- the complete session of the Soviets, which arose from who knows where or how, but led by Jews, whose pseudonyms were unveiled; – the Bolsheviks were shooting the Russians on the spot at whose place one could find the list of these pseudonyms and the biography of Kerensky.

Order number 1, manufactured by Sokoloff, in the company of a Jew, A German spy, and signed by Mr. Goutchkoff, was sent into Parma was under threat from the same Soviets.

Mr. Roditcheff, even if he was never himself in the Che-Ka, must at least know from the Russians who have been there that everything The staff of these terrible institutions are Jewish, except in the rather rare cases where Jews want to disguise themselves – such as in Ekaterinburg where the Tsar was killed – and put as President, a Russian fool who serves as a puppet.

Mr. Roditcheff should know that this is on the orders of the Soviets. that all the prisons were opened and that the criminals released immediately became the most reliable support of these same Bolshevik Soviets.

I] must also know that Trotsky, in Kronstadt, and Sarah Ostrovsky, in Sevastopol, was stirring up the sailors against the officers and shouted that soon all the wealthy Russians and intellectuals would be assassinated. He must know that all the Jews were distributing money to these same sailors who were the vanguard army of Bolshevism in the pay of the Jewish quarter.

Mr. Roditcheff speaks of the system that was followed to massacre The Russians; he let slip an imprudent word. Yes, everything is it was based on a system, a plan prepared in advance, and this The plan is none other than that of the "Protocols".

He neglects to mention that Jewish democratic organizations,

Like Bund, Poaley-Sion openly adhered to Bolshevism.

He forgets to mention that at the head of the Ministries, the Universities, Academies were filled with beardless Jewish boys and ignorant people, emboldened by their insolence and their hatred of the

Russians.

He does not say any more than that the Jewish plebeians adhered to the Bolsheviks. visme that she served in the establishments of the new government, that all the communist commissars were Jews affiliated with the Third International, and that the latter is led, worldwide, by Jewish leaders* and Jewish agents.

He is completely unaware that this Third International is not, In short, that the secret society attached to Freemasonry of Weishaupt's followers, and all the communist cells are merely the ramifications of this masonry, accessible to all those who have demonstrated during their six-month internship that they are capable of all the crimes that high-ranking Jews command.

To deny these things outright, for the sole reason that we ignores, even though they are now established, proven, do not raising no further doubt, it demonstrates a provinobvious professionalism and bad faith (1). |

(1) Mr. Gansky eloquently developed this idea in a Conference the statement he made on April 15, 1921, to the Franco-Russian Friendship League, On the Causes of International Unrest:

"The Third International," he said, "has become the absolute master of the Russia and can exert a formidable influence on the (world) and on the international market.

"Because Russia possesses immense wealth, and it is to clear away the place in the capitalist International that so many Russians have been exterminated and that national property and production have been ruined.

"And here we have the two pincers of one and the same" vice: one — the one above — the golden International, the cosmo- capital politeness; the other — that of below, the Revolutionary International of the proletarians tariat led by demagogues of the same Jewish race to whom the Capital provides the funds.

"Consequently, those who are destined to be crushed are the nationals" from all countries, the rich to be robbed and ruined, the independents to be shot, the poor to be enslaved.

"That's exactly what happened in Russia."

"As a means of propagating this poison that kills nations and the States, they make use of secret societies, Masonic lodges, the new-

Regarding the "Protocols" and all the noise surrounding them Mr. Roditcheff says of them that "it's idiocy".

He only knows one thing about the "Protocols": that they were given to Nilus by a certain Souchotine. What is this Souchotine? Mr. Roditcheff knew him or heard about him... He is a provincial administrator and landowner; he wanted to have his stables cleaned by the peasants; but the latter, knowing that Souchotine's horses were sick with snot, refused to carry out his order. So Souchotine had them arrested. The peasants complained about him. but he was acquitted.

From this, the perfectly logical conclusion that a gentleman: He could only transmit a falsehood to Nilus.

But what then becomes of the Radziwills' claims and

Chayla said that the "Protocols" were the work of the police
Tsarists? How could this document have fallen into the hands of the
in the hands of a mere provincial administrator? And, if it is the
The government that produced this document, it is the one that should have
dů edit and distribute it, and not entrust its editing to a
unknown like Nilus.

All of this escapes Mr. Roditcheff and the Jews who have
They've really lost their minds and can't get out of all the...
contradictions in which they are mired.

old religions imported from the East claiming to reconcile and unify in
one and the same principle: Science and Religion, Lucifer and Christ.
The symbol of these sworn enemies of the Church and the State is the seal.
of Solomon, the Pentagram, the five-pointed Star adopted by the
Sacrificial Magi of Bolshevism.

And, further on, the author concludes in these terms:

"If Bolshevism persists in Russia, this country will be the home of all
The corruptions, from all sects to the most monstrous cults. The
Russia will become the wide-open gateway to Asia, while the Empire
Russia was the surest bulwark against the invasion of the Asians.
What am I saying? Russia itself will become Asiatic, and barbarism,
too close to Western Europe, which will no longer be guarded to the east by a
powerful state, the barbarity led by the Bolsheviks, allied with Germany
Magne and followed by the Chinese, the Tartars, and other Western peoples,
will overwhelm the West in an irresistible invasion that the governors
Jewish communities and republican democracies have so well prepared for
"All forms of enslavement, like all forms of shame."

e"

In this regard, I must say a few words about my memories.
personal, since the Jews use theirs as
proof of the falsity of the "Protocols".

The "Protocols" are merely an extension of the theses.
contained in Rabbi Reichhorn's speech, delivered on
the tomb of Simeon-ben-Joudha, in Prague, in 1859.

This speech was published by Readcliff in his book:
Account of the political and historical events that have occurred
in the last ten years. Readcliff was brought to this
meeting by Lassalle. After the publication of this work,
Readcliff died suddenly after a dinner, and Lassalle
was killed in a duel over a Jewish woman, Rakovitz, by
Denigetz, in 1863.

The Jews want to ridicule this speech and Readcliff
he himself; they claim that everything he says
It's a novel for old women.

I learned about this speech through the work of
Wolsky: Jewish Russia.

When I was in Russia, one of my friends, a prosecutor at the
The Odessa Court of Appeal secretly communicated this to us.
speech. He had found it in the "Secret Archives of
"Courts." This speech had been read in Simferopol by a
rabbi, in a synagogue. The authorities had arrested the
rabbi for having delivered a seditious speech, and the case
had arrived at the Court of Cassation in Odessa where she was suffocated
"so as not to incite passions against the Jews." But the
The file was kept in the secret archives.

If this statement had been false, it is obvious that the rabbi would not
He wouldn't have read it at the synagogue. The Russian government,
Fearing pogroms, many were classified in this way.
of cases concerning Jews, which proves once again
the falsity of the accusations made by the Jews against the Tsarist regime
as an instigator of pogroms.

*

kk `

q

But let's get back to Mr. Roditcheff.
At the end of his brochure, he tells us about the environment in which he lived
Nicholas II and where "the Masonic conspiracy was firmly believed-

Screw you, witches, the coming end of the world, the devil

"With or without horns."

Mr. Roditcheff finds this very pleasant. Speaking of the He hears about sorcerers, Papus, Philippe and Rasputin.

Papus, Grand Master of the Martinist Order, had gone to the Imperial court to open the first breach to influences occult and Masonic. Then Freemasonry sent the Philippe the spiritualist, and, finally, Rasputin, with his acolyte the Tibetan doctor Badmaieff. Rasputin was under the orders of The Jewish community and Germany.

The emperor and empress were aware of the plot Masonic plot against them, without suspecting, however, that The Freemasons were already inside the palace itself.

In addition, some ministers and other influential figures Those in the administration and in the Duma were Freemasons. the society of the Emperor's immediate entourage was infested of all sorts of sects, more or less mystical, but having all have links with Freemasonry. This tradition dates back to far away. Paul I" was a Freemason and was strangled by Freemasons. Alexander I was under the influence of Martinist mystics which he eventually managed to get rid of; as he died, he embraced Catholicism. The Decembrist movement originated from Masonic lodges. The Engineers' Palace was the epicenter- the school of Masons or apprentice Masons; it is from this school that the most revolutionary officers in the army were coming out of.

A Russian colonel told us the following story: A Hindu he gave him the plan of the underground passages of the Palace of Engineers in Petrograd, telling him it was in one of the rooms of these soulerrains, precisely in the library where preserve all Masonic archives, which the representatives members of world Freemasonry held, in June 1914, their Congress. And it was at this Congress that the war was decided. This colonel, with an officer, checked the plan in hand, every room in these underground passages. Everything was accurate. He couldn't However, despite persistent searching, the part could not be found. reserved for archives, so carefully is it hidden. Before the war, Petrograd was overrun by these companies secret meetings where, under the pretext of mystical gatherings, theosophistic, religious, they indulged in all sorts of experiments erotic experiences, under the influence of powerful narcotics.

Everything led to black masses and the worship of Lucifer. Despite their searches, the police were unable to find anything.

The groundwork for Revolution and Bolshevism was being laid, And the followers were recruited from among these deranged individuals. They needed... leaders, rulers, and these leaders were found; they were the corrupters and destroyers of all tradition, the Jews of the Third International, closely linked with the high dignitaries Masonic secrets.

Roditcheff seems to be unaware of all this. That's his business. We don't Let's not believe he's paid by the Jews: he's a provincial and an ignorant man, like almost all liberal intellectuals Russians. But his pamphlet earned him a laudatory article in the The Jewish Tribune, the same Tribune that sends its spies at all meetings where Russians might be present and where they speak out against Bolshevism. The Tribune prints then the names of these Russians, heaping insults upon them, lies and slander, in order to denounce them thus to Bolshevik agents are swarming in Paris. The Cheka will know to then take revenge on those who remain in Russia. The Tribune The Jewish community is merely a clandestine agency of the Bolsheviks in Paris. It is from this agency that the Russians, who call themselves anti-Bolsheviks and who kiss the dirty feet of Jews, receive a word of good-vigilance and encouragement. They rejoice and they continue to mislead public opinion; — and they are legion!

If the Jews are the direct and undeniable cause of the Bolsheviks visme, they are a power, an enemy force of order Christian, against which we must fight with discernment and intelligence.

But nobody ever said that the Russians who were bowing before this power, flattering the Jews and humbling themselves they lie in front of them, begging for a few crumbs from their table opulent, be innocent: they are a thousand times more despised sands and more harmful than the Jews, for they cover them with their names and their authority; they help them in the accomplishment- the masterminds of their diabolical plan, and they are those masterminds amorphous where all Jewish ideas become embedded like parasitic larvae; they spread the Judaic virus in their

atmosphere, and no logic, no reason, no fact
will be able to change their unhealthy mentality.

They are not true Bolsheviks, but they are worse.
In vain they tell themselves, anti-Bolsheviks, their brains are damaged
revolutionary poison that leads them to latent Bolshevism
occult, as was the case with the provisional government.

Men like Bourtzeff (1), Milioukoff, Goutchkoff,
Roditcheff and many others who proclaim themselves patriots
Russians, Christians, anti-Bolsheviks, are merely agents
aware of the same leaders, the same power, of those
who destroyed Russia, assassinated the emperor and his family,
of those who massacre Russians by the hundreds of thousands and
who are preparing the new order of things for Russia, he said
democratic, which will finally allow us to undertake the feat-
Russia's tation – with the help of the new government
entirely devoted to the Jewish cause – through the Jewish bank.

Are there not two rival banks in America that
Are they fighting for the economic takeover of future Russia?
One, American, the Morgan Bank; the other, Jewish, the Bank
Khun, Leeh, Schiff, specifically the one who provided the funds
for the destruction of Russia.

The American bank does not want to enter into a relationship with
the Bolsheviks and let no Jew near her. While
that the Jewish bank would gladly provide money for
to maintain the unrest in Russia and thus prevent the
American bank to conduct business in this country.

Finally, all of this happens according to the plan and the absolute system.
documents conforming to the "Protocols".

But Mr. Roditcheff and his associates don't even suspect it.
On the contrary, they find insane those who
They reveal the plot hatched against the Christian world. Also
Our author concludes his brochure by saying "that it is indis-
It is conceivable to fight against the contagion of anti-Semitism, on
which the political madmen, enraged in their hatred, base
"All their hopes."

(1) In our first volume on The Judeo-Masonic Peril, we
We analyzed the 1920 Russian edition of the "Protocols" of the Elders of Zion:

This edition includes an article on Bourtzeff. (M# Jouin, Les
“Protocols” of the Elders of Zion, p. 172-177).

*
xe

No, Mr. Roditcheff, you are mistaken. Those who fight
against the conspiracy and domination of the Jews are clearer-
seers like you and your kind. They have no hatred
against the Jews as such; they do not form dreams
homicides, as the Jews try to persuade us; at
On the contrary, what they want above all is to have a
a well-governed homeland, according to its historical traditions, in order to
to bring happiness to all.

But what they don't want is to keep in their
homeland the latent virus of Bolshevik evil, which is none other than the
Jewish mentality.

It is against this evil that they feel hatred, an implacable hatred.
cable and salutary at the same time; their great fault, in the eyes of the Jews
and of the Jews, consists of being perceptive enough to comp-
to take that the propagators of May, the instigators of
The assassinations and destruction are none other than the Jews.
They appear today as the protagonists and the
representatives on earth of absolute evil.

For centuries and centuries, Jews have fought against the
Christianity, which brought to this world the notion of absolute good,
absolute truth, and separated good and evil, which were confused before
Him. It's not the Christians' fault that the Jews remained.
On the other side, forming the city of evil (1), Always and everywhere

(1) Mr. Gansky has often demonstrated in his Conference that the Bolsh-
Visma primarily unleashed religious war:

"The Tsar," he said, "was assassinated not only as a political leader,
but also as a religious leader. It is this sectarian, anti-religious fanaticism
which explains the relentless and cruel effort to destroy the entire family
imperial.

"Moreover, the Russian clergy also had to endure the most severe tortures."
unprecedented; its history since Bolshevism is now nothing but a long and
doulourcux martyrologe.

"However, the Russian Church, persecuted, subjected to martyrdom, remains still standing, gathering around the Cross the Russian rebels against the revolution and capable of standing up to Bolshevism. This is proof of extraordinary vitality and miraculous strength of faith in Christ, the eternal ideal of sacrifice in the name of love for humanity suffering.

The speaker returns to his idea a few pages later and pays homage to delicate matter to the Catholic Church and its Head, the Sovereign Pontiff:

"We have before us an undeniable fact that I hasten to

Throughout history, they have engaged in corruption and decomposition, shamelessly exploiting the Christians to whom their Religion forbade harming one's neighbor. And when The Jews felt stronger; they were already trying what they What happens in Russia is revolution and death.

Who doesn't remember the massacres on the island of Cyprus, in CyreNaic, in Palestine?

Finally, when, at the end of their patience, their victims began- Jews, ever eager to take justice into their own hands, have always did what they are doing today: they cried out against injustice, against the persecution, fueled by religious hatred, turning their punishment into accusing the Church or the monarchy, and always to blame others for their own crimes.

This, however, was merely the effect of immanent justice: The overstretched spring breaks and injures its unwary archer.

This is the case with Russia.

What is happening there, the Jews wanted it, they prepared it through their own actions. Doctor Pasmanik complains that someone has been killed 150,000 innocent Jews in Russia, in pogroms. First, Where is the proof of their innocence? In any case, some Millions of Russians were slaughtered by the Jews. Who then in Speak? You all remain silent, you future builders. from Russia with the help of Israel, in fear of the wrath Jewish.

Whether it concerns the Church being persecuted, martyred, and outraged, None of you breathes a word about it. But if we make a thousand times less to the Jews, you cry religious persecution

to remind you. Apart from all these struggles on a material level, which corrupt our energies and make men so cruel, there is a another power, also universal, but whose activity is situated in a completely superior field, I mean in the field spiritual.

n It is the Roman Catholic Church.

"We have already seen that the Russian Orthodox Church remains standing despite all of Satan's attacks. Likewise, the Catholic Church is always remained at this inaccessible height that dominates all passions human and retains its full authority over the souls of its faithful. It is governed by principles diametrically opposed to those to which democratic governments are subject to principles of authority and Hierarchy. Principles which, in the Church, are of divine origin, based on the very words of Christ and fulfilled in the Apostle Saint Peter, of whom His Holiness the Pope is the direct and legitimate heir.

to racial hatred. For our part, let us be courageous, let us denounce it. everywhere our persecutor, the age-old enemy of Christianism, its teachings, and Christian civilization.

The same Doctor Pasmanik confessed in The Jewish People that the "Terror" among the Bolsheviks was merely a full-blown act of foresight: if we abolished the "Terror", it would be the the beginning of the pogroms; therefore, to avoid this If necessary, the Russian population must be kept on a leash by the "Terror." The admission is clear: "Terror exists for me only because..." to protect the Jews from the justice of the people" (1).

Thank God, there are courageous, well-bred people everywhere. seigniorial, calm in mind and temperament to weigh the

(1) Let us quote here the last note from Mr. Gansky's Conference:

"We are talking about this 'Terror' that cannot be described. This It is not death itself that is terrible: on the contrary, we have seen people who calmed down when they were sent to the Che-Ka to be shot.

"The Bolshevik 'Terror' is something else entirely; it is neither human, nor earthly; she is from the other world, the infernal world.

"Under the Bolshevik regime, there is no more hope; isn't there?" Precisely what characterizes hell? The Bolsheviks trample underfoot What is best for man: freedom, independence, the poetry, the joy of living. They bring with them a dreary and saddened boredom, destruction, cold, hunger, filth, infection, obscene swearing, lies, mistrust, hatred, vice, moral torment, blas- . a pheme against all that is sacred and in the end — only — death, Moral death, physical death, the death of nature itself. It would truly be the unleashing of all satanic forces to to devour everything that lives on earth.

"The Bolsheviks have no gift for creation, they are not capable" of no act to promote life, they are not men, but larvae, human waste, brought out from underground bearing the seal of Cain at the front, with hatred and vengeance in their souls (if they have one), with a thirst for blood and plunder. That is why all of humanity, overcome with disgust and anger, must turn away from everything that evokes the memory, however distant, of Bolshevism and the Bolsheviks.

"Russia has, alas, experienced Bolshevism in all its..." horror; and we, the Russians who lived through those terrible days, we We believe it is our duty to warn all our Christian friends about the others nations and to say to them: “Fear everything that reminds us, even from afar, Bolshevism; and beware of setting foot on the first step, It's so slippery it would send you tumbling into the abyss. To avoid it, preserve intact the Christian truth, as it is taught by The Church alone will protect you from a fatal misstep; for the question Bolshevism is a religious question and, therefore, for everyone "For the people, it's a matter of life or death."

things and facts, without being intimidated by the barking from the Jewish and Judaized press, by those hypnotized by the idea Jewish, like the Russian intellectual liberals, or by Sordid Jews, who emerged from some unknown ghetto in Russia, ignorant and hateful, possessing nothing but the impudence of lies and slander. They update in the newspapers or magazines the Judeo-Masonic plan such that it is clearly developed in the "Protocols". A A counter-army is forming in the threatened universe: may it to liberate Russia and preserve the world from the greatest peril that he had known until that day.

This is our response to the pamphlet: The Bolsheviks and the Jews; such is the vow of hope and salvation that the true Russians by race and tradition oppose him.

P. GANSKY.

APPENDIX IV

DOCUMENTS ON THE WORLD JEWISH MOVEMENT

DURING THE SECOND QUARTER OF 1921

SUMMARY :

INTERNATIONAL GENERAL INFORMATION: Universal Anti-Jewish League. Einstein's Internationalism. — The Anti-Semitic Thesis. — Twelfth Zionist Congress in Carlsbad.

The Protocols: Article by Mr. Salomon Reinach on work by Mr. LuCien Wolf. — Interview with Princess Catherine Radziwill and Ms. Henriette Hurblut. — Princess Catherine's Conference Radziwill in Brooklyn. — The Jewish People reprints the article from the World Review. — Slander of |' American Jewish Committee. —Brochure: “The Elders of Zion and World Opinion!” against the "Protocols." — Italian translation of "Protocols." — Discussion from an article in La Croix by L'Univers Israélite. — Article by MA-M. from Chayla.

GERMANY: Bismarck and Anti-Semitism. — German Jews against Zionism. — Jewish influences in the Wirth ministry.

ENGLAND: Lecture by MG Levison on anti-Semitism. The Joint Press Committee to combat antisemitism. Jewish Influences on Mr. Lloyd George. — Sir Marcus Samuel, Peer of England. — Sir Philip Sassoon, secretary to Mr. Lloyd George, Member of the Council of the National Gallery, London. — The governornement refuses communication of the report on the disturbances in Jerusalem Salem. — There is no information on the proportion of Jews naturalized. — Two Jewish women are appointed judges of the London committee. — Sir David Sassoon is appointed mayor of Bombay. — Proposed opening Freedom of English colonies to Jewish immigration. — Protest against halting Jewish immigration to Palestine.

—AUSTRIA: Anti-Semitic Congress in Vienna. — The Jews are not admitted to the Touring Club. — The B'Brith League.

BULGARIA: Favors for the Jews.

EGYPT: Israel, Jewish newspaper.

UNITED STATES: Mr. Henry Ford's predicament. — The YMCA admits Jews and Catholics (?). — Zionist schism. — Jews in Parliament. — Michigan Anti-Semitism Act. — The President Harding and the B'rith Abraham. — Mr. Louis Marshall protests against the Immigration restrictions. — President Harding favors immigrants. — Jewish press campaign on the same subject. —

Jewish recognition for President Wilson. — Jewish Congress American. — Campaign against Ford's "Dearbon Independent". — The Knights of Columbus against anti-Semitism, against prejudice race, conference organization in America and Canada in this goal. — A Jewish lawyer. — Cardinal Manning and the Jews.

FRANCE: Excerpts from obituaries dedicated to Mr. Joseph Reinach, the Dreyfus affair, Zionism, the League of Patriots and Boulangisme, etc. Alfred Dreyfus at the funeral. — The Undesirables, letter a special letter addressed to the Review. — The Jews, Joan of Arc and Napoleon Leo I." — Social boycott of the Jews. — Religious inspiration Jewish life, France, and Jewish worship. — The Alliance Israélite Universelle and Zionism, A curious anecdote about the newspaper De Temps. — Complaints against Mr. Briand. The Jews are not revolutionaries. — Protest against an article by Mr. Roger Lamblin published in the Revue Hebdo-Madaire. — Lectures to the Jewish Youth of Nice. — L'Humanité, Victory and the Jews. — Mr. Tirard, High Commissioner in the pro-occupied German cities intervened against anti-Semitism.

HOLLANDE: The Queen of Holland and the Israelites.

HUNGARY: Measures against Jewish doctors and teachers. — Boy-Jewish newspapers' cottage. — Prohibition of Hebrew and Yiddish in correspondence, etc. — Jewish criminal statistics. — The Jews and Béla Kuhn.

ITALY: The death of Ernesto Nathan.
LITHUANIA: Minister of Jewish Affairs.

PALESTINE: Jews in Palestine, praise from the High Commissioner English. — The English Mandate and the Jews of France. — Address Consistorial Council of the Holy Father. — The “assimilators” and Zionism. — Suspension of immigration to Palestine. — Jewish spies. — The Jewish National Committee of Palestine and the British Mandate. — The poli-
Sir Herbert Samuel's tic is not as energetic as the vou-
would treat the Jews. — The Arab and Christian Committee of Jaffa requests a representative government and the annulment of the Balfour Declaration.
a= Declaration of the President of the Arab Congress of Caiffa.

POLAND: The Jews in Upper Silesia. — The government fears the the Jews. — The Warsaw Bar Association refuses The admission of Jews — Anti-Semites want to close the border Eastern to the Jewish revolutionaries. — The Jews want to change their

names.

ROMANIA: A Deputy Minister for the Jews. — The Minister of

Justice condemns antisemitism. — Measures of the Minister of Justice war against Jewish espionage.
RUSSIA: Jews forced into Soviet government service. — The me-

Memoirs of Count Witte: The Revolutionary Jews.

— We read in the Archives israélites, April 14, 1921, p. 59:

Anti-Semites are stirring up trouble in most countries. The truce of the The war seems unbearable to them and they claim to be starting their war against the Jews. To carry out two projects, they prepare themselves to create a Universal Anti-Jewish League. It was Berlin that took this initiative. initiative. But Vienna outmaneuvered it by convening an anti-Semitic Congress to which these good Germans and their friends from Czechoslovakia are summoned.

If we compare these demonstrations with the campaign led by certain

certain English newspapers and labels prevalent in the United States, one might will report that a general uprising of anti-Semitic bakers is being prepared. A word to the wise.

It's always the same tactic, the Jews carry the revoElution and anarchy in all countries. Then, when the Christians want to defend themselves, the Israelites cry out against the Persecutorcut and reaction. The trick eventually got exposed. Well, good A word to the wise!

— The Evening Post, of New York, published an interview with Jewish physicist Einstein, author of the theory of relativity.

— The Jewish Tribune reports certain statements among theWe note the following:

Humanity is currently suffering in Germany and throughout Europe. oriental, as it has never suffered in recent centuries. It suffers as a result of an exaggerated and narrow nationalism. The wave nationalist, who transforms at the slightest pretext and without pretext None, in chauvinism, is a disease.

Internationalism, which existed before the war, in 1914, the intercultural nationalism, cosmopolitanism of commerce and industry, Intellectual tolerance, this kind of internationalism was right. Peace will not be restored to the world, and the wounds caused by the War will not be cured until this internationalism is restored. poi.

Indeed, we know that internationalism in all its forms is one of the weapons that Jews use best

to achieve the domination of Israel, announced in the "Pro"The 'sons of the Elders of Zion'."

— The journal Peace and Law, organ of the United Jewish Association Verselle, published an article in its May 1921 issue: "The Jews and the Conquest of the World," in which we Let us note this fairly accurate exposition of the anti-Semitic thesis:

The Jews are the promoters of the malaise from which the current situation is suffering. world; they are both responsible for and profiteers of the war and the calamities that followed. Bolsheviks in Russia, Zionists in Polandgne, Palestinians in England, Communists in Central Europe, sociallists according to Moscow or unbridled capitalists in the West, whatever Regardless of their nationality, origin, or political party, they all agree. to betray the hospitality of the people who generously welcomed them, to destroy their national civilizations and conquer upon their ruins commercial and financial supremacy as well as political power. After Russia, which is their prey and their victim, it is the turn of Great Britain. Brittany came, whose conquest only preceded that of the universe. i

Already, the more or less hidden power of this inter- coterie The national newspaper focused on English politics and its representatives: The prime minister is now a prisoner of this. It is in this fact that we must seek the root cause of his words and actions, of his abrupt changes and diplomatic missteps. His attitude in the prothe problem of reparations, in the questions of Palestine, the Ruhr and of Upper Silesia, its irreconcilable hostility towards Poland, its compromises with the Soviet Republic, its systematic forgetting of the law and the interests of his French allies, all of this is dictated to him by the Semitic bankers of the Stock Exchange, allied with those of Wall Street and Berlin.

Naturally, the author of the article undertakes the refutation. of these assertions; his argumentation, however subtle, is weak and clashes with the evidence of the facts and the implementation in action of the program announced in the "Protocols". If It is added that the Jews are leading everywhere, with the help of France. Freemasonry and its subsidiaries, the struggle against the Church, the painting is as true as it is complete.

— From the Jewish People, June 24, 1921:

The twelfth Zionist Congress will open on September 1st in Carlsbad. An office in charge of the preparations for this Congress is placed under the direction of Mr. Julius Berger and Dr. Martin Rosenbluth...

The meeting of the Grand Action Committee, which had been scheduled for June 22nd, has

»

It was postponed to July 10th... The meeting will take place in Prague, in the B'ne Brith Lodge premises.

— Under this title: “The Alleged Minutes of the Wise Men of Zion,” Univers Israélite reproduces, in its issue of April 1, 1921, an article published by Mr. Salomon Reinach, in the Critical Review of History and Literature. This work aims to but to demonstrate that the "Protocols" of the Elders of Zion are a forgery which Mr. Lucien Wolf, of London, is said to have found Multiple sources. According to the English author, to whom Mr. Salomon Reinach lends his authority to the work of Serge Nilus is linked to the works of Barruel, Robison, Malet, Gougenot des Mousseaux. We find these same ideas, apparently, in the Anabaptisticum. Pantheon (1702) and the Eisenmenger's Judaism Unveiled (1711). Then also in the works by Ed. Drumont, Copin Albancelli, in France; Wichtl, Meister and Rosenberg, in Austria and Bavaria; M™ Webster, in England. And also in the novels of the Polish writer Krasinsky (1834), and especially the Prussian Hermann Goedsche (whose | The best known would be Biarritz, 4 volumes, Berlin, 1868). And All of this is worthy of Leo Taxil; at least, that is the opinion of Mr. Salomon Reinach adds, addressing those who believe to the "Protocols" of the Elders of Zion:

Such naiveté in 1920 is truly inspiring. Those who believed in the Monita Secreta were less to be pitied, for these Monita, artfully written by a former Jesuit, are a fake, which one cannot say smells bad at a distance. You really have to have an incredible sense of smell not to recognize it. to be born that of Nilus. | |

Mr. Salomon Reinach concludes as follows:

The falsified Basel reports came at just the right time to strengthen the opinion that Russian Bolshevism is of Jewish origin... But, it is insisted, There are Jews by origin among the Bolshevik leaders. Undoubtedly, but he They're not the only ones. These leaders, even if they were all Jewish (there are hardly any of them), that about ten) (1), it would be necessary to recognize that they are pursuing a non-political policy Not Jewish, but anti-Jewish, like the twelve apostles who were nevertheless all Jews, some nineteen hundred years ago.

---

(1) Mr. Salomon Reinach is very poorly informed, for a scholar, on the question. He may find it helpful to read the document published on page 333. from the supplement to our April issue.

We do not need to discuss this in this part of the Review Mr. Salomon's more or less accurate and risky assertions Reinach; we will make only one observation, always the same: Have the facts justified, and do they still justify, each day by day, multiplying the program unveiled by the "Pro"Tocols" of the Elders of Zion? A program of action which aims to but ultimately the destruction of Society and the ruin of the Church Catholic, in order to clear the way for mon- domination dial of the material Messiah of Israel.

And we will add that if Mr. Salomon Reinach, Mr. Lucien Wolf, of London, and others, found traces of similar ideas blatant to those expressed by the "Protocols" of the Sages of Sion, in other, much earlier works, this simply proves that revolutionary and anarchic action Jews, marching to conquer universal domination, This is not a recent phenomenon. Indeed, traces of it can be found in the Zohar and the Talmud that Mr. Salomon Reinach neglected to to cite, perhaps because they are the work of Jewish rabbis.

— Under the title: “The Truth About the Protocols of Zion”, The Tribune Juive reproduced, in its issue of April 1, 1921, two “Interviews with Princess Radziwill and Ms. Henriette Hurblut", which appeared in the Amecican Hebrew (numbers 15 and 16, 1912). These documents do not tell us Nothing new. It's still the same philo-Semitic thesis. which cannot prevail against accomplished facts and facts in progress of implementation. Note, however, the following passage of the declarations Princess Catherine Radzivill's rations:

As for the assertion that "Protocols," regardless of their authenticity- To suggest that this had any connection with the revolution is nonsense. All those Those who knew the situation in Russia could have predicted the advent of the revolution. I myself pointed it out in my book "Behind the "Veil of the Russian Court," which I published under my pseudonym "Count Paul Wasili".

The revolution was not the work of the Jews. The revolution was born from Historical causes and was inevitable, like all revolutions. If If there hadn't been a world war, the Russian police would probably have knew how to suppress it for a certain time, as she had done in 1905.

Princess Radziwill speaks of an "American lady" who
would have had knowledge of the forgery at the princess's home in Paris
manuscript.

The Jewish Tribune says:

The American lady, Mrs. Henriette Hurblut, whom the princess mentions
Radziwill, who is currently in New York, made, in 1916,
The American Hebrew (No. 16, March 4, 1921), the following statements.

Why in 1916? Nobody at that time was talking about the
publication by Serge Nilus. Let's move on and note that after
Having declared herself "anti-Semitic," this American woman...
her marriage, born to a French mother and an English father,
confirms, without dwelling too much on it, the statements of the Russian princess, in
regarding the alleged police origin of the "Pro-
"Tocols." All this is nonsense, and the Jews will do well.
to look for something better.

The Tribune Juive informs us, in its issue of the 22nd
April 1921, that "Princess Radziwill did, these days
lastly, a conference in Brooklyn, on "The Origin of
Minutes of the Elders of Zion. Let us record, according to the
Jewish newspaper, this statement:

I am not Jewish. There is not a drop of blood in my veins.
I am Jewish, but everything I am about to say is dictated to me by the conscience of a
sacred duty; I must express everything I feel and everything I know.

Princess Radziwill is simply repeating her previous mistakes
'assertions whose inanity and self-serving source no longer
No doubt about it. Here, however, is a new fact:

Later, during the examination of the Beilis case in Kief, they were given
jurors received a copy of the "Minutes".

If the fact were true, it would have been known. Such a document
does not go unnoticed.

In its issue of April 1, 1921, Le Peuple Juif reproduced without comment
Commentary on an article published by Princess Catherine Radziwill, in the
World Review, against the authenticity of the "Protocols of the Elders of
Zion.

— The “Protocols” indicate that slander must be
one of the weapons used by the Jews to discredit and
dishonoring Israel's adversaries. Here is a sample of
genre, taken from La Tribune Juive, April 8, 1921:

The American Jewish Committee's annual report states that, during

The Peace Conference, with European anti-Semites in Paris,
tried to sell their silence to the delegates of the American Jewish
Committee and proposed not to publish the "Minutes of
Zion.” The deal was not accepted. (See: L'Univers Israélite, April 15)
4921, p. 756).

We read in L'Univers Israélite, April 22, 1921, p. 12,
under the title "The Forgery of the Elders of Zion":

As it is of the utmost importance to thoroughly clarify this
a deceitful work and to confound the slanderers who tried
thus compromising the entire Jewish people in the eyes of humanity.
we have gathered the most essential documents published on this subject in
the world press.

The brochure has a foreword by Mr. Maurice Vernes, President of the School
of Higher Religious Studies at the Sorbonne.

"The Elders of Zion and World Opinion" is available for purchase at
"Buisson Ardent" editions, 24, rue Laffitte, 3 francs.

— The Jewish Tribune announces, in its April 22nd issue
1921, that "an Italian translation of the famous pamphlet
The anti-Semitic book "The Jewish Peril" has just been published.

We read in L'Univers Israélite, April 29, 1921, regarding
from an article published in La Croix, under the signature of
" Franc " :

You can turn the question of antisemitism over and over in your mind.
as you wish and examine it successively on all its sides
tures: you will only ever find one type of thread
-blane, the one unwinding from the reel of clerical and demagogic Catholicism,
political exploitation of religion, which has nothing to do with feeling
religious ment.

No one has forgotten the abominable role played by La Croix during the affair
Dreyfus. No newspaper ever tried more venomously to deceive
the spirits; none, not even Drumont's. Combat monks
politicians exploited this factory of lies, the infamous Assomp-
I don't know if the Assumptionists continue this in person.
Nice work, but La Croiz remains and persists. She perseveres in her
to be, which is to spout the most audacious calumnies and sophisms,
the crudest. What contempt one must have for one's reader to dare him
to present such astounding reasoning!

How much trouble does the publication of the "Protocols" have to cause?
the Jews to incite them to such anger. For all this
This stems from the fact that "Franc" had published an article devoted to a

a work by Monsignor Jouin, which costs 1 franc and which
would like to popularize the fake Protocols of the Elders of Zion.
which was transmitted through a Mrs. K... who, herself-

In this article, "Franc" wrote, according to the Israelite Universe,
this undeniable truth:

Even if the Protocols were not authentic to the point
From the point of view of their origin and their historical character, they exist from
less so, and they have undeniable value as intellectual documents,
even if they were purely imaginative.

And this value is all the greater when they are confirmed.
by the facts. That's precisely why their disclosure causes so much
of rage against the Jews. To such an extent that, losing all restraint, they
come to recall the "fake Henry" and the death of
lieutenant-colonel who was "found with his throat cut in his cell,
"Suicide or murder."

We will simply pose these questions to the Israelite Universe-
tions, to which "Alsaticus" will carefully refrain from responding,
Furthermore:

Who benefited from the fake Henry, the Jews or the anti-Semites?
Who, once the forgery was exposed, had an interest in the disappearance
(suicide or murder) of the alleged perpetrator, so that the origin
The document's actual validity can never be established? However, the
Rabbi “Alsaticus” is not unaware of the legal adage: Is fecit
cui prodest.

As for the "Protocols," further evidence will be needed.
testimony of Princess Radziwill, the only one collected so far
by the Jews, to demonstrate its falsity. Their veracity is,
On the contrary, demonstrated by the events of each day.

— MA-M. du Chayla, Russian officer, French by origin,
having seen in Lyon, "in the windows of the bookstores on the square
Bellecour,” the French edition of the “Protocols” of the Elders
of Sion, published by M. Jouin, appeared in La Tribune
Juive, May 14, 1921 (1), a long article on Serge Nilus and his
book. Mr. du Chayla met Serge Nilus in 1909 at the convent
Orthodox “Optima Poustine”.

The Jews and their defenders began by putting in
doubted the existence of Serge Nilus, then they gave the information

(1) The issue should have appeared on the 13th; it was delayed by one day, given
The importance of this article. (See the note from the Jewish Tribunal).

the most fanciful claims about this writer. Mr. du Chayla
provides clarifications that set the record straight.

Serge Alexandrovitch Nilus was, in 1909, a man of
He is about forty-five years old; he is descended from a Swedish emigrant,
"He came to Russia under Peter I." He is an educated man, former
owner of the Orel Government; he has completed his studies
at the Faculty of Law of Moscow University. He owns
"French, German and English to perfection" and
knows "in depth contemporary foreign literature.

His brother, Dimitri Alexandrovitch Nilus, was president of the Moscow Court. Serge Nilus married a former lady-in-waiting to Empress Alexandra Feodo-Rowna (1), Helene Alexandrovna Ozerova, daughter of Mr. Ozeroff, Master of the Court, former Russian minister to Athens. His brother, Major General David Alexandrovitch Ozeroff, was Marshal of the Palace of Anichkoff. Serge Nilus was a protégé of Grand Duchess Elisabeth (2). In 1918, S. Nilus was to Kieff, then he came to Germany, to Berlin.

The first edition of "Protocols", by Serge Nilus, is from 1902. The manuscript, the text of which was written in French, It was transmitted to him through a Mrs. K..., who, herself-He even got it from General Ratchkovsky, the police chief. Russian in France, where he fought against Freemasonry and The Sects. These pages were written in handwriting and ink. different; some contained, Mr. du Chayla tells us, French errors revealing a foreign author. In 1901, Serge Nilus was already in possession of the "Protocols".

We are now far removed from the novel of Princess Radziwill which claims to have seen them made in Paris in 1905. The first publication by Serge Nilus took place in 1902, as an annex ' to his book The Great in the Small and the Antichrist, etc. Nou-new editions in 1905, 1907, 1911, etc.

In addition, we have a Russian edition printed in 1901, which is merely a reprint of a pre- edition previous.

We do not need to go into this part of the Review in a discussion that will be conducted by a more scholarly writer

(1) Wife of Nicholas II. |
(2) Sister of Empress Alexandra Feodorovna and wife of the Grand Duke Sergei, Governor of Moscow.

and competent; but we see from this short analysis that Mr. du Chayla's article, published in La Tribune Juive, comes contrary to all the arguments put forward so far by the Jews and their defenders.

Moreover, the great proof of the authenticity of the "Pro-"tocols" is provided by the course of events, and, more The further we move forward, the more this evidence becomes apparent.

— MH Prague wrote in the Jewish Archives, April 28 1921:

A certain Dr. Otto Johlinger undertook to rehabilitate the memory [Bismarck's] perspective is one that resonates with us. Bismarck moves, in In effect, for having, if not created, at least nurtured and covered with all his might health protection this monster called anti-Semitism, an essential product so Germanic. Now, in a conference held in a circle Mr. Johlinger defended himself against this accusation regarding Jewish students in Berlin. which tarnished his reputation among the Israelites.

After summarizing the speaker's arguments, MH Prague concludes:

In short, this attempt to rehabilitate the Iron Chancellor seems to us having to leave intact Bismarck's well-established reputation as patron of anti-Semitism!

— From L'Univers Israélite, April 29, 1921, p. 37:

At its recent annual congress, the Union of Associations of Jewish students from Germany, renewing a previous decision, adopted a resolution in which it declares itself hostile to Zionism.

On the other hand, one of the best-known rabbis in Germany, Dr. Jacob, From Dortmund, he declared in a newspaper: "We have no other homeland" that Germany... My conscience cannot admit that we should collect-Lions are currently raising funds for an Anglo-Jewish colony in Asia... What The Jews of England and France devote themselves, if they so wish, to... Palestine. Ultimately, we do not have to encourage imperial-"Neither English nationalism nor Zionist nationalism."

— We read in L'Univers Israélite, June 17, 1921:

One of Chancellor Wirth's most discussed choices is the one that has focused on the appointment of Walther Rathenau as Minister of the Reconstitution in the new German cabinet. The reactionaries and the anti-Semites — it's six of one and half a dozen of the other on both sides of the

Rhine (1) — had protested in advance against the entry of the large industrialist in the government, both because of his social ideas and his of Jewish origin. They claimed that the Wirth ministry was already too "Jewish"; 3] it appears in particular that Dr. Rosen, Minister of Foreign Affairs foreigners of the Reich, has Jewish connections... We cannot prevent us from noticing that, when Germany wants to escape the catastrophe and regaining an honorable place in the world, she does appeal for the assistance of an Israelite.

From this we can conclude that Your Jewish power dominates Today the world, QED

— The Jewish People gives, in its issue of May 6, 1921, a brief report of a conference held in London, under The presidency of Mr. Lucien Wolf, by Mr. CI. Levison. Subject: "The prevention and treatment of antisemitism." We Let us extract the following passages:

Examining the causes of contemporary anti-Semitism, Mr. Levison believes that at its root lies an instinctive and widespread antipathy widespread against the Jews, which takes on a very marked character of hostility which arose when nationalist sentiments became exacerbated. The movement nationalism having developed extremely after the war, anti-Semitism ism did the same.

The speaker does not believe that the feeling of race, which was Ia the primary cause of antisemitism, currently plays an important role so much...

Mr. Lucien Wolf, the chairman, also agreed that there is a sentiment-an indefinite degree of antipathy towards Jews that anti-Semites stain to use...

Regarding the political causes of antisemitism, Mr. Lucien Wolf believes that the Jews left their ghettos with political ideals often ahead of their time...

This "instinctive antipathy" towards Jews arose from the day the nations saw the hand of the Israelites behind the revolutionary and anarchic movements of which they They suffer more and more each day. Common sense prevails. Furthermore, it begins to suggest the Jewish role at the heart of the World War I of 1914; he still sees that if peace has not It was what it should have been, that if the war continues a

---

(1) If this is correct, which we do not know, the thing holds without doubt, not only on both sides of the Rhine, but everywhere else, Jew And revolutionary, it's six of one and half a dozen of the other.

Almost everywhere, this stems from Jewish influences on the governments and Bolshevism spread by agents of Israel. That is why antisemitism is gaining ground in countries that, until recently On that day, they had remained resistant to this movement. The alliance between Jewish plutocracy and demagoguery is becoming more pronounced. more or less openly, to domesticate the people. They resist: that's where anti-Semitism comes from.

— From La Tribune Juive, May 14, 1921:

After lengthy negotiations, the Jewish Board of Deputies' plan for to found an organization representing the Jews of England, and before Combating antisemitism is becoming a reality. This organization It will be called the Joint Press Committee and will include representatives from Jewish Board of Deputies, the Anglo Jewish Association and the League of British Jews (4 members from each). In addition, the Committee may invite representatives from other organizations up to two by group. The Joint Press Committee has already asked Bnei Brith to the Jewish Historical Society and the Maccabees, to send delegates

— La Tribune Juive, May 20, 1921, reproduced, in criticism-As for, of course, the following lines from the Morning Post:

The whole world is noticing that the English Premiere allows too much of its Jewish friends to direct British policy. Finance international aid not only has an interest in rescuing Germany, but The strength of German industry remains to be seen. However, the leaders of the International finance is run by Jews. It's time to warn Lloyd George. that in the City of London there are English blood panguiers who could give him advice.

— From La Tribune Juive, June 17, 1921:

Sir Marcus Samuel has just been appointed a peer of England for his distinguished service.

Sir Marcus Samuel is the former Lord Mayor of London.

Sir Philippe Sassoon, MP, secretary to Mr. Lloyd George, was appointed member of the Board of Trustees of the National Gallery of London. (Jewish Archives, March 31, 1924).

Sir Johnson Hiks requested that Parliament be made aware of the report on the anti-Jewish disturbances that took place in Jerusalem, the year past. Colonel Ameri replied that, according to Sir H. Samuel and the governor-In English, the publication of this report was undesirable. (The Tribune Juive, April 8, 1924).

A member of parliament questioned the Minister of the Interior about the proportion of Jews were among the 122 foreigners naturalized in March. The minister replied that being Jewish was not a factor in the question-naturalization process and that, consequently, there was no information [This is unclear and likely a separate point.] (La Tribune Juive, May 6, 1921).

Two Jewish women were appointed judges for the county of London: One is Miss Nettie Adler, the daughter of the late Chief Rabbi Hermann Adler; the second, Miss Lily Montagu, is sister of Lord Swaythling and of Mr. Montagu, Secretary of State for India. (L'Univers Israélite, April 15) 1921, p. 755).

Sir David Sassoon, of the great Anglo-Indian family of that name, was appointed mayor of Bombay. (Archives Israélites, April 14, 1924, p. 60).

All this does not prevent the Israelites from denying the influence global, which is held against them by anti-Semites.

— From La Tribune Juive, June 10, 1921:

Mr. Lucien Wolf has just informed the Jewish National Council of Poland that English Jewish organizations submitted to the Minister of Colonies denies a memorandum requesting that the British government-England opens the English colonies to Jewish immigration.

Mr. Henderson, leader of the Labour Party, asked the government The reasons for the suspension of Jewish immigration to Palestine.

Telegrams from New York, Antwerp, Paris, Riga, Kovno., from Warsaw, etc., are constantly arriving in London to protest against the cessation of immigration to Palestine.

We see that, despite the self-serving denials of the publications Jewish Christians, the English government is well regarded by Jews worldwide as the great protector of Israel and the designated defender of its interests.

— We borrow the following extracts from The Jewish People, 15 April 1921, p. 10: | |

The various anti-Semitic and clerical parties, including a large number of Austrian "Christian Socialists" have made many preparations in view of of the anti-Semitic Congress, so hoped for, and finally convened in Vienna, the March 11, 12 and 13.

Approximately forty anti-Semitic groups and organizations were represented at the Congress, both from Austria itself and from Germany, from Poland and Hungary, including the all-too-well-known company: the Hungarians who are waking up, which was solemnly celebrated.

The inaugural speech delivered by the renowned Tcherbak emphasized the great merits of this company which has recently become the pioneer-he denied the anti-Jewish action, and he extolled his great devotion.

Among the issues on the Congress's agenda, we can mention the following: Following ports: "Jewish Power in the World", by Dr. Kmoska (Hungary); “The struggle against the Jews of the East”, by Dr. Walter; “The Jews and Politics,” by Richli; “The Zionist Peril.”

The Congress, the Jewish newspaper said, was accompanied by vio-slow demonstrations against the Israelites. The police had to take strong measures for the neighborhood Jewish. (Leopold-Stadt). | |

— From La Tribune Juive, May 20, 1921:

The general assembly of the Austrian Touring Club voted on the auto- article raving about the acceptance, as members, only of people of origin Aryan.

The League [read: Lodge] “B’ Brith” told the Ukrainian Committee that she was prepared to take charge of two hundred elderly Jewish orphans, who will be apprenticed to Jewish artisans in Vienna. (The Tri-Jewish church, June 24, 1924). |

Bulgaria has passed a law making work mandatory physical activity for men for one year, and for the women for six months, for the benefit of the state. This is reminiscent of Days of in-kind benefits under French law. The Universe Israélite, May 27, 1921, writes on this subject, p. 133:

At the request of the Central Consistory of the Jews of Bulgaria, the The Council of Ministers has just taken, with regard to the subjugated Israelites This law represents a decision that reflects his liberal spirit. The resolution is designed as follows:

The following are released from compulsory labor:

1. The staff of the following Jewish institutions: the president and the Secretary General of the Central Consistory of the Jews of Bulgaria; the members of the supreme religious court and the rabbinical courts of Sofia, Roustchouk and Philippopoli, with three members per tribunal; the secretary of the chief rabbinate; the presidents of the communities and the chairpersons of the school committees;

2. All Jews are freed from physical labor on the Sabbath days and Jewish holidays and replace this work with another done during-during the other days of the week;

3. Religious officials are freed from physical labor lists, which are only responsible for monitoring;

4

f

4° Are freed from physical work M it during the periods of appeal, the Chohetim.

The Israelite Universe does not tell us if there are any exemptions from The same rights were granted to members of other faiths. or of the different races that exist in Bulgaria. In any case, this country can count on the protection of England and the major Jewish bankers to escape the consequences of the betrayal by his king, Ferdinand of Coburg.

L'Univers Israélile, April 29, 1921, p. 37, reports the publication cation, in Cairo, of Israel, weekly newspaper, published in French, Hebrew and Arabic. The director is MA-D. Mosséri. Israel is independent and Zionist. It already appears, in Egypt, a Zionist Review, in French, organ of the Federation Zionist from Egypt.

The Jewish publication also reports on the first issue of a newspaper in Judeo-Persian dialect, published in Tehran.

— Under the heading: “Ford’s troubles”, we read in L'Univers Israélite, April 1, 1921, p. 707:

Henry Ford, the great American automobile manufacturer, is in is facing serious financial difficulties: this billionaire has had to request with the help of New York bankers. High-profile resignations have The crisis has worsened: the vice-president and treasurer of Ford Motor Company, the advertising director and the head of the Euro- department The people have abandoned the house.

These departures and difficulties are attributed to the anti-Semitic campaign.
led for a year by Ford in his newspaper, the Dearborn Independent-
tooth. Anti-Semites might say that "Jewish high finance"
revenge. The Jews will be tempted to think that it is a punishment from God.
We simply believe in an effect of "immanent justice"
(while waiting for the other one): an industrialist who embarks on campress
releases and hate propaganda inevitably neglect its
company and does a sterile job.

We don't know if the new data is accurate; but,
In any case, it fits well into the plan unveiled by the "Pro"tocols"
of the Elders of Zion.

The Jewish Correspondence Bureau learns that the powerful organization
The YMCA will admit Catholics and...
Jews. (La Tribune Juive, April 1, 1924).

Jewish members, thirst, we see nothing that opposes it;

But Catholics, no; we cannot believe that he
finds Catholics, men or women, willing to enter
in this Masonic and Protestant association, whose
dangerous activities have recently been reported to the
vigilance of the bishops of the whole world by the Holy See.

— The Jewish People published, in its issue of May 6, 1921,
documents to explain a "regrettable split which
took place at the Zionist Organization of the United States.

The information below is provided by the Archives.
Israelites, May 26, 1921, p. 84:

Jews in the United States Parliament. — The House of Representatives
tants counts, out of 435 members, eleven Israelites, nine of whom belong to the
Republican party, one Democratic party, and one socialist. In the Senate, who
It comprises 96 members, but no Israelites sit on it.

— From La Tribune Juive, May 27, 1921:

The Michigan State House of Deputies voted on the bill.
proposed by Mr. George Welsk, a project intended to combat through fines
and even imprisonment, anti-Semitic campaigns, similar to
the one that Mr. Ford undertook.

President Harding at the annual session of the Brith
Abraham sent a message paying tribute to the patriotism of the
Jewish population. (The Jewish Tribune, June 24, 492A).

— We read in La Tribune Juive, April 22, 1921:

It is written from Washington that Mr. Louis Marshall, representative of the
The American Jewish Committee protested vehemently in the U.S. Senate against da
legislation that restricts immigration to the United States.

And again:

The Forward (New York) has learned from a reliable source that the president-
Denton Handing promised to ensure that the discussion of the bill on the
immigration restrictions in America did not take place in the first
sessions of the US Congress, but that it be postponed to an indefinite date
finished. In addition, the president instructed the secretary of state to order
to consulates located in countries where emigration is cons!
unmanageable, not to create difficulties for the emigrants who all have
Required documents:

This speaks volumes about the power of the Jews in the United States.
United. |

We read in La Tribune Juive, April 15, 1921:

A Jewish delegation, composed of representatives from all the organizations
important announcements, visited President Harding on the day he
took office. She handed him a note asking the president
that he would not ratify the Senate bill restricting immigration
tion in America.

The entire Jewish press in New York expresses the hope that the president
Harding, as a Democrat and a Republican, will not ratify

the limitations, taking into account the lamentable plight of the refugees from Eastern Europe.

— La Tribune Juive quotes, in its issue of May 6, 1921, the following words, spoken in a sermon by the rabbi Max Raissine, March 11, at the Brooklyn synagogue:

Jews around the world are grateful to President Wilson for what he did for them.

— The Jewish Tribune announces, in its April 22nd issue 1921, that "the Jewish-American Congress is scheduled for the 30th-31st October and November 1st.

— From the same newspaper:

In some cities, the police have banned the sale of Dearbon Indepentooth, Ford's anti-Semitic newspaper, in order to avoid any danger of unrest.

— From the Archives Israélites, April 21, 1921, p. 63:

We know that an anti-Semitic campaign is being waged in the United States. A large Catholic organization, the Knights of Columbus, has proshe has spoken out against this movement, which she denounces as anti-humanitarian.

We know that the Cult of Humanity is the religion of the Lodges. Masonic lodges from all countries.

Under this title: "The Knights of Columbus against the prejudged by race," La Tribune Juive, May 14, 1921, publishes the Information below:

The American Catholic organization, the Knights of Columbus, has published an appeal to all members of this organization, inviting them to oppose in the most energetic way all attempts to propacing of racial and religious prejudices in the United States.

The organization's director, William Larkin, stated:

The Knights of Columbus will oppose the anti-Semitic movement.

because it is contrary to the American spirit. Every race, living on our territory contains undesirable elements, but This in no way proves that the entire race should be persecuted. Also for a long time certain elements of the population will be able to draw an advantage fueled by these prejudices, the anti-Semitic movement and other movements Similar ones will continue to exist in our country.

Mr. James A. Flaherty, "Supreme Knight of Columbus", recently convened 2,200 speakers from its Association to combat anti-Semitism. (La Tribune Juive, April 15) 1921).

The large Catholic association "Knights of Columbus" has addressed to all its committees and all its delegates in the United States and to Canada is calling on them to fight as actively as possible against the anti-Semitism movement that began to develop in America.

— On the other hand, we read in the Israelite Universe, 22 April 1921, p. 20:

— At a criminal trial in New York, the first female lawyer... took the floor. She is a Jew, Ms. Rosa Ruthenberg (id).

The Jewish Tribune, June 17, 1921, reports "A new American demonstration against anti-Semitism.

To mark Passover, the American Hebrew published a A special issue dedicated to the fight against antisemitism. This issue contains articles and statements by President Harding, of Bernard Shaw, John Spargo, Cardinal Manning, etc...

The statement attributed to him ends with these words:

The sole criterion of our civic loyalty must be our fidelity to the constitution and institutions of the country. However, I don't know anyone who better meet these requirements than the Jews whom I am honored to have for friends.

It's always easy to make the dead speak. We don't It does not say where and when these lines were written; was it by the member of the High Church, archdeacon of Chichester, or by The Archbishop of Westminster? In any case, the cardinal Manning died in 1892; he did not know about the "Protocols". the Elders of Zion, who reveal the Jewish plot for domination- global nation; these revelations might have changed

his ideas and gave a new direction to his friendships. Manning, on He knew this, and did not hesitate to sacrifice them if necessary; witness his conduct with Newman.

Excerpt from the short obituary notice published by the Archives Israélites, April 21, 1921, p. 63, to Mr. Joseph Reinach:

While his brothers, [Solomon and Theodore], one as a member of the Central Committee of the Alliance Israélite Universelle, the other as secretary of the Society for Jewish Studies, and author of a history of the Israelites, demonstrated their interest in Judaism, Joseph Reinach, absorbed by He kept himself apart from the political struggles. The retrial Dreyfus, for whom he was one of the first and most active workers, and who exposed him to the worst attacks from opposing parties, to the most slanderous odious, highlighted his manly civic courage which he paid for with a Unjust popularity. As a journalist, historian, and politician, his The name will remain attached to the current regime.

— From the Jewish People, April 22, 1921:

We regret that such a powerful mind did not understand the Sio- ideal. theist whom he fought fiercely.

Excerpts from the obituary published by L'Univers Israelite, April 22, 1921, to Mr. Joseph Reinach:

One of the great figures of French democracy has just passed away. Traitor with Joseph Reinach. Entered political life in the early During the years of the Republic, he belonged to the phalanx of those who supported him ensured victory and consecration and who, in the different crises that nearly jeopardized his existence, employed all their energy to safeguard it. He was, in fact, one of the champions of all the great struggles — May 16, Boulangism, the Dreyfus affair...

His collaboration with the French Republic... various missions that he accomplished in the East, drew the attention of Gambetta, who did of him the secretary to the presidency of the Council when he formed his grand ministry of 1881. He was to remain henceforth a friend of the illustrious statesman and become one of the confidants of his thoughts.

Joseph Reinach was, in fact, one of the most sinister agents of the Jewish Republic, whose reign still lasts. The The following lines are particularly interesting to quote:

On the Jewish question, Joseph Reinach had very firm ideas. which make him seem like the typical "assimilationist" Jew. He believed that since the emancipation of the Jews, Judaism was merely a concept- religious devotion and, as he was not a believer, he had ceased to

claiming Judaism. He was not, however, indifferent to the fate of Jews and, although he resolutely fought Zionism, he was part of, from 1883 to — 1885, of the Central Committee of the Alliance and did not refuse its assistance to Jewish philanthropic works. We must fight against tendances also harmful to religion and Judaism; we can regret- It is astonishing that such a distinguished man should have remained apart from the community. but we must recognize the logic of his attitude and the probity of his mind.

From the obituary published by La Tribune Juive, 20 May 1921, to Joseph Reinach:

“In 1885, Joseph Reinach, who had been secretary of the League of Patriots and contributor to Le Drapeau, he broke with Déroulède when He had committed the League to the Boulangist movement...

The article ends as follows:

The life of Joseph Reinach deserves attention and respect. The defense Freedom and the country have occupied her entirely. The Jews lose in his person an eminent and devoted defender.

As far as the Jews are concerned, we have nothing to reproach them for. to this judgment. But, for the country, it's something else. All the Good French people could not forget that Mr. Joseph Reinach was the main author of the "upheaval" in our service intelligence and counter-espionage, which allowed Germany to safely prepare for the surprise attack from 1914. In this sense, without looking any further, the Jews are responsible for France's misfortunes, and it's their fault that so many ruins have devastated our homeland. Nothing, not even blood very generously deployed in battles, will not wash away the Jewish race of this crime resulting from the Dreyfus Affair.

Speaking of the funeral of Mr. Joseph Reinach, La Tribune Jewish woman, April 22, 1921, wrote: |

Alfred Dreyfus, whom Mr. Joseph Reinach defended with such... devotion, attended the ceremony.

We received the following letter from a regular reader of the Review; we reproduce verbatim, removing the proper names of which we only retain the initials:

How many people do not believe, or do not want to believe, in the Jewish peril? Here is what I, GR., Knight of the Legion of Honour, medalist

Military officer from 1870, I heard today, Wednesday, May 25, 1921, at Monthly luncheon of the Trade and Industry Union Committee, President L. Dubois, Member of Parliament, Chairman of the Reparations Commission.

I had at the table, opposite me, Mr. Ed. M..., brother of the bishop of...; Next to me, Messrs., publisher. Mr. Ed. M... is at the head of an important business... His offices are in the Place des Vosges district. Here what he told us:

"In my neighborhood, I have 14,000 Jews, two synagogues in my neighborhood; I asked, a few days ago, the parish priest of Les Blancs-Manteaux how this Jewish population behaved towards him.

"Quite well with those who are half civilized," replied Mr. priest; they are polite. But here's what happened to me these past few days: I tra-
I was heading towards the Whitecloaks market, and passing by two Jews not yet cleaned, I heard one of them say in Arabic, to a coma-
a harbor as lousy as he is (the priest of Blancs-Manteaux is a (former White Father and understands Arabic): You see this man, in desi-
"Gnant, may the woman whose womb bore him be cursed." Mr.
The priest turned around and stared at the individual who, realizing he was understood, slipped away.

This is the vermin to whom we give hospitality and who find to find accommodation in Paris, while our workers have no rooms to rent.

Mr. Emile Cahen writes in the Archives Israélites, April 21 1921, p. 62:

We did not wait in this journal for the beatification of Joan d'Arc, nor the government decision declaring May 8th a National Holiday to affirm our respectful admiration for the Virgin of Orléans. We have even, on numerous occasions, protested against the attempts of appropriation, for the benefit of their evil cause, by the anti- royalists Semites, of a heroine whom the Israelites, like all their fellow citizens Christians or freethinkers make the same demands as them.

This is all the more commendable on the part of the Israelites because Saint Joan of Arc most likely did not have a great tenderness for the Jews. Apparently, it is not the same. of Napoleon and his heirs; at least the director of Archives Israélites, who should know what to expect, gives it clearly to be heard:

Our fellow believers... will contribute as much as possible. blue... to the various ceremonies that are organized for the celebration of the "Centenary of Napoleon I." Indeed, May 5th will mark one hundred years since... The greatest general the world has ever known has passed away on Saint Helena. Neither under his brilliant reign, nor under that of his nephew which, alas, is ending! The Israelites suffered so lamentably at the hands of the powers that be.

"5
public. Bonaparte did not show, towards us, the bad feelings-
comments that an insignificant Duke of Orléans did not hesitate to display, during
one of the toughest periods that French Judaism has ever gone through
çais.

This note is quite suggestive. We have known, in fact, since
For a long time, in the political world, it was believed that in the event of the Republic-
The Republic would cease to do the business of the powerful Jews, these
have set their sights on the Bonaparte heir for him
succeed.

Regarding the centenary of Napoleon, Mr. Baruch Hagani
Written in Le Peuple Juif, May 6, 1921:

...The publication of Napoleon's correspondence, Pelet's notes
from Lozère, memories of Baron de Barante, memoirs of
Chancellor Pasquier, the methodical examination of secret archives
and those of the Council of State, have, little by little, allowed historians and
It is up to the lawyers to reconstruct in all its details this high-level comedy
The meeting of the "Grand Sanhedrin" in Paris, framed by
that of the "Assembly of Notables". But the Jewish deputies did not have
no need to go behind the scenes of this performance to realize-
to see, too late, that they had been duped and that according to their own
expressions of the Minister of the Interior, these assemblies had given by
their deliberations "weapons against themselves and against the race which
they were defending the cause…

Napoleon, despite not liking the Jews, and while mistreating those in France,
found themselves forced... to free their coreligionists wherever they passed
his victorious armies. So that in the end, Napoleon was
useful to the Jews and that the Jews became attached to the memory of Napoleon.

Jews today love the Revolution. And they forgive
Napoleon appeared to their ancestors in the guise of the Revolution
boot 1... : |

t

Mr. Emile Cahen writes in the Archives Israélites, April 7
1921:

Through a phenomenon, about which we would be very eager to have some
A satisfactory explanation, but one that, for our part, we do not understand.
Not at all, an intimate and complete fusion, from a worldly point of view
and social, between the French Catholic and Jewish elements did not
It has been accomplished, just as we hoped. This seems all the more gratifying to us.
It is extraordinary that in France, at least, anti-Semitism, in the sense
the entirety of the word, according to the Gospels of the great Pontiffs of the Doctrine,
has, we can say with certainty, completely disappeared... Now, if
We believe well-informed people, apart from a few high-ranking officials.

Jewish personalities, who continue to move in high society
In Paris, clans are increasingly forming where people do not mix, from other backgrounds.
In one way, the representatives, even the most honorable, of the different
communities. This seems all the more curious to us given that the best
Protestant society itself remains quite apart from the most important
So many Catholic salons... The recent creation of Jewish newspapers in Paris,
whose spirit in no way corresponds to the mentality of the immense
The majority of our French coreligionists are perhaps somewhat responsible
sand of this antinomy against which our old newspaper will not cease
to react.

It would be too lengthy to explain all the causes of the
a situation that troubles the Jewish Archives; but one can
To summarize them in one: French Catholics have finally
finally acknowledged that Jews are among the most
fierce opponents of the Church. The Jews, demagogues, socialists
lists, anarchists, freethinkers, Freemasons, etc., etc.
openly wage the battle, subsidized, more or less
openly, by the global Israeli plutocracy. And if the
Catholic salons are increasingly closing their doors to Jews.
It's that, under the guise of snobbery, they sought to
introduce into the still healthy sectors of our society, their
Theories of neurotics, destructive to all social order. Jews
came to us, with a high-class anarchism, a whiff of
of pagan immorality, which our current modes do not provide
Too many examples, alas! But which, nevertheless, begins to
To revolt, the old common sense of our race, made of Latin mentality
and Catholic. Let the wealthy Jews stop subsidizing
those who relentlessly and without respite attack the Church and its society;
then, and only then, peace and "worldly fusion"
that which Mr. Emile Cahen desires can be done.

— The “Cultural” services, introduced by Pope Pius X, would be… Are they of Jewish inspiration? We read in L'Univers Israélite, April 15, 1921, p. 750:

Judaism created the ideal religious institution: the community, organized and governed by its members, open to all the faithful and where all are entitled to the same services and the same honors. Today, in In France, the legal form of the Jewish community is the association religious.

— We also read in the same issue, p. 751:

France was the first country where Jews became citizens.

And it wasn't just the Jews who were emancipated, it was the Judaism itself, which was lifted out of degradation and promoted to freedom. France was the first country where the Jewish faith had an organization official and legal, which was envied and imitated by the Israelites and others

country.

To thank France, the Jews brought her the revolution lution, socialism, class struggle, secularism, antiricalism, etc., etc., and bolshevism.

— It seems that the struggle has begun between the Israelite Alliance and Zionism. Under the signature A. Ludvipol, The Jewish People,

On April 15, 1921, an article on this subject was published in which we Let us note this suggestive anecdote:

Before the Second Zionist Congress in Basel in 1898, I had the idea of I wanted to give some positive publicity to the Zionist idea and movement. understood that I could achieve this by getting permission to go to Basel as Correspondent for Le Temps. I contacted Bernard Lazare.

"You're lucky," Bernard Lazare told me. Mr. Sch..., the secretary A fellow member of the editorial staff of Le Temps is absent from Paris. This is MEL (he is a colleague, who is now a leader in the (Clemenceau's journal), which replaces it. Go see it. I'll give you A brief introductory note. If Sch... were in Paris, you would have all the The world faces difficulties in publishing an article about Zionism. With EL... Whoever is goi, there's nothing to fear. If the newspaper isn't too full In terms of materials, your business is done.

EL.. received me well. The next day, I was received by Adrien Hébrard himself. He kept me for three-quarters of an hour, asking me questions about the subject I came to discuss with him. He was extremely interested in our movement. I received my return train ticket, as a correspondent for Le Temps, and had the satisfaction of publishing in this major daily newspaper of articles and correspondence on Zionism and the Second Zionist Congress. As usual, dozens of newspapers then reproduced the information from Le Temps.

A month passed. One day, the idea of wearing a... New article in this newspaper. EL., to whom I addressed myself, received me again Quite courteously, he took my copy, and, without reading it, questioned me:

— Still on Zionism?

— Naturally. | l 4

— Impossible. ie

He looked at me a little strangely and said:

— Just imagine! We have thousands of subscribers among the Israelislites, your coreligionists. We thought we were pleasing them by dedicating A few columns in our newspaper are devoted to Jewish questions. And you

You have no idea of the letters of protest we received at the occasino of your items.

And he gave me back my manuscript.

I remember, at the end of the conversation I had with Hébrard, having learned from me that some Jews are rather unfavorable to Zionism, he told me:

— How can it be that Israelites are against such a magnificent

A mythical idea like creating a homeland for your people?

I remember that I couldn't help but think of the famous word
Jew: "A goyiesche kop": a goy brain. Go explain that to him. His
Adrien Hébrard, with his own powerful mind, so adept at political matters,
ticks, however, will never understand the mentality of the opposing Jew
to the creation of a homeland for his people.

While having "a goy brain", it is easy to com-
to take, after careful reading of the "Protocols", that the
The "Elders of Zion," the true leaders of Israel, want the
domination not over Palestine, but in the world
whole. Primordial idea of the temporal Messiah which must not
that the fulfillment of Zionist aspirations may divert
the Jewish people.

Mr. Emile Cahen writes in the Archives Israélites, May 5
1921, p. 70:

If we point out the current mentality of anti-Jewish leaders, it is because
to note, with some regret, that the Jewish deputies do not appear
not supporting the policy with as much energy as we would like
so courageous, liberal and energetic of the Government. In one of the
the last elections that took place before the current holidays, most
of our coreligionists voted against the ministry or abstained.
This agreement, certainly involuntary between the Israelite members of the
Parliament and anti-Semitic politicians tell me nothing worthwhile. It doesn't
These are not the flowers, which, at the slightest opportunity, our royalist colleagues
cover Messrs. Ignace and Mandel, which will prevent us from deploring a
In our view, this attitude is just as bad for France as it is for the
Judaism.

Mr. Emile Cahen also writes: |

It is insane to want to represent us ad viiam ælernam as
revolutionaries, when, in 1789, our fellow citizens overthrew the
monarchy, by opening the path to freedom to the entire world, none
Israelite, and for good reason, was not involved in this admirable movement.
In reality, the vast majority of Jews are conservative.

Apart from the profoundly anarchistic nature of the race,
That may be true, up to a certain point, where the Jews
dominate public power. But the Israelites are revolted
Revolutionaries in countries where this conquest remains to be achieved.
Conservative, multimillionaire Jews subsidize
Everywhere, anarchy and Judeo-Masonic demagoguery reign. That's the
the truth is that the "Protocols," so vilified by the Jewish press,
have brought to light, because they have shown the great
the goal of universal domination pursued by Israel, but
in accordance with all its religious traditions of a chosen race. And
the Jews who quibble so vehemently about the origin of these
documents, are careful not to try to demonstrate that they are
contrary to the principles of the Talmuds or the Zohar.

L'Univers Israélite, May 27, 1921, reproduces — while the
describing as infamy — the following lines, published in the
Weekly Review, under the signature of Mr. Roger Lamblin:

There were Jews incorporated into the armies of all the belligerents.
The losses, due to the terrible weaponry used in this
The war was such that there was a fairly high number of dead and of
wounded among the Israelites, although a good portion of them
He served in supply corps, hospitals, and rear-echelon units.
The fact of having participated in the war made them nationals, consecrated them as patriots.
It would have been unseemly to treat us as foreigners, as naturalized citizens.
fresh date or second-rate, soldiers who shed their blood or
risky to use it for the defense of the country.

Therefore, the Israelites gained in esteem during this period
of the war; but they derived other profits from this war of a different order
material, such as bankers, industrialists, traders, suppliers of
armies, hoarders of oil, flour, and foodstuffs of all kinds.
The tremendous increase in their financial power made it easier for them
the means of penetrating very deeply into governmental circles,
and the predominant influence they acquired has, in turn, become
producer of big interests.

The Jews, who so often sang of Justice and Truth, before
They don't seem to like war very much, it seems, when it's inflicted on them.
serve afterwards. Mr. Roger Lamblin's reflections are, however-
of the highest accuracy and absolutely compliant
to the reality of the facts.

— A dispatch from Nice announces to the Israelite Universe, May 27
4921, that the "Jewish Youth" of this city organized two conferences

rences, under the chairmanship of Rabbi Schumacher. The speaker,

“Mr. Siere, a scholar of Catholic origin,” spoke about the Talmud and about Kabbalah.

From Mr. Emile Cahen, in the Archives Israélites, June 16 1921: |

Mr. Hervé [Gustave] expressed the other day some fear of len- invasion of the newspaper l'Humanité by French (Jews) barely naturalized citizens. Can the leader of Victory seriously believe in a a Jewish conspiracy capable of provoking a wave in our country as well of anti-Semitism which he would deplore, he is willing to add... in all conscience science, we ask him if instead of serving us, he is not doing well rather the game of our opponents, emphasizing the bad influence of revolutionaries who are Israelites in name only and who are French freshly made.

To fully appreciate the humor and good faith of these lines,
It suffices to recall the indignation with which the Jewish newspapers reacted.
— the Israelite Universe in the lead — protest when one speaks to take measures against facilities of all kinds granted to these "undesirable" Jews.

Mr. Tirard, French High Commissioner in the German provinces occupied, banned the posting of anti-Semitic proclamations.
French pogromist newspapers are deeply outraged by this "Scandal." (La Tribune Juive, April 15, 1921).

— The Queen of Holland and the Israelites. — The sovereign who is having recently come to spend a few days in Amsterdam, she received there a special audience, first the rabbinical court, led by the great Rabbi Onderwyzer, who, in his harangue, made a comparison between the lamentable fate of the Jews of Eastern Europe and the rather enviable one Israelites living under the rule of the House of Orange. The queen has then received from the members of the Central Consistory, those of the Council of the The Great Synagogue, which celebrated its 200th anniversary, finally, the representatives stakeholders of the Diamond Exchange which is largely composed of Israelites. The queen gave a very warm welcome to both groups, attending to their needs, and assuring them of his particular sympathy.
(Archives Israéliles, May 5, 1921, p. 71).

— According to the “Jüdische Presszentrale Zürich”, the Committee of the League Doctors from Budapest resolved, in their last session, to exclude fifteen Jewish doctors for their conduct during the Bolshevik regime.
(La Tribune Juive, April 15, 1921).

— From La Tribune Juive, May 20, 1921:

The Budapest municipality has decided to dismiss all the teachers

Jews. A recent statistic, taken from the teaching staff of schools from Budapest, demonstrates that out of a total of 5,325 people belonging In this body, there are 810 Jews and 102 converts.

— La Tribune Juive, April 15, 1921, published the following note from his correspondent in Budapest: |

Two major meetings have recently taken place regarding the boycott.
Jewish newspapers, or rather, newspapers with liberal leanings.
Vidago, several speakers advocated fighting against a certain name- newspapers. Messrs. J. Székely, Prœhle, Wolf, Csilléry, have demanded the reform of press laws. Hungarians who are waking up, in a at the Petdfi Square meeting, Messrs. G. Szmrécssanki, Herkely, Szabo, etc. surrendered, at the end of the meeting, at Admiral Horthy's residence, and they presented him with the list of wishes of the League.

This agitation is intended to harm the success of Az Est, Magyarorszag, Pesti Naplo, whose owner is Jewish, as well as the distribution of Nepszva, the organ of the Social Democrats.

— The Hungarian Minister of Posts has issued an inter- stating the use of Hebrew and Yiddish as correspondence languages dance.

— The Budapest city council has decided to no longer authorize Jewish merchants to trade in markets, fairs and squares public. {L'Univers Israélite, April 1, 1921, p. 715).

— The “Nemzeti Ujsag” publishes statistics according to which on 4,018 people convicted of fraudulent activities during the At the time of the war, there would be 714 Jews. (La Tribune Juive, April 8, 1921).

— The Jewish Archives, June 16, 1921, write:

The main grievance that Hungarian reactionaries have against the Jews is that they were involved in the revolutionary movement led by Bela Kuhn... The majority of Jews were against the communists. Sculs what-which individuals took part in the revolution.

It's always the same argument, depending on whether the revolution is Victorious or defeated, the Jews played a more or less significant role in it. less faded. Only, in short, they were still there.

— The Jewish People, April 15, 1921, announces the death of Mr. Nathan:

It is being sent from Rome that Mr. Nathan, former mayor of that city, is died on April 3, at the age of 76. Mr. Nathan was born in England to an English father and a mother

Italian. He went to Italy at the age of 13. In 1907, this Jew Born abroad, he was elected mayor of the Eternal City, the Pope's residence.

and center of Catholicism. Re-elected in 1910, he held his position until 1943.

The Tribune Juive, April 22, 1921, reports the news in these terms:

In Rome, Ernest Nathan (Jewish), former mayor, died at the age of 86. of Rome and leader of the Italian Freemasons.

Excerpts from an article dedicated by Mr. Pierre Ryss to Ernesto Nathan, in La Tribune Juive, May 14, 1921:

I often had the opportunity to meet Nathan around the time of 1907-1911, when the anticlerical current was particularly acute and when the post the syndic (mayor) of the holy city was carried off in a fierce struggle by Nathan the Jew...

Don't you think, I asked him once in the middle of a fight, that your Will this election unleash a wave of antisemitism? He retorted with a calm certainty:

— It is freedom that fights hypocrisy, tyranny and prejudice. A Jew as mayor of the Eternal City is a symbol of the times new... We will crush antisemitism in its home...

We know that today, in an attempt to make their cause popular, Jewish writers assert that antisemitism is son of Germany. The article ends with these words:

His name will always be spoken with pride by the Jews.

From L'Univers Israélite, April 1, 1921, p. 712:

An editor from /dische Welt interviewed Mr. Rakhmilévitch, second President of the Jewish National Council and member of the Lithuanian Parliament. Although there are only six Jewish deputies out of one hundred and twelve, the majority holds always taking into account the interests of the Jews. The government does everything to To safeguard and develop Jewish autonomy. The Ministry of Foreign Affairs Jewish affairs are controlled by the Jewish National Council, which elected its minister Dr. Soloveitchik. He must answer to him for his actions. The minister-The priest directs all affairs relating to the Jews. 3

It should be noted that the parliamentary majority belongs to the Christian party. democratic, which cannot be suspected of any particular love for the Jews, but which duly respects Jewish autonomy. The Lithuanians are trying to interest the Jews in all governmental works national, in order to use their intelligent collaboration in the reconstitution Lithuanian state tuition.

Excerpts from a letter published by L'Univers Israélite, April 8 1921, p. 727:

Jewish Palestine is no longer a vague hope, but a solid reality. Despite anti-Zionists, whatever their religious affiliation— The Jewish renaissance is now a fait accompli. God has indeed wanted "our country" returned to us; it is to us that it belongs Now to organize it...

There are worldly Jews here; they all work with zeal and enthusiasm & the reconstitution of the Palestinian homeland, but they do not do not disdain to rest from their labors by taking part in sports, in attending concerts or parties, or even dances.
At first glance, this may seem disconcerting, not to say shocking; but on reflection, it seems that we should approve of those who want to create a new state of affairs rather than continue to be to lament past misfortunes.

The English are extremely benevolent towards the Palestinians.
The praise of the High Commissioner, Sir Herbert Samuel, is already well established;
He is a wonderful figure who will go down in history...

We will not hide our predilection for the admirable "-:yechiboth" where religious instruction is given. There, nothing of Modern, it's true. No luxury, just cleanliness and hygiene.
indispensable in overcrowded rooms teeming with poor children dressed up, already wearing long strands of hair on the ears and bent over the Talmud and other holy books...

We read in Le Peuple Juif, April 1, 1921, regarding the mandate given to England:

It has been painful for many of our fellow citizens to see Palestine, to which so many shared memories closely link France, confed to the British mandate. The Jews of France were the first to think it and to feel it.

Very platonic feelings, as evidenced by the lines the following: i

However, reflection reveals the reasons for the adopted solution.
by the League of Nations recommends itself and what arguments at the same time
Both positive and negative factors can be cited in his favor.

The Supreme Council was faced with three theses: Franco- Palestine French, English Palestine, International Palestine...

Palestine under French mandate was the intervention of the missions Catholics, impatient for a situation they had envisioned like a fall from grace. The eminent Dominican of Saint-Etienne, Father Lagrange vehemently protested against the hypothesis of a restoration

ration of the Jewish state. It is with deep regret that we see distinguished men maintain in this respect the traditions of the Middle Ages Age and flattery of ancient prejudices. It seems that in the Vatican they have Appreciated with more composure, an inevitable transformation. Hostile to Zionism in its Catholic elements, hostile to that same Zionism In its freethinking, France lacked certain qualities necessary for the kind and friendly tutor of the new establishment His government risked being thwarted by its own agents.

Mr. Maurice Vernes goes to great lengths and is quite inexperienced.
It was a deliberate attempt to conceal the truth. It would have been much more simple and in line with reality to write frankly: the The mandate over Palestine was given to England out of hatred of the Catholic Church.

We borrow the following from the minutes of the Consis- Page of June 13, published by the Religious Weekly of Paris, 2 July 1921 (t. CXXXVI, n° 3521, p. 23):

The Pope spoke there first with a truly apostolic frankness and a barely contained indignation at the situation of the Christians Palestine, by the regime that has been in power since the armistice, "in this region which is very dear to Us, as it is to every Christian, because the The divine Redeemer himself consecrated it by his mortal life.

The Pope denounces the rampant propaganda of foreign sects: with the abundant resources at their disposal, they take advantage of habit- element of the extreme misery and destitution to which the war has reduced the residents...

But it's not just the work of Protestant sects; it's the new political regime in Jerusalem which gives the Pope the most bitter anxieties. As he had already expressed his fear in his Address of March 10, 1919, on the capture of Jerusalem by the Allies, "of This historical event, so fortunate in itself, has the consequence that in In Palestine, the Jews have assumed a dominant position and enjoy a a system of privileges.” The Christians of the Holy Land are in conditions of worse conditions than under the Turks. The new laws and institutions have drove the Christians out of the position they had always occupied until now, to put the Jews in their place.

An even more incredible maneuver: they are working on a real profanation of the Holy Places; they want to establish places of pleasure there, there importing all the attractions of lust. "Abominable everywhere, from Such things are especially so where at every step the the most august memories of religion."

MH Prague wrote in the Jewish Archives, May 12 1921:

The British administration, in its initial forays into Palestine, did not truly-Bad luck. Last year at Easter, it was the masses An Arab who attacked the Jews and massacred some of them. that year, after Easter, it was the Jaffa riots that cost the life to a much larger number of our coreligionists...

The political atmosphere in Palestine has always been troubled: The dissidences of religious beliefs, rivalries of various national elements have always fostered the seeds of religious and civil war.

Zionism came and developed this breeding ground where it-age-old hatreds and atavistic prejudices lie...

But what a tragic fate has befallen Israel... What a dramatic destiny is his | Let's have the courage to say it: the future of persecuted Israel and in search of safe asylum, he is not in Palestine where so much Religions compete, evade each other, and seek to supplant one another. fanatical about the great memories that fill their past...

fl is in the New World, in those republics with territories large enough to accommodate all the hardworking emigrants... It is from this The side that needs to be oriented and directed towards the Jewish population... Yet another one Indeed, therein lies the salvation of martyred Israel, and nowhere else!

The editor-in-chief of the Archives Israélites summarizes in These few lines outline the thesis of those whom the Zionists call the assimilators.

— The Zionist Commission in Jerusalem telegraphed the Committee executive, requesting that due to the events and also the lack employment for newcomers, the various emigration offices gregation are asked to suspend for the time being all shipments dimm-grants destined for Palestine. The High Commissioner has, in fact, instructions were given to that effect. This decision provoked a strong reaction. commotion in Zionist circles... (L'Univers Israélite, May 20, 1921, p. 109).

— A recent issue of "Haaretz" accuses the government of recruiting Spies among the Jewish workers. (La Tribune Juive, June 24, 1921).

Under the title: "Jewish Address to Mr. Churchill," La Tribune Juive, April 22, 1921, published the following note:

The Jewish National Committee of Palestine presented Mr. Churchill with a address expressing Jewish gratitude to England for its acceptance of the mandate on Palestine and its willingness to re-establish a Jewish national home. The address adds that the Jews of Palestine see in the appointment of Sir Herbert Samuel as High Commissioner the first step towards the implementation of the Balfour Declaration.

Regarding the unrest in Jaffa, MN Hermann writes in

The Jewish People, May 13, 1921, speaking of the alleged authors:

All these instigators, we dare to say here, have not found a hand strong enough to muzzle them. Sir Herbert's policy Samuel was too lenient and, for the primitive mind of the Arabs, too clemency. is synonymous with weakness. Arriving several months after the disturbances of Jerusalem, he pardons the perpetrators...

We understand the difficult and delicate situation of a High-Jewish commissar in relation to a non-Jewish population. As a Jew and in As an Englishman, he did not want to assert his authority by force of arms. clear. But there are limits to everything...

These events are likely to jeopardize Sir's situation Herbert Samuel. A campaign, the echoes of which are being reverberated in Palestine is being led in London by a certain English press against the Zionist policy of the government and in a particular way against the High Commissioner...

In any case, Sir Herbert Samuel will certainly have to revise his methods for restoring his prestige both domestically and internationally. Having tied his fate to Palestine, he will try everything to justify the hopes that were placed in him.

— The Morning Post publishes a telegram from the Muslim Committee and and Christian of Jaffa, asking, on behalf of the Arab population of Palestine, Muslim as well as Christian, a government representative elective, under British mandate, the annulment of the declaration. Balfour Declaration (National Home for Jews) and the prohibition of immigration Israelite cation. (L'Univers Israélite, May 20, 1924, p. 109).

Excerpt from Pair et Droit, the publication of the Alliance Israélite Universelle Universelle, May 1921 issue:

On May 3, the president of the Arab Congress of Caiffa addressed the declaration the following ration to the King of England, to the Pope, to the House of Commerce municipalities, to the Ministers of Foreign Affairs of France, America, from Italy and Spain, as well as to the newspapers Morning Post, Egyptian Gazette, Times and Le Care:

"The bloody fighting that erupted in Jaffa in recent days and the Bolshevik principles that Jewish immigrants spread in Palestine are the natural consequences:

» 4° Measures taken by the government to convert the Palestine as a Jewish national home;

"2° From the Balfour Declaration!"

» 3° Regarding the approval given by the government to the proposals and to the projects of the Zionist Commission, all aimed at the same end, the expulsion of Palestinians from their country.

ad

"This policy is the cause of the introduction of Bolshevik principles," of massacres and destruction by Jews throughout the entire country.

"The people's protests against the Balfour Declaration were in vain." and against this policy. At the moment when the fire of Bolshevism burns a of our most important cities, where the red flag is flying freely in our streets and where revolutionary newspapers are widespread throughout the country, we demand once again, the abolition of this policy and the Balfour Declaration, before the Bol— spirit the cheviste does not spread so much in the country that it is impossible for us to help the government suppress it.”

UPPER SILESIA. — We have already noted the Jewish influence in this question. La Tribune Juive, May 14, 1921, reproduced information provided by Nener Morgen which helps to understand many things:

Silesia has 20,000 Jews. Many limited companies are in the hands of the Jews. This is how, for example, the large society for iron ore extraction, founded in 1846, belongs to Jews. The richest coal mines in the Lybnik region are in the hands of the Jewish company "Heinich". In the industries In textiles and copper, Jews held prominent positions. The timber trade is developing, thanks to Jewish initiative.

Jews make up 1% of the population in some places, they pay 30 to 50% of all taxes.

That is why Mr. Lloyd George did not want the High-Silesia was given to Poland. The powerful Jews of that country want to remain German. In order to achieve this, they will not hesitate not to unleash a new war. That's still a crime From Israel: Revolution and war to fish in troubled waters.

From L'Univers Israélite, April 1, 1921, p. 711:

The Ministers of the Interior, Finance, and Foreign Affairs They brought together representatives of the Polish press. They gave them clearly understood that an agreement with the Jewish population constituted a vital necessity for Poland's interests from both a point of view both internal and external factors, but which the government could not achieve this agreement was reached with the support of the press.

The Jewish magazine reports that a "significant reversal and

"A good omen" has appeared in the Polish press so far
anti-Semitic.

– The Warsaw Bar Association Council has decided not to

to address colleagues who would claim Jewish nationality.
(d., p. 715).

– The antisemitic organization "Rozwoj" voted on a motion demanding
the closure of the eastern border to Jews, under the pretext that
In agreement with the Russian revolutionaries, they introduced anarchy.
Tribune Juive, April 8, 1921).

We read in La Tribune Juive, June 24, 1921:

The "Dwa Grosze" are rising up against the request made by the community
Jewish community of Warsaw to obtain the right for Jews to change their
names. The newspaper sees this as a serious danger for Poland.

He's not wrong. In France, this "camouflage" is one of the
means employed by the Israelites to conceal their
origin and more easily conceal dangerous activities
of the Jewish race.

From L'Univers Israélite, April 1, 1921, p. 714:

The Romanian parliament adopted, by a majority of 144 votes to 89, the
government proposal to establish a ministry for minorities
national..... The Romanian government intends to create with
from the Ministry of Minorities a position of Deputy Minister for Minorities
Jewish.

– From the same newspaper:

The Romanian Minister of Justice stated that anti-Semitism
was disappearing in the country and that all the demonstrations
anti-Jewish acts would be rigorously repressed.

We find the documents below in The Universe
Israelite, April 29, 1921, p. 39:

No. 381. 188. 198.
The 2nd Territorial Army Corps at...

We are honored to inform you that we have observed that
certain bodies and services attach no importance to the choice of
couriers responsible for carrying correspondence.

Because of the incompetence of some and the bad faith of others, he
Losses and indiscretions occurred, as correspondence
of a confidential nature have been disclosed to persons outside
the army. We draw the attention of the corps and service commanders and we
orders that in the future the mail function be entrusted only to

capable and trustworthy soldiers that the corps possesses and who have made their
evidence.

It is not permitted, under any circumstances, to use for this function
soldiers of a nationality other than Romanian nationality.

The heads of the corps will be held responsible in the future for the poor choice of
letters if we notice any losses or disclosures of the content of
correspondences.

The Commander of the 2nd Territorial Corps,
The Chief of Staff, Lieutenant-Colonel.

The Major General,
RUJINSKI.

The Minister of War, No. 10,212

We have the honor of requesting that you kindly replace the Jewish soldiers by Romanian soldiers who could read and write, because, In accordance with the existing order, soldiers cannot be employed Jews in the commandant's office service.

These decisions were not made without serious reasons; and, Naturally, the Jews cry out about anti-Semitic persecution. Mr. Pierre Ryss wrote in La Tribune Juive, April 15, 1921:

Russian Jews were terribly affected by the suppression of the trade and crafts under the Bolsheviks. Completely ruined, the Jewish masses were forced to scatter into the countless services of the communist state. Jews, as well as intellectuals Russians were forced to become Soviet civil servants. a people who had never seen Jewish officials, welcomed this new fact. calf with undisguised animosity. Hating officials in In general, he particularly hated Jewish officials. The agitation The Hundred, red and black, exacerbated this feeling of hatred. For a an ignorant crowd that believes only what it sees, for an anarchic crowd The Jewish people, who are going through an unprecedented crisis, have become the embodiment of... nation of evil and crime. Demoralized by the events of these In recent years, the ignorant and anarchic peasant began to massa-to create the Jews with all the more zeal as he was encouraged instead to be discouraged.

The Tribune Juive, April 29, 1921, gives extracts from "Memoirs of Count Witte", recently published by the Daily Telegraph. We note the following passages, recalling that the Russian minister was rather pro-Semite:

One of the most irreconcilable enemies of the Jews was the Grand Duke

Serge... I

We know that the Governor-General of Moscow was assassinated. using a bomb thrown into his car on February 17, 1905, by the revolutionaries, but it is unknown what power secret directed the hand of the assassins.

Count Witte also wrote:

All of this, of course, encouraged the Jews, especially the Jewish youth, to support the revolution. I'm not saying that all Jews became revolutionaries, but no nationality in Russia gave a "such a high percentage in the extreme parties. Almost all the intellectuals-Jewish families joined the Cadet party, which promised them equality. _ rights. The influence of this party is largely explained by the support The intellectual and financial influence of the Jews... It cannot be denied that the Jews played a prominent role in directing and expanding the movement revolutionary... |

Count Witte is not anti-Semitic, quite the contrary. His These statements are all the more valuable. They confirm this that we already knew about the role of the Jews in the revolution Russian, and on the anarchic actions carried out by the Jewish race, worldwide, following the program revealed by the “Protocols” of the Elders of Zion.

E. D'YLBERT.

—~

APPENDIX V

DOCUMENTARY OVERVIEWS

on

The Judeo-Masonic Peril

We will publish under this title a series of documents relating to to the Judeo-Masonic question. We are drawing them today Contemporary notes received from Italy. They date back to part in 1920, but they highlight the action and the peril

Jews, particularly from the perspective of the High International Bank, of which he is of extreme importance to follow the ramifications and discover the goal. This study will explain many events about which we do not did not fully grasp the cause, either during the war, or since the peace. This work is divided into numbers; we Let's eliminate those who have lost their relevance. We leave to their author is responsible for their information.

CONTEMPORARY NOTES
1920

1. — The state of the world in 1920. — At the beginning of the year In 1920, the global situation was expressed through realities following:

a) Never before has the world been so much in the

hand of the German-Financial International and the International demagogic.

b) Never before have the two Internationals been as strong as they are today were not in the hand of Israel, which is the master of the High International Bank and the ultimate engine of demagoguery international, which he intended to revolutionize the world for to better subjugate it. The Jewish banker Jacob Schiff, who has provided the Bolshevik leader Trotsky (see below), symbolizes this crucial fact.

c) Although Israel has not yet succeeded and probably will not- how could he ever succeed in realizing his ideal of a global trust (1)

(1) In a more recent dispatch from our Italian correspondent, we Let's read:

"As we have already seen, to this formidable power of Israel, which weighs heavily on the world; there can only be one counter-corrective weight, namely: A global resistance bloc of all its victims. However, we can add to this with some satisfaction and a hope that is not entirely unfounded, a seed of dissolution Jewish, stemming from envy, jealousy, and resentments that surface within the synagogue and the ghetto, which give rise to conspiracies, Revenge between individuals, between clans of the chosen people. That is not enough. no doubt to cure our ailment, but it is no less true that. Without this, the world would be trampled underfoot by Israel, without reprieve.

and without hope.
| » For example, it is known that the primitive core of the fortune of Rothschild originated from the ruin of the rival Jewish house of Cerfbeer.

"From time to time, strange 'Jewish scandals' come to light-knowledge of the profane world; but they are quickly stifled, thanks to silence an accomplice protected by the "good" press.

"Here is a recent example: Le Petit Marseillais, April 8, 1920" published the following.....

(We'll skip over this Jewish family drama).

"We would not have recalled this episode if it had not occurred." as the obvious symbol of the crisis through which silently passes Israel will be beseeched, and this will be fatal to it. This was the strength of the ancients. ghetto, individuals and Tamils, it was this power resulting from the cohabitation, discipline, solidarity that forced the Jew to lead a a relatively austere life, even when this austerity was the result of greed and avarice.

"Let us add that each family lived and worked united in one compact bundle, whether that bundle was a camorra or a gang.

» But Israel, which has sustained two thousand years of tension, of lation, of underground work to conquer the world, can no longer resist today, to the action that a wise proverb defines thus: "May God... "preserves from the day of glory." The nerves of Israel, which remained strong in The misery of the starving Lazarus cannot withstand the orgy of the wealthy opulent. Today, Jews are giving us the tragicomic spectacle of neurasthenics, erotomaniacs, such as their hideous colleague Guido de Verona represents his heroes and heroines.

"Fae Te

of which he would be the leader, a gigantic octopus, whose tentaculprits would envelop the entire world (to prevent the realization- To implement such a project, one must take into account the incurable rivalry.

prominent Jewish and Judaizing leaders, more so than on resistance from the outside); however, Israel has already succeeded in forming large groups and large agreements, at least temporary, thanks to which its global hegemony, if it is not absolutely accomplished, this is felt, at least morally. on everything and everyone.

d) Faced with such a threat, the so-called Christian world offers the most miserable spectacle of intellectual pettiness and morality, short-sighted selfishness, disastrous divisions, in outside of a small number of people, and a good number even fewer institutions have understood the situation, and who want to contribute to finding a remedy.

e) These persons and institutions include the urgent the need for coordinated, or at least parallel, action, all social bodies, action impossible if it is not preceded by a clear and precise investigation and an intuition of the crisis and its various elements; in short, it is essential to see the face of reality beneath the hundred masks of social life.

2. – Hidden Jewish High Bank. – One of the skills of Israel, aided by the superficial nature of public opinion, has always been precisely that of concealing one's own A face hidden beneath a multitude of national masks. In Italy, it was – and it is – easy to hear the national lamentations

This is the secret of this all-too-frequent disintegration of the Jewish family and of his disregard for age-old traditions.

"The ghettos of Slavic countries, the Balkans and the Islamic world" pour into the West the muddy torrent of their still unborn emigrants civilized and strong in their filth of soul and body, as is all Barbarians against a civilization in crisis. But these semi-savages, through contact with Western life, they will decompose more rapidly than their coreligionists who have lived in our countries for centuries. That is as well as the fact that the black man destroys himself faster by drinking alcohol.

"And that is how the Nemesis of History will avenge our poisoned race–" methodically orchestrated by Israel] through individual corruption dual, familial, political, which he uses to better dominate a The more corrupt the world, the weaker it is.

"Today, the same plague attacks both the poisoner and the poison-stunned; we shall see who dies first, the little assassin or the major victim.

nationalists against the danger of the "German" bank and boasting for this the "English" bank or the "French" bank or the "American" bank or vice versa; there's something for everyone Tastes. But the reality is this: The so-called German Bank is almost always the "Jewish" bank of Germany (the four Ds, initials of the Italian Commercial Bank, etc.); the so-called French Bank is almost always the bank Jewish women of France (Louis Dreyfus and his branches of Foreigner); the English Bank is almost always the bank Jewish from Great Britain (Rothschild, Hirsch, Isaac, Montagu, etc.); American banks are almost always Jewish banks in the United States (Kuhn, Lob and Schiff, etc.). The result is that the various groups of naive people, terrified by the national nightmare, fleeing a trap, fell into a other, in the opposite direction, because all the traps work directly directly or indirectly on behalf of Israel.

3. – High-Banking Center. – The global crisis of the The war forced Israel to move some lines of the net international. For example, its German center, already organized by Bleichroeder, Ballin, etc., with |' "Frankfurt Alliance" (including the bank of Jews who converted to Protestantism) but which always remain linked to Jewish interests, like the very The powerful Mendelssohn Bank) has had to, since the beginning of the war, putting pressure on the American center, which is which has now become the main driving force (New York, houses) already mentioned, Kuhn, Leb, Schiff, etc).

4. – Wilson, prisoner of the Jewish Bank. – If Wilson is the highest interpreter of the main Jewish center, which is that of the United States, this is a consequence of the electrical contract total agreement concluded between the Jewish High Bank of New York and the democratic party on the occasion of the elections which gave this party held the parliamentary majority and brought Wilson to the presidency.

In fact, the Democratic Party would then have suffered further damage defeat now traditional, if the Jewish Bank, calculating his interests with his usual perspicacity, had not secured victory through millions lavished in the electoral arena total. Of course, from this day forward, the democratic party

was the slave of the Jewish High Bank which had imposed on him
specific conditions. One of these conditions was revealed by a

The Cairo Arab newspaper, thanks to a fortuitous circumstance.
The pact imposed on Wilson the obligation to always send to
Constantinople, as ambassador to America, a Jew who
he would work there in the interest of the Jews in Palestine, in Mesopotamie, etc. The condition was punctually carried out until
the war by sending the Jewish ambassadors Elkus, Morgenthau, etc. The first of these, of Arab origin, gave
The Arab newspaper took the opportunity to reveal the family secret.

5. — In accordance with Israel's practice of closely monitoring its agents
(conscious and unconscious) non-Jews. — We shall see the
ongoing applications; — Chief Rabbi Stephen Wyse has
was imposed as an intimate advisor to Wilson, who did nothing
and does nothing without him.

6. — High Bank of Germany and the United States. —
The close agreement between the Jewish High Bank of Germany and
that of the United States (itself of German origin) was the
The fundamental reason why the government of
Wilhelm II, deeply influenced by the Jewish element, has
nurtured until the very last moment a blind faith in
Wilson's neutrality. He had become the subject of
famous newspaper caricatures, for example the one that...
represented responding to German acts of war with
diplomatic notes. Now, Wilson declared war one day...
What had happened? The far-sighted and powerful Israel, which
Until then, he had tried to save Germany, not for her.
but in his own interest, he had known of the collapse
imminent, and he immediately resolved to throw overboard
Imperial Germany, in order to remain in control of the situation.

In fact, Wilson's intervention clearly showed that he
_ it was a matter of fighting against Hohenzollern Germany,
but not against that of the "people", that is to say, that of the
German Republic, in other words the one where Israel
would have the greatest power over Germany (and experience
proved him right), — analogous Wilsonian politics
to the one that had been followed with regard to Romanov Russia
replaced by the Russia of the triumphant ghetto.

Wilson's intervention also gave this high-ranking agent of the
The Jewish High Bank has a legal title to prevent the Entente from
to win a political and military victory that would have annihilated
Germany and perhaps, above all, harmed major Jewish interests.

From then on, Imperial Germany was succeeded by Red Germany.
Jewish, for the benefit of Israel, which made its agents disappear
having become too dangerous because of their extremism, such as
the Jewish woman Rosa Luxemburg, the Jewish man Liebknecht, the Jew
Eisner, etc., while maintaining disciplined Jews in power.
A Jew who, from the opposing side, was supposed to be outside of this game,
Ballin was the confidant of William II, and organizer of
the merchant marine. Ballin, seeing Germany crumble,
killed himself.

7. — Wilson's Jewish policy. — The same point of view
provides a very strong reason for Wilson's tenacious opposition
against the cession of Fiume to Italy (likewise Clemenceau,
the Jewish man, as we shall see, who answered
to the Italian delegates by the famous phrase: "Request Fiume,
that's asking for the moon"), as opposed to the transfer of
Danzig to Poland and to the option of the measure that put
Constantinople in the hands of the "League of Nations"
(profane formula of the Jewish World Monopoly).

These three cities must become the three points of a huge
triangle that would control the trade of half of Europe.
If Fiume, Danzig and Constantinople were in the hands of a
people who made it a major national market, the monopoly
of Israel, and morally, that of its great Anglo-Saxon center,
would obviously be compromised.

If, on the contrary, Fiume were ceded to Jugoslavia, whose
businessmen residing in Paris (Pachnitsch, Vesnitsch, Trumbic)
conceded everything to America, with the support of the Grand Orient
of the French Freemasonry of rue Cadet (see below), and
if Danzig and Constantinople were given to the "Society
(Jewish) of the Nations", the “great affair” was
arranged.

In this regard, it is worth recalling a fact that we hold
From an absolutely reliable source. A proposal was made to a government to
The Entente, during the war, had a project for a railway line which would have
was entrusted to an international (Jewish) union, to join

Fiume and Danzig.

8. — High Bank and Conference of Versailles. — Moreover,
All the actions of the Versailles Conference were monitored.
by the Jewish High Bank. We will see some of them here.
accurate data. Through this Conference, the true

masters (that is, the Jewish High Bank of America, of An-
England, France) pursued a single goal: to arrive between
They have a deal to divide up the rest of the world.
both among those who were officially the winners
than between those who were truly the vanquished. A difference
of treatment between the various states that are part of the spoils
The financial and economic situation depends and will continue to depend on their attitude.
Submissive or defiant in the face of the Jewish monopoly. Hence the hostility.
persistent against Italy, Poland, Romania, and from there as well
favors to the Czechoslovakians and Jugoslavia.

9. — Direct Israeli control over coups d'état. — Clemenceau has always been the man of the Anglo-Jewish Bank
Saxon, from the time he served Cornelius Hertz. Having become
as president, it was always in the hands of his own secretary-
to keep quiet in particular, the famous Jewish businessman Rothschild Mandel
(who later became a member of parliament) and another Jewish emissary, Wormser.
Ultimately, it was a life-or-death struggle between Clemenceau and Caillaux.
at its core in the fact that Caillaux was the representative of the
Clemenceau was a high-ranking German Jewish banker in France.
that of the Anglo-Saxon Jewish High Bank. The twists and turns
The war brought Mandel's man to power,
Wormser, de Loucheur, Tardieu, etc., and were led to prison
Phomme des quatre D. Judeo-German. i

For his part, Lloyd George is being monitored by various chiefs of
Jewish business dealings, such as Lord Reading, ambassador to
of the United States, implicated in the Anglo-American scandal
of the Marconi Wireless Telegraphy Company (this lord
English is the Jew Rufus Isaacs, now Viceroy of
India); Sir Samuel Montagu, British Commissioner for
PInde, a Jew of the Montagu family of London, which has,
Naturally, the monopoly on banking transactions with
P India (1).

10. — Zionism. — a) To make this movement fully understood-
the thing that is being talked about so much right now, we must remember
that the Jews are divided into the following parties (2):
1° Zionists proper, organized by Herzl, who want
to reconstitute the Jewish state of Jerusalem (Zion) in Palestine;

---

(1) See: The Jews among the Leaders of the Entente; M& Jouinn, The Peril
Judeo-Masonic, II, p. 96.
(2) Eod. lib., p. 38.

2° Zionists, improperly called by that name, who should rather
to be called Territorialists, whose leader is Zangwill (center
British); they would like to establish a Jewish Land, but
in any place in the world where they could
find favorable conditions; 3° the Cosmopolitans who
On the contrary, they prefer that Israel remain dispersed throughout the
world to mine it. Several of them give themselves
by opportunism like Zionists, and contribute their contributions
but, in reality, their program
is neither Zionist nor territorialist.

b) As for Jewish social policy in general, there are the
Ultra-conservative Israelites, organized around the year 1880, who
are opposed to any culture, to any mixing with the goym
(non-Jews); conservatives who allow contact
opportune with Gentile life, provided that Jewish life remains essential
traditionally; the social democrats, who have
ever more invaded and dominated by democracies
European and American, since the classic social
From Marx to Bebel, and including the independents and Bolsheviks of Russia,
and Spartacists from Germany. These were organized by the
old “Bund” (German word meaning League) of the revolutionaries
Jewish revolutionaries who revealed themselves at the Geneva Congress of 1906.

The Jewish High Bank subsidizes all these parties and
Served by everyone. The Rothschilds, the Hirschs, the Schiffs, etc.
they have no intention whatsoever of becoming citizens of a poor little
Jewish state, they who are masters of the world, but they
always give their support to the efforts that are being made in
this goal, in order to maintain their popularity among their competitors
triotes, or perhaps because all these Jewish businesses are from
good deals (1).

e) On the other hand, Christians must never lose given that the Jews who, personally, are neither territoriallists, nor Zionists, are not really for that and loyallyrical fusionists, that is to say, sincerely desirous that the A Jew from France or Germany should become neither more nor less than a French or German citizen like any other. The old Pharisaic element (phareli, to divide), that is to say Separatist, still lives among the vast majority of Jews.

---

(1) Paragraphs c and d deal with the Territorialists of whom we We have spoken at length in our second volume, p. 88 et seq.

even among those who have lost the faith of their ancestors. The Jew cosmopolitan is neither territorialist nor Zionist, because in He does not see these two projects as a good deal for Israel. But he is a Zionist in his own way, in that he wants that the Israelites, physically dispersed throughout the world, be citizens of their respective states to exercise all rights that this title entails, and that, at the same time, these States recognize-Israel's national privileges are born. This dual pre-The tension contains within itself a contradiction, but Israel It also dispenses with logic. We will see, in fact, the Jews from Czechoslovakia to claim and obtain — and those from Poland to demand — by any means necessary — that the Jew of Prague, the Jew of Warsaw, whether a full Czech citizen or a citizen Polish, with full rights, and that at the same time the the country's government recognizes "Jewish nationality" to grant him special schools with their language own, etc., etc., that is to say, all Jewish privileges.

This spirit prevails even in the United States, where the merger and the confusion of all races and the democratic leveling-These factors should facilitate this definitive merger.

f) As for Zionism itself, it was prepared, from the On the other hand, the Revolution emancipated the Jews and gave them a foundation that allowed them to hope for anything, to have everything to dare. On the men's side, it was prepared by certain people-political and financial interests in Israel, such as the Anglo-Jew Italian Moses Montefiore, at the beginning of the second Empire (attempt interrupted by the Crimean War). When the AIU (Alliance Israélite Universelle) was organized, With its headquarters in Paris, it took up the project more assiduously. by founding the first Jewish settlement in Palestine, the Mikweh Israel, with an agricultural school supported by the Jew Charles Netter and several Russian coreligionists. At this first Jewish colonies in Palestine were added during the thirty In recent years, many others, including some who are They are very prosperous and tend to become veritable cities. many of these are Petach-Tikwah (the gate of the esp-France); supported by Baron Edouard de Rothschild; Rishon-le-Zion (the first in Zion), near Jaffa; Zichron-Jacob (Jacob's Well), in Samaritania, made up with Jewish elements from Romania; Rosti-Pinah (angular stones) (laires), in Galilee, etc.

On the other hand, in England, organization was taking place from 1860 onwards (we we have seen traces of Jewish organizations in Eastern Europe around that time), the Zionist movement with Lawrence Oliphant (1879), and not without temporary success. At the same time At the time, Richard Cazalet published a plan for condensation Jewish demographics in Palestine.

At the same time, in Russia, the great the Jewish center of Odessa, the Chovené-Zion (Friends of Zion), having for intellectual leaders the Jewish writers Ferez Smolensky and Leon Pinsker, with the aim of leading the Jewish masses of Russia towards Palestine.

g) But the great organizer of Zionism proper was the Jew of distant Spanish origin (the Ashkenazim are the Jews of the Germanic rite and group; the Sephardim-Sunday (those of the Spanish rite), Theodor Herzl, born in 1860 and He died in 1904. In the midst of the Dreyfus Affair, he dared to launch, in Paris, a true Zionist program: "The State of the Jews". The "Affair," already slowly prepared and now ripe, had achieved definitive success.

Organic Zionism had its central organ in Leipzig, in from 1896: Die Welt, Israelitisches Zentral Organ (The Monde (central Jewish organ) weekly. The party asserted itself at the Basel Congress, at the beginning of the year 1902; a Zionist medal was minted (reproduced in the Secolo, of Milan, of February 3/4, 1902).

Then the Jewish work in Palestine gained strength. In 1914, The Jewish Institutes adopted the spoken Jewish language. Large Funds were collected to ship and place families Jewish women in Palestine, sums collected by the Jewish National Fund, by the Chovené-Zion, which has been mentioned (chief: Wissotzki), by the Jewish banker Jacob Schiff, of whom we We will soon see the criminal activity, by the Judeo- Association. German Judisches Hilfsverein (Jewish Aid Society), etc.

A true Jewish international government — already existing in substance from antiquity ——— has been perfected in these in recent years and has functioned completely and energetically during war and during peace, imposing promises and compromises to world leaders, ct tenaciously pursuing a policy of conquest and of land grabbing on all vital land. We shall see some features of this government which functioned even at

we

sum

London with "Committees" and "Commissions" for business foreign affairs, for the press, etc., etc., veritable ministries or State departments. Within this framework, Zionism represents feel the visible raised part of a program whose points The strongest are invisible to the profane world.

10 bis. — Jewish High Bank. — The Jews (German section) (mande) who intend to govern Italy internally and externally outside by means of the Banca Commerciale Italiana, have already founded the Banca Ungaro-Italiana in Budapest. We give Here is the list of its senior staff, indicating the Jews that we know as such, but there are certainly some others whom we do not know as Jews:

President: the Jewish Commander Camillo Castiglioni, who has already greatly deserved by the imperial and royal government Austro-Hungarian in the treacherous lands of Venetia occupied.

The Jewish high-ranking officer Giuseppe Toeplitz, administrator delegate and director of the Banca Commerciale Italiana (see further away).

Alader Fonagy and Baron Giulio Madarassy Beck (Jews?), vice-presidents.

Roberto Adler, Jewish, and Marino Petronio, directors of the Credito Italiano; Adalberto Gross, Doctor Oscar Goldfinger (Jew), members of the Foresta management; Riccardo Gualino, Count San Martino, senator and inspector of Ja Banca Commerciale Italiana; Commander Mino-Gianzano, central director at the same bank; Federico Deutsch (Jewish), Dr. Eugenio Hilb (Jewish), a member of the board of directors of Holzbank, Raolo Goldstein (Jewish), member of the management and head of the Allegemeine Depositen-Bank; Gabriel Neu-Mann (Jewish), director of the same company; Ludovico Egyedy, Arminio Stein (Jew), members of the leadership of the Landesbank. | ,

Baron Ludovico Kürthy, Alessandro Matlekowits, the Doctor Francesco Nagy, Baron Giuseppe Szeterenyi, Dr. Eber, Director General.

Members of the Inspectorate: Edmondo Barta, Virgilio Eordogh, Bala Teleki, Sigismondo Horvath, Rodolfo Jakobs-Vits (Jewish), director of the Banca Commerciale Italiana: Adolfo Lord, Count Carlo Parravicini, director of the Banca

Marketed Italiana; Federico Szento and engineer Antonio by Toma.

We repeat that, in this list, there are more Jews than We did not specify this because we know the company is Jewish. that in Hungary and elsewhere many Jews wear masks titles of barons, etc. Moreover, the Israelite leaders Toeplitz and Castiglioni alone are worth an entire ghetto.

11. — High Jewish Bank. — Two large Jewish banks operated until the war for the business world Anglo-Germanic-Austro-Hungarian and Balkan, it was the Anglo-Austriaca Bank and the Ottoman National Bank.

Banque Anglo-Austriaca (Jewish Baron Hirsch, organ of Neue Freie Presse, Jewish, from Vienna), born in 1863 with a capital of 20 million (soon to be increased), headquarters in London and in Vienna; director, when the war broke out, the Jew Karl Marawitz. — This bank financed the railways of the the Habsburg monarchy, then the Balkan routes (this with the direct support of the Hirsch family, opposite the Rothschild). She founded and controlled the following establishments: Bavarian Banking Union — Central Bank for Industry and Commerce (Berlin), — Discount Company (Leipzig), — Austro-Germanic Bank (Frankfurt), — National Bank Germanic (Bremen); it subsidized the Hotel Society Swiss, etc.

The Anglo-Austrian Bank was interested in the Bohemian Coal Company (17 million tonnes in 1912), in the German-Bohemian Coal and Lignite (in conjunction with the Jewish Deutsche Bank), in the Budapest Electric Railway Company, in the Galician Petroleum Company, within the Factory Company military canned food from Dalmatia, in the Trieste and Fiume Rice Milling Company, within the Company An anonymous Hungarian woman for artificial fertilizers, etc. She had a main part 4 the transformation of the Jewish Bank of Thessaloniki, as well as the Jewish Bank of Paris and the Netherlands Not (director: Louis Dreyfus, about whom we will speak later) far).

Before the war, the Anglo-Austriaca had, in England, 32 branches and 18 agencies; its 1912 balance sheet was 657 millions.

As for the Ottoman Bank, which was founded in parallel with

/

PAnglo-Austriaca, it is represented today by the Levantin Vlasto, linked to Basile Zaharew, who will be discussed later further. The two banks form an economic banking plan-London-Constantinople route through Germany, the lands of the former Austro-Hungarian Empire and the Balkans, linked to Fiume-Trieste to the west, to Odessa to NES: and with the line Baghdad opposite.

Simply pointing out these details is enough to make it clear. many political events of the last few months.

12. — Italian Commercial Bank. — Always, d'actua-the Parisian magazine La Vieille France published, in its number 157, these details:

"In Italy, the famous Commercial Bank was among the hands of the German Jews. These disappeared (at the beginning-cement of the war) leaving behind the most cunning, who Giuseppe Tceplitz had become a naturalized Italian citizen.

See the characteristic data on this dictator letter from the Perrone brothers, published in the Giornale d'Italia, of May 21, 1920. — See also Filippo TEMPERA, La Guerra e la Pace d'Italia, Insider of the Banca Commerciale di, Joseph Toeplitz; Rome, 1920.

13. — Book speculation. — Our correspondent in Rome He wrote to us on May 17th: “Yesterday, the Messaggero, which "Certainly not anti-Semitic," published a short article. titled: "A Blameworthy Bookselling Speculation", in in which he denounces a group of Italian and French Jews doing the book trade, which has sparked particular speculation in which a Paris publishing house and a Italian publishing house. This group, says Il Messaggero, is looking for to monopolize publications in order to sell them at prices doubles and triples, and, not content with that, he introduces into a large quantity of the worst literature, especially French, by publications of an extremely pornographic nature... In certain bookstores dependent on the aforementioned trust are seeing "Very large collections of this kind of vicious book." That's what the Messaggero says. I'll just add that it refers here, in Rome, to the Jewish publishing house Bemporad, from Florence, to his Jewish sister, the Treves house, of Milan, both of which have a branch here, and at the bookstore Jewish fashions on the Corso, whose shop windows are full of

Large-format, truly pornographic chromotypes. It's always the same, the Jew is involved in the prostitution trade. of human flesh, or continues his work either in the film, in the drawing, in the book; H wants to cash in at the same time money and spreading corruption.

14. — Bank of Paris and the Netherlands. — We have appointed Louis Dreyfus as head of the Bank of Paris and the Netherlands. This Dreyfus is one of the most prominent figures influential figures at the Jewish Bank in France. He grouped around his bank: the Franco-Serbian Bank, Société Générale and various other business centers. In its vicinity are particularly Crozier, former French ambassador to Vienna, As a member of the Board of Directors of Société Générale, he deals specifically with Franco-Austrian affairs; Dutasta (who is known to be closely linked to Clemenceau), secretary-silenced by the Versailles Conference, a well-known businessman in Switzerland and in Central Europe; Jules Cerf, the trusted man of the American Jewish Bank under Rothschild; Stern, Zaharew, etc.

15. — Caillaux and the Jewish High Bank. — Such a French-Judeo coalition linked to the aforementioned Anglo-Jewish group Austro-Levantine was too interested in the affairs of the _Mittel-Europa and the Balkan tail attached to it, for to be able to pursue a policy that is truly hostile to Europe Central; and, indeed, her true man was Caillaux. The This thing is so well known that in the aftermath of the partial conviction de Caillaux, Léon Daudet could write, in Action Fran-French woman of April 24: "I will surprise no one if I add that the The Paris Stock Exchange, today as yesterday, is Caillautist and that the High Bank will take for the condemnation of Caillaux, half-mourning or court mourning.

Regarding the word "yesterday," when Caillaux was compromised by the rival Anglo-French group represented by Clemenceau, The Dreyfus and C'* coalition had to get closer to the Tigris; it there arrived by means of the aforementioned Dutasta, who was made secretary-silence of the Versailles Conference, in order to ensure the affairs of the coalition. Ultimately, Dutasta is more of a caillautist than Caillaux himself, but he did not commit the headbutts of the latter.

Clemenceau was thus navigating between his wartime popularity and the unreliable support of Franco-Jewish business dealings. But the Clemenceau's tactical errors in foreign policy have already shaken his position; the abuses of his Jewish Camorra and Judaizing, the Mandel-Wormser-Tardieu-Loucheur, etc., had alarmed public opinion. And yet the old meadow-the president would probably still be in power, in the seat higher, if he hadn't stubbornly persisted in his cutthroat struggle against Germany and Red Russia. It was becoming disastrous. for the aforementioned Franco-Jewish business dealings, very strongly inter-resumed its business with Central Europe and with the Russia, especially since its accomplice and rival, business dealings Anglo-American Jew had already begun working on this double market. Clemenceau fell within twenty-four hours.

16. — Austro-Hungarian Jewish Affairs. — As for the In France, the enormous Jewish plot is directed by the aforementioned Dreyfus and Basile Zaharew, Levantine adventurer, founder and owner of the Radio Agency of the Parisian newspaper Excelsior, etc.

The mission, and later the Allizé embassy, are linked to this plan. in Vienna, to organize an economic reconstruction of the countries formerly ruled by the Habsburgs. Their economic union mique would recreate, more or less, the situation of the Jewish market in these regions. When a certain press The Italian woman realized that in France and England they are more favorable to enemy Austria-Hungary than to Italy As an ally, she only saw the material facts without understanding them. My profound reason. Franco-British Jewish affairs, much stronger in the lands of the former Austro- empire Hungarian than in Italy. It is well known that it is Israel which imposes guidelines on French policy and the English policy. As for Austria-Hungary, the Apostrophic Empire-Tolique, it was entirely the fiefdom of the Hirsch, Rothschild, etc.

16 bis. — The Jew Castiglioni in Austro-Hungary. — In In our number 10 bis, we alluded to the vouchers services rendered to Austro-Hungary during the war by the A Triestine Jew, Commander Camille Castiglioni, placed by the Toeplitz the Jew at the head of the new Hungarian Bank-Italian from Budapest. Today, the newspapers specified some of these services, for example that of having manufactured the airplanes with which the Austrians bombed-They include Venice, Padua and other Italian cities.

17. – Jewish Cinema. – A Jewish trust has been organized in Paris for cinema (a type of industry that Israel values highly), because, while being an excellent financial deal, it serves at the same time as the most effective propaganda among the masses). The Board of Directors of the aforementioned trust, the Générale Cinéma, 4, rue d'Aguesseau, consists of Ed. Benoit-Lévy, Ern. Levy, Rob. Rosenfeld, Marcel Rosenfeld, Marcel Deutsch, Ed. Harispuru, all Jews. We will see more far from the Judco-Avemand helping hand on the Brothers' affairs from France.

18. – Monaco, – The Principality of Monaco is a center one of the most active Jews, thanks to the Jewish loves and affairs of Prince Albert. It is thanks to him that France has not... The land of roulette has not yet been annexed. Note among the Jews of the Principality: Blanc, the main owner of the Casino, related to the Bonapartes, the royal house of Greece and the princes Radziwill, etc.

19. – Italy and the Jews. – Until now, Italy was regarded by the... laypeople, and particularly by the Italian laypeople, like a country where Jews were discreet, kept to themselves peaceful, especially since, apart from the old- jokes information on the "giudii", conscious and organized antisemitism was unknown.

Today, the war has opened many people's eyes to The real situation is quite simply this: "Italy is one of Israel's many strongholds, coming to its ranking among the Jewish strongholds of France, Germany, and England and the United States." i! |

Let's start with the German branch and its principal figure- the chief, the former Polish German, pseudo-Italian, the Jew Joseph Toeplitz, head of the Banca Commerciale Italiana, the famous a fortress of political and financial intrigue within the Bank Jewish woman from Germany.

Toeplitz's career is beginning to become known; he, in accordance with the characteristics of his breed, he was able to put a great skill and equal perseverance to reach the top degree of its current power; but, once it has reached At his peak, he held nothing back. Anyone who wanted to follow the The adventures of this Israelite would only have to be described by reading the main ones Italian newspapers since April 1920, where are

the recent epistolary controversies for and against the Bank Teplitz, that is to say the Commercial.

Tœplitz, flanked by the Jews Ehrenfreund, Goldschmidt and others, extends its tentacles throughout all of financial life. industrial, economic, and, consequently, political of Italy, on behalf of the Jewish International Bank, and to to the detriment of our country. This Tœplitz group is showing up everywhere: For example, Italian railways may or may not have wagons available for exporting our Italian goods abroad, depending on whether Ehrenfreund wants it or not. Wholesale buyers of Italian fabrics for nations friends who had bought them at a bargain price They can't find wagons to load the fabrics, and if after They manage to get it through many efforts, the train will stop at the border, because these fabrics were necessary- sares... to Italy.

The beautiful thing is that the German Jews are thus hindering a Italian trade, knowing that this fabric and other merchants- Italian films were boycotted by them, and that, on the other hand part, as many French fabrics and other goods were going to replace ours in the destination countries. It wasn't German merchandise, which makes abso- a deficient element for the needs of Germany itself, It was French merchandise, shipped by trains regular and lengthy... The truth is that these manipulations have indeed could have been made for German-Jewish houses in France in French houses, these so-called French houses masking Jews. | a |

t

20. – A Jew in disguise. – Speaking of masks, our readers will have noticed the consistent presence of a name in this kingdom of Teeplitz, the Banca Commerciale Italiana and Ungaro-Italiana is the name of the Piedmontese Count Enrico San-Martino di Valperga Maglione. "Here's one who isn't Jewish," people will say. And this refutes the claim of a Jewish monopoly on the group.

Toeplitz. Well! The Signor Count is the son of a Jewish woman, born Meyer, from Vienna, who was baptized in order to marry the baron Isola, from Turin. After his death, she married the count of San-Martino, father of the current count. A sister of the said The Jewish lady bequeathed it to the sister of the current count, Donna Augusta Buoncompagni, his vast estates in Hungary, etc. And there you have it.

Count San-Martino was legitimately welcomed into the Jewish group of the Commercial of Ungaro-Ifaliana, etc.

21. — Let us return to the Jews of Italy. — The Judeo-French begins at the French Teeplitz, Louis Dreyfus, of the Bank of Paris and the Netherlands. It is represented here by the Max Bondi, a Jewish man, and by the world of the Secolo of Milan, old organ of the Judeo-Masonic society of Paris (until today lin-Jewish genius Pontremoli, today the Jewish senator Della Torre). oi

Max Bondi has business dealings with Pisa Bank (of the Jewish family of Pisa), with the Iloa, etc. He organized the Societa Metallurgica italiana, as well as the Jewish senator Della Torre organized the Associazione Bancaria Italiana; we see that the two major coalitions of banking and industry Italian countries are controlled by Jews.

The Antimonio company is also controlled by Dreyfus.

Another figure linked to the Jewish bank is the commander. Volpi of Credito Veneto, who is currently in contact with the Sud-Bank in various Balkan affairs.

Thus, the economic and financial life of Italy is caught up in the Jewish pincers, which have one French tooth and one German tooth order.

Banks that are not under Jewish control are few and far between. numerous and of secondary importance; they are under the constant threat of strangulation or absorption. Among the major banks, the ones where they fight best against the element and the Semitic influence is the Banca Italiana di Sconto.

22. — Freemasons and Jews. — On the other hand, in Italy, the threat of the Jewish monopoly over the country, by means of a rapid tightening-The influence of the Judeo-Masonic network is becoming increasingly visible. It is not for nothing that the Roman seat (Piazza del Gesù) of Scottish Freemasonry, at odds with Freemasonry Symbolically, it has recently had two leaders Americans: Burgess and Williams, so that the Jewish center Anglo-Saxon Freemasonry was certain of the maneuvers of the Freemasonry Scottish order in Italy, the Italian Brothers having given evidence of alarming versatility.

As if Judeo-Masonic action weren't enough, he A "Political League of Italian Women" is also being organized. a direct instrument of Judeo-Masonry, represented by the

President Amalia Bosse, a Jew from Trieste, and the secretary Signora Ascoli Nathan, who is part of the Judeo- tribe Mazzinienne of the Honorary Grand Master of Freemasonry Italian. This league suddenly revealed its purpose, in seeking to impose on its members the fight against the Bolsheviks Visegrad and against... clericalism. Everyone knows what Jews understand clericalism, like everyone else knows what they mean by "business".

23. — The Jewish Press. — At the management of the Tribuna remains the Jew Malagodi, the man from Teeplitz and the Jewish monopoly from Italy, the one who, under flimsy pretexts, sent back from editorial staff of the Tribuna and thrown onto the pavement, as much as that depended on him, the editor Signorina Bianca Paulucci, whose the real crime was having opposed, a few weeks, during the assembly of the aforementioned Women's League, to the attempted Judeo-Masonic takeover to which we alluded to. A Jew, Limentani, is administered traitor of the Idea Nazionale, while the Jew already named, Della Torre succeeds the Jew Pontremoli in the management of the Secolo, the old organ of the Judeo-Masonic community of Paris.

The annexation of the major Jewish center of Trieste is a reinforcement unexpected for the number and audacity of the Jewish businessmen Masonic lodges of Italy. The Jew Toeplitz is flanked by the Jew Triestine Ehrenfreund, who has a vast network at his disposal of intrigues involving banks, railways, etc. all the more so since this Ehrenfreund was able to prevent good and honest business of Italian industry with the nation friend, by arranging for the necessary wagons to transport failed, stopping the goods, and alleging as an excuse that these merchants were needed disputes in Italy, etc.

24. – Posts and Telegraphs. – And now here is the Jouche, a figure of the Jew Ottolenghi (whose "companion" is a authentic Bolshevik), head of the Postal Federation Telegraphs and Telephones. When there was a threat of a strike, Ottolenghi had a meeting with Minister Chimienti and with the socialist leader of Aragona; the strike seemed so absurd, so It is unfair that d'Aragona was the first to advise against it, and Ottolenghi bowed to this verdict. Hardly the two The men had already parted ways when the Jew went to telegraph a a coded circular that imposed an immediate strike on the teleGraphic designers and telephone operators by Higher Orders. These orders superiors had come from abroad to disrupt Italy. and, to increase the confusion, at the same time a railway strike, and this while Nitti was at Paris to conclude national and internationals. And this abominable game continued.

25. – Jewish Bankers, Jewish Exchange Agents in Rome (1920). – Ajo Giulio, – Alhaïque Gino, – (Consclo Leone, removed), – De Porto Gastone, – Friedmann Giulio, – Hannau

Bindo, – Levi Vittorio, – Nillul Arnoldo, – Recanati Ugo, – Sacerdoti Ettore, – Soria Alberto, – Soria Raffaele, – (Vitale Giacomo, retired, – Sonnino Marco, – Bosio Justin, – From Montel, – Sonnino David, etc.

26. – American grain. – Our correspondent in Rome He wrote to us (late March): "There is urgent talk of an investigation" (until now prevented, as usual, by all powerful interventions) on the role played by a leader of The well-known banker, the French Jew Louis Dreyfus, in the purchase of American grain for Italy during the war. – The price of American wheat is considered exorbitant; Why the purchase, instead of being handled directly by Italy? Did it pass through the hands of Dreyfus, who made a big deal out of it? in accordance with Jewish traditions" (1).

27 bis. – Jewish press of Italy. – The Corriere Israelitico, Rivista mensile per la storia, l'spirito et il progresso del giudaismo (Monthly Review for History, Spirit and the progress of Judaism), directors: Rabbis Dante Lattes ct Riccardo Curiel; editorial office in Turin; correspondent offices dance in Livorno, Venice, Alexandria of Egypt, appearing at Udine, at the Del Bianco printing house, founded in 1861.

Still on the subject of the press, and to return to what we we have said about the pornographic trust of Jewish booksellers (no. 13), We will not forget the brazenly Jewish advertisement that... made about the filth in the books of the Jew Guido Verona (which is done to call Guido of Verona, as his ancestors did before (that the French Revolution imposed a family name on them) is a base for taking over the world. On the ignoble production of the Jewish novelist, which is part of the program To corrupt the world in order to dominate it, see the article masterful performance by Emilio Cecchi in the Tribuna, Rome, from 25 May 1920.

28. – Stefani Agency. – April 1920. – Lawyer CappelIletto, currently publisher and director of the Stefani Agency, is the front man of the Commercial Bank, and, consequentlyQuent, from Tæplitz; moreover, the Stefani Agency has a long Jewish tradition that still endures.

29. – Italy and the Jews. – April 1920. – Another Jew, in the Italian Government: the Commander of Nola, whom the Minister Dante Ferraris was appointed as Chief of Staff.

30. – Chocolate. – The Italo-Dutch Company, of Rome, For chocolate, it's called Italo-Hollandaise because it's not finds neither an Italian nor a Dutchman, but simply the Jewish family Calo... Two masks and only one face.

---

(1) Issue 27 reports on a case involving the Jew Max Bondi near the Italian government.

31. — Another Catholic newspaper controlled by Jews. — April 1920. — L'Avenire delle Puglie (The Future of Apulia), founded in Bari, with capital specially provided by the Bishop. The newspaper eventually fell into the hands of the honorable Martino, founder of rural credit unions, etc., very influential and who eventually joined Montecitorio. With the competition of the journalist Alfredo Proia, of the papal Osservatore Romano and Roman correspondent of the Awenire delle Puglie, Honorable Martino succeeded in obtaining significant subsidies. from the ministry, and now the newspaper has given itself to Ilva, for 250,000 lire.

32. — The Rinascent. — Secularism of the Italian Municipality lienne. — From our correspondent in Rome: “The Rinascente (The Renaissance), a new industrial society that succeeded to the Bocconi Society, gave the mayor of Rome a sum to be distributed among charities. Here is the list of distribution drawn up by the Christians of the Capitol: To the rider Spizzichino, Jew, for the Israelite deputation; to the rider Sonnino, a Jew, for the Israelite asylums; to the commander Orrei, upper Macon, for those suffering from malaria; to the Institute named after the Jew "E. Treves"; to the distinguished Macon and Giordanobrunist E. Orano, for his works of Testaccio district; in Macon, active VE Bianchi, for the

Pro Infantzia; to Bergamini, director of Judeo-Masonic Giornale d'Italia, for its Sanatorium-advertising, and the rest for strictly secular institutions.

33. — Cinema. — Our correspondent in Rome tells us written (March): "The presence of the businessman is noted here." known as the German Jew Rosenberg, director of Bioscop Aktion Gesellschaft, which, through its colleague Bratz, general manager of the Agenzia Cinematografica "Ufa", leads the campaign for a Judeo-German monopoly on cinema- "Tography in Italy".

34. — Italian Circles. — “At the same time,” our continued corresponding to the Jewish appropriation of the various forms of Italian life is becoming increasingly vibrant. It's the turn of the most high positions in the main Italian circles; the Circolo Artistico Internazionale of Rome was about to meet to remove the current Presidency and Council, thanks to the agitation led by the Jewish sculptor Vito Pardo, suspected, despite all his decorations, of Bolshevik sympathies chevistes through its Cooperative Union of Artists "Ars", which regiments the students of the Institute of Fine Arts Arts. A close friend of Bombacci and Serrati, Pardo wanted impose on the Artistic Circle the subscription to Avanti and Lins- Registration at the Bourse du Travail (Labor Exchange). While waiting for something better, he has Another Jew, a certain Ortona, was placed in the secretariat of the Circle. who is collaborating with him to launch an assault on the presidency and to the Council. Parde's wife, it is said, is a Russian Jew. He is very influential in the Touring Club. In recent years At one time, he took a trip to Istria, and went to the large Jewish center which is in Trieste, where he held conferences with the Slavic agitators.

The aforementioned Jew Vito Pardo, besides P? “Ars”, holds in his another very important body of the Artis- Association Italian tic, the Cassa Pia di Previdenza (The Pie Box of (Provident insurance), of which he is president and director, institute- autonomous tuition within the Association itself.

Until very recently, Pardo was still advisor; as we said, he implemented the most audacious attempts at Judeo-Bolshevik appropriation, this which caused him to fail in the following elections.

In the same Association, the Bolshevik emissary is stirring things up- Miss Hilda Ainscough, English subject, entered

the International Artistic Association presented by the members Ugo Ortona, a Bolshevik Jew, and Ercolo Drei, subversive in art and in life.

39. — Italian Jews. — A highly suggestive episode in The subject of the threatening awakening of the Jews of Italy. It is revealed to us by the astonishing news that the Jew Mortara, prosecutor general (brother of the former minister, both Jewish) dissolved the Uni- Jewish university (that is, the Jewish Community) of Florence. When the public read in the newspapers of May 26-28 this extraordinary At the dinner, he saw her accompanied by this other woman, a The comic ending: the ministerial order of dissolution has been addressed "by mistake" to the Israelite University, instead of being sent to the King's Prosecutor. Never before has such a mistake been seen

who informs the purpose of the measure before notifying the justice system; in so that the person concerned has time to prepare the letters, the alibis, etc. Of course, these lucky breaks only happen to Jews.

This address error can be explained by two reasons: first because the University's charitable funds were applied to Zionist propaganda; and, secondly, because that the University was organizing a propaganda campaign in favor of this a simple and modest claim. Italian Jews must have all the rights of Italian citizens, and, at the same time, all Palestinian citizens' rights: double citizenship rights, double rights... and the Zionist pretension that we will see to present to all governments that will yield, which will grant this interesting protection to Israel (as we will see (see in Prague, Athens, etc.). Others refuse to grant this protection (as in Warsaw, Bucharest, etc.), also do they become the target of all local Jewish malice? and international.

Let's get back to the Zionist bats (half mouse, half birds): a newspaper that was talking about Florence's coup added: "In Livorno, Pisa, Siena, Ancona, Rome, Turin, cities where Jews are very numerous (Giornale d'Italia, 27 May), their agitation against this dissolution intensifies, because that they fear (sic) finding themselves in the presence of a case of perse-political cut (sic). But, certainly, the poor bald men-Mice are odiously persecuted by anyone who claims that they are either Italian citizens or Palestinians, a very justifiable claim for the common Christian, but

It is sacrilegious audacity to try to apply it to the "chosen people". of the "High International Bank".

36. — In Greece. — Meanwhile, the Jewish claim makes its route. The newspapers reported this on May 26, 1920. Dispatch from Athens: "The Greek Government will present to the The House is considering a bill that includes recognition official of the Jewish community of Thessaloniki as The first Jewish authority in Greece. The same project confirms the religious, judicial and educational privileges of which The Israelites enjoy in Greece, and recognize Saturday as "A holiday for Jews."

37. — Mistress Wilson. — We wondered why reasons Mistress Wilson has so much influence over her husband and has led such a vigorous campaign against Italy in favor of the Jugo-Slavia and the Jewish triangle of Fiume-Danzig-Constantinople.

Not to mention other reasons in which we do not we neither can nor want to enter; it will suffice to point out that Mistress Wilson is a relative and close friend (they were together in Paris) of the wife of the Serbian adventurer well Vesnitsch, a well-known minister in Paris. M™ Vesnitsch is a Jewish, born Ullmann of Frankfurt; and the rest... the reader will. will say.

38. — High International Bank. — Our correspondent Trento writes to us:

a) Beware of the intrigues of the Jewish Bank of Germany Magne and Italy regarding the foundation it deals with of an Italian-German Bank (remember the Italian-Hungarian one) (from Tæbplitz and Castiglioni) in Innsbruck, with 40% of shares to Germany, 30% to Italy and the rest to Tyrol. The new line business is probably linked to it. Kufstein-Ala railway (i.e., from the Bavarian border) to the old Italian-Austrian border across all of Tyrol Austrian and Italian and Trentino) on behalf of a Italian-German consortium, a project on which the Jews have already got hold of it.

» b) Obviously the International Bank wants a monopoly-read about the major opportunities in financial and economic life From Italy: Budapest, for the eastern Danube region, Innsbruck, in the north, for the German-speaking countries; in Switzerland, with the Jewish bloc that has long reigned. As for the part

Western, that is to say French, Louis Dreyfus is considering it, while the Jewish Bank of England and the United States works partly "for himself", partly behind the scenes German, Austrian, Hungarian, etc. firms (note from us: remember the Anglo-Austrian and the Imperial-Ottoman (see above number 11).

"C) I would also like to point out a flood of Jews" Galicians in the Alto Adige region (Italian Tyrol) where they are employed as milkmen. Our Trentinos who are Those who went to Galicia told us that the same flood of Semitic dairy boys quickly led to a monopoly Jewish milk, as there already was one of brandy, etc.

» d) Finally, I would like to point out the suggestive coincidence of a similar immigration of Russian and Ukrainian Jews to Switzerland, to through the hospitable countries of Germany and Austria "Judeo-socialists."

39. — Masons and Jews. — Freemasonry — old office Israel's business — is more linked than ever to the colossal Intrigues of Jewish banking politics. While the ritual Scotsman (of Anglo-Saxon type) is doing Rothschild's business and of Leeb, the Symbolic rite (of the French type), of which the Grand-Orient has its headquarters in Paris, on rue Cadet, and is the arsenal from which ships depart numerous ships... pirate ships. The symbolic Freemasons "Peninsular" regions, that is to say those of Portugal, of Spain, Italy, Serbia, Greece, are simple fiefdoms of rue Cadet, and are not the only ones.

40. — Yugoslavia and Freemasonry. — And since I am speaking of The palace on Rue Cadet is where the famous committee is based. national Jugoslav who enriched Vesnitsch, Paschitsch, Trumbic, etc., who placed Jugoslavia at the disposal of the High International Bank, starting with the well-known Judeo-Wilsonian affair of the Fiume triangle-Danzig-Constantinople.

41. — Czechoslovakia and Freemasonry. — Czechoslovakia Slovakia is another stronghold of Cadet Street. Its leaders, old sectarians agree with the Grand Orient of Paris on the based on the following: the rulers of Prague will organize the religious persecution against the Catholic Church (1), of which they

---

(1) Cf. International Review of Secret Societies, vol. IX, year 1920, p- 373: Czechoslovakia and the Grand Lodge of Paris.

have seized the houses and churches, against which they fostered the schism of the so-called national clergy, etc., and the street Cadet promised and maintained his support against the protests. Slovaks (Catholics) to whom no Conference of Ja Paix, no Wilsonian commission ever asked whether or not they wanted to be part of Bohemia-Moravia (country of the Czechs), and now that the Slovak majority is protesting against this forced union, while the sectarians, masters in Prague, they imprison Klinka, leader of Slovak nationalism and a Catholic priest, and only release him because His health is ruined; today, Cadet Street has imposed the silence on Slovak demands to the press and to the

policy of France and the states annexed to the Grand Orient of Paris.

42. — Inter-Allied Masonic Congress of 1917. — And there you have it the explanation of the famous International Masonic Congress held in 1917, on rue Cadet, in which it was decided that the The Three-Points Brothers would support the annexation of Trieste, of Istria, from Fiume and Dalmatia to Judeo- Jugoslavia Wilsonian. It was in this Sanhedrin that the delegates of the Italian Freemasonry, headed by the Jew Ernesto Nathan, adhere, through Masonic discipline, to this program parricide.

When news of this incident broke in Italy, public outrage forced the Giustiniani palace to play the usual comedy of protests, resignations, etc., but no deaths or injuries. remained in perfect health, and it was not even This would require assassinating one or two Balloris.

43. — The two Maconnertes. — But, opposite the Macon-Symbolic Freemasonry, Anglo- Italian Freemasonry, developed Saxon of the Scottish Rite, ever more aggressive with regard to that of the Symbolic Rite. And the High Bank Anglo-American Jewish (as we indicated in number 22), in this case as in others, makes an active competing with its French counterpart for global dominance, while the German-Jewish High Bank works for his account and with connections to the American High Bank-As for the Brothers in Abraham and the Golden Calf, the big Jewish potentates make agreements or fight each other like. such and such parliamentary groups. This is simply

human, one might even say providential, because this prevents the definitive enslavement of the world in the hand of Israel, as we indicated at the beginning.

44. — Scottish Rite. — All those who know Freemasonry-Italian nerie of the Scottish Rite (the one whose seat is on the Piazza del Gesù, in Rome) know that its leaders during the war against the Saxons, Burgess and Williams (see number 22; they understand well how Americanism The Judeo-Wilsonian wanted to be sure of his Freemasonry and gave it to him For their leaders, his Missi Dominici. If these foreigners have today as successor the Italian Commander Palermi, director from the newspaper Popolo Romano, already secretary of Freemasonry Scottish during the time of these two Anglo-Saxon leaders, that holds true to what the Anglo-American masters recognize in him P “Scottish” the most hostile to the “Symbolic” rite.

45. — Symbolic Rite. — But, precisely, the victory The "Scottish" of Palermi redoubled the efforts of the "Sym-"Boliques" to overcome him. In early June 1920, It is considered certain that Grand Master Torrigiani, armed of convincing arguments from Cadet Street, succeeded to intimidate Palermi and persuade him to make peace and to let the "Symbolics" enter the old journal of Chauvet. Perhaps the stormy air blowing around the Wilson's government, perhaps the "new ways" of Did English politics (?) leave the former secretary of Burgess and Williams were in a position to reflect on many things. things... |

46. — Masonic Divisions. — To this Masonic crisis of the Popolo Romano, there are people who recognize the Masonic clamor from various Three-Point Brothers, nestled for some time now in the Messaggero (whose head is Meoni, Vice-Grand Master of the Giustiniani Palace) about a article entitled "The Ministry and Freemasonry", by the lawyer Ciraolo, Intermittent Brother, appeared in the Messaggero of the 1st June 1920, an article which spoke without any enthusiasm of the inquisitorial trial brought by the Grand Orient against the Brothers who had entered the third Nitti Ministry, alongside members of the Italian People's Party.

Meoni would have strongly protested against the audacity of those who dared to voice reservations against an act of the Grand Master,

as if it were just any Pope, protected by the law of guarantees, and, therefore, capable of being freely Criticized and insulted. When the Grand Orient speaks, there's nothing to it. to rent it or to remain silent, if one does not want to expose oneself to the inquisitor Masonic section.

Meoni's price list gave rise to discussions stormy exchanges between friends. But yet this staging could very well lead to the Brothers being sent away from Messaggero with a hefty severance package, and to their to allow entry in a cheerful, well-ordered procession into the Popolo Romano symbolizing.

47. — Jewish International Bank, — Whatever there may be real in the development of these tragicomic episodes Between Siamese twins, one can be certain that the tiny-The petty rivalries of the tiny Roman Easts will not cease no, given that, from behind, there will always be the thrust the "big shots" of the Jewish International Bank, divided, too, into colossal agreements that put in The business world is a movement. Italian Freemasonry will always be the mercenary, in other words the fiefdom of the High-International Bank, and when it is divided, its subsidies will be divided among the pitiful masonry groups-Italianism.

48. — The YMCA — On the other hand, the Anglo- masters Americans, well aware of the fragility of "their" Freemasonry Italian nonsense, they are not satisfied with just that to hold in hand Italy. Instinctively distrustful of others, they support their a work of political, economic and social expansion, on a appearance of religious and humanitarian organizations. Today-Today, for example, everyone knows that the famous YMCA and the YWCA (Young Men's Christian Association and (Christian Association of Young Women) not only is full of Masons, but is also connected to Freemasonry, of which She adopted, by inverting it, the symbolic triangle.

49. — Protestants and Freemasons. — Likewise, certain Churches American Protestants, beginning with the Methodists, are notoriously Masonic centers, and that's why that we are discussing it, given that these truthful notes

They absolutely exclude any religious question from this. either about the Jews or about the Christians. But he

It is impossible not to mention organizations linked to the Freemasonry, which, as we were saying, is like so many workshops of Israel, without, of course, all or part of the Freemasons or members of the other aforementioned organizations or similar people want to work or know that they are working to the hidden goals of this agreement.

90. — Protestants and Jews. — To those who are naive enough to believe that, when it comes to Protestants, he could not Regarding the question of seeing the Jewish influence, we would advise — for we will limit ourselves to an example between an infinite number — of se find out more about the International Federation of Investigators seriousness of the Bible (Internationale Vereinigung ernster Bibel-Forscher), an American-German company. This company fanatically Protestant and anti-Catholic (she spreads postcards depicting a medieval church struck by lightning, etc.) has just launched a special, Zionist issue, bearing at its head the symbol of Zionism, the pentagram surrounded by rays with, in the center, in Hebrew characters, the word "Israel," a number extolled by the reconstituted state in Palestine. The title is Die nahe Wiederherstellung des Volkes Israel (the (the near restoration of the people of Israel) and it is published at Barmen, Germany (1914). On the second page of the On the cover, we see a dizzying avalanche of graphs and symbols relating to the age of the Israelite world. Here we are, in In short, in the midst of Talmudic literature, from the Sefer-Ha-Zoar, etc., and that is what the Protestant Association of Serious Bible investigators. If it were an association As a Jew, what would she have done?

That is why anyone who wants to see Israel must seek it. everywhere and he will find it almost everywhere.

51. — The Tribuna. — A typical example of Jewish action Anglo-American information in Italy is provided to us by La Tribuna, which Malagodi, the Jew or Jew, is directed by the agent and defender of Joseph Tœplitz. In its May 27, 1920 issue, the correspondent-New York's ponder was talking about the candidacy for the succession of Wilson, and, recognizing that the democratic (Judeo-Wilsonian) had little hope of retaining the presidency. He was talking about the Republican candidates. He was skillfully demolishing them. the candidates (like Wood) who were enemies of the trusts, and exalted candidate Hoover "who lived (these are his exact words)"

which he uses) outside the United States for almost the half of his life." The correspondent still shows... better the tip of the ear when he says: that Hoover will harm the suspicion that the businessman he is will perhaps represent to be in the Government of the Republic the knights of in-industrial... That's what you call betraying yourself.

Is it necessary, after that, to add that the skillful correspondent The editor of Malagodi and Toeplitz's journal is a Jew. Mr. Arbib-Costa?

52. — Judeo-Masonic propaganda. — Let us return to the Judeo-Masonic propaganda. Putting us on the same footing From our point of view, and with the aforementioned personal reservations, we believe about recalling here the information that our Rome correspondent: "Absolutely dignified people" of faith draw my attention to the active Masonic propaganda-the trick that is being used to get staff into the Lodges political, diplomatic, consular, etc. of the new States having achieved independence. The birth of these states was too quick so that the Judeo-Masonic pit can prepare in time this staff according to her views. That's why she works at "making up for lost time," as one diplomat put it, who cited various names." We are given information from Paris-Similar movements. Israel is wasting no time.

53. — High Bank. — The Rome newspaper, from Paris, of the 11th In January 1920, he published an article entitled: "Business and the Peace," in which, after recalling that the president

Orlando had conferred with Minister Tittoni at the Comman-Crespi and Volpi, men of the "Commercial", the mandate

very delicate financial questions for the Treaty of Saint-Germain continues:

"This mission was accomplished by Messrs. Crespi and Volpi for the account of the "Commercial". Signor Crespi, using from his diplomatic mission, came to Paris to establish agreements between the Banca Commerciale Italiana (owned by the Jew Toeplitz) and the Bank of Paris and the Netherlands (of the Jew Dreyfus) in order to to create a highly successful business league to pursue in Serbia, Romania, Poland and in various new States of the former Austro-Hungarian monarchy. The Bank of Paris and the Netherlands absorbed the former Bank of the Austro-Hungarian Empire; she also maintains discretion

resources of the financial institutions of the dual monarchy-Shit. The Banca Commerciale Italiana takes part in these major operations of the Bank of Paris and the Netherlands.

94, — High Bank. — When during the war discussed, in Paris, the plan to take over the Bank of In Rome, Louis Dreyfus was behind this project. Moreover, the plan Jewish "basists" for the conquest, at the right time, of the The Bank of Rome has not vanished in the slightest. If Joseph Toeplitz was speaking...

55. — Bolshevik propaganda. — At number 34, we have spoke of an English Bolshevik agent, Miss Hilda Ainscough, introduced into the International Artistic Circle of Rome by the Bolshevik Jew Vito Pardo and C". The imprudences of the Miss had eventually managed to have her reported to the Italian police. who, accustomed to foreign Bolsheviks, paid by governors elements that are not always those of Lenin, feared to contact an emissary of some allied government, and has closed his eyes for the thousandth time. Thankfully, the emissary The Bolshevik had no "unnamed" protector whose name everyone pronounces, but that no one does not print. So it was enough that the Miss was known to investigating official of the British Embassy in Rome so that the citizen of the United Kingdom would be immediately grabbed by the arm, led to Naples and put on a boat for The foreigner. An exception that... proves the rule.

56. — Italian bookstore. — Our correspondent in Milan writes to us:

"@) The issue of the takeover of the Italian bookstore, which you have been dealing with deserves to be specified, and I then do it. For twenty years the Bemporad Jewish bookstore, of Florence, undertook a slow process of monopolizing the Best Italian books, the most talented writers, and, to acquire directly or indirectly (under the name (of some straw man) the largest possible number of bookstores in decline or bankruptcy.

"This house has fully succeeded in achieving its goal." Italy is now populated by bookstores that depend more or less directly from the Bemporad company, which, from an almost specialized publisher of schoolbooks, has become publisher of a little bit of everything: art, literature, philosophy, books

techniques, etc. She thus succeeded in removing them from other houses editorial work by various renowned writers.

"The vast Bemporad net is now being developed to such an extent" to the point that it is not easy to know all the intricacies, but we know several, for example: is part of the Bemporadien trust, the publisher Casanova of Turin (a Jew himself also?), Modes of Rome (Jewish), where, in addition to the house of Via Minghetti, the Bemporad house has the old Lux bookstore in Via delle Couvertite, and the Nou- bookstore valley of via del Parlamento.

"The Bemporad house, after having triumphed over very Despite great difficulties, it managed to seize the exclusive monopoly of French, English and literary and periodical production German. In fact, its "Messageries" (a nice euphemism which (the most Jewish of trusts) are, in Italy, the only way to obtain publications from the following foreign publishers, cn largely Jews or representatives of Jewish households:

French publishers: Flammarion, Lysle, Calmann-Lévy, Plon-Nourrit, Larousse, Armand Colin, Nathan, Delagrave Hachette, Ollendorff, etc.; German publishers: Julius Gross, Tauchnitz, Baedeker, Teubner, Berlitz Ullstein, etc. ; English publishers: Nelson, Cassel, Gowans and Gray, Word Lock, Dent, etc.

"What is truly symptomatic is that not only-

element when any establishment, but also a
anyone who desires a publication of the aforementioned editions
for teurs, they absolutely must contact the Bem- house
porad, without being able to deal directly with these publishers.

» b) Things were thus going perfectly for the
Bemporad Jewish trust when, in Milan itself, competition arose
influence of another powerful Jewish house, that of the Trier family.
All brothers, the Jews, but... business is business.
So, the Treves organized the countertrust, and by the act
Guasti, on November 25, 1919, formed itself in Milan
(registered office: Foro Bonaparte, 43; commercial headquarters: Turin)
Via venti Settembre 54, |' \ Anonima Libraria Italiana
(ALL), with an initial capital of 1,300,000 lire. To this Company
where the Treves entered for seven-twentieths, federated
the GB Paravia company (six twentieths), the Drucker sons, of
Padua; the Zanichelli family, from Bologna; the Dante Alighieri family, from
Buenos-Ayres, the Societa Editrice Italiana (SEI), the Unione

Tip. Editr. Torinesse (UTET), the successors of
Le Monnier, the Italian Institute of Graphic Art, etc.

"Of course, in the ALI, the leaders are the Jews,"
starting with the director-engineer Eugenio Rignano and
right down to the advisors: Senator Volterra, lawyer Ferruccio
Foà, right up to the accounting trustees Donato Bachi, the knight
Carlo Compagnano, Commander Guido Treves, and finally the
Chief executive, Dr. David Todros.

» c) The struggle between the two Jewish trusts (linked behind
behind the scenes at larger Jewish groups that have their center
abroad) has become increasingly Judaically fierce.
The two rivals are vying for the most popular "numbers",
with checks. Bemporad made some big offers.
to the novelist Panzini to remove him from Trier; they have
spent half a million on the odious pornographer
Guido (da) Verona, Jewish.

"In this way, the art and industry of Ja bookstore in the
classic land of the Italians Manuzi and Bodoni are the
prey of the Semites, who made it into a large grain
for them, and all too often for the public, it's low corruption.
as the same Messaggero cited earlier soon had to denounce.
"by us."

57. — The Cinema. — With the bookstore trust, the trust
cinematography is another source of income for the
Semitic and corrupting to the public, but also another
an opportunity for fraternal struggle between the twelve banking tribes...
of Israel. In accordance with what we read above
(number 33) we have recorded that the Italian press of
the second half of March 1920 heralded the constitution
from a colossal Jewish trust, P « Universum Film Aktion
Gesellschaft (UFA), controlled by the Jewish Banks: the
Deutsche Bank and Dresdner Bank, and that this trust had put itself
in agreement with the Unione Cinematografica Italiana (PU. FA), has,
In Europe, 4,000 agents oversee 5,000 theaters. The agreement
was concluded in Rome by the German Jewish Baron Rosenberg and
another Jew, Bratz, managing director and director
UFA general All this in competition with the
“Generale Cinema”, Jewish trust of Paris (see number 17).

58. — Zionism. — About the Universita Israelitica of
Florence and her newspaper Israel, which drew very strong criticism

platonic of the royal Prosecutor Mortara, we have under the
eyes the issue of /srael, of April 29, 1920. The first page
is an enthusiastic anthem because (said in large print)
The title) The Jewish state (of Palestine) is a fait accompli.
The penultimate and last pages contain a supplement
entitled: "The Jewish Commune". To make this clear
What is this... Commune? The title is preceded by a hand
who waves a torch. This supplement begins with a
threat to "assimilationist" Jews (that is, those who
prefer to be seen first and foremost as citizens of the country they
(inhabit) who dare to deny... the Jewish Commune. Therefore, this
The newspaper is anti-assimilationist and separatist, which amounts to
To say that the Jews of Italy are Jews and not Italians. For our
In that case, we completely agree with them, but then when we
to end the role of bat: either Jewish citizens, or
Italian citizens.

59. — Trieste. — Here is an interesting document from the Government-
French information that escaped the attention of the Italian press.
Official Journal of Paris (Senate, session of February 27, 1920,

No. 2986) gave this explanation from the Minister of the Interior
in response to a question from Senator Gourju:

“The French Government, “by decree of April 2, 1917”,
had divided foreigners into four categories (residing in
France): 1° the allies, 2° the neutrals, 3° the special protected persons,
4. The enemies. The Israelites of the Levant, that is to say, the subjects
Ottomans of Jewish religion, were, like the Poles, the
Czechs, Armenians, Syrians, Triestines (?!), put
in the category of special protected persons, which gives them the
right, despite their original nationality, not to be considered
derelict, nor treated, on French territory, as nationals-Ottoman saints. The Triestines, special protégés of France,
like so many Israelites from the Levant, this must have been a
trick from the all-powerful ghetto of Triste, great Italian patriot...
beyond the border (except for the due exceptions). But Casti-Glioni, with his airplanes that bombed the territory
Venetian, is today the most Italian director as
Toeplitz, of the Hungarian-Italian Jewish Bank, and there remains
still the great representative of the ghetto.

60. — Bolshevism. — Our correspondent in Rome tells us
communicated (August 1920) the following note on certain propa-Gandos and certain Bolshevik meetings in Rome:

"@) The Jewish woman Vera Rosa Eisenstadt, putative wife of the
Jew Weidenmuller, president of the Relief Committee
Russian refugees in Italy (sitting in the premises of the
“Citalnia” or Russian reading room, via delle Colonnette),
was presented to Wilson when he came to Rome and
She delivered a speech on behalf of the Slavic ladies (!). She did
appearing to be anti-Bolshevik, while she is actually an agent
revolutionary, like all or almost all Russian Jews
who play the role of anti-Bolsheviks.

» b) When the Russian general Denikin obtained and sent
subsidies to the audit committee for competitions, the Jews nestled in
Citalnia and the Committee had them distributed to their
victims of the Revolution, that is to say the Jews and others —
Bolshevik workers... of the Social Revolution in Italy. One
The Jew who presided over this operation was Wodowosoff, of whom we
We'll talk soon.

» c) Among the various meetings of Bolshevik propaganda-In the Vico-Jewish community in Rome, two tea rooms should be noted: one, that
of M" Wrangel, called Women's Exchange (Exchange of
Women), previously Via dei Condotti, now Via
Magnanapoli (in the former premises of the Hotel Laurati); the other
is the tea and dining room, with an exhibition of Russian paintings
futurists, Via Due Nacelli 49-50, in Capo-le-Case 22.

_» d) The famous Kotoff, former Roman correspondent of the
Official Gazette of Petersburg, held in high regard
as an unofficial journalist for the Tsarist government, is
today recognized as the Russian Jew Samuele
(Smul) Abraham Ascher, mechanic, convicted of theft at the
exile to Siberia; there he met the political prisoner
Kotoff. He was dead (perhaps in his friend's arms).
Ascher), he managed to substitute his papers for those of the
dead. He was thus able to return to St. Petersburg; but, fearing
He thought he was doing the right thing by emigrating, hoping his scheme wouldn't be discovered.
and he went to Italy. In Rome, the Jew, disguised as an Orthodox Christian,
managed to gain the pity of the Russian consul Zabiello who made him
to have said correspondence with a thousand lire per month. The Tsar
No sooner had he fallen than Ascher threw off the mask and revealed himself for what he truly was.
one of the thousand and one thousand Jewish agents of Bolshevism.

"€) Another highly active Bolshevik agent is the Jew"
Wodowosoff, whose sister is the companion of the famous Jew
Russian Soviet leader Apfelbaum known as Zinovieff. Wodowosoff has
recently negotiated with the Italian government for the
permission given to the Italian socialist leaders Cabrini and
Bombacci to go to Copenhagen to deal with Lit-Vinoff of business affairs... and others. Even in this
In this circumstance, the Jew concealed his Bolshevism in order to better
to act. He is the unofficial representative, for the moment, of the
Government of the Russian Soviets in Italy. The National Idea,
from Rome, dated April 30, 1920, printed concerning this per-ringing:

“The Commissioner for Foreign Affairs of the Republic-The republic has appointed engineer Michel Wodowosoff as its delegate.

"in Italy for the exchange of prisoners. The same Signor"
Wodowosoff was appointed representative for Italy of the
"Trade delegation of Russian Cooperatives. This same..."
» character accompanied as interpreter Cabrini and Bom-
"Bacci in Copenhagen. It is also said (according to an English newspaper)"
that this same Signor Wodowosoff was in San Remo.
"We must say that Bolshevism chose a representative"
"Feeling worthy of him..."

» f) The very active Bolshevik-Jew Zakharin, expelled from Italy,
currently (or at least very recently) in Thessaloniki,
receives from the aforementioned Committee in Rome 400 French francs per month.

» g) Large Bolshevik center of Jewish-Russian agents in
the island of Capri (Naples). There, resolutions are being plotted in
Italy and elsewhere. Recent developments in Naples, with
Red flags, etc., were the small maneuvers of the state-
"Major of Capri."

61. — Jews in the United States. — As announced the
According to the New York Herald at the end of January 1920,
New York, where the Astor Public Library was purchased
and closed on May 1st by the Jews who made it the headquarters of their
Jewish Immigration Society. They paid $325,000 for it.
that is 1,625,000 francs. The number of Jews in the United States exceeds
currently 3 million. The Jewish billionaire Jacob H. Schiff,
Magnes' friend and the paymaster of the Russian revolution (see more
far) stated very recently that no American law
likely to restrict Jewish immigration, would not close

the door to the Jews, because they will not have it closed to them.
Quite audacious, when you have millions to manufacture the
general elections and buying the President and his Ministry.

62. — Bolshevism in the United States. — Almost all people
arrested by police in the United States (a few thousand) under
the accusation of fomenting revolution, of preaching anarchy,
Jews are plotting the destruction of the government.
disguised with Russian, Polish, and German names. In this
Among them, we note the Russian agitator Rosa Pastor Stokes,
known as Rosa Luxemburg of the United States, a Russian Jew already
sentenced to ten years imprisonment for espionage, placed in
She was released on $10,000 bail. She stated that, although
that she is an American citizen, and therefore not subject to Plex-
Driven by impulse, she will leave America, this land of tyranny, for
to go to Lenin's free Russia, from where she will return to
United States in five years, the date set to give America
of Wilson and his rabbi Wyse the Bolshevik regime of the
Present-day Russia.

63. — Judeo-American Plan. — The pole-
the US press crisis in the first few months of
1920 regarding plans for a Judeo-American monopoly in
Europe and the world, and the revelations made about this
not the American senator Borah, etc. The god Dollar has, as
Ordinarily, this controversy would be stifled, but this silence does not
which confirms the enormity of these cases.

64. — Lansing. — It is known that the Secretary of State, that is to say-
to say the United States Secretary of State
Lansing was abruptly eliminated by Wilson. And yet
Lansing had shown activity, skill, and even attack-
The Jewish Tribune of Paris,
of May 14, 1920, gives us the key to the mystery, by quoting his
Jewish sister, the Zukunft (Future), published in England, which
wrote this:

"The Jews have no reason to pity Lansing and yet
less to grieve his departure, because his attitude has
"always been distinctly hostile to Jews."

It all makes sense now: Rabbi Stephen Wyse communicated to
his Wilson the sentence of the | Synagogue Bank, and Lansing
has been liquidated. | | | i

65. — Lord Northcliffe. — The famous Lord Northcliffe
(Jewish), owner of The Times, the Daily Mail, etc., who boasts
to overthrow ministries whenever he pleases, this great and
A proud master is a humble slave. Of whom? His sons
having inadvertently let a few words of criticism slip by
With regard to the Jews, Lord Northcliffe immediately published the most
He offered his sincere apologies. He invited the director with great honors.
from Doar Hayon, a Jewish newspaper from Palestine, with him, and boasts
to have a Jew among the editors-in-chief of its newspapers,
a large number of Jews as correspondents, etc.; he

promised to pay a tribute visit to Jewish Palestine.

66. – Bunau-Varilla. – Just the same, Bunau-Varilla, director of Le Matin, famous for his saying: "My armchair of "The director is worth three ministerial seats," and who is the Northcliffe, French, had to dismiss the Jewish editor Gugenheim. But Israel stared fixedly at the almighty. Bunau-Varilla, and he, trembling all over, hastened to resume the Gugenheim.

This is the kind of control the "Great Press" has in its hands: avenkillers, servants of the Jewish International Bank. This is the The "mainstream press" that shapes public opinion, the field heavily smoked to sow the seeds of Israel's affairs.

67. – Russia. – It is not possible to give here a A complete picture of Russian chaos from our point of view; the preparationthe ration, the genesis, the evolution of this monstrous event have been too complex. Nevertheless, we will not fail to to provide timely clarifications. Today, It suffices to note that this is a secret known to everyone. that the Russian revolution is a Jewish affair, the result of a formal pact between financial Israel and Pisrae] demagogue. The first (Schiff, Jewish funds of Paris and Frankfurt) provided Secondly, the means to overthrow the empire of the tsars. Immense territory of huge business, but with too many restrictions bureaucratic in general, and anti-Semitic in particular, for could be widely exploited by the Jewish High Bank. From then on, Russian Israel had to burn the forests and clear the Thus, the ground was laid for the Israelites of gold. They used the Jews who are demagogues by conviction and fanaticism, like also skeptics and cynics who work at any What a betrayal, for the usual thirty pieces of silver.

68. – Kerensky. – Rabbi Magnes, Helphand-Parvus, Trotsky, are among the characteristic figures of this a menagerie of ferocious beasts; there are also puppets such as than the famous Kerensky. He is the son of the Jew Aronne Kerbis and the Jewish woman Adler (Adler belongs to the Jews, that one who became a minister of the Austrian Republic because that he assassinated the minister, Stuergkh). After death d'Aronne's widow got involved with a certain Kerensky, an inspector of schools in Russian Turkestan. He married her and adopted the little Kerbis, who later became the instrument of Israel, who He created him as a straw dictator only to soon throw him down the computer drain. naire where the inept servants of the ghetto end up.

69. – Russian Revolution. – A first-rate document on the game of Israel giving orders and Israel acting as assassins was provided by the American secret police (Secret Service), This is the following one, which was not published until this year. (Documentation, Paris, March 6, 1920) and concerning which the Jewish hands organized the usual obstruction, so that the the document itself is still ignored by the vast majority of public opinion. We present it here in its entirety and faithfully. translation :

“I. – In February 1916, it was learned for the first time that a revolution had been fomented in Russia; it was discovered that the people and houses mentioned here were committed to this work of destruction: 1° Jacob Schiff (personally), Jewish; 2° the Kuhn Bank, Leb and Co., Jewish, with Jacob Schiff, Jewish; Serome I. Hanauer, Jewish; 3rd Guggenheim, Jewish; 4° Max Breitung, Jewish. Therefore, there is no There is no doubt that the Russian revolution, which broke out a year later the date of such information, was launched and fomented by a clearly Jewish influence. In fact, in April 1918, Jacob Schiff had to publicly declare that it was thanks to his financial support that the revolution had succeeded in.

"II. – In the spring of 1917, Jacob Schiff began to sponsoring the Jew Trotsky to carry out the revolution in Russia social; the New York newspaper Forward, newspaper Jewish-Bolshevik quotation, for its part, paid a contribution for this purpose.

"At the same time, in Stockholm, the Jew Max Warburg commandated the Jewish house Trotzky and Co.*; this society was

also sponsored by the Westphalian-Rhenish Syndicate, a Jewish company, as well as by another Jew, Olaf Aschberg, of the “Nya Banken”, of Stockholm, and by the Jew Givotovsky, whose daughter married Trotsky. Thus were established the relations between multimillionaire Jews and proletarian Jews.

"HI. — In October 1917, the social revolution took place in Russia, and, by virtue of this revolution, certain organizations Soviets assumed leadership of the Russian people. In these Soviets The following individuals, all Jewish, appeared in the foreground. with the exception of Lenin (our note: Lenin is however son of a lady of Jewish descent). Here are their nom de guerre, and, (In parentheses, their surnames):

» Lenin (Ulianoff), — Trotzky (Bronstein), — Abramowitsch (Rein), — Stekloff (Nakhames), — Martoff (Zederbaum), — Uritzky (Padomilsky), — Larin (Lurge), — Bohrin (Nathansohn), — Ganetzky (Fuertenberg), — Martinoff (Zibar), — Kameneff (Rosenfeld), — Bogdanoff (Zilberstein), — Garin (Garfeld), — Suchanoff (Gimel), — Kamneff (Goldmann), — Sagersky (Krochmann), — Riazanoff (Goldenbach), — seniors (Joffe), — Solntzeff (Bleichmann), — Piatnitzky (Ziwin) (1), — Axelrod (Orthodox), — Glasunoff (Schultze), — Parvus (Goldfandt) (our note: this name is also Helphand), — Zwiesdin (Weinstein), — Zinovieff (Apfelbaum), — Lapinsky (Loewensohn), — Dan Gurewitsch.

"IV. — At the same time, the Jew Paul Warburg, who had initially been in contact with the "Federal Reserve Board", He was noted for his active relationships with certain prominent figures. Bolsheviks of the United States. This circumstance combined with other information contributed to his defeat in the re-election of aforementioned Committee.

"V. — Among Jacob Schiff's close friends is the Rabbi Judah Magnes, his very close friend and devoted agent. Rabbi Magnes is an energetic propagandist of Judaism. international; the Jew Jacob Billikoff went so far as to declare a The day Magnes became a prophet. At the beginning of 1917,

(1) La Documentation catholique (March 6, 1920, p. 327) gives for several names, a different spelling, and in addition, the three names following:

Maklakowsky (Rosemblum).
Meschkovsky (Golberg):
Chernomorsky (Chernomordkin).

the aforementioned Jewish prophet launched the first truly Bolshevik in this country under the name of "People's Council". The danger of this association only became apparent later. On the 24th In October 1918, Judas Magnes declared that he was a Bolshevik. in complete agreement with the doctrine and ideal of the Bolsheviks.

"This statement was made by Magnes at a meeting" of the Jewish Committee of America, in New York. Jacob Schiff condemned the ideas of Judas Magnes, and the latter, in order to deceive public opinion, submitted his resignation as a member of said American Jewish Committee. But, moreover, Schiff and Magnes remained in perfect harmony as members of the Council Administration of the Jewish Kehillah.

"VI. — Judas Magnes, commissioned by Jacob Schiff, is on the other hand, in close connection with the Zionist organization Universal Poale Zion, of which he is in fact the director. His The ultimate goal is to establish the party's international supremacy. Jewish laborer. Here again the link between the Jews becomes clearer. multimillionaires and proletarian Jews.

» VII. — The social revolution had scarcely broken out in Germany Magne that the Jewish Rosa Luxemburg automatically took- political leadership; one of the main leaders of The international Bolshevik movement was led by the Jew Haase. To this at that time the social revolution in Germany developed according to the same Jewish directives as the social revolution in Russia.

"VIII. — If we observe the fact that the Jewish house Kuhn, Leeb and Co." is in contact with the Westphalian Syndicate-Rhenish (Jewish house in Germany), with the Lazarus brothers (Jewish house of Paris) and with the Gunzburg bank (house Jewish from Petrograd, Tokyo and Paris), if we notice, in Furthermore, the aforementioned Jewish affairs are closely related with the Jewish firm Speyer and Co., of London, New York and Frankfurt am Main, as well as with the "Nya Banken" affair Bolshevik-Jewish from Stockholm, it will become clear that the Bolshevik movement, as such, is, in a certain measure, the expression of a great general Jewish movement, and that some Jewish banks are interested in the organization "sation of this movement."

70. — United States and Jews. — The report of the “Secret”

Washington Service (due to unsold items) Israel in the great Jewish market sponsored by the gang Wilson) is an absolutely complete confirmation of the fact it is now clear that with the party's rise to power Wilsonian, the United States became the great center of the international Jewish power. Thanks to the Wyses, the Leebs, the Schiff, etc., reinforced by vanguard leaders such as Judas Magnes, all of the world's life is invaded and threatened by the Jewish, banking, and demagogic peril, a unique peril under the guise of... rent struggle between Jewish demagoguery against the entire Bank while this demagoguery is paid for by the Jewish Bank for to overwhelm and annihilate all other forces.

And even more suggestive is the fact of the organization Judeo-American of the Russian Jewish revolution. On the eve of the war, a Russian-American diplomatic incident throws a light on what was being prepared. A large number of Jews driven out of Russia and fleeing to escape trials, went to the United States where the Jewish government-Wilsonian promptly granted them the status of citizens Americans. Armed with this document, the Jews returned to Russia. where they declared that they intended to be "respected" (meaning: having become intangible) due to their quality of American citizens. The Petrograd government expelled These new "American citizens" who were... Jews Russians. Fury of the Judeo-Wilsonian government which threatened Russia of one of those reprisals which, later, during and After the war, they made Wilson's government famous. He threatened Russia with not renewing the trade treaty which was about to expire. Since that day, Sovereign Israel in Washington-New York swore to end it at as soon as possible with anti-Semitic Russia.

71. — Jews and Bolshevism. — Mr. Charles Petit, back again in Russia, gave details to Le Petit Parisien (late May 1920) Interesting. Speaking of the "propaganda trains" launched at across Russia to stupefy the masses, he writes:

"Several propaGandists of Eastern origin, Jews, Armenians, Georgians... Petrograd is dying, agonizing: what mysterious Asian revenge? tick." (Our note: poor Charles Petit or his diary) dare not say: Jewish). — And, recalling that in the time of the Tsar the Jews were not allowed to move freely in certain parts of Russia that with a special permit, he adds: "Today, they are the Jews who grant permits to those they deign to to grant this extraordinary favor.

And then people will come to deny or downplay the fact that, in the In the Russian revolution and oppression, the dominant element was Jewish.

72. — Russia and the Jews. — Here is yet another proof between a large number. The Prizyi (The Call), a Russian newspaper which printed in Berlin, published the following in its issue of 11/24 February 1920:

“Our special correspondent in Switzerland reports to us The arrival in Lausanne of a group of Jews from Paris. entered into contact with Russian émigrés and have comstarted buying land and forests in Russia, this Russia Soviet-era, which we Russians must not enter. Hi, it's certain that these businessmen have excellent relationships there. possess reliable information, because if they didn't not certain of the success of their venture, they would not conclude Not from such a distance, such big business. For a long time we have noted the existence of a meticulously planned scheme, down to the smallest detail. details, and whose purpose was the organization of future destinies of our homeland. Today, a great number of facts make to conclude that this plan is followed with formulaic accuracy Mathematics. The land is taken from the owners under the using the pretext that the peasants don't own enough..., but we we do not see that the peasants have benefited in any way of this devastation: the extent of uncultivated and unplanted fields The increase is alarming. We will not seeWe don't want new big landowners to appear. of the race of Israel, as has long since happened in Galicia? The Russian Revolution resulted in putting in the hands of the Jews all Russian gold and capital; Will the riches of the earth not suffer the same fate?

73. — The Aisne offensive. — After that, we will appreciate better understand the importance of an article published in the Revue des Deux Mondes (Paris, April 15, 1920), under the title: "The Offensive of "The Aisne." The author is Mr. René Pinon, a well-known specialist. on foreign policy, unofficially serving the government

nement, and naturally from certain financial circles French, and therefore very well documented. This service unofficial channels did not allow him to denounce it in the aforementioned article.

the Jewish center, but it gives enough suggestive details for that an intelligent reader can understand the rest.

So, the Russo-Mongolian "Asian offensive," panmic, etc., against Western Europe, is a monstrous coalition which the Bolshevik center is furiously working towards of Russia, which is to say the Jewish center of that country. The coalition Jewish Bolshevism with pan-Islamism, whether Ottoman (on knows that, among the various Young Turk leaders, the dominant Islamites, crypto-Jews or deunmeh, that is to say the families Jewish women, especially from Thessaloniki, outwardly converted to Islamism), or Turanian (Mongol or Indian); this coalition, I say, must bring back the days of the invasion of Tartars of Tamerlane and Genghis Khan, to overthrow Europe western, with the complicity of the Bolsheviks (read Jews and (Jews) of our West.

René Pinon follows several threads of this gigantic net to which is due, for example, to the birth of the Caucahis own of Azerbaijan, a Muslim region, from which René Pinon fails to mention that it is full of Jews, those famous ones Mountain Jews of the Caucasus, who, according to a Talmudic tradition dique would be the descendants of a part of the Israelite people transported to Mesopotamia during the reign of Nebuchadnezzar, part which, for special reasons, would have condensed into an angle of the Causic massif. This artificial republic has was created to form a Judeo-Islamic state embedded between Judeo-Russian Bolshevism and Judeo-Turkish Ottomanism, in order to to serve, at the opportune moment, to crush or enslave the republics Christian and anti-Semitic republics of Armenia and the Georgia. Already, as Mr. Pinon points out, it has been concluded an offensive and defensive alliance between Turkey and Azerbaijan, with its military commitments on the part of this latter state, which amounts to making it a true vassal of the Ottoman Empire.

Similarly, according to later information (May 1920), This is also the situation in Georgia, a republic which, by fearing a threatening crushing defeat, prescribed commitments analogs. EU |

74. — Jews and the Asiatic Peril. — And now, let us return to the obvious Jewish clues that escape the diplomatic penMr. Pinon's method.

"The 'Turkish Home' Society, founded in 1910, by the "Union and Progress Committee" (our note: the large center) (deumneh of Thessaloniki) to re-establish relations with the Turks of Russia and Central Asia, organize a meeting, January 29, at the University of Constantinople. hears Ms. Halide Edib, an Ottoman woman of Jewish origin, preach the agreement of all Turks and to claim the preponderance of the Sultan of Constantinople in the Caucasus and Turkestan (p. 810).

"In these suggestive pages that we recall, one does not could not fail to find the name of the great Jewish agent of international Bolshevism, the famous Parvus (Helphand that we saw earlier in the list denounced by the (American Secret Service).

"Many of the threads of this vast plot will lead towere being woven in the hands of the famous international agent Helphand, also known as Parvus... Anyone familiar with the intrigues of this A Bessarabian Jew throughout the war, possesses the Key to significant events. Revolutionary agent. service of: the German General Staff (note from us: to be Exactly, it should be: in the service of revolutionary Jewry (with the German general staff), he is involved in all the plots that lead to the disintegration of the army and the Russian Empire, due to Bolshevism. Its principal officeThe main city is Copenhagen... It also touches on the affairs of Turkey; he is working towards the reunification of the Caucasus with the Empire Ottoman; he makes an instrument of war of this pantouranism (panmongolism) which was invented by his coreliLegionnaire of Salonica, Cohen known as Tekin-Alp" (pp. 812-813).

As we said, any intelligent reader will be able to perceivecevoir, thanks to the skylights of Mr. René Pinon, the characteristic signs of the Jewish heritage in this Tower of Babel Pan-Ottoman, Pan-Turanian, etc. |

75. — In Germany. — From our correspondent in Munich (Bavaria), June 25, 1920: Fe

“In Düsseldorf (Rhineland), the Jews organized a agency to recruit Jewish workers from Russia and Poland and to occupy them in the Rhenish industry, a major Bolshevik center. Fortunately for us, many then emigrate in America and the Netherlands. For the German elections of

On the 6th, Lenin and Trotsky sent 50,000 to Germany. lions of paper rubles.

16. — Zionism. — The Basler Nachrichten (News of Basel), dated June 7, 1920, announce that the "Correspondence Bureau-Jewish Correspondence” (Judische Korrespondenz Buro) declares that it will take 25 million pounds sterling (1.375 billion) millions of lire (not taking the exchange rate into account) for com- to begin the great works of Jewish possession of Palestine. A special ad hoc committee was established by known Zionists Naiditsch and Slatopolsky. To obtain this sum, we will launch An appeal to all Jews. A tax will be imposed on 10% (the biblical tithe of the Lord) on all property owners Jews to raise the necessary sum specifically to do to immigrate huge masses of Jews to Palestine and the powers of houses, land, workshops, shops. In short, the purchase of Palestine is a land of opportunity.

77. — The Jewish municipality of Vienna. — The Reichspost, The Vienna decree of June 5, 1920, denounces the sectarian spirit of the Jews. now masters of the Vienna City Council. These sent district chiefs a circular to prohibit the Christian and very popular festival of Corpus Christi (Feast-God). And, being the good Jews they are, they gave as pre- The text of this sectarian measure... the economy.

78. — Bolshevism. — From our very good correspondent Informed from Naples, dated June 26, 1920:

"A few months ago, the Jewish leader arrived here from Russia." Bolshevik Vigdertschik (who, according to the Jewish system, modified (his name in Vigderschuk to give him a Russian ending), member of the first revolutionary ministry of Petrograd. He came to organize the Bolshevik propaganda network. In Italy, equipped, as was customary, with a large sum of money. He has organized among other centers, that of the island of Capri (Naples), where the wife of the owner of the Bellevue hotel is Russian (and natural- (really Jewish...). — The Capri center is acting, it seems, as the main center, not only for Italy, but also for certain contacts with foreign countries.

"I learned here that another center closely linked with Capri is that of Bologna, which extends into Romagna and where it has contact was made with Trieste, from where the inter- correspondence originates national of Bolshevism.

"Of course, he makes a huge and continuous distribution of a distribution of loose sheets, brochures, etc., supplied by a local printing press where literature is printed in various languages erasure of the genre.

"In the port of Naples (and, as far as I know, in the other ports where Russians continually disembark fugitives), the Bolshevik organization has a magnificent service surveillance from which no Russian can escape. If this Russian is Bolshevik or at least shows himself to be assimilable, then He is given every facility... especially illegal ones; if he is an anti-Bolshevik, if at least he doesn't show it favorable to the sect, so they plotted all sorts of things behind his back various schemes to obstruct his visa passport, for its placement, etc. |

"It would be interesting to see what contacts exist between these agents of the revolution and the diverse personnel who can do to create or eliminate difficulties for a fugitive who lands in a country unknown to him and in which he has no no special protection.

"I'm told that Vigdortschuk is currently at Constantinople, from where he maneuvers the principal threads of his mission. Meanwhile, his staff (which he left in Italy) works with equal activity. In the recent unrest workers of Naples, as well as in the troubles of these In recent days in Lombardy, this general staff has not been foreigner.

This is what our correspondent tells us. Compare what he says about the Bolshevik service in our ports with this as written by Popolo d'Italia on June 22, 1920: "Gold and emissaries foreigners in the ports of Apulia” (1).

80. — Jews and Austria: Prussia. — The agony of Austria, including its current economic agony, is a A good case to prove Jewish rapacity. While the Authentic Austrians, amidst the most appalling misery and in the face of complete disorganization, they no longer have the strength To defend themselves, the Jews of Austria seized the last resources. Needless to say, among a hundred different things,

(1) Issue number 79 refers to some anti-Semitic leaflets in London, in June 1920.

paper is in their hands a monopoly thanks to which no Not only do they earn money, but they are also masters. from the circulation of honest, poor newspapers. The Volkssturm (The People's Assault) of Vienna, of June 13, 1920, appeared bearing This indication is at the forefront to explain its increase. Price: "Because of Jewish foreigners: 80 centimes (Heller)."

81. — Austria and Rothschild. — Still on the subject of "Austria on its deathbed, devoured by the Jews," this is what the The Judeo-Bolshevik newspaper Avanti!, June 18, 1920. Note the writer's graceful euphemism, which carefully avoids to say that Rothschild is one of the "Judges of Israel". Here is So what this revolutionary newspaper writes under the title: "A Rothschild worsens the Viennese state's record:

“One of the Rothschilds left England and came to honor…” his presence the republic of Austro-German misery; he lodged in his castle in Langau, where he hopes to be able to live cheaper than in the land of the pound sterling. It's a desirable foreigner who enjoys the favor of the government. Among other things, he had the telegraph office opened from his castle, while in Vienna itself a large number of Telegraph offices are closed for economic reasons. Isn't it pleasing to see this republican state bow down? in front of a gold magnate, who leaves dozens of castles, just in little Austria, while so much Austrians sleep exposed to the elements, and that makes to preserve the timber from its vast forests, while the workers They have no wood to heat their soup and they shiver How cold is it in winter?

"The social-democratic-Christian (sic) government grants a Rothschild's telegraph office while he refuses to Doctors in Innsbruck increase treatment and deprive Thus, the entire city has medical care, because the doctors went on strike and abandoned the hospitals, the sanatoriums toriums and all hygienic and sanitary establishments."

82. — Jews in Romagna. — From private information, June 1920, we learn that on the seaside beaches of the In Romagna, one finds a large number of Hungarian Jews for most of them belong to Bela Kuhn's gangs, who make Bolshevik propaganda, based on the Republic of Saint-Martin, which would thus be for the upper Adriatic what the island of Capri is to the southern Tyrrhenian Sea.

83. — Bolshevik Russia. — Detached notes that we We have direct sources on Bolshevik Russia:

"@) The two Russian Jewish brothers, Schivatovsky, are of the five Jewish leaders to whom it is especially responsible the responsibility for the assassination of the imperial family and the the worst Bolshevik atrocities. These and their worthy leaders of the ghettos have, among other "weapons," various harems of adventure-Jewish women who are their favorites for orgies, but who are often sent on "missions" to the characters politicians to prostitute themselves, their vile fantasies, their stealing their papers, etc. Hence the very large number of Jewish mistresses of politicians, administrators, journalists, etc., not only in Russia currently, but everywhere and for a long time.

(b) One of the most active Jewish agents in Russia is, among others, Mischa (Michel) Rosenberg.

» cC) The counter-revolutionary general Broussiloff had his anti-Bolshevik headquarters in the town of Berdyczow (Podolia), which, by itself, is almost a ghetto. The general he had thus walked right into the lion's den, and, among the pimps and the prostitutes of the ghetto, the Bolshevik affairs were going magnificently. In general, and with the exception of conventionalnables, within the overall Russian anti-Bolshevik movement, the old Russian tradition according to which a beautiful woman and A large sum of money gets everything, it was too well preserved. so that Lenin and Trotsky wouldn't use it as a weapon. against the more or less fantastical attempts at reaction Koltschak, Denikin, Judenitsch, etc.

d) From the Baltic to the Black Sea, through Poland up to Bessarabia and Crimea, there are at least seven millions of Jews; this is the major infection zone.

"€) The British government refused Sazonoff a ready for the Russian anti-Bolshevik government, because Sazonoff did not want to promise to give the Jews of his territory, in the event of political restoration, the fullness of citizens' rights and racial privileges. It should be noted here that the British government (Rothschild, Hirsch, Isaacs, Montagu, etc.), like the American government (Leb, Schiff, Wyse, Morgenthau, etc.) have formal commitments with the Jewish occult government to achieve plenitude citizenship rights and racial privileges for Jews various states. Similar pressures (with the acts of revenge that (related to it) exercised by England and America on Poland and Romania, since the opening of the Confederation The (Jewish) peace initiative was also denounced by the press. Thus, in their time, the Panamanians of the French Republic French, bought by the Rothschilds, the Hirschs, etc., through the intermediator of the Jews Crémieux, Cornelius Herz, Reinach, etc., granted all the rights of French citizens to the Jews of Algeria, by refusing them to the natives."

85. — Jewish Bank. — A brilliant banking coup for the Jews Anglo-Saxons in Ukraine: They founded the Ukraino- Bank American and Anglo-Ukrainian (we are now accustomed to knowing what these double national names mean of the International Bank). Fifty million in capital. The headquarters, when possible, will be in Kieff, and for the moment... the foreigner.

86. — Jews and the carpentry industry. — The Jewish Tribune (English edition of the Tribune Juive de Paris, 1) June 1920), contains a feature article on the Jewish share in the industrial renaissance of Russia, the industry of frameworks. This article, translated into Christian language, means the Jewish takeover of this industry which, as it is written, is one of the greatest industrial assets of this misfortunetwo countries.

An interesting passage in this article appeals to the testimonythe birth of a specialist: V. Faass, sent on a mission to Germany Magne, specifically for the Russo-German trade of frameworks. From his report to the Forestry Administration, he It follows that experience has proven the great practical difficulty to put the German buyer and the merchant in contact big Russian, without going through the Jewish intermediary who knows well selling the timber with limited resources, because he knows the local life, use of waterways, etc. "So," concludes "The eminently Jewish article, the Russian forests are ours."

The reality is that, among the peoples of Europe, the people The Russians proved incapable of serious, methodical work. experienced, and, faced with the Jewish octopus that exploits him, He only knew how to engage in sterile reprisals (moreover, extremely exaggerated by the bought press) instead of imitating them tenacity and polite manners in traffic. But it's not That's one reason why the Russian should continue indefinitely to be the Jew's commercial pariah. On the other hand, the Jews, famous for their lack of psychological finesse (flair), (which makes them It causes them to make so many blunders and pushes them towards these provocations. dangerous factors that add up to one another in the burden of Israel) do not understand that after the Jewish experience, it isthat is to say, the Soviet and Bolshevik experience, which the Russians must finally start to see clearly and shoot... — oh! Don't be afraid... — to draw conclusions.

But the Jews don't understand this; the number of the The Jewish Tribune just cited is almost entirely dedicated to the "commercial regeneration of... Russia".

87. — Jewish University of Riga. — The same newspaper announces

the inauguration of the "Jewish National University" in Riga which,
According to the topography of the commune, it is a city in Livonia.
(Baltic), but which is a Jewish city in that of the Bank
international.

88. — Jews in Ukraine. — Another gem in the same vein
Issue number: The Ukrainian mission in Riga protests against the
slanders accusing Petliura's Ukrainian government
to let the pogroms happen, etc. And the mission employs this
The argument that seemed decisive to him was the government of Petliura
is largely in the hands of the Jews.

89. — Slanders against Poland. — The death of Poland
resurrected, sworn dead by Israel, is announced in many ways
forms, among others through the traditional network of slander
launched in the complicit press through corruption and prejudice.
Last March, a dreadful little Jewish newspaper from Vienna, the
Swit published the fantastic horrors committed by the
Polish reaction against the innocent Bolshevik sheep
Jewish women in Poland. Immediately, the Avanti, the Judas traitor to his
country and to the Italian proletariat, thanks to the thirty pieces of silver that he
"regularly sends Trotzky and Co.," he hastened to reproduce
by exaggerating the aforementioned horrors in its issue of the 2
April. The Polish news agency was quick to deny it.
these calumnies, by revealing that they came from
Swit (Dawn). It is not superfluous to unmask here one of the
a hundred things that the Jewish press uses. It publishes a
brazen lie by some small, insignificant Jewish newspaper which

enjoys no consideration where it is printed, that is to say
where he is known. But the mainstream, sectarian foreign press
immediately reproduced this news, prefacing it with a
solemn: "We read in the... Swit of Vienna that...";
and the foreign public who do not know what the various
The Jewish Swits remains impressed and... — Slander, slander,
Something will remain of it.

90. — Latzko. — Something similar is happening for
Hungary. In the first days of April 1920, the Avanii, and
Other newspapers of the same ilk reported that the great
Hungarian socialist Latzko, the poor innocent man, was going to be
condemned to death by Horthy's brutal government.
Jews... pardon! The Hungarian socialist comrades, were
appeal to the Italian brothers to compel the government-
to force Horty to release the great
man. But it soon became clear that Latzko was not
neither convicted nor even in prison, but that he was staying in
a sanatorium for his neurasthenia due to alcohol abuse
and morphine...

91. — Sokoloff. — According to the small Jewish newspaper Dwa Grosso
(two cents), there are currently in Poland and Lithuania
6,800,000 Israelites. — Reappearance in Warsaw, where censorship
Imperial Russia had suppressed it, from the Jewish newspaper Hazefirah.
written in Yiddish (spoken Hebrew dialect) by the agitator well
known as Nahum Sokoloff.

92. — Poland. — From our correspondent in Warsaw
(letter whose overabundance of material has obliged us, as
for many other pieces of information, to delay the publication
cation):

“On December 18th, he performed in our Diet
a fact that the mainstream international press, enslaved and complicit
of Israel, which the whole world ignored. The Diet approved
the law by which all business houses were to be
closed on Sundays, a holiday for most
of the purchasing people. On this occasion, resistance from the deputies
Jews in the Diet, but resistance was useless. Then the Jewish deputy
Grunbaum, losing his temper, began to scream: "Well! we
We will close the shops on Sunday, but Poland will not have
neither Wilna, nor Minsk, nor Eastern Gallicia.” (These are his

(express words). — Can one admit more clearly that the
Is the Versailles Conference... Jewish?

93. — Poland: Press. — News from Warsaw (May
1920) that the Jewish Club of the Diet (Polish Parliament) demanded
from the Minister of Justice that he prevented the newspaper Rozwoj from
publish blacklists of owners who sell
houses for the Jews. The minister responded by pointing out the absurd-_dity of this claim. But, for its part, the Jewish press

(like the Haint), denounced the printing press that prints anti-Semitic newspapers such as the Skulsky and Pade- printing press rewski who took over the printing of the Prawda Robotnicza. And The provocations of the Jewish press are such that the government-ment had to suspend the Jewish newspapers Tog and Judische Zeitung, from Wilna.

94. – Poland: German propaganda. – Refuting the fake news about the military situation on the Polish front The Polish Telegraph Agency denounced the organizers. of this smear campaign in the foreign press and especially in the German press. – “This information,” he said the Agency, arrive in Upper Silesia thanks to propaganda-' Bolshevik dists, mostly Jewish, who, as has been the case proven, they export gold, silver, and German securities from Poland orders and foodstuffs for Germany."

95. – Poland: Anti-Semitic struggle. – The national struggle Polish to liberate Poland from the political and economic yoke of Israel (in Warsaw alone, the number of Jews exceeds half a million) is getting better and better organized, and can be useful as an example to other countries. The National Union Rozwoj (the Development) which has been fighting against land grabbing for many years Jewish paramilitary group, actively promoted through conferences brochures and newspapers even in the smallest villages sidelined to enlighten and organize with a view to independence economic. Rozwoj founded a bank with a capital of 10,000,000 marks, entirely in the hands of the partners. Naturally, the Jewish press cried foul, denouncing the unprecedented scandal that this gives a people who do not want to be enslaved either politically or economically mimicry. Read, for example, the entertaining indignation of the Jewish Gazette of Voss, May 28, 1920.

96. – Jews and alcoholism. – For the Jewish Archives lites. – Before the war, the press in various countries had denounced the work of stupefaction that the trust of Jewish cabaret owners, in general Russian Jews and Austro-Hungarian Jews, accomplished in Galicia (Austrian Poland), by propagating and exploiting alcoholism. Polish and Ruthenian peasants were particularly prone to... the victims condemned to end up in poverty and the dishonor. Edouard Drumont, in his Testament of a Antisemitic, he recounts this characteristic anecdote (p. 150):

"It was a high-ranking Polish nobleman who told me what next: An eight-year-old boy walks along the road. The innkeeper The Jew calls to him from the threshold of his tavern: "Hey! Little one! Stop!" "Just a moment, I'll offer you a glass of brandy," and he pours the kid a huge swig of adulterated brandy. The lord approached the innkeeper: "Why corrupt "This child? You have no interest in him, since he doesn't pay you." "Not." – "No doubt," said the other, with a sinister smile. "People of his own race, he doesn't pay me..., but, you see, "They need to be accustomed to it from a very young age." That sounds better. to understand why a resurgent Poland wants to do so today put an end to these Jewish businesses.

Jews in Galicia and Bukovina. – In 1880, there were 686,596 Jews in Galicia and 67,418 in Bukovina; in 1910, these The figures had risen to 871,895 and 102,919 respectively. As always, the Jewish High Bank has continued to protect this exploitative "colony." For example, Baron Hirsch, after enriching himself and ruining the Ottoman railways (see above) gave 17 million florins (then approximately 34 million francs) to the Viennese government so that it favored the Jews of Galicia. Naturally the government His Apostolic Majesty accepted the money and observed the pact. The following information will suffice: In 1867, there were Galicia: 38 Jewish landowners; in 1880, for 3,700 Christian owners there were 680 Jews; since then the the proportion has steadily increased in favor of Israel.

97. – Zionism. – The Messaggero (a newspaper that cannot be suspected of anti-Semitism) published, in its issue of the 16th June 1920, an important report on the Pan- Congress Syrian from Damascus against the Jewish hegemony of Palestine. Let's look at the main passages:

“In recent weeks, a meeting was held in Damascus…” congress in which representatives from all the parts of Syria, the delegates of the Defense Committee national, the delegates of the Arab Independence Party, those of the Syrian Union, those of the Syrian pact, those of the pact Mesopotamian, the tribal chiefs of Hauran, Circassia, Syrian coastal regions, the Ulema of Damascus, the students, intellectual unions, etc.

"These general assemblies decided on the fight to the bitter end against Zionism, through a declaration in which it is established:

"1° That the Syrian nation reaffirms that the Palestine is an integral and indivisible part of Syria and that she intends to defend the unity of the Syrian homeland;

"2° That the inhabitants of Northern Syria and the coast consider Zionism a serious threat to their political existence. In such a state of affairs, they reject Zionism and condemn it, just as they rejected it and convicted before the American investigative commission;

"3° That the inhabitants of Northern Syria and the coast join forces with the Palestinian Congress to reject any government indigenous government that might be formed before the wishes presented to the American commission are welcomed. The wishes in question are: the unity of all of Syria and inter-. diction of Zionist immigration to the Holy Land.

Finally, the Congress decides to organize by all means which will be within his power the fight against Jewish immigration. The general impression is that Faisal (Arab emir of the Hejaz) – somewhat compromised for Zionism – now seeking any way to get out of this predicament in the face of the levy of shields which is taking place throughout Syria.

Another observation: In a moment where the difference was Religious distrust between Christians and Muslims has been fortunately eliminated by the direct initiative of the elements natives themselves, in the heart of the Orient, transplanting the Zionism in Syria means sowing a whole harvest of quereal news.

"Beyond the limits of purely economic action in Palestine, Jewish leadership circles proclaim today:

a) The absolute right of the Zionists to hegemony in their land against the native Arabs, described as an inferior race and against Catholic Christians, whom they do not recognize

not ideal rights. (See Braunstein's interview with the Cardinal Dubois).

» b) Their indissoluble union in this policy with England. (See the statements of the Zionist Committee of the Cairo) ».

This is what the Messaggero says. This case will be noted. TVpic of the Jewish lie. Sir H. Samuel (Jew), British agentnic, envoy from Cairo to Palestine for Jewish interests-English in the Holy Land, had declared, upon returning to Cairo, that he it was necessary to view them as malignant inventions of the antimites... the two points a and b defined by the Messaggero that This newspaper considers the following as authentic points of the program of Zionism. And it is deplorable that Catholic institutions from England, such as the Catholic News, London Service {7 April 1920), lent themselves to defending and accrediting the mendreams of the Jewish agent Samuel, because of these lies were convenient for English politics, in order to lull the opposition of consciences which unites with that of interests legitimate reasons against the Jewish invasion of the Holy Land.

98. – Palestinian statistics. – Since so much is being done Noise in the Jewish and Judaized press about the Israelite Home rekindled in Palestine by the Judeo-Wilsonian peace of VerSailles and San Remo, let's take a look at the figures which, like said Thiers, these are not an opinion.

Palestine, the "Jewish homeland." – Palestine is composed of, according to the Ottoman administration, of the mutessarifat of JeruSalem (22,000 square kilometers), the Sangiacats of Saint John from Acre (7,527 kmq.), from Balga or Nablus (Galilee and Samaria: 6,664 kmq. ; total surface area: 36,191 kmq.

Population: 341,638 in the Jerusalem district, 66,975 in the Sangiostats of Saint-Jean d'Acre and 48,979 in that of Nablus; total: 457,592.

And here is the distribution of this population according to the last-
Latest statistics: Jerusalem Mutessarifat: 251,332
Muslims, 26,886 Catholic Christians, 17,503 non-Christians
Catholics (44,389 Christians in total), 39,886 Jews.

Sangiacat of Acre: 25,642 Muslims, 12,520 Catholics.
5,805 non-Catholic Christians (18,325 Christians), 20,637
Jews.

Sangiacat of Nablus: 40,630 Muslims, 6,164 Catholics
liques, 1,984 non-Catholic Christians (8,148 Christians), 297
Jews, including 180 Samaritans (who are more separate from the Jews)
than Catholics (or Protestants).

So a total of 317,604 Muslims, 70,796 Christians,
50,820 Jews. And there you have it... the national rights of the Jews on the
Palestine. And note well that, of these 50,000 Jews,
Several thousand were recently imported into Palestine.
tine, thanks to the millions from the Jewish International Bank,
to artificially inflate the Jewish population of Palestine.

Let us add that, of these 50,000 Jews, 28,000 are grouped
in Jerusalem (which has 40,000 inhabitants) and 2,500 in Haifa
(per 10,000 inhabitants). Apart from these two centers which
already absorb three-fifths of Palestinian Israel, we
only finds small groups of 500 to half a dozen
of individuals.

These figures speak for themselves.

But the Anglo-Jewish enterprise in Palestine, like all
An English and Jewish company is a "business." La Libre Parole
from Paris (May 6, 1920), from whom we borrowed this data,
continues the exposition of the plan for this Anglo-Jewish affair:

"Commercially, the port of Jaffa can only be the
outlet of Palestine proper, but English ct
Jews are particularly focused on the future of the port of Haifa, an outlet
of Galicia and especially the terminus of a road
iron on Damascus which makes a victorious competition to the line
French from Beirut to Damascus. Our economic rivals
count the grains of the Hauran, the oils of the Giulian
and from Moab, the fruits of Damascus will flow into the port of
Haifa and not Beirut; they are convinced that if
The Emirate of Damascus (Syria) is under our political protectorate.
he will be under their economic protectorate (sic) and in their
sphere of influence... The English have prepared for the future
“Jewish Home” a railway network that will increase the
economic value. The current line from Jaffa to Jerusalem by
Ranileh will be extended on the one hand to Bethlehem and Hebron, and on the other hand to
Another attack on Jericho and the Jordan Valley, while Jaffa
will be linked to Egypt by the Jaffa-Gaza-El railway
Arisch-Port-Said, from where all travelers go to Egypt
will visit Palestine. Finally, they are also considering connecting the
Palestinian network to the Haifa-Damascus line, by means of the
Jerusalem-Nablus-Nazareth trunk, which will allow
"Traveling overland from Europe to Palestine and Egypt."

This is what La Libre Parole says, which clearly leads to the
Conclusion: an artificial minority, Israel, and an occupation
Politicians in England are making Zionism a big deal
Anglo-Jewish, which will have the initial effect of blocking economic activity
than French Syria, from which Palestine has been very
artificially detached... The Judeo-Masons of Cadet Street
served their country well. It's the eternal issue of the Judeo-
Cosmopolitan Freemasonry. But what about the synagogue-lodge?
from Cadet Street, where French Freemasons agree to sacrifice
French Syria. The Italian Freemasons (see Masonic Congress-
(nice of 1917 already mentioned by us) readily accept the sacrifice-
proud of irredentist Italy and the rest, — because we
As laypeople, we don't know even a tenth of all that
something is brewing in this den of Judas.

99. — Always Zionism. — Zionism is not content
not, in Palestine, wanting to possess things, he still wants
to possess men. Also, the Jewish Tribune, a Jewish newspaper
from Paris, in its March 5, 1920 issue, she announced
that the head of the Jewish settlement "Rosh Pinah" (Palestine) has
opened a school for the young Arabs of the surrounding population-
Ronnante. In this school, they teach Hebrew... Others
Similar schools will be founded in Palestine.

The sea itself must be Jewish. (Newspapers, April 1920)
announce the solemn launch of the Jewish ship Le Précurseur,

which displays the Zionist flag, bearing in one corner the British colors. Why not the St. John's cross? Georges? | |

100. — The Jewish High Bank and Palestine. — Let us draw from Official report 1903-13 of the Anglo-Palestine Company Limited (Jewish) indications which, although retrospective, do not They are not lacking in interest, because they give the names main elements of the Anglo-Zionist network of direct activity for the Jewish colonization of Palestine. Some of these names for-

might reappear from time to time.

So, PA. PC (the report says) is a creation of the Jewish Colonial Trust (Jewish Colonial Bank) of London, founded in 1899, under the direction of Theodor Herzl. The JCT comthreatened its operations in Palestine in 1902, and founded in this but PA. PC

On the eve of the war, this very active company had as senior management:

D. Wolfsohn (Cologne), President; — JH Kann (The Hague), Vice-President; — Board Members: Samuel Barbasch (Odessa); Joseph Cowen (London); Mr. Feldstein (Warsaw); JL Goldberg (Vilna); Doctor N. Katzenelsohn (Lebanon); Johann Kremenezky (Vienna); Leopold Kessler (London); Hugo Urysohn (Moscow); D. Levontin (Jaffa), Director-General for Syria and Palestine.

Director in London: Th. Hirsch; — Secretary: H. Neumann.

Delegates to Syria and Palestine: in Jaffa, the aforementioned Levontin, Managing Director; S. Hoofien, Deputy Director; NI Arwas, Deputy Director; J. Grasowski, Deputy Director; J. Chelouche, cashier.

In Jesusalem: Doctor I. Lévy, director; A. Rivlin, cashier _ sier ; B. Bentauwin, chief accountant.

In Beirut: I. Lipawski, director; M. Elyaschar, cashier; I. Lerner, chief accountant.

In Khaïfa: N. Kaisermann, director; H. Asriel, cashier; _S. Nathansohn, Chief Accountant.

In Hebron: Mr. Slonim, director; Riwlin, cashier.
In Saffed: I. Karniol, manager; SG Barschad, cashier.
At Tiberias: S. Gordon, director.

101. — Palestine. — A committee of the unofficial Reuters Agency gave the information that, despite Jewish pressure, the court The British military had been unable to acquit the Jew Jabotinsky and his 19 fellow believers, guilty of Semitic brigandage, and This is "due to the troubled situation in Palestine." In fact, the acquittal of these brigands would have sparked some strong anti-Semitic reprisals among Muslims and Palestinian Christians, now united to stand up to Pencommon enemy.

102. — Association for German Palestinian Jews. — It was founded with Anglo-American capital (April 1920) in Danzig (a free city under the League of Nations) a association for the construction, in Palestine, of houses for the German Jews who will be sent there to reinforce the Jewish population, with a view to domination over Palestine.

103. — Friedrich. — The Reichspost of April 14, 1920, published, regarding a well-known politician, the Hungarian Friedrich, the following:

“Deputy Friedrich explained his exit from the Christian Union
National Assembly in a speech that was loudly applauded by the Chamber
Members of Parliament. He said, among other things: "The question of
"The most important day is that of Judaism, which is little to
"Little forgotten. We only ask that they hunt outside."
"The Galicians. This request is not directed against the
"Jews, since these good Jews share the same opinion as
"We. We absolutely must not allow capital to..."
"remains solely in the hands of the Jews; we hope that the
The government will resolve this problem soon. It is also necessary to...
"To put an end to the Jewish press. When the war broke out, the
"Liberal press (that's what the Jewish press was called) was"
"enthusiastic about the war; later, she was for the
» defeatism and ended up placing himself at the disposal of the Bolshe-

"Visma. Yet she agreed with the Romanian censorship."
and later supported the coalition government. When
"We were under Romanian occupation, the Union of the
"The press (in the hands of the Jews) sent an ultimatum to the
"government, warning him that if, before five o'clock in the morning..."
"That evening, the region beyond the Danube was not accessible to"
"newspapers, she would address the Romanian command and"
"to the missions of the Entente. This is an act of high
"Treason", etc.

104. — Jewish peril in Hungary. — The declarations of Frie-
Drich's views on the Jewish peril in Hungary correspond, moreover, to the
real situation, L'Epoca, a Judaizing newspaper from Rome, reports-
a letter from Bern, dated March 17, 1920, which tended
to compare the "red terror" of the Jewish Bolshevik Bela-Kuhn
to the "white horrors" of the subsequent anti-Semitic reaction
It is a simple matter. But it reports or summarizes facts that must have
to give the newspaper's readers something to think about. It suffices to recall
Professor Mayer's statement that we would like to make
known to all and forgotten by no one: "The most
The great deception of our time is the word democracy; this
is merely a refined means of establishing Jewish domination.

105. — Jewish High Bank. — The Basler Nachrichten
(Basel News) announced, at the end of May 1920, that a
group of English financiers — read Jews of England —
were thinking of establishing a position on the Austro- Danube
Hungarian. I] You don't need to be a genius to see the hand there

of Hirsch's "Anglo-Austriaca", if not that of the
_ rival Rothschild house. Good British Jews have
suddenly seized 51 hundredths of the shares of the "Company
Hungarian maritime and river navigation" and the option on
all the shares of the "South German Society" (Austrian-
(female dog) of navigation on the Danube" (German title of the
two Companies: "Ungarische Gesellschaft fur See und
Flussschiffahrt" and "Suddeutsche Donau Dampfschiffahrt
Gesellschaft"). But the same newspaper adds this information
cryptic: "An Italian company will have to control the
"Navigation within the country." Which Italian company?
Obviously a Hungarian-Italian company from Budapest, a
German-Italian society of Innsbruck; in short, the "Ita-
Links » Castiglioni and Toeplitz. And the Jewish belt of the Alps
the Rhine and the Danube narrows around Italy.

In this regard, here is what the Oesterreichische announced
Korrespondenz (The Austrian Correspondence): "With
capital increase from 120 to 220 million crowns,
The Hungarian Bank and Company AG has transformed into
"British and Hungarian Bank Limited". On the English side there
participate the "Imperial and Foreign Corporation" (president:
Lord Balfour of Raleigh; director: Lord Chamberlain) and the
"Marconi Society" (Mr. Godfrey). And the said Correspondence
The Austrian bank concluded: "Like the Hungarian Bank, the
Romanian Commercial Company by Joint Stock of Bukarest and
The Hungarian-Bulgarian Bank of Sofia are linked to each other; the
English capital (read Jewish-English) thus expands for mucanes?
the sphere of its Balkan interests."

As you can see, it's still the London-Vienna line.
Budapest-Balkans of the English-speaking Jewish plan: plus ¢a
Change doesn't matter, it's more the same thing...

106. — League of Peoples. — The National Christian Association
Hungary launched an international manifesto in the
various countries to propose a "League of Christian Peoples"
for their defense against the Jewish peril." This circular has already
was reproduced by various French-language newspapers, alle-
order, etc. While acknowledging the terrible reality of the peril
Jewish and the need for an agreement, it is generally agreed
that the first indispensable basis is the local kernel from which
International understanding will emerge, mature and spontaneous.

107. — Zionism. — Documentation. — Among the publications

Zionist cations that best expose the tenacious work and
deep-rooted efforts are underway to create an artificial Jewish majority.
In Palestine, it is worth noting the report published the day before.
of the war by the Anglo-Jewish Palestine Company
(The Anglo-Jewish Palestine Company): Activity Report
of the A. PC and its branches during the years 1903-
13" (London-Jaffa, 1913); with portraits, topographical maps
phiques etc.,

And regarding Zionist companies and businesses, besides
PA. PC and the Zangwill ITO that we have already mentioned,
It is necessary to recall the so-called Jewish Colonial Trust Bank and the

JCA (Jewish Colonization Association), founded in 1899, and whose activity surpasses that of the ITO, and which directs Today, the Palestinian movement. It is worth noting that All these companies are headquartered in England, whether they are openly protected by the British government who obviously intends to use it as a support for his business colonial, as Germany under Wilhelm II relied on the German-speaking Jewish Hilfverein.

108. — Peace Congress and Jews. — The Israelite Alliance Universal (AIU) published, as lett makes a government of any kind, a Grey Book on "the Jewish question" before the Peace Congress." This book contains the Correspondence Alliance's relationship with the Ministry of Foreign Affairs French managers; the texts and commentaries of the imposed treaties . by the (Judeo-Wilsonian) Congress of Versailles to Poland and to Romania so that they recognize the rights of the Jews of citizens of the country and racial privileges, etc., etc.

109. — False pogroms. — The campaign is now known defamation campaign waged by Jewish agencies against the countries anti-Semites whom they blame for pogroms that did not never happened. But it is necessary to point out the The truly Jewish malice of such insinuations. Leaflet's take, for example, the Tribune Juive de Paris, we will see there We constantly receive information of this kind: "The noise rumors circulated that there had been a pogrom in X...; according to information coming from Y... there are fears of pogroms in Z...; in X..., under under the pretext of... a crowd threatened a pogrom...; at Z..., one feared a pogrom, fortunately... » And so, & force of "It is said," through the repetition of "it is feared," the reader becomes hypnotized and

|

sees pogroms on every page. The truth is that the pogroms in Hungary, Poland, and Romania are inventions of Israel, the most famous slanderer there is never had in the world. While the press, complicit Whether consciously or unconsciously, she speaks of pogroms; the reader does not He doesn't see the real pogroms, that is to say the uprisings, fires, assassinations committed by Bolshevik gangs organized and directed by "international" emissaries "nationals" accustomed, that is to say by the Jewish emissaries, to start with Italy.

110. — Jews and names. — One of the most The trend in the Jewish world is to change or change one's Jewish name; this, not only in Russia, but everywhere. In England, the Hillbrechts called themselves from Hill's British name. In Hungary, a large number of Jews dared to adopt the names of Hungarian heroes: Hunyadi and Rakoczi. But their parents, having passed under the dominion-Czechoslovak nation, enemy of Hungary, change their Hungarian name versus a Czech name... (1).

113. a United States and Judaizing sect. — The United States, the The country with a thousand sects now has one more: Mistress Anna. White, from the state of New Jersey, founded a new one under the beautiful name of "Column of the Society of Fire". It announces The imminent arrival of the Messiah and the triumph of the Jews. The The first of these things is just as problematic as the second. is certain.

114. — Vienna and the Jews. — In a serious article entitled: "Vienna, a paradise for Jews," the weekly newspaper Volkssturm, of May 16, 1920, gave suggestive details about the ruin of Vienna in the hands of the Judeo-socialist sect. But what was most striking was the characteristic sign of the Triumphant Jew who, in the intoxication of success, throws off the mask of age-old hypocrisy; not content with stripping the vanquished, He mocks and insults him. Thus, in Vienna, the new masters they began to Judaize the names of the main streets and squares. Emperor Joseph Street became Henri Heine Street; Eugène Square (of Savoy) is now called Place

---

(1) Numbers 111 and 112 give, according to our International Reple Secret Societies, the statistics of Jews in 1903.

Victor-Adler; Aufmarsch Street became Karl-Marx Street; Prince-Rodolphe Street is now Ferdinand- Street Lassalle... Regarding these two founders of Judeo-socialism Internationally, the Volkssturm recalls the double case of the only the concealment of Jewish names. Karl Marx had as his true family name Mordechai (that is, Mordechai), civilized in that of Marx. Lassalle's real name was Talmi; the family from the village of Loslau (Silesia), from which he came, was called Loslauer, as our Jews are called Veneziano, etc.; in The dialect (Jewish) the Talmi called themselves Losl, or even Lasl. The father of the revolutionary who became a wealthy silk merchant, Giving in to the prevailing Jewish snobbery, he changed his name to that de Lassalle... We know of Lassalle's amorous adventures, who was killed in a duel as a result of one of these follies.

115. — Banking antisemitism. — In Syria, the element Christian founded a bank to fight against the monopoly Jewish businessman (1). : |

118. — Thessaloniki and the Jews. — Le Temps, April 17 1920 publishes a dispatch from Salonika announcing "the creation in Thessaloniki of a major French company, with a capital of a large number of millions, who will handle the exploitation "Macedonian agriculture." The dispatch neglected to add that it was a Jewish company operating under different names various. Israel, which wants the Fiume-Danzig-Constantino triangle-The nople needs to strengthen itself to the east and west of this the last city remaining to the Sultan; from there, the concentration of Jewish activity in Thessaloniki and Odessa.

119. — The Jewish Tribune. — A Bolshevik-Jewish Review In Paris: the Tribune Juive, a weekly magazine devoted to Interests of Russian Jews, 3, rue Washington, Paris, 8th arrondissement dissent. She presents herself as anti-Bolshevik, democratic, bourgeois, because the Jews are in all camps for always be with the winner.

120. — Latin Union Committee. — There is a Committee in Paris

(1) Numbers 116 and 117 give the Jewish origin of Mr. Millerand, of his cousin Mr. Levayer (Jules Kahn) and his former Chief of Staff to Foreign Affairs, Mr. Klein (probably: Petit), married to a Jewish woman Russian, née Balakhowska. (Wouldn't this Jew be today at (the Elysée Palace?),

of the Latin Union, including the Parisian newspaper Rome, in its issue of February 18, 1920, gives the constitution under Ja pre-Mr. Deschanel's residence. Members of the Committee include: Alfred Croisset (pseudonym of a Jew) (1), Raphaël-Georges Lévy, another Jew... The same newspaper announces a conference on the "Latin House," by L.-C. Moyse (Jewish). This same newspaper rarely talks about books; his first bibliographic review which falls before our eyes relates to the Geography of Robert Almagià (Jewish). And everything we've just seen is circulating under the title Rome, weekly political newspaper of the Union Latin...

121. — Poland and the Jews. — General Elia Zacharian Mordack (Jewish), called upon (March) to succeed General Henry as head of the French Military Household in Poland, is gone to its destination. We know that Israel demands of "its" governments sending Jewish representatives to Poland, where He needs to eradicate Polish national anti-Semitism.

122. — Central Israelite Consistory. — The Central Consistory Israelite consists, for the current Jewish year 5680, of following members:

Alfred Lévi, Chief Rabbi, 32, Place Saint-Georges, Paris.
Israel Lévi, Deputy Chief Rabbi, 54, rue La-Bruyère, Paris.
Edouard de Rothschild, 2, rue Saint-Florentin, Paris.
Emile Lévylier, 27, rue Octave-Feuillet, Paris.

Eugène Sée, Place des États-Unis, Paris.
Raphaël-Georges Lévy, treasurer, 3, rue de Noisiel, Paris.
René Dreyfus, secretary, 31, rue Octave-Feuillet, Paris.
Rodriguez, Ely, 2, boulevard Henri-IV, Paris.

Armand Baze, 45, rue de Maubeuge, Paris.

Gustave Péreire, 35, faubourg Saint-Honoré, Paris.
Bernard Gugenheim, 10, Place de la Banque, Dijon.
Ernest Lang, 48, avenue Henri-Martin, Paris.

(1) This information, as given here, includes a rectifiFiction: Alfred Croisset, that is to say Alfred Croiset, is a professor from the Sorbonne, who was also closely linked to the Jewish woman Dick May. But the Jew Wiener, who adopted the name Francis de Croisset, is a dramatique, owner of a magnificent hotel on the Place de l'Étoile, where he stayed

Wilson, during his second trip to Paris, was as mad as Sir Philip.
Sassoon, another Jew, hosted the Allied Conference in Hythe. As for Alfred
Croisset was a great friend of the Jews, to whom he perhaps owed his brilliant
career, but he is not Jewish.

Alfred Bernheim, 20, rue Alfred-de-Vigny, Paris.
Julien Bloch, 33, rue de la Bienfaisance, Paris.
Nathan Kahn, 57, boulevard des Batignolles, Paris.
Achille Picard, La Terrasse, in Ecully (Rhône).
Roger Lévylier, 29, rue Octave-Feuillet, Paris.
Leonard Aaron, 29, rue de Ponthieu, Paris.

Paul Helbronner, 16, avenue Kléber, Paris.

E. Bickart-Sée, 17, place des Etats-Unis, Paris.
Benjamin Goldstadt, 50, avenue Victor-Hugo, Paris.
Paul Nacquet-Laroque, 174, boulevard Haussmann, Paris.
Edmond de Rothschild, 23, avenue Marigny, Paris.
Edouard Masse, 27, avenue Victor-Hugo, Paris.
Jacques Helbronner, 32, avenue Henri-Martin, Paris.
Alfred Bachmann, 3, avenue Vélasquez, Paris.

Raoul Lévy, 187, quai Valmy, Paris.

Jules Zebaum, 47, rue Saint-Georges, Paris.

Fernand Moch (?)

Mario Bernheim, in Elbeuf.

Léon Abomayer, 40, rue de Monceau, Paris.

S. Lévi Valensi, 109, rue de Courcelles, Paris.
Lucien Sauphar, 31, rue Octave Feuillet, Paris.

SS Cohen, 31, avenue Victor-Hugo, Paris.

E. Mirtil, 60, avenue Malakoff, Paris.

123. — Jewish Deputies and Senators. — Among the new elected to the French Senate, let us mention the well-known Jews in businessism such as Raphaél-Georges Lévy, member of the Consis-Israelite history; Lazarus Weiler, Schrameck, Strauss, etc.
As for Jewish Members of Parliament in France, let us recall, among other things: the representative of Provence, Schrameck; that of the French Guiana, Jeroboam Rothschild-Mandel; that of Béarn, Amschel Mayer Rothschild; of Artois, Abrahami; of the Champagne, Israel; from Picardy, Klotz; from Alsace, Lazarus Weiler; from Ile-de-France, Uhry and Bokanowky; from Paris, Blum, Strauss and Lévy.

124. — Jewish High Bank. — In France, a banking center-Cairo, very powerful and subject to Jewish intrigues: the Bank of the Parisian Union, to which Minister Marsal belongs. finds, in its Board of Directors, the representatives from other major consortiums.

125. — French Theatre and Jews. — The Jewish actress Simone

Benda, the divorced wife of actor Le Bargy, has entered the troupe of the Comédie Française, which brings the total to around twenty the number of Jews who are part of this national theatre.

126. — The Wailing Wall. — The Jewish publisher of Paris, Camille Bloch publishes "The Wall of Tears", a poem by Edmond Fleg (Jew, whose real name is Fleggenheimer). Here is, according to The Jewish People, a summary of this work:

"The Wandering Jew is asleep at the foot of the Wall of Tears" (at the place where the Temple stood, and where the Jews go to (to mourn the destruction); he has in a dream the revelation of the destructive universal war. Then, on the Christian world, it sees the Israelite Sanctuary of the promised times being built, in in which the messianic hopes are peacefully fulfilled niques... Suggestive dreams.

127. — Morgenthau. — According to the Jewish People, the Council The Supreme Allied Power had decided to appoint Commissioner General Morgenthau, the Jew, former ambassador, in Danzig American in Constantinople on behalf of the Jews (see more (upon the Wilson pact with the Jewish Bank).

128. — Jewish elections. — In Paris, under the presidency of Hungarian Jew Victor Basch, professor at the Sorbonne, were

outfits – rue de Lancry – the solemn seated for the

The appointment of the Israelite government was in attendance. The leaders
Israelites David Jacobson, Nahum Slousch, D. Fildermann,
Bernfeld, Lévi, Lambert, and Pines. The committees were elected there.
of the balance sheet, the Jewish national fund, organization and propaganda
large, financial control, education for Palestine, etc.
The Management Committee, composed of Messrs. Hechter, Shapiro,
Basch, S. Gunzburg, Bruck, Henri Fridmann, Braunstein,
Spanien will soon be followed by new elections.

129. – Jewish Mask. – One of the thousand episodes of the "Mask"
on the face," La Voix Nationale is fiercely anti-Semitic
like its ally's magazine, La Vieille France. In each
number, we massacre Jews... whom we choose with wisdom.
But neither of them names the true king of Ja
French Jewish bank: Louis Dreyfus. And the National Voice
prominently features the Bank's advertising articles
Paris and the Netherlands... We learn from one of these articles
that the Dreyfusard bank "played an important part in the
training of the French National Bank of Commerce

foreign and commercial, industrial and financial company
for Russia. Recently, she created the French Bank and
Spanish, in agreement with three of the largest banks
of Spain. She is preparing the creation of the Franco-Polish... Countless issues and constitutions to which
The Bank of Paris participated; the financial support provided
to various industrial companies: Omnium International
oil, and especially oil from Galicia (note from
We: we saw earlier how much the Jewish Bank is involved in this
Anglo-Austrian, now linked to Dreyfus). Benefit
Net profit for the year: 14 million francs.

So then, good anti-Semitic readers of the National Gazette,
Give your money to the Bank of Paris and the Netherlands.

130. – Jewish banks in Holland. – May 1920. – Plu-several German banking houses, with a preponderance
Jewish groups are organizing in Holland. For example, the very strong
Mendelssohn house (Jews who converted to Protestantism) tra-
The other Jewish house, Bleichroeder (which
is not as strong as it was during the time of its late leader) with
the Barmen Banking Union (Rhineland), with the Jewish house
Simon Hirsch from Essen (Rhineland), founded a new company
by shares, new Jewish center, 4 Amsterdam, under the title of
"Heydt-Kerstens Bank" with one million guilders
capital. The Jews hold a large Rhenish monopoly in
German and Dutch territory, as can be seen from these
_ indications, and this is fully confirmed by another
The fact is that they mostly fall into the
new Anglo-German-Dutch Navigation Company
for traffic on the Rhine. Always the "international" brand.
"nale" to cover Israeli affairs.

131. – Automobiles (Germany). – A few days before
the Kapp coup, it was reported from Berlin that the government
d'Ebert was dealing with the American Jewish Bank, to cede
the monopoly on car services in Germany, center of
supplies of American raw materials.

132. – Jewish High Bank. – A grandiose project is
organized by the Jewish High Bank of Germany, in agreement with
that of England, France and the United States, to put
Germany in a position to undertake the major reconstruction of
Russia, a matter that will generate many billions of

4
'
j

benefit. As usual, the project is based on an exchange.
If the Entente allows Jewish Germany to take charge of such a thing
mandate, and assistance in filling it out, will charge: 1° to the
Russia, its old French debt; 2° to Germany, its new
war debt; 3° she will seriously fight the Bolshevisme; otherwise, no.

Le Temps, a major Parisian business newspaper, launched the thing
in its issue of December 28th, while appearing to be
to simply present a statement and even condemn the project; but
The exposition itself was biased and favorable. The leaders of the
The project involved well-known Jews: Rathenau and Hanspohn.
directors of AEG (Allgemeine Elektricitat Gesellschaft),

General Electricity Company; Hjalmar Schacht, of the Bank National already named; the great industrialist Arnold RechBerg (1) and Paul Mankiewicz, of the already named Deutsche Bank also.

133. — Walter Rathenau. — From our correspondent in Munich (Bavaria), June 1920. — Concerning German Jewry- In the order, Walter Rathenau is specifically named. This Jew is at the head of the famous Allgemeine Elektricitat Gesellschaft (Société générale d'Electricité), a colossal producer of electrical equipment. This Jew was stubbornly opposed to electricity. the management of the state railways, until the day he was confident that he would be used. So he pushed the matter further with He showed such tenacity when war broke out. He is one of the Jews the most harmful in our unfortunate country."

134. — The Four Ds (Germany). — It is good to remember that the four German banks known as "The Four D." are: Deutsche Bank, Diskonto Bank (B. Discount Bank), the Dresdener Bank (B. of Dresden) and the Darmstadter Bank (B. of Darmstadt) whose real name is: Bank of Commerce and Industry (Bank fur Handel und Industry). They compete fiercely, but they They always agree when it comes to bleeding Christians dry. Deutsche Bank employs more non-Jews than the three others; it notably includes members of the Centre (called

(1) We are told that this Arnold Rechberg is not a industrialist, but also a spy who operated in Paris before the war. under the guise of an artist, and who even tried to exhibit at the Salon Portrait of Wilhelm II.

Catholic), which better explains the business dealings of the various Erzberger.

135. — Austro-Hungarian anti-Semitism. — From our correspondent Vienna's representative: The anti-Semitic reaction is being organized among we and in Hungary, despite the greatest difficulties. Here, the journal Volkssturm gegen Judaismus, Materialismus, Kapitalismus (Saeulengasse, 12, Wien IX) — The People's Assault The war against Judaism, Materialism, and Capitalism — leads a very lively anti-Semitic popular campaign with tendencies Christian-socialists (Baron von Vogelsang school). But here Again, a strong antisemitic base needs to be built. It seems that it will first be carried out in Hungary where the new Hungarian National Commercial Bank and the Agricultural Bank begin to form the economic and financial bloc against the "Old Jewish Monopoly of Budapest." It is worth noting among Memberships in the aforementioned banking movement (March): Ladislas Unghvary, half a million crowns; Prince Nicholas Esterhazy, 200,000 c.; M' Zmereczanyi, Archbishop of Eger (Erlau), 100,000 c.; Louis Shoke Alsodabas, idem; the family Kotzel, 120,000; Joseph Szortsey, 100,000, etc. The Jews are preparing a supreme struggle against this coalition, in resorting to their usual methods, that is to say, by spreading an incessant stream of slander against Hungary "reactionnaire” in the foreign press to create in the country of political and economic difficulties, and seeking to do to enter the anti-Semitic bloc, by some hidden Jewish emissary, or by attempting to bribe some member of this bloc, etc. It is claimed that in Poland the struggle is also engaged by the Jews with all the most semiticks. |

136. — High Jewish Bank. — The Jewish Dreyfus Bank and C", of Frankfurt and Berlin, joined to the Jewish Bank ZimMermann and Forstag, of New York, are making a loan of ten millions of marks at 4% to the German city of Darmstadt (Hesse). Note that the Dreyfus family is in control of the banking world in Paris as in Germany. Bank “international... » to excess.

137. — University of Vienna. — The Frankfurt Gazette, of the April 24, 1920, announced: The demand of the German parties-national and Christian-social so that the Eastern Jews are removed Vienna's rate was repeated by students, who fear

to see the German character of the University of Vienna compromised by the large influx of students from the countries Easterners from the former Austrian monarchy. There were clashes. between German national students and Sio- students nists and their social-democratic friends. The University was closed. S

138. – Jews in Bavaria. – Jewish newspapers in Germany The success of the Jewish community in Bavaria was recorded in May 1920, where She succeeded in getting the government to ban the newspaper antisemitic Volkische Beobachter (The People's Observer).

139. – Jewish High Bank. – The German newspapers of May 1920 heralded new major affairs of the Jewish house J. Dreyfus of Frankfurt and Berlin, German facade order, corresponding to the French façade Louis Dreyfus of Paris. So the German Dreyfus concluded, in concert with the Bavarian Central and the Zimmermann and Forstag House of New York (we have repeatedly pointed out the Jewish agreement) German-American, displaced, but never interrupted) a loan at 4% to the Bavarian town of Furth, for 10 million marks; that we note that all the actions of the loan will be placed in the United States, which will exempt them from contributions wartime measures imposed by the German government on the German affairs. That's how the Jews work in... the interest of the countries that offer them hospitality.

140. – Jewish Peril (Bavaria). – From our correspondent in Munich (Bavaria): "Here the Jewish danger is perfectly well known, and, in truth, one would have to be completely blind not to to see it, after the collapse of the monarchy. We go so far as to to mark the houses of the Jews with colored butterflies to give the people the exact indication. I read this on the door of a Jewish lawyer: "47% of Munich's lawyers are "Jews, even though Jews make up only one percent of our "population." Meanwhile, the famous Catholic Center, but no less ambitious than our Italian People's Party, willingly does "business" with the Jews at the Bank and of the square. The major newspaper of the Centre, the Koelnische Volkszcitung (Cologne People's Gazette), famous in the time of Pius X for having sold out the interests of the Catholic masses to the government, was purchased today by the house Otto Wolff, a Jewish man, is building a newspaper trust.

Rhinelanders of all parties, because all parties must "To serve Israel."

141. – The Jewish Entente. – From the Jewish Tribune of Paris, May 14, 1920:

"The Entente Commission has banned the broadcast of a whole series of anti-Semitic publications in the territories occupied (of the Rhineland)".

142. – Jews and Romania. – For the Jewish archives. – Until before the war, the Jews of Romania and their pro- London and other locations denounce the "persecutors" actions that the government or the population inflict upon them Romanian Christians who dared to refuse to give the "The final blow to Galicia, dying under the heel of the Jew." See in this regard the interesting and well-documented refutation of these Jewish accusations in the pamphlet entitled The Jews are- Are they being persecuted in Romania? by IG Bibicoseo (Bukarest, Vointa Nationala 1902).

143. – Danish anti-Semitism. – It even occurs in Denmark, an anti-Semitic movement. That was enough for the peaceful Danes, to realize the danger, to see the passage shady Jewish agents of Leninism and Spartacism who were meeting in Denmark. In Copenhagen, they created an anti-Semitic organ: Jodisk Aand (The Jewish Spirit).

144. – Jewish Press Center. – One of the centers of Semitic infection by means of fake news and insinuations- tions through the international press, that is the "Jewish Press Center (Judische Press zentrale) of Zurich.

145, – Zionism – Herbert Samuel. – Note the vast (therefore well paid) propaganda disseminated by the press in all countries, including that of Italy, to present it in a favorable light the dispatch of the Jewish-British High Commissioner Herbert Samuel in Judeo-British Palestine. Grandiose declaration of Liberty, Fraternity of the peoples inhabiting Palestine; do not have So don't be afraid, Muslims, nor you either, Christians: all of you equal... And we do not say that, even given or being refused the creation of an administration (over which Israel weighs so heavily) respectful of material equality Legally, Israel is the master of global finance and politics.

will absorb all the
vital resources of the country. Every Muslim or every Christian who
will find themselves in financial difficulty and will inevitably fall
in the Jewish hand that holds all the collected money ready
plundering the world. Thus, in a short time, the Jewish immigrant...
will make master of the land, of industry, of commerce pale-
Tinians. A fictitious majority, recruited from the ghettos of
five parts of the world, will become the legal mistress of the
Holy Land, and everyone knows what the Jews are
capable when they feel they are in charge.

There it is, stripped of the veil of political hypocrisy, the real
Herbert Samuel's Judeo-British mission, and there is no
of conscious or unconscious collusion that is capable of
to conceal it.

146. — Zionism (Palestine). — The Times, July 5
1920, presents a suggestive diptych in two columns at
middle of one of its many pages. The first column
It bears the title: "The Jews in Poland", a report of the Mission
British; cases of killing and ill-treatment.
The other column bears the title: "The New Era in Zion", celebrations
Welcome to the High Commissioner.

So, according to the Times, the Palestinian population welcomed
The British High Commissioner, greeted enthusiastic cheers,
and the British Commission in Poland stated that the
Jews are unjustly mistreated there. All this, the big newspaper
Lord Northcliffe of the UK said so.

So many "British" words in these few lines. Let's...
Now, a few observations:

1. The report on the outbursts of enthusiasm in Jerusalem
is from "our Zionist correspondent", therefore, from a Jew;
He recounts the well-motivated enthusiasm of the Jews, beginning
through the port of Jaffa. The commissioner being celebrated was the aforementioned Sir
Herbert Samuel.

2. Let's move on to Poland. The article on the alleged bad

'treatment suffered by the Jews begins with these words'
Textual: "The mission sent under the direction of Sir Stuart"
Samuel, brother of the High Commissioner of Palestine... »

3. But who is this Lord Northcliffe, owner of the

Times and other newspapers that print such beautiful things?

A certain Jew from Frankfurt, named H. Stern, who left
for England, penniless and unscrupulous, became English
under the name Harmsworth. Having earned money as
The Jews know how to do it; the German-English Jew bought the
Lord Northcliffe's vacant fiefdom, imposed itself on everyone by its acquisition
The Times and a large newspaper trust. Of course,
This superman is a humble servant of the Jewish Bank
International, as we have had the opportunity to see.

To counter Samuel of Palestine, the government
English appointed the Jew Sidney S. Abraham as civil governor
of Mesopotamia.

These are the ... British who rule the world.

147. — The high cost of living and the Jews. — In Paris (July 1920) the
The government has given some salutary examples against
the big scoundrels who tried to prevent the decline in life
Dear. Now, in the Parisian newspapers of July 14th,
Among other things, it reads: "Mr. Quesnelle is convicted
to two months in prison, a fine of six thousand francs and ten insertatements of the judgment and postings of this judgment for two
months, both at the door of the condemned man's home and at the door
the offices of the Society of which he was a member. The director
of this Society, Mr. Nathan, known as Salomon, was declared
"civilly liable."

The moral of the story: The Jew Nathan, also known as Solomon, organizes
and directs the maneuver: when, by a very rare chance, the
Justice strikes, the little emissary goes to prison, pays a hefty fine
fine, etc., and the fat Jew gets away with the declaration of
"Civil liability", that is to say the obligation to pay on
the company's cash register.

148. — Jews in Poland. — The major Jewish newspaper of Germany
Magne, the Frankfurt Gazette, August 12, 1915, at the time when
Germany's fortunes in arms allowed it to hope for the
triumph, he wrote:

"Warsaw is the most important Jewish center in Europe.
In this respect, it ranks second in the world.

After New York... Warsaw is the heart of Judaism in the east, the
capital of Jewish civilization... It is in the interest of Germany
"Manne emphasized this point."

It is appropriate to recall this testimony of the most com-
It is striking today that we see the Judeo-red Germany

and Judeo-Red Russia trying to strangle the Polish nation
resurrected, with the complicity of the "Jewish-
British.

149. — Jews in Morocco. — If French Algeria in the hands
The Jews lament, French Morocco does not laugh. A statistic-
A recent tick announces the following about the very important city
Moroccan woman from Meknes: "There are five schools: one for the Indians-
genes, two for the Israelites and two for the French.

As for the cases, the proportion or disproportion in
The favor shown to the Jews is immensely greater.

150. — Jews enriched in the United States. — Until February
In 1920, the English National Review announced that in the United States,
out of 20,000 new millionaires who appeared after the
At the time of the war, 19,000 were Jewish and almost all of German origin.

Today, the lifting of the state of war brings...
new millions for Israel.

151. — The Jewish Legacy and the Versailles Conference. — There are
There are still people who don't see it in the famous Conference
from Versailles, the big Judeo-Wilsonian thing; they will be able to
to be enlightened by reading what the Judeo-English magazine Jewish wrote
Guardian from the very first days of this year 1920. This
these are full confessions that have not escaped public attention.
that thanks to the unconsciousness, if not the complicity, of the "good
press ".

So the official organ of British Jewry, in its
The issue of January 30, 1920, reported on the steps taken.
made by the "Jewish" Foreign Affairs Commission
to the Entente governments for the prompt rapa-
sorting of the 5,000 Jewish soldiers from Austria who were prisoners of
war in Russia. The documents of the British government in
The responses to this Commission are striking in their emotional language.
and pressing...

The same newspaper, reporting on the debate of the "Com-
"The mission of the Jewish press," we learn that the clerk-
Mayor Bertram Jakobs stated that this press was more
harmful rather than favorable to propaganda (read: corruption)
Secret in the world press. He's charming, this Jakobs...

But the most solemn admission is the one published by the Jewish
Guardian, February 6, 1920:

"A triumph for Jewish rights. — What has been accomplished"

at the Eastern European Peace Conference, a work of
The Jewish Delegation... The solemn meeting of nations at
Paris offered a golden opportunity (our note: that's what
Well said... a golden opportunity to resolve the old question
Eastern European Jewish. Our (British) Isles community has
promptly grasped the magnitude of the fortunate opportunity which
offered herself, and immediately seized her with both hands.

"When you know that these hands were those of Mr. Lucien"
Wolf (our note: Wolf means wolf and everyone knows that)
(what are the "hands" of a wolf called) that passed to
Paris, almost a whole year spent actually pulling the threads
(of the maneuver) — (our note: now that's what I call talking
(clear), it will be understood that the work of the Anglo- Delegation
Jewish women at the Peace Conference were crowned with a brilliant
"Complete success." The documented demonstration of this follows.
triumph.

152. — The Jewish Rulers of the United States. — A group
leading Jewish businessmen in the United States who dominated
Wilson's policy is composed — not counting the banker
Jakob Schiff, from the management of Loeb Kuhn Bank and the
Rabbi Stephen Wyse, already appointed — bankers Samuel
Untermeyer, Felix Frankfurter, Bernard Baruch and the judge
Brandeis. It was this clique that did everything to have as
British ambassador to Washington, the Jew Rufus Isaac,
He became Lord Reading, compromised, while he was a minister.

in the Anglo-American Marconi Company scandal
(United Wireless Telegraph Company).

153. — Zaharow. — We named in his time the affai-
Parisian priest Basile Zaharow, a great enemy of Italy. He-
He's not Jewish, he's... Levantine. This Levantine is so closely linked with
the Jews for whom he founded the famous Agency
Radio, with the Jewish Astruc as co-director. who is not
not the real director.

We saw at the time that the famous jugo- plot
Slavic opposition to Italy's rights to the Adriatic is too much
colossal for being primarily Yugoslavian. In fact, it
It hits home with the Jewish International Bank. That's why
M™ Wilson and M™ Nesnitsch work there, "behind" (as
(as Zangwill would say) their respective husbands. And likewise works
on the "Radio" the Jew Astruc "behind" the Levantine Zaharow.

154. — Jewish Czechoslovakia. — During our pre-
We had to provide objective and impartial information.
to note that if the Jewish Peace Conference has ostensi-
Czechoslovakia and Serbia were greatly favored and have been
shown to be hostile towards Poland and Romania, the reason being
the fact was that these last two states refused to become
fiefdoms of Israel, while the first two have become so,
thanks to Masaryk, Vennitsch, etc.

And now, an eloquent document falls before our eyes.
concerning the sectarian government of Prague. It is, like
Usually, it's the Jewish Chronicle of London that provides it to us.
On April 2, 1920, she published: “The Jewish National Council of the
Czechoslovakia subscribed for one hundred thousand crowns to the
project to build a Jewish Students' House in
honoring the 70th anniversary of the President's birth
Masaryk.

It is well known that the daughter of the President of the Republic
Czechoslovakian, Ms. Alice Masaryk, is a very active propa-
Gandalism against Catholicism, in favor of Judaism and of
socialism.

We know, on the other hand, — as the Den announces,
the Vecernik and other newspapers, — that the small Republic of
Masarik has over 400 Jews in its administration. That's it.
Why the Jewish Doctor H. Bergmann, in the Zidovsky
Spravy, number 40, sang a hymn of praise to Masaryk,
presenting him "not only as a common friend of Israel,
but also like a man who fought for our
"cause." In fact, under his government, the Jews have
seized the large manorial estates, the properties, the
pious works, etc., that is indeed the true "cause" of Israel.

155. — Poland and Jews. — That's all for Czechoslovakia.
Now let's look at the other side of the coin: Poland.

Observations from L'Éclair (May 19, 1920), a radical newspaper
socialist and Judeophile, and therefore above suspicion:

"The maneuvers of the Jews in Lithuania and Ruthenia —"
maneuvers directed against Poland with the support of Germany
Magne — also compromise the situation in Poland.

"When the Germans entered Warsaw, the occupation
began with the Jewish quarter. While the rest of the...
The city was plunged into mourning and consternation, while
All the windows were closed and the streets deserted,

German soldiers found a welcoming environment in the ghetto
warm.

"The Jews threw flowers as the troops passed by,"
they kissed the horses, offered bread to the Germans
And the salt... The Jews placed themselves at the disposal of the Germans.
for the service of espionage and denunciation...

"From a social point of view, the attitude of the Jews of Poland"
was no happier. The majority of the agitators
Bolsheviks arrested in Poland were Jews; they are
Jews who attempted a communist movement in Galicia, in
last December and January.

The newspaper continues by protesting against the slander of
alleged Polish pogroms that never existed.

These findings by the unsuspecting Eclair cast a
sinister glimmer — a glimmer of disgrace for the Entente — on the
supreme assault of Jewish Russia against Poland during

this year's summer.

156. — Ukraine — An interesting article on the “question of Ukraine”, by the Jew Markotoun, “member of the Committee "national (!) Ukrainian in Paris" was published in La Tribune Jewish woman from Paris, born July 15, 1920. Markotoun, like all the Jews who intend to be the ultimate masters of Russia, wants Ukraine returned to him. And that is obviously in such a goal that the Jew Markotoun is part of the Committee Ukrainian national (!)...

The article concludes with this interesting statement: "The Jews are far more centralizing than Russians. We, Ukrainian federalists, have no doubt that, in the merciless struggle with Petliura's autonomists (note from us: who wants Ukraine's autonomy consolidated by an agreement with Poland and Romania, to guarantee against the fangs of Jewish Russia) the Jews as well as the socialists "The lists are siding with us."

So Israel declares a war to the death — a “pitiless struggle” — to Ukrainian independence as to independence Polish woman, so that both would be devoured by Moloch of Jewish Bolshevism which reigns supreme in Russia.

It is the Perennial Judeo-Socialist League that Markotoun invokes. Is that clear?

As for Romania, the same issue of the same period- Jewish newspaper reports, according to the Jewish Press Office

HAS

don't RS. ie, gun, GE eee, = OR RENE … on ee en... eee, EE

(Zurich), which a Jewish delegation presented to the minister of the Romanian Interior a request which is a real ultimatum: Complete amnesty for all Jews who are in Romanian prisons (for high treason, etc).

157. — Israel and the Press. — One would be astonished — if Pon could, in those days, be astonished by anything — by see that almost all the so-called serious, honest, conservative press variable (of the salary), etc., helps Israel to keep the world in the blindness to the responsibility of the Jews in the cata- current global climax. And yet the intoxication of triumph makes to commit daily to the Jews the most comprehensible confessions promising, confessions that would be enough to investigate a Trial... crucial for Israel.

Such confessions are never reproduced in the press, including We were just speaking. Honest and intelligent people who those who want to "know and make known" are reduced to relying on a fortunate coincidence to get one's hands, on occasion, on some documents of this kind. And that is why it is only at- It is only today that we can quote these words from the Jewish Chronicle (one of the official organs of the British ghetto) nique), which printed the following:

“There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest "ideals of Judaism".

"It is very important for Bolshevism itself that so many Jews are Bolsheviks, and that the ideals of the Bolsheviks vismes agree on many points with the most beautiful "Ideals of Judaism," reproduced by the Morning Post on the 5th February 1920.

158. — Bolshevism. — This solemn declaration is illustrated by what the Russian V. Anichkoff so aptly states, whose work, written in English, was published in the United States under The title: Inside Soviet Russia Soviet). After writing that: "in all organizations Bolshevik missions, the leaders are Jews, that the commis- Deputy Minister (Vice-Minister) of Primary Education arrives with great difficulty making himself understood in Russian..., that the people consider the Jews to be the authors of all the evils, that anti-Semitism has spread to all classes

of the nation that regards Bolshevism as a matter "Jewish," the author continues:

“Currently, there is great excitement among the Jews-
national and religious stance. They unite (in their thinking)
The triumph of Judaism in the universal revolution. They believe
that the promised (messianic) times have come for the
The Chosen People will dominate the entire earth. They believe they see
in the progress of the revolution the fulfillment of the Ecritures (biblical promises to Israel)”.

159. — The Jews and Russian Bolshevism. — But here is a
A decisive confession... domestic. The Communist, official organ
The Bolsheviks of the city of Kharkov published the following manifesto
signed by the Jew Kohan and entitled: "The services rendered by the
"Jewishness to the working class." Let us quote verbatim:

"We can say without any exaggeration that the great
The revolution in Russia was organized and carried out by the
Jews. The working masses and the peasants, so poorly enlightened,
Would they have dared to break the chains of the bourgeoisie? Certain-
No. So it was the Jews who led the prole-
Russian tariat towards the dawn of internationalism, and which conti-
They are reluctant to do so, because all the Soviet organizations
are in their hands.

"So we can rest easy as long as the management
The supreme command of the Russian army will belong to our comrade
Trotsky. It is true that there are no Jews among the soldiers,
but, in the Committees and in the Soviets, the Jews, in their capacity
commissars boldly lead the Russian proletariat.
It is therefore not without reason that, in Soviet organizations-
of the tists, the majority of votes went to the Jews, and that the
The Russian people have chosen the Jewish comrade Trotsky as their leader.
(See Vieille France, number 169).

160. — Same subject. — Here, on the other hand, is the testimony
by JH Clarke (Times, May 10, 1920):

"I had before me the list of names and nationalities."
of the main officials of present-day Russia, procoming from the Soviets' own papers... Out of a total of 556
of the civil servants, 17 are Russian, 458 are Jewish, the others are
Latvians, Germans, Armenians, non-Russians of the former Empire.

161. — Bolshevism and the Foreign Office. — An abundant source
Dante is highly authorized to confirm facts of this kind.

the official "Collection of Reports on Bolshevism in
Russia”, published by the British government (Foreign
Office, number 1, 1919).

Here are some excerpts:

a) Report of the British Council to Ekaterinenburg, of the
February 6, 1919: "The Bolshevik leaders do not represent the
"Russian workers, but they are mostly Jews,"
p. 38.

» b) Sir E. Howard to Mr. Balfour, August 20, 1918: “The
"Most of the agitators are fanatics or..."
"Jewish adventurers, like Trotsky and Radek," p. 2.

"€) Mr. Alston and Lord Curzon, January 23, 1919: "The
"Bolsheviks form a privileged class that can terrorize"
"to mock the rest of the population... Jews, Latvians, Estonians."

"Jews are particularly numerous in high-level positions."
p. 33.

» d) General Knox at the War Office, February 5, 1919:
"As for the massacre of the imperial family in Ekaterin-
"Burg, we have proof that there were two parties in the Soviet"
"Local: one of them was determined to save the imperial family"
"and the other was led by five Jews, two of whom were resolute"
__» to the assassination. These two Jews, named Vainen and Safarof,
=» accompanied Lenin when he made his journey through
"Germany... The Imperial Family Prison Guard"
included ten Latvians and three Jews... The death sentence
"was read to the imperial family by the Jew Yarowsky," p. 33.

162. — High International Jewish Bank. — Vital interest
Italy orders him to watch closely over the launch-
financial clement which threatens Italy itself by the
High International Jewish Bank which (as we have

(as often said) quickly reorganizes its monopoly in the territories of the former Austro-Hungarian Empire... and neighboring countries trophies.

The data and documents presented here will amply prove this. ment:

“(a) On February 11, 1920, the Parisian newspaper Rome wrote the following under the heading: "High Banking":

"The Board of Directors of the French Bank and Italian for South America (born from the Banca Commerciale Italiana) underwent some modifications, among which It is worth noting this one: Mr. Chevalier, director of the Bank of Paris and the Netherlands, joins the Council. The Banca Com-Italiana Commercial Bank and the Bank of Paris and the Netherlands have Interests and also a few common sins... The Bank of Paris and the Netherlands absorbed the former Bank of the Austro-Hungarian Empire, thus holding in its hands the strength of one of the most powerful financial institutions of the dual monarchy. The Banca Commerciale Italiana does part of this major operation with the Bank of Paris and from the Netherlands. Both establishments still have a large exploitation program to be carried out in the former Empire "Austro-Hungarian." That's what Rome says.

Some people might notice: The Bank of Paris And from the Netherlands? It's the Jew Dreyfus. — The Banca Commer-Italiana? These are the Jews Toeplitz, Goldschmidt, Ehrenfreund, etc. — The Bank of the Austro-Hungarian Empire? This are the Jews Hirsch, Rothschild, etc. — The vast field of operations What was the proportion of these Jews in the former Austro-Hungarian Empire? It is the Hungarian-Italian Bank of the Castiglioni Jews and Tœplitz, etc., etc.

Why didn't Rome specify all of this?

We reply that Rome could not do it, because that Rome is in the hands of the Jews, in disagreement with the above-They were named, but Jewish nonetheless.

"(b) Regarding the Faresta (Summer of 1920), this Society Anonymous for the timber industry and trade, headquartered in Milan, subsidiaries abroad, Vienna, Budapest, Bucharest, Paris, is a large Jewish center where a brother of Teeplitz works."

Regarding La Foresta, it is worth recalling an article recent from the Jewish Tribune of Paris, so often cited by we, in which it was declared that the immense industry of Russian wood can only be properly used by the hands of the Jews, who have an entire network of concentration camps for the timber, fittings, transport, etc. La Foresta is a wheel of the gear.

It should also be noted that all these banks, industries, summer, supposedly "Italian", linked to Budapest (or with the headquarters main one being the Hungarian-Italian Jewish Bank Castiglioni and Toeplitz, or pretending to have a subsidiary which, on the contrary, is the true base, like La Foresta, does not are all Jewish businesses. We know that the ghettos of Vienna and Budapest were, under the Habsburgs, the masters of all the industries of the Empire, including the frontiers Thirds bordered Italy on one side and Russia on the other to Romania.

has

"(c) There is no need to tire oneself out by recalling a an observation as obvious as it is forgotten by most people, which is as follows: through the assiduous and intelligent juxtaposition of facts disparate, in terms of place, time and external circumstances different, but homogeneous in nature, we can reconstruct — at least in its typical lines — the immense network of the Jewish cosmopolitanism.

This fundamental truth kept coming back to us during that we reread an article from the Rome newspaper L'Epoca dated May 11 1920, an article that is more relevant than ever, one year from distance; it will remain so for quite some time yet. It is there question of one of the main nodes of the aforementioned Jewish network, _ node that we have already mentioned, that of the Jewish Bank from Germany and the United States, Schiff, Kuhn, Leb type and other acquaintances of ours.

Let us reread this very relevant article that we have reproduced,

and that we admire, moreover, the ingenuity or the cunning of
Luigi Luzzati's journal, thanks to which the journal avoids
to say, even just once, "what blood ties" unite
all these vampires—all Jews. He shouts loudly at
regarding the "German" or "American" Bank, etc.
while it is nothing more than "a single and
"Same international bank," the Jewish one. — So, here's the article
with our notes in double parentheses:

“Among the German delegates who are waiting, in contem-
plant the Neptune Basin, to receive communication from
The Peace Treaty features a mysterious character, Max War-
burg ((Jew)), German financier ((that is, German Jew-
Magne), financial delegate. Max Warburg was the brother of
Paul M. Warburg, American financier (that is to say, Jewish)
American)) who, during the war, was, in Washington, pre-
president of the "Federal Reserve Board", an equivalent organization,
in certain respects, to the Bank's Board of Governors
of France. But the fact that there is, in Versailles, on the German side,
a Warburg very closely related to another American Warburg

is not the strangest thing, nor the most disturbing. This
What's worrying, what's strange, is that the Warburgs
((Jews)) engaged in mysterious activity, still poorly understood
defined, in the worldwide conspiracy against
the Allies, and that we find them and their group, and their
partisans, in the most sensational cases that have
agitated Europe and America.

"From this point of view, the inquiry conducted by the American Senate-
The American seems to leave no room for doubt. December 20th
1918, before the Senate Commission of Inquiry, tasked with
to research German machinations, com-
appeared a magistrate whom New Yorkers call their Bou-
thistle, the Attorney General of the State of New York, the
the same one that produced the evidence of Bolo's guilt,
Mr. Alfred Becker.

"Examining the actions of the Banks before and during the
war, Alfred Becker spoke more specifically of a Bank
from New York, which, in its picturesque expression, "played
"His fate on both sides of the picture."

"This bank was called the Kuhn, Leb and Co." Bank
((Well-known Jewish central bank)).

"She had subscribed, on the one hand, for 25 million to one of the
first French loans, but, at the same time, she negotiated-
was taking out a loan of one million marks to Hamburg-America
((a Jew: Ballin)) to allow him to equip and perhaps
even to arm its ships.

"Now, who is behind Kuhn Bank?"
Leb and C"? First, we find a man who, although he is
of German origin (a German Jew) has sympathies
which cannot be doubted for France and for the An-
England, Otto Kahn, to whom the French Government, in
In recognition of countless services rendered, he awarded the cross
of the Legion of Honour.

"But you can also find the two Warburgs there, the German and
the American. "There was a relationship between the Warburg group and the
"Kuhn Bank, Leb," Mr. Alfred Becker told the Commission
» investigation, a community of interest association (Com-
» community of partnership). And, even more curiously, it
It includes several of the "leading players" of
» Caillaux and Bolo affairs, such as Jacques Minotto and the
"The famous Hugo Schmidt."

“James Minotto, agent for Deutsche Bank in America,”
according to the indictment in the Caillaux case, had served
intermediary in Argentina between Caillaux and the count
of Luxembourg; in 1915 he felt the need to endorse the
Kuhn Bank, Leb vis-a-vis France, and on October 15th
This year, he addressed a letter to Georges Pallain, governor of the
Bank of France, a letter from which the following are some excerpts.
significant:

"You no doubt remember, Mr. Governor,

"that, during my last visit to Paris, I explained to you
"How does Kuhn Bank, Leb and Co., which is one of the
"the largest and most powerful financial institutions"
"Health services in the United States, was unjustly accused in France"
"to have Germanophile tendencies, whereas on the contrary
"This house has rendered a real service to the cause of..."

Allies, by categorically refusing to deal with business
"which had been offered to them by the German government, .
"under the most advantageous conditions."
.. » Even today, in the negotiations of the Com-
» Franco-British mission with American high finance,
"The Kuhn, Loeb & Co. Bank" provides proof of its
"A truly positive attitude towards the"
"France, for England, etc."

As for Hugo Schmidt, he didn't write for the Bank.
from France, but at Deutsche Bank (one of the four major
D of Germany, whom we mentioned earlier). And he wrote
to this Bank on February 16, 1916, rendering an account to it
of its negotiations with Kuhn Bank, Leb and C" for the
account of Warburg and Hamburg-America.

“Kuhn, Leb and C,” Schmidt wrote, “did not appear
"willing in principle to discuss our loan request."
“Then, as I told you, they were willing to us
"to grant a loan of one million marks, but they ask"
that you give them as collateral things of great importance
"value, that is to say the ships themselves..."

"The U.S. Senate investigative commission concludes"
that all these events occurred before the declaration of war
of America and that, as they had happened during a
during the period when America was still neutral, there was no
of the offense. And the case was not pursued further. (Sentence)
Jewish, because these acts were punishable as

that undermines neutrality. But who would want to touch
to the Jews, in the United States?)).

163. — Same subject. — The Epoch continues thus:

"But, in the Entente countries, one might wonder
if it is simply by a stroke of luck that the German-
Magne chose Max as his financial delegate in Versailles
Warburg, German banker, brother of Paul Warburg, banker
American, who had close ties with Kuhn Bank,
Leb and C," which, in turn, had even more reports
close friends with Jacques Minotto and Hugo Schmidt, very close to
their side in the Caillaux and Bolo affairs...

"The spotlight shone on this powerful financial group"
would not be complete if we did not remember that it is still
united by blood ties ((all Jewish!)) with the Schiff family
((the famous Jewish bank of Jacob Schiff, friend of Manes and
Trotzky's financial backer)) German-American, and
that he did not play a well-defined role during the war, but
that his role begins now. The combined action
Warburg-Schiff took place specifically against us in
the question of Fiume, and it is obviously to these bankers that
Professor Herron was alluding to when he spoke of
"Diplomatically privileged financiers." (This refers specifically to...)
sement of the "Jewish" triangle Fiume-Danzig-Constantinople)).
The discerning reader may find the article so interesting
The Epoca with our notes and without them. Without notes, the reader who
wouldn't know the rest, wouldn't see that some bankers
Germans and some other American bankers have done
Shady dealings. Bah! One more, one less, he would conclude.
this good reader... But, with these notes, this same reader com-
will realize that this is not a Camorra of parent bankers,
German-Americans, but from a large ring of the chain
Jewish woman who encircles the world. So, let's repeat it, it's time.
to put an end to the various names of the German Bank
Mande, American, French, English, etc., when it comes to
Jews. We must say, what is really true: the Jewish Bank
from Germany, America, etc., if one does not want to do
An illusion of the world, if, on the contrary, we want to illuminate it.

"(d) And today, as a posthumous complement to
The article from Epoca, let's publish the press release from the Institute of
Austrian Credit Union (Kreditanstalt), published in the major organ

of the Jewish Bank, the Neue Freie Press (New Press)
Free) of Vienna, July 15, 1920:

“During the meeting of the Kredi- Board of Directors
"Tantstalt, it was decided to carry out a capital increase"
"to 120 million crowns... and to offer two-thirds of
"This capital, amounting to 80 million, goes to the shareholders; the other third,
"40 million was donated through Maison MW"
"Warburg & Co." of Hamburg, to an American consortium
"formed from the banking house Kuhn, Leb and Co." and the
"Guaranty Trust C° of New York".

So the Austrian Kreditantstalt came more than never to the German Warburgs and the "American" Kuhns, Leb and C," that is, to the Jewish International Bank of which the Warburgs, Kuhn and Leb and many others, anonymnames of the Kreditantstalt and the Guaranty Trust and C°, are the sponsors.

» €) At the same time, the same Jewish publication (July 16, 1920) announced the 50 million capital increase of the famous Jewish Bank Castiglioni, Toeplitz, etc., known as Hon-Gross-Italian woman from Budapest. We can be sure that it is of another Jewish affair...

» f) The same Neue Freie Presse announced on July 4 1920, which the Rothschild family of Vienna had purchased, at Amsterdam, the French legation palace to house, agreed with the Amsterdam Credit Institute (another center) Jewish) the headquarters of a new Bank for business of Austria and the monopoly of “Austrian reconstruction” "female dog." The Government Capital Credit Institute the Netherlands will make available to the new company its international relations (Jewish High Bank).

» g) To conclude for today, let us recall the Anglo-Danubian Association headed by the Honorable F. Huth Jackson, britannic, of course. Everything about it is British, but We know what this word means. In fact, in the list of magnates who make up the A.D., we read the names and the The following firms: Goschen (Jewish), and Cunliffe, Kleinwoeth Sons and Co. (Jews), Lazard Brothers and Co. (Jews), NM Rothschild and C° (Jews), JH Schroeder and C° (Jews)...

In conclusion: all these facts and documents (and how many others) (again) make it as clear as sunlight

the economic and financial encirclement by the International Bank Jewish national, to the detriment of Italy (and the whole world).

164. — Silence of the Jews. — The golden hand of the Jew has made Suddenly, silence fell over the Zionist scandal in Florence. whose starting point is the Israelite University and its organ Israel, through repeated provocations, had finally awakened the Statue From Michelangelo's Night: "I am happy to sleep, and even more so than to be made of marble, so as not to see any of the shame "In my day," as one might call justice and the political police of Italy.

So, complete silence. The newspapers... free, which They had spoken of it, but lost the gift of Jewish speech. Nowbut they will have to be content with simply repeating the slogan launched by the aforementioned /sraél (Florence-Livorno, 2 Scelhat 5677, (that is, January 25, 1917), official organ of Judaism Italian:

"Today, the Jewish committees (of Italy) must put in the full light of the sun their will and their works, and calling on the 40,000 Jews of Italy to express themselves in a way their clear and solemn solidarity with the rest of their people (article-program entitled: "The lines of Jewish action in Italy”, column 2).

He continues (pay close attention):

"It is therefore necessary to call upon the people to organize the democratic movement, and to emerge from the shadows and the resecret unions” (ibid.).

Rereading in 1920 these lines written in 1917, interpreting them, Of course: "To step out of the shadows and out of secret meetings," and moreover, to address the naive and desperate of the demandbloodthirsty gogie: the real leaders, however, are not enough fools to expose themselves like that to sunburn and strokes of wind.

165. — Jews and Freemasons. — The famous movements of Trieste on August 3, 1919, and the following days were to be launched by the Jew D" Lévy, one of the most bloodthirsty leaders of the Spartacist Republic attempted in Munich; fortunately He was arrested at the border while attempting to cross it. — he was coming to Switzerland.

It is worth recalling here that, in that same year, the Maconnerie, a traditional Israeli instrument, had its claws in this

~~. ee = nn rar Sos en see el SN eT” WOO a EEE ee ae ae a eae ee network of revolutionary movements (during the strikes) of July 20-21, 1919). a E

The uninitiated glimpsed a thin ray of light in these intrigues at the time of the noisy quarrel, which occurred Tarentum between two affiliates of the Prometheus Lodge (of the Mason- (Giusfiniani Palace). One of them was Professor Antonio Torro, a Macon, but anti-Bolshevik; the other was Railway employee Giuseppe Tisé, a Bolshevik. “fascfo d’ordine” (the bundle of the partisan of order) of Tarentum, whose leader was Torro, prevented the unrest. to erupt in this city. Tisè attacked Torro and wounded him.

But the Freemasons, for the most part, sided with Tisé, and Torro, indignant, left the Lodge and made it known that they were doing part of the Tarentine conspiracy of officers and soldiers bribed by sectarians.

And then the newspapers, whether sincere or complicit, said and perinsist that this series of strikes and disturbances continues nuels, which even worsened from 1919 to 1920, is entreheld by Jugoslav gold. Jugoslav gold is like the fleet Switzerland: it never existed. The Serbs have always asked They have never given any gold. Only they can give They have money in abundance and at their disposal. And we know who has it at his disposal. Behind every Trotsky, great or small, There is always some Jacob Schiff, that is to say, the Bank International Jewry, which wants to sabotage countries that are not its own not yet completely sold, and these countries are Italy, the Poland, Hungary, Romania. "The more things change, the more "It's the same thing."

166. — Jewish Government in Poland. — August 1920. — On announces that the Bolsheviks, by invading Poland, there establish "their" government. This "their" means, well Understood, the Jewish government, not the Russian one. In fact, the newspapers (for example, the Giornale d'Italia, August) announce the constitution of the Bolshevik Trumyirat imposed on the territory Invaded and devastated Polish: Markiewski, Dzwinocki and Kohn. One of the three, the last one at least, is Jewish, even in name; the other two are of race, under the false names of which they customarily use, by modifying the known names of

country.

167. — Switzerland and Bolshevism. — Switzerland is still the

major international infection center; it has a large a number of the most active agents. Among them, we note the The well-known Jewish woman Rosa Grimm, who in the summer of 1919, convened a secret meeting in Olten to organize a secret foreign section of Bolshevik propaganda among the various socialist parties, especially from neighboring countries. The Jew-led Bolshevik newspaper Avanti! must know something about this. thing.

168. — Jews in Romania. — According to the Jewish periodical Ha 'Olan, the Jews who currently exist in the kingdom Romania is divided as follows: Moldavia and Wallachia (Pre-war Romanian kingdom), 250,000; Bessarabia, 250,000; Bukovina, 100,000; Transylvania, 400,000; total: a million Jews preparing Romania for the fate that has been prepared by their colleagues in Poland.

ADDITIONAL NOTE

THE

"Protocols" & their alleged precursor Maurice Joly

Our volume was printed when the articles appeared _ from The Times on Maurice Joly and his Dialogue in Hell between Machiavelli and Montesquieu (1).

We were already preparing our new edition of the "Protocols" from 1901, prior to those of Nilus; we take this opportunity to

---

(1) Dialogues in Hell, Machiavelli and Montesquieu, or Politics Machiavelli's by a contemporary; Brussels, A. Martens, 1864.

In 1868 a second edition appeared under the same title; but the author adds his name in parentheses (Maurice Jozy), Brussels, at everyone's booksellers.

Both editions are in the National Library; shelfmark of the edition. 1864: Lb56 1469; shelfmark of the 1868 edition: Lb 56 1469 A. — The Times used the second edition.

to conduct a comparative study of the Jewish text and the text of Joly. We would appreciate a few weeks' grace.

Let us simply note today that, without setting any At the time of drafting the "Protocols", we find them comfully summarized, as early as 1859, by Rabbi Reichhorn in his speech delivered at the tomb of Simeon-ben-Joudha, in Prague (1). Maurice Joly was therefore able to draw inspiration from it and even to know the Judeo-Masonic plan more thoroughly, than we Let us go back, with Darmesteter (2). A Jew of high standing, to the dispersion of Israel. This plan has not changed; it is lexpressure from promises made to the chosen people, and from ambitious goals interpretations of the Talmud. The global influence per fas and nefas, the decomposition of peoples poisoned by the Jews, the waxy unwinding of the rings of the symbolic serpent Finally, the Israeli Supergovernment, everything that makes up the "Protocols" and form the basis of events nowadays, appears to us in the age-old antagonism of the Synagogue and of the Church, and even though this invasion took place for a long time, in a gradual and latent way, he took pride in fortunately betrayed himself when the Jews made their entrance in our modern societies. Those who think, like Joseph de Maistre, whom we quote in this volume (3), and those who act, that is to say the leaders of secret societies and the revolutionaries, did not wait for the second half of the It took until the last century to realize this. These latter, in particular, have had too much contact with Jews to ignore the major lines of their program.

Was Maurice Joly a Freemason? (4) It's probable; in In any case, he was a revolutionary, and we will find him involved. to the tragic events of the Paris Commune of 1871. Condemned to eighteen months in prison for his Dialogue in Hell, he left Sainte-Pélagie on September 4, 1870, and, on October 31 Next, he was part of the group of rioters who overthrew for a few hours Trochu, Jules Favre and the others members of the Government gathered at the City Hall.

We read in Charles Virmaitre's book:

---

(1) See above, p. 166.

(2) See above, p. 7. i!

(3) See above, pp. 48, 50, 51.

(4) In his Supplement to Masonic France of 1889, Léo TaxıL Note on page 113: Joy, Maurice (Paris lodge).

However, on the sidewalk that the crowd had invaded, and in the middle of the In the square, orators harangued the "people" with great animation. tion. The shouts mingled, each person demanding something. Finally, 1) It was agreed that a delegation, led by Messrs. Thibaldi and Maurice Joly was going up to the town hall.

These gentlemen were ushered without difficulty into a small sitting room adjoining the main hall. There, they were received by Mr. Jules Ferry. This The last person asked them the purpose of their actions. Their only response was... Delegates threw in his face that "he was incompetent, not having known" to save the resources of the city of Paris.

Maurice Joly was not bothered by crude remarks. The proceedings of the trial of the twenty rioters of October 31, 1870 (2), in which it is included, provide proof of this. Joly was especially aggressive towards Jules Ferry, which earned him this Answer: "How can you speak like that, you who came from..." every day you ask the Government for places that you Do you want to demolish it today?

The same criticism is suspected in the following short article. which is not lacking in flavor:

Speech on the Paris Commune. — Placard, only the front side of which is Printed; Balitout printer. — This is a speech by Mr. Maurice Joly, dis- The class was violently interrupted at the Club de la Porte Saint-Martin, and that Its author doesn't want to lose.

In this speech, the author of the Dialogue in Hell between Machiavelli and Montesquieu exclaims: "The French army, crushed a month ago, has Sedan, through the ineptitude of the shameful and cowardly man to whom you gave the "in the name of the Emperor..." and further on: "Paris, which alone protested against the war, protested against the Empire, the sole cause of the misfortunes of the France.

However, the same Maurice Joly published a pamphlet in 1661 entitled: This will be the Address of the Legislative Body, and from which we extract This sentence (and there are others) that we recommend: "ll It goes without saying that the Chamber will only be the country's organ in expressing his gratitude to the Emperor for so many great services rendered by him to France, during a reign that includes as many actions

(1) Ch. VIRMAITRE, La Commune à Paris, 1871, p. 4; Paris, bookstore international, 1871.

(2) See Le Temps of February 26 and 26, 1871, and the Gazette des Court proceedings of February 26 and March 16, 1871. These debates teach us that Maurice Joly was born in Lons-le-Saulnier (Jura) on July 19, 1831, and that at the time of this trial he was a lawyer and that he resided in Paris, 3, Boulevard Saint-André. Cf. Journal de Fidus, II, 342; Paria, Savine, 1889.

how many days, and whose undeniable grandeur will mark a large place in history.

Mr. Maurice Joly is a lawyer who is obviously destined for great things. future (1).

Active revolutionary under the Defense Government nationally, Maurice Joly felt even more at ease under the Commune of 1871. At the beginning of April of that year, the members of the Municipal Commission of the first district dissent submitted their resignations; Maurice Joly joined six other citizens to form a provisional commission in pending new elections. Here are the two proclamations. revolutionaries who bear the name of this "Communard":

The Provisional Commission delegated to the municipal administration of first arrondissement to the inhabitants of the first arrondissement:

Citizens,

In the critical circumstances we are going through, at the moment when The civic duty of all must be at the disposal of the Commune, of the traitors, cowards and fearful people, obeying openly or secretly- under the liberticidal orders of the Versailles government, seek and employ every means to increase the disorder in which a A treacherous and corrupt administration has abandoned all services public.

The town hall of the first arrondissement has been abandoned.

The Commune has all the revolutionary energy necessary for the reorganization and installation of everything. It first provides for the replacement of the criminal men who, complicit in the reaction, have systematically abandoned their post, knowing only how to flee after having sought your votes, sought honors and jobs.

Accordingly,

The Executive Committee of the City Hall has asked the Committees from this district to indicate to her the citizens to whom she could temporarily entrust the care of the collective interests of our neighborhoods.

Our names were chosen from the list presented to the Municipality. to form a municipal commission.

Until an election relieves us of this responsibility, we accept the duties. of these functions. We are working to remedy the unbelievable disorder. from the abandoned town hall, and starting tomorrow, after we have separated, by means of findings which we have carried out by bailiffs lords and police commissioners, in the presence of the guard officers

(1) Street Publications during the Siege and the Commune, p. 65; Paris, Auguste Aubry, 1874.

national, our responsibility is that of the people we have just replaced to place, all municipal services will be organized and expanded according to the circumstances and public needs.

Paris, April 3, 4874.

Members of the Municipal Commission of the first arrondissement:
D'PILLOT, NAPIAS-PIQUET, TOUSSAINT, WINANT, TANGUY, JOLY, SALLÉE.

The municipal delegation of the first district to its constituents.
Citizens, i

In the solemn circumstances in which we find ourselves, it is of It is the duty of every good citizen to act with patriotism and courage. civic duty by spontaneously offering to join the guard battalions federated nationals.

The law allows us to force you to do so.

We do not want to resort to force.

We simply want to appeal to your honor, to your patriotism ism, convinced that we will be heard and understood by all those who have a generous heart.

We do not want to appeal to cowards, nor to those who twenty years Empire has corrupted even the noblest sentiments that characterize- They raise man: feelings of freedom.

You don't want to give us a master any more than we do. You want to live free and participate in the regeneration of our unfortunate homeland.

Do not push our unfortunate country into decadence. In all Time, abstention, and failure are to blame. Know this again. that this smells like crimes.

Citizens, form your battalions. Unite without delay. your efforts against the common danger. Remember that we have fought together, side by side, against the Prussian, and know that all cowardly and treacherous generals who betrayed us, sold us out to Prussia, do not deserve neither pity nor forgiveness, any more than the vile henchmen of RT mercenary troops in the service of all despots.

Paris, April 3, 1871.

The provisional municipal delegation of the first district:
D " Prot, NaAPIAS-PIQUET, TOUSSAINT, WINANT, TAN@Uy, JOLY, SarLée (1).

In these proclamations, Maurice Joly does not back down in the face He uses violent means; one senses that he is calling for terror. He does not He doesn't hide it, by the way, in his 30-page autobiography.

(1) Official Journal of the Commune from March 19 to May 24, 1871, p. 147; Reprint. Paris, Victor Bunel, 1871. Cf. The Black Book of the Commune Paris, p. 304; Brussels, Office de publicité, 1871.

which he composed during his leisure time in prisonnement (1). in which he praises the "Committee of Salvation" "Public." His conclusions, in this brochure, as well as in his other work: Research on the art of succeeding (2). do not align at all with the conclusions of the "Protocols". Maurice Joly, like the ordinary revolutionaries, remained to social leveling; it could not rise to the level of power world whose end will be the Supergovernment of the Jews. This remark is of utmost importance in dissociating his anarchist work of the Jewish program, of which he owed really grasp that the first part, the reversal of modern societies. Because we are convinced that, if there is Plagiarism; the plagiarist is Maurice Joly, not the author. alleged "Protocols". We will prove it.

The true common thread between Freemasons and Jews is hatred of the Catholic Church and the concentration of their dual strength to destroy it. This is what constitutes Judeo-Masonry and in fact the Counter-Church. This alliance could not be foreign to Maurice Joly. Also, in the political confession who finishes his autobiography, he takes care to inscribe as First article: the need to eliminate Catholicism from French government and to proclaim complete separation of the Church and the State. For him (and this was the work of his successors) (ceases) Catholic France must disappear and the "Daughter "Eldest daughter of the Church" to become "Eldest Daughter of the Revolution", "For," he said, "it was the schism that saved England, that made free America and which constitutes the dignity of all countries "Free." Here again, the common goal of Freemasons and Jews presents a significant divergence of views. The former want, with Joly, social atheism; the latter are preparing to impose, with the "Protocols", the Mosaic religion, according to the letter of the Talmud, that is to say the religion of the golden calf.

In summary, after having tried their preferred method in vain, For their part, the Times, whose director, Lord Northcliffe, is of Jewish origin; from Wolf or Reinach, that's natural. That their defenders of fortune may be unremarkable, that a princess

(1) Maurice Joly, his past, his program by himself, Paris 1870.

(2) Research on the Art of Success, by a Contemporary; Paris,
Amyot, 1868, 8°, 403 pages.

In his autobiography, Maurice Joly loudly proclaims his paternal-
the integrity of this work which he had published anonymously.

Radziwill was disqualified by Old France, one of the Chayla
disqualified by Ms. Tatiana Fermoor (1), a Maurice Joly by
His Bolshevism before its time is understandable; but
that the conservative press complacently countersigns these
barely disguised evasions, and she lets out a sigh of
relief at the news of Jewish liberation from
These "accusatory protocols," that's what makes one dream. Is it
that the Doyen report, during the Caillaux trial, would be verifiable
dic? Is it the vast majority of the liberal press
touch rue Laffitte or 4 some other ticket window of the Haute-
International Jewish Bank? Should we say,
like the Russians of 1901, regarding the "Protocols": "Too
late! "
No, it's never too late when you have God on your side.
"This will kill that." This isn't Judeo-Masonry, it's
The Church that will triumph.
| E. JOUIN.

(1) See above, p. 2.

Take

Wd T FT aE of

~

VN
hi +

SEr-7° 970 Rw

k

Cr a

TABLE OF CONTENTS

I. — JUDEO-MASONRY AND THE CATHOLIC CHURCH. — First
Part: The Faithful of the Counter-Church: Jews and
Masons. — IT. The Masons (E. JOUIN) 4

Antimagnetic reaction 4
The Jews in the preparation of the Mason-
NENG.” wxiocim Sos EEE EE RE
The Jews at the origin of Freemasonry...... 11
The Three Stages of Freemasonry.... 15
Alliance of Jews and Freemasons.... 18
Freemasonry and the Emancipation of the Jews... 20
The Jews, the Freemasons, and Napoleon I........ 34
Judeo-Masonic Lodges in the United States
United States ...... Syeda EE NME 37
Judeo-Masonic Lodges in Europe.... 45
The exclusively Jewish Lodges............ 76
Jewish Directorate of Freemasonry. — The
France-Maconnerie is the mistress of the
World: slim unes 85

The Jewish quarter is the mattress of the Ma counerte. 100
Masonic map of the United Republic
yersel 250s Ge Sides nina 114

APPENDICES:

I. — FREEMASONRY IN HUNGARY (By Jules
GESZTESI) Lima iii ie dd rene ut 120
II. — THE JEWS AND THE PAPATY (E. JOUIN) ste ts 125
1. The Talmudic Books:
(Letter from the Cardinal of Cremona to
Cardinal Palotta (1629)............
2. People:
(Encyclical “A quo primum” of

Benedict XIV) 3: iii us. 136
3. Conduct of the Popes towards the Jews... 143
JII. — THE BOLSHIVIKS AND THE JEWS (P. GANSKY).......... 157
IV. — DOCUMENTS ON THE WORLD JEWISH MOVEMENT, 2nd tri-
maester of 1921 (E. D'YLBERT).................. 173
V. — DOCUMENTARY INSIGHTS INTO THE JUDEO- PERIL
MASONIC: :::-1 24cm wee "Ohi

L. CLOIX Printing Works, 17, Avenue Gevrges-Clemenceau — Nevers.

C5055

Digitized by Google

Digitized by Google

eel Des k
x = a + S

y U
—

Demco-293

<
SRE ad

bone a
yd
Ed
F ji"
bi | ti
t G
h 4 |
RTE LA
"* `
a Le
w
wx
* - =.
L bn he. Pd >
Q Ead
ki 4
G ee
eras re Li
Wok s æ. 5

Sr RL IR TR
at r=...
tp
Wr

ed

ry.
W P-
+ |
v. ie F
P to"
BANG
+ + ential
In Spain

~~ THE | has "to.
rows
aa

" er Re oe es oe See

"has

naked
=

ee ee nn
s Ter

=

ee te 6. T eee eer... >" The |

```
"s –
–~ & –


has


72.4% aes


n
–re ee. See a FT Y


– Ze


r Aere..
woe Set eee Pe ë a
.–


LIN LNRE "IC";
"At dee i F'


to ee Ra" VAUT se De PE EE.


i * bsg
4 x A
T4 KH
"of >
To rjkj
y + >
€ NOT,
fn: He `“
A, He Gr


ACL POLE RTE The
LOSC Agen Ek Es See
= 4 *~ ws


$ AN 4
a A 4 TO
to. F
` > 4 | a A |
V 4 ec
r Sa eg}
eS
F4 If at F
Y” dhe. es,
on he – iol a 4


i
mm co ace me ve ne
ML for Vs E AL, S aa

"ane, ee"
RL 2s Se
Ls. OR
Ae Ws

CE 7

at 4 to s


eee. e me ae wm ee


–.v' se:


EG OCR ee


ARLES 424% SA N Ge


tt D SEE ET TES EVALUER
– –paš – –+ an | >


T:


ie Li


sz «
=P
```

Full text of " 1800s French Nationalism Pt 6 "

See other formats

This is a reproduction of a library book that was digitized
by Google as part of an ongoing effort to preserve the
information in books and make it universally accessible.

Google Books x.

https://books.google.com

[u]

Google

About this book

This is a digital copy of a work that has been preserved for generations on the shelves o
precaution by Google as part of a project aimed at allowing internet users to discover the
line.

Because this book is relatively old, it is no longer protected by copyright law and is no
"Belonging to the public domain" means that the book in question has never been subject t
Expiration. The conditions required for a book to enter the public domain can vary from c
These are all links to the past. They bear witness to the richness of our history, our cu
too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproduce
of the long journey the book has taken from the publishing house through the library to f

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make
thus accessible to all. These books are indeed the property of everyone and we are simply
However, this is a costly project. Therefore, and in order to continue disseminating thes
necessary measures to prevent potential abuses by third-party merchant sites, in particul
technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search progr
We therefore ask that you use these files for personal purposes only. They may not be use
any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the
research concerning translation software, optical character recognition, or any other fie
For large amounts of text, please do not hesitate to contact us. We encourage the use of
works and documents belonging to the public domain and we would be happy to be of service

+ Do not remove the attribution. The Google watermark contained in each file is essential
and allow them to access more documents through the Google Books Search Program. Do not de
No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is y
Be sure to respect the law. If a work belongs to the American public domain, do not assume
other countries. The legal duration of copyright for a book varies from country to country
The works whose use is authorized and those whose use is not. Don't assume that simply pos
Book search means that it can be used in any way anywhere in the world. The sentence to wh
The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languag
contribute to promoting cultural diversity through Google Books Search. Indeed, the Google
allows internet users to discover the world's literary heritage, while helping authors and

online searches in the full text of this work can be found at: http://books.qgoogle.com

LEE
Te 21
ATP The Ai
E

oe MAPA

"ju ie Mg ^o

F

I,

in

a tru ^ed.
"LUN aet a"
LA Es

E
ae

dr'e}
Pia Ayal to
E . i*
Doo
-

(cm

Digitized by Google

Digitized by Google

Digitized by Google

SAME BOOKSTORE

FREE SHIPPING UPON RECEIPT OF PAYMENT (STAMPS OR MONEY ORDER)

ANTISEMITIC LIBRARY

EDOUARD DRUMONT
The End of a World, 65th thousand. . . . .
AUGUSTE CHIRAC
High Finance and Revolutions, 3rd edition...
Speculation under the 3rd Republic, 5th edition, 2 vols.
KALIXT DE WOLSKI
Jewish Russia, the secret history of the Jews, 3rd edition.
GEORGES MEYNIÉ
Jewish Algeria, 3rd edition. ....
The Jews in Algeria, 3rd edition. . . . . ee
KIMON
Israelite Politics, a psychological study . . . . .
The Art of Defeating the Jews............-.
AUGUSTE ROHLING

The Jew according to the Talmud, with a preface by Edouard
DrUMONL è sud ee ms se She sde Pa Won

HONORÉ PONTOIS
Former President of the Tunis Court
Honorary President of the Court of Appeal of Nîmes.

The Scents of Tunis, 4th edition. . . . . es es to
PIERRE RICHARD

The Trial of the Patriots' League, 2nd edition...
ALBERT SAVINE

My Trials. . . . . . . E ATOR ey als oo. is ves abite BO Badd du Sur

HENRI DESPORTES

The Brother of the Duchess of Angoulême, iu-8. . . .
The Freemason Jew (to be published soon)

3.00

3.00

THE

MYSTERY OF THE BLOOD

AMONG JEWS THROUGHOUT TIMES

~

BY THE SAME AUTHOR

The Freemason Jew (will be published soon).
The Brother of the Duchess of Angoulême, in-8° 3 fr. 50.

On the occasion of this latest work, the author received the apostolic blessing. of the Holy Father and the approval of several members of the Roman high clergy.

La Civilta cattolica writes: “The great interest inspired by M. Desdoors cst such as it seemed good to us to report on in this bibliographic review-chart... "

The New Books Review: "This reading is more moving than the The most dramatic of novels, one remains bewildered by the duplicity of royal courts... »

The Student, from Louvain: "It's a historical composition that will..." to occupy today, or rather it's a page of life that has so recently passed, with such a distinctive and interesting character that the work can stand out from the res ordinary traditions of the past; it is also likely to fascinate readers "actors, of all kinds, who make up the general public,"

A distinguished French prelate: "It is a well-written, well-supported, very well-written b Well-reasoned, almost very well written. I'm amazed that, at such a young age, you've achi such solid maturity, »

Available at Savine, at FERROUD, 192, boulevard Saint-Germain and at the author's home, rue de Narine, in Amiens.

HENRI DESPORTES

THE MYSTERY

BLOOD

AMONG JEWS THROUGHOUT TIMES

Preface by ÉDOUARD DRUMONT

The use of Christian blood is
essential to the salvation of our
souls.

THE JEWS OF THIRTY.

| NEW PARISIAN BOOKSTORE
ALBERT SAVINE, PUBLISHER

42, Rue des Pyramides, 12

1889

FEB 6 1899

HAS

ÉDOUARD DRUMONT

THE HARSH IDEA-STOPPER

Digitized by Google

PREFACE

Dear Sir,

I am deeply touched by the thought that you have
prompted to dedicate your very curious work on me
The Mystery of Blood.

I read your book with a shared interest.
will, I believe, all those who read you without bias
taken, with sincerity and good faith.

Even outside the religious sphere, your book
will awaken many ideas and inspire many re-
deference to those who are passionate about the study of humankind,
issues of race, cerebral phenomena,
the problems of atavism, the persistence of certain
certain instincts in beings of the same origin.

You very conscientiously group a number
a considerable number of irrefutable, undeniable facts. These
The facts are guaranteed by witnesses.
for whom the lies of the press do not exist
were not yet and who only believed in what they
saw with their own eyes, in those cities of yesteryear where
the inhabitants of the same city lived in a hurry and

has

as if pressed tightly together. These facts have were recorded by contemporary chroniclers attested by commemorative monuments including Some still exist, perpetuated by works of art, sculptures, stained glass windows; these facts were accomplished in a roughly identical way in countries very far apart from each other and who previously had only rare opportunities to comcommunicate with each other; they reproduced at very different eras; while many date from the Middle Ages, some of which took place in the 16th century? century, while others are very recent and belong, in a way, to current events.

Let's admit it, to make the discussion as broad as possible. that possible, that in the past the legend could have to add to these facts some slightly romanticized details, It is nonetheless impossible to deny the materialthe very nature of these facts. If, indeed, one were to reject the testimonies of eyewitnesses, the account of chroniclers, archival documents, files of courts, it would logically be necessary to deny all the historical events, declaring that the battle of Bouvines or the Battle of Agincourt, the trial of Templars, the assassination of the Duke of Orléans or of Jean Fearless fantasies are the imaginings of fantasists. The testimonies on whose faith we believe The reality of these events is of the same order. that the testimonies which confirm the assassinations rituals and murders committed by Jews on Christian children.

That being said, it would seem that in a time when the Strange things tend to attract spirits. where the Oedipuses multiply to guess the enigmas of history, this question of Sacrifice bloody must have attracted all those curious about the life of the other three times:

Not at all. All the scholars flee, they steal, they take a detour when we place them in presence of this question.

That is where the Jew's great strength lies. He starts screaming like a madman as soon as someone shows a any desire whatsoever to see things clearly in his affairs, and people with sensitive ears are terrified to that noise that tears at their eardrums. I knew there were loudmouths of that kind in life; they were having reached the point where they could no longer find anyone for their address- to make an observation; as soon as one tried to explain oneself- When they talked with them, they started yelling. "What- What you want me to say to so-and-so, you "He immediately shouts," his comrades replied. "Like a possessed person, it's tedious."

This is what happens with The Mystery of Blood. I have discussed this point very often with scholars, I told them, "Come now, my children, you come to split hairs and we'll tell you He gave an award for this work, I am delighted. You have proven that Lucrezia Borgia, whom we believed redhead, was blonde and that Charles V had a crooked eyelash, but anyway, the subjects will eventually You miss me. Why don't you discuss this?

question of the ritual sacrifice which had such an im- Weight in the Middle Ages? You have the pieces of the Trials of Trent; are they authentic? In de- apart from the documents published by Amelot of the Houssaye, the case file of the Raphaël Levy trial judged in Metz in the 17th century, there must be some on the other hand, unless the Jews did it discreetly- to appear. There is an original publication there. to attempt. " :

The Jews, with their particular gift for oppression to deny people any freedom of thought, to designate in advance the path in which they must walk, have so asserted their mastery on intellectual France that no one is bold enough to deviate from the stated program. members of the Academy of Inscriptions and Belles-Letters would never dare to put such a subject in competition; they tremble like slaves under the whip in front of some German Jews, Weill or the Opperts. Our admirable Leon "Gautier, whose work is so French and whose life is so upright and so pure, he was terrified when he read what I had said of him in Jewish France, showing

how much superior he was to Meyer who had entered
at the Institute before him; he was afraid that my praise
did not prevent his election!

When Jews are a little embarrassed by
In a case like Tisza Eszlar's, they become
issuing certificates by Renan who declares that
Ritual crime never existed. "To believe in pa-

reilles histoires is nothing less than monstrous madness-
"True." One point: that's all...

– So all these stories are false, all these the-
Testimonies are the words of imposters, all
Are these court documents falsified? Admit it,
Even in this case, the Academy of Inscriptions of-
should really encourage the publication of a thesis
which would shed light on one of the most singular points of
the life of the past, which would show all nations
conspiring for a thousand years to falsify texts
and erect monuments to perpetuate the memory
to stem from events that no one had ever seen before.

The truth is that these facts are mostly
absolutely accurate and that they offer the opportunity to
the most exciting study there is, in some
point of view, I repeat, whatever one wants to position oneself on.

The existence of the people of Israel is nothing but a struggle
constant against the instinct of the race, the instinct se-
myth that draws the Hebrews towards Moloch, the:
child-eating god, towards the monstrous
Phoenician idols. The words of the Prophets fl-
constantly striving for a return to idolatry, not
leave no doubt about the attraction it exerted
cruel superstitions about the Israelites
neighboring peoples.

After the deicide and the scattering, in abjection
In medieval life, the Jew reverts to his type
First. It's Moloch we worship in the ghetto, it's
to Moloch that one sacrifices the child one has been able to...
seize it. The real party, the complete party, is the one that

allows the Jew to satisfy the hatred he feels for all that bears the sign of Christ, for all that which is baptized.

Christ, by establishing the holy Sacrifice of the mass in which he offers himself as a victim, abolished forever the bloody sacrifices of others Three times. The Jew, in order to better defy the true God, goes back to Moloch by restoring the sa- human sacrifice and by slitting a throat, no longer a lamb or heifer, as under the old law, but a Christian child or girl.

This is precisely the crux of the debate. No man common sense has never claimed that the throat-slitters children's ments were prescribed by Mosaic law. The Pentateuch, on the contrary, strives to pre- to come, the Hebrews, against the instinct that attracts them. towards the voluptuousness of blood.

"Be firm, do not waver; resist the inelina- the act of eating blood; no, you must not. To eat, I want you to pour it on the ground. water.

Regulations concerning kosher meat still in use today are a evidence of the concerns that this issue raises would be angry with the religious leaders of Israel.

No positive passage in the Talmud leaves room for nor assume that the bloody sacrifice ever- but was officially recognized by the authorities of the synagogue.

On the other hand, it is obvious, it has been demonstrated that

the most indisputable way that in the Middle Ages monstrous custom transmitted thanks to the teaching oral communication by members of a certain sect he introduced himself among the Jews; it is undeniable nor when impunity seems assured this custom is not yet practiced in certain places certain countries where the Jew has remained what he was elsewhere- times.

It was like a collective initiation into... dreadful mysteries, a horrible conspiracy like that of the Bacchanalia, the discovery of which terrified boasted of Rome in the early days of the Republic, a kind of shared madness, if you will, a frenzy of blasphemy and bloodshed that can explained by the rage that the Jews were inspired by triumph of the then all-powerful Church when Israel was plunged into humiliation. Which is Certainly, this madness manifested itself in many ways. repeated, in roughly similar forms everywhere, with characters that reveal the existencetenancy of a rite known and accepted by all insiders.

The definitive book that has yet to be written on this The subject should emerge from the collaboration of a historian. nothing and a doctor; on the margins of the story of the historyTorian, the physiologist would have to write a study marvelous on the fatalities of race, the laws of terribs of heredity. Sym- neuroses have been studied ptomatic, sympathetic and idiopathic, the Ethnic neurosis would be the subject of a very important thesis has

provocative for a young man, it would be necessary by an example of his wealth, which he did not seek not the clientele; it's not Germain Sée who would recommend...

There is no shortage of cases to observe, even in our era. I'm leaving aside the crimes of which You recount for us the lamentable and dramatic table, I take the last case which does not redoes not go beyond last March, the afto make Max Bernstein, softa at the rabbi- college nique of Breslau; he lures the child of a The young Severin Hacke, a Catholic from the town, him makes incisions all over the body with a knife sharp to draw blood from his wounds and the sends him back after giving him treats.

Here there is no doubt, the accused himself acknowledged the facts; the Jewish community, seeing the case as weak grave did not make as much noise as usualstudy; two Jews were even present in the tribunal who simply sentenced Max Bernstein to three months in prison.

Obviously this man who, in a fit

driven by a passionate aberration, he could not resist the desire
shedding Christian blood would have been a slaughter-
childbearing in the Middle Ages, but race among
He probably no longer has the savagery that she
had among the ancestors; instead of bleeding until
Death stops him, and once the first pleasure is over
Once satisfied, he regrets what he did. Even in the
proportions of a simple news item, it is not

£

less curious to find in a city of Germany
Magne, in the heart of the 19th century, human sacrifice,
the Molochist sacrifice of Carthage and Tyre.

In other countries, the Molochist Jew has retained
all his ferocity. Great Polish lords,
who lived for a long time in Paris, who are not at all-
Some fanatics wrote to me that nothing is happening
Not a year goes by without an incident of this kind occurring.
duise around their estate. Jacques de Biez,
during his trip to Romania, which he should
Having finally decided to publish the story, he saw the sacrifice
bloody in an endemic state. We observe, at least-
the Easter ceremony, that a child has disappeared, the tri-
Romanian police officers begin an investigation.
but it never succeeds; not a single Jew betrays the
The Kahal keeps a secret and covers up for the guilty.
of his all-powerful protection.

Everywhere the courts are capitulating to
compelling influences or irresistible arguments;
When they can't be bought, we break
their judgment. Ritter, his wife Gittel and Sto-
convinced chinsvky, without even the slightest shadow of
doubt, of a ritual murder committed towards the end of
1881 in Luctza in Austrian Galicia were
sentenced to death three times; twice by the Court
superior broke the ruling and the third time the empe-
The Austrian king showed mercy to these brave people.

The poor emperor who gave himself body and soul
to Jewish financiers is out of commission and, moreover,
has absolutely no intention of opposing the crimes

of Israel. The Tisza-Eszlar case, which you recount
at length, shows that in Austria-Hungary the
Jews can get away with anything:
I was in the country some time after the jug-
lying and I have never met anyone who had
the slightest hesitation about the guilt of the accused.

Semitic gold triumphed once again.
As you point out, the last word
of the trial is this statement from a high-ranking person-
swimming, closely involving the Minister of Justice
saying to a Reichsrath deputy: “The interest of
the Hungarian state and the entire Austrian monarchy -
The female dog is that we cannot demonstrate and cons-
to test the truth of ritual bloodletting, because we
we are engaged on all sides with the Jews ct
In many respects it is impossible for us
to do without them.

This could be a very clever policy, but ge-
Generally, she is not blessed by God. When
a prince uses his authority to wrest
Those who massacred the children will be punished.
of his subjects, a day comes when God punishes the sub-
Verain is unworthy in taking away the son who was his
pride and its joy.

In this time of universal cowardice, you have had,
Dear sir, the courage to tackle these head-on
questions that everyone avoids out of fear
to incur the hatred of the Jews. Others, by taking care-
more specifically of a particular crime, in
going to the sources, by consulting the .d'ar- deposits

Foreign sources may perhaps shed some light on this.
certain points of a more complete light. Your
The book will have the valuable advantage of attracting attention
on this side, to make all men say impar-
liaux: "Why in our time when the most
minor historical problems are thoroughly investigated
Do we ever hear anything about these events except that...
Jewish exclamations: "Fanaticism, memories of the
"Barbarity of bygone eras, absurd accusations..."

Epouarp Drumont.

Soisy-sous-Etiolles, June 27, 1889.

Digitized by Google

BOOK ONE

THE STARTING POINT

Digitized by Google

CHAPTER ONE

HUMAN SACRIFICES AMONG THE HEBREWS

This work establishes and develops a serious accusation against Jews today. It's curious to go back until the beginning of time and to find there the germ of instincts which have developed remarkably lopped into the Israelite people.

This people, whom some scholars have depicted for us as if filled with the spirit of monotheism, he was possessed contrary to idolatrous fury.

Even under the rod of Moses and Aaron, the people, to whom Christ reproaches his sacrilegious inventions and his false traditions, mixed with those that are part of the divine law, falls and falls again and again into the honors the superstitions of the strangers who surround him. And not only does he adore the golden calf up to his feet of Sinai, but its vicious slope leads it to the most Incredible abominations. He testifies against them. himself, and this testimony is eternal, for he is the one books that its dispersion has scattered among the peoples.

No doubt the law that God promulgated for him at amidst the splendors of Sinai, was the most pervasive law. made of the world, since it was not made of human hand. But how often this fickle people has

escaped this law, slipped from the very hands of God.
Neither its inflexible legislators, nor its pure divine law,
neither his divine government nor his priesthood could
to prevent it from faltering and falling into the abyss
deep into idolatry.

He could not make contact with the people
strangers who surrounded him without immediately indulging in
their vices and their abominations. He went into that
way as far as all deeply ido- peoples
Jatres; to the false gods he offered as a holocaust the blood of
her own children.

“His fury at this religious crime,” said Gougenot
des Mousseaux, was extreme, since so many pages of
Scripture repeats, one after another, the terrible threats
.of God against this habitual crime, that is to say against
the acts of an idolatry which is summarized in its ritual
all the monstrosities of the magic sabbaths; the vice of
cursed cities, from the Dead Sea and beyond: the homicide
and cannibalism.

How many times have the prophets spoken out against these
bloody practices. The most terrible laws, the
the most rigorous punishments, the most
Everything was used and everything was ineffective.

“You shall not give up your children to be
dedicated to the idol of Moloch, and you will not defile
point to the name of your God... If a man from among the
children of Israel or foreigners who reside in
Israel, gives some of its children to the idol of Moloch, which he
be punished by death and that the people of the country
stoned.

It is in Leviticus that we read these for-
young ladies; which clearly shows that from the very beginning
The chosen people turned away from God and rushed to worship

false gods. Hardly out of Egypt, under the dreaded gaze-
the table of Moses, amidst the wonders that the Lord
multiplied in his favor, the house of Israel bore, to
next to the Ark of the Covenant, the tabernacle of Moloch with a head

of calf, the image of its murderous deities, the star of the God Rempham!

“When the Lord your God,” repeats Deuteronome, will have exterminated the nations over which you will possess-
to the country, and that you will live in their lands,
Take great care not to imitate these nations, and to inform you of their ceremonies by saying: I want to follow myself the worship which these nations have honored their gods.

“You shall not worship the Lord in this way—”
Lord your God; for they did to honor their gods all the abominations that the Lord has in horrorreur, by offering them their sons and daughters as sacrifices, and burning them in the fire.

Under the judges, we see many times, the Jews return to the bloody worship of false gods. From time to time
In time, God's messengers snatched them from the abyss.
They were back in operation a few months later. It seems that the taste for blood, that the idea of bloody sacrifice was the very essence of this people who never understood the a marvelous story that God was weaving through him, using him before his crude and savage hands. Also the act of Jephthah — sacrificing, in an unprecedented blindness, his daughter of God himself who abhorred blood — not pa-
Wouldn't it have provoked disapproval? By dint of sacrifice-
Proud of the human victims at Moloch, we were getting used to to think that Jehovah could be honored in the same way manner.

“They mingled among the nations,” says the psalmist.

6 THE MYSTERY OF BLOOD

And they learned their works. They worshipped their idols. carved into sculptures: which was for them a causing a scandal. They sacrificed their sons and their girls to the demons. They spilled innocent blood, the blood of their sons and daughters... And the earth was infected by the abundance of blood they shed;
She has been defiled by their criminal deeds.

King Josiah had the vases thrown out of the Temple which were used in the worship of Baalet by all the stars of the sky.
He exterminated the augurs established to sacrifice on the high places in the cities of Judah; he put to death those whose incense was burning in honor of the sun and the moon, the signs of the zodiac and the stars; they overturned the

small buildings, constructed within the Temple, which served as shelters to the devotees of the most infamous debauchery.

He desecrated the high places, where the priests of idols from one end of his states to the other, without omitting those of Topheth, so that no one would consecrate- He added that his son or daughter had been exposed to Moloch by fire; he took away the horses given to the sun by the kings of Judah, and He burned the chariots of this god; he destroyed the high altars on the dome of Ahaz's chamber, and those who had Manasseh built in the two courtyards of the temple of Lord.

He desecrated the high places to the right of the mountain of Scandal, raised by Solomon to Astarte, goddess of Sidonians, in Chamos the scandal of Moab, and in Moloch the abomination of the Ammonites; finally he killed all the pre- they devoted to the altars of the high places; they exterminated those inspired by a Python-like spirit and made disappear from the midst of the people, everything that drove him to these acts filthy and abominable.

This reform, although radical, was not yet

long-term and Israel quickly returned to the monstrous- sites that he was pleased to admit into his cult. The book The Book of Wisdom tells us about the religion of these peoples. that the Jews liked to imitate: "They kill without compassion their own children; they eat, and they are the entrails of men; they drink, and it is blood human victims.

“Go,” the Lord said to Jeremiah, “go to the valley of the son of Ennon, and you shall say: Hear the word of the Lord, kings of Judah and you, inhabitants of Jerusalem. This is what says the Lord of hosts, the God of Israel: “I will to unleash my vengeance upon this place, plagues such as Everyone who hears about it will be horrified. Because they abandoned me to serve gods foreigners whom their fathers did not know, whom they have filled this place with innocent blood, and built high places to burn their children there, and offer them as a burnt offering to these gods; things which I did not ordain, which I I did not speak, and who have never gone up in my heart; the days are coming and the valley of Ennon will be called the Valley of Carnage.

Such were the excesses to which the people stooped chosen, despite the rigors of the old law. What a- will come these idolatrous people when the right wing of God will no longer be with them, when the all-powerful help- - the Lord of the Most High will have abandoned them, when the deicide will it burden their arms and blind their eyes?

It's easy to presume. All the bad instincts will thrive in vegetation voluptuous, the spirit of superstition will stifle the spirit of religion and the most hideous rites will become the appearance swimming from the synagogue.

The infamous executioners of Golgotha, abandoned by God, cursed by Heaven, will roll from abyss to abyss, from darkness upon darkness, to end in a mire without name: they will no longer have prophets to guide them Expensive, but rabbis to push them further into this vortex of infamy. They despised the Messiah, — the light; they will no longer see the truth.

This decline is logical.

It is also historic; let's show it.

CHAPTER II

THE TALMUD

In the time when Jesus of Nazareth ministered, in the lands of Judea, his fruitful apostolate, two main sects were vying for influence over Israel.

The Sadducees — the materialists and the Epicureans of that time — although descended from royal lineage, rejected the spirituality of the soul; they soon came to deny The existence of angels and Satan. Exclusively occupied of pleasures and debauchery, they had nothing on the masses of the nation that has a rather limited influence.

The true leaders of the national party, the drivers of the The people, they were the Pharisees. Taking the law at face value. letter, they had failed the organs of interpretation traditional scriptures, "the doctors of casuistic." They pressured consciences and imposed

revolting and impossible precepts. In their world, everything
was outside: provided that appearances were
Even if they were preserved, the man was just and holy.
his soul would have been as covered in sins as the month
May is full of flowers.

How many times had the Savior risen up against these artisans
of lies and hypocrisy, by flagellating their practices
superstitious ticks, by comparing them to sepulchers
whitewashed, accusing them of putting their traditions meñ-

dreamers above God's law. We see by
The Gospel showed that oaths didn't bother them much: swearing on
The Temple and the altar were nothing; so that the oath
obligeat, it was to be uttered on the gold of the temple, on the
offerings placed at the altar. To these aberrations they joi-
the most shameful vices, such as robbery and
usury; they levied tithes on the property of the poor and
oppressed the widow and the orphan.

After the great sacrifice of the God-Man on the mountain
At the Calvary church, these flaws worsened. It was at
to whom this death was due, and in punishment of their
hard-hearted, they were struck by a blindness
fatal. They continued to teach the people, but they
They moved further and further away from Mosaic law; they
soon even came to forget him completely and to him
to substitute their own doctrine. That is how they for-
gradually revealed the Jews we know and
develop the bad trends to an excessive degree
which we revealed in the first chapter.

Before the total dispersal of their coreligionists, the
rabbis compiled their teachings into a single code
scattered. This code was the Talmud. It became the book
of all truth from true Judaizers and in this work
we will only refer to the faithful as Jews
savage and unsociable traditions of this code, in a
the word the pure follower of Pharisaic orthodoxy.

That's why it seemed useful to us to give before
a brief overview of the historical composition of
Talmud, and on dogmatic and moral doctrines
that it contains. This is thanks to a book that has had so much influence.
influence on the destinies of the Jewish nation and that because
Christians should study this closely. Perhaps

would they find the solution to serious problems there?

The Talmud was written in the early centuries of the Christian era, in two different places, in Jerusalem and in Babylon; thus, two Talmuds are distinguished. Chacun is named after the city where it was composed.

The first idea of the Jerusalem Talmud is due to Rabbi Judah Ben-Simon, or Judah the Holy, great-grandson of Gamaliel I**!, who had been the teacher of Saint Paul. He lived at the beginning of the third century; he established in writing the Mishnah (second law) which he had the pre; attempt to trace back to Moses through tradition oral. It was like the core of the Talmud.

“It is the foundation,” Vigouroux wrote, “the starting point.” and like the text of the code, including the Talmud itself is the commentary. The authority is regarded as indisputable in Judaism. The language is Hebrew, mixed with Aramaic, Greek and Latin expressions. There are some changes in the Baby- Mishnah lone. It is said that they were introduced into the text by R. Judah while the primitive version remained in force in Palestine.

It is primarily in the ghemara (commentary) that git The difference between the two Talmuds. That of Jehovah

After the capture of Jerusalem by Titus, the Sanhedrin was reconstituted appointed to Jamnia by Jochanan, and his authority was recognized: by: the entire Jewish community. In the year 80, the head of the Sanhedrin was GamaJiel IE, son of Gamaliel I, who claimed descent from the great Hillel. Since then, the dignity of Nassi, or 'patriarch', was hereditary” in this family.

is much shorter and was completed towards the end of the 4th century. It is attributed to the commentators of the Mishnah who, imitating their elders, in turn felt the need to fix their impressions. Upon completion of this compilation, the Jewish Patriarchate of Palestine disappeared with Gamaliel V, the last descendant of Hillel.

It was not the same in Babylon. Since the

great captivity, a large number of Jews had held
not to abandon the banks of the Tigris and Euphrates.

They lived there in a kind of unique society,
in the midst of their religious traditions that they had
faithfully preserved. They kept them for a long time.
headed by a "prince of exile," to whom the Persian kings recognized-
successively held very extensive rights. There were
In these regions, schools flourished. But in the 5th century,
Under Firouz, these schools were closed, as were the synagogues
were destroyed.

The rabbis, believing that the time of the dispersion
The final and total moment had come, they wanted it before the moment
of the final separation, leaving an imperishable memory
to come from their teaching and that of their teachers:
They wrote the Gemara. It is ten or eleven times more
more extensive than the Mishnah and was compiled by R. Aschi
his disciple Abina. This Babylonian Talmud, which
consisting of twelve folio volumes, among the Jews
a greater authority than that of Jerusalem, perhaps-
to be because he is more impious, more unjust and more
explicit about the hatred that should be felt towards Christians.
The Talmud spread among the Jews with great
speed and from the 'first centuries of our era it had
force of law in Jewish communities.

The Church Fathers, Saint Justin, Origen, Saint Epi-
They were already familiar with some of the treatises. Saint Jerome

said that this second law of the Jews "is full of fables and
of precepts so shameful that he would be ashamed to utter them.” Saint
Augustine condemns these oral traditions of the Jewish doctors.
and in particular their doctrine on polygamy: “By
a gross error, he said, and to justify their morality
as being of divine institution, they claim that God
He created two wives for Adam: hence these endless
genealogies and these fables already condemned by Saint Paul."

As early as 552, Justinian forbade the dissemination of this
book throughout the empire. Since then, the kings and
The emperors renewed these decrees; the popes
and the councils have repeatedly formally
They condemned these doctrines and burned the book.

But nothing worked. The Jews still hold their
Talmud in great honor and continue to do so
rule of their conduct.

Rabbi Isaac Abnab teaches us that the foundation The Jewish religion is based on oral law, or tradition. Fathers, and not the law written by Moses: "It is in consideration-Degradation of the oral law that God made a covenant with the Israelites, as it is written: Quia juxta verba pango tecum fedus..... and these words are the treasures of God holy and blessed.

“Abrabanel,” said Rupert, “and the most esteemed masters” members of the synagogue supported the same opinion; They argue that the oral law contained in the Talmud has clarified the difficulties of the mosaic law and resolved them the gaps. In the book entitled Horcoim, it is established that all those who mock the synagogue leaders, or say something contrary to their teachings-will be thrown into the depths of hell to be tormented there mentioned. The rabbis even teach, concerning the Talmud, that, if there is anything in this book which

a kind of natural order or one that surpasses our intelligence agency, we must blame the weakness of understanding-human nature, because, by meditating on it deeply, one note that the Talmud contains only pure truth.
"Rity."

Consequently, "those who violate the precepts of Rabbis should be punished more severely than those who violate the law of Moses; the offender of the law of Moses can be absolved, absolvi potest; but the violator Violating the precepts of the rabbis must be punished by death: death moriatur. » |

Since that is the case, everyone will understand from which It is necessary to study this doctrine. We will know it. The following summary provides sufficient information.

H

Dogmatic doctrine

We will only give a brief overview of the dogmas taught in the Talmud. What we want most of all What this work studies is Talmudic morality, and the sad fruits it has borne. However, it is necessary that the reader learns, through a few quotations, what blasphemies contain the religious code of the Jews of our time. A

Peter the Venerable, Abbot of Cluny, recounts Rohrbadear, wrote a treatise in five books against the Jews; and, In the fifth, he confuses them by simply to turn against them the absurd and impious fables of the Talmud. In one of them, to this question: "What is God doing?" "In the sky?" the pages of the master book answer: "He does nothing there but assiduously read the Talmud, and to confer with the Jewish scholars who have composed. Now, one day, during one of these conferences, he There was talk of different kinds of leprosy, and someone asked whether such and such a disease was or was not a leprosy. God had an opinion, and unfortunately for him, The rabbis were of a different opinion. Following heated debates... Concussions, the decision in this case was referred by a joint agreement to Rabbi Nehemiah, that the land still had the The happiness of possession. The idea then came to God to do to bring down the angel of death, with the mission of bringing to Heaven, the soul of this wise man; but the angel found this rabbi reading the Talmud, and the Talmud is such a holy reading that Anyone who immerses themselves in it cannot die. The angel therefore saw himself forced to resort to cunning; and, according to the Lord's command, He made such a racket above the rabbi's house, that he momentarily turned his eyes away from the Talmud and could be struck.

Rabbi Nehemiah's soul immediately ascended towards the heavenly dwellings; there she found God wholly occupied with to discuss the issue and to defend it against the saints doctors of Judaism, and exclaimed at first: "No, "Indeed, this disease is not leprosy!" —DieurouHe accepted his defeat, but he did not dare to rise up against the dedecision of such a great doctor, and soon it was heard to exclaim: "Ah! My children have defeated me!"

These sad ramblings are reminiscent of doctri- follies Hindu beliefs about divinity; those who They were the chosen people and have now descended to the lowest rank of humanity. That is how The proud are punished: they have disregarded God and his prophetic orders, God has taken away the light that...

They used to guide them, and today they don't even notice.
That they are ridiculous. Here is further proof:

“God,” they say, “repents of having scattered the Jews.”
and having thrown them into misfortune: he himself
made unhappy by this fault, and every day of-
Then, two large tears fell from her eyes in
the ocean; the sound of the waves and the earthquakes
have no other cause. He took a void oath and
guilty when he swore that the Israelites would not
no part in eternal life; but he has freed himself from this
oath.
"God once lied to establish peace between
Abraham and Sarah; for the sake of peace, it is to us
So, lying is allowed.

“God is the cause of sin, since he gave us
an evil nature and that he imposed upon us the yoke of
his law.” Let us draw the conclusion from this abhorrent maxim-
nable: The Jew never sins, he is not responsible
of no evil deed.

It is not only the teaching of theodicy that
is reprehensible. Superstitions and witchcraft have
all their foundation in the Talmud: “The patriarch
Abraham, the rabbis say, practiced sorcery.
And he taught him: he wore a precious stone around his neck.
magical, which healed the sick, and the rabbis of
The Talmud had some that could restore life to
moris. »

“There are 600,000 souls created by God and drawn from the
divine substance: they belong to the Jewish race.
The souls of other men come from demons and
are similar to those of beasts. Cain had three
souls, one entered Korah's body, the other...
Jethro, the third in the Egyptian whom Moses struck down

M

death. The soul of Esau, murderer and adulterer, passed into
the body of Jesus. The impious Jews, who apostatize or
who kill a Jew, after their death, pass into the state of a-
animal or plant, but their souls transmigrate into-
continued in humanity and finally returned to the

Israelite people; for every child of Abraham must end by entering eternal life.

"Hell is sixty times larger than heaven; because it is intended for all the uncircumcised, especially to Christians.

"The Messiah will come and he will restore the kingdom to the Jews; All peoples and all kings will recognize it and the will serve; but he will refuse the offerings of the Christians; After his advent, every Jew will have 2,800 servants and 310 women.

These quotes are taken from a German brochure, has become very rare, despite editions and translations French, English, and Russian, which have been multiplied: the Jews seize them as soon as they appear and destroy. The author, Dr. Rohling, has agreed to pay 1,000 thalers to anyone who proves the falsity of a any quote.

It is to this brochure that we will turn for information. materials on Jewish morality; another very good book Also rare, the Syrian Affairs, by Ac. Laurent, we will provide some examples: these are translated passages in 1840, for the Damascus court, by Mohammed-Effendi, a rabbi converted to Islam, of whom we we will talk about this at greater length in the story of the famous trial of 1840. The translations of this ex-rabbi have were fully approved by the chief rabbi of Damascus. There is no way to doubt their veracity and of their accuracy.

ere ae ee De DOSE CIO CN = PSOE SG LK e DUI

II

Moral doctrine

4° ON THE NEXT

It is a feeling that can be found everywhere, except Among some savages, it is that of human brotherhood. Maine. This sentiment is unknown among the Jewish nation: in the eyes of the Orthodox Jew, any foreigner to his religion Gion is not a man, but a brute. He is

According to the Talmud, it is a sin to enter into a partnership with the idolaters (non-Jews).

“An Israelite is more pleasing to God than the angels.” Giving him a slap is just as bad as giving him one to God. A goi who strikes an Israelite is worthy of the dead. The Christian race is a cattle race: descended of the devil, they are called pigs; they are not not the next one either, nor the animal, and it is not allowed them to show mercy; concealed it- - Expressions of affection and outward displays of affection are permissible. only in cases where one can derive an advantage from it tage. »

"It is self-evident that when- that a traveler foreign to Judaism should die without leaving behind proselytizing children, he must be considered to have no heirs; whoever enters first in possession of his property, will be judged legitimate possession "Seurt."

Maimonides. — Commentary on chapter XC of the Mishnah.

Here are some excerpts translated by Mohammed-Effendi:

"An idolater who strikes an Israelite deserves death." Moses, during his stay in Egypt, killed an Egyptian, who, before his very eyes, had struck down an Israelite. To give a To slap a Jew is as if one were offering him to God.

"The idolater who sanctifies one day of the week deserves death, God having said: “You shall not rest day, nor night; » he would incur this penalty, even though this would be any other day than Saturday. The idolater who Reading the Bible must also suffer death, the Bible being intended only for the Jews. As for whoever would take it, he "He must perish." (Chapter Sahandérin, p. 58.)
© This death threat bursts forth on every page of the Talmud. "They are referred to as the sons of Noah," it is said again, all peoples other than the Israelites, those-having separated themselves and having recognized God from that time from Abraham to Israel. The sons of Noah can be killed on the conviction of a single rabbi and the deposition-tion of a single witness, even if the witness were a relative of the individual denounced. If the latter killed a Jewish woman He was pregnant and caused the death of the child she was carrying; he deserves the

dead. It is different for an Israelite, who does not can only be killed by a decision of twenty rabbis and of two witnesses; yet he does not deserve death for having caused the child to perish in its mother's womb; such "The Jew should pay the price for the child."

How could the most fervent fanaticism not be unleashed? of these poisonous precepts? How can such advice Wouldn't they generate repulsion among the people Thus treated? The Talmudists themselves foretold it and they stooped so low as to give to their fellow believers The following advice:

“If a Jew,” they say in the treaty cited above, Walking down the street, he meets a stranger, he will do it pass to his right, if he is armed with a saber, and to his left- if he is equipped with a staff, because the sword is carried As far as the left is concerned, the Jew will be more within reach to restrain him. in case the stranger wanted to draw it, and the stick... Holding with his right hand, the Jew will take with his left, in order to to hold the other person's hand, if they try to lift the stick. If the stranger happens to be climbing a hill, the The Jew must go forward and be careful not to bend down for fear of being killed. If the other person inquires about his destination he will indicate a distant place, so that the stranger, trusting over the length of the journey, always believes he has time to kill him, and that he himself might by this expedient to save their lives.

Alongside these childish or odious fears, we findvons expressed a contempt for foreigners which he It's difficult to get an accurate idea. Those who don't have no hour of being born into the glorious Jewish sect, are thereby excluded from humanity: in the treaty Aroubim, it is said that their houses are veritable stables, and in the Bahiamoteth treatise, we read: “The tomThe beautiful things of foreigners do not defile, they are not impure, like those of the Jews, because they are animals "ills."

These extracts, by teaching us the true principles of Jewish morality will help us understand, in part, the hatred with which the Middle Ages enveloped them; they were given back the punishment of retaliation, they made their own word, as in Frankfurt where they wrote at the entrance to The promenade: "Jews and pigs are forbidden" "Come in here!"

9 ON THE PROPERTY OF OTHERS

“You shall not steal from your neighbor,” said the deca-
- the Gospel of Moses; but the god is not our neighbor, and
Moses did not write: You shall not steal from the wicked. The
The world belongs to the Jews: stealing from others besides the Jews
"It is not an injustice." – Therefore, it is necessary to "avoid the
"Foreigners are becoming property owners." Furthermore-
their what the goim possess has the value of one
abandoned property: the first occupant is the owner-
silence.

From this it is easy to conclude that any theft committed at
Harm to a foreigner is not true theft: it
sin only occurred when the illicitly removed object appeared
It belongs to an Israelite. The Talmud states this explicitly:
"It is permissible for you to deceive a goi and to practice usury."
with regard to him; but when you sell to your neighbor or
You will not deceive him if you buy from him. God does not
will not forgive the Jew who returns lost property to a goy;
for it strengthens the power of the wicked. Sile goi comes
to lose the pledge that a Jew had given him in order to obtain
"As for the money, neither the money nor the pledge can be returned."

We read in the tractate Arubim: “The son of Noah who
steals an object even if it's worth less than a para.
deserves to be killed, since he violates one of the seven commandments
the gifts that God gave to the children of Noah; he did not know-
he could not obtain his forgiveness in any way, he restored
the stolen item. God did not prescribe the restitution of the stolen.
than to the Israelites, if one of them steals and restores
The stolen object, he is absolved; but anyone other than a Jew,
If he stole less than the value of a paratrooper, he deserves death.
"immediately and without mercy."

99 THE MYSTERY OF BLOOD

The precept of usury, which has been mentioned a little while ago
above, comes from the fact that Moses had allowed to be taken-
to show interest when lending to a foreigner. From this
The rabbis had permission to make a strict duty: "God,
they say, ordered us to take usury on everything
gol, and to lend to him only on that condition; otherwise,
that would be helping him; it is necessary to harm him, even when-
that it can be useful to us: with regard to an Israelite,

Usury is prohibited. – “The life of the goi belongs to you!”
How much more so his money!

And throughout history, Jews have placed their actions in rapport with this precept: "Jew and usury are," says Gougenot Mousseaux, two words linked together by a a cohesive force twenty centuries old; and to this day No power of reasoning could overcome it, this strength! "

It is in vain that many Jewish writers have raised against this accusation. We believe more in actions rather than words; and the actions of the Talmudic scholars unfortunately denote everywhere and always a little an irresistible song that withstands wear and tear.

How many times have the nations of Europe rejected them! from their midst because of these atrocities of which they could not were going to defend themselves. The popes, the kings, the abbots, the councils take turns denouncing their manipulations: the pou- Public sights force them to confess, and yet, at after a short time, at the most competitive price

It is written: “Shall I not hate him who hates you, Lord?” Take the life of the best of idolaters. He who removes from A ditch saves an idolater; it is forbidden to take a idolater out of pity. He who sheds the blood of the wicked (of the non-Jews) offer a victim to God. The precept: "You shall not kill,

This means: You shall not kill a son of Israel.” – Quoted by Rohling, op. cit., p. 41.

Degrading, they return to the countries that expelled them. they resume their innocent little jobs in apparence, and one fine day the whole of society wakes up caught in an inextricable net that they have painstakingly and silently woven. "In the Middle Ages," says Michelet, The one who knows where the gold is, the true alchemist, the real one The sorcerer is the Jew or the half-Jew, the Lombard; the Jew, The filthy man: the man who cannot touch food nor woman, that they should not be burned; the man of outrage, on which everyone spits on; it's him we need address them!... Dirty and prolific nation! But they have resolved the problem of wealth disappearing. Freedmen By the bill of exchange, they are now free, they They are masters! From one blow to the next, there they are on the throne of the world!

Yes, there can be no doubt about it, "God commanded the Jews to take away the property of Christians in any way that it may be, either by cunning and force, or by usury and theft: quovis modo, sive dolo, sive vi, sive usura, stve furto! » Usury is therefore for the faithful of the The Talmud defines an act of holiness, the act whose practice... brings us closer most usefully, for time and eternity, of the loyalty of his fathers.

3° ON WOMEN

It would be interesting to conduct a comprehensive study on the the lamentable condition of women among the Jews, condition which is made to it by the Talmud. But such is not our goal, and moreover we would encounter in this This study contains too many obscenities, which our Christian sense...

' L. Ferrari, — Prompta bibliotheca.

forbidden to afflict the souls of our readers. One page of | contemporary author will put before our eyes a por-
a very accurate trait of the Jewish woman of the Talmud.

"The Jewish woman," he said, "has earned more than her husband." to the benefits brought about by the progress of civilization-tion and freedom. Women were nothing but slaves everywhere and always, and it was on her that the effects fell. of her husband's long-constrained mood; she was the instrument of his pleasures, a scapegoat inconstantly intended to soothe sorrows and grief of misery and persecution!

"Responsible for all domestic care and perpetuating-" To kill the family, the Jewish woman seemed to have been born only for that; his monotonous life unfolded amidst all these concerns... happy again when her self-
His devotion and dedication did not attract him complaints and mistreatment. The woman was not counted as nothing in the social state of the Israelites; its birth was not like that of men, consi-
recorded in the community register; his death did not was not the object of any such act; his active and suffering life swept across the earth like a hurricane. No one taught Jewish girls received nothing but literature, science, and...

arts; nothing of trades, nothing of morality or religion
gion; they were only accustomed to suffering and silence.
They were forbidden entry to the Temple until their ma-
marriage, and it is hard to understand their devotion, even
their fanaticism, when we know that Judaism has nothing
as for women, that he grant them no place
in the social hierarchy!

If this is the woman within Judaism, what should-

' A. Cerbeer. - The Jews, their history, their customs, p. 49.

What will she be like when she lives among strangers? - One
brute, nothing but a brute so degraded that the Talmud sup-
the assumption that foreigners prefer Jewish animals to
their own wives. In the Barakouth treaty we read
that an Egyptian woman is called a donkey and treated as
such as the religious code of the Jews, in several places,
clearly conveys the idea that foreign women should-
vent be relegated to the rank of mere female animals
pains.

Therefore, "must the precept of Moses against adultery
to be heard by the one who commits an act to the detriment of a
Jewish, not a goy. There is no true marriage among them.
foreigners, no more than animals. The Jew
does not commit adultery by raping the wife: of a
Christian. He could not commit any injustice by-
to his own wife, in whatever way he treats her
"in marriage."

From this the reader will judge the purity of the teaching.
Talmudic ment. However, we have not revealed here
that only a very small part of the depravities he re-
firm. | |

The rest is too sickening, and we cannot rai-
reasonably expose it to the eyes of our readers.

TO? ON THE OATH

It is customary to distrust the oath sworn by the Jews
towards Christians. "We have good reason never to be there
proud. They only take such an oath when they are there
are constrained by our laws, but it does not entail for them

no obligation, nor if they lent it towards an animal: besides, that's enough for them and they think they are per-

2

put into using mental restraint to remove from the service "All value."

In their country, it is very easy to be released from a servitude. awkwardly. "Even today," Drach writes, "it is before a tribunal of three that the letters of divorce, etc.; and three Jews ANY other The Jew is seated, and they have full authority to release him from his oaths and to cancel his promises, his commitments, both for the past and for the future. » |

There are even days of remission in the synagogues solemn ceremony, where the Jews are absolved of all sin and of any oath, without any question of restitution. Before the usual ceremonies begin, three men, assembled in tribunal, and placed at the head of the assistance, cancel by their full authority all the vows, all commitments and oaths of each of the assistants, both those from the past year than those of the year in which one entered. We call that Kol-Nidraz.

The Yom Kippur festival in particular is reserved for this a benevolent ceremony. On that day, in the presence of the Divine being, the Jews offer a prayer that begins like this: “Omnia vota, pacta, juramenta...” and by which they believe that all vows, all conactions they may or may not have taken in the during the previous year.

“In this belief,” said Rupert, “instead of looking at each other—” They are treated like criminals and perjurers, they are convinced dice of their candor and sincerity. Add to that that the Jew has a particular formula, accompanied by various external acts, to pronounce an oath: the Christian who is unaware of these details, He believes in the oath, while the Jew swore without scruple.

something contrary to the truth. Maimonides and the Rabbi

Moïse Cozzen proposes a large number of these detours.
and these subtleties to deliver their coreligionists
of the obligation to uphold their oaths.

Thus, on the night before Yom Kippur, they
declare that every time, in the following year,
They will be obliged to make a vow or an oath, he will-
will be regarded as worthless and will not
attributable to sin. By coming to the synagogue in
In the presence of their rabbis, they hold in their hands the
book of the law and pronounce these words: “I, N...,
I declare before God and before all that all the servants
things I will do for someone during the coming year
chain, and that I will have promised to observe, while my
will not consent to observe them, I want them
be null and void, and of no value and not attributable to sin,

if I do not accomplish them.

The novice Pferfferkorn writes: "Sometimes it happens-
every time a debate arises between a Christian and a Jew
subject of a pledge, a loan, a fixed period or of
something important, so that, in the absence of
Evidence shows that the Jew is obligated to take an oath according to the
rites of his religion. He doesn't object, and
He swears, though deeply convinced that he is swearing a
a false thing, and he fears no avenging God of the par-
swears. If by chance he refuses to take the oath, that doesn't
It does not stem from his love for justice or truth,
but from the fear of being severely punished if one came
...to convince him of a false oath. Therefore, the Jews did not...
"Neither religion nor faith is mentioned in their oaths."

All the self-serving denials in the Jewish newspapers
will not be enough to destroy these overwhelming testimonies
emanating from competent individuals of diverse nationalities

verses, from different eras and which had no in-
interest in letting these hang over the heads of the Israelite people
hideous accusations.

5° ON CHRISTIANS

Throughout history, there has been hateful animosity towards Jesus-
Christ and his divine religion have been regarded as a
duty in the Pharisaic synagogue. This hatred res-

worse on every page of the Talmud.

In the Barakouth treatise, we read: “He who re-
The guardian of the tombs of the Jews must say: Blessed is he
who created us for the law, who gave us life and
to die in the law, which has promised to resurrect us by
the law, and who knows our number; blessed be he
who raises the dead! — But if one sees the tom-
If a foreigner is handsome, one should say: "Shame on your
Mother! May she who gave birth to you be blasphemed!
for the end of these peoples will be bad and barren as
the land of the desert.

Later, we will speak at length about Jewish hatred.
Daic against Christianity; let it suffice for us to
Let us quote here again some words from the Talmud:

“A Hebrew who kills a man with the intent to-
intent to kill an animal, or a Hebrew, a brother, in
"Thinking he is killing a Christian, he will be absolved." (Treaty of Sahan-
(derim.)

Maimonides writes: “When the Israelites have a dis-
A whore with a goi must be judged according to Christian law.
Look, because this one is to the Israelite's advantage: we
We will therefore invoke the constitutions of the goi. But if
we see some benefit in being judged according to our

under the law, we will claim our rights, and we will say
Thus do our customs dictate, and let no one be...
No wonder. That shouldn't seem all that extraordinary.
that it may seem harsh and cruel to kill an animal, although it
has not sinned; for whoever does not have the perfection of
human virtues, should not truly be regarded
like a man: the end of his essence is to serve
to the needs of others. »

The authors of the notes made to interpret the treaty
The Mishnah entitled Avodah Zara also have in-
taught that "the followers of the doctrine of Jesus must-
vent be treated in such a way that if they are seen near
to die, they are finished off; that, if one is found near a
well, they throw it in and cover it with a stone, and
that if there is a ladder in the well, it is removed in order to
'that he cannot go back up'. This advice is perfect.
ment conforming to the merciless morality of the phari-
his own; an author who enjoys great authority
will make them even better known in the third part

of this work.

In another part of the same treaty, we read: "It cannot be permitted to form an alliance with the idolaters, nor to negotiate peace with them; we must simply trying to disabuse them of their errors, or kill them... This must be understood as referring to idolaters, in general. As for those who destroy Israel and lead it to his downfall, like heretics and blasphemers, It is a good deed to destroy them, and to carry them with their mother at the bottom of the abyss, since they hold- They cause Israel distress, and distance the people from The way of God. Such are Jesus of Nazareth and his disciples. ciples whose names are cursed; from which we must conclude that it is forbidden to treat the adora as a doctor-

2:

followers of Jesus, even for a fee!, to unless there is a serious danger in refusing.

This, in broad terms, is the pale summary of the doctrine. 'Talmudic. The facts that will be discussed in the two The following books will soon give him a terrible confidence mature.

IV

We find in the book of a Jew, Solomon ben Sevet, a passage that should greatly attract our attention. This author tells the story of the Jews who lived in Spain before being driven out. Unwittingly, he makes us to fully understand the prejudices and perversity of the Jewish morality.

He tells us about a conference that took place in 1412 before the sovereign pontiff, among learned rabbis Jews and the neophyte of Holy Faith, whose Hebrew name It was Joshua. The novice repeats the accusations made against the synagogue; he speaks of barbaric maxims contained in the Talmud, and he notes one conceived in Few words, but fraught with serious consequences. a maxim in which one can see the trace of mystery bloody, which we will discuss in the next chapter.

Solomon ben Sevet then made the pontiff speak as if he were to question Rabbis Samuel Abrabin and Solomon Levite. Here is the translation:

"Is it true that we read these words in your Talmud:

---

* Elsewhere, it is said that a learned physician does not must not deal with foreigners, even for a salary; one does not You can only do it to practice, get used to it, get some experience!

"Tov shebagoim herogh," that is, it's a good The act of killing the goin? — They replied: "It is True, O supreme pontiff. We hold it from our ancestors that everything that belongs to the law and the exposition of sacred letters were written by our masters, among whom Rabbi Aschav is found there; the rest was written by the commentators to confirm the thoughts of the first and later inserted into the text of the Talmud. For us, who have received the Talmud in its first redaction, We pay little attention to these words.” The pontiff he added: "In any case, they are written in the Talmud, and to prove what you admit, namely, that they were later inserted into the text, it would be necessary provide eyewitness testimony or demonstrate it by obvious reasons. You also have to tell me to know the true meaning of these words, because, to the good Considering them, they contain a cruel and bloodthirsty meaning. so that the Jews who live in my states, surrender worthy of just punishment.

“The famous Solomon the Levite replied thus: ‘O pontiff supreme, the ancients interpreted this passage, as They did it, from the severe administration of justice. usage among other nations in the punishment of mancide, and they claimed that he is simply opposed to the The Hebrews' overly lenient justice, which often ensured impunity for murderers. Indeed, before anyone In our country, if someone is led to torture, there must be... witnesses who tried to stop the hand of the homicide by threats; it is also necessary that these witnesses having observed the most minute circumstances, the Clothing, weapons; otherwise, homicide cannot be punished. The elders assured that the passage of which he This is specifically opposed to this manifest sentiment.

by some illustrious men, that if we had lived
In the time of our judges, no one could have been convicted.
damned to death as a homicide, for fear that, if,
By chance, the victim had previously had some
illness or received some injury that was certainly fatal
she should not be considered as similar to a dead person;
which should in turn make the aggressor consider himself
as not having killed a healthy man, that is to say
'truly a man, but only a dying one. Now,'
Among us, whoever kills a dying person cannot legally-
to be condemned to the ultimate torture.

"The other nations rightly judged that the homicides
would gradually multiply if we allowed crime this
ease and this impunity. If, indeed, it were necessary to submit
under such rigorous scrutiny the manifest crimes and the
acts of the guilty, these could almost always
with impunity indulge their rage and carry out their
sinister designs. It is therefore sufficient, among other peoples,
to have well-founded suspicions to condemn to death
the homicide, and to intimidate others by his torture.
Therefore, can we say that there is nothing better among the
nations, that the strict administration of justice and the
The death penalty was established for homicides.

"Moreover, the words that are the subject of this discussion-
sion should not be directed in an imperative sense.
as Pierre (the novice) heard them. But in
an indeterminate meaning, that is to say, they mean that
Killing is an excellent thing among nations or
Christians. There is no commandment to kill, there is no
that a general formula saying that for nations
It is an excellent thing to kill; so that in exa-
carefully mining the determined passage, one does not
will find neither the order to kill Christians, nor the harshness

the barbarity that one thinks one sees there. On the contrary, one recognizes-
It will be born that these words are glorious and honorable for
Christians, since they praise their conduct;
because they say it's an excellent custom among the
nations, that those who devote themselves to the study of virtue and
May justice prevail, and may the severe avengers of the scoundrels be brought to bear.
and condemn them to the ultimate torture."

The pontiff replied: "If the masters in doctrine
The Talmud agrees that they do not want to punish as
homicide is that in which the victim could have died at a distance

Ravant of illness, without a doubt, they were all mistaken. and rendered unworthy of the name of wise. Who does not understand. that there is an absurd and pernicious opinion there, which ensures, for the most frivolous reason, impunity to the ho"Micide?"

Here is the response of Solomon Levite: “The prophet Amos, chapter 3, pronounced this oracle: Tantum vos cognovi ex omnibus gentibus terre, idcirco visitabo super your iniquitates vestras!. He therefore who escapes the tribe- earthly, and is not punished in this world, does not escape- He certainly will not be in the heavenly court. Our fathers We have been taught that those who are punished in this world, fully atone for their sins, and may those who avoid earthly justice cannot escape that of Heaven, and cannot cause them to fall into even greater evils after this life. "

The pontiff replied again: "This reasoning has of some value. However, it is necessary that justice human dignity may be exercised in this life, so that fear

'I have known no one but you of all the nations of the earth; it is why I will punish you for all your iniquities. The text of the Vulgate is this: Tantummodo vos cognovi ex omnibus cognationibus earth; idcirco visitabo super vos omnes iniquitates vestras.

"May punishment restrain wicked men." — Peter He then said: "Most Holy Father, with what cunning and what The Jews speak of treachery! They substitute auda- beautifully distinguishes between falsehood and truth. Moreover, the words that The following are included: The best among butchers is the journeyman of Amalek, cannot be repeated by them to our praise, but rather to our shame; likewise the The words indicated are: Tor shebagoim herigh... »

The reader will no doubt have noticed which The Jews employ subtle evasions throughout this conference, and what paradox they resorted to to exonerate the Talmud.

The words of the novice Peter are significant and conclusive. Raised in the synagogue, he had con- defeated that everything there is falsehood and lies, and he was entered the Catholic Church to find the truth: he could not so quickly fail in his desire, accusing falsely claiming to know his brothers. He did not deceive the pontiff.

Roman.

Moreover, the meaning of the Hebrew words quoted does not
does not allow for any other conclusion. The meaning–
The rigorous interpretation of the Talmudic sentence is: "It is
"It's a good thing to massacre Christians."
too many clearly proven facts demonstrate to us–
They will soon realize that this dreadful maxim is far away
of having remained a dead letter.

V

After the exposition of the preceding doctrine, we will not
we will not be surprised by the words of MA Laurent, where he

fully confirms the revelations of Drach, the rabbi
converted: |

"The Babylonian Talmud is the only one that is followed. It
forms a collection that has no fewer than twelve volumes
folio. The two Talmuds stifle, as has been strongly felt.
Well said, the law and the prophets. That's the religious code of the
Modern Jews are quite different from those of the ancient Jews.
This is where all beliefs are contained; and
when one has the courage to peruse this immense collection
there one finds the still active causes of hatred of
peoples against the scattered remnants of Israel.

"This is the book that everyone studies and comments on."
those among the Jews who claim the title of scholar.
According to these comments, the text of the Bible is not
more than a historical account, a collection of principles and
sublime laws; it is now nothing more than an allegory that the
Ghémara explains in the strangest way and the
more ridiculous. It is from this comment that the following are derived
the chimeras of the Cabal, the dangerous errors of the
magic, the summoning of good and evil spirits, a
a long pile of moral errors, and a borrowed theogony
to Chaldea and Persia. The Gemara is, according to the
Modern Jews, fulfillment, /perfection, and that is
even there what its name means in Hebrew; but in
In reality, this comment destroys the law through its interpretations.
ridiculous or absurd statements and by principles of hatred
that it contains, for all men who do not
part of what he calls the people of God.

This assessment aligns well with what was written, in 1803, a former rabbi converted to the Greek religion. In a moving chapter that we will have our readers, it reveals everything concerning the mystery of the blood, and he concludes with a few words on the Talmud, at

the doctrine from which he attributes the cause of the hideous events that he recounted:

"Suffice it to say," he said, "that he is absolutely commanded by God to all Jews that three times by One day they curse the Christians and pray to God to... destroy. This is especially imposed on rabbis. God orders the Jewish nation to appropriate the wealth Christians; and this, regardless of the manner in which they do so: whether through deceit, fraud, or usury. Jews must, according to the law, imagine that Christians they are no different from ferocious beasts, and they must treat them all the same. The pagans, the Turks, Idolaters do neither good nor evil; Christians do all possible evil. If a Christian finds himself on the edge From a precipice, the Jew, if he can do so without harming himself, must to throw him in and kill him that way. The churches of the Christians are places of prostitution dedicated to idols; That is why the Jews must destroy them. The Gospel is an unholy book, full of errors, blasphemies, and corruption; that is why the Jews must burn it although the holy name of God is written there.

And to explain the spirit in which he had spoken, the The converted rabbi adds: "May everything I write, O most Dear reader, do not let this be a cause for scandal. Truthfully, I know and I foresee that you will say: Is it possible that the Jews have descended to such a great immorality Literacy? — But you must know, you already know that the The Jews trampled the law of salvation underfoot and put themselves outside of all divine, human, and natural law. This punishment is inflicted upon them because of their harshness heart, which corrupted their faith and made them put The Talmud contains so many blasphemies that are horrifying. Suffice it to say that there is no such thing in the world as

a belief more impious than that of the Jews, that there is none, at least in general, of a man who can on

to pass off the Jew as impiety and treachery. And woe to the
world if they manage to achieve supremacy!

"Ah! Let us continually pray to God with fervor so that
that he might deign to soften the heart of this wayward nation
to tear away the veil that blinds her and dispel the darkness
in which she lives voluntarily.

We desire nothing else. Let that be clear.
It is not a thought of hatred or revenge that
directs our pen in this search for truth,
but only the desire to stop the coulums
savages who are a disgrace and an obstacle to good and
-to happiness for those who tolerate them.

This was written in 1803 by a man who, as we can see, the cons
was born well and judged them soundly.

CHAPTER III

THE ACCUSATION

The immense unrest that has been occurring for the past few years
They torment old Europe everywhere, they are there for us
learning that the human mind is terribly logical
and consistent with the doctrines attributed to him as .
Pasture: False social and anti-Christian theories
have given birth to the disarray in which we groan.
Man is made in such a way that he cannot last long
in contemplation, and that of speech, he passes quickly
to action.

Having accepted this principle, it will be easy for us to
to report on the effects produced in the Jewish world by
Talmudic teachings.

No Orthodox Jew can escape the influence
disastrous delivery of heterogeneous material. From the youngest age
They put this writing in his hands and for years
He will make it the daily nourishment of his intellect.
Through personal meditation, through teaching
doctors, through family conversations, the
The Talmud irrevocably penetrates the soul of every Jew, and
saturates it, so to speak, with its abominable digressions.
tions.

Two main effects naturally arise from this
ordinary commerce: a terrible, ingrained, inex- hatred

Violable against everything that does not bear the name of Jew, and in particular against Christianity and a disposition-an irrevocable lion to endure all superstitions, to consecrate-to recreate all rites through a sacrosanct practice odious of the cabal and occult societies of the East.

Jewish hatred of Christianity is reflected in great day in various ways: through wear and tear, through barbaric and learned calumnies against teaching Christian, through odious persecutions, every time It's possible. This hatred is finally manifested in the atrocious sacrifices committed at all times, in all countries, on Christian figures, sacrifices of which we find traces on every page, from our columnists.

Anti-human self-immolations are also an expression the taste that Jews feel for superstitious rites tieux. This is the subject we will be dealing with here-particularly in this work, leaving to others the care to reveal the shameful Jewish enterprises on the fortune and the soul of humans.

Like all imprecations uttered against God, the vile Jewish imprecation, uttered during the The death of Christ has not passed away: the Jewish nation has asked that the blood of the God-Man fall back on she; and for eighteen centuries, this blood has weighed heavily inexpressible, on the guilty heads.

But blood calls for blood. Major criminals they are well aware of this deep-seated need that is revealed after the first crimes, and Shakespeare, in Lady Macbeth

He magnificently painted this bloodthirsty fury. The blood of Christ reddened his hands with an indelible mark. of Israel, and to destroy these frightening traces, these hands for centuries have been plunging into streams of Christian blood.

As the rest of this study will amply demonstrate, there is no longer any way to say, as the charitable P. Bonaventure at the Congress of Mechelen (1865): "No man serious people today believe in no country in the world Jews may believe they are authorized by their religion to sacrifice Christians.

Here is our bold answer:

— We emphasize and we will prove that, since the dispersion of the Jewish people to this day, in all centuries and most recently in our own, in almost all countries of the East and West, more than once the Jews were convicted in court of murdering Christian children during the Easter holidays; that these assassinations are committed in hatred of Christ and of his followers; that they were not the work of isolated men and blinded by superstition, but that they are national and legal crimes, observed and practiced by the entire Jewish people, whenever it seems possible- Possible and safe.

Not only is it a way to express their hatred and their revenge against Christianity, not only It is a pious work, but above all, first and foremost, the accompaniment: The perpetuation of these abominable practices is for them a strict duty, an obligation of conscience, an obset--legal advance imposed on them by the Talmud and the rabbis. Yes, it's according to the prescriptions of these documents. their murder of Christian children, not both to assassinate them and to sanctify themselves: same, by collecting the blood of these innocent victims, blood with which they will feed at the Easter solemnities, that is by mixing it into the wine, or by kneading it into the bread Wafer paper. These are incredible things, yet true. that the reader will find clearly proven in this work.

Many writers have addressed this question yet a little-known phenomenon: among historians of all countries, French, English, German, Italian, Spanish, we Let us examine the account of ritual assassinations; we find the same accusation of using Christian blood for all kinds of evil spells, curses or infamous ceremonies-religious denies.

A converted Jew, Jean de Feltre, recounts that in Germany Magne, until 1420, the Jews often renewed between them and in a completely secret way a ritual mysterious thing he had seen his father do, on the day and the day after Easter. "In those days," he said He, my father, took Christian blood and placed it in his cup, in which there was wine; then they sprinkled the table of this beverage. He also put some of this blood in the dough from which unleavened bread was made, and the Jews in "They ate at the Easter feast."

In Tongeren, his homeland, he had witnessed the killing of a child Christian whose blood had been collected; forty-Five Jews, convicted of this murder, were burned at the stake. lively.

In the year 1475, the Jews of Trent could not celebrate Passover, because no one possessed Christian blood Here. We'll see how they got it. We we will also see that, in the years that preceded, the blood what was needed had been brought to them from Germany by a blood merchant, by a horrible Jewish courier, who had made his fortune by exporting extracted blood in this way veins of Christian children.

The entire history of the Middle Ages is filled with the facts of This genre, and nowadays they are far from having disappeared.

A traveler in Egypt, Mr. Hamont, recounts that he I have often heard the people of this country say: "If the descendants of the men who crucified Jesus Christ, cannot buy children born into Christianity They choose a fat sheep and stab it one after the other, thus alluding to the death of Savior of the world.

Copts claim to have seen Jews buying Greek Mamluks and feed them to make them die in the time of the fairies.

A Jewish convert, Ben-Noud, who, having become a Christian Yours was called Catherine, a similar story to Count of Durforl-Civrac, during his journey in Orient. |

“Ben-Noud,” wrote the famous explorer, “came to dress in Latakia, where there are only three or four families Jewish women. During those three years, they were regularly sent-Aleppo-style unleavened bread necessary for the Easter. Ben-Noud says there are two kinds of bread. unleavened bread, which some call mossa and others mossa guésira (in Syriac guésira means to slaughter). The mossa guesira, similar to mossa, contains In addition, a mixture of human blood, but in sufficient quantity small quantity so as not to impart any taste by-particular. Blood is not kneaded with flour; one uses it applies a layer, a coating to the bread when it is made. Jews eat these unleavened breads during the seven days of their Passover. They only use the mossa when They are running out of mossa guésira. During the night

preceding their Passover, there are very few Jewish families who do not crucify a rooster. They nail its wings to the wall, and they torment him in every way; Each of the assistants comes to pierce it with a point of iron, to mock the passion of Jesus Christ, And all of this is done with great bursts of laughter. A rabbi who happened to be passing through last year Lattakieh, at the time of Passover, this bar- ceremony bare took place in Mr. Bélier's house, where he was staying, by charity, the family of Cháloun +. If instead of a rooster, the Jews could crucify a Christian, Ben-Noud said that This would be much more in line with their wishes. They have two festivals in which they charge the Christians of imprecations; the Jews who appear the most fearful are the ones who show the most in all these horrors of relentless cruelty and brutality.

Everywhere the same belief is widespread. "Yes, he is of tradition, writes the secretary of the Latin Patriarchate of Je-Rusalem? And everyone here is talking about it, that the Jews slaughter (when they can) a Christian child whose They mix blood with flour to make unleavened bread. for Passover. Two years ago, a Jew was taken, near from the Brothers' school, which was carrying away a child. It was during Holy Week and very early in the morning. Like The child was screaming, a man, I was going to say an idiot, is left his house; and, not suspecting the mystery, simply delivered the child and gave a chi-
"A slap to the Jew who ran away as fast as his legs could carry him."

That was the name of the Jew to whom Ben-Noud had been married.
strength.
* Letter from Abbot Coserc to Mr. Imbert-Gourbevre, June 14, 1886.

II

After clearly stating our accusation against the Jews, and before proving it, let's say a word negations that have been deliberately raised against the voice of history. We owe it to our readers and to ourselves-same. On several occasions, Jewish newspapers have protested against what they consider to be a heinous slander Denial. Here is a sample of their prose: |

"Among so many alleged kidnappings of Christians deeds performed by the Israelites, and so often reported in the East by public outcry during the last two centuries; amidst the severe legal proceedings which, as a result of accusations formal sations, had always been exercised there so much by the Muslim authorities as well as by those of the com- local Christian communities, as well as by the consuls Eastern powers residing in this country;... we have never been able to ascertain, neither legally, nor even through Legal presumptions, none of the murders committed by the Israelites. On the contrary, there were a thousand circumstances remarks and a thousand historical facts that have obviously demonstrated that it was a despicable slander employed against this unfortunate people, either through malice premeditated, either by blind fanaticism, to cover up, by this presumption, generally accepted in the East, other crimes that were actually committed there.

There is only one word to answer: the reader will see, in

5 Archives israélites, XIX, p. 899; 1867,

the following book, if the Jews have never been legally convinced of the crimes we accuse them of.

It takes an immense amount of audacity to deny also brazenly of facts on which the testimonies abound.

A few years ago, a famous Jewish preacher from In Vienna, Dr. Adolphe Jellinek engaged "in a violent outburst against religious fanaticism, in the middle of the Jewish people themselves,” thus proving us right by forward. He recounted heinous acts attributed to a com-

Jewish community of Galicia, and he added: “We have
lamentations about the persecutions suffered by the Jews
to bear, but I praise in advance the man who...
will show the horrific picture of Jewish fanaticism. »

Such words caused too much harm.
to the immune members of the people who like to proclaim themselves mar-
Tyra. Also, there was a general outcry against "this rabbi"
accuser, denouncer and slanderer of his brothers,
provoking hatred and contempt against them."

The Israelite Universe says of him: "How, alas!
Can we still complain about the attacks and the
foreign persecutions, when we see a speaker
From our sanctuary, a pastor in Israel, striking thus
his flock with all the poisoned weapons and
deadly consequences of denunciation and slander?

"Fortunately, the people who see our conduct
and our works, recognize the falsity of these hideous
insinuations from a false Jewish priest, and they no longer believe them.
to the murder of Christian children for the needs of
our pastor than to the persecution by ourselves of our
pious rabbis and our men of science.”

The rabbinical organ is mistaken: the people admire

3,

the learned doctor who had enough independence and
out of love for freedom to speak freely to Israel and
believe that child sacrifices are still in
use in Talmudic worship.

For a long time, 6 Jews, your denials and your objections
will only strengthen our belief. Ah!
Your explanations are ridiculous, your defense is
Too pathetic! We clearly articulate positive fails-
Hairs, and you think you can destroy them with arguments.
empty spaces like this one:

"It was not necessary," said Basnage, "to commit
such acts are an insult to the Passion of Our Father
Lord. An insult that so obviously outrages humanity.
manity, and which is accompanied by so many perils, must
rarely occurs to man's mind. I have some
It's hard to believe that such violent acts could occur.

without any particular interest driving it, and when the Prudence and humanity oppose it. I fear that These crucifixions of Christian children were nothing more than pretexts to stir up popular anger against the Jews.

All defenders of Israel reason from the same point of view. manner.

However, the facts that form the basis of the accusation directed against Jews, they can be attacked from two sides ways. They can be challenged in detail, one by one, at name of historical criticism; they can be denied in 'mass resolutely and absolutely in the name of this assertion which considers itself philosophical: "The human mind has a an innate aversion to unnecessary cruelties, and the Jews do not can deviate from this instinct, as one might wish. to say. » |

If Jewish historians were to enter into the first discourse

discussion, in the discussion of the details, we will follow them there- We would believe them, and we would present them with the murder stories. rituals, surrounded, from a historical point of view, by the same guarantees that the most undisputed facts. We give them We would then ask why they admit some and push each other away, when both sides prefeel, in the name of history, the same titles to the belief.

But they will be careful not to start such a discussion. Sion: they will always hide behind their sophistry: “We reject these facts because they are impossible; The belief you are proposing is contrary to our reason. » Sir Robert Pell and Maxime d'Azeglio, who are involved in defending the Jews, no doubt because they were their brothers in Freemasonry, did nothing but reduce- Dear, these old, worn-out, toothless considerations.

Other Jews, without addressing the fact more directly in themselves, they get out of trouble in a more specious indeed: they give... a typical Norman answer. Here is an example.

A bishop had preached in Madrid, and publicly he had declared that Jews cannot celebrate the holiday Easter only with Christian blood. The King of Spain, Alphonse, finding himself in the company of a Jewish scholar, asked him what the truth was; he was careful not to reveal it to him to know and answered him as the Talmud advises to to do in such an occasion. — “Listen, 6 king,” he said; we have seen that a Jew does not eat blood or anything else that which lives; they even forbade drinking the blood of fish, of which the Talmudists nevertheless say that this It is not blood. And blood is abhorrent to them. because the Jew is not used to it, although he sees Many people eat blood. But how many

Furthermore, he will have a greater disgust for human blood, since he has no I haven't seen a human being eat it. The king, moreover, can... to recognize this repugnance in the fact that, when a Jew — eats something hard to bite, and that it flows from him bleeding from the gums, he will not eat again until he scraped up this blood. Now it is known that the man has a greater disgust for the blood of other people than for his own his own blood, and that he is also disgusted by his own blood, because he's not used to it." That's what's comingshovel to cleverly turn the question around.

Recently, the good Jewish apostles imagined a A new kind of evasion. In the Israelite Universe From 1882, Rabbi Wogué repeatedly asked Let the unleavened bread be seized and analyzed. chemical; and he defies anyone to discover the Not a trace of human blood. I believe it without hesitation.

Didn't we hear Ben-Noud telling the count of Durfort-Civrac, which we are careful not to put in the enough blood for the taste or trace of unleavened bread that they may manifest themselves outside. The Chief Rabbi of Paris, for example, in fulfilling the precept religious, place a single drop throughout the entire dough sensitive pain from blood, or more often a pinch of blood reduced to powder and carefully preserved for this use. After fermentation, cooking and the dividing all this dough into a multitude of loaves, What sufficiently expert analyst could trace... the drop which was enough to carry out the abomination rite netable. |

Let us add that most of the elements that make up The blood ends up in the bread. That the chemical analysis... mique reveals, for example, the presence of iron which found in so many substances, one might conclude that this presence is due to the ritual blood deposited in the Easter bread?

The Jews, moreover, would not allow this to happen. In conclusion, and if, by some impossible chance, almost by a miracle, This drop of blood was found in the unleavened bread; they did not would fail to say, without it being possible to prove the On the contrary, that the baker or the mother of the family had frostbite, or that another accident caused him to fall a little blood in the flour.

The chemical trace of blood in unleavened bread does not would not be enough to convince the Jews; the absence of this A trace cannot be a full justification for them. Rabbi Wogué is therefore invoking here a ridiculous pretext. ass.

Should we think differently about what Isidore Loeb says? in the Revue des Études juives? He claims that the Jews are innocent of shedding Christian blood, because their accusers disagree on the uses to which This blood is used in the synagogue. A good reason, indeed. truth. We will not dwell on refuting this nonsenseseries: the third part of this work will answer that Absolutely.

Let's also move on to the opinion of those who claim that the Talmud contains nothing hostile to Christianity nism. The study we conducted taught us this that we should think about it; and in discussing Jewish secrecy, we will explain at length why the Talmud does not present He did not openly criticize the ritual murder.

First and foremost, we implore the reader to lend all his attention to the long series of fails that are going to be reported in our second part, and then the astonishingthe state into which our words may have plunged him, will cease of his own accord. Everyone will understand and ratify these

Words of Mr. Hamont: "If in our France, — country of rectitude but of generosity so often thoughtless, — the mass of the nation cannot accept the motives which 'had Father Thomas assassinated', that's understandable; but it is permitted to men who have stayed some time in the East, to the men who frequented the

Jews, and finally all those who have lived among the peoples
"Easterners, to think differently."

* See further on for an account of this crime,

BOOK II

THE FACTS

Digitized by Google

CHAPTER ONE

ROSARY OF CRIMES

This chapter can be called for two reasons:
A rosary of crimes!

The story of the synagogue assassinations, indeed, is a long, endless chain, with multiple medaillons, which unfolds continuously throughout the ages, under the hand of the leaders of scattered Israel: tirelessly, They are engraving new paintings, or rather, they are re-releasing The same with a few variations. A poor little child Christian struggles in the throes of a horrible death, surrounded by the instruments of passion, in the middle of the The executioners' sneer!

The word rosary also evokes the idea of prayer. Good! Even in this sense, it perfectly characterizes the A tale of Talmudic depravity. For the Jew, indeed, A ritual murder is a good act that serves the salvation of His soul is a prayer; and the chain of these crimes Horrible, it's a powerful set of supplications!

The Bollandists, the particular and general chronicles rales, the stories of kings, princes, and emperors, Private memoirs and diaries will help you to unravel this immense scroll of horrors, engendered by Jewish hatred.

From the earliest days of Christianity, this hatred springs forth in hearts and breaks through the day outside.

Furious at the progress and spread of Christianity, the vomit of God, who had erected the cross of Cal- They still rise up against Jesus of Nazareth, this Jesus Noceri, as they call him: they molest him in his servants, they heap reproaches upon him in his loyal followers, and they always challenge him to win the world.

At that time, Jews were spread throughout the Familiar territory. Everywhere you can see that they were the main ones. almost the only adversaries of the messengers of good new, who evangelized the poor and the humble. Their rage against the disciples of the Messiah was so great, that they were looking everywhere for enemies for these worshippers of the same God as themselves; monotheists, they allied themselves to polytheism in order to combat true monotheism. The Fanaticism, you fool, it's one of those aberrations.

Saint Paul, in his apostolic journeys, is always in open conflict with his brothers in Judea: they prevent him They try to stop him from speaking, they lay a thousand traps for him, they raise He was subjected to countless persecutions, including being stoned to death. They are ruining the fruits of his sacred ministry.

Saint Justin! reproached them: "You have sent some people all over the world to spread the word that a sect impious and perverse, she had been formed by a certain Jesus

t Dialogue with Tryphon, ch. cvi.

of Galileo; that he was an impostor who was crucified by you... And you add that he taught us things eminent and impious things, which you tell to all kinds of individuals against those who confess that Jesus Christ is the master of men and the Son of God.

- Therefore, it is not surprising that some have played a role the Jews, in the persecutions that bloodied the forecourt of the nascent church.

It was the Jews, all-powerful at Nero's court, which made this actor's narrow mind understand hateful calumnies against Christians, and stirred up This beast-keeper against the followers of the Nazarene. The Jew

Alitilus was then leading the councils of the playful emfather and Empress Poppaea was entirely devoted to the synagogue.

- In the martyrdom of Saint Polycarp, the Jews have the principal role'. Mingling with the crowd of pagans, they exciThey were against the holy bishop, and they were demanding great cries of his death. After the sacrifice was consummated, they hastened to ask the prefect that the body of The martyr was not handed over to any Christian, to protect thus the sacred remains for the veneration of the faithful.

In Persia, while the reign of Constantine established peace in the Roman Empire, the Jews, in concert with The magicians were so adept at outwitting the king and the to make them hostile to the Christian religion, which they managed to destroy all the churches and to incite against the Christianity faced a long and violent persecution that led to 16,000 faithful perished? It was because of their machinations slanderous that Saint Simeon, bishop in this country, was

---

t Eusebius. — Hist. eccl., book. IV, ch. xiv.
* Sozomene. — Hist. eccl., book. IH, ch. 1x.

accused of conspiring against the king, and condemned to martyrdom'.

In many places in the Roman Empire, before the Christian emperors, this hatred erupts, sinister, implacable. Even after Constantine and his successors had promulgated numerous decrees to defend the Christians stand against the merciless irascibility of the synagogue, The Jews continued their anti-Christian attacks, relentlessly attacking their converted slaves, circumcising children, sparking bloody fights, such as the one that broke out in the year 415 between the Christians and the Jews of Alexandria, at a public performance given by a dancer on the Sabbath.

“On that day,” recounts the historian Socrates, “the Jews…” give them up to rest, not to hear the words of the law mosaic, but to enjoy the spec- more fully tackle and the pleasures of the theater. The city prefect began duty to calm the turmoil, but in their hatred against The Christian name, the Jews had been waiting for this moment to attack the faithful and massacre them. However, An edict had just been published within the theater grounds,

and a certain Hierax having approached to read it, a
A multitude of Jews, upon seeing him, began to shout,
that he only came there to incite the people to relift. On this accusation, however slanderous it may be
The prefect had Hiérax seized and publicly beaten.
Bishop Cyril, having learned of the matter, summoned...
He addressed the leaders of the Jews and declared to them that
if they did not cease to spread rumors against Christians, .
They would bear the responsibility. These measures did not

1 Cassiodorus. — Hist. tripart., book. HI.
* Hist. eccl., book. VH, ch. xim.

that would further exasperate the Jews, so that they
resolved to set fire to the church the following night;
what they did under cover of darkness. Quantities of
The Christians, having been warned, hastened to come to save
the sacred building; but at the same time the Jews, who
were ready, fell upon them and massacred them all
those who were in the streets. When day broke
came and it became known among the Christians what had happened
Afterwards, a large number of people gathered and went
The Jews were driven out of the synagogues during the attack.
city and the people were allowed to plunder everything they
had. » The Christians of that time understood by-
This actually constitutes a case of self-defense.

A crime that always arouses popular disapproval
laire, it is the murder of children, of little ones, of the faibles. The Jews were well aware of this, and not without
hope of reaping a bountiful harvest of riots,
that they were spreading hateful calumnies against the
Christians, accusing them of exterminating, in their meetings
unfortunate children and devour their limbs
panting.

In doing so, they were simply giving their qualities to
others. In truth, they were the children of the synagogue
only those who reveled in these savage feasts.

I

The horrific custom of killing Christian children,
to collect its blood, already existed at that time
among the followers of rabbinism. Samuel of Trent,

said, in 1475, "that many years ago—he could not—
rail to specify the date, but he believes it was before that

Christian faith would have taken such a fundamental development — the most remarkable among the Jews who lived Babylon and the surrounding places gathered together and held conseil. And there it was decided that the blood of a Christian child immolated amidst torment, was very useful to salvation of the souls of the Jews; that this blood could not serve that insofar as it was taken from a Christian child; that this child, during the extraction of his blood, was supposed to be killed in the same way as Jesus, that Christians honor them as their God; that this child must not, as far as possible, to exceed the age of seven; that he It's better if he doesn't even reach that age. Adding that if she was a Christian woman, she was not fit for sacrifice, meaning that one could not to collect her blood, because her blood, even the The woman would have been less than seven years old, and was not clean. to their religious rites. And the reason he gives is that Jesus having been crucified and the Jews acting in this way in derision and contempt of the God of the Christians, he is suitable, they think, that the one from whom they collect the blood should be a man and not a woman. He adds that The Jews of Italy do not possess any of these prescriptions. in their writings, but that they are found exposed in whole among the Jews who are beyond the sea; what _ oldest and most prominent of the Italian Jews Only they know this secret, and it is passed down from father to father. in threads.

We will return to this important statement later chapter where the profound secret will be discussed with which The mystery of blood was passed down; we will insist on the Easter rites, when we explain the customs of the blood. Let it suffice for us to retain for the moment the origin of the bloody tradition. x:

We can see how far back in antiquity the Jews trace their history. the institution of their barbaric law, in the early centuries of their dispersion and the foundation of the Church, “antequam says the minutes, fides cristiana esset in tanta potentia”. — When, instead of the institution, Samuel teaches us that it was in Babylon, in a region where the Christian faith

Yours had hardly penetrated yet. Was it at 1v? or
5th century of the Church, in one of those assemblies where the
Jewish doctors composed the Babylonian Talmud,
_ perhaps when they declared it finished.

No sooner had the Babylonian Talmud been promulgated
that ritual immolations were already being perpetrated.
Socrates, a writer of the 5th century, whose extreme impar-
territoriality made famous, preserved for us the memory of
some of these alternatives.

Here is an event that took place in Immus or Inmestar, in-
Today Imm, between Aleppo and Antioch, towards
the year 418: |

“The Jews having committed an abominable crime against
The Christians, they bore the penalty. Giving themselves up, on |
the banks of the Orontes River, as is their custom, at rest
and to all sorts of entertainment, they pushed '
insolence and pride, in the midst of their drunkenness, at
beyond all bounds, and began to insult fat-
Seriously, Christians and the Savior himself. He mocks...
among those who placed their hope in the cross
and worshipped in her the instrument of their salvation, they
led to an act of appalling atrocity. Having
They seized a Christian child and tied him to a cross.
then they subjected him to all sorts of ridicule and
jokes, which soon left no room
than in their fury, and then they beat him so cruelly
that the poor child died under their blows. Following

Because of such an act, a conflict arose between the Jews and the Christians.
bloody collisions, where on each side several holes-
"They face death."

It is during this same period that the attack must be attributed.
whose chronicle of Bishop Palladius has revealed to us-
preserved the memory. A holy priest, named Gaddane,
He lived alone near the Dead Sea; one day he suffered
the attack by some Jews who wanted to satisfy their demands
their hatred of the Christian name. A miracle prevented
the execution of their homicidal desire.

Such was the first surge of monstrous rites which
reached their peak in the Middle Ages, remained
almost unknown in the eighteenth century for its awakening-
to start nowadays with greater energy.

Saint Leo the Great (440-461) reports that from his At the time, it was a widespread opinion in Germany that The Jews, on certain occasions, were martyred by unfortunate innocents. It has been claimed that this opinion stemmed from this well-known fact that the Jews, making in large slave trade, circumcised all the Christian children who passed through their hands; beautiful- As a result, these children died as a consequence of the operation. And from this, the people would have concluded that they were being killed out of hatred. of Jesus Christ.

A few very simple remarks prevent us to accept this hypothesis. Circumcision is encountered almost always among the rites of human sacrifice in custom among the Jews; they could therefore well circumcise their young slaves and then sacrifice them, — The center of the slave trade was Venice and Germany was not a priority; at that time the Jews were very- powerful in Italy, but had only a fairly limited influence restricted to the harsh northern forests.— Furthermore, we

we will find in the ritual assassinations of the eleventh century striking similarities with that of the fifth, sacrifices always take place during a festival of The Synagogue, amidst the jeers and blasphemes, and constitute a hateful parody of the Passion of the Savior. Is it likely that these rites be transmitted with such accuracy from the 5th to the 11th century key, if from time to time a ritual murder hadn't occurred To refresh the memories of those concerned?

And Samuel's confession, clearly indicating that lori- The tradition of bloody sacrifices dates back beyond the fifth century. fifth century, does it not sufficiently indicate that the the precepts of the Babylonian doctors have never been neglected?

It is true that historians say nothing or almost nothing about it. that nothing. But we mustn't forget that the chronicles of that time, so few and so limited, are far from Please report any murders committed during this period. still barbaric, like the children sacrificed by the Jews were usually stolen from among the people, therefore nameless children, whose disappearance caused only one a rather relative stir. We didn't have, as we do today, the newspaper's advertising, and yet how many readers News items currently ignore the vile attacks perpetrated by Jews against Christian children in recent years!

So that we talk about these customs, which are often

Dark enigmas, a current must be established, that a bold accusation is formulated, rises to the surface, attracts attention. In the early centuries of the Middle Ages _age, it was necessary to overcome countless obstacles to to create such a current. Therefore, we cannot, when since the 11th century we

PP 2

notes an immense number of Riluel assassinations comput in place by the Jews, one cannot infer from the silence of old chroniclers, that these murders did not occur Never. Everything leads us to believe that the chain of marTyres was never interrupted. From the 11th century onwards, at least, there is no doubt.

I II

In this century, when the great civilization was beginning to shine... France, among all the nations, was a medieval-Christian traditions, distinguished by his zeal for the study, by the number and sincerity of its chroniclers. We owe them several accounts of ritual murder. The earliest one took place in Blois, in 1071; on this subject Robert of Mont-Saint-Michel says in his chronicle:

"Theobald, Count of Charles, delivered to the flames several Jews who lived in Blois, because in /a Easter solemnity, they had, in hatred of Christ, crucified a child, then they had locked him in a bag and thrown at the Loire; convicted of this crime, they were condemned to the fire, except for those who embraced the Christian religion yours*.

Sixty years later, England viewed with horror The same attack is happening again within the walls of

Correct assumption. New research has led us to believe... the assassination of the infant saint Mantius, in Portugal, to v1* century:

* My. Germ. hist;, Seriptorum VI, 520.

Norwich, on the person of Saint William, child of
twelve years old.

He was the son of wealthy farmers! And several prodigies
had accompanied his birth and illustrated his childhood.
He led the purest and holiest life, and that is
as well as he deserved to be distinguished by the Jews for the
Easter sacrifice.

He was placed in Norwich as a tanner's apprentice.
At the Easter celebrations of the year 1144, the Jews who lived
They lure him to this town by trickery and abduct him.
Then they tied his limbs and head together in such a way that
to prevent any movement. "After that, they shave the
They wound her head and wound her repeatedly with thorns; then they
put the innocent man on the gallows and try to drag him away
Dear life. On the left side, to the most intimate part of
They inflict a cruel wound on their hearts, and to appease the e-
the flow of blood that occurs throughout the body, they
They pour very hot water over the head.

When the young martyr had died, they locked him in
They put his body in a sack and carried it to the nearby forest
to hide him there; but they were met by a bourgeois of the city named Riluerdus, who threatened to...
denounce. To ward off this evil, they won at a price
of money the governor who took it upon himself to impose silence
to Eiluerdus.

He only succeeded for a time; and soon the crime
He was discovered and punished as he deserved. The remains
the young saint's remains were collected and buried with honor
neur; numerous miracles were attributed to his tomb.
In Chersonese, the monk Sustratius, enslaved by a
He was Jewish and had already been crucified by his master.

t Acta sanct., IH' vol. of March, 590.

In France and England, self-immolations continue
until the end of the 11th century. In 1160, in the sixth year of the king's reign

Henry II, the Jews crucify a child on the walls of Gloucester! Twenty years later, in 1181, they dared to perto carry out their horrific attacks in the capital itself of the country. As Easter approached, a child named Rodbert is killed by these fanatics near the church of Saint Edmund; he was buried in this sanctuary, and there performs a multitude of miracles?

However, France also had its martyrs.
4179, Saint Richard of Paris expires under the ritual knife. The significance of this murder led us to dedicate it to... create the second chapter.

King Philip Augustus hated the Jews, especially in because of these abominable murders. As for the To taunt them, the Jews repeated the attack two years later. in 1181.

On the 15th of the Kalends of April, a Christian was killed by the Jews at the Château de Braisne, located 15 leagues from Paris and 20 kilometers from Saint-Germain-en-Laye. Agnès, Lady of Braisne, The Countess of Dreux, seduced by their gold, had delivered them this Christian whom they accused of theft and homicide. They They led him, whipping him, through the city, after him having tied his hands behind his back and having crowned him with thorns; then they crucified him. — The king was then at the Château de Saint-Germain. When he learned of this, he mounted his horse and immediately rode to Braisne where he made a burning The 80 guilty parties?

In the 19th century, the horrific atrocities of the synagogue

1 Monumenta, ibid.
* Acta $s., IIT° vol. of March, 594.
* Rigord. — Hist. of Philippe-Auguste.

multiply: the work of blood appears on all the points of Europe.

In Alsace, the death of Saint Henri de Vissembourg, which took place on June 29, 1220, is reported as being . the actions of the Jews.

In 1225, in Munich, a woman, seduced by the gold of Jews, stole a young child from his neighbor and delivered him to these bitter enemies of the Christian name who made him suffer the usual treatments, by means of punctures and injections

incisions on various parts of his body, they shot him.
all the blood to use in their cri- practices.
minelles. |

They then persuaded this woman to hand her over to them
a second victim; she was going to succeed again, when
The child's father discovered what was happening. The evil-
The happy woman was handed over to the courts and confessed everything: one hundred
Forty Jews were condemned to be burned alive.
The tradition surrounding this horrific tragedy has long been preserved -
raised in the country'. |

Matthew of Paris recounts that the King of England,
Henry III, in the nineteenth year of his reign, in
4235, held his court at Westminster, during the Christmas holidays, in
The presence of many bishops and lords. It is
while "seven Jews were brought before him, under
the accusation of having stolen by theft in the city of Nor-
which a child they had hidden for a year at
the gaze of Christians, and to have circumcised him, wanting the
to crucify on Easter Sunday. Con-
Having been defeated in this crime, they confessed to the truth of the matter.
In the presence of the king, they were locked in a prison.
so that the king could dispose of their lives and their

* Meichelbeck, — Hist, de Frisingen, t. II, p. 94.
4,

EE PP ————RÉÁRÁMBTS

members. » This same crime was committed in Erfurt, the
December 4th of the same year.

In 1236, "the Jews killed in a mill of the
Fulda castle some (three, says another chronicler-
queur) Christian children to use their blood.
Once the fact was discovered, several Jews were masked.
consecrated by the people of the castle and others were burned
"Wounded?" The bodies were taken to Haguenau, where they are
honored as relics of martyrs. Emperor Frederick
Deric, who was in that city at the time, protected the
Jews, because of a sum of money he had received
of them.

The people's murmurs erupted against the prince.

. good-natured: the anger of the humble threatened to make justice. It was a close call that there was not one against the Jews general uprising, such as the one that occurred at London, in 1239. There too, the cause of this riot was "a homicide committed secretly by the Jews" in the City of London?

And yet this riot, in its consequences, sastrous, was not a lesson for the Jews of AnEngland, no more than their failures had been 1935. Nothing stops these men in their march in forward towards the goal they have determined. That is why, In 1240, they made another attempt at Norwhich.

They circumcised a Christian child and called him Jurnim; and they were reserving him to crucify him in hatred of Jesus Christ. The father of this child, after having

---

* Great Chronicle, trans. by Huillard-Bréolles, IV, p. 86.
* Chronicle of Albert of Strasbourg and elsewhere.
* Matthew of Paris, op. cit., IV, 433,

LED

Having searched for it for a long time in vain, he finally found it hidden at the foundation of a Jewish community; he made sure to let everyone know. to the whole city. Bishop Guillaume de Rele, having learned of this, had the accused Jews arrested.

Those claiming royal authority: "This "Look at the Church," he told them, "and it must not be carried." before the king's court, since it concerns circumdecision and attack on the Christian faith.” Four Jews, Those found guilty were initially dragged through the city, "attached to the tails of four horses, then they were hanging from the gallows, where they exhaled the remains of their 'miserable life'.

In this century, ritual murders are multiplying on all points of English territory. It was in 1255, at Lincoln, the immolation of the child, Saint Hugh or Hugon, to which a special chapter is devoted a little more far.

It was in Northampton, in 1279, that the Jews crucified a Christian child, amidst unimaginable torment.

It was in London, on April 2nd of that same year, A similar crime was reported: these were the main ones Jews of the city who were convinced of this. For this reason, they were tied to the tails of untamed horses and their The corpses were then tied to the gallows?

London, at that time, was often the scene of murders. Talmudic. Already in 1257, the Jews, says Cluverius, to page 541 of his Epitome historie, had immolated a Christian child to fulfill their annual sacrifice.

There were other precedents in this city. In August 1244, one could find, in the cemetery of

---

* Matthew of Paris, op. cit., V, 39.
* Florent of Worcester, — Chron., p. 222:

Saint Benedict, the body of a male child, who had no was buried. In several places he bore characteristics very Hebrew; one also saw on this small corpse livid marks, tears caused by blows of the penis, in short, the manifest signs and indications tortures that Jews are accustomed to inflicting to the children they want to crucify.

Converted Jews were forced to read the characters markings on the child's limbs. "They found the | the names of the father and mother of this child, but the preNames were missing; they also read that he had been sold very young to the Jews; but to whom and why, that is this. that they could not discover.” The people were saying aloud that it was a new attack by the Jews: the clandestiny and suffering of the principal Israelites of the city did not that this conviction will increase.

Other parts of Europe had cause for concern the same mourning. In Zaragoza, the Jewish nation "was coming to accept and follow this monstrous belief. that any man who furtively abducted a child Christian and handed him over to be put to death, was, by that very thing, free from all forced labor and impositions, and | relieved of all the debts he had incurred."
That is how Moise Albay-huzet seized the young Dominique del Val, aged seven, and handed him over to the Jews to be crucified. They nailed him to a wall, and him

They were struck on the side by a spear thrust. This was happening in July 1250, as we learn from the in- . inscription placed on the reliquary where the relics of the little crucified one. Around the same time, in Orsona, .

---

1 Matthew of Paris. — Op. cit., V, 519.
* Joann. A, Slow. — From Pseudo-Messiis, p. 33,

In Castile, a Jewish rabbi sacrificed a Christian child. in his own home.

In Wissembourg, according to the Annals of Colmar, a The child was killed by Jews in 1260.

. In Pforzheim, a town in the Grand Duchy of Baden, in 1261, The Jews committed murder on an eight-year-old child years, whom a Christian woman had delivered to them. This poor the child was taken to a secluded place, laid on what-these shrouds, and, after they had closed his mouth, They pierced him at all the joints of his body remove all the blood and soak the cloths on which He was lying down. When he had succumbed to these atrocious barBaries, they threw him into the river where he was found three or four days later by fishermen. It was suspected the Jews; the woman was convinced by her confession little girl and revealed the perpetrators of the murder. Two Those who committed suicide were the ones who were sentenced to death. These facts, the author says, were recounted to me by two religious figures. of the Order of Preachers, Rainier and Egidius, who were in Pforzheim, three days after the events- "and who gave me a detailed account of it."

In the last years of the thirteenth century, the The murders are occurring at very close intervals: One is reported almost every year.

In 1282, a witch from Munich sold to the Jews a a small child who soon perished in their hands, transpierced all over his body and suffering terribly?

In 1283, according to Baronius and the Annals of Colmar, a child was handed over by his wet nurse to Jews of Mainz, who had him killed.

---

t Thomas de Catimpré. — De ratione vitz, liv. II and XXIX.
* Raderus. — Bavaria sancta, vol. IT. p. 315.

In 1285, Munich was once again the scene of a new Rabbinic crime: the people, exasperated, burned the house The murderers of the gentle victim!

In 1286, Saint Wernher was sacrificed in Oberwesel.

In 1287, in Bern, the Jews, who were numerous in In this city, they steal a Christian child named Rodolphe, they hide in the cellar of one of their leaders, they overwhelm him of Lourments and slaughter him.

The crime could not remain hidden: the corpse covered with His wounds were found and he was honorably buried in the primatial church, where worship was subsequently offered to him public. — The main culprits were broken on the wheel, and their exiled accomplices. Even the city senators from Bern formally forbade any Jew from coming in the future, living within their walls?

Similar events occurred in Swabia in 1989; in Colmar and Constance, in 1292; in Crems, in 1293; in Bern in 1294, it was an endless slaughter.

IV

In the fourteenth century, ritual immolations did not are no less frequent. One can always follow the existenancy of the law which orders Talmudic scholars to sacrifice a Christian each year and to draw lots for the country to provide the bloody tribute.

This is how it is reported in Remken, Germany

* Raderus. — Bavaria sancta, vol. TI, p. 315.
2 Henri Murer. — Helvetia sancta.

a ritual murder, in 1302. And the very next year, a a new attack was taking place.

In Wizzens, Thuringia, the Jews overwhelmed with

torments, a young schoolboy named Conrad, which
was the son of a soldier: after cutting his muscles
and opened his veins to extract all the blood, they
they killed cruelly before Easter, in the year 1303.
But God did not want the death of the innocent to remain
hidden: he lost the homicides and illustrated by mira-
The keys to the child's martyrdom. The Jews could not succeed
to bury the corpse; ultimately, they hung it
in a vineyard.

Finally, as soon as the truth was known, the soldiers left-
return from their camp, under the leadership of Frederick, son
Albert, Landgrave of Thuringia, and aided by the citizens
of the city, they seized those whose
were horrified °.

Then, the list of ritual bloodlettings continues.

In Prague, in 1305, as they were preparing to celebrate
During Passover, the Jews committed acts of the last-
the latest atrocity against a Christian whose poverty had
reduced to serving them. They tied him naked to a cross, in
a secluded place: some began to beat him with rods,
others to spit in his face, all to recall a
in one way or another what this cruel nation had
causes suffering to Jesus Christ.

This barbarity aroused outrage among the entire population of
Prague: they didn't even wait for the king's return to
to do justice, but a crowd rushed upon the Jews and

t Ann. Colm., II, 32;
* History: of the Landgraves of Thuringia.

They were put to death in great numbers in horrible towers
ments!

In 1320, a choirboy from the cathedral of Le Puy
was sacrificed by a Jew; the Holy Virgin resurrected him
a few months later.

In Annecy, Jews put a young cleric to death:
a decree of Philip V expelled them from the city (1321).

In Überlingen, in the Grand Duchy of Baden, the Jews
committed an act of barbarity against a child they

threw him into a well after killing him. WhatA few days later the body was found; the justice system informed my and, as we live on the body, incisions which These findings were added to other clues that were already available. It was become clear that the Jews were the perpetrators of this. murder. In this circumstance, even the local judges they did not wait for the emperor's consent that It was known that he was sympathetic to the Jews, and the execution was carried out immedi Immediately identify the perpetrators of such a revolting crime. This fact arrived in the year 1331.

Seven years later, in 1338, a Francon nobleman tombait under the synagogue knife, and his brother, for To avenge him, they carried out a veritable massacre of the sons of Israel. The carnage, mowed down by this avenger, the failures that previously had crowned the enterprises of the Jews from Munich, the fear of severe repression, nothing did not prevent the Talmudic scholars from committing in this city a new attack, in 1345: rabbinic law is at'above all concern. That is why the secThose who enforced this odious law seized, in the capital of

---

t Jean Dubraive. Hist. of Bohemia, 1. XVIII.

* Dionysius of Saint-Martin. — Gall, Christ., 11, 123.

3 Jean Vitoduran. — Chronicle.

Bavaria, a little boy named Henry: they opened the door for him- They cut his veins and pierced him with more than sixty blows, as reported by Raderus.

In 1347, a child was crucified by the Jews of Messine, on Good Friday.

It is to the same period that we must attribute the marthe name of a child named Jean, whose Bollandists they drew the story from the acts of the church of Cologne. The Jews seized him as he was going to the school at the monastery of Saint-Sigebert, convent of the Franks: ciscans where he studied humanities. Drawn into a In a secluded spot, this child was stabbed repeatedly. until he breathed his last. One of those coulancet-shaped windows have been preserved in the church of Saint-Sigebert.

At that time their horrible customs, because of the numerous lawsuits brought against them began to to be well known and several columnists tell us.

They stated that the murder of Christian children was one of the
main grievances against the Jews during the great
expulsion of 1394.

France was not the only country that could have then hunted down
to punish the unbelievers because of this abomination: in
the various regions of Germany as well, the blood of
children cried vengeance to heaven and called for irremediable-
curses upon the guilty. The chronicles of
This time reports a thousand examples of rab- cruelty
binique.

In 1380, some Jews from Hagenbach, in Swabia, were
caught at the moment they were sacrificing a Christian child
Your child was secretly taken from his parents. They were burned alive!

tMartin Crusius. — Annals of Swabia, IM? part., book. v.
5

In 1401, 1407, 1410, 1413, 1420, the same attacks occurred.
Diessenhofen-en-Wurtemberg, 4 Krakow, in the Thu-
Ringe, & Tongres in Limburg. Several rioters
bring justice to the crimes that royal authority leaves to chance
unpunished. But that doesn't stop the sinister murders.
sorters. E |

From 1429 onwards, they started again in Ravensburg, in the
Wurtemberg t.

A Christian child, Louis Van Bruck, had come from
Switzerland to study in this city. He lived
he was close to the Jews and had become very familiar with them.

Between the Easter and Pentecost holidays, these Jews
celebrated a great feast to which many were invited
of Israelites from the surrounding countries. On this occasion, the
Young Louis, full of goodwill, got his services accepted.
vices to the head of the household. He paid dearly for it.

For while he was fulfilling his promises, he was
noticed by two of the guests, two brothers Aaron and
Anselm. Knowing that he was a Christian child, they
They train him with the help of one of their companions.
named Moses: in a secluded place, they caused him to expire at
amidst the torture. They also subjected themselves to a sort of
Sacrilege involving a child's genitals: practice
infamous, which was part of the death ritual.

Nothing is more typical than these demons rising from the
feast to satisfy their anti-Christian hatred and reve-
calmly taking a seat among the guests, when
Their horrible crime was committed.

In Regensburg, six children were put to death by the
Jews who collected their blood for practices of
magic. "The judges in charge of the case," said Raderus,

' Acta sancta, 3 vols. of April, 978.

found an underground place in the house of a Jew
called Josfol; there were still remains of the children there
The slaughtered bodies, their remains, were transported to the prelature. There they were
saw a cup-shaped stone placed on a kind
of the altar, and it was there that the limbs of these were torn apart
innocent creatures. The stone still bore the traces
blood; but so that nothing would be noticed, the
stains had been covered with mud, which one
all he had to do was remove them to find the clues that were too obvious.
"tains of the cruelty of the Jews." During the proceedings,
Seventeen Jews confessed! The Cosmos has
published an engraving depicting this stone.
In Tyrnau, Hungary, in 1495, "the Jews, having
found guilty of barbarity, they suffered the torture they
had earned it. Twelve men and two women had
they had taken a young Christian with them: they had taken him-
led to a neighboring house, and after locking him in
They had opened his mouth, his veins, letting it flow
the blood they carefully collected until the en-
Fan breathed his last. They drank some of it.
blood and kept the rest for their coreligionists.
As for the body, they dismember it into pieces and...
They dug in the ground. However, the parents' searches
Their efforts to find their child had been in vain, until...
what they finally knew for certain that the previous day-
we had seen him in the Jewish quarter and that from
He never reappeared at that point. From then on, suspicions
naturally fell upon the Jews; the agents of the
law enforcement officers were ordered to conduct searches.
in the various houses, and the bloodstains that one
discovered in one of them, motivated the arrest of

! Bavaria sancta, IIT, 174.

master and his entire family. First, the women, whom the fear of torture soon determined to confess everything, the crime itself with all its details; con- Defeated by these confessions, the most guilty were con- condemned to the fire by the city prefect; the others were punished with damages to their property and had to pay a A large sum of money!

In 1453, a child from Bresleau, stolen and Seid by the Jews, expired in a barrel filled with spikes where These wretches rolled him around to collect his blood.

y

The southern regions, not being exempt from Jews were not exempt from the horrible customs which, like a bloody tunic of Nessus, cling to the footsteps of the deicide race.

In Italy, the children of Israel were paying for the kindness of popes, by stealing Christian children, by offering them in holocaust to the rabbinic Moloch, by making it serve Horrible ceremonies involving their mutilated remains. The proof This is based on what happened in Savona in 1452. The history- Torian Alphonse Spina? reports several facts relating to the bloody practices of the Jews. Here is one who... was recounted by a novice: "Emmanuel (that's the name (from this novice) told me about an act of cruelty that happened to Savona, which he had seen with his own eyes and which he attested to several times- several times before and after his conversion, adding that He had even drunk the blood of the sacrificed child.

! Bonfinius. - Fasti Ungarici, br. III. dec. 5.

3 De bello Judaeorum, lib. III, consider. 7.

- |

"He told me that his father had once taken him to the house of a Jew from Savona, and there, gathered seven other individuals of their nation, they had reciprocatedly, bound by oath never to reveal what they were going to do it, and keep their secret until death. After that, a Christian child was brought among them. aged two years; they stripped him naked over the vase where they used to receive the blood spilled in the circumcision of their children. Four of them took Thus began the horrible execution. One held out the the innocent creature's right arm, another, the arm on the left, a third man held his head raised from the ma- the first to form the cross, and the fourth to enter tow in the unfortunate child's mouth for to prevent him from screaming.

"Then taking sharp and rather long, we pierced it in all directions, mainly in the region of the heart, so that its blood would flow- Milk was pouring from all sides and falling into the vessel. This was for I witnessed a spectacle I couldn't bear to watch, and I I moved away, putting myself as far apart as possible. But my father soon came to me and made me swear that I would never speak of any of this to anyone. After I grew closer to the others and I saw nothing but the the child's corpse, which was soon afterwards thrown to the bottom of a toilet in the house.

"Having done this, the Jews cut into very small pieces- These various fruits, pears, walnuts, almonds and some others, which they threw into the vessel where the blood . had been collected. They all tasted this horrible dish; I tasted it myself, which caused me such nausea. that day and the following day I could not take any kind of money food.

The same neophyte, who was baptized under the name of François recounted to the same historian another fact that he inherited from his parents:

“A Jewish doctor, Simon of Ancona, was in contact with a bad Christian, of depraved morals. This A man once kidnapped a four-year-old child and abandoned him gave it to the Jew, who took him to Pavia, where he resided.

"Having arrived home, as the hour was favorable to To carry out his barbaric plan, he seized the child, stretched him out on a table and cut off his head; then leaving With that head on the table, he carried the torso away in another room to complete what he had set out to do. During this At one point, a large dog entered the room where was

With his head raised, he pounced on it and carried it off in a leap. through a window onto the street.

That's how the police were alerted to the crime, and in Following the trail of blood, we arrived at the Jew's house. But he was no longer there and had evaded all the searches by hastily climbing onto a building in Departure for Turkey.

And unfortunately, this was not an isolated incident. Around the same time, how many similar attacks were sognalés.

In 1462, Blessed Andrew died in Rinn, near from Innspruck.

In 1475, Saint Simon was martyred in Trent.

In 1476, there was the murder of young Conrad, as told by Baronius and Bartolocci.

In 1480, a similar crime occurred in Treviso; it was in Molta, in Veneto, a ritual sacrifice performed on the Day Easter.

In 1485, it was in Vicenza that the immolation of Saint Laurentin, cited by Benedict XIV in his bull Beatus Andreas.

Almost every year, the mystery reveals its grim secrets. existence. In the Hispanic peninsula, the chronicles They also recount several martyrdoms.

Around the year 1454, in Castile!, two Jews seized of a Christian child on the lands of Louis d'Almanza, They lead him aside, slit his throat, and cut up his body. through the middle, they tear out his heart and bury the caDavre in a hurry.

Then, meeting in secret with their fellow believers, they burn this heart, throw the ashes into wine and the drink together. The investigations do not allow the The slightest doubt about all these infamies. At the cost of With considerable sums of money, they were able to drag out the trial. in length: justice triumphed, however, and the couThe pables were expelled from Spain in 1459.

The Jews of Castile appear to have had at that time the monopoly of fanaticism.

Indeed, even before the end of the 1454 trial, they
were attempting another ritual murder,
in Toro, where two Jews, in 1457, seized a child
Christian. Not having enough time to consume
They carried out their crime to the very end; they cut off a piece of him.
of flesh on the calf; they carried off this piece and
They went to hide in the city of Zamora.

Like all expulsions of Jews, that of 1459
It was not effective for me; they did not leave Spain or there
They will return soon. In 1490, they placed a child in
cross at Guardia, near Toledo, after having made
to suffer all the torments of passion. We celebrate his
worship and he is invoked under the name of the holy child of the
Guardia. La Croix published his story in 1886.

* Alph. Spina. — Op. cit,

——————— M ———— M ——M——MM —————M——

Thirty years earlier they had restarted the series
of their self-immolations.

In Sepúlveda, a city in Old Castile, the Jews...
consecrate a Christian woman, on Good Friday of
the year 1468. On the order of Rabbi Salomon Pecho, they
They nailed her to a cross where she died. — This action
The crime was soon discovered: on the orders of the bishop
Jean d'Avilà, the guilty parties were brought to Segovia.
The most criminal were burned alive; the others
were hanged, broken on the wheel, or imprisoned!

In 1480, the young Sebastian of Porto-Buffole, from Ber-
The game was bled dry by the Jews. The people were
burned in Venice.

VI

In the 16th and 16th centuries, amidst the wars
of religion, literary concerns of the Re-
birth, the splendid development of letters, of the
sciences and arts, when modern men,
enamored of themselves, they voluntarily broke the ties

which tied them to the past of their ancestors, the Jews,
They forget nothing, repudiate nothing, change nothing.
The nation, condemned by deicide to a deplorable
immutability, doomed to all curses and all
the infamies, continues to carry out its horrible
prejudices, does not cease to obey the bloody injunctions-

* Colmenares, - History of Segovia,

the roots of rabbinism and always immerses itself in blood
innocent people.

At Waltkirk, in Alsace, a father delivered, for ten florins, his four-year-old child to the Jews, on the condition that they would return him to him alive, after having extracted a Little blood. But they drew so much from it that the poor man The child died. The unnatural father was sentenced to death. with another individual whom the Jews had paid for to bring blood to Algasa, in 1503.

In 1505, a similar attempt took place at Budweiss, in Bohemia. There, she succeeded completely.

In 1509, in Posing, a village in Hungary, the Jews abducted-
they entrusted their little child to a wheelwright, dragged him into a cellar and they tortured him in the most cruel, by cutting his small veins and sucking the blood by means of quill tubes. Then they threw the body in front of the village, in a thick hedge of thorns where he was found by a woman who reported the matter to the authority. The Jews were thrown into prison and eventually Confess everything?

In 1510, Baronius cites an attack of the same genre. |

In 1520, the Jews began again in Tyrnau and Biring the crime of 1494, by murdering a Christian child in each of these localities. Thirty of them were burned and the others driven out of all Hungary °.

One of these atrocious acts committed in Buda in 1525, this sparked a general movement of the population against the Jews. This was a precedent set by Tisza-Eszlar.

t Acta sancta, II° vol. of April, 839.

* Zirgler's Spectacle, p. 588,
* Acta sanela: Ibidi,

In 1540, in Sappenfeld, Bavaria, a child named Michel, aged four, was put to death by the Jews! before the Passover festival; they took him away from his father, Georges Pisenharter, and transported him to Titing. There they They tied him to a column and tortured him for three days, they cut off the ends of his hands and... feet, opened his veins, "and tore him apart with such so that he couldn't be hurt any further."

This assassination was revealed by a young Jewish man who said in the street with several children his age "that the dog was "He died after screaming for three days." The neighbors heard him- They spoke, but dared not reveal anything. The body was buried in a nearby wood, and when it was discovered by a sheepdog, he still bore the very visible traces of rents from crosses, circumcision, and wounds by which the barbarity of the Jews had taken pleasure in torturing their victim.

Talmudic assassinations continue in Germany. at very short intervals. Here are several specific examples:

In Raw, Poland, two Jews, Moses and Abraham, They kidnap a tailor's child and kill him. were burned and their coreligionists were forever expelled from the locality, as they already were from Pultow, in Mazovia, for the same reasons: there, one does not ren- Jews were only permitted to attend fairs. This took place in 1541.

In Witow, Poland, Jean, a two-year-old child, son of a widow from Piotrkow, Marguerite Kozanina, was sold for two marks to Jacques (of Leipzig) and cruel- was put to death in 1569. Louis Dyex, administrator

t Raderus. — Op. cit., vol. III, p. 176.

of Krakow, made a report on this subject to the king, to whom he signaled, at the same time as in Bielko and elsewhere, the blood

Christian had been poured out in abundance by the Jews.

In 1574, in Punia, Lithuania, the Jew Joachim Smier-
Lowicz did the same thing: one day in March, a little before
On Palm Sunday, he put a young girl to death.
seven years old, named Elisabeth. An inscription and
a painting kept in the chapel of the Holy
Crosses in Vilna attest that his blood was mixed with
flour, from which bread was made. — Around the same time
reports similar facts in Tarnow and in another
city in Galicia.

In 1375, the child Michel de Jacobi was bled by the
Jews, who escape punishment.

In 1590, "in the town of Szydlow, the Jews were abducted
a country child; and, after having extracted the
blood through astonishing torments, the opening of the veins
and numerous stings, they threw his body into
A deserted place. But innocent blood cries out for vengeance.
in heaven, and with parental care involved, it was found
the corpse which still bore the horrible traces of
sacrifice! »

In Vilna, in 1592, Simon, a seven-year-old Christian child,
was so viciously cut with knives and s-
pettes, that more than 170 wounds were counted on his body,
not to mention those that were made by the reeds
which was forced under his toenails and fingernails.
His body was transported to the Bernardine Fathers.
in 1623?

In Goslin, a woman once again sold a child to

1 Acta sancta, II° vol. of April, 839.
* Acta sancta, IIT' vol. of July,

Jews for the same torments: two Jews perished
by the hand of the executioner (1595).

In 1597, not far from Szydlow, the Jews noticed
a child at a peasant's house, with whom they spent some time-
that time the house, under the pretext of wanting to do a
purchase. One day when the child was home alone, they
They prevailed, killing him with exquisite torture.
and kept his blood to sprinkle on their new
Szydlow synagogue.

"They threw the corpse outside the territory's boundaries:" he was found with his eyelids, throat, and... veins, limbs, genitals, and constricted by fire; all those who witnessed this sad spectacle were seized with horror!

In a village in the Polish province of Podlaskie, there was only one Christian family that was not subservient to the Greek schism: it is in this one that the Jews chose their Passover victim in 1398.

It was Albert, a four-year-old child. The day after the Latin Easter, March 25th, his father takes him with him in the fields where he went to plow. At nightfallbante, the child resumes the journey home alone, and He gets lost along the way. Two young Jewish men appear who They take him and go hide him in their father's cellar.

Four days before the Jewish Passover, the horrific sacrifice It was carried out with the help of the leading Jews in the country. First, the child's neck will be tightened with a rope to to prevent him from screaming. Then they opened his veins feet and hands, and they pierced him in different parts of the body, so as to allow all its blood; the Jews collected it in vases: a part was left to the head of the house where this crime and the others took the rest to mix it with the flour from which unleavened bread was to be made.

In the trial that followed, the unaccused Jews They spared no effort to halt the course of justice: offers money, bribing false witnesses, warnings and threats directed at those who could contribute to to lose the accused, every effort was made. Three were nevertheless condemned to the torture of the wheel.

Not only were they convicted of this crime, but Their confessions also revealed the common practice they were shedding Christian blood: Rabbi Isaac confessed that the blood was used partly in the wine, partly in the bread from the package.

In 1650, Mathias Tillich, a child of four or five years old,

t Acta sancta, II° vol; of April, 839,

was immolated on March 11th in Caaden, Bohemia?
Similar attacks then occurred in Steyer-Marck, at Karntey, at Crain.

In Tunguch, Germany, Jews slaughtered a child
Christians at their Easter in 1655. Several were burned?
In Vienna, on May 12, 1665, a woman was cruelly
She was killed by the Jews. She was found trapped in a pond.
in a bag with a 50-pound stone. The body was
covered in wounds, the head was cut off as well as the
two shoulders and legs up to the knees*.

This horrible mutilation was repeated in 1669 on
a three-year-old child, from Metz, by the Jew Raphael Lévy.
A famous trial ensued.

---

* Acta sancta, II° vol. of April, 835.

* Tentzel. — Conversations of January 1694, p. 118.
3 Ibid. July 1693, p. 563.

Zirgler's Spect., pi 553:

VII

The eighteenth century presents fewer examples of the
Talmudic crime. This is not, however, a reason to af-
to affirm that Jewish customs were suspended on this
era. The immense struggles of philosophy against the
religion, wars, the rise of Freemasonry
They are causing this century to wrinkle and, deeply preoccupying minds,
perhaps prevented them from closely monitoring the plots
of the synagogue.

Moreover, the tide was turning towards liberalism. We were getting ourselves-knows a point of honor in not attaching any importance to
taunts to acts that reeked of the "barbarity" of the medium
age; people readily blamed it on fanaticism
Catholic, the accusations that the writers ecclesiasticks of previous centuries had been raised against the
Jews. And the crimes of the synagogue were no longer hidden.
distinguished from ordinary crimes: the account of these abominations could enrich the judicial annals, but it disappeared
chronicles, and it did not pass into posterity.

History, however, is not completely silent.

on the harmful effects of Talmudic scholars.

In Orkul, a ten-year-old child, son of a resident of Jean Balla, from this country, disappeared on the morning of June 19, 176^, by picking flowers in the countryside.

It is said that this disappearance is the cause of a Image preserved in the Buda-Pesth archives. It shows a naked child, whose body is covered in wounds countless; on the face, there are 18 strokes of knife; on the arms, 16; on the chest, 32; on the back, 17; feet, 19. The right eye is removed; the throat is tightened with a rope; around the neck, a wide injury; the hands are tied behind the back. This image is 1 meter high and 60 centimeters wide.

On June 25, the young child's body was found in a nearby wood. On his chest and thighs, he it bore the marks of blows from a knife and a motto in Hebrew; here is its meaning: "There is only one "God, that's why we must destroy one of them."

On the day the child disappeared, there was in the The village saw an influx of Polish Jews. After we had The body was found, and suspicion fell on three Jews. of the country, who bore the popular hatred upon their heads area.

Credible witnesses have stated that on the evening which preceding the child's disappearance, two foreign Jews They entertained him for some time and entrusted him with their responsibilities. picking flowers. The murder was finally confessed by the three Jews from the country; one of them even converted to Catholicism in its prison!

Feller said of the Riluel assassinations: "To hear the 'scholars of the day', only fanaticism could have to accuse the Jews of such atrocious barbarity. When In 1715, they were accused of having renewed it in Poland. we tried to pass off the witnesses as visionaries, and for extravagant ones all those who added faith to their depositions.” And, after having recalled-Pelé, the fact of Trent, regarding a pamphlet on culture Sancli Simonis, Feller adds: "We saw at CronweisSenbourg, in Alsace, a respectable monument which

* Tisza-Eszlar, by a Hungarian deputy, p. 108.
* Historical and literary journal of January 18, 1778,

preserves the memory of a very similar atrocity.
Mr. Hirschfeld, in his Letters on Switzerland, reports on this
another equally certain example, consequently
from which all the Jews were expelled from the territory of the
city of Bern. Finally, nowadays, we have seen a renewal
this bloodthirsty and sacrilegious mania in the city of
Thorn, in the Liège region.

Near Tasnad, in Transylvania, the Jews committed,
In 1791, a thirteen-year-old child was murdered, and...
We give the full account later. The historian of
Tisza-Eszlar cites other facts. A young girl died at
Holleschau, in Moravia. Another ritual crime was committed.
placed in Woplawicz, in the Dublin government.

VIII

Nowadays, in the "age of enlightenment", it seems
that the murder of Christian children should have disappeared
traitor of history, and that the Jews, launched into the death-
civilizing force, often claiming to be the
driving, would have to repudiate medieval customs
and completely proscribe Talmudic obligations.
discs. That's not the case. Numerous ritual assassinations
demonstrate that Jewish fanaticism still retains its
hideous splendor.

It is primarily in the East that savages occur.
manifestations of this fanaticism.

Under Selim III, who reigned from 1789 to 1808, a young
A Greek man was found in Pera, hanging by his feet and giving
The last gasp, sixty Jews accused of this murder

and condemned, were hanged, ten by ten, from cables
which were placed in the bazaars.

In Aleppo, in 1810, a poor street vendor was "killed

by a Jewish broker, named Raffoul Ancona, for his
Blood, during Easter!

In October 1812, three Jews from Corfu were
condemned to death, for having likewise slaughtered a
child.

On the same island, a little later, the child of a
Greek, named Riga, whose family had lived since Alexandrie, was he kidnapped and massacred by Jews?

In Beirut, Fatallah-Sayegh, dragoman from Lascari
He was killed in 1824 by the Jews with whom he was staying. The few
The investigation that was attempted revealed that this murder had been
done for a ritual purpose.

In Warsaw, Chiarini? reports the disappearance of a
Christian child, two or three days before Easter
Jewish woman of the year 1827.

Around the same time, the Jewish woman Ben-Noud, of whom we
As already mentioned, he lived "at the age of six or seven, in the city
of Antioch and in the house where she was staying, two en-
"Fans suspended from the ceiling by their feet." Frightened,
She ran to warn her aunt; her aunt replied that
It was a punishment inflicted on children, and he made her leave.
in order to divert his attention. "Upon his return, the bodies
had disappeared, but she saw blood in one of the
vases that the Arabs call laghen, and which they use
"Wind for washing clothes."

Letter from John Barker, former English consul in Aleppo, to Mr. de
Ratti-Menton, French consul in Damascus, April 20, 1840.

* Ac. Laurent. - Affairs of Svrie.
? Theoria del Gindaismo.-vol, 1, p. 355.

In Hamath, a city in Asian Turkey, a young girl
The Turkish woman disappeared in 1829. Her body was found in a
garden on the banks of the Orontes. The corpse was horrified
severely mutilated on almost all parts of the body,
wounds were found that had been inflicted with a sharp instrument
by means of which the flesh had been pierced into a thousand places
rights. The Jews were found guilty, but the ar-
Gent saved them; nevertheless, they were driven out of the
city.

One of the most curious events is what happened to the
Mr. Gervalon's wife, a merchant in Turin. This man,
accompanied by his wife, entered the district of
Jews and began to do business with some of them
them. Meanwhile, his wife ventured to do some
not in the narrow streets of the ghetto. She barely had
she lost sight of her husband, that a crowd of Jews surrounded herrent and push her towards their dens, where they make her
descend into an underground passage.

Stripped to the waist, she was placed in front
two rabbis who recited the ritual prayers over her
They spoke Hebrew and finally told him, "You are going to die."

Her husband, frantic with worry and terror, was looking for her
from all sides; a friend reminded him that on certain days
The Jews kidnap the Christians to sacrifice them.
He took some soldiers with him and walked around the neighborhood.
The Jew kept calling out, "My wife! My wife!"
At this unexpected cry, the poor victim regained courage, and
Gathering all her strength, she cried out: "Antoine, I
I'm here!

The trapdoor was opened, and the woman was pulled out into a
A pitiful state. Money stifled the affair.

“This fact,” adds Baron de Kalte, “would no longer leave
There is no doubt that the Jews of Europe defile themselves from time to time
"At the same time as the Jews of Damascus." Good.
other facts of the same kind do not allow us to
doubt.

In 1831, in Saint Petersburg, the daughter of a non-commissioned officer
The head of the guard was assassinated: the fact and the ritual purpose
were recorinus by four judges, called off in doubt by
one-fifth. The court recorded the ruling and the Jews,
were transported to Siberia.

In 1834, Ben-Noud was living in Tripoli, at the home of a
relative. There, from the top of a terrace, she witnessed a
a horrible spectacle, not a single detail of which was erased from his

---

1 In 1840, Antoine Gervalon lived in Châtillon d'Aoste, where he was
born, his wife, Juliette Bonnier; was dead; his daughter was married
To Mr. Monta, merchant in Turin. — Details taken from a letter
from Baron de Kalte, where he tells this story.

memory.

“An elderly Christian man from Aleppo was invited by the Jews,”
with whom he traded, to come and eat oranges
in a small courtyard adjoining the Tri- synagogue
polite. He was offered nargileh, brandy, and coffee;
Then, at the moment when he felt himself showered with politeness,
Four or five Jews jumped on him, bandaged him
they covered his mouth with a handkerchief, garroted him, and suspended him-
"They said, 'By the toes of the orange tree.'"

He remained there from nine in the morning until noon, in order to
"to make him expel through his nose and mouth the water which
Evacuation is necessary for the blood to acquire the
the degree of purity required for its intended use.

At the moment when the old man was about to expire, "the
The Jews cut off his throat with one of those knives which
The rabbis use it to slit the victims' throats, and the
The body remained suspended until all the blood had drained.
fell into the basin.

The work of butchers!

A Jew from Damascus was arrested at customs in 1839.
carrying a bottle of human blood.

The following year, this same Jew was among the
principal murderers, who collected the blood of
P. Thomas of Calangiano.

Around the same time, and a little before Easter, some
Jews from Rhodes were looking for eggs; a merchant
He provided them with some and sent them by his seven-year-old child.
at eight years old. The poor little boy never came back. The governor-
The man, having been informed, gathered the notables and conducted an investigation.
The trial, held in Constantinople, dragged on for a long time.
and ultimately the government stopped the prosecution.

This is the usual epilogue to the lawsuits brought against
Jews, now that they have monopolized all the choices
its necessities for life.

IX

In recent years, Talmudic assassinations

have multiplied with a resurgence proportionally
nelle to the expansion of Israelite power. The me-
creative, feeling they have nothing to fear, give themselves to it-
comfortable. It is especially Eastern Europe that is the
the scene of their grim exploits.

In Romania, it very often happens that several
people mysteriously disappear near
of the Passover, and leave no trace, the kidnappers
They take care to erase everything.

Hungary, which is soon entirely delivered to
Jews often see their soil bloodied by martyrdom

Easter victims. The death ritual was a little
changed. The victims of the synagogue attack, in this country,
are often young girls, serving in the May-
Israelite sons: the priests, thus having them under the
they can easily and safely seize by hand.

"This is a striking and characteristic fact," said Mr. Onody.
that all the missing children belong to the bottom
people. This preference is understandable. By attacking the
Children of poor people, the Jews could assume
that such disappearances would go unnoticed and
that no rooster would crow at them. No one is quoting from
cases where a child from a family in question disappeared.
one could indeed believe that these influential families did not
would not remain silent about his disappearances and would
the most serious research. » Also the Jews guard-
Do they really think it's right to steal the children of those who could
to shed light on their monstrous crimes. In this
they still follow their beloved Talmud which recommends to them-
Command to carefully avoid danger. Cruelty and cowardice
go hand in hand.

"Three ritual murders took place in 1879,
in Tallya, in the county of Zemplin, — in 1880,
in Komorn, — in 1881, in Kaschau. In this last-
In the second town, the daughter of a man named Joseph Kocsis disappeared
suddenly and was found after two weeks
in a fountain: the corpse was completely
bloodless.

"Thus disappeared in 1878, 1879, 1880 and 1881, at
Stein-am-Anger, specifically before the Easter holidays
Jewish, four young girls, one after the other: two
chambermaids whose parents lived in the cam-

loincloth, the daughter of a poor shoemaker, and the little girl
eight-year-old Jewish coachman: they were never found

their trace! In all four cases, the courts refused to investigate.
to use this tactic against the Jews: it was considered too much
Not important!

Faced with the Jewish gold, the fascinated magistrates
declare themselves powerless or acquit indiscriminately.
Hungary is starting to get used to these acquittals.
scandalous. Besides that of Tisza-Eszlar which resounded in
Across Europe, there are about ten of them, including the
The memory is silently preserved in the hearts of
Magyars and ignites an unquenchable fire of hatred.

In 1815, it was in Zboro, in Saroch county.
A sixteen-year-old maid, Anne Zamba, was seized at
unexpectedly by several Jews gathered in the house
from his master Horowitz, saw the ritual knife rise
on her head. The sudden arrival of a truck saved her. But
The terror she felt gave her an illness from which she
She died in April 1876. Still on her deathbed she
swore "that on the eve of the Feast of Atonement, in
the year 1875, in house no. 165 C, in Zboro, the bou-
dear Jews of that region had wanted to kill her in pre-
"The presence of several Jews." The district court was
informed of these facts. But the president, Barthélemy Winkler,
a liege man and debtor to the Jews, he was careful not to don-
The case was pursued and everything fell apart.

In 1871, it was in the village of Szalacs, in the county
of Bihar. Joseph Klec sold his niece Thérèse to the Jews
Szabo, aged six, and her nephew Pierre Szabo, aged
nine years old. During the night of the murder, remorse tor-
he would kill the coward, and a servant heard him say to his
Woman: "I feel sorry for the two poor children: the little one
The girl will perish immediately, but the young boy will endure a

---

' Tisza-Bszlar, by M. Onody, passim.

"A long suffering." A Jewish doctor, called in to
performing the autopsy, declared that the children had not
They were murdered and that was the end of it.

In 1879, it was in Piros, in the county of Batsch-Bodrogher: Lidi Sipos, a fifteen-year-old girl, servan at the home of the Jewish Grossman, murdered by her mother It was on October 15th. She had been there for four days. only at this man's house, and she had not entered it. that with the strongest reluctance, that after the requests repeated attacks on the individual. The body was found completely completely bloodless, with a circulatory wound in his abdomen The area of apparent penetration. This method of drawing blood from Their victims are quite commonly used by Hungarian Jews.

The same thing happened to a young girl who served in Budapest, in the Jewish quarter (Theresa City, street of the King). Put to sleep by a beverage a few days before the During the Purim festival, she only woke up for twenty-four hours. afterwards. When she woke up she found herself so weak that she could he could barely get up and was suffering terribly in all his limbs. Upon examining her body, she found at the top from the right arm, to the upper left thigh and to the stomach above the navel, circular red wounds which looked like bloodstains, and in the middle of which a small opening was concealed. It presuma that the Jews had given him while he slept, she drew a considerable amount of blood, and she left immediately at their service.

In 1882, it was in Tisza-Ezslar. The trial that followed the The death of Esther Solymosi stirred up the whole of Europe.

But these horrific events are not unique to Hungary. repeat at very short intervals. The correspondentdant of Constantinople of the Moniteur de Rome wrote in the issue of June 15, 1883:

“A few years ago, in Smyrna, a small child belonging to one of the first Greek families of the The city was robbed as Passover approached. Four Days later, his body was found on the shores of the sea. A corpse pierced with a thousand pinpricks. The mother, mad out of grief, he openly accused the Jews of this murder, The Christian population rose up en masse and rushed to Jewish quarter, where a terrible massacre took place. More than six hundred Jews perished.

“Last year, in Balata, the ghetto of Constantinople, a child was lured into a Jewish home where more than Twenty witnesses saw him enter. The next day they found his corpse in the Golden Horn: the consequence was encore a grindstone.

"In Galata, the same thing happened. Mr. Se-" Rouios, the most renowned lawyer in the community Greek, addressed an inquiry to all representatives of Christian powers in Constantinople, to ask justice and to obtain vengeance. But the Jews sub- They entrusted the Turkish police who made the inter- Requests for judicial assistance and witness statements. The patriarchy cecumenical, obeying orders from above, did to declare, by paid doctors, that the mother was Suffering from mental illness. The whole thing was hushed up, basically. what could M° Serouios do, and the Jews deposited at the pa- a sum of money, to serve the ecumenical triarchy "A pension for the mother of the stolen child."

Money being the supreme god of this nation, she believes that everything can be bought, even a mother's silence on the murder of her child.

Contemporary society is so fallen apart that they are almost always right. The police In particular, they are easy to buy. That's what

arrived, in 1883, at the chief of police of Pera, and at Galata police commissioner. Tasked with investigating a new case of ritual murder, they let themselves they won with Jewish gold and prevented the investigation from succeeding.

A newspaper, the Stamboul, which had undertaken a campaign The vigorous pagne against the guilty was abolished; and this suppression cost the Jews one hundred and forty thousand francs*.

Everywhere, Israelite gold has the same power. In Alexandrie, the murder of a ship's captain's child from the island of Cyprus, in 1880, and that of the young Evangelio Fornoraki, in 1881, remained unpunished.

In 1879, a scandalous acquittal provoked a An explosion of indignation swept across the Russian Empire. The matter was decided at Koutais, in the lieutenancy of the Caucasus. A six-year-old girl, Sarah, had been killed by four Jewish plasterers. On the child's corpse Strange injuries were noticed: between the fingers The flesh of the hands was as if cut with a knife; feet, slightly above the calves, deep inci-

Horizontal incisions were made. The veins did not contain
Not a drop of blood was shed. Those were indeed the signs.
characteristics of the Easter operation. There was only one
a voice among the people to say it.

And without the covert agitation of influential Jews from the
In Russia, the guilty parties would not have had any trouble
due to their package?

French newspapers, often subservient to the Jews,
They almost always remain silent about these attacks.
especially when the guilty parties are convicted. That's how it is.

'Jewish France, vol. II, p. 402,
* Universe of April 9, 1879.

that they remained silent about a crime of this kind committed around the end of 1881, in Luctza, a small village in the Rzes- district Zow, in Austrian Galicia. The Jew Moses Ritter, after getting his Christian servant Franceska pregnant Mnich did not want her to give birth to a child who would have been naturally baptized and would thus have absconded from Judaism. The Jews of Galicia have a book, the Sohar who in this case orders the assassination of the mothers to tear children away from Christianity. The authority of This book is superior even to that of the Gemara and of the Kabbalah. Ritter, his wife Gittel, and Stochinsky, his their accomplices were sentenced to death on December 21, 1882. by the jury of Rzeszow. The superior court overturned two The defendants were convicted three times. to death; ultimately, on October 10, 1883, by the jury of Krakow. But the government pardoned them and the He was thus unfortunately snatched away from the punishment he deserved!
A ritual murder attempt occurred in Deusch-
Lipsius, in Hungary, around Easter time in 1885.
A Jewish woman robbed a young Christian woman who did not escape the

knife only by miracle. — At Mit-Kamar, in Egypt,
In the same year, a young Coptic man was sacrificed for Passover.
Jewish.

Few media outlets have said a few words about
the condemnation of the rabbinical candidate from Breslau, who at
last July, drew blood from a Christian child
Here. A special chapter will inform the reader about this.

final act of the dark, bloody tragedy that unfolds– has been traveling the world since apostolic times to this day.

The entire Christian era is marked by this terrible stigma.

'Letter from Mr. Istoczy to the author.

Mate. Since the great immolation of Calvary, the Jews, as if driven by an inescapable need, by an invisible hand, have not ceased to spill the blood of disciples of Christ. And throughout the world, they are gathering a uniform cry from the mouths of all peoples: The Jews, fanatics, kill Christian children to make use of their blood in horrible ceremonies and oGod's remedies

CHAPTER II

SAINT RICHARD OF PARIS

(1179)

One of the oldest assassinations, including the old ones Chronicles have preserved the story for us with some distails, is that of B. Richard that the Jews of Pontoise They were martyred on March 25, 1179. The relics of the child were brought to Paris and performed great miracles there.

A touching account of this ritual immolation has was left by Brother Robert Gaguinus, General of the order of the Holy Trinity and of the captives. We Let us simply transcribe it here, striving to... to preserve its naive beauty.

This wonderful story, the writer said, has been neglected aged in French annals and is not well known followers of Christ: it's almost as if our ancestors paid little attention to this fact, which is why today I would like to see it celebrated on our altars.

This is how, in the search for the facts of the ancient In time, what often happens to the rich in the an inventory of their wealth. In their piles of things of value, they find some forgotten object: they are uh-

They are delighted with this discovery, and they are astonished that they disdained it. for a long time, this was what they had that was precious.

What every faithful person is now pleased to be put into in the light remained as if hidden in the fog of negligence: I mean life and cruel passion of Saint Richard, whom the impious Jewish nation martyred at because of the religion of Christ.

The Jews, after the destruction of Jerusalem by the Romans endured cruel suffering: exiles from in almost all countries, they had to, in various places, supto bear a humiliating servitude. That is how they came in Gaul, and obtained, in exchange for tribute, permission to settle in Lutetia, the ancient city of the Parisians. This lasted until... reign of Philip Augustus, who, three years after he was Having ascended the throne, he stripped them of their fortune and He was driven out of France. The cause of this act was seen in the the continual hatred that this perfidious people bore to Christians. However, there was a particular cause, a a horrible crime, not to mention the damage caused by wear and tear. daily life in this avaricious nation was a source of suffering for the inhabitants. A large part of the city paid tribute to them. It was surall the little people who had to suffer from their exactions; but the nobles themselves, whom usury had snoredaged and whom the Jews had impoverished, had become their captives. The Israelites were convinced that this They were permitted, according to the precepts of Moses; this Indeed, this great legislator did not forbid them usury. than towards those of their nation t.

And they were not content with this unjust avarice: the sacred vessels, the priests' vestments that were deposited at their homes, pledges were allocated to the uses More shameful? When they had many pledges of

---

* "Wolves do not eat each other," says the proverb.
The Abbot of Cluny had already written to Louis the Younger: "There exists
n,

this nature and that it became very difficult to hide them, or that they feared their abduction, they made bundles that they threw into the cesspools. Few

Gradually they became more daring: they took the ha-
habit of killing a Christian, a believer, every year, according
the word of Christ, to serve God, by flagellating
and by attaching the disciples of the Nazarene to the cross.

Thus, around the time of Easter in the year 1179,
They abducted Richard, a child of Paris, by luring him to
They charmed them with caresses. They led him into a cellar-
rain! which they had made a secret place to perpetuate.
the horrible crime. Their priest, according to the law, asks
The child, what is his religion and his faith? — "That one," he replies
the gentle and pious Richard, whom I received from my parents,
I follow her and firmly confess it. I believe in Jesus.
conceived and born of the Virgin Mary, by the operation of the Holy-
Spirit, struck with rods, covered with spittle by your
nation, condemned — pure and innocent — to death
vile, to redeem humankind from hell and re-
to be in the kingdom of God the Father, of whom he is the son
unique. "

The priest, indignant at this profession of faith: "Foolish
"Child," he said, "you speak like a delirious man and"
You are mistaken in your foolish credulity. Certainly, it is right.
to condemn you to cruel torture, you who confess
that a lost man possessed something divine.” And
Turning to his companions, he commanded:

an ancient, but truly diabolical law, originating from the Princes
Christians themselves: if a church property or, what is worse, a
If a sacred vessel is found in the possession of a Jew, he is not obliged to return it.
what he possesses through sacrilegious theft, and one is not bound to
"Hand over the thief."

'At the Château de Pontoise,

"Strip this wise man who is so foolish, and strike him with
yards.

Immediately the faithful child is stripped of his clothes,
struck with fists and atrociously flogged with blows from worms
The Jews mocked him, and in his person
covered Jesus and his mother with blasphemies and insults;
They spat in Richard's face, although they admired
His patience and perseverance were evident. In the midst of the cruel
flagellation, the young soldier of Christ only repeated the
sweet name of Jesus, and the executioners struck with

their rage only intensified when they heard him invoke this
name more often and more accurately.

Hardly had they had their fill of insults when the Jews, on the orders of
their priest, raise Richard on the cross, striving to
to heap the same scorn upon the child as upon their fathers
they believed they were throwing Christ, the Son of God, down by crucifying him.
O blind emulation! O foolish malice! The perfidious Jew
has not yet understood that if he is exiled from so many places
on earth, unless he has a dwelling in any country
assured, it is because, despising the doctrine of Christ,
He accused, condemned, and vilified an innocent man. He forgot
Jesus' words announcing that he would be driven from all
the earth and that his city would be destroyed. He did not notice-
nor what is written in the Prophets, which
is proclaimed by Christ. He makes little of miracles.
divine works that the disciples of Jesus performed in the towers
the tortures and the torments, or which take place every day at the
Prayer of the saints. The Jew, so delusional, tortured
the child full of contrition that God had wanted
glorify in heaven.

Bound to the cross, the blessed martyr Richard
he often repeated this verse from David: “Libera me, Domine,
quia egenus et pauper sum ego et car meum coudurbatum

"is intra me." The Jews laughed and mocked him.
tending, and each vying to outdo the others, each believing himself to be all the more
pleasing to God that he inflicted more insults on the child
vile and even more horrific tortures.

All the time the unfortunate band of Jews were turning
Richard hurled curses and tortures at us, until…
which he thankfully regained his senses, after having lost
all his blood.

For several days Richard's close relatives
They searched for him in vain; but soon suspicion
fell upon the Jews because of their customary tyranny-
The martyr's lifeless remains were finally found.
exhumed and buried in the church of Saint-Innocent des Chamskins, where they became the cause of many miracles:
In particular, mention is made of fever patients who were
restored to health through the intercession of Saint Richard.
Some Englishmen, having been healed at his tomb, carried away
out of gratitude, the relics are returned to their country.

We will see a little later what happened to the

Jews of France, because of this barbaric assassination.

* Psalm 108. Deliver me, Lord, for I am poor and in poverty, and my heart is quite troubled within Me.

CHAPTER III

SAINT HUGH OF LINCOLN
(1225)

The story we are about to tell will make us... one more step in the sad journey of exploration that We have undertaken this on Jewish lands. We will be forced to conclude, after this account, that the murder the young Hugh or Hugon was executed in hatred of Christ. This story is recounted at length in the Bollandists; several chroniclers of the Middle Ages, Wilson, Capgravius, Mathieu (of Paris), made it a A story that differs only in a few insignificant details. fiants. Everything that follows is explicitly found in these authors.

I

In the year of the Lord 1255, around the feast of the apostles Peter and Paul, the Jews of Lincoln stole a child named Hugues was eight years old. Then they locked him in a completely secret apartment and fed him there with milk and other foods suitable for children.

Meanwhile, messengers went everywhere proproclaim the good news and call the children of Israel to sacrifice which seems to have replaced for them the true sasacrifice of the old law: instead of the altar of burnt offerings Cautes la table du chourineur. The columnist tells us: said that every city where Jews lived had to send to Lincoln of the representatives "so that they would be present" to the sacrifice to bring shame and insult upon Jesus-Christ. – | |

This shows how important the sacrifice was.
bloody for the Jews of England. Nothing is powerful
and dark, like the feeling evoked by the idea of these
men, traveling from distant lands to the martyrdom of a
Christian child. One can hardly believe one's eyes when witnessing a
such a spectacle; and yet the annals of our elders
Chroniclers reveal facts of this kind at every turn.
Or else one accuses of barbarity the century in which they took place
these monstrous events; and we forget that this
barbarity still lives on today, whether it is displayed before our eyes or not.
. doors, that she threatens our children. — Yes, still at-
Today, scenes are taking place that are all very similar to
the disgraceful parody that the Jews played at Lincoln, this
that year.

For the entire sacrifice was a parody of the com-
From beginning to end, a parody of the death of Jesus-
Christ. When all the delegates from the cities had assembled
wheat, they elected a Jew as judge; he was the representative
. of Pontius Pilate. Then the child's passion began:
on its frail limbs, all the turns were experimented with
comments that had made the Savior's flesh shudder.

He was beaten with yards until he was almost completely lost.
full of her blood, "to the point of pallor," the
chronicle; a crown of thorns was placed on his head
Innocent, her fresh face was smeared with spittle.

Cruel executioners pierced his body with their daggers,
they poured gall on him, and rained down op-
honest things and blasphemies.

And often, the columnist adds, amidst the sneers-
mentals, gnashing of teeth, Christ himself was
He was reviled and branded a false prophet.

The parody of the Passion of the
Savior; the unfortunate child, overwhelmed with contempt and
In mockery, he was crucified, and his executioners pierced him
with a spear to the heart.

After his death, the Jews detached the body from the
cross, and, for some unknown reason, tore it from him
the intestines (eviscerarunt); it is said that this was for the
to employ in magical arts and sorcery.

While all this was happening, the child's mother,
worried about his absence, she searched for him with great care;

His searches were fruitless for several days. Finally, some neighbors told him that the last time they They had seen him; he was playing with Jewish children from his age and that he had entered a house with them Jewish. She entered the designated house unexpectedly. and there he discovered the corpse of his child who had been... plunged to the bottom of a well. Warned by her, the bailiffs of The city officials went to the scene and had water drawn. The corpse of the little martyr. The pain of the poor woman Mother was such that she broke the hearts of all those who sat there. so much so that most of them mingled their tears with his moans.

Jean de Lexington, who had been Keeper of the Seals of King of England, was then in Lincoln; he was a a circumspect and highly educated man, and as soon as he He knew the facts we have presented, he brought this judgement: "We have often heard that the Jews,

out of hatred and contempt for the crucified Jesus Christ, they did not fears perpetrating such attacks. It is likely that This new assassination is their responsibility, and they are guilty of it.

This cry, we find it everywhere the trace exists of a human victim, and all mouths prodid. Yesterday, it was the immense voice of a people, today-Today, it is the accredited voice of a scholar, of a man of the State, tomorrow, it will be the inspired voice of a servant of God. Of every class of citizens, at all times, in In every country, the same cry echoes for a long time. echoing this, a whole chain of odious accusations is formed. which are proving to be true day by day.

Jean de Lexington wanted to know if he had guessed correctly. They had arrested the Jew in whose harvest the child had been found, this Jew being even more suspicious than The others. He spoke to him in roughly these words:

"Wretch, you know that death awaits you in a short time." deadline: all the gold in England wouldn't be enough for you save. I want to provide you with that means, but at a The condition is that you will discover me completely and "Without falsehood, everything that has been done in this matter."

The Jew, whose name was Copinus, believing he saw there was a lifeline, he readily indulged in all of this that we wanted from him.

Here is what he stated: "What Christians say
It's true. Almost every year the Jews crucify a
as a child, filled with hatred and contempt for Jesus. But we don't
I don't know every year because it's done in secret.
and in hidden places. This child, whom we call
Hugh was crucified without mercy; and after his
He died, and we wanted to bury him, but we never
could have succeeded. It is also said that the body of an innocent
is very useful for revealing the future; that is why it is used

It tore out his entrails. He was thought to be buried in the ground.
But the evil one, the earth vomited him up and gave him up, and he was found
without burial. Then the Jews, terrified, the
they threw them to the bottom of a well: he could not yet remain there
hidden. That's how his mother discovered it and told me
denounced to the bailiffs.

The Jew was put in prison, pending the end of the affair.
to do. From that moment on, Hugues was regarded as a
martyr: the canons of Lincoln requested the body
and buried him with great respect.

The King of England, Henry III, blamed John of Lexingthe tone of having promised the accused his life; "for," he said
Matthew of Paris, this murderer and blasphemer, was
"worthy of all punishments."

Seeing that death was inevitable for him, Copinus

He thus completed his first statement: "Death me
threat, and Lord John cannot tear me away from it. HandNow, I will tell you the whole truth. For the death of
this child, about which the Jews are accused,
almost all the Jews in all of England had
assembled, and delegates had been sent from every city
to witness his immolation, as for the sacrifice
Pascal. » The reader will notice that the confessions spring forth
spontaneously from the heart of the Israelite; he does not speak
under the threat or influence of torture. GenGenerally, defendants in these kinds of trials fear
more their fellow believers than their judge, and that is only
when they are certain of not falling into the hands
of Jewish vengeance that they decide to confess.
Talmudic law, in fact, is merciless towards those who
they cast their secrets to the four winds of heaven: it matters
to crime, to shame, to remain in darkness.

The sacrifice of Saint Hugh had a great impact everywhere

=
i

impact. In the Middle Ages, although there was no the communication facilities of our time, the facts of this kind quickly became popular. We have conserved a lament in old French verse, under this title: Passio pueri Hugonis de Lincolnia, It reads:

Agon li Ju responded so much:
Bailez méi icel enfant

For thirty deniers weighing
Vei les ici demannant...

We see that the Jews are accused there of having bought the child; Matthew of Paris says nothing about it; perhaps it is- This is just one more detail, perhaps it's also a legend. But, if the purchase did not take place for Saint Hugh, the Further work will reveal that the Jews had some. yet quite used to it.

He

The torture that avenged the death of the young martyr was terrible, tied to the tail of an untamed horse, the neck- Pable was dragged to the gallows, "and presented in body and in "soul to the evil demons of the air."

The denunciations led to the arrest of beau- his accomplices were killed: they were taken to London, numbering 91, and imprisoned in the famous tower, from which one rarely left except for torture. The justices- The king's officials conducted a very serious investigation, where under the faith of the oath!, they were declared guilty of

'Here is the translator of the Great Chronicle of Matthew of Paris

AM AM

crime of which Copinus had accused them. Eighteen of the principals The principals were hanged on November 23, 1255. The others remained in prison.

But the Jews already possessed at that time the the art of skillfully weaving the threads of a plot, science which they have brought to its zenith in our time. prisoners found the carnage that had paid their last ritual sacrifice, and they resolved to to save their lives. Thirteen remained, and 24 were to to be hanged soon.

They considered approaching the Franciscans and the they begged for intercession to spare them the An ignominious death they so richly deserved. Emotional Driven by compassion and charity, the half-brothers neurs, whose power was great at the time, used all their influence over the king, and obtained for the 24 convicts were granted a remission of the death penalty. But they remained under close surveillance.

The other 49 remained in prison for some time longer. their; then they were finally released in the month of May 1256!

has taken this note, which we are republishing: Jurala, jurea, jurée, legal investigation. We believe, based on the meaning of the sentence, that this word has a particular meaning here and signifies the oath sworn by the Jews super rotulum legis (Mosaicæ). Carpentier reports the for-ordinary mule of this oath. — Forma sacramendi fiendi per Judaeos contra christianos, dum ipsi Judæi tenent rotulum in collo: Juras per quinque libros legis el per nomen sanctum et gloriosum “Heye asset Heye Hue Heye” and per nomen honorificum “Hiya Ilya Yhia” (corruption of Jehovah?) et per nomen magnum et fortem tam admirabile quod erat scriptum super frontem Aaron, Dic juro. »

In the mid-15th century, in Dauphiné, the formula carried... names with a less strange appearance: Per sema Israel, Adonai, Elloemi, Adonai and Eal (sic).

1 The figures we give here do not exactly agree-

This liberalization did not satisfy the English people, who wished to see his revenge more successful. Also. a huge concert arose against the Franciscans

of blame: it was even said that the Jews had
purchased. This accusation cannot have the slightest value.
theirs in the eyes of those who know the rule of Minorities:
not only can they not own anything in particular
to link, but the community itself is also poor
than the brothers.

But popular sentiment doesn't always make sense
with rectitude, and in this circumstance, the crowd ma-
He expressed his resentment against the Franciscans, by re-
reducing almost to nothing the gifts of which she composed them
previously blait.

May this trait be further proof of hatred.
popular that the Judaizers had stirred up at this
era.

ment with those that Matthew of Paris gives in various places of
his column; but we think there was an error in the trans-
the writing of numbers that were written in Roman numerals.
The numbers given above appear to be the true ones.

CHAPTER IV

TOUCHING STORY OF SAINT WERNHER
(1287)

I

In April 1287, the small town of Oberwesel was
the scene of a poignant, painful drama, like the
are all those where Christian children are handed over to the
rapacious cruelty of the Julius. It is to this cruelty that beautiful-
The origin of the legends was attributed to simple souls.
of vampires who have so often graced the evenings of our
aleux.

That year, the Christian Easter was celebrated on
April 6; the Jewish Passover had taken place a few days ago
previously, on March 25th.

But in Oberwesel, it had happened without the sacrifice
customary: the martyrdom of Christ had not been renewed
Velé, the blood of a Christian child had not defiled the
synagogue walls. It was a gap that needed to be filled.
to fill the void. Sacrilege and crime were used to compensate for it:
When a Jew misses his shot once, it's because

hit harder when he starts again.

The victim was a fourteen-year-old child named of Wernher, who worked in one of the houses Jewish women of the city.

He was born in Wammeraïd, a village on the banks of the Rhine, not far from Koblenz. From his childhood, he showed that he was destined for great things. God's hand was upon him: his life was short, but full of works. And that is how he deserved to receive the palm of martyrdom from the very hands of those who had placed the crown of thorns upon the glorious head of Christ.

In terms of bloody sacrifice, the Jews have a taste for gourmets. They never attack a child of the street, which has kept in its devastated heart, the smell of waves of mud, in which he bathed. What he Their fault is the child, whose heart is filled with innocence, ravished the souls of the seraphim, whose blood, pure and crimson, They have all the vibrancy of life. They have the rage of martyrs. To mock the saints.

Wernher was a child of the people. But at his baptism, he was marked on the forehead with the inescapable sign of no-heavenly blessing, and he made himself worthy of it. His family was poor; he had to learn the work of hands, which would provide him with food. He kept himself busy with pruning the vines, without thinking about the knife he was using denied every day, was soon to be the instrument of his torture.

His work, which he offered to God each morning, was fruitful. It was also more than enough for his subsistence; The poor benefited from the superfluous. In his work, He was so cheerful, so agile, so skillful, that he was cherished by everyone: his good morals, his piety, Her virginal purity made her an angel. Now the place angels are in heaven, and not in our valley of the middle Seres.

Various reasons forced him to leave his village and

his family, to come and work in Oberwesel. In this
During his journey, the Lord's mercy shone forth within him. It was
in July 1286: the heat was scorching, the
The road was deserted. And so the young traveler was wasting away.
of hunger and thirst. These sufferings had tormented him since
for a long time, when he also met shepherds
thirstier than him, but having bread. The good people.
They did not need to be asked twice and shared their food.
the traveler.

"Take it, dear child," they told him; "we would like"
also offer water to your parched lips, but there is no
a fountain point in this country.

Moved by these words, the saint raised his eyes to heaven and
He implored God in the silence of his heart. Then he-
He plunged his stick into the ground and a spring, clear and lim-
fast, it gushes forth. This spring, located on the road to Ba-
charach at St- Werdelin, could still be seen in the 16th century;
It was called the fountain of Saint Wernher.

II

The child then won without further incident, the term
of his trip. After several months, employed at various
work, he managed to get a job, a few days before the
Passover, in a Jewish house: they made him LOS pore. the
soil removed from a cellar that was being dug.

He had maintained his good habits in Oberwesel
his childhood; also the woman, with whom he lodged, the-
was she lavishing maternal care on him? When he entered the

Jews, she told him, as if moved by one of those premonitions-
moments that touch the hearts of mothers:

— Wernher, be careful: Easter is approaching and
The Jews might well sacrifice you.

Their barbaric customs were so well known that by-
We talked about everything openly at that time.

The child, simple as a dove, replied with
perfect resignation:

— I] will be what God wills.

The fruit was ripe; the marten was going to pick it. It was
celestial flower, which a bunch of usurers, with dirty hands
They, clumsily, would wither and grind miserably.
Today, the descendants of these men, who have become
a little more cynical, they act like the slimy slug
in the lily, before cutting into it: before losing the en—
They tarnish his image. That's how the crime escalates.
and becomes more odious; perhaps that is why
Modern peoples, having become liches, repress it.
less.

On Holy Thursday, after washing his soul in the waters
invigorating Penitential practices, he piously received in his
heart the bread of the strong.

We know that the Jews have always felt hostility towards the Jews.
tie a kind of insane rage; every time they
can seize it, they subject it to infamous or—
They tried it that day, in Oberwesel.

When Wernher left the holy table, the Jews
They lured them away under the pretext of urgent work; they
were indeed eager to insult Christ on the day when
Every believer humbles himself by compassionating for his sufferings.

No sooner had the child entered the house than they
seize him, hang him upside down, for him
to make them return the precious bread they had just received. They

They stopped her cries, brutally placing her on the
mouth a mass of lead which deprives him of all ability
to speak.

These Jews must have been accustomed to this sacrilege.
The child was not, in fact, suspended in any way
any kind, but to a sort of wooden statue arranged
for this purpose. This statue could still be seen in Oberwesel.
in the 15th century, when the canonization process took place
of the saint. She was held in great honor by the pè—
The clerics, who often carried away pieces of it and the
they regarded them as precious relics.

Their efforts were in vain and the Savior's body was
saved this time from desecration. To deceive their
Enraged, they resolved to kill the child; but they waited
a few days later, on April 17th, the bloody sa—
The crime began.

It had been going on for some time already, when a serboasts of the house, which was Christian, noticed and went to see the chief judge of Wesel, named Eberhard. Upon learning that it was the Jews, he did well an ugly grimace, quite similar to the one that is sketching the magistrates of the French Republic, when one dethey bring the all-powerful Jews before their tribunal. `But, willingly or unwillingly, he followed the instructions of the servant, and, to the great astonishment of the executioners, entered the room where the martyrdom was taking place!

What a horrible sight met his eyes!

The child was still tied to the shapeless statue which we have spoken of, but her angelic body was not more than a hideous wound, and swirling around him A swarm of demonic Jews. The flesh of the martyr It had become swollen and torn under the bites of the ferals, and the clots of his own blood enveloped him like

1.

-

of a bloody shroud. With his own knife, the the child's veins had been cut in various places rights: young people laughingly held the wineskins where Drop by drop the red liquid gathered, and hideous old men, fearing that a little blood might remain in the the victim's body, gripping his neck tightly, the Arms and head. There was enough there to fill a... with horror A refined brigand, the most cruel executioner would have feared even to the point of hurting the child's delicate limbs; the The Jews, for their part, were swimming in joy and through their jeersbets and their blasphemies, insulted the silence of. patient.

The judge's sudden entrance was a dramatic turn of events: the Marlyr exulted in the hope of her deliverance, and the. The executioners looked at each other in dismay, while the Instruments of torture fell from their hands. But: Their panic was short-lived, and they soon recovered to their dirty work, with particular tenacity and audacity tied to their race.

Here is what happened. The chief judge of Oberwesel did not He did not disdain money, the Jews knew that, and one They hastened to make him proposals that swoon His mind was filled with the memory of just judgments. He received the the price of his iniquity, as Judas received the price of his . crime; and he responded only with an icy silence to the child who begged him for his deliverance. Then this one, sublime in her naiveté, she cried out: "If you abandon me, God and his blessed mother will come to my aid.

After the corruption and the judge's departure, the sacrifice continued and only ended on April 19, when the marTyr had exhaled his soul with the last drop of his blood. The torture had lasted (three days). The next day It was a Saturday, the Jews did not touch the leftovers.

of the marlyre. But scarcely had the setting sun made cease the Sabbath rest, so that they could have been seen to dissipate to slip into the shadows of the night and win stealthily, in hugging the walls of the houses, the banks of the river where they they wanted to erase all traces of their crime.

Boats were moored there, ready to go upstream as far as Mainz. The Jews settled there with their precious burden and they made light of the oars. But God came-his martyrdom was already erupting, his heart filled with fear cowards: the whitening dawn trembled on the horizon, and despite the vigorous efforts of an entire night, a They were barely a league from Oberwesel. They stopped shaken by terror. They had arrived not far from Bacharach, opposite a small valley, where the order of Saint William has since founded a monastery under the Name of Saint Wernher. A small, blocked cave. Brambles and thorns presented themselves to their questioning gaze. They threw the bloody relics into it and hastened away. to return to their homes.

III

Cruelty had done its work; God was about to do the hers.

It should be noted that almost always, the remains Innocent people, killed by Jews, have been found miraculously. Which shows how much these Murders are horrible in the eyes of God.

Soldiers were camped nearby. During the

at night the guards who kept watch in the Fursten- camp
Berg glimpsed waves of light that seemed
to spring forth from the cave where the martyr slept his last
sleep. These lights having been renewed for several days
immediately, they piqued the curiosity of the men-at-arms;
came to the place from which they had departed, and guided by a
They found the body wrapped in a fragrant scent
her blood-soaked shroud.

According to the custom then in use, they wore the
'corpse at the Bacharach courthouse'. They are doing
Even today. Corpses whose identity is not
recognized, they await, at the Morgue, a clue which-
conch shells come to reveal their origin. That's how we
acts for Wernher.

But at the courthouse, a fragrant scent wafted from the air.
The miraculous light still surrounded his body.
always with a glorious halo. The persistence of these
The events stirred public opinion; the voice of the people acclaimed a new...
blessed calf and it was with pious devotion that
the martyr's remains were transported to the chapel
of Saint Cunibert? who was located nearby in a
mountain pass.

He was buried with all the honors due to martyrs.
of the Church, and God himself was pleased to confirm this
halo of sanctity due to the numerous miracles of which he
honored the grave of the young sacrificed man. During the two
In the months following the death, ninety were found
miracles about which not the slightest doubt can be raised.

1 Prussian town on the left bank of the Rhine; nn covered rock
inscriptions and named Bacchi Ara seem to have given it its
name.

* Bishop of Cologne, who died in 664 and whose feast day falls
as of November 12th.

All diseases found their cure at this tom-
Beautiful and blessed. This is how God avenges his martyrs.

When men honor executioners. There is a wide
compensation.

CHAPTER V

THE PRELUDE TO THE CRIME OF THIRTY
(1462)

In the country surrounding Innsbruck, there existed a
remarkable tradition. The people long claimed
that a band of Jews were abducting Christian children, the
martyred, collected their blood, and from this blood that one
employed in religious practices, made a pre-
heavens as a commodity: Jewish peddlers went,
from ghetto to ghetto, parading this hideous pedant-
and piled the gold into their saddlebags.

We will see in Part III that these noises about
The bloody trafficking was not without foundation.
We have already seen that the Jews did not
scruples about sacrificing Christian children to procure-
to shed innocent blood. The Innsbruck tradition therefore has
Not entirely wrong.

Where we cannot fully admit it is
when she claims that the assassination of B. André, which had
taking place in Rinn!, in 1462, is due to the same Jews who de-

1 The village of Rinn is located in the Pinn valley, on Fim-
a plateau sloping southwards towards the river; it is little
Located away from the towns of Hall and Innsbruck, the capital of Tyrol. Approximately
It takes an hour's walk to get from this village to Hall;
It takes a little over two hours to reach Innsbruck.

thirteen years later, they would so cruelly immolate the
B. Simon in Trento. The thing is possible; but no
Positive evidence does not confirm this popular rumor. We do not
we do not possess the names of Rinn's assassins; as for
to the Jews of Trent, they confessed to nothing of the sort,
And the accusers, the witnesses, the judges remain silent on this.

subject.

What is certain is that a ritual murder was
committed by Jews in 1462 in the town of Rinn.
Here is the story:

In the 15th century, the city of Posen had celebrated fairs
four in particular were renowned. They had
Location: 1° the first day of the moon following Sunday
Oculi; 2° the first public holiday after the feast of Saint-
Sacrament; 3? September 8; 4? the day after Saint-
André, that is to say, December 1st.

The merchants who traveled from Italy to these different
rents and fairs passed through the village of Rinn, where
found a hotel.

In 1462, the Feast of Corpus Christi fell on June 17th.
A little before this time, a group of merchants
Jews were crossing the village of Rinn and stopping to
to rest, at the inn run by an individual named
de Mayer. In front of the door with his companions
age, played a young child of about three years old, whose
face, of ineffable beauty, held irrevocably
captured the attention of travelers. 3

He was the nephew of the hotel owner. He was born
near 1a in the village of Rinitoparchia, in the diocese
of Brux, on November 16, 1459. His parents,
of humble origins, but with an unblemished life,
They named Simon Oxner and Marie: he himself wore the
His name was André. He lost his father at the age of one and a half.
It was then that his mother, having no other child, came
to remain in his brother-in-law's house in Rinn. The
Young André was entrusted almost entirely to his uncle;
In this way the mother could more easily go about her business.
to his occupations and earn his daily bread. This was for
She caused it bitter tears.

Indeed, Jewish merchants, attached to their prey, did not
They never ceased to marvel at the beauty of young André, and at his
The hotelier was pressed with questions on the subject. He confessed
that the child was his nephew. Immediately, a diabolical plan was hatched.
stood between the kidnappers; at all costs, they resolved
to seize the object of their bloodthirsty covetousness.

They try by all means to circumvent the host-to tie; they represent to him that his nephew is worthy of a better fortune, better education; they sense it to entrust the child to them; they promise to take care of him. of parents; to give him a full and pleasant life. The uncle remained hesitant. The sons of Israel could not renouncecer to their project after having made such great progress; They put forward the decisive argument; they offered to Mayer a large sum of money which made him agree to their request.

The deal was concluded immediately: it was agreed that the enfant would be handed over to the Jews when they returnthey would be out of the fair, after four weeks.

This return took place on Friday, July 9th. The Jews, at a number of ten, — among Jesquels was a rabbi,

— stopped at the village of Rinn to celebrate the Sabbath. The innkeeper, who had become a good friend of the Jews, took part to this celebration by drinking with them. Then they remainedThey waited for some time, awaiting a favorable opportunity to the fulfillment of their dark designs: the mother of The young child was bothering them; she had to be moved away.

Finally, on Monday, July 12th, the long-awaited moment arrived.

From early morning, the mother of innocent André spoke to the harvest in a rather sparsely populated field; as if from a computer . naire she entrusted her sonS to the care of her brother-in-law. It could have been nine o'clock in the morning when the impious The merchant brought the Jews into his house and their he handed over the weak innocent man in his care. In return, The assassins threw the gold coins into his hat that they had promised him. Then they withdrew hastilyespecially by carrying off their prey.

Either by a singular chance, or by permission of God — whose avenging arm extends in a way particular on the executioners of the children sacrificed because named after him —, a violent storm raged over the barbaric kidnappers, as they were leaving the village. The sky had suddenly become covered with clouds, that violent lightning flashes tore through the sky, and it happened that a so heavy rain that all those who worked in the The plains fled to safety. Fearing they would be noticedTaken by surprise, the Jews locked themselves in a hovel. in ruins which was located nearby.

As soon as the rain had stopped — which was around noon —
— the Jews, with their innocent victim, gained a
They were near a small birch wood, from which they were not far away.
wood still contained at the time of the Bollandists
wrote this grim story, a stone that the people
called it Jewish stone (Judenstein).

HAS

“As soon as the innocent man arrived at the altar, the rab-
Well, he received it in his hands. After removing his
He laid his clothes on the rock and gagged him for
to stifle her cries. Then, amidst horrible blasphemies
against Christ, the victim was sacrificed according to the rite
Jewish: the cheeks were pierced by a horrible wound
Sure, the veins in both arms were cut, and the blood
which was flowing was received in a vase by a kneeling Jew.
And so that everyone could unleash their rage against the innocent
martyr, they pierced his thighs and legs in turn —
role. |

"Then, at the moment when the martyr, exhausted from blood, was about to..."
to breathe his last, they laid him on the rock shaped like
cross, and there he was strangled by the bloodthirsty rabbi.
The victim's life was extinguished, but not the rage of the
executioners: the shameless thieves are still at it again
on the poor little corpse. Finally, they hung it from
a nearby birch tree and provided for their safety by a
fast flee.

II

During the storm, André's mother had had something like a
a premonition of what was happening: a strange worry
tortured his heart and seemed to be calling out to him for help
her child. Serenity had returned to her soul with
the calm of the elements, and she had gone back to work
with his companions. It was then that a mystery came to him.
a terrible warning from Providence: three times

a drop of blood fell on his hand, without either

Neither she nor her companions could explain its origin.

Struck with astonishment and foreshadowing nothing good, She hurried home. She looked for unnecessarily his son, first in his cradle, then in the neighborhood among his acquaintances. Don't find him- Before she could, she questioned her brother-in-law and asked him where his André had run. The traitor hid everything.

But as the mother persisted, moaning and repeating- he tearfully sent word to his son, delivered by this infamous man, he He told him not to worry because he had provided well her child, but that wasn't enough for the poor woman widow. dh

She redoubled her questions. Not daring to answer them, di- Immediately, Mayer led her to his home, to to share with her the price of blood, as if a mother could, through the possession of a little gold, console himself for the loss of something as precious as a child. One must be mother to understand the bitter irony that it contained the bitter intention of the desperate traitor. His punishment could not- It would be a long time coming, and his shame would be proclaimed before our eyes. of all. 20

He opened his hat to offer his share to the his mother was shamefully deceived: he found there only a vile a pile of willow leaves. The most vivid astonishment painted on the unfortunate man's features and this spectacle made- This only intensified the widow's anguish. Then... She obtained from him a confession that Jews had kidnapped the child, and had led him into the nearby woods.

Without further delay, the mother ran to the indicated place. Calling out to her André in a tearful, moaning voice, She arrives at the foot of the rock, where the traces of the horrific sacrifice. Looking around her,

She caught sight of a pitiful spec- on a nearby birch tree tackle, his son hanged naked and bloody.

Her cries of pain drew many people to her side. neighboring farmers. Everyone felt sorry for them. of the poor woman and offered her consolation; but No one, the historian said, thought that the remains were there. of a distinguished martyr.

That is why the child's body was detached without

to worship him, and he was placed in the arms of
the mother. She took care of having him buried, and one
He was buried, like an ordinary child, in the cemetery
of the parish of Ampass, on which the village then depended
de Rinn.

Mayer, meanwhile, had gone completely berserk, so
although he had to be chained up in the very room where
He had sold his nephew. He stayed there for two years. His body
it became a raw wound and gave off such an unbearable stench-
portable that he was relegated to a stable. He lived there in-
He lived for two years and died very miserably.

III

But God did not always want to leave in the shadows
and in the silence the glory of the martyred child, and by
Through various miracles he revealed the treasure to the inhabitants of Rinn
which they had scorned. Several miraculous events
They came to attest to the world the glory of the martyr,

On his neglected grave, he pushed, towards the beginning-
autumn lily of dazzling whiteness;
This miraculous flower lasted for several days. It was

destroyed by the impudent hand of a child who
empara. His posterity has borne the burden of this profana-
tion: it was noted that almost all of his descendants
perished from premature or violent death.

The other miraculous event occurred around the
at the same time, when the leaves turn yellow and de-
leave the branch they adorned during the summer. The
birch tree from which the child had been suspended, was exempt
of this general law: it remained green and this greenery
It was extraordinary and preserved for seven years. It had-
would probably have lasted longer if a daring goatherd
had not, with blows of an axe, cut down the privileged tree;
It is said that his goats often went, during
Phiver, grazing the birch's greenery, and only to...
To avoid the trouble of following them, he cut down the tree. He didn't delay
not to bear the consequences of his audacity. By dragging the trunk |
On his way home, he broke his leg: the injury
never heals, a secret evil invades him even while-
third and he died from it.

These miracles gave the people pause for thought. Then when it was learned in 1475 that the child sacrificed by the Jews of Trent were honored in that city as The idea arose of venerating him as a martyr in a public cult. the memory of little André. On Saint- Sunday Trinity's bones were exhumed from the cemetery and carried to the rock in the forest, in a solemn processionnelle, and there at the church where they were laid with large honors. Miracles rewarded the faith of faithful.

Forty years later, Emperor Maximilian!, being in travels to these lands, goes to venerate the relics of holy child. And since the church was quite dilapidated, he left a large sum of money to build a new one new, inviting the entire neighborhood to contribute to the consconstruction of the building. But the money was squandered by Jacques Haan, the architect. It was only after... long legal proceedings, and much later, than the basilica It was built up and the worship of the blessed man took on a great extension.

The Bollandists write that in the year 1671, after the ediconstruction of the new temple, the body was clothed in a triple silk tunic and placed in a tabernacle made expressly, into which the view could penetrate. The The body, they add, is perfectly preserved; it does not lack: that the last phalanx of a finger which was given to the Bishop of Brussels, when he came to consecrate the new church and the two altars: he locked it in a box of silver and kept it in great veneration until the end of his life. Other parts of the body were also affected. Winds requested and constantly refused.

On page 438 of their third volume from July, the Bollandists reproduced an old painting which found on the walls of Rinn's church. When it was Discovered in 1620, it already dated back to a high antiquity: it was deteriorated in several places and The inscriptions which were located at the bottom of each small table or comcompartment, representing each act of martyrdom.

'Maximilian I*', Emperor of Germany, husband of Mary of Burgundy (1459-1519).

It was exactly reproduced in the new church. in 1675, shortly after the translation of the relics of saint. She represents step by step the martyrdom as we We told the story.

This monument, which was known to all the inhabitants of

the country leaves no doubt as to the truth of the story we have told. If the facts of which it is the reproduction had not been true, the voice The public would have been moved and would not have allowed subsis- to erect a monument that demonstrated them as such.

CHAPTER VI

THE TRIAL OF THIRTY
(1475)

In this chapter, we will discuss the history of an event- which shed immense light on the depravities of the synagogue. Let's first give a brief summary of the case.

On Holy Thursday, March 23, 1475, he disappeared in the city of Thirty-one, a twenty-nine-month-old child; his parents, After searching for him in vain, they referred the matter to the bishop. who was also the temporal lord of Ja city. Extensive searches were conducted. The Jews who had the body in one of their houses, not knowing how to get rid of them, because they were being held in custody, they imagined throwing it into a flowing stream under the kitchen of that house. Then they went to denounce at the court that they had found the body, in the es- to deflect any suspicion from them through this approach audacious. It was not so, for the examination of the The corpse revealed that death had been caused by torture. It was in vain that the Jews invented a thousand reasons. sounds to exonerate himself. This led to a lengthy trial,

€

during which the revelations gradually occurred the most devastating.

Even before the Jews were interrogated, a something we must note. "The governor wanting to know if it was true, as was said, that the Jews used to kill Christian children and to collect their blood, he summoned John to his side, Christian of Feltre, who was detained in the prisons and was formerly Jewish; he had become a Christian seven years ago approximately years.

“John, brought before the governor, took an oath on the Scriptures to tell the truth; and this is his deposition: — About fifteen years earlier, his father, Sachetus (from Germany), had told him that, forty years later tót, while he was living in the town of Lanzhut!, in the Lower Germany, with his family, all the Jews, habit- - so many in this city, they killed a child at Easter time male and used his blood. The matter was summoned to the lord of this town, a lord of whom he does not remember- He did not spell the name. This lord had all the Jews who were there, except those who fled and among whom was the father of the witness, who could thus escaping the ultimate torture. And the father of the A witness told him that, because of the murder of this child, Forty-five Jews were burned, but he did not say anything about it. more details on how the child had been killed, and He did not state by whom.

"The witness was then asked if he had ever..." served that blood when he was Jewish, if he had never saw his father use it, and how and why.

! "But he knew that this city was called by others Tungghut — a word which the Bollandists translated as “Tongres”.

He replied that he did not feel obliged to declare if he had used that blood; but that his father, during throughout his life — before the meal, on the day of the Jewish Passover and the two days that followed — took blood, he put some in his cup where there was wine, and He sprinkled this mixture on the table, cursing his faith.

Christian. He also said that this blood was put in the
dough, from which unleavened bread was made, and this before the
Passover, the festival during which Jews ate bread
unleavened bread. But he didn't know how or why this
was happening. He said that other Jews were doing the same thing.
based on what he saw and heard, adding that all of this
"It is done among them in a very secretive manner."

Such a statement was not intended to stop
the investigations: they were therefore numerous and pro-
extended. This can be judged by the extent of the acts of the
trials where the interrogations are kept in a
clerk's style, that is to say, in a simple style,
devoid of ornamentation and containing only the fifths
meaning of the statements.

An authentic copy still exists in the archives
from the Vatican where he was transported, along with the rest of the
secret archives, of the Castel Sant'Angelo, which the con-
This was the case during the time of Benedict XIV. This pope is the first
who mentions it in his work on canon-
tation'. He says, speaking of B. Simon, super cujus obitu,
authenticus exists process in archivio secreto castri
sancti Angeli de Urbe, quem Bollandiani, ceterique omnes
which of eo scripserunt, ignorarunt.

In 1884 and 1882, the Civilta cattolica published the
the most important extracts. It is in what she has

'Book I, chapter XV.

published, from which we drew the elements of this study
on the crime of Trent.

"This trial," says the valiant Italian review, "has remained
until now completely ignored, as he was
when Benedict XIV first mentioned it;
The full extent of the infernal effect he spreads over the... is largely ignored.
abominable secrets of Talmudic rabbinism. And for- .
So much so, by leafing through these documents, one notices the pre-
The first time we not only read them, but that we
even studied them carefully, since in many of them-
The margins are full of notes; and this, on-
all in the places where the
secret impiety of the Hebrew law. And that is why he
is all the more singular because, in none of the writers
who have tried to tear this veil, we do not encounter

a sign that would suggest the true discovery of these
heinous infamies: it is only today, after four
It has been a hundred years since this historical truth began to be
proven. Until now, it has only been in a state of doubt
"Infinitely probable!" It was by an unexpected stroke of luck.
that a correspondent from Cvvilta had in his hands

1 The Moldovan rabbi professes the same opinion. “Never,” he says
No one has spoken or written about this barbaric secret of blood that the Jews
preserve and practice; by which their lives have become worse than
that of ferocious beasts. If it ever falls into the hands of Christians-
Here's a book dealing with this secret; the Jews don't respond.
never directly, but ambiguously by saying that the
Hebrews do not kill Christians and it is forbidden for them to
eating blood. — And here is the reason why not only
the Hebrews in general, but even the Jews converted to Christianity
Tianism should never say anything clear about this mystery.
assumes, when speaking of converted Jews, that they act in this way, because
that they actually don't know the secret (since in fact
(not all Jews know about it), or because Jews con-
Greens think and hope that their brothers will perhaps convert

`

He studied these old documents and conducted a remarkable study of them.
whose translation alone would be enough to cover the entire nation
Jewish, veiled in infamous cruelty, shrouded in horror
reur!

He

- At the end of the 15th century, there were thirty-three families
Jewish women whose leaders were respectively Tobias,
Ange and Samuel. The latter two practiced the profession
common to Jews, the profession for which they seem
born: they lent money at usury. The third practiced the me-
medicine, or rather surgery. It is called artis chirurgize
peritus in the manuscript left in the archives of Trent,
by the bishop and prince of this city, Jean IV Hinderbach,
under whose pontificate the martyrdom of Blessed Simo- occurred
Cino and the punishment of his assassins.

In Samuel's house lived an old man with a beard.

One day. And they fear that, if the knowledge of this mystery
when it happened to the Christians, they did not refuse to admit them into the
Christian faith. Perhaps it is because of this poorly understood charity-
"It's clear they've kept this mystery quiet."

We do not know, says Civilita catholica, if this story
handwritten with all the documents attached to it
is still in the boxes in Trento, or if it has been transcarried in the Palatine Library in Vienna. But these documents
almost all of these items are cited or reported, either in abbreviated form,
either in extenso in the two rare and important works of a
The learned Father Bernard Bonelli, of the Reformed Order of Franciscan Friars:
Apologetic dissertation on the martyrdom of Blessed Simon, Trent,
E et Monumenta ecclesie tridentinæ: voluminis tertii pars
altera.

old man, who in the Israelite clan had the reputation of
to know the time when the Messiah would appear on
the earth. He was called Moses the Elder. This man
played an important role in the crime of 1475.

All his life, this unfortunate man had used blood
Christian: he had successively lived in two cities
from Germany and Italy, and the proceedings of the trial...
learn that everywhere it was customary to use the
Christian blood, which Moses had followed everywhere -
tume of his coreligionists. What a life this existence-
tormented tene at the bottom of which all-
days the preoccupation with blood! From what day a his-
Does history - like that of this Moses - shed light on the
abominable morals of the ghetto!

Moise had been living in the house for about ten years.
his nephew Samuel, in Trent. He had come from
Germany, where his father was another Samuel,
in the town of Sbirterberg. An octogenarian and almost
Decrepit, he certainly deserved the nickname "Old Man"; but he
It is likely that the Jews had not given it to him.
for this reason. They surrounded him with a large
Respect, profound veneration: he was a master.
in Israel and he was often consulted on Talmudic rites
discs from which long experience had taught him. In
the martyrdom we are about to recount, the high presidency
it was assigned to him.

For several years, these Jews, from whom we come

to draw a quick sketch, had sought in vain
to obtain Christian blood. Angel who lived in the city
for the past five or six years, had not missed each year
to discuss this with Samuel. But until then, their
Their attempts had been unsuccessful. Perhaps their
Hadn't our efforts been thorough enough, good enough?

8.

combined! Perhaps the Christians were also observing
scrupulously the ecclesiastical laws that prevented them
They were afraid to mingle with the Jews. Wise laws! How many
had been right to move the disciples of
Jesus, since the Israelites themselves declared that
"Every year, they take great care to collect"
the blood of a Christian child.

But the year 1475 was an extraordinary year, a
jubilee year, where it was impossible for them to evade the
Talmudic prescriptions. They still possessed many
the blood powder that a few years earlier they
had bought from a Saxon merchant; but that was
insufficient. In the Jubilee year, in fact, it is absolutely
necessary for the Jews to obtain blood
the cost of a Christian child! Otherwise, they have no
part of the graces and privileges of the great year.

On Tuesday of Holy Week, they held a council.
Passover was approaching and they were preparing everything they needed.
was necessary to celebrate it. They had plenty of-
the dance of meats and fish, but the principal thing-
pale, "the thing without which the celebration of the festival
"Was impossible," was still missing. Ange reminded them
the fatal obligation of blood, and, by common agreement,
They considered how to fill the prescriptions of the law. This took place in the house
of Samuel, where the synagogue was; they were discussing it
in hushed voices, for fear of the servants who were going
and came from all sides, busy with preparations for the feast
pascal.

Note this circumspection: we see here

* Declaration of Tobit: In quo anno jubiei OMNINO OPORTET
psos habere de sanguine nECENTI pueri christiani, si fieri potest.

We put into action the statements of the various witnesses. All of us They say, in fact, that the secret of the blood was not entrusted that to trusted people and that it was carefully hidden- to those over whom distrust hung, to those whose Orthodoxy was not perfectly rigid and intransseat. |

The Jews' main preoccupation is stealing

They no longer share their religious secrets with the uninitiated. No doubt they they hope in this way to escape the severe repression which should always follow their monstrous crimes. For To protect themselves from publicity, they employ an astonishing level of luxury. taking precautions.

This luxury was displayed in Trent for the martyrdom of the little Simon. Even before having the sweet one in his hands victim, they pointed out the place where she should be struck. This took place in the assembly which was held at the synagogue on Holy Wednesday. Tobias and Angel declared that it couldn't be done at their place, given the cramped conditions. of their houses: in these narrow dwellings, one does not could easily hide from the servants and the prying eyes, and the child's cries could penetrate- to reach the neighboring houses. The wide and spacious Samuel's home offered complete security; also the was designated to be the scene of the abominable sacrifice.

It remained to steal the propitiatory host. Always by As a precaution, they had, since the day before, tried to to have the deed carried out by a traveling merchant named of Lazarus, who was staying in Samuel's house. This The latter had summoned him: “Lazarus, him he had said, if you have the courage to steal a Christian child hold it and deliver it to us, we will give you 100 duCats!

But this poor man, who certainly didn't know the mystery of blood, refused to be associated with this iniquity. "That is a great crime," he said; "I refuse to perpetrate it- "Trem." And without further ado, he gathered up what he owned and He left the city, never to return. It seems he had wanted to protect himself from Israelite vengeance: Otherwise, this sudden departure would mean nothing.

On Wednesday, they repeated the same attempt.
with another traveling merchant, named David.
He also sensed some dirty business in this mvs-
a serious matter and hastened to take cover, in
using the pretext of needing an immediate departure: he wanted,
he said, go immediately to the territory of Brescia
buy lemons and take them to Germany.

The assassins therefore had to resign themselves to operating through them.
memes. Easter was approaching and the altar could not
to remain deserted that day.

It was Thursday morning, and nothing had been decided yet.
There was another meeting in the synagogue at
during which the Jews said to Tobias: "We
Note that no one better than you can com-
We wish you well: you find yourself in contact every day
with the Christians, and almost all of them are familiar to you.
You can easily remove one because nobody
Don't pay attention to yourself in the city streets.
In recognition, we will strive to fill you with
goods. » |

Tobias initially refused: he cited numerous reasons
to demonstrate the perils that awaited him. But his
His companions forced his hand, threatening him with
To expel him from the synagogue; bloodshed was necessary at all costs.
to these feverish vampires.

We know what an insult it is for a Jew to be expelled

the synagogue. So Tobias looked there with two
times before accepting the curse of his family. Moreover,
The gold intoxicated him, and he quickly resolved to
the crime that was demanded of him.

“I would gladly leave this province,” he said. “But,”
As you know, I am poor and my job is enough.
I can barely feed myself: I have several children, I'll tell you about them
I recommend it, as well as myself.

"Bring the child here," came the reply, and one
will never have reason to accuse us of ingratitude towards
tol.

The supplier was determined. He only took what-
What precautions to ensure the success of his grim
expedition, "Don't lock your door," he told

Samuel, so that if I have any bad encounter, so that I can take refuge here.

Then he waited until the shadows of evening had faded. spread over the city: so he slipped out discreetly. The hideous jackal was on the hunt for its prey.

III

He walked through the streets darkened by the crepustule. Seemingly lost in thought, he proconducted the most severe inquisition around him, searching with an eager gaze the narrow alleyways from which the light of The day was fleeing. What a horrible hunt! The hunt for The Christian child?

The human flesh merchant walked for a long time:

The opportune moment did not present itself. Finally, after Having wandered around a bit, he retraced his steps and trareversed the Fossate route again: the purebred dog He smelled excellent game in this area. He didn't He wasn't fooling anyone and wasn't going to return empty-handed to the kennel.

Night was falling. In the half-dark street, he was playing on a bench, in front of his parents' door, a child of great beauty, which attracted the attention of Jewish. He was little Simoncino, son of André and Marie, who was born on the sixth day before the Kalends of December 1472 and who, Therefore, he was not yet thirty months old. was having fun quietly in front of his house parents awaiting their return: the father was at fields and the mother at the divine office.

The moment was ripe for an abduction: the Jew He couldn't help but notice. Felineclose to the child, he caresses him and offers him his finger: the poor little boy, who was of a cheerful disposition, throws himself in the arms of this man who gives her such a warm welcome cordial. The thief, without wasting any time, walks away in leading the child along: first he goes slowly and pretends to play with little Simon.

But the darkness grew thicker and thicker, the The streets became deserted, the houses closed up, and the gentle family vigil began behind the

awnings well closed. So Tobias ceased to fear,
Seeing himself alone with the child, he grew bolder to the point
to brutally push him forward with knee strikes.
Already the hatred absorbed in the heart of the Israelite was
blast.

Surprised by this sudden change, Simoncino raises
his eyes on the convulsed face of his companion
Gnon, and seized with fear, he calls his mother loudly

cries and sobs aloud. It's the Jew's turn to
to be terrified: he knows he is not yet safe and
that the cries of the innocent can call down upon his head
a cruel repression: so he hastens to silence
the child, through gentle caresses, through sweets and
by giving him a silver coin. This man was
He was used to buying everything. He wasn't finished yet.
of his fears.

A few steps further on was the shop of a
cobbler. It wasn't closed yet and the modest
The worker was working, illuminated by a lamp that projected
His light shone on the street. The Jew, for fear of being seen, dared not
cross this luminous expanse. Pale with fear, he pa-
Ra was pinned to the ground. For a moment the worker turned the
head, and immediately Tobie passed by with the speed of an arrow.
Soon he arrived at Samuel's house where he took refuge.
with his loot.

“What joy,” say the Bollandists, “these dragons have not-
Didn't they prove it then! They were screaming for blood
"Christian like wolves whose throats are parched."

The leading figures of the colony were gathered there.
While awaiting the great sacrifice, there was Moses.
Vieux, his son Mohar, and his grandson Bonaventure,
Samuel and his son Israel, Tobias, another Jew named
Vitale and finally Samuel's cook, a man named Bona-
Venture!, Ange was missing.

They waited until the darkness became deep.
Then they moved into the vestibule of the synagogue-

'The judges had immense difficulty discovering the names of
those who had witnessed the assassination, Israel, interviewed a pre-
The first time, he had given up the names of some of them. Vitale, for his part, had
He had become more recalcitrant. He refused to reveal anything. They locked him up.

in a cupboard and Israel was brought in, who renewed his declaration–

–

They
did not fail to call – as usual –
divine curses on Christians by reciting the
a prayer they repeat three times a day. Old Moses
he stood up in the midst of his kneeling fellow believers, and
he pronounced aloud, in Hebrew:

– That for converts to Christianity there was
No hope!

– Amen! the assistants responded in unison.

– That all the minim (infidels or Christians) be
scattered within the hour!

– Amen!

– And may all the enemies of your people, Israel, be
Cut to pieces!

– Amen!

– And uproot the kingdom of perversity (the Church)!

– Amen!

– And break, and crush, and overthrow all our enemies
promptly and nowadays!

– Amen!

– Blessed are you, our God, who crushes our enemies and
Overthrow the wicked!

Amen!

tion. "So they took Vitale out of the wardrobe. And when they
asked to tell the truth, he replied that the Prince should...
to try to understand what Israel had confessed. He was asked what were
Israel's confessions; he replied that the Prince must have had
"I had heard what had been said." (F° XXXIX verso of the trial)
verbal.)

1 The paragraph is called the blessing of the Minims, and the whole
Prayer, the eighteen blessings, although there are nineteen... Rabbi
Lévy said: The blessing of the Minim was instituted at the abneh; Gloss
of Solomon: long after the other eighteen, after the heresy
of Jesus Noceri (of Nazareth), who learned to reverse the words

Then the child was brought into the middle of the troop of soldiers
Guinean. Samuel gagged him with a handkerchief to
to stifle the cries that the pain would cause; then he
He placed himself on Moses' lap, who was sitting in
a higher seat, next to a stove. The first
The cowardly executioner's concern was to subjugate the weak
fall which was obstructing the victim's mouth; and when he
It was quite certain that no complaint could find an echo
Outside, he resolved to fulfill his nefarious role and
worthy of him.

He lifted the child's tunic up to his waist.
a way of exposing the legs: under the pink skin and
tenderly flowed a crimson blood, the sight of which sent a shudder-
his joy rose in the hearts of the scoundrels. Then he seized the
pliers which they had deliberately chosen as instruments
torture; here is the reason given by them-
same. They did not cut the flesh with an instrument-
sharp ment, for fear, they said, of being suspected
known to Christians of this murder, if the corpse of
The child was found. And this fear was
caused by an event that had taken place two years prior.
A young child had been lost for several days
and the Bishop of Trent had indicated a means of recon-
to be born the perpetrators of the disappearance: the incisions on the
The corpse would have proven that the Jews had killed him

of the living God... In the order of Moëd, treatise Rosh-Haschana, chapter 1,
It is said: The Minim are the disciples of Jesus Noceri who have
The words of the living God were misused. These same words...
found in the same order, treatise of Berakhot.

This prayer must be said standing, with feet together, and the one who says it
The reciter must refrain from speaking of anything else, even if a ser-
The pent would wrap around his heel. Moreover, the Rabbi, in
The public office says it twice aloud, and the faithful respond
Amen to each imprecation.

to extract his blood! And that is why, in 1475, they
preferred pliers to a knife, imagining that,
The type of torture being different, they are also different
These would be the suspicions.

It was on the right cheek that the first wound was inflicted.
sure: Moses tore off a piece of
flesh and placed it in a bowl prepared for this purpose;
All the assistants imitated him in turn, and each
tore off its piece of raw flesh. The wound reached-
It thus grew to the size of an egg. The blood, which flowed in
abundance was collected in a bowl. "And if by
By chance, the gag gave way slightly and the child pushed
a few muffled moans, quickly we put our hands up
to his mouth and they were cruelly suffocating him.

The priest had already performed the circumcision on
the child, as happened in those kinds of murders
very. Then he grabbed the right leg and his companions
kept it within his reach. He was subjected to the same
treatments that had been inflicted on the right cheek and the
executioners still had the distinct pleasure of slicing at
even the living flesh of a Christian. The crimson blood gushed forth-
smoothed arteries that had been brutally severed: Tobie and Mohar
presented in turn the tin bowl with the pre-jets

heavens.

The child, exhausted from suffering, was reaching his last-
These were the last moments. It was time for the final insult and
of the ultimate torment.

The failing body was taken by Moses and Samuel, and

We cannot help but notice, by this fact, how-
The bloody practices of the Jews were commonplace. It only takes one
The child disappears so that they can be accused of stealing him; it's enough
that a corpse has traces of incisions for it to be pronounced that it
There is a ritual murder at the Synagogue.

raised in the shape of a cross: Moses was on the right and held
his right arm outstretched; Samuel was doing the same thing to

left; Tobias held the feet. The vicissitude had absolutely the appearance of a crucified man.

On Moses' orders, they armed themselves with these long round-headed pins that can still be seen in Italy and which in the Venetian dialect they are called aghi col pomela; This corresponds well to acus a pomedello, a text which we find in the trial documents. They pierced them furiously 'the limbs of the child stretched out in a cross. From the head to feet they covered him with countless repeated stings- so much so that horrible blasphemy: "Thus we have killed Jesus, the God of Christians, who is nothing; may our "May our enemies be confounded forever!"

Moses had not revealed the cause of this torture, he had only said that he was "good and conve- "Not capable of pricking the child." But we know that he was necessary for the blood to be good, to kill the child in torment. Moses, in his capacity as an- The ancients knew better than anyone the ancient tra- editions of the Talmudic synagogue; that is why it knew that the true and legal rite required that blood be shed excerpt from a tortured, martyred child who died of suffering France and torment. Here is what the Vital Jew:

"When asked why they had injured the child in this way and had covered him in bites.

"He replied that they had hurt him to get his blood; that they had stretched out their hands and pricked the A body in memory of Jesus.

"He was asked if they were acting in good faith or in good faith." bad part;

"He replied that they had done it out of hatred and mal-

taken from Jesus, the God of Christians; adding that each year they commemorate his Passion.

"He was asked how they create this memory?"

"He replied that the Jews remember the said Passion every year, by putting children's blood Christian, every year, in their unleavened bread, that is to say in their Easter cakes.

The cruel ordeal had been going on for over an hour:
The child was fainting, and raising his eyes to heaven, he seemed
to call upon the blessed to witness his sufferings.
Soon he breathed his last gently, realizing the touching
image of the poet.

Purpureus veluli cum flos succisus aratro

Languescit moriens, lapsoque papevera collo
Demisere caput, pluvia cum forte engraving.

"Then Moses and his companions gave thanks to
God, for what they had been able to obtain, vengeance and sacrifice
the Christians' fief; and leaving the body there, they ran
throughout the house with large demonstrations of
Joy. As he went down to the supper, Samuel ordered his
servants to hide the corpse under the wine barrels.

And such was the blindness of these fanatics that they
rejoiced in this abomination as in a good
action.

When the blessed man had breathed his last, the monsters
They wash the bloody body in a basin. They rethey carefully gathered the water they used, and in
sprinkle their houses, just as we do with
holy water; and they were happy to wash their
hands and face in this water. The pool is still

t Fol. XLII recto of the minutes,

kept in the convent of Saint Bernard; this convent
belongs to the Observantines and is located a short distance away
tance of Trent.

A strange scene! The sons of the ghetto advanced solemnlynelly through the apartments and sowed with
faith on the walls, on the floors, on the furniture, the water
bloody, in which they had just bathed their
hands and their faces.

After this unspeakable ceremony, it was too late to
to bake the unleavened bread. But there was no shortage of
for this purpose, to use Christian blood, which had been repicked with such joy in the evening. Before `

Samuel sat down to eat with his children and friends, then put a little of this blood in his cup; then he added some He added wine and blessed the table in the usual way. He made even the following day.

Unleavened breads were made, as Vitale did. declares. Moses and Samuel put some of the child's blood into it whom they had killed the previous evening. The cook Bonaventure, in whom great confidence was placed, was in charge of the making of this bread.

The Jews of Trent had to celebrate Passover with great rejoicing; for they had everything they needed. was necessary,

IV

The work of iniquity was completed; the punishment The culprits were about to be caught. But the clever schemes

'See further the Easter ceremonies,'

Jews held it suspended above their heads for a long time. It remains for us to recount the main incidents of the trial. La Civilta cattolica, in the June 17th issue 1882, perfectly outlined the various twists and turns; It is from his masterful article that we draw in large part part of the substance of this paragraph.

It was Tuesday March 24, 1475 that the horrible assassination They met for the first time; it was the following Thursday that he complied, the very next day, Friday the 24th, the jurisconsulte Jean deSalis!, with the help of learned doctors . began the investigation and the trial according to the order of John IV Hinderbach, Bishop and Lord of Trent "a very firm and incorruptible man, like us in We shall see the proof, but until then, protector of the Jews of Thirty.

On Thursday evening, Simoncino's parents were astonished of not finding him upon returning to their home. active searches began: the complete arrival The night prevented them from continuing. But the next day, They took them up again with renewed enthusiasm.

Powerful allies were moved by their sadness and they took their complaints to the bishop, who took an interest to their unfortunate fate and gave them a cohort of soldiers to actively conduct the search. That's and so they arrived at Samuel's house.

The individual resisted for some time, complaining about this that they were disrupting his Easter celebration, and that The Christians would defile his house if they entered it. But he eventually submitted and led himself... even the researchers in his room and in that one of Brunette, his wife. Nothing was found there: the cunning

---

* Or Sala, citizen of Brescia and praetor of Trent.

took great care to lead them to the right place, at the mercy of deny.

It was there, in fact, that all day Friday The martyr's body remained hidden. Samuel had covered it-green with his clothes, and Vitale had taken him up to the attic where he had cleverly concealed it under a pile of straw.

The Jews showed great indignation at this that they could have been suspected, and strengthened by the protection that the bishop had always shown them, they had the audacity to accuse the Christians whom they imprisoned ring several times. Among them was Jean Sveizer. who, despite having demonstrated an alibi and his perfect in-Nocence was put in irons and owed his release only to a miracle of Blessed Simon: he invoked the little martyr and Suddenly his chains fell away and his vines broke-rent. And by reading the original documents, one acquires the conviction that, without the incredible consistency and the the great incorruptibility of Bishop Hinderbach and of the Roman court, without the great miracles! May God preferred to operate, not only would the Jews have been ab-under, but they would even have had Christians condemned-Look at these innocent people. That's how far the clever audacity of those people.

On Friday evening, Samuel, fearing another attack, quest, ordered Bonaventure, his cook, to hide the body in the wine cellar; but this servant had fear and carried him to the stable where he covered him with straw.

In just a few days, these miracles rose to over two hundred. all perfectly proven by investigations carried out by the compapal emissaries and dispatched to Rome: these miracles opened they opened their eyes and closed their mouths to many ill-intentioned people tions.

—— OE RS Ce a aye a Ra eS we ene a

The search continued in the city: they were probing The fountains, the cisterns, the streams. Seized by fear, the Jews were not in a minor predicament; Therefore, a meeting was held at the synagogue on this subject. Opinions were divided and nothing was resolved. Bonaventure, which had previously consulted with its master, went out without a word and threw the child into the river which passed very close to the cellar. And immediately he went up to tell his mistress, who was then in the middle of his women, that something blane was arrested among the waters and that it could well be the child being sought with so much emotion among Christians.

Without letting on to her servants, she went downsaid this in the synagogue and taught Tobias and Samuel that she had just heard. They decided to go and find the ebishop and to inform him of this discovery. The scThe lorats believed they could thus annihilate suspicions, the child having already been searched for in vain in their maisounds.

But the corpse bore the most obvious marks of ritual murder; the bishop, seeing the wounds, did not He couldn't help but exclaim: "For this crime has been..." committed by an enemy of the Christian faith.

A more serious investigation was directed against the Jews: It was noticed that the ground was stained with blood, and "onall in the place where these rabid dogs had exercised their butchery.” The crime was obvious; the trial followed. its course and outcome.

On July 13, 1475, several Jews, Tobias, Israel, Mohar and Moise were convicted and condemned, when The bishop and consuls of Trent learned, from various sides that the Jews were moving heaven and earth to intrigue with the princes, the emperor and the pope, depend-they spent fabulous sums to demonstrate their innocence. On the same day, the bishop received from Sixtus IV an initial letter in which he ordered him to postpone at the trial until the arrival of his commissioner. On August 9, the Pope, in a second letter, said expressly- "It was said that many princes disapproved of this," although he himself criticizes it justly; that is why he sent to Trent the bishop of Ventimiglia, a learned man, who would have to examine the Done.

But the Bishop of Trent, who, as prince temporal, administered justice in the name of the emperor Frederick and Duke Sigismund, governor of Tyrol, continued the trial as before; and since then The trial was approved in Rome.

Meanwhile, the commissioner had arrived. The Jews had already succeeded in winning over their cause; he did not he stayed only a few days in Trento and retired to Roveredo. on Venetian soil. He believed he would enjoy a greater great freedom. There he successively brought in several Christians of Trent, whom he regarded as guilty of the assassination. He sent several reports to Rome in favoring the Jews and against the bishop, and even began a trial against the praetor of Salis and the other judges of Trento. Then he retired to Verona, dragging himself along at his next, in chains, a Christian named Angelino, whom he accused of being Simoncino's true assassin; the in- The innocence of this man was only recognized in Rome. The commissioner does not appear to have acted in bad faith; he had been tricked by the cunning of the true coupables.

In Verona, the commissioner was very poorly received: The people He was completely devoted to Simoncino, because of the miracles that

took place at his tomb; everywhere he was proclaimed blessed. They even spread throughout the whole country very biting satirical poems about the unfortunate papal commissioner. But that did not prevent him from to keep poor Angelino in prison and to take him to

Rome, where he also took the trial documents.

However, Hinderbarch continued the trial at Thirty.

On November 3, 1415, Sara confessed to the infanticide. Tobias' wife, and Bella, Mohar's wife; both They converted to Christianity and were freed. The same confessions were repeated until 1477 by Jewish women, sisters or wives of the accused. Alone, Samuel's wife, Brunette, resisted all the tortures and refused to make any confession at the time. But whenOnce she was released, she made the confessions more complete, and asked for baptism: the bishop baptized her Tisa himself and named her Catherine, in memory of his heroic constancy.

This is how the Bishop of Trento continued the concontinuation of his work and laboriously amassed Irrefutable documents and overwhelming evidence against the Jews. They wanted to stop his march, by throwing a decree from 1470 of Fré- at his legs Deric III, and two papal bulls, one from Gregory IX, in 1236, and the other from Innocent IV, in 1247. They claimed to Using these documents, establish the incompetence of the eveque in the trial he was conducting against them.

Frederick's conduct, which he fully approved everything that the Bishop of Trent had done clearly demonstrated that his writing had no bearing under the circumstances present. As for the bubbles so boldly placed in Previously, the Roman court and many authors declared them

rent apocrypha!; at least one finds nothing there which may affirm the Jews' foolish claim.

Since the Jews of Novara, Brescia, Venice, of Bassano, Roveredo and other places bribed at price of silver a priest from Novara, whose name was Paolo and led him to attempt a plot as ingenious as Treacherous. He was supposed to come to Trento and seize the good thanks to the bishop by revealing to him that the Jews had planning to poison him. He would do this poisoning himself. sounding on the person of the bishop and that of his as a lender, he would try to tear down the gate that was blocking the entrance to the pit where the child had been thrown, in order to to make people believe that he had been carried there by the force of the neckrant; then he would go to Rome to testify against the bishop in

favor of the trial conducted by the commissioner, would attest
that a manifest wrong had been done to the Jews and that the
The real culprits were this Sveizer, whom we have already
spoken, and Angelino who had been taken, in chains, to Rome.

The corrupt priest attempted his demonic work.

The bishop took him into his home and employed him for two
months to make authentic copies of the proceedings, copies
which were sent to the Pope and the Emperor. Then he-
He tried to accomplish his sinister plans, and first he did
in order to gain the trust of the bishop and his
entourage.

The illustrious Panvino, auditor of the sacred palace appointed by Sixtus IV
In examining the proceedings of Trent, it expressly states regarding these bulls:
“Notwithstanding privilegia Gregorii et Innocentii: tum quia non
faciunt fidem, nec aulhentica, nec sine suspicion falsi; tum quia
etiam ad litteram intellecta non sunt servanda de jure: (um etiam
quia Concilium Viennese talia rescripta aperte improbat tum
eliam quia sane intellecta excludunt solum fraudolentam calumniam... Patet non futisse intentionem concedentium talia privilegia
nisi excludere calumniosas vexaliones. »

But before he could succeed, the prelate was informed
that he had been seen several times in secular dress, in the
The city of Trento and its surroundings. For this reason he was
He was immediately imprisoned, held incommunicado, and interrogated. He promised
to melt everything in writing if he were left alone. We obtain-
He was asked to do this and immediately cut off the tip of his
he cut out his tongue with a penknife. He did not become mute, as
He hoped for it; and somehow, he had to confess everything.
He specifically stated that a Jew named Grassino...
had said that the praetor of Trent would have done them good-
a stroke of good, if he had wanted it; but from Salis, incor-
Like his bishop, he was brittle and had always refused gold.
Jewish. He also announced that he would soon be going to
Rome, as had been agreed with the Jews, for
testify in their favor: he had been helped in this by
Man, a Jew from Pavia, and by Ognibene, a Jew from Venice,
who had given him in writing everything he needed to say
and answer during his interrogations. The commissioner,
he added, during the few days he was in Trento,
dealt with the Jews by letter; the correspondence
were secretly placed on a church window
Saint Nicholas. He had come secretly to Thirty-three
Jews, Jean-Pierre, false convert, Salomon and Grassino

who had been deputies by the Jews of Italy with the order to spare no effort to free the prisoners; these the messengers had tried to steal B. Simon's body and For this, Grassino had even offered four hundred ducats.

Paolo was questioned on September 16, 2016, 2017, and asked, "Why him?" a priest who said Mass, he was a friend and confidant of the bishop, had wanted to betray and poison him; he replied that he "He wanted to do this to earn 400 ducats." He is It is difficult, upon reading these strange revelations, to admit

that Jews were also mistreated in the Middle Ages, that unconscious writers were willing to say. No, those who... cannot portray themselves as victims. openly open the entrance to their house to the soldiers of the bishop, who imprison poor Christians in their place, which makes a Catholic priest forget his duties to the point of suggesting the assassination of a step-author, who even seduced a papal commissioner. Yes, In the 15th century, justice had been venal, if souls had been dulled, if consciences had changed-hidden as in our sad times, it would have happened In Trento, the lamentable spectacles that we see unfold today and the Jews, proven murderers, would be strutting about, amidst an escort of gentlemen-men, in a triumphal chariot dragged on blood clots.....

A Jewish, nomadic painter, who was in Trento At the time of the assassination, he became a Christian under the name of Volfang was appointed interpreter for the court. He took advantage of this responsibility to deal with the Jews of Italy and from Germany in favor of the accused and attempt, in concert with Paolo of Novara, the poisoning of the bishop, of the Salis's lender and Captain Sporo. "Volfang," said the Civilta Cattolica had already managed to obtain some poison, and he took it to Solomon the Jew, who examined it. This Solomon had first been to Vienna, near the emperor Frédéric, el in Innsbruck, at the court of Archduke Sigismund world, to find out if money could stifle the affair and Since he had been unable to obtain anything, he had come to Trento with the hope of succeeding through poison.

"Solomon, having examined the poison, said that it was not "Not good at all, and he would have given better."

On November 21, 1475, Volfang was asked "for-what he had become a Christian and whether he believed in the Christian faith-"Yours?" He replied that he had become a Christian to escape to death; that he did not believe in the Christian faith at all; and that he held it to be certain that the Hebrew faith was just and holy.” As for the use of Christian blood, it replied that he firmly believed it was a good the act of killing Christian children, eating and drink their blood; adding, without being questioned, that for He, if he could have the blood of a Christian child at the feast He would gladly eat and drink Easter food, provided he can do it in secret. Despite his baptism, He was determined to live and to die Jewish laughter.

How all this sheds new light on the life of ghetto in the Middle Ages!

By all means, the Jews sought to dominate and to remain masters of the battlefield. They, so greedy and if usually parsimonious suddenly become frighteningly generous when it comes to acquiring blood or to defend those who have martyred the en-Christian children.

During the trial of Trent, they were throwing money away unjustly and through. They already had the tactic that Drumont Erlanger accuses them in The End of a World; they were paying The lawyers were so expensive that the opposing party had difficulty affording them. find. In February 1477, they sent to Rome, by Milanese merchants, three thousand ducats. Already at In October 1416, they had brought two into the city mules laden with silver coins. To the Pope's nephew, who refused them, they offered five thousand ducats; the hard Sigismund had been tempted by the lure of several thousand liers of florins; to Bishop Hinderbach they offered the in place of a new palace; they wanted to give the pre-

Thirty-year-olds had handsfuls of gold; they hoarded The best lawyers in all of Italy. But the writings Christians prevailed against the gold of the Jews.

When the papal commissioner and the procurators of the Bishop of Trent had arrived in Rome, each

Following their inquiry, Sixtus IV appointed a commission to
Six cardinals to judge this extraordinary case.
Poor Jews were indeed so mistreated in the Middle Ages
that the Pope himself establishes a special tribunal for
to hear their case, and that a prince of the Church should take
openly defending them. Instead of victims, we don't
sees only all-powerful schemers. Which does not prevent-
Will not look for Renan and others – these inventors of the scar-
the exegetical polette – to sing in all tones the
patience and the tortures of Israel in the dark times of
Barbaric Middle Ages. Comedy!

The trial was held before Monsignor Panvino, the au-
editor of the Sacré-Palais, which we have already mentioned. The
The sentence was not handed down until June 20, 1478. After more than
After three years of research, Sixtus IV approved the conduct
from the bishop, in a Brief where he declares that everything has been
It's a rite of passage and a reckoning!

As for the torture, it could not have been rigorous enough;
They also hesitated to decide what punishment they should receive
condemn. Two servants were condemned to be
They were broken on the wheel, then burned; and as they were being baptized
Their heads were cut off before they were placed on the
book.

Tobias was placed, half-naked, on a chariot which was paraded
throughout the city: in this hideous triumphant march
Phala, he was cruelly flogged; he was then tied to

* Bull of the 42nd of the Kalends of July 4418.

the wheel and since he still had a breath of life, we
brüla.

Moses the Elder died in prison and thus avoided the sup-
the accomplice he deserved: his corpse was tied to the
tail of an untamed mare, dragged ignominiously
through the city streets and left as dog food
and to the vultures.

Samuel and Angel had to endure the torture they had
inflicted on their victim: their limbs were gripped with pincers, then
They were broken on the wheel and their corpses were burned. The torture of the
wheel and fire was the lot of the other guilty parties: Vi-
tale, Mohar, Israel and a few others whose complicity-
The city was recognized during the trial proceedings. All

Their property was confiscated and enriched the treasury.
audience.

Our sensibilities today are outraged by these cruel acts.
Punishments. But they were part of the customs of the time:
The Jews were not treated more harshly than others
criminals, and besides, we were only applying to them
a law in use among them, the law of retaliation; they had
It caused cruel suffering, and it was returned to them.

In the three successive trials! which had resulted in the
condemnation of the Israelites, the matter had not been examined
from a legal and criminal point of view. But the cult
Saint Simon's teachings had quickly spread throughout northern Italy.
lie, and a canonization process soon became necessary-
Saire. Sixtus IV, by his bull of 1480, sent to Trent
three cardinals and two bishops; they conducted an investigation
strict on the miracles attributed to the saint, an inquiry which
was approved by the Pope. This is how it was regularized.

1. The trial of the Bishop of Trent; 2. The trial of the clerk
Salire; 30 the trial in Rome.

the cult of Saint Simon. Gregory XIII included it in the
Roman martyrology, under the slab of March 24th.

Thus ended this famous trial, the debates of which lasted for...
breathed the whole of Italy for three years. On the side of the
Jews, nothing had been spared to hinder the work of
justice: high protections implored, shameful com-
artfully orchestrated plots, bribed officials, fake TV-
Even with the fewest bribes, everything was used to wrest the
guilty to punishment.

There is a striking resemblance between this trial
and two others, much closer to us, who
ended with the acquittal of the defendants: that
of Damascus, in 1840, and that of Tisza-Eszlar, in 1883.
The same intrigues delayed the judge's pronouncement.
ment.

There is no doubt that the end would have been the same, if the judges
of the 19th century would have been as successful as those of the
XV*. These last two trials, moreover, mark their
in a way the progressive stagnation of our society by
the Semitic element; in 1840, the guilty parties were gra-
keys after being convicted; in 1883, they were

absolved. A further step has been taken: we no longer dare to touch
One hair of these stinkers and the world trembles.

Oh, the mockery!

These events have left their mark on the country.
indelible. The following letter bears witness to this: it was
addressed to the author by the secretary of the bishop of
Thirty.

"PROFESSOR,

"In response to your letter of February 26th, I will
to give you the following information regarding the assassination committed by Jews on March 23 (Holy Wednesday)
of the year 1475, at twenty-three Italian time (two hours from
night) on the child Simon Unverdorben, approximately two years old.

"1° The tradition maintained here until now reports
that he was killed by the Jews in the cause of Christ and his religion
gion.

"2° The church of Saint-Pierre is one of: three parish churches-
The saint's body is preserved in a
chapel, which was built on the northern side of this
church, about a century after the child's martyrdom. More
Later, it was restored by Mathias Galasso, of the army.
Trichian, in the Thirty Years' War. New res-
Measurements were taken there three years ago.

"3? The saint's relics are very carefully preserved"
In addition to the body in its urn, seven reliquaries are kept.
Quaires, the sacrificial knife, the glass from which the Jews drank
the blood, the basin to collect it, the saint's little robe,
two boxes filled with his blood. In the parish of Saint-Pierre, there are two chapels, one built on the spot where he
was born (Bostolazzi Palace, Via del Fossato) and the other where he was
martyred; this last place was the old synagogue
qe Salvadosi, via Lunga).

"4? S, Simon is regarded as the second boss of the.
diocese and city. Its feast day is celebrated every year.
the fourth Sunday after Easter.

"5° Several works have been published on this martyrdom;
and our historians and chroniclers talk about it widely.

ment (sic).

Pirro Pineio; Croniche di Trento.

Alberti Annalia.

Bonelli — Monumenta, Ecclesie Tridentino

Mariani.
Opusculum Calphurnii and Zovenzonii by beato puero Simone
Martyrdom ed, 1481. — In beatum Simonem et Epigramma,

ed. 1482.

De Ponte. — Super inquisition against Judæos in processu
Beati Simonis.

"These works are very rare and are hardly ever found."
than in libraries, which do not lend them to anyone.

"The trial against the Jews was approved by the Pope"
Sixtus IV, by the bull dello XII Kal. July 1478.

"Hoping that we have satisfied your search as best as possible"
that it was possible for me, I present to you, sir, my greetings
hasty retaliation,

"Thirty, March 16, 1889"
“Jos. RIGOKI

" Secretary, "

We sincerely thank the esteemed secretary of
this letter which so clearly confirms our initial information-
gnemenis.

CHAPTER VII

THE METZ CRIME
(1669)

We are very close to modern times. The event in question took place in France and was judged. according to our procedure, and by the great race of French magistrates of the 16th century. The greatest certainty The study is based on the facts in question. We give verbatim the account that was provided to us by the current librarian of the city of Metz; he had it copied in a book from that time kept in the library of this city; only the spelling was appropriate to demands of our time.

The greater the crimes, says the historian!, and the more They are difficult to persuade. That is either the reason or the reason that many people doubted that of Raphael, or because they hadn't known any at first the reason, or finally because no one had discovered itgreen is similar in our time.

It is nevertheless certain that the Jews were strong

1. Summary of the trial of the Jews of Metz, with three decrees of the Parliament declared them guilty of several crimes and parparticularly Raphaël Lévy for having abducted, on the main road of Metz to Boulay, a three-year-old Christian child: to repairtion of which he was burned alive on January 17, 1670.

has

has

prone to these kinds of crimes. Moses was forced to to explicitly forbid them from doing so, in Exodus, chap. xxt: Qui fuerit furatus hominem, et vendiderit um, convictus noxa, morte moriatur. If this crime was even among the Jews in the time of Moses, it is not necessary doubt that they had renewed it in the time of Christians, since they have always been their enemies declared. Baronius reports numerous examples of crimes and plagiarism followed by extraordinary cruelties on Christian children by the Jews. The chronicle of Nuremberg speaks of three abductions they made almost at the same time. One in England, the other in Frioli, in Italy, and the third in the city of Trento: You can still see the history — painted in the town hall

from Frankfurt – the latter who surpassed the others in
cruelty. For the abducted child, named Simon, was, by the
Jews gathered in their synagogue, martyred the year-
born 1472 (sic), in all parts of her body where
Each of them took pleasure in landing successful blows
gradually and at intervals, in order to prolong its dou-
...them even beyond his life if they could have.

These kinds of thefts and kidnappings are not
simple crimes and plagiarism. These are species of deicides, since in mockery of the Passion of the Son of God
The Jews kill these innocent victims, after
to have unleashed upon them all cruelty and fury
which once animated them on Calvary. There is even
Evidence at trial shows that when they lack opportunities
to delight Christian children they use a
crucifixes that they display in their synagogue or in
their assembly houses, on which, the rods to the
However, they renew the flogging they inflicted.
to Jesus Christ.

It would take entire volumes to describe all the
impiety, all sacrileges, and all abominations
that Jews commit every day in hatred of the
Christian religion. But as I have not undertaken to
I only talk about the trial they had in Metz.
I will simply report the main circumstances
with the summary story of the abduction of which Raphael
was convinced.

On Wednesday, September 25, 1669, at approximately one o'clock
In the afternoon, the woman named Mangeote Willemin, wife of
Gilles le Moine, wheelwright from the village of Glatigny, in the country
from Metz, was going to a fountain two hundred paces away
from the village, to wash some clothes, followed by its
son, aged three, who was wearing a cap
red-haired and with blond, curly hair, which he
We must observe first. As she was at twenty-five or
Thirty paces from the fountain, the little child having let himself
As he fell, the mother turned to help him up. But then
When he told her he would get up on his own, she continued her
He went on his way and washed his clothes, thinking that he
would follow immediately, as was the custom.

About half an hour after this mother
Seeing that her child was not returning, she ran to the place where
She had left it; not having found it, she thought that it

had returned home, where she went immediately
ask her husband, and also her father-in-law and her
stepmother, where he used to go. Neither of them

had seen him. Everyone began to fear
that this child might not be led astray, and in this apprehension
They search for him in the village; they then return to
the fountain with the local mayor, searching in the
bushes that are nearby call the child by name
from Didier, whom he had received at his baptism, they shout and turn around-
They lie, but without finding it.

The mother, accompanied by her stepfather and a
another woman, having decided to go onto the highway
from Metz, about two hundred paces from the fountain,
there she found the remains of her child's feet that she
followed until, having lost them among the trail
cartwheels and horses' hooves, she
she went back to tell her husband who was running at that moment
on the same path, and shortly afterwards having seen him coming towards him
from the Metz side, a rider from the company of the gentleman
Count of Vaudemont, named Daniel Payer, he demanda if he had not found a child; to which the cava-
Lier replied ingenuously that he had found a Jew,
mounted on a white horse, wearing a long beard
black, and heading towards Metz. He added that he was wearing
In front of him was a child who might be three or four years old.
and that upon meeting him he had strayed from the main road
of the range of a pistol shot.

The poor father, grateful for the circumstance
of the age, that the Jew had taken his child from him, short
after him and ask at the city gate (gate of the
(Germans) if we had seen him go by. A man named Thibault
Regnault, a turner who lived nearby, told him
that he had seen him come in. But that wasn't enough, because
They didn't tell him where this Jew had gone, nor where he had
carried the child

Nevertheless, the father learned almost in the same

time, by an inhabitant of the village of Hayes, that this
Raphaël Lévy, from Boulay, was a Jew. This inhabitant
had met him that very day on the highway: he

he was carrying something in front of him which he was covering with his coat. The father, having inquired about his address, he immediately went to the Jewish Boy's house, where Raphael was staying when he came to Metz.

He asked for his child. But they pretended not to. to understand, and he was told that the master of the house was absent. He resolved to wait for him, and having He met a woman near the door, he also spoke to her to her, to get news of her beloved. To this instantly a Jewish girl, who was returning from the city, hurried to tell this woman in German that nothing was needed to say. The father, who spoke German, understood that he did not learn would take nothing, and returned home, thinking about ways to avenge this crime.

He filed a complaint with the criminal lieutenant on October 3rd. 1669, and this allowed him to conduct an investigation.

Before going into the details of the charges, let's note that Raphael was a fifty-six-year-old man, medium height, with black curly hair and a beard black and very tall, bold and enterprising. He had traveled to the Levant, Italy, Germany, and Holland moor and in other countries where they had called him Jewish affairs, for which he was the agent. He was born in village of Xelaincourt, located in the Metz region, and inhabited for several years the town of Boulay'. He remfulfilled the functions of rabbi and head of the synagoguegogue.

'The town of Boulay, which at that time was part of the Duchy of Lorraine' is located 25 kilometers N.-E of Metz.

pr———Á—— —— —— ———

On the day of the kidnapping, he had left around seven o'clock in the morning and had reached Metz around ten o'clock. His goal, According to him, the reason was to come and get a horn of Aries, for the solemnity of the Feast of the Trumpets which It was supposed to take place the next day. He also wanted to do it there. He bought oil, wine, and fish. He put all of that in. He mounted his son's horse and made it go ahead. stated that he then went out alone around one o'clock in the afternoon. noon.

From Metz to Glaligny, it is a league and a half; this
The village is located, moreover, approximately 250 paces from the
The main road from Metz to Boulay. The child had gone on
This route instead of following his mother to the fountain. The im-
The pitiful Jew, having found it alone, took it and put it on his
horse, deposited it in Metz into the hands of the Jews, and
háta de retourner le même jour coucher à Boulay.

The Jews of Metz, warned that the criminal lieutenant
informed of this abduction, they put everything in their power to
save their Raphael. One of them, named Solomon, him
wrote to come to Metz to justify himself, and to come there without
to stop along the way, in no village, nor with any
peasant, and finally, without speaking to anyone about the subject of his
travel; these are the terms of the ticket that was found on
him.

Upon arriving in Metz, Raphael was led by his coreli-
legionnaires at the town commander's house who wanted
He readily assumed his innocence and reassured him. But the place-
The criminal incumbent had already issued a decree against him, they were looking for him-
Sheltering everywhere, and the gate guards had orders to
not to let any Jew leave that day. Raphael made
necessity virtue and went to prison where he was incarcerated.

The investigation continued. Eighteen witnesses were heard:
five testified that they had seen someone enter or go into the city of

Metz, Wednesday, September 25, the day of the abduction,
a Jew who had a long black beard, had gone up
on a horse and wore under his cloak, in front
him, a child about three years old, wearing a hat
red hair and blond, curly hair.

At the confrontation, Blaisette Thomas, one of the witnesses
recognized the accused as being the same as the one who...
The child was silent; the others were less categorical.
horseman who, on the plain, had met a Jew por-
as a child, believed he could assure that this Jew was
taller and fatter than Raphael; everything proves that
This witness had been bribed. The accused himself admitted...
even, in the interrogation of October 24, that there was no
had no other Jew besides him in the field on the day of
the abduction, because of their festival of trumpets, which
the solemnity began the same day at five o'clock in the morning.
evening. "It is true," our historian remarks, "that for

For the same reason, the accused has always maintained that he had withdrawn to Boulay at four o'clock. But, besides that
The opposite is clearly proven in the information.
The act committed by the parliament of Metz was that the abductions .of Christian children passing for religious acts among the Jews, much greater than that of assister to the solemnity of their feasts, – they believe that well
Far from being missed by not being there, they would make a for lack of being there for the time they could to carry out a similar abduction. »

The Jews of Metz left nothing to chance in order to guarantee the access excused from the punishment his crime deserved. After the
In the confrontation, they asked the criminal lieutenant to provide "proof of these justifying facts, namely that the the day it was supposed that Raphael had abducted the child,
He was, at three o'clock in the afternoon, in the village of

Ponds, which is two leagues from Metz and that of Glatigny, half a league away. And that at four o'clock he had arrived in Boulay accompanied by his son and the miller from the same place.

The King's prosecutor, to whom their request was communicated fucked, examined the charges resulting from the investigation, and without wanting to hear any more, condemned the accused to be burned alive, and to be, "beforehand, applied to the ordinary and extraordinary question, to know what had made of the child and the place where he had put him.” Howeverless, by sentence of November 8, 1669, the lieutenant criminal and the other officers of the same bailiwick, admire the accused for proving the facts by which
He claimed to be justifying himself.

"The King's Attorney General, having been informed of this, brought for appellant, surrendered himself, and from the lentomorrow he made his requests so that he would be informed by amplification and permission for him to publish letters moni-
"Toires; which was granted to him by Parliament."

II

On November 11, the prison warden declared to registry, that he had surprised the accused throwing a banknote at the prison servant, that as a result he had searched the accused and found nine banknotes in his purse or in his pockets, another in his straw mattress, and finally one last in his bed. All these tickets were deposited at registry and initialed by the advisor assigned to the investigation. The maid, whose name was Margaret Howster, was also from Boulay. During the interrogations she underwent, She declared that Raphael's son had given her severalsir tickets at the prison gate to deliver them to her father, and that for this service she had received a . strong gratification. |

The tickets were written in Hebrew and German; the The Jews of Metz spoke German, not Hebrew; they They only knew how to read and write that language.

It was difficult to find a translator for these tickets. It was a young shoemaker, Louis Antoine, a Jew. converted, and took charge of it. His translation was accepted by Raphael, who only rejected that of the note thrown by himself to the servant; he also excepted in the others a few unimportant words.

The accused was asked to translate the note at several points. which he rejected; a translation was also requested from several Jews from Metz. They only reached an agreement in This point is that the note was written to the main of them. As for the rest, the various translations were irreconcilable; that is why they turned again to a man named Paul Duvalier, who had been Jewish and a doctor in Metz, and who, since his conversion, had retired to Alsace. M

He translated the same note, a translation which he genuine support for the accused, who for the time being remained Okay, except for the word "linked," instead of which he said he had written found; this had its reason, because that by this, he claimed to establish that the child was not dead, or if he was, to conceal knowledge of the kind of death that he had been made to suffer. Like the terms of These tickets are quite curious and even essential for the The accused's conviction will be reported here verbatim. according to Duvalier's translation.

A post written by Raphaël Lévy, during his imprisonment, at principal Jews of the Metz synagogue.

"Dear directors, I would like to know what has been
concluded yesterday in Parliament, because the chief prosecutor of the
The court was inside and I would always be wrong; as well as I was told
asks what happened in court and what the con-
Troll! It's done here. The prison master's maid told me
said that the Jew who brings me food told him that we had
bound the child. Ah! write to me how things are tou-
Hey my witnesses; write to me in detail, one way or another
so that I may have some consolation,
Send me some paper. Haman? Was this day in
prison, said he would undo everything that justice had done;
For this purpose, please consider Parliament. I pray that...
assist me, that I may escape this misery, and, if I were surprised
and that I cannot complete the process in Metz with the controller
and that I cannot speak with my dear wife and children.
that my dear wife and children may have
a piece of bread, I will suffer death like a son
of Israel and I will sanctify the name of God! I ask only-
my daughter Blimelé, who is engaged and has not yet married, is being married off.
I abandoned my wife and children. I put myself in
This misery for the community, the great God will assist me;
and desires a Jewish burial, otherwise I will not forgive
point. "

This note — which the councilor filed under number 10 —
is not dated, nor are the others. They contain
almost all of them gave instructions to the accused, to inform him of them.
try to overwhelm with reproaches the witnesses who will shine
confronted by the criminal lieutenant.

'This "controller" was a man from Boulay to whom the accused
owed money.

3 ("that is to say, scoundrel. He thus designates the king's prosecutor. This
"Vualification," a major insult among Jews, is the name of the favorite
d'Assueras who wanted to have the Israelites slaughtered.

10.

————s— a Lau l5 0 000 xu? -- e

Ticket number 2 contains something special. It the door, that we send him a small straw, and we send him a sign to put it under his tongue when questioned Gera. It is added that this will not prevent him from speaking, and finally he is instructed to pronounce certain words hebreux, five in number; he himself declared that he did not They did not know how to interpret them, and the translators could not Read them well enough to explain them.

Ticket number 9 is even more unusual; it contains, Word for word, the following, according to the ac-'s own admission excused.

Note written by the leading Jews to Raphael Lévy during his imprisonment.

"If, in case (God forbid), they want to give you the questiontion you will say all this three times: I am a Jew, I am a Jew, long live Jew, Jew alive, Jew dead.

The accused was asked what all this meant, if These were not magical characters or spells. He replied that there were no spells and that it was a prayer formula.

However, the historian continues, the Jews of Metz – to give more color and appearance to the facts that they had asked in order to justify the accused – they used the same stratagem and the same excuse that the children of Jacob who said afterwards that they had sold their brother: Fera pessima comedit eum, devoravit Joseph. To this end, they published throughout the city and the villages in the surrounding area reported that the kidnapped child had been devoured by ferocious beasts; and to try to persuade him, This is what their conduct was, or rather, what their blindly.

They decided to expose the clothes and head of the enfant, in a wood a quarter of a league from the village of Glatigny; part of the neck was still attached to the head and the coasts. And so that it could be discovered more easily They spread his shirt over a bush three meters high feet. Then, lured by the prospect of considerable rewards, they hired several people to do meticulous work

searches in the woods. A woman from Ratonsai, vi-
A man from a village not far from Glatigny recounted that three Jews from
Metz had asked him what people were saying about the child
stolen. This woman replied that if the child had
It was devoured by the goats; we should find it in the
wood some remnants of his clothes, and a Jew insinuated ha-
It is possible that we might also find there the
head.

It was inevitable. On September 26, four por-
dear ones who kept their flocks in the same wood
found "the head of a child with the neck and part of the
Costes, two little dresses one inside the other, a stocking
wool, a red cap, and a small shirt lying down
on a bush, all without being torn, nor stained-
glanted.

At the request of Gilles, the child's father, and the pro-
royal curator, Parliament appointed an advisor who
transported to the scene and drew up a report of all |
The circumstances: Gilles recognized the clothes as being
those that his son was wearing on the day of the abduction. As for
Even with the remains of the child, he could not assure anything.
because his face was completely disfigured, although the
The flesh appeared quite fresh and bloody.
pig farmers also reported finding things in
the state of which we have given a brief description.
"One of them added that it was not possible that this

The child would have been devoured by beasts: for, besides that
the clothes were neither torn nor bloodstained, he
had noticed that when ferocious beasts raptured
some sheep or other domestic animal, they man-
"They always lay their test first."

The child's remains were taken to the registry office and v
were meticulously examined by two surgeons who
formally acknowledged that the flesh was still
red and bloody. This demonstrated that death
was quite recent and had not followed immediately-
the kidnapping which had already occurred two months prior and
one day. He was therefore quite certain that death was not
no point due to a wild animal, because we do not know that
ferocious animals retain their
victims to feast on it appropriately.

The accused, confronted with these remains, was again inter-
He was questioned about this deception. He did not want to confirm

to come to the conclusion that he had been aware of it; he persisted in maintaining that he had not taken the child and to say that he was prayers to God every day, in order to turn away from such accusations; "because," he repeated, "peoples Christians, when they had lost some child, "They were accustomed to attacking Jews."

The investigation continued, lively and thorough: the neighbors of Gideon Levy, a Jew who lived in Hayes, testified that since the loss of the child, the Jews of Metz were they came to his house very often, much more often than before, when they came there at all hours even at night and in groups.

One of these neighbors made a much more significant statement. serious: he claimed that he had seen Gideon Levy enter in the woods, with a hood on my back, for some time before the clothes and the head of the infant.

Another declared that the same Gideon had asked him to do some research and had already indicated the place where he would find the remains of the misfortune-
The poor man was sacrificed. That is why Gideon Levy was arrested and constituted a prisoner according to a decree of parliament.
During the interrogations he was subjected to at that time, he he denied almost everything he was accused of; he only agreed-
he had stated that, according to the order of the Jews of Metz, he had asked several people to undertake research, and had even promised them a hundred crowns, if they found something.

IH

The investigation continued.

Raphael Lévy was even charged by the witnesses that he had invoked them for his justification. From their declarations-rations, we learned that, on September 25, Raphael reve-born in the evening in Metz, half an hour after the bedtime of sun; he was alone, riding a white horse, wearing a coat—something he had tried to deny—and He was so disturbed and frightened that, upon leaving the village, He took the wrong path and got lost in the meadows. They were three of these witnesses who had put him back on his path.

Three other witnesses also testified that the same
that day they had seen, in the street which is near the gate
Germans, a Jew perfectly fitting the

It was the time of the equinox: the sun set around five o'clock.
half past six. At six o'clock, therefore, Raphaël left Metz and did not
could have been at four o'clock in Bulav, as he had claimed.

Raphael's report: this Jew was carrying in front of him a
child who had a red cap and looked about the age of
three years. One of these witnesses, Marguerite Gassin, con-
confronted Raphael on several occasions, declared the
to recognize him as the one she had seen in the streets of
Metz.

In repeated interrogations, Raphaël Lévy had
replied with marvelous presence of mind; nothing-
At least, we find a significant contradiction. In
During one of the last sessions, he declared that he had not been able to
to put the child on his horse which was loaded with barrels
of oil and wine. Now, previously, on October 14th, he
he claimed to have sent them on his son's horse.

There was no longer any room for doubt. Raphaël Lévy was con-
condemned to be burned alive; which was carried out on January 17th
vier 1610.

"The death of this man," said Drumont, "was truly-
absolutely superb. He said goodbye to some of his
coreligionists who had come to see him, recommended to them
his wife and children, and, not content with their pro-
Mass, he forced them to take an oath. He refused
to drink the wine that was brought to him because he was not
kosher, rejected the candle that they wanted to put in him
with his hand, he gave the Capuchin a vigorous elbow to the head
who exhorted him with a patience worthy of a better
he went out, shouting that he was Jewish and that he wanted to die
"Jew. Gideon Levy withdrew with the banishment."

As we can see, the inquiry by the parliament of Metz was excessive
stively serious and nothing was neglected in order to discover
the truth. Whatever the contempt of the Lorraine magistrates
as for the Jews, they did not abandon towards them the
strictest impartiality. And when you know what they were
the magistrates of the 18th century, it is impossible that the

The slightest suspicion still hangs over a crime they declared
were proven and they punished them according to the rigors of the
law then in use. We were no longer in "a time of
barbarism," and France was the most civilized country of the
world: will the Jews dare to say again that they
were never legally convicted of murder
Christian children?

Anything is possible for these audacious liars. That's how it is.
that of Raphaël Lévi, the vile child thief, they
They failed, a hero, a saint, and a martyr. The Archives
Israelites, a few years ago, proposed to him
to erect a statue; they also contained some verses
of M"* Merlieux, née Polack, in his honor.

Shade of Raphael, why your plaintive voice
Does your sad tone trouble me?
Why, leaving the heavens, does your fleeting soul,
Wandering, does she come to show herself to my gaze?
In vain my feeble voice of your sublime virtue
Seeks to reiterate here the noble devotion.

You died a hero, and your heart was magnanimous
Bless with fervor the name of the Almighty.

Théodore Reinach, in his history of the Israelites,
he calls Raphael's death a "legal assassination,"
and among the salient events of the 17th century concerning
the Jews, he cites the ordinance of Louis XIII and "the mar-
"Raphaël Lévy's tire from Metz."

The halo that is placed on the head of such a man,
clearly shows how Jews regard ritual murder:
this barbaric custom is certainly not the fact
of a few fanatics.

CHAPTER VIII

IN 1791

According to the court records preserved in the archives
from Zilah, in Hungary, and based on the drawings of Daniel
Heczew, Protestant pastor of Peer and Obernotar, at

beyond the Theiss, the following crime was committed near Peer, according to the bloody rite of the Jews.

On February 21, 1791, at daybreak, on the village boundary near Tasnad, in the ditch of a garden, the body of a thirteen-year-old child, who was carrying the His name was André Takals. He was the son of a poor widow. For some time now he had been coming to sleep in the at-a Jew's riverbank, and he was paid for it. This Jew, in Indeed, his name was Abraham, and he usually passed at night outside his home in a brandy shop that he had in the village; his wife was thus often alone, and it was to give her a guardian that he did Little André comes to his house every night. It's unbelievable. that the follower of the Talmud was concealing his true intention under a plausible motive, as the rest of the document will show history.

The body, easily recognizable, was returned to the mother. But the matter couldn't end there: the emotion popular was very excited and she needed to be given a food. The main inhabitants of the village and the con-

The magistrates conducted an inquiry and examined the something very serious. The child, having had to go through the That night at the Jewish woman's house, as usual, she was forced to He appeared and was questioned very severely. Here is his statement :

“The previous night, two Wallachians appeared at my inn and asked me for bacon and wine. I informed them that my Jewish identity prevented me to have some bacon and asked them to go to the neighborhood at a widow's house who sold them. It was night, and because From this the Wallachians asked me to do them to drive; I gave them the child as a guide. One of the Two Wallachians walked away with him, the other remained seated in the inn. Soon the first one returned, but without his companion. I then asked him where he had been left the child.

"In the village," he replied.

Then he asked me if I knew how to speak Wallachian.

I told him no.

Then he told me that he himself had killed the child.

He simultaneously snatched the child from my arms that I had...
He was milky and made me scream in terror. Then he ran away.
towards the hill where his comrade was waiting for him. »

Although presented in skillful colors, this
the declaration was insufficient and could not satisfy -
to act as judges, lovers of truth. Moreover, the
The people openly accused the Jews of being the perpetrators
of the death of little André. The search was also...
They grew with renewed vigor.

Two doctors from Tasnad were tasked with doing
the autopsy. One of them stated that the child had died of illness-

The night the child disappeared.
11

die; but it was learned that this man had received money
Jews before the consultation. As for the other, he
stated clearly that the child had died
violent: he reported a neck injury, we had
He severed an artery and drained the blood; some of it remained.
marks on the clothes.

On February 93, the child had been buried, but the
Bicegespans, from the local area, understood that a new autopsy was needed.
was necessary; the body was exhumed on the 24th. An examination
Further investigation revealed that the right arm did not contain
not a drop of blood because it had been extracted by
the elbow injury; the left arm had it
Just a few more drops. The spleen, the bladder, and the parts
Their genitals were torn off, according to the horrible custom
Jews. So it wasn't the Wallachians who had
killed the child, this detail showed it well enough; we know moreover-
their claim that the Wallachians only kill by
blows to the head and chest.

Bicegespans had the prov-
naked, the Jew and his wife; and an interrogation was carried out.
Strict gatory. They brazenly denied it. Nothing equals
the confidence and audacity of a Jew in the science of
lie.

An overwhelming indictment was soon leveled against them,
destroying the strange fable of the two Wallachians. The Jew
had put forward, as a means of defense, his
He was absent from his home the night of the crime. That was true, he

was not at home, but he had appeared at his house.
trade at the beginning and end of the night. A
A Hungarian, who was employed there, attested to this before three
witnesses. — “He went to bed at the same time as me,
he said, but when later I wanted to put in wood
In the fire, I realized he was no longer there. I asked-

I asked another where Abraham was, and he answered me that he
I knew nothing about it. With that, I went back to sleep.
In the morning, the Jew was lying down like us and he left
his bed at the same time as us.” It was easy to deviate-
to know what had happened the night of the cunning rogue.

The Jews judged him thus; for as soon as they had convened
From the birth of this declaration, they gave to the peasant
five two-franc coins and a lot of brandy,
to induce him to retract and declare that the Jew
Abraham had spent the night near him.

It turned out as they wished, and the witness was bought.
denied his initial statement. But the witnesses who
Those who had heard him protested at first, and sixty blows
The sticks taught him not to mock the judges.
and to make a less favorable impression on the Israelites. He confessed
again that the Jew had not spent the night nearby
of him.

The Jews are not easily deterred and continue-
They resorted to lying even more vehemently. So the court...
to bring Abraham's eldest son, who was then five years old;
He was promised that no harm would be done to him or his
parents, if he said where his father had massacred André.

Here is what he recounted with the innocence of his age:
“During the night, my father came to the house with a
another Jew named Jacob, they were accompanied by
Karolyer, the village rabbi. They seized André.
in his bed, they stripped him of his shirt, and obs-
They cut his mouth to stop him from crying out. Then Jacob
He tied his legs together and cut off one of his arteries.
on the RIGHT side of the neck; meanwhile, my father pre-
A vessel was created and the blood was collected.

The accusation was precise and there was no more room for hesitation.
pour. Despite this, the Jews remained in their

denials, claiming that the testimony of a child
five years could have no value. Which
clearly shows that, on the contrary, the testimony had a
Its great strength is that in the place where the child had declared
that André was attached, one could see the marks of blood
glantes: the ceiling still bore traces of the drops of
Blood that always gushes forth with great force, at
cause of the heartbeat, when a
artery. The Jewish child's bed was also all stained with
blood.

The little Jewish boy, awakened by the tumult of the murder, had
said to his mother: i

— Don't kill André, my comrade with whom
I play such good games.

"It's not André," she replied, "but the devil."
who is going to be killed. Sleep, my child, and don't look:
This way you will not be tempted to tell others.

"I won't tell anyone," replied the poor little boy.

The judges asked him who had killed André.

"Jacob," he replied.
^ — However, he could not have done this alone.

— Someone else helped him.

— Who made the incision in the neck?

— Jacob.

— What was used to plug the mouth?

— With soil.

— Where was it taken?

— Under André's bed.

— What did they do when they killed him?

— Rabbi Karolyer sang a hymn taken from the
prayer book. My father and Jacob accompanied him.

— What did they do with the blood?

— I don't know; I think the rabbi won.

After such details, would there still be any doubt? Permit? Who doesn't see that we are still here? times in the face of the horrible ritual of death? – But Let's see what happens next.

A Jewish woman, converted to

Christianity, what the Jews did with blood Christian. She either didn't know how or wouldn't give any answer. The Hungarian magistrates were able to fill in the gap in his Silence while consulting the brochure of Paul Medici, a Jew Italian convert, a brochure that had just been translated into Hungarian £. It states that by using Christian blood Women tolerate the pains of acc- bed rest and healing from specific illnesses to their sex. To achieve this result, it is sufficient to mix the blood to their food.

Finally, we read in the register of the Evangelical Church ` of Peer: |

“The wife of the Jew Abraham had, during the night of the murder, raised the alarm to stifle any suspicion from the very beginning. With her small child in her arms, she ran to the night watchmen and told them with consternation that two Wallachians had come during at night, in the inn, to drink wine.

"These men had asked him for bacon, which in Because she was Jewish, she could not provide them with anything; she... had asked to go and get some from a neighbor, because that she herself could not leave her house. It was then that she had sent Andrew: the Wallachians had followed him, But neither they nor the child had returned.

"She begged them to come to her aid, for she was afraid

---

1 It was printed in 1783, by Paul Barat.

that the Wallachians would not return to destroy the whole
house.

"That was the Jews' first plan to get rid of them."
"He felt no guilt, but he didn't succeed."

Finally, we must not forget the incident of the che-
placement. We know that the little Jew's was filled with blood
during the murder of the Christian child. They were questioned
also the laundress who was in charge of the laundry in the house
of Abraham.

"The judge asked him how many shirts he had
the child of the Jews.

— Three, was the reply.

— How many went through the washing machine last time?

- A.

— Was she covered in blood?

- No.

"Now, when the Jewish woman was asked how much her
The child had shirts, she replied that he had
two. The laundress boldly maintained that he had
three.

"It is true," replied the Jewish woman, "that the child had"
three shirts, but I set one aside, because
that it was too worn out.

"Oh no!" cried the laundress. "They were all..."
three in very good condition.

Lies, ambushes, slander, false testimony,
Everything was done by the Jews to deflect the accusation
the attack that hit them right in the face. But they didn't
They were able to erase all traces of their crime: the story
attributes to them the guilt they assumed.

The Hungarian magistrates did their duty by condemning-
putting to death the murderers of little André. But they

ee ee te – ——— –

were pardoned by Emperor Joseph II, the Freemason revolutionary, who, by that very fact, was to be a friend of Jews. The quashing of the Szolmack judges' ruling is not therefore not a judicial decision, but a pure act-Administrative matter. This requires no further comment.

CHAPTER IX

THE ASSASSINATION OF FATHER THOMAS (1840):

In the 15th century, the martyrdom of Blessed Simoncino (of Trent) occupied the people and the elite for a quarter of a century from then on; this martyrdom had a re-edition of fame, of nowadays: the assassination of Father Thomas of Calangiano is grimly illustrious in the dark annals of murder Talmudic. The well-known personality of the martyred man, the indignation of European residents, the effervescence of the crowd, everything contributed to bringing notoriety to this crime which the other misdeeds of the synagogue did not enjoy.

A book!, unfortunately quite rare, gives the a full account, from the mouths of the accused and the witnesses to the hideous ambush in which the Good Capuchin. Nothing strikes me like the precision with which this book recounts the twists and turns of the drama.

The Jewish character is fully revealed there with its be-black appearances of sanctity and its bricked-up slums of horrors and paving stones of betrayal. Oh! the ignoble ones! the

---

* Historical account of Syrian affairs, from 1840 until 1842, and the complete procedure conducted in 1840, against the Jews From Damascus, by Ach. Laurent, Paris, Gaume, 1846. The second The entire volume is devoted to the Jews. The documents were deposited at the Ministry of Foreign Affairs; they have disappeared in 1870, under the ministry of the Jew Crémieux.

Perverts! How disgusting! Their machines don't raise...
dark tions!

Absorbed by Jewish gold, this historical monument has almost
completely disappeared; only a few examples can be found
than in places inaccessible to Israel's grasp. Tra-
Produced in Italian and reissued several times on the other side
monks, always the same perseverance, relentlessly pursued him
to make disappear. A pamphlet by Father de Mondovi could-
The same subject, which was recorded in Marseille, is also untraceable.
viable, although it has had several editions.

This hunt has its meaning. We are not looking to
destroying evidence in a trial when one is innocent
crimes that they formulate.

Father Thomas was Sardinian; he was called from Calangiano.
named after the village where he was born, around 1780.
In the 19th century, he was known as Francesco Antonio.
Around the age of eighteen, he joined the Capuchins, and
Having left Rome at the beginning of 1807, he sailed towards
the missions in Damascus, where, for more than thirty years,
He devoted himself to the well-being of his brothers, physician to the bodies and
thaumaturge of souls.

His name quickly gained popularity. He had become
the providence of all the wretches who gave themselves
Meet us in this grand, universal bazaar in Damascus.
It could be said of him, as of his divine Master, that he
he passed away doing good: even his shadow carried
happiness and the sight of it alone brought a little balm to the

aching hearts and sustained failing wills.
How many savage quarrels, how many cruel enmities were extinguished!
They were born under the blessings of his benevolent hand!
To this conciliatory disposition, he added a real talent
to alleviate bodily infirmities; and this quality
This did not detract from its value or the praise it received.

In his childhood, he had cultivated a passion for pharmaceutical science.
ceutique and field remedies had no purpose
He knew secrets. His long stay in the Orient had accustomed him to them.
to the diseases of this country and he had acquired a great
experience for their treatment. He was the most skilled
city vaccinator: high spirit and far-reaching, he
had understood the full significance of the discovery of the document
Mr. Jenner, and had become an ardent promoter of it. His

reputation had spread beyond the city limits and one
had come from a great distance to be vaccinated by the venerable capucin.

He lavished his favors on everyone, without distinction of
race or religion: Christians, Muslims, Jews, Eu-
Europeans, Orientals, all went to him with confidence and
They returned from it comforted. The children of Israel in particular
experienced the measure of his charity: as if touched by
their deplorable blindness, the good father showed himself
for them more affable than for anyone else, perhaps in
the chimerical hope of tearing the blindfold from their eyes.
of willful blindness.

And it was this man, so holy, so charitable, so revered
that these disbelievers caused to perish in torment.
in memory of those who soiled their hands with this crime
. abominable, doesn't she deserve to be dragged to the gendarmerie?
Monics of history?

Here is a quick outline of the facts:

It was the beginning of February. Ahead of time

Jews were preparing for the celebration of their festival of Purim,
which falls on the 18th of this month. We read in the Book of Esther that
This festival was established to perpetuate the memory of the
day when God's people were delivered from tyranny
of the treacherous Haman. It remains to this day one of the most
major festivals of the Israelite people: this is illustrated by
disorder of all kinds, through a ridiculous abuse of the law
strong queers and especially through the odious use of blood
Christian. In 1840, the necessary victim was sacrificed at
Damascus.

The trial documents tell us that one does not choose
not exactly the father, but he was killed because he was the
The first one who offered himself as a sacrifice. With these people there is no
nothing sacred, and friendship can only be for them a
A means, not an end. May this story serve, in passing-
health, a warning to Christians who do not fear
not to get involved with the Jews of Israel. At the pre-
On the first day, they may fall under the sacrificial knife-
ficator.

For the past two weeks, the Chief Rabbi of Damascus, Yacoub-el-Antabi was looking for a way to obtain a
bottle of human blood. For this purpose, he had addressed

to the Arari brothers, wealthy merchants, whose house A luxurious building rose in the middle of the Jewish quarter. Perhaps Would they have preferred to avoid this task? But Talmudic tyranny was upon them. They could not- were going to refuse this blood tax, without rejecting themselves even from within the synagogue. So they hastened to promise, that the thing would cost them a hundred purses', That is to say, 11,950 francs in our currency. This

»

'The Turkish purse is worth 500 piastres, and the piastre 22 centimes' and a half.

[^P pif are ed that Se cu PECORE

a considerable sum shows us to what extreme is pushed fanaticism among the Jews.

After receiving this promise, Yacoub warned two lower rabbis, the Khakam Michone Abou-el-Afieh and Khakam Michone Bokhor Youda Salonikli, to stand ready for the sacrifice where their presence was necessary. The main Jews of the colony The order to fly on the first call is also recurring. All the preliminaries were settled; they were waiting for the occasino.

On the evening of February 5, 1840, Father Thomas was... requested to vaccinate a child in the Jewish quarter. He went there immediately; but the child was too ill and one He couldn't be vaccinated safely. The father wanted to get rid of him. return to the convent. And as he passed by the house of Daoud Arari, — the most pious of the Jews of Damascus and a great friend of the old Capuchin friar—the latter is He was invited into the house. He did so without defiance. as usual. Already, upon hearing the news that the Father was in the Jewish quarter, had rushed to Daoud's house his two brothers, his uncle, and two of the leading Jews of the city.

They all rushed upon the unfortunate religious man, in a frenzy- They gag him, tie his hands and feet, and transport him to a remote room, to wait there the night and the end of the preparations ; meanwhile, Daoud began searching for a rabbi. He met Michone Abou-el-Afieh who was leaving his house after l'ásr!, to go to the synagogue:

"Come," he told her, "I need you."

1. An approximate average between noon and the sunset.

“I am going to prayer,” replied the rabbi; “I will come then at your home.

"Come with me," he continued, "so I can tell you..." something.

“He taught me then,” recounts Abu, who had become a Muslim. under the name Mohammed-Effendi, that Father Thomas He was at home and that, at nightfall, they would kill him. I told him I asked if the Khakam had indicated this person, or if he had only asked for blood to accomplish it- the application of religious precepts. — It is this which is fell into our hands, said Arari; as for you, do not "Don't worry, we'll be there. I went to his house."

He found the assassins gathered in the diwan. It was a room, laid out like all apartments of this kind in Damascus. "It consists of a platform made of earth with a layer of plaster on top, and occupying two-thirds of a long square. The platform that rises to the- above the other third of the apartment, approximately 75 cent- timers, and dominated by an arch at the point of separation The ratio of the two parts of the room is covered with: carpets, while the background and walls are adorned with necklines sins: the lower third, level with the ground floor The roadway is paved with marble featuring several designs. (Laurent). "Shortly after the mogreb, or bedtime" From the sun, they summoned the barber Soliman; and they ordered the priest to be slaughtered. But the poor man didn't... He didn't have the courage, and despite tempting offers he didn't could resign himself to it.

So, the most pious of the Jews of Damascus, the friend of the good Father Daoud, the Capuchin friar, the most esteemed Jew among Christians Arari, in short, began to saw his own throat. with a knife. But his hand trembled and he couldn't to complete his work. His brother Aaroun must...

lends assistance, while the barber holds the father by The beard. A scene worthy of Indian fanatics or... Savage cannibals from Central Africa! And us? We come into contact every day with the men responsible for these crimes. we touch at every moment the red hand of blood of our brothers. The historian would like to remain detached, but he cannot suppress a cry of indignation in the presence of such atrocities.

The blood was collected in a copper basin; then it was poured into a white glass bottle, called KhaLabieh, with a capacity of three to four ounces!, like those used in sacrifices of this kind. She was handed over to Khakam Abou-el-Afieh, who was present. with the mission to take it immediately to the Grand Rabbin. Usage requires it.

“That’s what I did,” Abou recounts; “I took the bottle, I went out and went to Khakam's house. I found him there- who was waiting for me in the outer courtyard; upon seeing me, He headed towards the library.

"Take what you asked for," I told him. He took the bottle and placed it behind the books; I went out and I went home. I don't know what was done with the body. and the effects of the father, since when I left we didn't have Nothing done yet. But when I saw Daoud and his brothers again and that I tell them that this matter would cause us intranquility, as a result of the research one undertakes would deliver, and that we had done wrong to address ourselves to "That one," they replied to me.

— We won't be able to discover anything: the clothes are conconsumed by fire, so that nothing remained of trace and the flesh will be thrown into the canal little by little,

---

The Arab ounce is worth half a pound of French currency.

until nothing remains, through the servant. Besides, he added, I have a very good hiding place; I can put it there except to take it out little by little Little. Stop being alarmed and take care of yourself. rage. "

God's justice was bound to shatter all their schemes!

II

Throughout this horrific tragedy, the as-
residents let contentment show on their faces.
wise: they would almost be guilty of sacrilege, if
in the performance of a religious act they do not manifest-
They were not celebrating the most complete joy.

But deep in their hearts, fear was taking root; they had not-
had not initially calculated the full scope of their en-
criminal enterprise, and one of them began to say that they would-
would have been better off sacrificing anyone other than the father
Thomas.

The disappearance of this religious figure would indeed cause a
A tremendous noise. Rumors could have been circulating beforehand.
even if the traces of the crime had disappeared. The ca-
Pucin had a servant, Ibrahim Amoran, greatly
devoted, who was not going to fail to search for his
Master. He had to be made to disappear. We took care of it.
that same evening.

Some of the interrogations will give us the
minor details of this tragic adventure.

Mourad-el-Fath'al, Daoud Arari's servant,

Pressed with questions and fearing he might compromise himself,
address this request:

Has anyone confessed before me?

— Confessions have certainly been made; tell the truth
Your turn.

— When I returned to my master, he told me-
Manda: Have you given notice regarding the servant? I replied
Yes; with that, he told me: Go back, go see if they've taken it
or not, and what do we do with it? I went to Méhir-
Farkhi. I found the door locked; I knocked-
pai; the maallem came to open the door for me: — We have him;
Do you want to come in, or leave? — I'll come in to see,
I told him. I went in, and I found Isaac Picciotto and

Aaroun Stambouli; they were busy tying the hands of the patient behind his back, with his handkerchief, after him having bandaged the mouth with a white cloth. The thing is passed on the small sofa which is in the small courtyard outside where the latrines are located, and it is in these latrines where flesh and bones were thrown. They had barricaded themselves the door with a beam; and after Isaac Picciotto and Aaroun Stambouli had tied his hands behind his back, he was thrown to the ground by Méhir-Farkhi, Mourad-Farkhi, etc., that is to say by the seven who were present to the operation. There were some among them who watched had others do it.

"They brought a tinned copper basin; they put in his neck on this basin, and Méhir-Farkhi slit his throat. with his own hands. Youcef Ménakem-Farkhi and I, We were holding his head. Aslan-Farkhi and Isaac Picciotto They held the feet, they were sitting on them. Aaroun StamBouli and the others held the body firmly, to prevent him from moving, until the blood had finished flowing sink. I remained for another fifteen minutes, alternatingwhile he was quite dead. So I left them, and I I went to my master, to whom I gave notice of what had happened.....

—Did any of these seven individuals go out during That you were still there?
— No one before he was slaughtered and the blood drained.

— By what means was the domestic?

— I already said that I understood some of the words of Youcef Menakem-Farkhi said that they were gathered five in the street, near the door; that the servant came to askafter his master, and Youcef replied: "Your The master lingered at our house; he is vaccinating a child; if "If you want to wait for him, come in, you'll find him." He entered through this means and what happened was what I said.

— What was done with the blood, and who took it?

After some hesitation, the accused replied:

— The truth is that Aaroun Stambouli shed blood in the bottle he was holding in his hand. They used a new tinplate funnel, like those used by the oil merchants. It was Youcef Ménakem-Farkhi who took the basin to pour it into the bottle. After it was filled, Aaroun-Stambouli entrusted it to Yacoub Abou-el-Afieh.

Then efforts were also made to erase all traces of crime. It was like a second edition of the treatise- The lie that the father had suffered. Nothing was kept of him personally. that which their Talmudic faith coveted: blood!

III

The day after the two ritual murders, of which we Having just read the account, on the morning of February 6th, the people, who used to attend mass early on Father went to church as usual. At noon, No one had appeared yet, and the anxiety was large.

The convent door was forced open. Everything was deserted: the The previous night's supper had remained untouched on the table. He thus learned that the father had not returned and immediately... The sound replied that he had been murdered.

The French consul was notified and began the investigation. immediately sought help. The locals told all. high :

— Yesterday, Father Thomas was in the neighborhood of Jews, and there is no doubt that he disappeared there as well as his servant.

The Pasha, having been informed of the matter, had a search carried out on his side. dear to the religious man; it was in vain at first. But well- A very small circumstance revealed itself to the authorities that the suspicions of the crowd were not misplaced; vox populi, voz Dei.

The father was supposed to put up posters; Wednesday, day of his death, none had been asked, and two days later One of them was found on the door of the barber Soliman.

The father had taken them with him when he was left the convent for the last time, and there was no that those who had caused his disappearance who could to possess these posters which he was carrying.

The barber was arrested. He was given immense trouble.
to loosen the tongue, and it was only after several interrogations-
It was only after he decided to reveal some of the facts that he decided to do so.
which he had witnessed. He named some of the culprits.

These defendants were immediately confronted with their accusation.
sateur. They came, hypocritically hidden under the
false appearances of the lamb, and said to their coreli-
Legionnaire with an odious affability:

— How can you say, my friend, that you have
Have you seen them? Ask God to deliver you!

Seeing himself abandoned by his fellow believers and not expecting-
Having received no further assistance from them, Suleiman entered the
The full confession. Daoud Arari's servant
He did the same; both testimonies corroborated this on all points.
agreed. All that remained was to conduct a search-
tion to find the remains of the Capuchin.

What had become of them? Here's what the
two witnesses. After the murder, the body had been
dragged into the wood-burning room. It was a room placed
parallel to the sofa we've been talking about; she
milk separated by the liwan or summer divan entirely
open onto the courtyard. This last room was identical
at the first one; only she wasn't completely
finished: debris of planks, of
Joists, old benches. Some sections of the wall
between the windows were plastered, and the ceiling was
paneled, according to custom; as for the floor, it was neither
Neither beaten nor flattened. "There," recounted the barber, "we de-
the scraps of his clothes were burned; then
The servant Mourad arrived; » we are told to « depe-
"To the priest." We asked how to go about it.
to make the pieces disappear; they answered us-
rent: "Throw them down the drains." — We will describe it-

camels; we put the remains in a bag, and as we went
and gradually we went and threw them down the drains;
Then we returned to Daoud's. The operation was terminated.
born, they said they would marry the servant to their
fees and that they would give me money....

— The bones could have betrayed you, what did you Made from these bones?

— We smashed them on the stone with the pestle mortar.

— And what about the head?

— We also broke it with the same instool.

— Were you paid anything?

— I was promised money, being told that if I If I were talking, they would declare that I was the one who killed him. As for The servant was promised a marriage, as I I just said it.

— And what was the bag like that you put The debris?

— Like all coffee bags, made of packaging canvas and grey in color.

— What did you do with the entrails?

— We cut them, we put them in the bag, and we threw them down the drain.

— Didn't the bag drip the contents? held in the entrails?

— A coffee bag, when wet, is not subject to let its contents drip out.

— Were you carrying it alone?

— The servant and I helped each other, or We took turns carrying it.

— When you butchered the father, how many were there? You? How many knives did you have?

— The servant and I were butchering it, and the seven others showed us how to do it. Sometimes I cut, and sometimes it was the servant; we We took turns when one or the other was tired. The knife was like the butchers' knives; it was the same which had been used in the murder...

— On what paving stone did you break the bones?

— On the pavement between the two rooms.

— But when the head was broken, the brains must have come out?

— We transported her with the bones.

— At what time did the murder approximately take place? and how much time passed until it was complete Bloodshed?

"I believe the murder took place around the letcha (a (an hour and a half after sunset). The father is remained above the basin until the entire effusion blood flow, for half an hour or two of an hour. When we had finished the whole operation, It was about eight o'clock, more or less.

These statements needed to be verified. The investigation, led by the French consul, Mr. Ratti-Menton, and Chérif-Pasha, was conducted with the utmost severity,

More than once, attempts were made to put the two witnesses in place. contradicting each other, but without being able to succeed. At theright where they said they had crushed the bones, it was noticed that the mosaic was sunken. On the plastered walls of Inside, there were three bloodstains; and furthermore a small, elongated drop on the wall of the jamb to the left of the door. All were still very appaannuities, although obviously one would have sought to make them disappear.

The most important part to explore was the canal where lay the sacred remains of the martyred man.

"This canal, which comes directly out of the house of Mouca Abou-el-Afieh, is quite long and quite tall in this place. The street water flows into it through a step-sloping passageway built under the sidewalk. It was in this passagea wise choice intended for rainwater drainage and which, at that moment, was obstructed, that an amalgame of earth and blood, all black, as well as a rag bloodied. To this conduit, which also serves as an overflowevening at all the pools that are available in the courtyards of All the houses come together in different several of the small conduits in the neighborhood.

"The bone fragments found in the first At that moment, they were leg bones with their joints. a kneecap, fragments of the skull, plus a piece of the heart; in the afternoon of the same day, another was withdrawn in the presence of the consul, several Europeans and a a large number of inhabitants, nerve fragments, a or two vertebrae, a piece of skin from the head, or A portion of the tonsure was clearly visible, the rest being covered in hair, well, two pieces of a black woolen cap, shaped like the skullcaps that European clergymen wear them (Laurent).

These remains were identified by Mr. Merlato, the consul Austrian, four European doctors, six doctors Muslims, a local Christian, finally by the barber ordinary of Father Thomas.

The crime was obvious; but the Jews did not They hadn't realized it yet. They had already done a lot. efforts to identify several individuals to researchcherish the remains of Father Thomas and pretend to have them found. When the relics of which had been unearthed we just spoke, they claimed that it wasn't not the remains of the Capuchin friar there, or that they had played a game for them It was a bad move to come and deposit them in this canal. As if that were even possible!

They were granted permission to make new research, and the trial was interrupted quite quickly For a long time. They took advantage of this to weave intrigues. in their own way and thwart the plans of justice.

They had approached a Mr. Chubli, who had... influence with the authorities, and had promised him 500,000 piastres if they obtained:

1. The cessation of all translation of Jewish books, because it was a humiliation for the nation;

2° The failure to record in the minutes of the procedure for translating and explaining books Hebrews made by Abu al-Afieh!, and moreover their descomplete instructions;

3. Intervening with the consul to obtain...

Pasha released Maallem Raphael Farkhi;

4° The adoption of measures designed to obtain a treatyless severe treatment in favor of those convicted, by the commutation of the death penalty to any other punishment tion.

Meanwhile, a complete reversal had taken place which was expected to create major difficulties for the justice system.

Among the accused was an Austrian subject. Austrian consul, Mr. Merlato, who from the outset... showed himself to be ruthless against the Jews, had himself watched to the incarceration of this individual, But the Israelite camp Damascus was not isolated: invisible threads connected it to the powerful Jewish societies of Europe. The latter they launched their campaign and quickly had to obtain good results, because, as early as March 7th, the Austrian consul

See the chapter on the Talmud.

changed his attitude, denied Chérif-Pasha refused to be judged by an Egyptian court. Let's get back to the topic of Austria.

The French consul continued to do his duty, and to to continue the trial, despite the obstacles that were being placed in their path on his journey, despite the defamation he was subjected to, despite the Israelite gold that was offered to him.

“As soon as one examines it carefully,” said Hamont, what has been published about the disappearance of Father Thomas, on experiences a painful feeling... An honorable magistrate Trat, the French representative, insists to the lieutenants of Muhammad Ali so that justice may be done; And what happens? The Jews of Europe cry murder, To the murderer! They are defaming Mr. de Batté-Menton; the comcommunion of Jews protected by the Austrian consulate throws out cries of distress... and, because of children Israelis traveled from Europe to Egypt, a thick veil "8 were shot at this scene of bloodshed."

At one point, however, justice prevailed. Chérif-Pasha had conducted his investigation thoroughly and he was ticonvinced "that the Jews had murdered the "Christians, to have their blood." He was keen to honor that it was impossible to suspect his feelings even once

instantly, and through his efforts the sentence was such that it
should have been.

Sixteen high-ranking Jews had been implicated in
This sad affair. Two, Youcef Arariet and Youcef Legnado.
died during the course of the debates. Four, Mouca
Abou-el-Afieh, Aslan-Farkhi, Soliman, Mourad-el-Falh'al
They were pardoned because of their revelations.

The other ten were sentenced to death. They were:
Daoud Arari, Aaroun Arari, Isaac Arari, the rabbi
Bokhor Youda known as Salonikli, Mébir Farkhi, Mourad

se

Farkhi, Aroun Stambouli, Isaac Picciotto, Yacoub Abou-
el-Afieh, Youcef Ménakem-Farkhi.
And it didn't matter to the pasha that his sentence was carried out!

IV

The one who, unintentionally, caused this sentence to be overturned, was
our French consul, whose conduct had been so admirable
rable, that she was showered with praise, a little later, at
the French tribune.

He thought it appropriate—so afraid was he of overstepping the mark.
his rights! — to send the entire procedure to Ibrahim-
Pasha, general of the Turkish troops in Syria, for having
His approval. This delay saved the lives of the condemned.
Indeed, three European Jews, Crémieux, Munck and Mosés
Montefiore, delegates of the Universal Israelite Association,
They thus had time to reach the East. They presented-
They supported Muhammad Ali, adding something else to it.
It seems, a plea requesting a review of this
trials, exactly like those of Trent,
four centuries earlier. Which, at the time, caused
four successive trials.

Mehemet Ali did not want so much, and defeated, — one
We can believe it without rash judgment, by Jewish gold,
— He pardoned the condemned. It was not enough. Moses,
Montefiore and Crémieux refused to listen
to speak of grace, because, they said, grace presupposes
the fault. And they were right. The Jews are like the

Caesar's wife, they must not be suspected:
They are such holy people!

So, Muhammad Ali had the word crossed out from his firman! thanks to which they were so bothered. Nevertheless, the firman remained such that it suggests fault. Here it is in all its Content:

"By the presentation and request of Messrs. Mosès, Montéfiore and Crémieux, who came to us as delegates fords of all Europeans who profess the religion of Moses, we have acknowledged that they desire their release. and safety for those Jews who are detained and for those who fled regarding the examination of the case of Father Thomas, the missing monk of Damascus, and his servant Ibrahim. And because of such a large population, It would not be appropriate to refuse their request, we order-not to release the Jewish prisoners, and to give to the fugitives, safety for their return. And you will leave the Craftsmen at their work, shopkeepers at their businesses so that everyone can take care of their usual profession; and you will take all possible measures to ensure that none that they do not become the object of mistreatment of any kind whatever share it may be, so that there may be for them full and complete Keep them safe as before and leave them alone. In every respect.

"That is our will."

(Seal of Mehemet Ali.)

Upon receiving this firman, Sharif Pasha had to put The Jews he had condemned to death were set free; that is which he did on September 5, 1840, seven months after they had shed the blood of the good religious man, their friend.

Theodore Reinach, the historian of modern Israelites, said to this subject without producing the piece, of course: "A firman of the Sultan denounced once again the falsehood of the odious and "Absurd calumny invented in the Middle Ages!" The firman of Mehemet-Ali, as we see, says nothing of the sort; but those who will read the The book of the Israelite knows nothing of it, and they will write: “These poor

Jews! How they are slandered! It has to be a Muslim who will defend them.

The Jews had obtained the freedom of the condemned and the silence of justice; nevertheless, their foolish pretensions- their aims were higher: they would have liked the proclamation their innocence. They did not, however, dare to push further. "Renew the investigation," said the head- Valier des Mousseaux, would have been folly on their part; for So, France, represented in the East by its consul, se füt vue, jusqu'à l' gouvernement si peu ch- Louis-Philippe's tormentors, forced to keep nailed under The eyes of the whole world, all those Jews, heads bowed. the eyes and beard in the victims' blood! And, the Convicted men subjected to the shame of a second investigation, that the whole of France had followed, even if they could have made a movement without splashing their highs and lows with this blood "Many protectors?"

In the cemetery of Damascus, a monument still remains. accusatory lie. This is the tomb where, on March 2, 1840, The remains of the sacrificed religious figure were solemnly laid to rest. out of hatred for the Christian faith, a tomb on which one wrote in Arabic and Italian:

[Here lie the bones of Father Thomas of Sardinia,]
Capuchin apostolic missionary, murdered by the Jews,
February 5, 1840.

And the final word in this famous trial must be this a phrase often repeated among the people: "The The Jews murdered the priest and kneaded the flour with the blood of this unfortunate man. The viceroy did not want to follow up on this matter, because men can- "Health intervened."

They kneaded the flour with the blood of that unfortunate man! This is what the people of Damascus kept repeating; this is what they denied, which the friends of the still boldly deny Jews. Unable to deny the fact of the assassination, they su- They maintain that he was not executed for ritual purposes. interrogations preserved in the proceedings, their response-will; we will put some of these witnesses the reader is presented with the evidence and will judge for themselves whether Doubt is possible.

First, Isaac Arari admitted: "It is very true that we brought Father Thomas to Daoud's house: It was an agreement between us, we killed him to obtain his blood; after having collected this blood in a bottle, we put the bottle at Kha-Kam.

The consul asks Daoud's servant:

— What do we do with the blood?

— It is used for Fathir (the festival of unleavened bread).

— How do you know that?

— I heard them say that blood was for the unleavened bread.

A little further on, Colonel Hassey-Bey asks the even :

— Since you didn't see the blood!, how Did you know that it was meant to be used for unleavened bread?

We recall that this servant had been dispatched to the assassination... sinat of the servant, and had not attended that of Father Thomas, but only during the dismemberment of the corpse.

— I asked what the purpose was for which the water had been poured the blood, and they told me it was for the festival of unleavened bread.

— Was the assassination of Father Thomas not intended than religion? Was there any motive for hatred against Was it him, or did they want his money?

— I don't know the exact reason.

To a question of this kind, Rabbi Abou-el-Afieh asserted that the assassination had been committed "with a purpose religious, blood being necessary for the fulfillment of our religious duties!

— What is the purpose of blood in your religion?

— It is used in unleavened bread.

— Is this blood being distributed to believers?

— Ostensibly, no! It is given to the principal Khakam.

The same person revealed in another interrogation:

"The custom is that the blood that is put in the bread unleavened bread is not for the people, but for a few perzealous sons. As for the manner of the embending into the unleavened bread, I would say that the Khakam Yacoub-el-Antabi (Chief Rabbi of Damascus) remains in the oven the day before the Feast of Unleavened Bread: there, the zealous people They send him flour from which he makes bread; he kneads it himself. even the dough without anyone knowing he puts some in it blood, and he sends bread to those to whom the flour.

— Do you know if the rabbi sent some of this blood to other places, or if it was only used for the Jews of Damascus?

Daoud Arari himself confessed that they had killed the father "for the blood; because, he said, we needed it for the celebration-"tion of our worship."

— Rabbi Yacoub told me he had to send some in Baghdad.

— Had someone written from Baghdad to ask for it?

— He told me that.

This rabbi, seized with fear because of his revelations, did mahometan during the course of the trial. After this metamorphosis, which had given him the name Moham-Med-Effendi, he wrote a long letter to the pasha, which we have already given most of it and where we read again:

"As for blood, what use is it to the Jews?" This is not related to the celebration of the Feast of Unleavened Bread, thus that I have already stated this verbally. How many times Didn't governments catch Jews in the act of committing Such acts? That's what we see in one of their books entitled Sadat Adarkout, which relate several matters of this kind are the responsibility of the Jews. The author, he is true, calls these accusations slanderous and demonstrates the way in which these cases were handled against the Jews. Those who know Israelite customs They know that the more you cry libel, the more you should believe it. to the truth of the alleged facts.

Chubli raised an objection to Mohammed:

— You say the blood was collected for the festival unleavened bread; however, it is certain that blood, according to Their religion is considered by Jews as a an impure thing, even if it is the blood of a animal, they are not allowed to use it. There is therefore a contradiction between the idea of filth and attack-blood consumption and the necessity of human blood in the Unleavened bread. An explanation is needed that satisfies the reason.

— According to the Talmud, there are two kinds of blood

pleasing to God: the blood of Passover and the blood of the Circumcision.

Your explanation did not sufficiently explain this to us. understand how a person's blood is used may be permitted.

— That's the secret of the great Khakams; they know = this matter and the way in which blood is used.

From what is said later, the reader will learn that Mohammed-Effendi did not tell the whole truth about of the secret of Purim. Indeed, he always spoke of the unleavened bread, as if the blood of adults could be used for it as well as that of children. This question will be This will be clarified in the chapter that deals with the uses of blood.

For the moment, it suffices to note, according to their deposition, that this murder of two adults has well done, like so many others, for a religious purpose, to obey the current law of the rabbinical and tal- Jews

Mudists. It doesn't matter that this trial doesn't reveal to us completely the use made of blood; we will know Moreover. And this will not be the least interesting chapter-feeling from this work which will astonish and outrage many people, who will rightly accuse our historians for having left them in the oblivion of these questions so important-load-bearing.

CHAPTER X

THE TISZA-ESZLAR CASE
(1882)

Hungary has almost become for the Jews of the scattering a new land where milk and the honey, so much do they gladly extort from the Christians that they have sworn to plunder. They multiply there with a rapid-astonishing. Thus, a village of 1,400 inhabitants, Tisza-Eszlar, which before 1848 had only about a dozen Jews, today own more than two hundred. And the The surrounding villages are afflicted with the same plague.

In Nyiregyhaza, a charming town of 30,000 inhabitants, where The famous trial of 1882 took place; there was hardly any over a thousand Jews, compared to 20,000 Hungarians from Calvinists and 10,000 schismatic Russniaks. And yet They are the masters of the country. They are the ones who have everything. trade is in their hands: they firmly control the traffic brandies and they completely monopolized the trade in cereals and tobacco which takes place on a large scale in these regions.

To give an idea of the domination of the Jews in This provincial town, it suffices to say that ten years ago, before the anti-Semitic movement had spread, the Israelites who made up barely 3 percent of the population lation, occupied not only the place of burgmaster, but they still had a majority on the council municipal. And even one of their own, the lawyer Heumann, had had the audacity to put himself forward as a candidate for the Reichstag Hungarian. Fouquet's quo non ascendam seems to be which became the beloved motto of these superintendents of finances of the universe. |

In vain does public opinion rise up against them and curse them;
They scoff at public opinion; in vain do the laws redouble their efforts.
Severity, they flout the laws and deceive those who have
tasked with enforcing them; in vain the riot rumbles
Surrounded by threats, they oppose the riot.
an inertial force that discourages and overwhelms her. By challenging-
In this way, they do what they want and no obstacle prevents them from doing so.
their rise.

They find a way to evade the charges which
weigh on other citizens. That's how they escape
to military service. When a Jew reaches the age of
At eighteen, he was sent to Galicia, where he remained for some time.
years later, he takes a wife; one presents her in his place
before the review board some poor cripple
absolutely unfit for military service; this one is
released, of course, and he hurries to hand in his
liberation to the one for whom he was merely a front. The
The government knows all this and lets it happen. Nothing is
It's strange how this tacit protection is granted everywhere
to the Semitic element. And universal protection! which is
meeting both at the sanctuary of justice and on
the forum of public life.

Hungary sees it every day, just like France.
a horrible crime that was perpetrated a few years ago,
The village of Tisza-Eszlar is a remarkable example of this.
dockable.

This village is located several leagues north of
Nyiregyha2a, not far from the Theiss. The small town is

consists of three villages that are adjacent: Ujfalu, Totfalu and Ofalu, which in French means Villeneuve,
Villeslovaque and Vieilleville. The inhabitants of the bourgade are mostly Calvinist Hungarians; Totfalu
is inhabited, as its name suggests, by Slovaks
who are Roman Catholics. Ujfalu is especially
inhabited by Calvinists or Jews; it is in this
part of the village where the victim and the
most of the accused.

On April 1st, 1882, between noon and one o'clock, disappeared-
knows, without leaving a trace, a young girl from this village,
Esther Solymosi, daughter of the widow Etienne Solymosi'.
This disappearance took place in the vicinity of the synagogue.
gogue.

Everything about this suggested that this disappearance could be natural. At fourteen, in fact, one hardly thinks still to romantic adventures, and moreover the serious and Esther's good conduct amply defended her against such a supposition. Could one reason more logically- It was easy to conjecture that a mysterious sorrow had

The Solymosi family were Calvinists and lived in Ujfalu. about twenty Jewish families lived there: only one applied to manual labor; the others were involved in the brandy trade, bailiff positions or they were street vendors. details give an idea of the social situation of the borough where the crime was committed and where he was tried. Cf. Universe of June 30, 1883, and Correspondence of November 25 of the same year year.

carried & to commit suicide and that she was sleeping her last sleep- Better under the waters of the Theiss? Considerations The following will respond.

The young child was in the service of the woman André Huri. On the morning of April 1st, she had sent to the old village to do some shopping, including buying paint to beautify a apartment for Easter. She told him had even recommended hurrying, like Esther she herself told the merchant from whom she made this purchase This took place at the home of the Christian Joseph Kollmayer. between eleven o'clock and noon. She packed quickly her purchases in a small bag that she carried in her hand and He hurried along the road that led to his home, a not far from the village.

Between the village itself and the May group- among the houses where young Solymosi lived, there was a a fairly extensive plain: in the middle of this plain and not Far from the banks of the Theiss, stands the Jewish synagogue with the caretaker's house. The traces were found. of the young girl up to this place, but there they disappeared- They were completely blinded and no clue came to light which way had she turned her steps.

Towards the last houses of the village, she had ren- confronted his seventeen-year-old sister Sophie, who was in service at the home of another resident of Tiszar-Eszlar. She he joyfully told him about the happiness that came from him

arrival: her godmother had promised her a new outfit
in cotton canvas and five two-franc pieces, with the-
which ones she could, on Easter Day, buy herself a
A pair of ankle boots. A young girl, whose hope is a
A new pair of ankle boots makes you so happy, don't even think about it.
hardly any reason to go and drown or to flee far from their native land.

Other people claimed to have noticed this look
cheerfulness on Esther's face, the unlucky day
where she was taken from the affection of her family. Let us mention in part-
Judge Joseph Papp, whom she met opposite the
village mill. She greeted him with a
in a completely friendly manner and exchanged a few words with him
words. This witness claimed that he had seen Esther commit

“on the road and that he had followed her with his eyes until the
Jewish synagogue. Five or six other witnesses pose the
Same statement.

From that point on, she was no longer seen. However, he
There were a lot of people in the plain and we should have seen her.
if she had continued walking forward. So it was
it is natural to blame the Jews for this
sudden disappearance; this is how the
suspicions:

Esther's mistress, the Huri woman, waited in vain-
upon her return. Tired and a little irritated by the delay
equally inexplicable, she went to her sister's mother's house.
vante; there too, no news had been received from the
young girl. The two women began searching for her.
All in vain. He had to return home without having
Found nothing, and in the sadness of discouragement.
Huri woman stopped there.

But a mother could not so easily abandon the
part. Aided by her sister-in-law, Gabriel's wife
Solymosi, the next day, renewed her inquisition
as fruitless as the previous day's. Nevertheless, this
That day, the ray of light that was to be revealed to her was
direct his steps.

As she passed by the vicinity of the synagogue
The guard Joseph Scharf addressed him, and without
to appear the least bit moved, he asked her the cause

of his pain. Then, palely, he added: "Don't Don't worry, woman; Esther will return alive or death. In Ajdu-Manas, there was also a disappearance of this kind. The Jews were then accused of having committed the murder of the missing girl; later, However, the young girl was found dead in the middle of the reeds.

A small consolation! The grieving mother did not give First, pay close attention to this strange way of to speak. But upon reflection, she soon realized that Some mystery lay hidden beneath this idyllic scene, and the With the help of her mother's premonition, she quickly acquired the conconviction that the disappearance of his daughter was a work Jewish, undoubtedly one of those infamous ritual murders which public opinion blamed the synagogue for.

On April 1st, she went to see the judge and informed him of Her suspicions. She wasted her time: the judge did not believe her. point and saw no basis for maternal suspicion nelle. An unexpected event would soon force him to to take the poor mother's complaints seriously.

The temple guardian had a sixteen-year-old son, named Maurice, and another, only five years old years, whose name was Samuel; it was the latter who camesaid the lock of hair. While playing with Christian friends, he decided to recount "that foreign butchers had massacred the young Hungarian girl in the synagogue gogue, saying he got it from his brother Maurice who had seen murder through the keyhole, and who had done it to him told. » The child's innocent voice shattered everything a scaffolding of precautions and rendered unnecessary a clever strategy.

The affair immediately took on enormous proportions. The Christian population, excited by this monstrous

attack, took sides with the victim's mother, and New requests were made to the court of Nyiregyhaza, who finally decided to act and committed his Notary Joseph de Bary, in charge of the investigation. It opened on May 13th, that is, six weeks later the disappearance of Esther. The Jews had had time to take their precautions and to make all evidence of the crime.

However, the investigating judge knew perfectly well how to to make do in the chaos and bring forth the light of darkness under which it was hoped to bury this affair.

II

Only one witness had seen everything: it was the sexton's son from the synagogue, Joseph Scharf, who himself was at among the accused. It was therefore against his father that the The young man was supposed to speak. A terrible situation. which has few parallels in the annals of the judiciary. A The thought of humanity has prompted legislators to savemaintaining family ties in criminal matters Nelles: the son must not accuse his father, or of the Less can remain silent when a serious accusation weighs on them on that respectable head. In Tisza-Eszlar, the truth was - above these considerations. The young Maurice Scharf He went all the way, without worrying about the pain he was experiencing. They embraced the heart.

On April 1, 1882, he had gone to the synagogue to to close the doors after the faithful had left at the end of the morning services. Absorbed in a

a disturbing secret meeting, the priests Solomon Schwarz, Abraham Buxbaum and Leopold Braun, as well as the Jewish beggar Hermann Wollner, were then on the temple steps. Young Scharf was bothering them. invited him to leave, ordering him to leave the open doors, because they intended to to continue their devotions. They spoke the truth, the crime of blood being truly sanctifying for them.

Maurice therefore returned to his parents' house, without having closed the synagogue door. He was then between eleven o'clock and noon.

Joseph Scharf, the witness's father, was strolling along unsuspectingly cementing in her home. Suddenly, Esther Solymosy emerged onto the road coming from Ofalu.

Upon seeing him, the synagogue sexton said to his son :

— The Sabbath candlesticks remained on the table; and our law forbids us to remove them ourselves at-today. Call that young girl who is passing by the go and pray that she will do us this service.

Maurice hastened to carry out his father's orders.

Esther, without suspicion, entered the fatal house. She removed the Sabbath candlesticks, and, going up on a chair, she placed them on a sideboard; then she lost "a few minutes chatting with the sexton's wife.

It was then that the beggar Hermann Wollner, who had seen the arrival of his prey, entered the house to to seize it. In a sweet voice, he invited the young girl to accompany him to the synagogue, where he wanted to entrust her with an urgent task. The young Solymosy mani-Festa hesitated at first, but she let herself soon to train. Picking up the bag as she entered had placed it on a table, she followed the beggar to-

She went to the synagogue and entered with him. She was not supposed to more likely to get out alive.

A few minutes passed. Maurice, feeling

a sort of unease about what was happening had emerged In the courtyard: confused moans and several cries: "Help! Help!" drew his attention towards the synagogue. He ran there. The door was securely iron-placed inside. Maurice, astonished, wanted to have the heart clear of the matter and to know what was going on: he looked through the keyhole. He almost recoiled in horror.

Poor Esther had been brutally thrown onto the temple paving, stripped of her clothes "until his shirt; » Abraham Buxbaum and Léopold Braun, the maintained them lying on the ground. The priest, Salo-My Schwarz, armed with the ritual knife, was giving him a A gash on his neck. Blood began to spurt. Then Braun, Buxbaum and Wollner lifted the young woman's body Christian woman, bowing her head downwards, and carefully, Schwarz collected it in two red earthenware bowls the blood that escaped in a crimson jet. The precious The liquid was then poured into a large vase.

Once the bleeding was done, the assistants got dressed again the young girl, while Samuel Lustig, Abraham Braun, Lazare Weisstein and Adolphe Junger, coming out of interior apartments, reached the forecourt and surroundedwould have the victim's body.

Maurice Scharfs returned home and was able to tell his parents what he had seen. His mother advised him to remain silent. Absolute. This recommendation proves that she knew about What it was about proves that the murder had been preprepared in advance and that young Solymosy had just detomber in a Jewish ambush.

An hour later, Hermann Wollner reappeared at the home of the Scharf couple; he ordered Maurice to go and close the doors. The job was done. The Young Scharf hastened to obey; having arrived at the churchyard, he prohe cast a curious glance inside the synagogue. All traces of the crime had disappeared: the bloodless body the victim's body was no longer there, and not even the blood had left no trace. He dared not pursue his concern any further. He closed the doors and, returning to his home parents, he noted that Schwarz, Buxbaum, the two Braum, Lustig, Weisstein and Junger, walked away in the direction of their home.

The bloody tragedy is over.

Such was the scene of the Riluel murder, as appears interrogations of Maurice Scharf and his declarants rations before the magistrates. The investigating judge, Joseph de Bary experienced some difficulty in penetrating the secret that the young man stubbornly kept, by fear of his fellow believers, as he confessed in the continued. But little by little, the truth had unfolded despite his repugnances: lies, reticence, returns to Back then, nothing had confused the investigating judge, and he had managed, without violence of any kind, to obtain the truth entire from Maurice's mouth.

And from now on, the young man will not fail to heed the call of conscience, he will always proclaim the reality of murder and the accuracy of the details.

III

Other witnesses, without revealing all the circumstances-
However, the erinem's pronouncements had confirmed the account of

young synagogue caretaker. Let's mention the widows.
Etienne Lengyel and Jean Pekète: Esther's cries were
having reached the outside of the temple. These cries, heard by
These women remained unexplained until the moment
where Maurice Scharf lifted the veil and deciphered the enigma
Joseph Papp, passing by the temple around noon,
heard someone moaning inside, and saw at the door
two Jews who were looking outside as if they had-
sent keeps watch.

To make sure that the young man's answers
were completely true and he had not lied, the
Judge Bary brought him before him and addressed him thus:
“Maurice, you lied: Esther is alive and is in the
"The next room." – Maurice replied: "The one to whom
His throat has been cut, he can no longer rise from death and
Because of this, Esther cannot be here.

The crime was therefore obvious.

Towards the end of May, everyone believed that the young
Esther Solymosi had been cowardly lured into an in-
infamous ambush, that a conspiracy had been hatched at
the advance between the members of the Jewish synagogue of
Tisza-Eszlar, that the victim had been unjustly sacrificed
trusted in the horrible customs of the Talmudic scholars, and that
his carefully collected blood had been used in the making
unleavened bread.

The tribunal itself could not escape these convictions.
actions that were obvious to everyone, given the clear evidence of the crime
was striking, Nevertheless the actions of the Jews con-
led to inaction for some time, and it was after this that...
After much hesitation, he decided to take action.

The bloodletting had taken place on April 1, 1882. At the end of the
In May, nine defendants were already in custody.
hands of justice. On June 24, the investigation became more complicated-

quait by the comedy played with the corpse stolen from the hó-
Marmaros hospital, a comedy that we will shape in

the following paragraph. It was only on July 95th, four months after the crime, the Salo- sacrificers my Schwarz, Adolphe-Léopold Braun, and Abraham Buxbaum were referred to the chamber of indictments charged as found guilty, "following unassailable testimonies and their own confessions precise, detailed, and corroborated by the circumstances, to have, on April 1, 1882, in the courtyard of the synagogue of Tisza-Eszlar, killed the young Solymosi, with the circumsclaim that death was caused by the cut made to the the victim's neck with the ritual knife of the sacrificer, and that the victim had been lured into an ambush. These are the exact words of the referral order.

On the same day, they were sent back to the chamber of Mr. Joseph Scharf and his wife were indicted. Lina, née Muller, Messrs. Adolphe Junger, Abraham Braun, Samuel Lustig, Lazare Weissteim, Emmanuel Taub, as accomplices to the crime.

In November, at least, the first category was addedgorie was the name of the beggar that had finally been discovered. The indictment reads:

“4? Hermann Wollner, aged thirty-six, Jewish, married, penniless, a beggar, homeless, not Unable to read or write, already convicted, imprisoned since November 23, 1882, as a result of the investigation.

Finally, a third category was created, where we read the names of Anselme Vogel, Jankel Smilowics, David Hersko, Martin Groos, Ignace Klein. The latter resThey were released on bail. They were accused of having obstructed the course of justice and attempted to annihilate The investigation has already begun.

We need to say a few words about the obstacles raised to legal action. It's phenomenal.

IV

One of Israel's favorite practices is... to buy the judges. They didn't fail to try it out in a circconsistency is also important. If Francois de Kornis, prePresident of the court of Nyireghyhaza, and Joseph de Bary they scorned the prizes offered to them and spat

on the threats with which they are overwhelmed, keeping intact
Their reputation for being integrated, others easily lend
the ear to the compelling reasons that the Jews possessed
in abundance. The conduct of all the magistrates in
This affair is not worthy of praise.

The ordinary investigating judge was Melchior Booth;
From the very beginning of the affair, the minister had taken away his
direction of the investigation. Shortly afterwards, he committed suicide-
said. The Pesti Naplo of Pesth says about you:

"Booth was a man of a certain age and struggled"
for a long time against financial difficulties. During
In the Tisza-Eszlar case, rumors were circulating that he had
promised the Jews that the affair would be hush up, and the government
learned at the same time that the Jews were pooling their resources
secretly. The Attorney General of the Royal Court of
Pesth immediately delegated his deputy to open a
instruction against Booth. This instruction was for
following the latter's suicide. The awakening was brought about by the
the fact that the Jews were always warned in advance of
the place where the police were supposed to go to do their

searches. The fact of seeing the sequestration on the
contributions from the Jews and to see the substitute sent from
Pest will deploy great energy in the new
instruction appears to have been the determining cause of the
suicide of the first investigating judge.

Other pitiful defections are reported: of all
Over time, Jewish gold has corrupted many consciences.
prosecutor-lawyer (the Advocate General) Szeyffert, is con-
he behaved in a cowardly manner, unworthy of his office; his
his bias towards the Jews went so far that he wanted to
to declare to the witnesses that their confessions had been
torn away by violence. In any case, he sought to
hindering Bary's work. An appeal to the
The Hungarian chamber, regarding this sorry fellow, remained
without effect on the Minister of Justice. The Jewish press
reserved all her favors for this corrupt judge.

On the contrary, all the insults were heaped upon the
head of the upright judges. The investigating judge and the presiding judge.
The court's critics were mocked, defamed, and vilified.
in the bad newspapers, in the clandestine papers-
tines, in the pamphlets. The Jews covered them with
coarse mud and with revolting cynicism they attacked-
restore their honor in order to tear them away from their

a responsibility they managed with too much fairness. More than one
Sometimes, threats reached these magistrates.
furious, but unable to stop them in their work.

Esther's mother herself was not spared from
their intrigues, Joseph Lichtman, — whose brother col-
carried everywhere the lie that young Solymosi had
was found in the village of Nagyfalu, — wanted to force

1 The entire Nyiregyhaza bar association voted him public blame and —
He asked in vain for his removal.

the widow Solynoshi to accept as her own another
young girl, subtly insinuating to him that the Jews
would give a thousand florins, the day Esther would
found, that is to say where the mother would acknowledge having
found his daughter. Naturally, Lichimann brazenly denied-
This is done in court.

A Jewish woman made a similar attempt to cor-
Breakup. One day she approached Esther's mother, telling her
saying: "Dear woman Solymosi, how much money does not
Wouldn't you receive it if your daughter reappeared? — The indi-
The poor mother's gnation put an end to this infamous thing
trafficking. The Jews resorted to other means to
to mislead public opinion and destroy the trial.

From all sides, they spread the rumor that Maurice
Scharf, the main witness, was a maniac who
No trust could be placed in us.

They maintained a relationship with the imprisoned butchers
secret and illicit correspondence.

They wanted to steal the trial documents by breaking in
by breaking into the investigating judge's house.

They changed the lock on the synagogue, in order to
to demonstrate that it was impossible to see inside through the
Keyhole. Quite a significant detail!

Finally they stole a young girl, dressed her in
They took Esther's clothes and had her fished out at their convenience.
in the Theiss. This attempt cost them 5,000 florins.

y

Immediately after the murder, Esther's body had been
taken from the synagogue and hidden in a hut

straw that was very close. He stayed there until the
night of Thursday, April 6. As young Scharf had not
Nothing was said yet, no one had the idea to go and look
The young girl disappeared in this place. On the night of April 6th,
Hutelist, a Jew from Tisza-Eszlar, who until then had not
implicated in the affair, he received orders to transport
Tisza-Dada, a package, which contained the body of the
The young victim. He didn't know what he was carrying.

What was done with this corpse in Tisza-Dada?

Everything suggests that he was thrown into the Theiss. More
Later, some fishermen found in the river mud a
A woman's body, naked and headless. For most, it was
the body of the real Esther: the Jews had
detached the head from the trunk so that the
cuts made to the victim's neck. But the Talmudic-
The saints refused to agree, and they led
the authorities following them. The mutilated corpse of Tisza-Dada
demonstrated the existence of a crime and not a suicide,
as the Hungarian Jews claimed. Also concentrated
are they focusing all their efforts on gaining recognition for the young woman?
Solymosi in a corpse found on June 19th in Tisza-Dober.

It was perhaps the fifteenth Solymosi. The first
In the days since the disappearance, it was claimed that they were looking for her everywh
the missing girl: she had been seen in several places
rights at once, at the same instant. A matter of overzealousness. The
Jews had such a desire to save their dear coreli-
legionnaires that they easily found the young sacrifice-
trusted; they had double vision voluntarily. Joseph
Lichtmann, a grain merchant in Tisza-Eszlar, compromised in the matter, had, from the very first news of
the disappearance and to mislead public opinion,
telegraphed Lloyd of Pesth that the young Solymosi
had been found.

The newspapers in the pay of the Jews—and they are named—
breux — only announced the murky affair to
proclaim the girl's return. Without giving any
details about the disappearance, they were wrongly publishing and misrepresenting
towards news reports announcing today that the young
Esther was found to be in good health in Warasdin.
tomorrow that his body had been found 40 leagues away.

Immense folly. This folly, taken to the extreme,
had dispatches like this one inserted, which we
let us note in the /New free press of Vienna of the
June 20:

"The intact body has just been recovered from the Theiss and
perfectly recognizable from M'* Solymosi. A crowd
Israelites, who rushed to the scene as soon as the first news reached them, have
His identity was confirmed.

Thus the Jewish reporters of this newspaper find
intact and perfectly recognizable, the body of a
young girl, who disappeared the day before Passover, that is to say-
said 80 days earlier. These details indicate the qua-
the nature of the telegram and the goodwill of those who
they inserted it.

Let us excuse them, however: the corpse found in Tisza-
Dober wore the very same clothes as M'* Solymosi
Wasn't that the decisive proof of her identity? She
she even carried on her arm the bag in which she was enclosed
the painting bought in Eszlar on April 1st, and, thing
Strange! This painting after three months' stay in
the water had not been destroyed by the absorbent power
of this liquid.

This detail alone would be enough to prove that the corpse in question-
The tion was not that of Esther. We have many others
evidence. This corpse certainly belonged to a
a woman in her twenties, not a young girl

of fourteen years. The conformation of the demon- thorax
The fact that this woman was wearing a corset, Esther didn't notice.
had never worn it; the feet and hands were very small,
With her nails meticulously manicured, Esther was a peasant woman who
he hardly took care of himself; his feet had
corns, caused by the use of shoes, Esther would always-
barefoot days; this corpse was that of a person
Although she died of tuberculosis, Esther never suffered from poisoning.

Irine.

Finally, Esther was behaving in an exemplary manner —
like all the victims offered to the Talmudic Moloch-
that — and on the corpse, the autopsy found traces
of sexual excesses; which was not at all surprising, since-
that the deceased was a prostitute who died in hospital
of Marmaros, a girl whose body had been stolen or
bought by the Jews, to play this disgraceful comedy
and to trade on something sacred, on the pain of a
mother. They hoped that the widow Solymosi, upon seeing
her daughter's clothes, she would throw herself tearfully onto the dear
corpse and would pay no attention to the face that one
presented himself to her embraces.

Nothing of the sort happened. The mother recognized the clothes perfectly.
of her Esther, but she stubbornly refused to recognize-
to give birth to her daughter in this deflowered corpse. The false Esther
was not recognized by any of her relatives; there was only
_ Jews to certify his identity. Most of the me-
doctors likewise refused to see Esther in the cada-
submitted to their examination.

Despite so much obvious evidence, the Jews intri-
hardly skillfully enough for a second test
was deemed necessary, and five months later it was necessary to pro-
to give in to the exhumation of the corpse.

According to a ruling by the Nydregyhaza court, dated

The exhumation, scheduled for November 22nd, took place on December 7th.
confirmed that the body was indeed the one that had been found
on June 19th, in the Theiss. The result was disastrous for
Jews: again it was declared that it could not be there
Esther's body. The shape and arrangement of her teeth,
the conformation of the head and bones, everything indicated a
a person aged at least eighteen; development
of the belly, the shape of the body and other signs allow- -
were going to declare that the person had even more
eighteen years old.

Of twenty witnesses, two-thirds affirmed that-
The body found in the Theiss was not that of the
young Solymosi. Those who recognized her were not
of her private life and had only seen her in passing, without
to retain a deep memory of his features. Several
deceived in a very crude manner, believing
Recognizing Esther by her blue eyes: the real one

Esther Solymosi had dark eyes, and, what is more Strongly, the corpse had black eyes as well. What a con- What trust can one have in such witnesses, who are... eager to assert, with eyes closed and without any control, What will please their constituents?

One last detail clearly demonstrates the falseness of their recognition. The unanimous admission was that Esther was more. smaller than her sister Sophie, and it only came to her eyes. Sophie's height was measured: it turned out to be... 144 centimeters; we could barely count up to the eyes 134 centimeters. However, the body of the dead woman was recovered in The Theiss was 144 centimeters long.

Unnecessary comments, aren't they?

The Jews' cunning failed on all sides. They had beautiful, spewing insults and invectives against the judges, the doctors, witnesses; they were able to momentarily unsettle

those who were actively involved in the affair, but for those of us who judge this adventure in the calm of the distance, it is impossible for us to deny the bad- the true faith of the Jews, and not to condemn the unworthy comedy which they then played in Hungary.

But where did this pseudo-Esther come from?

We said it. The corpse of a prostitute, Flora Gavril had been stolen from the Marmaros hospital and, passing from hand to hand, it had come to sink opposite from Tisza-Eszlar. Many Jews took part in this translation: one alone would not have the courage to do everything If they dare, they share the work and everything becomes easy. The more compromised individuals there are, the more they hope to be safe; a matter of race.

Two residents of Eszlar transported the corpse in a car from Marmaros to Tartany. There he was handed over into the hands of Jankel Smilovics, who, for 800 florins, he promised to deliver it to the desired location. He- he prepared for this purpose for his friend David Hersko, who was driving a raft on the Theiss. This one promised, for 120 florins, to let the body flow in front of Tisza-Eszlar.

On June 14, the corpse was found dressed only in a shirt was handed over to him. Not far from Tisza, a woman in her thirties- A dozen years old appeared on the riverbank and reached the raft.

using a boat, and handed him a package containing
They had enclosed Esther Solymosi's clothes; they had
taking care to keep them. In the evening, he hastened to put them on
the body that had been entrusted to him, tied to his left arm,
as recommended, the bag containing
the paint, and plunged everything into the waters of the
river.

Ten days later, Jewish sinners unintentionally threw—
silently — one may well doubt it — their nets to

E [d pr =, if * * -- T x 5 - - Tl to Ü
2 = " ; €- 1 E .
a.. =a Ax i VA, * M Re du t AE wat s Poy uw uc" d
T i cot e "e - > " 5 9 Wie: a T ica -r z. er
-d -= - ToGe a ora, 2 ea ae cee 2° -- a ave
mm - 7, e
- - 7 £i gus -2.. ms n
= = a = A SEES NS P se Ls =. a COE dci
sb - im + r 1 > t
e He a ÈS A ae Die eG Thue ad
= + + -- me Xd Pe ds d rni.
ind AT NDA E "Le ar at To ae 2 —— ets,
1 =- > mh - 4 = Ltée - PIG gn eee it
A -- ns un el wh & ar M UNES ES aci — -- À 21i ung
has

*
Tam E, T. nale A mo * e ia in D STATE fe. iW
Ries DOES l=. =

+ = = —— in be c
-
-a -A > Dump. rae vs ~ 7 LI DERE l
te — + i — cos bur = + [I wi oS me re-rmei-
- -

*
t. ATP ie a JUS avn mize peas dice

See oo US. dus fuus suse ge ea que lé
"dae Te ue ue, ft uec up meer dela
fuut Caes dox cup ce qup. A pint
ME S» nnde. d BS AE IR DINE Éd Et. 2425
Se uec. AE Se pee dm Wes See ei B at se

ee - ~ — = dm me to

SR OURS guul c RC net, SE Ce IL. est pius
LS MAUR dx qup. o» This emusmug. "tac e con
- ?
GPS. Oer SD gy Ue ea die Sem cop ums. JS cm
— Q1 nu 7 ST ge caux smnesx ax apts 2 2 acntrèle,
se du (9 * WX VL e nimes
gH SER MD o nael a din de leur
—HEIC. od mb Sn um Saree S pius
(02003 RUM C LS os mod TILI II ATX wants.

eo ids & cca say of
To io HN 0Ctoconmsoni usm BELL wants barely

IT.
Cc 7 a, oae dà Doc meéchesde"-

-

—

AND.

/
*
4

Li

There

d

,
d.
"n
H
laugh
d

]

` t cc ae &oox RU ? Re JS

to (VM INS C TL AAS a M
tov. AN: NN 4 i'm

those who were actively involved in the affair, but

for us who judge this adventure in the calm of

the distance, it is impossible for us to deny the bad-

the true faith of the Jews, and not to condemn the unworthy comedy

which they then played in Hungary.

But where did this pseudo-Esther come from?

We said it. The corpse of a prostitute,
Flora Gavril had been stolen from the Marmaros hospital
and, passing from hand to hand, it had come to sink opposite
from Tisza-Eszlar. Many Jews took part in this
- translation: one alone would not have the courage to do everything
If they dare, they share the work and everything becomes easy.
The more compromised individuals there are, the more they hope to be
in safety; a matter of race.

Two residents of Eszlar transported the corpse
in a car from Marmaros to Tartany. There he was handed over
into the hands of Jankel Smilovics, who, for 800 florins,
he promised to deliver it to the desired location. He-
he prepared for this purpose for his friend David Hersko, who was driving
a raft on the Theiss. This one promised, for 120 florins, to let the body flow in front of Tisza-Eszlar.

On June 11th, the corpse was found dressed only in a shirt
was handed over to him. Not far from Tisza, a woman in her thirties-

A man of about ten years old appeared on the riverbank and reached the raft.
| T from a boat and handed him a package containing

Esther Solymosi's clothes; we had had
in the evening, he hastened to put it on
Es had confided, attached to his left arm,
had recommended, the bag containing
collected could in the waters of the

Mifs involuntarily threw-
» ter - their nets at

the exact spot where the body had fallen, and, full of joy, they brought back the remains of Esther Solymosi. And that was that.

VI

The conclusion of this case was a long time coming.

It seems we were afraid of the outcome. We needed some time to prepare it as the princes wished of the Jewish Quarter. It took time to choose the courtyard malleable enough to be led; it required some time to weigh on the minds of the judges; it required some time for the Jews to choose good defenders; it It took time to raise the necessary funds success of the large enterprise; it took time for to bribe false witnesses and teach them their roles.

The Levantine Jews even have a proverb that The entire nation knows how to put it into practice. Time saved. They say, the matter is closed. That was their tactic in the tragedy of Tisza-Eszlar.

Esther Solymosi! had disappeared on April 4, 1882: Four weeks later, the Justice system believed it had the assassins... sins. On July 29, 1882, the investigating judge sent the case before the indictment chamber, which conclut, in October, to the referral of the case to the Nyiregyhaza court. She herself was only seized of it nine months later.

The old proverb was proven true, and they were... Things dragged on. Then they complicated the matter of

---

t Universe of August 5, 1883.

in such a way that public opinion no longer recognized itself in it. That's why they bribed adventuresses who... They knew how to pass for M''* Solymosi. There were Solymosi in will; it was raining. The same day, the JVouvelle The free press found her in Boglar, the Tageblatt supported that she had returned to Tisza, and the Universal Gazette The person from Vienna claimed that she had been seen in Nyiregyhaza.

But the living are subject to contradiction; the dead, They don't speak. That's for sure. We had some Of the living Solymosi, there were many dead ones. The Jews realized the expedient a little late, but they showed goodwill and sought to redeem quality over quantity. This new comedy had a dozen paintings: the last one was played with the corpse of Flora Gavril, the prostitute who died of anesthesia me at the Marmaros hospital.

We pooled our resources to pay the debts of the first judge of the investigation, Melchior Booth, whose suicide precipitated It broke a beautiful plank of salvation under the feet of the Jews. Then they vilified Bary, the new judge whose incorruptibility The ruptibility was frightening; the pro-Jewish press roused Europe around the body found in the Theiss; a The great professor of Pesth declared, by examination of tibias, in a third autopsy which took place 300 days later after death, that this corpse was indeed that of Esther; the accused retracted their initial confessions; the witnesses Those in favor of the defense crowded around the bar of the court. was ready; the trial began.

It began just 335 days after the dismissal of the accused in the pre-trial chamber, 435 days After the victim's disappearance, we had won everything. as soon as possible; in France, it would certainly have been dozing.

The Hungarians are more tenacious. As soon as the announcement The court had spread, the small town of Niyregyhaza It was literally packed. Journalists, reporters from all the European press, from Jews of every nation, anti-Semites from all countries, mere curious onlookers in Large numbers of people gathered there. In the crowd Several members of parliament were noted in the Hungarian Reichstag, among others Mr. Onody, who had just published a book on the trial during and Mr. Victor Islokzy, the valiant leader of the anti-Semitic party in Hungary, which had vigorous- The government has pushed this matter to parliament. ment had filed a lawsuit against him on this matter; he had just to emerge unscathed, which was a major humiliation brought to the Jews and their friends. These two members of the Hungarian parliament with several of their political friends Ticks attended the trial proceedings.

It was no small task. The trial, which
began around mid-June, and did not end until August 3rd;
During this interval, there was a hearing every day.
holidays. There were 32 hearings, during which the
witnesses for the prosecution and the defense, including the aforementioned confessions
Teeth were recorded in 245 interrogations.
They all passed before the court. The figures show
the importance of this process: how many people were moved
lied by the actions of a few ragged Semites who,
in an unknown village, they had murdered a girl
Christian. The entire Israelite nation felt responsible-
sand and stood up to defend them.

This defense was fierce. Considerable sums were devoted to it.
enormous. Already, long before the time for debates had begun.
stunned, they had promised 200,000 francs to three leading figures of the
Hungarian parliament, to make them accept the defense
The accused; false witnesses had been bought; the setup

The display of corpses had been costly. But above all,
During the course of the debates, money came from the cities
Jewish women from Germany were plentiful in Nyiregyhaza. In six
In the following weeks, the post office delivered the following sums:

Sent from Frankfurt am Main... 80,000 marks.

From Berlin...... Pea ee oe css. 23,400 —
From Posen ..... VERSUM I OLOR US 14,130 —
From Cassel. oii es Ehre e EV + 1.420 —
From Bromberg....... rer ee at 500 —
From Breslau iris. . 4,350 —
From Mannheim........... ,....,... 1,400 —

That's more than 152,000 francs, paid at the cash register.
on behalf of several German cities, and addresses
sées to dealers, traffickers and money handlers
Jews, whose comings and goings in the county were
highly noticed.

To this initial sum, 55,100 francs must be added.
coming from Paris, Boulogne-sur-Mer, Marseille and Lyon; and
600 francs from London; finally, the reserve brought
by the three delegates of the Alliance Israélite Universelle,
reserve, the figure of which, unknown, was certainly considered

maple. "There was," says Fromm in The Universe, "of what to pay the debts of all the Melchior Booths of all Hungary.” — These three delegates, who were passing themselves off as For reporters, one was from Paris, the other from Vienna, the third one from Frankfurt. The latter was equipped with a Letter of credit for 250,000 francs. The entire Jewish community had a vested interest in the acquittal of the defendants.

Alongside these fabulous sums, emphasis was placed on the influence of Catholics, and especially that of princes of the Church. They were once again invoking the famous bulls of Innocent IV, which the Roman theologians of the fifteenth century declared them apocryphal and which, moreover, did not

`

in no way defend the Jews against the accusation of ritual murder: the Pope merely forbids Christians from They are unjustly molested. Nevertheless, the Jews they do not have a ritual trial that they do not immediately invoke the null authority of this writing, as if a pope of the 11th century could assert that such a Jew of the 19th century would be Incapable of committing such a misdeed! That's perfectly ridiculous. The Jews know this well, so they hasten to to call into question the current pope. The Jewish Archives from Paris asserted that the cardinal secretary of state had sent a note to the Rome Monitor declaring "The accusation that accuses the Jews to use Christian blood for their festivals Easter.

The statement was so precise, writes Father Olivier, that Public opinion was taken in by it without realizing it. authenticity. A first denial from the Moniteur de Rome alone was not enough to dispel the error: one was needed the second, which coincided with the final period of the trial from Tisza-Eszlar. The discussion had had time to to gain in scope and fervor: we had seen all sorts of people intervened, and the Bishop of Fulda was involved. met next to an anonymous abbot who was writing in Voltaire, while D" Justus of Paderborn con-tredisait in Le Figaro, the Viennese correspondent of Same newspaper. There are defenders who are worse than enemies and votes that were all too obviously bought ...are more disastrous than wise opposition.

The groundwork had been laid, public opinion was well overexcited and, above all, very confused; the trial commenca.

The court consisted of Mr. de Kornis, president, and The assessors, Messrs. Russu and Gruden. The seat of the

The public ministry was headed by the Attorney General. Mr. Szeiffert, who positioned himself more as a defender of Jews, instead of remaining in their role as accusers.

He was to be assisted in this task by lawyers who sat on the defense bench. They were M** Eoet-Voes, famous for her legal acumen and her talent for im-Proposal, Szekely, Funtack, who knew so well how to insinuate his arguments in the minds of the judges, Neumann and Friedmann who had in their hands the marvelous arsenal of rabbinic casuistry. These last three were Jewish.

One hundred and fifteen witnesses crowded around the bar; the deposition

written version of sixteen others was available to judges and twenty-seven voluminous files were to be submitted to the court.

These figures can give an idea of the confusion which was to reign in the minds of the men in charge to study and appreciate such an avalanche of documentaries ments. This confusion did not cease during the course of the debates, where the most scandalous and most im-

The predicted events occurred.

The Jews dared to produce witnesses for the defense which had only been found after thirteen months of searching; We had to put a good price on their loquacity. The mother testified against her daughter who had been sold to the Jews, and who confessed it. A carter whom his master had sent on an errand and only returned in the evening, claimed to have heard the woman Huri call Esther his maid, around three o'clock in the afternoon; then he he retracted and confessed that he had spoken that way to mis-to steal the gold that the Jews had offered him. Two others False witnesses committed suicide before the end of the trial. A policeman, bribed by the Jewish man, had undertaken a

investigation without a mission and claimed to have obtained from
Maurice Scharf's admission that his first statements
were nothing but a pile of lies; he quickly
forced to retract.

Several audiences were filled by the discus-
doctors' statements, who spoke of extravagant things
gloves, completely unrelated to the matter. He was
It is perfectly established that the body found in Tisza-Dober
It was not Esther's.

At each new hearing, it was necessary to...
interrogate witnesses who recanted or confirmed
were referring to old statements. Scenes from a violent
extreme intensity testified to the paroxysm of rage
to which tempers had flared: the Grossberg couple
spat in the face of another witness and were for
For this, they were sentenced to two days in prison. The prosecutor-
Mr. Szeyffert even went so far as to demand prosecution.
against Mr. Onody, his former classmate, who, in this
quality, had criticized him for his bias,
upon meeting him in the street. Scharf flew into a rage against
his son, to the point of throwing himself on him to beat him and
perhaps to render him unable to speak and accuse
Thus the Jews, his coreligionists. Fanaticism has
bonds more sacred than those of family.

The defense lawyers asked the witnesses bru-
tales about insidious questions; they did not let them
Take a moment to breathe. One of them, Friedmann,
pushed insolence and cruelty to the point of asking
M"* Solymosi if she had cried at the moment when the
The clothes had been identified as belonging to his daughter.

"Do I know?" replied the unfortunate mother. "Don't rain-"
Am I not always re-evaluating? Is my life not destined for...
Crying ever since my daughter was murdered?

Amidst these upheavals and reversals,
Two notes dominate, high, unbreakable, unshaken-
labels. One is the voice of the mother mourning her daughter and
accusing the Jews of having murdered her. Invariably
She answers all the questions as if it were the first time.
day: "Gentlemen of the court, this is my mother's heart
Who's to say that the Jews sitting in the 'defendant's bench
They killed my daughter. Jews came and offered me a lot

money, if I can silence the voice of my heart.
I cannot.

The other note is the voice of the young Maurice Scharf.
who rises up to accuse the Jews of the murder of which he
He was the witness. He did not waver for a single moment, either in front of
the court, either in the reconstruction of the scene of the
murder in Tisza, despite the means of intimidation which
We're using the defense bench, despite the violent
insults with which he is heaped by the four main defendants;
despite the insults they hurl at him (one of them will
(even spitting in his face); despite the acts of violence
acts of violence which are committed against him
require the intervention of the guard, with the weapon
white, to restore order.

Truth is found in the mouths of the simple and the
They were small. The violence of the Jews condemned them.

Faced with the witnesses' very precise allegations, the defense attorneys
They could only offer feeble arguments. Such a
The accusation, they said, stemmed from unspeakable hatred.
of race; the progress of civilization did not allow
no longer stopping there, and only fools could
to still believe in the existence of a bloody rite among the
Jews; finally, the corpse found at Tisza-Dada was indeed
that of Esther, although it had been demonstrated on several occasions-
Quite obviously the opposite.

And they stopped there; they had nothing more
serious.

All sensible men expected a condemnation-
nation.

Well! all sensible men were mistaken; this
It was an acquittal that brought this famous trial to a close.

On Friday, August 3rd, the sentence was pronounced: all
The defendants were dismissed from the proceedings, and
They were even granted compensation. The costs of
The costs of the trials were borne by the State.

There was a blatant denial of justice there: the reason
The state had crushed the law. The Rothschilds had
threatened to destroy Hungary's credit if the case does not
did not end in an acquittal. Minister Tisza,
the Jewish servant, had himself done several times

Nyiregyhaza's journey to prepare for this was a secret. Rothschild was pleased with himself, hence the acquittal. This translated into a significant rise on the Vienna stock exchange. pronounced on the Hungarian annuity. This fact has its elosequence.

The final word in this trial must be this declaration. lion of a high-ranking person closely connected to the minister of the justice system saying to a member of the Reichstag: "Fromthe interest of the Hungarian state and the entire Austrian monarchy The female dog imperiously demands that one cannot demonto examine and ascertain the truth of the ritual bloodletting, because we are engaged on all sides with the Jews and under many reports, it is impossible for us to to move on from them.

VII

Another fact shows how much the Jews attacked They were at Nyiregyhaza's trial. The only newspapers Vienna spent, during the course of the debates, 1,000 florins for telegrams sent from Nyiregyhaza. The foreign press spent 20,000 florins. A telegram was sent. Phia, nearly a million words. The Ischia disaster, Note that the Universe has not so much occupied the telegraph than the vagabond Wollner and the swindler Weisstein.

It was therefore with immense joy that all this The press welcomed the acquittal. Happiness The success somewhat misled the pro-Jewish journalists. when they announced to the whole world that the dismissal The accused had been welcomed by the entire population. with the utmost calm.

Nothing could be further from the truth. On the contrary, the greatest Unrest was then sweeping through all of Hungary and the The people threatened to take justice into their own hands, by applying The guilty will receive the punishment of retaliation.

The trial had barely ended when the lawyer Eoét-Voés and his good friend, Prosecutor Szeyffert, had to to leave Nyiregyhaza in haste: they departed, accompanied accompanied by everyone's curses and pursued with blows of stones by the population who set fire to the Jewish houses and wanted to throw them into the flames young Israelite girls to avenge Esther Solymosy.

Almost immediately!, the shock was felt right-

'See the Correspondent of Nov. 1883.

249 THE MYSTERY OF BLOOD

than at the other end of Hungary, in Pressburg, a city of, however, very gentle manners and who did not obey certain training to no anti-Semitic slogan, but to a natural feeling of repulsion for the savages, sacrificial Tisza-Eszlar ficateurs.

The same was soon true in Prague, which nevertheless nothing in common with the Hungarians.

In the vicinity of Nyiregyhaza, especially, the exaltation was at its peak. The famous sexton of the synagogue, Joseph Scharf, having made the mistake of showing himself at Pesth, in the aftermath of his arrest, found himself besieged in a hotel by an angry mob.

And yet, we are no longer in the Middle Ages, we cannot accuse Catholic fanaticism. Hungary modern professes absolute freedom of conscience and too often shows a shameful indifference in this matter of religion. "Isn't there in Hungary," he rightly said a letter addressed to the Journal de Genève of July 26, 1883, are there not in Hungary non-united, Unitarians, and even Anabaptists? And do they complain? of our intolerance? And despite the progress of the famous 19th century, can we be glad that there is no longer elsewhere than in our country of ignorance, superstition and fanaticism ism?

It was necessary to wrest this people from its tolerant indifreference, all the horror of the Semites' conduct. The The consciousness of the people has awakenings that are unknown to them. that of governments.

The people of Hungary protested against the acquittal. scandalous, but the Tisza ministry remained impassive: the The Jews were happy, what more could they want?

In vain the lawyer of Ms. Solymosy, M. Szalay, after an eloquent plea on behalf of his client, he interjected-

AMONG JEWS OF ALL TIMES 243

did he appeal the judgment that dismissed her claims?
Despite his indications, his conclusions were successively rejected.
by the Royal Table (Court of Appeal) and by the Royal Curia
(Supreme Court). The reason of state had spoken: he was
There was no point in rebelling against his rulings; one had to
resigned to being crushed,

end

EM

b»

V.

CHAPTER XI

THE BLEEDING OF BRESLAU
(1888)

Last July, a ritual bloodletting
provided new fuel to the anti-Semitic movements
ticks that are emerging in Germany.

On July 21st, Max Bernstein, a young man

bland twenty-five years old, born in Koenigsberg, softa, that is to say-

to say, candidate for rabbinical examination at the Talmudic College of Breslau,
was on the promenade along the moats, in this last
town. There, he noticed a handsome young child playing.
quietly. It was little Severin Hacke, son of a
Catholic pharmacy assistant of the city.

And, as he considered it, a hellish thought germinated.
in the brain of the rabbinical softa; he no longer leaves

He stares at the child, wanting to make him his prey. Severin enters.

in a urinal, on the promenade; the rabbi candidate

He follows him there. And it's as he's leaving there that he approaches him.

In a soothing voice, he asks the poor little If he likes chocolate and candy. Yes of the child. Immediately, Bernstein gives him some pfennings and sends him to buy chocolate lozenges in a neighboring shop. Young Severin, thinking that It was a commission entrusted to him by the young monsir, conscientiously brings him back the purchase he has just to do. Bernstein gives him some lozenges, and the enbetting on him to follow her, she promises him cherries when they will have arrived at the home of the rabbi candidate.

)

The abduction was complete. All that remained was to drive the victim at the destination.

Bernstel and the child walk side by side: the Jew occasionally passes a lozenge to his companion and thus encourages him to follow it to the end. Finally, we arrives at the kidnapper's residence.

There, Bernsleim sat little Severin down on a sofa and orders him to take off his clothes, promising him strength sweets after the operation was completed. Enticed by The child complies with these promises. Immediately the candidate-The rabbi seized a penknife with a very sharp and long blade, and With this weapon, he sustained several wounds in the the genitals of little Hacke. Blood spurted out, and the The Jew collects it with blotting paper which soon becomes |. completely impregnated.

The child is frightened.

"You don't need to be afraid," said Bernsteily. The sedative; I only want a little blood.

When his desire was satisfied, the softa had the en- dressed again fant and sent him away, giving him some sweets, a few pfennings, and ordering him to remain silent about everything the adventure. The child still satisfies him on this point and tut. But a few days later, the father of young Hacke noticed the traces of the incisions, his son questioned, suspected the truth, and went to the gentleman's home BernsteilQ to ask him for explanations. Don't

Unable to find his accommodation, he went to the prefecture.
police to recount what had happened.

An investigation was launched. With the audacity that characterized-

The accused, having raised the issue of race, tried to deny it or take refuge under
a nervous irresponsibility that is beginning to become
fashion.

"If I did that," he said, "it couldn't have happened to me."
than in a delusion of the mind.

— So you yourself admit the possibility of this happening?
the president asks.

— Yes, since it was in all the newspapers.

At that time, the matter was still secret and no
The newspaper hadn't informed the public. The poor rabbi
had indeed suffered a mental lapse, a lapse of reason
liars who can no longer extricate themselves from the midst of
complicated threads of their intrigues. His half-confession, his
contradictions seemed suspicious to the investigating judges.
ters. Opposite the evasive Softa, they placed his victim. The
Young Severin, for his part, showed not the slightest hesitation-
tion, the slightest failure, the slightest deviation: with
with the ingenuousness of his eight years, he recounted purely and simply
simply the attack on the Jew.

The case came before the pre- on February 21st.
First chamber of the Breslau criminal court. The
defense attorney for the accused, Mr. Sternberg, of the bar of
Breslau sought to obtain a closed hearing, under the pretext
that it was an attack on morals. The Jews wanted-
they were, as usual, keeping quiet about the matter.
But the king's prosecutor carefully dismissed the motive
alleged; for him, the real motive was a bloodletting
ritual, a ritual bloodletting on a Christian child
tien, for the needs of the Israelite cult. Also demo-
He was sentenced to one year in prison.

Bernstein's lawyer tried hard to cast doubt on the
such clear and precise allegations from young Hacke; he
further claimed that none could be found

plausible reason for the possible use of blood which allegedly shot the supposed victim.

The court, rejecting the claim of ritual bloodletting, has found Mr. Bernstein guilty of having carried out incisions on the victim's body and sentenced him to a simple three-month prison sentence. Furthermore, two of the judges who sat on the case were Jewish; This was certainly not a reason to increase the sentence.

One wonders why the court did not... We are fully entitled to the claims of the public prosecutor. We are obviously dealing with a ritual bloodletting. All external circumstances demonstrate this. Even the German newspapers, even the Jewish newspapers- Do vophiles, like the Berliner Tageblatt, find the A very lenient sentence, and do they believe the candidate? rabbi "capable of all sorts of ulterior motives".

"General astonishment and signs of disbelief," said the Reichsbote, welcoming the court's declaration that the motif is of no interest. We are thinking of the conto treat that a clear explanation of the motive had only put in In a state to judge the case soundly. It is all the more so It's incomprehensible that this point was left in the shadows. that the accused did everything to systematically extend a veil over the motives for his actions.

"The less the court concerned itself with these motives, the more:" There is great interest in it for the public. Because one finds, In many places, the belief that it exists among Jewish rabbis, a secret instruction from the Talmud, relative to the use of non-Jewish or non-Christian blood for a purpose ritual. That this instruction has been denied a thousand times in Jewish newspapers, that proves absolutely nothing; for they They deny everything that is disagreeable to Judaism. But No one can deny that the present case, considered

From this point of view, it does not acquire a very great importance "Rebuke."

The Gazette de la Croix also says with great Other German newspapers: "We do not attach any the importance of this matter in this respect that it appears to confirm the existence of a ritual superstition,

which, on the Jewish side, has always been energetically
denied, despite the famous Tisza-Eszlar trial and well
other similar incidents.

An examination of the intrinsic circumstances of the attack
moreover, there can be no room for doubt in
the spirit of those who are initiated into the infamies of the synagogue
gics.

The perforation of the part of the body on which
The unmistakable sign was that the rabbi candidate persisted.
such as the domineering character of the Talmudic attack
dist. The circumcised men seem to have sworn all circum-
wax.

The method of collecting blood also strongly influences
to think. It must have been very easy for Bernosleim to put the
He set fire to his blotting paper when it became soaked with blood:
He will thus have obtained the precious ash which is used today
from today to the Jews to hide the Christian blood, ashes that they
carefully preserve in the treasury of their synagogues
gogues, which they employ in their religious ceremonies
gious, which they pass on to their foreign coreligionists
Gers.

The Breslau attack must therefore be added to the long
List of Talmudic assassinations. Begun with the
The list of the great victims of this ordeal continues.
up to the present day, and everything suggests that our ancestors
nephews will not be deprived of the suggestive spectacle that
exhibit fanaticism and religious blindness |

IH BOOK |

PHILOSOPHY OF FACTS

Digitized by Google

CHAPTER ONE

THE SECRET

But, one might say, if the bloody practices of the Jews
are as widespread as the ex-
Given the preceding historical context, why isn't it being discussed?
Never? How can such a horrible custom persist?

Is she unknown in the depths of oblivion?

That would be a child's question. It's perfectly natural.
that the Jews will not proclaim from the rooftops of the pres-
equally repulsive descriptions; they will even do all their
efforts to prevent such a belief from spreading
in the field of advertising.

Let us outline the main means implemented in
the Jewish world to preserve the mystery of blood
in the secrecy of the ghetto.

A first question arises. We said that
Jews are obliged by rabbinic law to sacrifice
Christians in an annual sacrifice
wanted to prove this accusation with numerous facts
historical facts that we have reported or pointed out.

But why doesn't the Talmud explicitly do so?
Reference to this law?

We have already noticed a line in the Talmud
where it is said that "killing a Christian is an acceptable thing-
"unable to God." A Talmudic Jew will himself give us...
to give a satisfactory answer.

During the trial of Trent, Moses was asked
the old man:

— In what writings did the Jews learn these practices?
ticks?

"No document," he replied, "mentions these prescriptions."
tions: they are only known to the chiefs and the
doctors who pass them on orally.

"That's the secret of the great Khakams," he repeated to us.
Mohammed-Effendi, in the Damascus trial.

The Jew Samuel speaks the same language; he adds that
The Jews of Italy have nothing on this subject in their
written, but among the Jews who are beyond the sea
(the Jews of the East) these things are explicitly ordained
born and fully explained in the books where the
The law is taught to them.

It is natural, in fact, that in the East one finds

more complete and less altered copies of the Talmud.
It was there that it was composed, and the Jews were always there.
more powerful, more unjust, and less troubled, while
whereas in the West it was almost always the opposite.
The children of Israel were often persecuted and hunted down.
like wild beasts: the popes, the kings, the emperors
reurs have repeatedly had examined and condemned to fire
their unholy books.

It was absolutely necessary to conceal it. So much the better.
Have dangerous extracts disappeared from the Talmud?
The code has been purged. But, frightening tenacity! The pages

remained white, and when the father of the family, when
the rabbi comes to this interruption in the text, he stops
he reads it aloud and explains it to the attentive listener
the doctrine that was supposed to fill the blank page. (Quoting)
several editions of the Talmud where one encounters numerous
of these places that remained white. It is not the same in this case.
In Eastern countries: the persecutions were less
violent and the Jewish character was maintained there with all
its elements. Nothing forced it to change and it kept
all its savage hideousness.

In the complete rabbinic books, does it result from
statements made by witnesses and defendants
Thirty, we find all of them. The regulations relating to
Bloody rites. That is the source of the hatred.
fierce hatred they harbor towards Christians, which inspires
almost their entire religion. That's where they acquire the
persuasion of being the true masters of the world that gave them
left as an inheritance, if we are to believe their law. And that is
Why not only do they have no scruples,
but feel morally obligated to resume their
well by all means and to cause the most damage-
possible magic to their enemies, the goim, that is to say
Christians, because they are enemies of God and
unjust holders of all that has not yet fallen
in Hebrew hands.

And from this hatred we move to a more important point-
so much so, to the belief that the blood of an innocent Christian —
because he is Christian and innocent — is absolutely
necessary for the spiritual well-being of their souls; so that
Among them, this one is considered the most pious and holiest.
who uses more Christian blood in his life.

They have strived to maintain this belief in the shadows, to hide it from the eyes of Christians;

^^

But the time has come to bring it into the light.
which he has lacked until now.

He

To hide their abominable superstitions, the Jews
they did not simply erase from their books the
precepts that commanded them. They did more.
Often accusatory voices had been raised against
them; a courageous pen had clearly formulated
the indecisive accusations; the four winds of heaven had
The cries of the victims groaned in the ears of the believers. The opinion could be moved once again, and chase away
shamefully the servants who have the foolish pretension of
our masters say.

Several times already, in our century where the press
All-powerful, she stirs everything with the clamor she raises,
The Jews renewed their horrible sacrifices, and the
The press, usually so bold, fell silent in the face of the prevailing opinion.
Jewish reaction: the cry of abomination has expired on the
lips where the caressing hand of the Jewish bankers poured
a sweet nectar made from the tears of the poor and the bread of
the disabled man. The almost complete silence of the European press.
European on the Damascus trial, on the Tisza- affair
Eszlar and so many others of the same nature remain incomgraspable, if one does not admit that it was made
the humble vassal of the Israelite petty tyrants.

Independent newspapers, such as L'Univers, which
They still know how to tell the truth, but we couldn't shed light on it.
complete on recent crimes. When they wanted

ER ER TO

Speaking, they stirred up such a chorus of noise around them.
repulsive curses, that their voice has been stifled,
that their most striking evidence has been obscured
and annihilated. The same thing happened to men
courageous people who dared to publish a truthful work on these
burning questions.

Jewish influence, too often aided by conni-
The Christians' vanity has always managed to hide, at
to subtract, to distort, to bury in oblivion and silence
anything that could shed some light on these
dreadful mysteries; it's marvelous that all the documents
ments were not completely destroyed. We know in
besides the fact that the new fashion is now in vogue
historical charity, born with the Reformation and grown with
Masonic liberalism, charity in the name of which
We must proclaim the popes' sins at every crossroads.
and Catholic monarchs and carefully hide or
to excuse the crimes of heretics, liberals and
Jews.

But, thank God, they didn't manage to hide everything.
to destroy everything. In the Vatican archives, there are the mi-
notes from the trial of Trent in 1415; Laurent published the
documents from the Damascus trial of 1840, a marvelous trial-
identical to that of the 15th century. At the beginning-
At the beginning of this century, a similar revelation occurred...
part of a former rabbi from Moldova, who had become a monk
Greek. In 1803, he published a book in Moldavian which
was translated into Arabic and Greek under the title: Ruin of
the Hebrew religion; Naples, Romania, 1834. This
The book had three editions, and, despite this, the revelations
that it contains would be as if nonexistent, — thanks to the
Jews who destroyed almost all of the copies
— if, in 1883, an Italian edition had not been published
lienne, if in 1846, A. Laurent had not published one
excerpt from the book we discussed regarding
the assassination of Father Thomas.

For the same reason, this book has become today
very rare; even if we know it was published, we know
by the knight Gougenot des Mousseaux, who quotes him
often in his masterful work: The Jew, the ju-
Daism and the Judaization of Christian peoples, Paris,
Plon, 1861*. He recounts that he had to, in order to obtain the

Laurent's book, available at over twenty bookstores,
As for me, I haven't been able to find a single example.
to please only the national library, from where it will disappear
soon, if the rapacious hand of a Talmudic scholar can extend
above.

Gougenot's work, also quite rare and out of print in
bookstore, however, can be found more easily than
Laurent's very rare and the ex-rabbi's impossible-to-find
Moldovan. Despite extensive research, I was unable to find-
to counter a Greek copy of the latter.

It is impossible that, without a secret and envious hand-
These recent works, so erudite, so curieux; we must be afraid of anti-Semitic documents
that they contain, among other things those relating to this
assassination of 1840, which caused such a stir in the East and
In the West, it held the entire Syrian diplomatic corps in suspense.
and of Constantinople, and despite this still finds
incredulous.

But there is nothing wonderful about it. Great is the
The power of gold: it opens many doors and closes many.
mouths.

We've just released a new edition.

III

It now remains to learn the means by which
the Jews faithfully preserve among themselves the terrible
a secret they keep so carefully hidden from others.
peoples.

The account of the Trento trial states that
Samuel, when asked how he had learned the
mystery of blood, replied "that he knew all that, no
for having read it in the scriptures, but for having
he heard his schoolteacher, whose name was David, say
Spring and directed the schools of Bamberg and Nuremberg-
berg; that he had learned it about thirty years ago
born previously. As for his master David, he had gone
in Poland, and no one knew what had become of him.

It is to be believed that this Spring, who taught the cere-
bloody monks, had practiced them before, in

the ghettos of Bamberg and Nuremberg and that he con- He has continued to do so in Poland ever since. And that explains the belief that existed concerning Passover Jewish, among the Christians of Germany and Poland; This accurately reflects the frequent persecutions that they rose up against a race capable of such crimes appalling. The Jews blamed their ignorance on The Middle Ages was the cause of these infamous accusations.

Therefore, we hasten to invoke an authority of the 19th century, by offering the reader's meditations the curious page where the former rabbi of Moldova reveals this that he knew on his own about the secret concerning the mystery of blood.

"There," he said, "that with the help of Our Lord Jesus-Christ, I have revealed the barbaric mystery of the blood that garteeth the Jews. This mystery is not found written in their books... |

“I want to reveal one more thing that doesn’t is not found written in any book of the nation Jewish, at least in a clear and intelligible way. The Khakams, Rabbis, and fathers of families know alone and communicate these things orally to their children, by terrifying them with horrible curses, if they were ever to reveal the secret.

“Yes, they instruct their sons in this mystery of the blood, by imposing a sacred silence upon them, and in their urging them to always keep it in their hearts. they must only show it to their one son whom they recognizeare born capable of bearing such a weight; and they recommend never acting differently from them memes. No one should reveal this secret to a Christian, even if one were in the most dreadful adversity. It would be better to lose blood and life is about manifesting it.

“For my part, I fear God above all else, and I have I have no concern for the curses of my father, or the Rabbis. of the Khakams, of the entire Jewish nation: I want everything to clearly manifest, for the glory of God, Jesus-Christ and of the holy Church. And this is how I was revealed this bloody mystery.

"When I reached the age of thirteen — age which the Jews customarily place on the head of

their children a crown which they call a crown of
force – my father, leading me aside, alone with me,
it taught me more deeply about the law: more and more
Furthermore, he instilled in my soul a hatred for Christians,

as something commanded by God, to whom it belongs
so pleasant that they must be sacrificed and their
blood for bloody uses.

Then he added, kissing me: "My son, here is
"that I am confiding in you my most intimate secret, as to a
"another self." And, placing the crown on my
head, he completed the explanation of the mystery, repeating to me-
as long as it was a sacred thing, revealed by God
and commanded the Jews. He told me that I was thus in
possession of the most important secret of religion
Jewish. Then he spoke to me like this:

“My son, I conjure you by all the elements of heaven
"and of the earth, to always keep this secret in your
"heart, never to communicate it to your brothers, nor
"to your sisters, nor to your mother, nor to your wife, nor to any person-
"Sounds whoever lives there, especially to women. If it happens that you
"If you have eleven sons like me, you will not discover-
"You will not reveal this mystery to everyone, but to one alone; and this
"will be the one you will regard above all others as the
"Wiser and most capable of keeping the secret."
"That's how I do it with you now. You observe-"
"You will also see if this son is faithful and zealous in our faith."
"Throw it away, repeat it again: beware of revealing it to the
"Women, neither to your daughters, nor to your wife, nor to
"Your mother, but only to this son that you will know"
" worthy. "

Finally he said to me: “My son, whom the whole world rejects
"the burial of your body, refuses to receive you in
"her breast after your death, if, at whatever time this
"Even in the most terrible circumstance, you
"Reveal this secret of blood; you must make no exception"
"that for the one I told you about, even if you become-
"Christian right, even if you believe yourself obliged by

R

your own interest or for some other reason. Beware of
"to betray your father, by revealing this divine secret that I tell you
manifest today. My curse would fall upon
you at that moment and would be the companion of your life, just-
"Until your death and for all eternity."

"But now that I have acquired another father who
is Our Lord Jesus Christ, another mother who is the Church
As a Catholic, I want to preach the truth according to the words
From the wise Sirach: “Fight to the death for the
justice. "

"And truly, I have already found myself, I am finding myself"
in great danger to their lives, for having done this publication. But I have faith in the apostle's cry
Saint Paul: “Who can separate me from the love of God?”
Christ? For sure, it will be neither death nor life.
My hope, indeed, is in the eternal Father, my
My refuge is in the eternal Son, my strength in the eternal Spirit
nel. Glory to the Holy Trinity.

This is the striking confirmation of Samuel's confession
was done during the trial of Trent. "The old men and
The leading Jews, he said, keep this secret and
they communicate it to each other through successive transmissions
sion: /nter se seniores et nobiliores? habent istud pro
secreto, et unus narrat alteri ex successione,”

And yet this secret, at least at that time and
in the Jewish world, it spread with great ease
ity, since the German, Tyrolean and Italian Jews
knew and commonly practiced it. The ex-
historical question, which is at the beginning of the second book, does not

~
And

R

! Il sangue christiano, p. 33.

* The word nobiliores specifically refers to the physicians of the popes.
kings, emperors, and their advisors, their astrologers,
their bankers, most of whom were Jewish.

$

gives no reason to doubt that they practiced it equally
lyrically in France, England, Spain and in
the entire Western world.

In the various trials that were brought against the Jews,
The fatal secret escaped in fragments, and there is no
of a columnist who contributes his small stone to the building
of which the revelations of the Moldovan rabbi were the culmination.
and the summit. In the following chapters we will see
what a formidable ensemble these detailed pieces form!
followers of the same doctrine.

15.

CHAPTER II

THE RITUAL MURDER

During the trial of Trent, a witness was noted
an even more singular gnage than the others: it is that where
Ange recounts Simoncino's assassination. Ange had not
He did not witness the child's murder, and yet he recounts
what was done there, in the same way as the disasters
actors in this grim drama.

Serious consequences arise from this fact. We see
This implies the necessary existence of a single imposed ritual.
to all those who practiced the horrible mystery of blood.
A quick glance, taken at the facts recounted more
The higher level will help convince us of its existence. By-
Everything shows uniform injuries, inflicted on the same people.
parts of the body, with the same savage and brutal fury-
tale.

If this is the case, we must conclude that the sacrifices
Bloody attacks were taking place at very short intervals.
and we must admit, what some ecclesiastical authors say-
Siastics, which the Jews draw by lot each year,
province and the city that must supply Christian blood.

No doubt, Ange had already witnessed one of these
appalling immolations; without them, would he have been so successful?
Having known the monstrous rite, could he have described it with such...

of accuracy a fact which he had not witnessed, if he he had simply read the instructions for the ritual.

We will try to recreate this ritual. by providing an overview of the ceremonies which are repeated with each Talmudic assassination.

The search, the acquisition of a victim, that is the The first care of the priest. In this search, the Jews displayed consummate skill.

Long in advance, they set their traps, they were laying their ambushes. From the rapacious eye of the vulture, They scrutinized every nook and cranny of the country they inhabited. were. Sometimes the child who was supposed to serve their hor- The best sacrifice was chosen by lot; but, more often than not, it was chosen by the free will of the Talmudic scholars. It was necessary Indeed, this child possesses particular characteristics.

He had to be a virgin and innocent. For the sacrifice Pascal especially, we looked closely at the quality of the victim. They demanded—perhaps we should say: they requires — a male child, under the age of seven, and from a Christian family.

"Moses the Elder was asked if human blood, other than Christian blood, could be used in the rites Jews, and if it were required that it be the blood of a man and not woman, that it was the blood of a child and not of an old man. He replied that it was necessary- to know that it was the blood of a male Christian child, and

not that of a woman; and that the victim should not "To exceed the age of seven."

This principle was not absolute, and has become less so over time. less so, in subsequent ages. We find in the splendor of the Paschal sacrifice of the children who had more of seven years old, and even young girls of twelve to fifteen years, especially among the most recent attacks. As the main concern of the synagogue is to procuring Christian blood matters little in reality that

This blood flows from one source rather than another. What all historical facts demonstrate to us is What is absolutely required is that the chosen victim be without A stain, without sin, is that the shed blood be pure. any mixing and any bad contact. Also, do not findThere were almost no adult victims of self-immolation. on the occasion of Passover, and regardless of age Children sacrificed, they always fall under the knife rabbinical before the storm of passions shook their hearts and made their muscles shudder. In these lastIn recent times, the assassinations committed in Hungary have especially practiced on young girls; this is undoubtedly due to to the fact that the Jews could attract them more easily in their homes, as servants, to the extent that The danger was less for them.

This desire to avert danger has always preoccupied the Jews in the performance of ritual murder. They perfectly reflected the disapproval that raised these savage acts, and this condemnation they They didn't dare wear it on their cowardly heads, they stained by all means to protect oneself from it. Skill with which they were preparing their attacks clearly shows that they .did not act driven by the zeal of fanaticism strange; no, they don't even have that excuse, because they

ct

They were cool-headed, and they calculated shrewdly. the full extent of their assassinations.

Also, they rarely acted on their own and at Big day in the child abduction case.

They often had this filthy and odious woman executed work done by bad Christians whom misery condragged themselves to begging for Jewish gold. They traded on the The distress of these unfortunate people.

For a price they persuaded them to deliver an enChristian infant, predetermined for the fury of the synagogue gogue by the humility of its origin and the splendor of his innocence. Sometimes, it was even his own child whom the unfortunate bribed man delivered to the infamous executioners: to more easily lead him to this crime monstrous, they promised to respect his life his offspring, and to be content with a little of his blood. But the torture made them lie and, besides, who only knows that among Jews, promising and keeping are two?

It even seems that in some places the synagogue had designated female providers, reminiscent of the tri- Those '93-year-olds, those sad guillotine-lickers. These women, who were always accompanied by a grim reputation- They were the damned souls of the Jews, victims of witchcraft. Dark hags with hideous souls trapped in a body Bony and thin, they slipped among the Christians, They kept watch around their victim, until... that a favorable opportunity allowed them to throw on it their hideous claws and to carry it off into the pro- synagogue founders.

In the absence of reliable followers, the Talmudic scholars led They themselves carried out their ferocious raids. The story of their cunning varied methods to seize the coveted prey would require

a volume; a hideous volume, stained with blood and betrayal- its sound, polluted by the impure breath of treachery....

That would be disgusting.

Haven't we said enough to clearly show the reader what the terrible religion of the ghetto was like, at Middle Ages?

Let's finish our task and summarize the appalling ceremonies of the Paschal sacrifice.

II

At what time period was the ritual sacrifice to be performed?

Samuel of Trent was asked if the Jews believed that blood had to be taken from a Christian child such Which day rather than another?

He replied that the child can be killed at any time. and collect his blood; but that blood is better and that sacrifice is more pleasing to God when it is made in the days leading up to Passover.

Even today, in the East, where the traditions of the Tal-

Musical instruments were born and were always better observed. Christian rumors against the Jews, regarding the assassinations always occur during Holy Week where sanguis melior est et sacrificium magis gratum Deo?. Moreover, as we have seen, a multitude of examples,

! Fol. LV recto of the proceedings:

* The Jews never miss an opportunity to mock this accusation every time it arises. Regarding the assassination From Alexandria, in 1881, the illustrated Universe (November 1, 1881) mocks the Romanians, because they seriously believed the rumors

drawn from medieval archives, confirm a inevitably, the revelations of the Trent trial. It is during Holy Week that the Jews must to carry out the ritual murder; but however, as in At all costs, they must obtain Christian blood, this Murder can be committed at any time of the year: omni tempore potest interfici puer. So that the Christians 'They must always be on their guard.'

Because these assassinations usually occur during Holy Week for Christians, one should not not to conclude, as many have done, which Jews They act in this way solely out of hatred for Jesus Christ and Christianity. We will soon see, in fact, that The main goal of the Jews is to obey rabbinic law. nic: the Jews absolutely need Christian blood tien to celebrate their Easter in a holy manner, and secondariment insulting to ours.

Jewish Passover is celebrated on the fourteenth day of the March moon, Christian Easter is postponed until The following Sunday. Ordinarily, Passover falls on So during our Holy Week. But yes, pure supposition– In this case, our Easter took place at Christmas or Pentecost. the Talmudic murders would no longer coincide with She. This is based on statements made by the accused. of Trent: above all, they shed the blood of children Christians to obey their horrible laws.

EL so that this obedience may be complete and meritorious, For blood to be suitable for sacred rites, it is necessary

accusers. "The Romanians are still at that point!" he said. The Rou-
"People still believe in this nonsense!" — Why do Romanians
Would they progress more than the Jews? The latter have retained their
infamous rites, why should conscience cease to proclaim them
to the four winds of heaven?

-e mee me ae ee

that the sacrifice is consummated amidst REPORTS
awful.

It was Samuel who stated this in his interrogation.
gatory of Sunday, June 11, 1415. "So that the blood
Christian, he said, is suited to the object to which the Jews
destined, it is necessary that the child die in the
torments; otherwise this blood would not be good.” That is
what happened to the blessed martyr of Trent, this
that year, and to many other children, before or after the
xiv? century. Aliter ille sanguis non is a bonus. We must
However, an exception will be made for the festival of Purim.
where the victim may be an adult, and is usually
exempt from the dreadful torments that mark the sacristan
pascal.

And what are these torments?

As much as possible, those that DODGE made for our
Divine Savior.

Jesus Christ was tied to the pillar of the scourging,
was covered in spit, insults, and opprobrium, he suffered
an odyssey of unimaginable suffering.

The victims of Jewishness are overwhelmed with memes
torments. They too are almost always tied up
to a column of flagellation. Gar — which shows
well accustomed to this crime among them — the Jews possessed
They used the same instruments of torture everywhere. And, in
Firstly, it should be noted that the patient was sub-
attached wind, sometimes to a wooden statue placed there for this purpose,
sometimes at a stone table still stained with blood
those who had suffered before him.

The torture began with a kind of flagellation.
Stripped of his clothes, the martyr was cruelly
beaten with rods: on the tender, pink flesh imprinted-
may the red bites of the whips, and the blood com-

threatened to drip into the basins that were held meticulously below the tortured limbs.

Other, even more cruel injuries came to help this slow flow of blood. At times, the veins were open in several places on the body, sometimes pro-
The deep incisions tore through the limbs, sometimes, the
The flesh twisted under the brutal force of the pincers and the
Blood gushed out as if from a squeezed sponge.

In Trento, this method of torture was particularly employee; — we have seen why. Let us report however- in the complete testimony of Angelus of Trent, to this subject.

He was asked: "What is the importance and the significance of the... description of the injury that was made to the right cheek of The child?

“— His answer was this: It means that Moses said several times to Pharaoh, from his own mouth, to ren- see the Israelite people.

"— What does the injury to the right leg mean?"

"— It means that Pharaoh and the people of Egypt those who persecuted the Jews were very unhappy in their journey!

Another injury frequently encountered in Talmudic assassinations are those which consist of to defile, to tear, to devastate the virile parts of the victim. When a child's body is found with this stigma, one can almost always conclude that the neck-
the synagogue's guardian relentlessly attacked these holy remains.
glants. Note that the blood that was escaping from this

1 This explanation is very curious. So this is the Christian people

assimilated to the Egyptian people: they strike him on the leg so that he so that it cannot pursue Israel.

The wound was collected in part in a special container. For-What? We don't say.

Ange, questioned about the cause of this odious prtique replied that "this injury signified their circconcision. Jewish children are circumcised in the middle There must be pain; Christian children must suffer. likewise, so that their blood may become suitable for but for which they spread it.

Samuel did not speak otherwise; his statements are entirely consistent with what we have just explained.

Often the rage of the executioners was not yet satisfied. They were tearing at the dying corpse, to drain him of every last drop of blood. That's why they imagined it in several places to pierce their bodies with a thousand needle strokes victim. This cruelty was perpetrated on several occasions, as reported in the acts of the martyrs of the synagogue gogue. "These pinpricks," say the Jews of Trent, remind us that the Egyptian people were struck in all its parts.” It really looks like the Christian child This represents the people of Egypt to them. This idea often breaks through the veiled statements of the accused; Perhaps they wanted, in the bloody sacrifice, to throw on the Christians the plagues with which God had afflicted the Egyptians, and following which he had instituted the Easter celebration.

When death approached, when the child, exhausted from torments, had scarcely more than a breath of life left, one The final ceremony was beginning, which also appeared to be essential as torture: was the child still sufficiently strong enough to endure this final suffering: we nailed to a cross, or simply to a wall; the The unfortunate victim was threatening to expire before...

Once this last formality was completed, we were satisfied. to spread out his broken limbs in the shape of a cross, and the The executioners ensured that this figure was perfectly accurate. The martyr absolutely had to breathe his last breathed in the same way as his divine Redeemer. This was probably to make the resemblance even more striking. , more obvious than if he were struck in the heart with a blow of lance, to extract the last drops of blood. The corpse had to be completely bloodless from the hands of these vampires.

No sooner had the victim breathed his last than the rabbi broke into a song of joy. That's what's still needed. noteworthy in these infamous ceremonies: joy was present. not only convenient, but required, and this joy a somber atmosphere was expected to erupt throughout the entire ceremony. denies it; the Talmudic rite has this ferocity.

But the child is weak and suffers pitiably; this poor little creature that would soften the heart of a wild beast, a the animal trainer of the amphitheater, looks at me with his eye drowned in tears; — never mind, be joyful.

But I feel the sting piercing deep in my heart Filled with remorse, I shudder with horror as I contemplate my work; — whatever, be joyful.

But the poor, innocent child utters plaintive cries. that stir my whole soul; I feel tears tremble beneath my eyelid and mingle with her blood; — It doesn't matter, be happy.

But in the end, I wasn't born to be an executioner, and This butcher shop disgusts me terribly; the smell Blood hurts my nostrils; — never mind, be joyful.

Be joyful! Be joyful! Without that, the sacrifice is meaningless. would not be pleasing to God, and all the curses Scripture will fall upon your head.

And carried away into the barren plains of the superstition, on the black wings of fanaticism, the Jew, even If he feels disgust and sadness in his heart, let him exult in song. of triumph and intoxication.

The child is calm and suffers patiently, he spits in his face and covers him with insults; the child screams and complains, he sneers; the child expires in the towers- As he dances on the scattered limbs of his victim which he heaps with insults and opprobrium. This is the work of the Talmud!

Repugnant work! Work of the damned!

And yet the Orthodox consider it an honor to be there to take part. These are the great men, the princes of Israel who occupy the forefront in these bloody scenes.

This is clearly visible from the trials of Trent and
of Damascus. | : |

Because it would be a grave mistake to believe that these
crimes were committed in secret and clandestinely;
Usually, a city's synagogue would gather at least
its principal members; often she even invited the
notables from neighboring towns. The rabbi was required to be there
to attend; his presence was, so to speak, indispensable.

And we went to these feasts without being asked.

It really looks like it was a sweet show or
a good opportunity for Jewish merchants. If he doesn't
None of that, at least we must conclude that well
Their love for their religion was intense.

Every time a Jew had carried out the preparations
of the ritual murder and that the victim was ready in her
In a cellar or some other secluded place in his house,
He hurried to tell his brothers the good news
in Israel and invite them to the feast of horror. They
They came, taking advantage of the first shadows of night,

a precautionary measure that their cowardice demanded, and
When not everyone could come, they made sure to send
on their behalf, delegates, as is done for a
a ceremony that absolutely cannot be avoided.

The blood of the sacrifice remained in the hands of the father.
of the family; today it is handed over to the chief rabbi.
“Only,” says Moses the Elder, “the fathers of families”
They must obtain blood and use it.

They use them at Passover and in various circ-
constants that we will soon make known. No-
We need only mention one detail here; it was Samuel who told us about it.
supplied.

“Fathers,” he said, “place great importance on
part of the blood in the wine they drink on the evening of the
Passover; but it is better and more pleasing to God
that all members of the family drink it. That's
why, at Easter in 1475, he himself made people drink it
all his guests.

This revelation provides us with an answer to those who
would object that this is not found in the stories

ritual assassination, all the traits we have just described quisser quickly.

Not to mention that historians may have omitted many- A closer look at the details, Samuel's words tell us that there were differences in the practice of the rite Talmudic. It was sufficient to obey the essentials of the law bloodthirsty, that the head of the house drank only blood; As for the rigorous observers of this law, they find- were expecting the awful brew to be distributed to all the guests.

What religious rite has not varied with the countries and men? — The same was true among the Jews of the bloody rite: such and such a prescription may have to be neglected, but the essential features remain such that we have described them and no one could unTruir. We will prove it even better in the Next chapter.

CHAPTER III

CAUSES AND USES

Some staunch defenders of the Jewish people have claimed that our accusation should be taken into account Nothing, as long as the goal isn't fully revealed. of the bloody sacrifice and the customs to which were emfolded the horrible remains of this sacrifice. It is therefore the last important thing is to show in their complete The horror of what uses Christian blood was reserved for.

The Moldovan rabbi, whom he has already spoken about on various occasions reprises, gives us an important summary of these uses awful. His book is so rare and so little known that we we believe it useful to give in this chapter the part the entirety where he deals with the bloody mystery. Everything that will be in quotation marks without indication of authorship is his. We We supplemented his statements with testimonies. found either in the records of the Trent trial, or in ancient works by illustrious authors for their sincerity and honesty. Theofitus, the ex-Rabbi, it begins like this:

"The mystery or secret use of blood (it will no longer be: (a mystery now) that the Jews extract from

Christians, by murdering them, is a rite they believe commanded by God and revealed in the holy Scriptures!

“Many scholars have already written numerous books to demonstrate with the Holy Bible the coming of the true Messiah promised by God to the patriarchs: which one is Our Lord Jesus Christ, son of the Immaculate Virgin Marie. Similarly, many books have already been written about to refute the superstitious belief of the Jews and their heresies. Among the authors of these works, many were born Jewish and had converted to the Christian religion Yours. But no one has ever spoken or written about this barbarian. the secret of blood that Jews keep and practice, secret by which their lives became worse than those of ferocious beasts. And if sometimes it falls into the hands of Christians, some book dealing with this secret, the Jews they don't answer frankly, but in a way evasive: they say they don't kill Christians and that their law forbids them to eat blood. Here is the which is why not only Jews in general, but even those who converted to Christianity They never say anything clear about this mystery. I suppose that converted Jews act this way because it is realThey don't know the secret, or perhaps they think... feel and hope that their former coreligionists They may one day convert. And they fear that the Christians, if they were to become acquainted with these barbaric customs Jews, do not refuse to admit them into their community nion. And perhaps because of this misunderstood charity Have they kept silent about this barbaric mystery?

Let's not forget that this is a former rabbi speaking; he knows the subject well. the beliefs of his former coreligionists.

* In reality, not all Jews knew about him. – Note from rabbi.

“But I, since by the grace of God I have already received holy baptism and that I find myself in the pro-

federation of monastic life which is the life of angels, I
despises Jewish pride. And for the benefit of Christians-
Well, I, who was Kakam and Rabbi, that is to say, master,
I, who knew all their mysteries well, which I maintain-
I kept secrets and practiced them when I was their
Master, now that, by the grace of God, I have with
The holy baptism abjured their perfidy, I manifest or-
These secrets will be revealed with the following evidence.

"First and foremost, you must know that this secret of blood is not
not known to all Jews, but only to the Kakam,
Scribes and Pharisees, who are called preservers of the
mystery of blood. These Kakam maintain rigorous-
They keep the secret as much as they can.

"These are the reasons for this use of blood"
Christian:

"1? Hatred against Christians, hatred in which
They educate their offspring by instilling their bitterness in them.
from their earliest childhood. They truly believe that
This is commanded by God, and hatred and the
The massacre of Christians is very pleasing to him. They verify-
thus they heed the words of the divine Redeemer: “Whoever
will kill you, believing you are offering a pleasing sacrifice to
God! ";

"2° The false superstitions to which they are
devoted. Indeed, the Jews make use of Christian blood
in works of witchcraft, cabal, magic and
other superstitions;

"3. Because the Kakam or Rabbis doubt that
Perhaps Jesus, son of Mary of Nazareth, is really

'Saint John, 16, 2.

the Messiah awaited by our ancestors. So (they say)
we will save ourselves with the blood of Christians
We sacrifice ourselves, and thus we will avoid damnation.
eternal.

Let's develop each of these points in more detail.
motives, by examining them, so to speak, under a magnifying glass.

II

FIRST REASON: HATRED AGAINST CHRISTIANS

“But let us consider the first motive, that is to say, the The deadly hatred that all Jews harbor against the Christians. It is written in the second part of the Penta'teuch of Moses' that Pharaoh led with him six Hundreds of wagons against the fleeing Jews. On this passage historical, the kakam Solomon — whose commentary plunged the Jews into the deepest abyss of hell — posed this question: Where did Pharaoh find enough cheese? worth to pull the 600 tanks, so little before the Hail had killed all the animals in Egypt? — At that Question, the same Kakam replies by saying that he is It was also written that some Egyptians, having believed in the threat Moses had brought their livestock back to safety and that in this way they had been saved from the hail. He continues by saying that we must learn from this fact that it is It is necessary to crush the head of even the humblest snake. Therefore We must kill the Christians, even the best ones, since all

---

* Exodus, XIV, 7.

They are snakes! And that's how a law was passed essential according to which every Jew must kill a Christian in his life?, if he wants to attain eternal salvation. And, well that outwardly, the Jews could form friendships with the Christians, deep down and inwardly, they must hate them. with the utmost ferocity and to become excited by hating them with all their strength.

"And to confirm this unholy principle, they corrupt Holy Scripture by teaching the opposite of its true meaning, according to what pleases their perverse fantasy. So, regarding this passage from Exodus: “You shall not eat no meat that the animals have eaten before you, "But you will throw it to the dogs," the impious kakam SaloMy friend gives this explanation: “God really did comcommanded by Moses to sell this flesh to Christians, because Moses, when speaking of the cursed dogs Christians, so that it is well known that dogs are nobler than the Christians; it is written, in fact, "that a “Not a dog will bark among all the people of Israel, hence "We see that God distinguishes between the Jews and the Ezekiels." Then he cites other passages from the Bible to confirm this. that the Jews are God's noble dogs, corrupting the texts and adapting them to his strange and foolish brother-

nesis. That is why I say that in truth God has already
rejected the gifts of the Jews, verifying the prophecy of
Wise Solomon, who said that their gifts were sacrilegious and
disgusting in the presence of the Lord.

'Here we have an example of falsehood, of duplicity with
which the modern synagogue interprets the holy books and in
draws conclusions consistent with his hatreds.

* “And ille Judaeus,” declares Moses the Elder, “magis laudatur
apud ipsos el in fide judaica melior habetur, qui plus utitur mg

sanguine pueri christiaui. " Horrible!

3 XXH, 31.

Out) THE MYSTERY OF BLOOD

In studying the Talmud, we have already spoken about this
anti-Christian hatred that grows in the heart of all
Good Israelite. We see that the rabbis are very resourceful.
a way to justify it, to validate it, to expand it, to
to become increasingly ferocious and also, alas! increasingly
more fruitful. From century to century, one can follow that
hatred unfolding in savage demonstrations and
producing externally in a raw or refined form
according to the trends of the time.

In the Middle Ages, in the centuries when people knew how to strike with
the sword, where men did not swoon
in front of a few drops of blood, where morals were
still barbaric, rivers of Christian blood flow for
The satisfaction of this hatred, countless martyrs
writhe in the throes of cruel torture, the people
are crucified with immense suffering, suffering of
The soul, suffering of the heart, suffering of the body: wear and tear
It gnaws at and plunders the poor, slander overturns honor.
In the past, intrigue undermined high fortunes, alchemy...
poisons the waters, and on all sides rises an immense
a cry of disapproval that rises to the heavens in a shudder-
appalling things; and finally, the Jews, the nation
filthy, abandoned to all forms of dereliction, they slip down
that at the bottom of the abyss they have dug, they are driven out,
pursued, hunted like wild beasts!

Nowadays, although in a more veiled way, they
indulge in the same depravities. The bloody sacrifice,
The martyrdom of small children, it seems! has disappeared in
France, but other demonstrations there have intensified

of rigor. Today more than ever, everything that

Several indicators suggest that reality may not match appearances.
references,

anything bearing the name of Christian must be destroyed, no matter how much
The truth is: for them, all Christian flesh is flesh.
gun fodder, cannon fodder, pleasure fodder; all property
Goi is property to be ransomed, to be dismembered. And then the
the day when the Jew has absorbed all the Christian's possessions, he
He will demand his life and his flesh: blood for gold!

Wasn't that what set the guillotine in motion?
Bloody '93? Big words were used:
liberty, equality, liberation, social regeneration;
But perhaps in the end there was only one supreme agent.
It was the Jews, barely emancipated, who wanted to
to satiate oneself with Christian blood, and to indulge in dear pleasure
to see it spread by Christian hands, marked
at the baptism of the seal of Christ. How many Jewish names among them
The revolutionaries! It's as if we haven't revealed...
the true causes of the Revolution and perhaps, in a
In the near future, some bold researcher will demonstrate-
t-illa large share of responsibility that the element assumes
Semite.

Today, hatred of the Jew remains as ardent as ever.
implacable, but it no longer operates in the same way-
Niere. Customs are no longer the same: the Jews no longer
They kill more than the body, but they poison the soul. Since
From childhood to old age, they pollute everything with their
impure breath: secular and compulsory schooling kills the soul of
small; the bad place, the cheap, bland coffee
and defiles the virgin, the beardless youth who trembles at
the first shivers of puberty; middle age fades and
destroyed at the club, the gambling den, the seedy theater; the woman
loses his honesty after reading a vile soap opera
hidden in the folds of a newspaper with the frontispiece of which
a Jewish hand fraudulently attached the epithet
of a Catholic.

This is the work of Jewish hatred: in the absence of blood,
She takes the honor!

And yet, the descendants of those who whipped them
formerly are ready today to kiss the mud of
their moccasins. The Jews made them spit on this
crucifixes that our ancestors surrounded with such a brilliant
halo of respect; the Jews made them sell the portraits of those who distinguished their race and soon they
will themselves be dragged through the mud; they have brought
in the Jewish shops the showers of diamonds and
rubies that adorn the brows of their mothers; they have
delivered at a pittance for a little gold that was thrown to them with contempt
gently and now these riches are displayed on the
shoulders of the princesses of Israel, of the company of-
They must feel very honored!

O decadent ones, are you so ignorant of infamy?
of those to whom you cling with such frenzy!
A converted Jew will teach you this again; e-
What a deep-seated hatred festers in these diamond hearts.

“I want,” said the quoted Greek monk, “to report and explain-
that certain phrases and words that Jews utter
in hatred and contempt for Christians. Our churches are called-
The filthy places, the Kakam call them c/oaques and
pigsties. Christians are sacrilegious idolaters;
The Christian child is a nasty worm, the girl is a
leech, and so on for the rest. They say the priests
offer vain things to idols. While what Christians-
They celebrate the Christmas and Epiphany holidays, the
Jews cover their books during this entire time and
They spend the night in the synagogue playing cards.
by blaspheming Jesus Christ, his holy mother, the saints
and the Christians, and calling these two nights the nights
Blind people. And truly, these are nights of darkness.

and blindness for those who close their eyes to the truth
light. The blasphemies they utter when, in
These nights, they cover their books in the synagogue.
These are horrible things that I cannot write about without horror.
and without defiling this page; the only thought I have
pronounced, I am frozen with terror: I can only ask-
I seek forgiveness from God.

"And yet this book of blasphemies is the book
most important of the Jews. They teach them to their

children from their earliest years; they insinuate them to the very depths of their souls with milk and the food. One could say that the alphabet of Jewish children is the book of blasphemies against Jesus Christ, the very The Holy Virgin Mary and the Christians.

"When Jews pass near or even in sight" of a Christian church, they are strictly obliged to say: Cursed be the foulest of the foul places, the disgusting place of the disgusting. In the Talmud, at this Regarding the matter, it is written that when a Jew, passing by of any Christian church, does not remember by the distraction of saying these words, and that he remembers them afterwards, he has to go back to say them, if he is not already more than ten paces away. In the case On the contrary, he can say them without going back on them. When a Jew meets a deceased Christian who is being carried on the ground, he must say: "Zn here is one today; tomorrow "May there be two of them." — Finally, Jewish hatred their hostility towards Christians is such that they are convinced that they only Christians are part of humankind "They are not men."

These revelations are consistent with the quotes that We studied the Talmud. It was in the study of this... sacred book from which the Greek monk, former rabbi, drew knowledge of true Jewish feelings. This conCordancy would be sufficient to assure us of his good faith. but he took the trouble to introduce himself to us What was his goal in writing his book?

“I beg those who read this,” he said, “not to believe that I write these things out of passion and determination against my nation. Indeed, — out of gratitude for Our Lord Jesus Christ, who in his infinite mercy The rope touched my heart and illuminated my mind with its grace. giving me the courage to renounce Jewish perfidy, — I cry out every day to my good Jesus with the prophet Jeremiah: Who will give water to my head and tears in my eyes to weep for the sins of my people? — This people, who were once beloved of the Lord, was full of grace and holiness, reigned supreme, He is now scattered, wandering, obstinate, in his dis Persion, ferocious, and plunged into the most detestable corruption. Yes, in truth, the Jew is corrupt, obstinate and traitor. And this is so true that when a Christian, go to his house, the Jew receives him kindly and

courtesy. But when he left, the Jew was absolutely
forced to say: "They descend upon the head of this Christian,
into his home and family all illnesses, disasters,
the disgraces, the accidents, the persecutions that have been,
are or will be intended for my family and my home.
It is an inescapable law that compels us to pronounce these
words; and woe to him who does not speak them.

"I conclude by revealing and explaining the motive"
for which I write all these things. My goal is twofold:
1° when a Jew is reproached for his perfidy by
All Christians, instead of being obstinate, will do penance.
will abandon error and convert to the Christian faith;
and so we will have confessors of Jesus Christ, and
companions on our path to salvation; 2? the Christians-
Look, seeing the unfortunate state of the Jews, their
aberrations and the horrible punishments of justice
divine, will not be scandalized by it, but, driven by
a salutary terror, they will flee obstinacy into the
"They will sin and thank God they were not born Jewish."

A people who harbor such hatreds are always
prone to all excesses, and we should not be surprised
that the Jews had allowed themselves against the Christians
They had committed abominable crimes of which history accuses them.
Moreover, there were other, even more significant motives for acting in this way.
pressing issues that we will now reveal to
drive.

The former Moldovan rabbi continues:

III

THE SECOND REASON: SUPERSTITION

"The second motive is based on superstitious belief-
the Jewish belief that magic, spells, and other things are so important.
legends, of the cabal and other superstitious rites, opera-
diabolical actions in which they use blood
Christian. Here we can see the curse of God.
fallen upon the Jewish nation which was condemned because
of his hardness of heart and his obstinacy in denying Jesus-
Christ and not to recognize him as the Messiah.
These curses were already announced by God in

Deuteronomy! : Percutiat te Dominus ulcere Egypti,

! XXVIII, 27, 36. Here is the complete text: Percutiat te Dominus

scabie quoque and prurigine, ita ut curari nequeas: percutiat te Dominus ulcere pessimo.... sanarique non possis....

"These illnesses and curses have come to pass."
in the Jewish nation. When the criminals visit
these patients and give them medicine, they as-
pergent of Christian blood in the hope of healing them.
Moreover, the Jews have another misfortune on their shoulders.
diction; it is the one that their ancestors invoked in
Pilate's presence: "His blood be on us and on..."
"Our children!" Oh! How much this insecurity weighs on them!
tion! Poor nation!

Popular opinion is that the prophecy cited has
carried out to the letter and that a special disease reigns
among the Jews, a disease common to the race, a disease
Horrible, perpetual, and incurable. And not without reason.
in our opinion. It is not possible for a prophecy to be so
"Clear" should be understood in a sense only.
Goric. Moreover, the proof of this secret disease
and incurable exists, and that proof is provided by the
Jews themselves; it is found in a book composed
by a Jewish doctor. We will not go into the
details that only a medical book contains. That it
It suffices for us to note that a Jewish doctor from Paris,
professor at a University, and professor of mala-
skin diseases, which must therefore have authority in
These materials, it turns out, are a very well-known, very
widespread, very common among Jews, the fulfillment-

ulcere /Egypti et parlem corporis, per quam stercora egeruntur, scabie quoque et prurigine, ita ut curari nequeas.

Percutiat te Dominus ulcere pessino in genibus et in suris, sanarique non possis a planta pedis usque ad verticem tuum.

'Is circumcision useful?' by Dr. Fernand Castelain

In charge of the supplementary course on skin diseases, Paris, 1882.
p. 10.

the entirety of the prophecy of Moses and the existence
current of the terrible disease which God had threatened
the deicide people.

Moses, in his prophetic threats, also
announced dementia and madness. Despite this pre-
In this context, some have sought to argue that the Jews are
more positive, more calculating, colder than the others
men; but it is no less true that the statistics
Ticks have shown that "the proportion of the mentally ill is
much greater among Jews than among pro-
"Telants and Catholics." We wanted to explain this
done in various ways; the clearest is that the ine-
Moses' inevitable prophecy still hangs in the balance.
their guilty heads: Percutiat te Dominus amentia et
cecitate et furore mentis!

The two prophecies about the secret illness and about the
madness has been no less accomplished than the others
which can be read in the same chapter of Deuteronomy.

And it is to remedy this incurable disease
that they use Christian blood. Isn't that showing
What kind of madness afflicts them, then?

Moreover, this is not the only disease that requires
the use of blood. It is hardly appropriate in the
The lives of Jews do not include this criminal activity.
The blood of Christian children is, according to their beliefs,
An effective remedy for a multitude of ailments. Miscellaneous
authors introduce us to some of these in-
famous superstitions.

Antoine Bonfinius writes: "By questioning, at
through torture, the old men on the causes that
led people to commit such great crimes, one might say

! Res ungarice, dec. V, lib. 3.

found four main things to which the Jews owed
This shame. The first was that they were convinced,
according to the authority of the elders, that the blood placed on the
The foreskin, during circumcision, has the virtue of stopping the

blood. The second was that they believed that this blood, mixed in with food, a particle capable of igniting A greater love existed between them. The third was that Both men and women at home suffered from menstruation. (sic) and that it was enough to drink the blood of a Christian -- they had tested it – to stop this inconvenience. The fourth was that they were thus carrying out an ancient decree, which remained ignored, which forced them to offer to God, in Somewhere on earth, Christian blood in their daily sacrifices. Tyrnau's crime, they said, had been committed because fate had chosen the Jews of that city that year to carry out the decret.

Thomas de Catimpré expresses himself thus! : "There is no doubt that every year, in every province, we draws lots to determine which city or town must supply the others of Christian blood. It is used as a remedy to heal the loss of blood; for from the curse falling on the parents results in the children the vein of the crime, the stain of blood, so that through this flow-unwelcome, may the impious people be tormented with a inevitably until she recognizes herself guilty of the death of Christ, may she repent and be healed.

“Furthermore, a highly educated Jew, recently converted to the faith, he affirmed to me that a kind of Jewish prophet, on the He had made this prediction to his family:

! De vita instituenda, lib. II, cap. xxix, art, 23.

"Know that you will not be able to cure yourself of the honor-
"the disease from which you suffer only through the use of
"Christian blood." And the Jews, still blind and impious men, seizing upon this word, resolved to pour every year, in every province, Christian blood which was supposed to improve their health.

Others add other causes, or rather, more precisely, other inventions of the impious nation, which thus wants to more easily prepare super- minds for crime jealous of his children and cover it up under the pretext of what-that necessity or utility the odious hatred they bear in the Christian name. That is how they claim their Women cannot have happy childbirths without the Christian blood, and that without this precious remedy they would suffer excruciating pain.

The English author, who preserved for us the account of
The martyrdom of Saint William in Norwich, said: "The blood
of these children is cared for by Jewish women who
believe they cannot conceive without it! As for those
to those who do not live among Christians, they send...
Hardened blood, reduced to dust. This imagination
The diabolical must aim to exalt the imagination
pregnant women, to remind them, through this memory,

'Samuel Brentz, on page 5 of the first chapter of his Skin of
Serpent writes: "If there is a Jewish woman who cannot give birth and is
In great difficulties, the rabbi, or the first Jew after him,
Takes a piece of pure deer parchment, and writes three different notes:
We put the first one on his head, another in his mouth, and the
third in the right hand and immediately she gives birth. But
What type of ink should be used to write these notes? That, they
They hide it carefully. But I know by true and authentic-
this is evidence that Jews sometimes buy or steal and mis-
deal with the children of Christians, with whose blood these bill-
Lets are written; which they do not consider a mistake,
"As I know very well."

to hatred against Christians and to communicate to
their fruit the same affections, while they the
"carry within them."

Apart from that, they sometimes provide reasons
fantasies, sometimes necessities arising from magic.
In the trial of Trent, they go so far as to say that if they
they did not put Christian blood in the unleavened bread, they
"would stink strangely everywhere." Others say that
It is a commemoration of the blood that God, through the
Moses' ministry had a sign placed on the doors of the Israelites
lists during the servitude of Egypt.

Many uses of blood probably come from
the influence that magic has always exerted on cer-
Jewish calves.

"Among the other doctrines taught in the synagogues-
"Gogues," wrote Rupert, "one must still admire the belief."
to magic and the practice of this occult science. This

belief and these practices go back, like all the
others, to the sect of the Pharisees, as noted
Saint Epiphanius, who reveals, by examining the
maxims of this sect, how they were taught there and
how they professed there the belief in the influence of
stars. That's why they had imposed on the
stars of Hebrew names corresponding to the different
Names attributed to God by the prophets. The rabbis
say that all the members of the great Sanhedrin of
Jerusalem had been instructed in the art of magic.
According to them, the patriarch Abraham was a
necromancer who taught his art to the sons of his conquests
bines. David, like Abraham, was an astrologer and magician
cien. »

From this propensity for magical beliefs, we discover
slow a host of bizarre and ridiculous practices. But

This influence does not stop there, and it was the source
of a multitude of abominations about which we have yet to speak
a few words. For this, it would be useful to undertake
a study on the Kabbalah; but this study would lead us
too far.

The Kabbalah is, in a way, the mystical part of:
Talmud. It's a jumble of heterogeneous principles, where
The most skilled Christian interpreter could not recognize himself
to be born. The rabbis themselves do not all
to understand it.

Let us just mention this short excerpt: “In the
Health. Scripture says: The wise will shine like
the bright lights of the sky. What do these mean?
Words? — They mean this: Those who maintain
the power and strength of God with the blood — those
They are the truly wise ones — they will shine like the stars
from the vault of heaven.

“For although God has taken away our temple and
our sacrificial meal, he left us something
which elevates the soul even further and heals it better than
Sacrifice is the shedding of blood before the face of
God on a dry stone.

Such is the advice given by the Cabal. Also
Should we not be surprised that the Jews were involved in
all the occult societies of the Middle Ages, including witches,
to the alchemists, to the astrologers, to all those men

strange ones who were searching in the throbbing entrails
human victims, the secrets of the future, and in the
pure blood of children, powerful remedies for
all diseases.

He was a magician, this Simon who seduced so many
people in Samaria and Judea, and who claimed
that by calling upon her for help, through humble incantations,

the soul of an innocent child who died in agony,
He could get anything he asked for.

Those Jews who opposed him were like magicians.
to the progress of the Apostles, that this Barchochebas who
. revolted against Rome, after having seduced the remnants of the
nation.

They were magicians, mostly Jewish, who
these Gnostics who taught the most
strange and the most confused, which followed a moral
degrading and criminal. In their assemblies, they
had the horrible custom of killing and cutting into mor-
They had a child born of their disorder; they crushed his
bloody limbs in a mortar; they seasoned
the flesh of honey, pepper, herbs and ointments
to ward off disgust, and all took part in this
abominable meal.

It was a Jew, the head of the synagogue in Alexandria, who
led Valerian to persecute the Church. This Jew had initiated
the emperor to the execrable mysteries of the demon within him
advising to kill children, to cut their flesh into
pieces and to draw from their entrails the means to
to live happily.

It was Jewish doctors who advised a
Queen of Persia, ill, to have killed and cut in two
Christian virgins, to have their memories suspended
throbbing hearts, then passing through the middle of these hideous
trophies, promising him a speedy recovery.

As we progress through the centuries of the Middle Ages
As we get older, and beyond, we notice that these prejudices have more
of strength, and that they show themselves above all with more energy
gie with regard to the nations that had the most relations
with this treacherous people. The Jews had means
secrets for obtaining a cure for diseases, the hon-

— ee

Children, riches, a splendid life. Christians if they were to resort to them in the art of malevolent magic, they were forced to renounce their religion, to misto say the sacred names of Jesus and Mary, to profane the sacraments, and especially the Eucharist, to invoke help of the demon.

Christophe Brouver! deplores the progress made by doctrines and the practice of magic, to great detriment of religion and society; he recounts with horror the ruin or death of a large number of people, death brought about by poison or other evil spells, and He introduced a potion that had been prepared for this purpose. The initiates, under the inspiration of the demon, brought in The composition includes several kinds of substances. like cat brains, children's entrails stolen from their parents and killed, poisonous spores of various plants and other dirty and obscene things. But, what's most horrible to say, is that the most often they mixed hos- with these infernal drugs sacred tie, at the same time as they blasphemed the name of Jesus. We will not describe the assemblies of these men, nor the shameful and disgusting actions that take place there nor the appalling lessons that were given there born from the art of harming other men and of to deceive. John, Bishop of Trier, finally managed to uncover the deceitful schemes. to open these hideous meetings, and he succeeded in preventing them for some time. Sixteen years later, however, he some remains still existed, and a woman who had given herself to the devil at the instigation of her comaccomplices, had the cruelty to kill his own son and make him the victim of his villainy. Later tortured by the

---

'Annals of Trier, in the year 1586.

Filled with remorse, she confessed to her crime and the diabolical art to which She had indulged herself.

Therefore, compared to so many others that resemble it As for the substance and the circumstances, it follows obviously-it is understood that these abominable practices derive their origin gin and their improvement of the synagogue, particular-linked to that time.

Spina, the Spanish historian already mentioned, also recounts a a very characteristic fact. A Jew had befriended a judicial officer, and, by means of a large sum of money, he persuaded him to give him the heart of a Christian the one he claimed to need to obtain the ford-suffering from a serious illness. The officer seized the heart of a Christian recently executed, after a conviction-nation to death. But his wife opposed him doing so. handed over to the Jew, because of the nasty reputation of this man; knowing that he was devoted to the operations of the magic, she advised her husband to give her a lesson of pork. The event justified his fears; for few Some time later it was discovered that this Jew was reducing to ashes the hearts of Christians which he could seize and the employed it to cast spells against the lives of Christians.

Finally, let us not leave the chapter of abominations. magical practices of the synagogue without mentioning a practice bizarre, more silly than malicious; it's the preparation for the Yom Kippur holiday, which is celebrated on September 7th. Every The man takes a rooster, the women a hen: they take turns-to encircle the animal around their head while reciting a few they pray and kill him; then they cut him into pieces and throw themselves out of their home. On September 9, they They rise early, leave their homes, and curse.

'Rupert. The Church and the Synagogue.

He dnd + pom - ix z = = £9 - Sx cde. 2 --

the first Christian they encounter while renouncing in-These words seem to speak: "God grant that you become "Like my rooster!" Women do the same to the the first Christian woman they meet. And, if he It's necessary; they wait several hours to meet. a person who takes on their curse. Having done so, they They return home full of joy.

We would simply laugh at all of this, if deep down we He did not hide an inextinguishable hatred against Chris-Tianism and what if these odious beliefs were not the source of monstrous crimes that history must just-

to wither. One can never cast upon this race
infamous, a rather burning stigma of shame!

IV

"OF THE THIRD AND MAIN GROUND: BELIEF OF THE JEWS"
THE SPIRITUAL EFFICACY OF CHRISTIAN BLOOD

"Let's now move on to the third exhibition."
the reason why Jews kill Christians and gather
their blood — and the use they make of it.

"The first and main reason for this barbarity
is the firm belief where the kakam are mainly
or rabbis, that perhaps it is true that Jesus Christ,
sons of Mary of Nazareth, whom their fathers condemned
at the death on the cross is the true, long-awaited Messiah and
desired by the patriarchs and the prophets. And this con-
Their conviction comes from what Jeremiah says: “O heavenly, fraternal

'IT, 12, 13. Obstupescile celi super hoc, et port ejus desolamini,

"Be filled with wonder. Weep, gates of heaven, and be
“Inconsolable,” says the Lord, “for my people have done
"Two evils. They abandoned me, I who am a
"a source of fresh water, and they dug fountains for themselves"
"Half-open doors that cannot retain water."

"This prophecy is well known to the rabbis. Anne"
Caiaphas knew her too: they knew that he was
the true Messiah, this Jesus whom they condemned to death in
saving Barabbas. The impious rabbis know very well what
That is its meaning. But because of their pride and their
They are hard-hearted; they do not want to believe in Jesus Christ.
And so they created new commandments for themselves.
to save themselves with the blood of Christians.

This will seem strange to many readers. And
However, there is no way to doubt that the Jews in
They must have come down there! Gougemot des Mousseaux explains
It's very good how they imperceptibly glided on this
fatal slope.

"Aided by the foul advice of the priesthood and the

oracles of idolatry, he said, which human wisdom despises, it rejects the tutelage of the divine priesthood; it perverts the holy ideas of expiation and sacrifice, and said to herself: this human flesh that man eats,
This human blood that he drinks, that is the law of sacrifice in its highest and most perfect design. For he who prevaricose vein, the one who commits sin, crime, isn't it
Is it not the being endowed with reason? Is it not man? The
Therefore, no human being must always atone for sin.
The victim, therefore, will not be an animal without reason, but man himself. And his purification does not

vehemently, said Dominus. Duo enim mala fecit populus meus: me dereliquerunt fontem aque vivæ et foderunt sibi risternas, cislernas dissipatas que continere non valent aquas.

it only works to the extent that the one who sacrifices identifies with the victim, as much as he makes her become what he himself ismeme, that is to say, his own flesh and blood.
However, eating alone accomplishes this work. Man
A religious person must therefore sacrifice and eat their fellow human being.
And that's how, both stemming from the cabal
Sabaean idolatry, the pagan idolatry of old, and the idolatry of Talmudic traditions, which persist to this day, have taken hold eternal truths to corrupt them, to perto turn it over and reverse its meaning.

Add to this blindness the idea that Jesus of Nazareth is truly the Messiah, unrecognized by their fathers, and you will have the secret of the ritual murder practiced by the Jews.

And how could the Jews not have this idea?
They have some skilled book commentators among them saints, from the true Bible and not rabbi nonsense niques: how could they not recognize the prophecies who announce the coming of the Liberator, how can we not
Wouldn't they see that the era, marked by these pro-
Phetia, has it long since passed? Yes, from century to century, they recalculated their accounts and their disappointments tou-
The repeated days have plunged them into a worrying doubt.

Those who in good faith sought the truth have opened his eyes to the light. Several times there were, among the Jews, large movements of conversion;
They are most noticeable during major events came to prove to them the futility of their hopes.

The others, stubborn in their error, are however
They became worried about their safety. And that is why they
sought to unite in abominable rites the religious
The teachings of Christ and the religion of Moses. They have no
share in the graces he deserved through the shedding of his blood,

the God-Man whom they crucified in the middle of the towers
ments; perhaps the blood of the innocent marked with
Will baptism with the seal of the divine Redeemer suffice?
to assure them of the salvation they no longer dare to hope for. And we
puts into law the obligation to shed innocent blood
one hundred, parodying as much as possible the Passion of
Savior.

Because the main, the primary reason for the bloodshed,
It is obedience to the law. That is what is evidently apparent.
The trial of Trent.

They kill children to get their blood
Christians, and their primary concern in this act
What is truly abhorrent is obeying the law received from the ancestors.
The parody of the Passion comes only secondarily. When
A witness in the trial is questioned about the purpose they...
proposed in the assassination of Trent, he responds invalaughingly: uf sanguinem haberent. Throughout the course
of the trial, despite the torture, despite the legal proceedings
The stronger the Jews, they attested that their main goal,
if not unique, was the necessity in which they found themselvesneeded to have Christian blood to celebrate Easter.
La Civilta cattolica makes the following reflections on this subject:
sales:

"What good was their blood to them, that is?"
that one thought. But that it served them for the salvation of their
souls, saluti animarum ipsorum iudeorum, this is what a
A Christian could never have imagined it. Nothing could be more difficult.
It is indeed difficult to imagine this Jewish belief.
How! The use of this blood in food, in
The drink, in circumcision, is a means of salvation
for a Jewish soul! What? Christianity is not-
Isn't this, in the eyes of the Jews, an abominable thing? Isn't it
This step, according to them, is a religion even worse than idolatry.

- nm

And what about Islam? Don't they boast of its use Christian blood in their food? How can that be done? blood, Christian blood, can it help in sanctification of their souls? And help him to the point of pushing, during For centuries, all the inhabitants of the O- ghettos laugh and from the West to expose their lives to grave danger and their possessions in order to have Christian blood to eat in bread, to drink in wine, to use in the circumcision — as we shall see — for the good spiritual matters of their souls?

"To give these questions an answer that does not While not entirely implausible, it is necessary First and foremost, remember this imprecation: Sanguis eius super nos and super filios nostros. It checks itself and will verify until the end of time this treacherous people and prevaricator, in the very manifest sense of the divine curse. But no one doubts that the Talmudists do not yet verify it at Passover and at the circumcision-Zion.

“Orthodox Jews use circumcision-sion of Christian blood, as a material remedy for Ja injury, they claim; but in reality, or at least especially as a spiritual remedy. Because if it is not As for a material remedy, why not also use... of non-Christian blood? One begins to think that The Jews seriously doubt whether the Messiah is not came; in this doubt, the Talmudists of Babylon, recalling the traditions of the true and holy synagogue, have, to ensure the salvation of their brothers by means of the blood of the divine Redeemer, invented the bloody rite of Passover and circumcision with Christian blood.

"Up to the present day, or at least until the 15th century, as Samuel of Trent declared, the Jews have inseigné que sanguis pueri christiani multum prodesset saluti animarum ipsorum tudeorum. This blood to be useful, ut prodesset, should have been that of a child beyond-under seven years old, that is to say, of an innocent person, that of a innocent male because, according to Hebrew tradition, The Redeemer had to be male and innocent.

"In summary, the main purpose of the bloody rite of Jews were not the contemptus and vilified of Christ, his Passion and Christianity, but salvation of their souls to be obtained by means of Christian blood em-folded at Passover and circumcision. This spiritual help-tuel originated, according to Kabbalistic and Talmudic tradition Jewish belief, in the manner of extracting blood: the The customs of the land of Babylon had decreed that this extraction was to be carried out on a child placed in the ma-the nary where Jesus was when he was killed; and it was only by a consequence in this way, not by the rite he himself, that they came to do this in contemptum and in vilipendium Jesu.

“The Jews, moreover, are of their own accord inclined to this contempt and disdain. But this cannot be the main obligation in their bloody ritual. For, if there were Therefore, it would be pointless to use a child's blood. rather than an adult and using it at Passover and in circumcision rather than in other circumstances Remarks. All ages, indeed, all eras, all circumstances would in themselves be good For the bloody rite, if the main goal of the Jews was an insult and an affront to Christ and Christianity, rather than the spiritual well-being of Jewish souls. Finally, if the insult and contempt for the Passion of Jesus Christ

'We have seen that this rule was not absolute.

were the cause of this rite, why do Jews preserve-Would they carefully process this blood and sell it at a price? gold, instead of deleting it in contemptum and in contumeliam? It therefore remains demonstrated that the bloody rite of the Easter and Hebrew circumcision is a general law. a rale obliging all Jews in good conscience to serve the blood of a Christian child, first and foremost for sanctification proud and save their souls, and then, although secondarily, to bring shame and contempt upon Christ and Christianism.

y

Strictly speaking, it's not only at Easter and the

circumcision, which the Jews use with Christian blood
although these are the two main circumstances where
This job is done. They use it every time they
They may parody a holy ceremony of the Church.
The Moldovan rabbi also makes important points on this issue.
observations.

“When a wedding is celebrated among the Jews,” he said,
the contractors prepare themselves for it through a rigorous fast.
twenty-four hours, a fast during which one abstains even
of water until sunset. Then the rahbin arrives:
He takes a hard-boiled egg, peels it and cuts it in half;
then he seasons it not with salt, but with a
ash, about which we will say a few words, and when it is
Thus seasoned, he gives half to each of the
contractors. While they eat this egg, the rabbi
recites a prayer whose meaning is this: May these two
spouses might acquire the virtue of killing Christians,

€———————————————————————— RS ee et ne €———— Gens GE ne

or at least the power to always deceive them and to
to enrich themselves with their wealth and their sweat.

“As for the ashes we spoke of, each
will be surprised that it is used instead of salt. But the surprise-
The mystery will cease and be explained; for the ashes
is not put in place of salt, but in place of Christian blood
Keep it fresh. And it's actually modified Christian blood.
disguised. The blood that remains at the unleavened bread feasts, blood
extracted by a horrible martyrdom of the most children
young possible, used to soak a larger quantity or
smaller quantities of linen or cotton, depending on whether there is more
or less blood. Then we cut this cloth and we
burns: the ashes are carefully collected and preserved
in well-sealed bottles that are placed at the
synagogue treasury. These bottles are by the
following deliveries to rabbis who request them, either for
use it themselves, either to ship it to the
countries where no blood could be shed; and this, because it
There are no Christians, or if there are, it's because there are no Christians.
could obtain their blood, — because of vigilance
from the police, or because Christians are standing on
their guards and are not deceived as
formerly. Finally, it should be noted that fresh blood was not born-
necessary only in unleavened bread. Even in cases of necessity,
When fresh blood is unavailable, it suffices to...

ashes we spoke of. Fresh blood is nothing-
Less is always better.

“When Jews circumcise their children on the 1-
On the thirtieth day after their birth, the rabbi comes and takes
a cup with a little good and exquisite wine. He pours into it
a drop of Christian blood extracted in the midst of the towers

! XVI, 6.

ments, or a little of the aforementioned ash. He drops it there
also a drop of blood from the circumcised child. And when
It's all thoroughly mixed with blood; the kakam is submerged.
the little child's finger in the cup, then he introduced it-
put it in your mouth, saying: "I told you, child,
"Your life is in your blood." He does this twice. The rab-
Bin performs this ceremony, telling him twice that
His life is in his blood; and he gives the reason that
here is.

“The prophet Ezekiel said twice: ‘Live in your
" sang: Vive, dixit, inquam tibi, in sanguine tuo vive. »

"So either the prophet wants to talk about the blood of Jesus-
Christ who delivered the souls of the holy patriarchs who
were in limbo and were not baptized.
water baptism; and in this case the souls of the Jews
would be saved by the blood of a Christian baptized with
water, although the Jews themselves did not receive it
this baptism. And that's one of the reasons why this
Blood must be extracted from Christians with cruel twists of arms.
elements that depict the Passion of Jesus Christ.

“Or, on the contrary, the prophet Ezekiel wants to speak
circumcised blood and then the Jewish child will be saved in
by virtue of this drop of his own blood that the rabbi
"Mixed in wine with Christian blood."

The same details are revealed to us by the trial of
Thirty in the interrogation of the Jew Angel. Already they gar-
they would drink the blood of the Passover after reducing it to powder-
siere; they already used this blood in circumcision;
Firstly, in order for the blood to be good, the child
He died in agony, but it also speaks there of
of a ceremony on which the Moldovan rabbi is
mute: a little blood was placed on the wound made by
the knife of circumcision, pount de sanguine pueri

christiani super preputiis circumcisorum; undoubtedly
to help this wound close.

It was also the rabbis' responsibility to have
Christian blood. Angel declared that he had never had
cure to obtain blood for the circumcision of his
children because the rabbi of Ripa, a man named Joseph,
brought everything that was needed.

Ange also declared that if Christian blood were to be shed
defect – what happened – it was replaced
through Armenian pills or dragon's blood,
whose virtue was marvelous for closing wounds
and stop the bleeding. Perhaps they were using everything
Time of the two remedies: Christian blood for salvation
of the soul, of dragon's blood for the salvation of the body.
The fact remains that they will not succeed in making people believe
that Christian blood was used by them as
natural remedy; if it had been so, they would not have
no need for the blood of a young, innocent child and
died in agony.

In 1840, these monstrous practices had not changed
And the Damascus trial provides us with more than one proof of this.
as we have already reported.

Let us return to the story of the Greek monk.

"The Jews," he said, "still use this ash."
July 9th, the day on which they walk barefoot in the rain-
regarding the destruction of Jerusalem carried out by Titus
Vespasian. And they use it in two ways. First
They throw them into their temple: it is often imposed on them-
It's possible to get fresh blood for that! Besides, the blood
Fresh air would be unsuitable for this purpose. Furthermore,

'We note some ritual murders that took place in the ap-
close to this festival of desolation.

ne tc M dtiitt – re m

They season an egg as if it were their wedding day. On this day, all Jews, without exception, must eat a cooked, hard-boiled egg seasoned with the said ash. This food is called "scido ama"freikes".

“When a Jew dies, the kakam goes to his house, and preusing the white of an egg, he mixes in a little Christian blood here and a little of this ash; then he places it all on the breast of the dead man, saying the words of Ezekiel: “I “I will sprinkle pure blood on you, and you will be purified.” "Of all your defilements." Look at the corruption! EzeChiel said pure water and not pure blood. But, by virtue of these Words are used to persuade the Jews that the dead man will be received Without a doubt, in paradise.

VI

"Knowing various ways in which the Jews..." use Christian blood in their superstitious ferocity mentioned above, let us now turn to the other two circlesmain constants where they use them. We will thus see To what state of barbarity did the Jews plunge?

"They celebrate two bloody festivals: one on February 14th Friday is the festival of Purim; the other is the festival of Azvmes, that is, their Passover. In this, all the Jews must eat unleavened bread; and a certain quantity This bread is prepared by the rabbis with blood

'XXXVI, 25, Et effundam super vos aquam mundam et mundabimini ab omnibus inquinamentis vestris.

qe a — —— ——M — — ee mie de m Co Sn re Nu nce BG ==

Christian. All, young and old, even, young and old. Those who have barely finished teething must mana piece of this bread at least as big as an olive grain. This rite is called "Aufichuoimen".

The trial of Trent reveals to us in a way quite complete the horrible rites of the Jewish Passover. We will now give the account of Samuel, who was also their fully confirmed by the revelations of others

accused. Here, following the official report step by step, is the
the way in which Jews use blood in unleavened bread.

The day before Passover, while the dough is being kneaded which
will be used to make matzah, the father of the family —
He is always the one responsible for this task — takes a
He adds a little Christian blood and places it in the dough. He puts some in
more or less, depending on whether it has a larger or smaller one
quantity; but it is necessary and sufficient that he put at least
about the size of a lentil. He accomplished this cerecommunion sometimes in secret, sometimes in the sight of those who prayed
trissent the dough. It depends on the confidence he can
Granting them permission: if they are trustworthy people, he acts
openly: he hides if he has reasons to be defiant.

In Samuel's house, they were his own servants
vitiers who kneaded the unleavened bread dough; caril imIt was of little consequence that this was done by the hand of a man or
by a woman's hand. Samuel added a few years
In previous cases, he did not trust his servants and
that because of this he placed the blood secretly in the
dough. But in 1475, he was not afraid to do it in front of
Bonaventure, his cook, who was in charge of the kneadingwise.

He then elaborated on his revelations about the ceremonies.
Easter. Blood is still used on the very evening of the
Easter. Before the meal, the father of the family takes his place at

At the high end of the table, he takes a glass from which
There is wine; he places it before him and puts blood on it.
Christian. The family members surrounding him have
Each man held a cup full of wine. In the middle
A dish containing three loaves of bread is placed on the table.
unleavened bread in which Christian blood has been placed. We also put in
This dish contains a little bit of everything we should eat in a meal.

The father of the family places his finger in his cup and the
bathes in wine in which he has mixed Christian blood. And with
with his finger he sprinkles everything on the table, saying
in Hebrew: “Dam Izzardia chinim heroff dever [syn
“porech harbe hossen maschus pohoros. » These words,
The official report states that these are the ten curses!
God pronounced judgment against the Egyptians, because they did not
They did not want to send his people away. Then the father of
family says: “/ta nos deprecamur Deum quod immittat
omnes predictas curses contra eos qui sunt contra
fidem iudaicam. »

Their aim in this prayer is to obtain that these
May curses be sent upon the Christians.

Then the father of the family takes the unleavened bread and divides it
cut into small pieces and give one to each person. Then he
drinks the wine that is in his cup; all the others do
They do the same thing.
evening of the following day, that is to say the day after the
Easter.

We felt it useful to draw a parallel between these rites and
15th century? The story that a converted Jew of the 18th century told us
left on the Jewish Passover. There one will find a profound
Resemblance: nothing varies among this unchanging people.

1 These words are poorly written, but in reality they express
well, the ten plagues of Egypt.

Paolo Medici, discovering the Jewish Passover, recounts
that "in the evening (of sero, said Samuel) they prepare the table.
In the middle, they place a covered basket (the Baccarat
(of Samuel); in this basket they placed three loaves of bread
azymes (in quo bacili, says Samuel, are very fleeting azi-
(mate). By order of their rabbis, all Jews must
That evening, I drank four glasses of wine. Before each glass
The table is blessed and everyone drinks their glass of wine.
The head of the household takes the three unleavened breads and separates them.
first in two halves, then break them into small pieces
ceaux and gives one to each of the assistants. (Father family)
lias, said Samuel, accipit dictas fugatias et unamquamque
(divid:t unicuique.) They shout aloud: Here is the bread
of affliction that our fathers ate in Egypt. And the
head of family continues, in Hebrew language (dicendo
hee verba in lingua hebraica, says Samuel), the story of
the bondage and the ten plagues that God sent to the Egyptians-
hold on (decem curses quas Deus dedit populo egyp-
Tiano, according to Samuel). And while we're recalling the
For ten plagues, they pour a little wine; and they do this to
Each of the ten words? The head of the family intones
verse 6 of Psalm 518: E funde iram tuam in gentes
qua te non noverunt; then a man from the house runs
At the window, take the basin where the wine of curses is.
and spreads it on the public road, taking care to pro-
"To unleash a thousand curses, especially against Christians?"

: Riti e costume degli ebrei. Turin, 1874, p. 152.

* Samuel tells the same story: Ponit digitum in ciatum suum et illum balneal in vino et aspergit dicendo hzc verba, the lyrics of the ten plagues or curses.

? Ifa nos deprecamur Deum, he said, quod. immittat omnes prædictas curses contra eos qui sunt contra fidem iudaicam intelligendo... christianos.

For sure, we see no essential difference between Passover ceremonies as told by the Jews of Thirty, in the 15th century, and the account given by Paolo Medici in the 18th century. Jean Bustorfio!, Bartolocci?, Basnage? rap-
They carry the same things with more or less detail.
From this, the veracity of the confessions collected in becomes clear.
the trial of Trent, since they are in all conformity
to the accounts of other writers about the Passover of the Jews.

We anticipate an objection. Why, we will be asked-
does none of the cited authors clearly mention-
The use of Christian blood? Were they unaware of it? Or, the
Knowing, did they keep it quiet? The answer is not complicated-
que.

If it is Basnage, it will suffice to note that his history is not only an apology, but a pane-
his rant against the Jews: he even goes so far as to deny the undeniable fact of the assassination of Trent*. There is therefore no reason to to be surprised that he did not mention a rite that he had any interest in hiding.

As for Bustorfio and Bartolocci, their main goal, their scholarly works aimed to indicate and explain to search for Jewish texts, printed or handwritten, and there is no found nothing that had any connection with this rite, at least in the texts that came to their attention. Moreover, we know that among Western Jews the mystery of blood was always kept very secret and communicated only by oral tradition.

On page 153 of the Turin edition, Paolo Medici says

t Sinagoga judaica, chap. xvi.
* Biblioteca rabbinica, 2nd vol., p. 136.

s History of the Jews, vol. VI, ch. iv.

* It was against him that Father Benoit Bonelli wrote his dissertation-
Apologetic work of Blessed Simon of Trent. Trento, 1747, in-4*.

that we add to the unleavened bread in the basket!, "a little
of terracotta, of well-crushed brick, in memory of the
servitude that their ancestors suffered in Egypt."

Leon Modena writes that in "a small basket they preparent
a lamb and something else in memory of the
lime and chalk that they manufactured in Egypt.” He
does not say what this other thing is, but everything points to
to believe that it bears a strong resemblance to powder
of the brick that Paolo is talking about.

And this brick dust, that's blood dust
Christian coagulatus et durus, absolutely similar to
brick dust, according to the existing practice
in the time of Samuel. It replaces the fresh blood which
people helped themselves in the ghetto when times were
more favorable. And, if Paolo Medici did not penetrate
The great mystery is that we didn't look at it as
a reliable person, a trustworthy person. But nothing is opposed-
to ensure that this dust is not Christian blood,
On the contrary, it argues in favor of this opinion, and the
Few writers who have addressed this subject agree
to admit that the Jewish Passover rite of
The 18th century is in all similar to that of the 15th*.

It must still be the same today. The trial
Damascus informs us, in fact, that these horrible cou-
These laws were still in force in the East in 1840.
But as the difficulties of the times worsened, the secret
It became less and less publicized and remained confined to the
The only rabbis. They are the ones now, not the leaders.
of the house, who deposit the blood in the dough, and of their
The loaves of bread are then sent to the faithful.

t A poco di lerra cotta di mattone ben pesto in memoria della
Servitu che i loro antenati soffreono nell’Egitto.

The Purim festival ceremonies are no less
hideous than that of Passover. The Bible teaches us to
What occasion was this festival instituted? It was to celebrate
Mordecai's triumph over Haman. There, they ordered
great rejoicing and joyous feasts. We will
to see what excesses the Jews have indulged in, now
that they no longer rely on the right hand of the Lord.

"The festival they called Purim," said the rabbi mol-
Dave, the Jews celebrate it in memory of their deliverance
of the tyranny of Haman, through the work of Esther and Mardo-
This holiday falls, as we know, on February 14th.
in the ancient system of reckoning. The Jews then pledged to
steal from as many Christians as they can, mainly
the children. That night, they only sacrificed one of them.
by pretending to kill Haman. And while the body of
The sacrificed child is suspended; they mock those around them.
by pretending to do so in Haman. With the collected blood, the
The rabbi makes certain loaves of bread kneaded with honey, in a triangular shape
gular, intended not for Jews, but for Christians
Look, their friends!

"This is the place to warn that this ceremony, in front of
to be executed with all the fresh blood that is in
the synagogue, it is not necessary that this blood be
obtained through atrocious martyrdom. And this because of the blood
that they collect is only used to make bread
Sweet? This bread is distributed to the main families

t A correspondent from the Civilta Cattolica said in 1882:
“I myself, while I was at..., formed friendships
with a Jewish rabbi from Wallachia, named AV.., who every year
I was really enjoying this triangular loaf of bread.

Let the Christians who want to eat the blood of their children
they hasten to establish trade with the Jews.

* The Damascus trial seems to contradict this assertion.

who must dispense it to Christians as a treat
Very precious. This bread is called Purim Bread.

“By the blood that the Jews shed on this day and in
Others clearly demonstrate that what the prophet said has been verified.
Jeremiah (it, 34): Zn alis tuis inventus est sanguis anima-
rum pauperum et innocentium; and even more clearly

what Ezekiel says (31:26): Who in sanguine comeditis... et sanguinem funditis. As it is true that in that night of their Purim is not found, in all the world, a Jew who is not drunk and even raving mad. They thus verify the prophet's curse: Percutiat te Dominus amentia et cæcitate et furore mentis; And palpes in meridie sicut palpare solet cæcus in tenebris, and non dirigas vias tuas. |

"Driven by this fury, the Jews steal on this day all the Christian children they can; they con- They serve in prison until Easter, which is not far off. Purim. So they kill them all in a more ferocious and more barbaric, and they gather all their blood: They use some of it in unleavened bread and preserve the remains for other circumstances where they will have need during the year. I explained how they did it. soak the tow and cotton, then reduce them into Ashes. These ashes? They are kept in bottles well sealed, which are deposited in the treasury of Ja synagogue, to send them to distant countries or to give them away to the rabbis when they request it for their rites'.

4 Deut. xxvii, 28.

* This is the famous brick dust that Leon Modena and Paolo The Medici say, the first out of malice, the second out of ignorance or caution, representing the forced labor of Jews in Egypt.

* We see in the Damascus trial that blood was also shed collected in a bottle and given to the chief rabbi.

"During this Purim festival, as I said, they did not have Christian blood is needed to make the sweet bread. And That is why it is enough for them to sacrifice a single Christian in Haman's memory. But if in this festival of Purim the Christian blood is only used to make sweet bread, and if it is not necessary that it be extracted through long and cruel processes torments, but not the same for unleavened bread. Indeed, for that one, it must be extracted in a atrocious martyrdom similar to that which the Jews inflicted to endure Our Lord in his passion. And that is why- What, they sacrifice children in their festival of unleavened bread?

"Let us conclude this Purim festival by explaining why-" The Jews make sweet bread in a triangular shape. “However, it is painful for me to express all the iniquities of my people, but I want to follow the The Savior's advice: You, do not conceal the mysteries. They do this to make light of the mystery of the Holy Trinity, which Christians believe in and venerate, And when they give this bread to the Christians, they blas- - They react horribly against this mystery and pray to God to humiliate those who believe in it.

“I must also point out that the Jews are They're happier when they can kill children, because that they are innocent and virgins and that they are a part- made them into figures resembling Jesus Christ. They sacrificed them to their Easter, to better represent the passion of Jesus Christ, who was a virgin and innocent. It is with good reason that the The prophet Jeremiah said: Among my people were found men who set nets to catch birds. Because of this shedding of Christian blood, the Jews were expelled from many kingdoms, such as Spain and other places, thus verifying the prophecy From Ezekiel: Blood will persecute you.

These are the revelations of the former rabbi Theophitus. It is not possible to call them into question, and what regardless of the seriousness of the accusations they raise against them. Jews, we must bow before these severe words which frankly bear the marks of truthfulness. No amount of hatred could incite this man to speak as he did; on the contrary, everything pushed him to hide under the veil of eternal oblivion of the infamies to which he had participated and whose disclosure exposed him to the terrible revenge by his former accomplices.

Moreover, there are testimonies, some older, some more recent. Recent evidence corroborates his account.

We have already given several proofs of this; we we would do again to anyone who would challenge the strength of the witness whom we have called. But the facts name- The many things we have recounted remain unanswered and would alone be enough to make everyone accept it The enormity of the crimes attributed to the synagogue is serious.

VII

These crimes, we have said, are caused by the necessity-
state of having Christian blood.

Yes, this is indeed the end of rabbinic worship. The vow
Homicide, the death of a Christian, is a practice within this cult.
eating his blood; and the image of this sacrifice
is only accepted when it is impossible to reach the
reality. This is how, among the Jews, it is explained...
dernes, the occult sacrifices of sheep and roosters
which we discussed in our first part.
immolates them instead of a Christian, and this act, the sacrifice-

AMONG JEWS OF ALL TIMES IF
.fiant must accomplish it with the thought that he is acting on a
man, on a non-Jew, on a Christian.

But we can still see in these assassinations the
A parody of the Christian sacraments. It's the Greek monk
which suggests this idea to us.

"I have said, written, that Jews murder Christians"
for three reasons: the first, because of the infernal hatred
that they bring to Jesus Christ; the second, for the arts
magical, superstitious, and cabalistic, because they
know that the demon rejoices in human blood and
especially of Christian blood; the third, by religion,
because the Jews are now scattered
without a priest of the descendants of Aaron; because none
A Jew cannot call himself a priest accepted by God, or at
less because they don't know anyone who is like that;
because the Jews still find themselves without a temple where they
may offer sacrifices pleasing to God, for he
Their law forbids them to offer sacrifices to God
outside the Temple of Solomon for a long time
destroyed; because, even if there were someone
recognized as a priest of Aaron's lineage, he did not
may offer sacrifices outside the Temple.

"From all this the Jews concluded the barbaric conse-
consequence of ritual murder. And this, because they doubt
that Jesus, son of Mary of Nazareth, is the true Messiah
expected by them; and they believe that by the use of blood
Christians, they will be saved.

"That's why they use it in circumcision."
to represent baptism. In their wedding, they mimic
the same sacrament of Christians. In unleavened bread, they
parody the Eucharist, in their death the extreme uncle-
tion, in their sorrow for the fall of Jerusalem
sacrament of penance.

"There you have it," he adds in conclusion, "everything explained." a mystery known to me, practiced and kept secret with great zeal and reserve throughout the entire time I "Jewish fu."

For us, it remains to be proven that the horrible customs, which have been of all times and all places, still survive to this day in the lowlands of ghetto. We will do it, after explaining the mechanicsnism that allowed everyone to enjoy the benefits of Christian blood, when it had been shed in a favored spot in the Highest (according to the style Jewish).

CHAPTER IV

BLOOD MERCHANTS

It was not enough to shed Christian blood in a city, in a country, the whole earth had to be covered in this beneficial dew. To this end, it a company of nomadic merchants had formed, peddlers who went from ghetto to ghetto to sell to distribute the Christian blood that everyone needed for to celebrate Easter in a holy manner.

And they sold it by weight in gold. The prescriptions Talmudic teachings concerning the use of blood were so severe conditions meant that fathers sacrificed their surpluses and often their necessary means to acquire the plot of land withoutglante that they were forced to share among their children. Infamous speculators were trafficking in the danger they had run to seize the coveted blood and they made their fellow believers pay for the fear that had transi their venal soul.

We have already seen in several places, including in Trent and Damascus, that the Jews did not hesitate to sacrificing large sums of money to satisfy their anti-Christian hatred, in the Paschal sacrifice.

Thus, we see that in the trial of 1415, they had raised up to one hundred ducats, the premium attached to the murder of a Christian child. We tell ourselves that their

their devotion must have been very great, or whatever they wanted reward the courage required to perpetrate of such a crime. But such great devotion, such a broad Generosity is not in the temperament of the race Hebrew, and an explanation must be sought elsewhere. The Trial of Trent gives it to us.

The ducats, so liberally promised by Samuel and his accomplices, were soon to produce a hundred and a thousand For one. Traveling salesmen, itinerant vendors, which we have been discussing, would allow them to reto read this immense profit. They roamed the ghettos and sold blood at crazy prices, by the drop or by the pinted, depending on whether it was fresh and liquid, or old and coagulated.

Some readers may accuse us of exaggeratingration. We hope they will be kind enough to browse through the following: minutes of the trial of Trent, and they will quickly be convinced. that we have remained below the reality.

Here are some excerpts taken from the interthe rogatory acts that the judges subjected Samuel, the master from the house where the blessed man had been martyred Simon.

He was asked how he had obtained the blood for Easter, the years that had preceded the murder. He replied that he himself, about four years old previously, had bought in the city of Trento itself as much blood as a glass ampoule can hold similar to those used to hold water for

bathe the eyes, which were of a very small capacity. This ampoule was about a finger's width long in its greatest dimension. The blood that... It had cost four ducats; it had been sold to him by a Jew. who bore the name Ursus. He didn't know from what place He was, but he remembered that he spoke German.

This Ursus or Bear — a nice name for a merchant of

human blood — had credentials that demon-
indicated that the bearer was a legal man, a man
in whom one could have complete confidence, because he
legally practiced his profession. These letters affirmed
that what he was selling was not counterfeit, that it was indeed
of Christian blood. And so that no one might doubt it,
these letters bore the following written in Hebrew characters:
Recommendation: "Let everyone know that what is
"In Ursus's hands, it is good." And then, as
legalization of these letters of credence, we read between
others, this signature: “Moses of Hol of Saxony, prince-
"Pal doctor of the Jews,"

Samuel added that the blood that Ursus carried with him
to sell it was enclosed in a vase, but it did not -
could not remember if the vase was made of wood or something else
material: the lower part of the vase, however, was
of tin. In this vase, there was powdered blood, at
approximately half a liter. The vase was covered-
green with a sort of white wax on which one could read these
Words written in Hebrew: "Moses, chief doctor of
"Jews." Following this, Samuel wrote in his own hand.
and in Hebrew characters: "Samuel of Trent",
showing that he too recognized in the push-
dark-colored siere the blood of a Christian child.

All these details are taken verbatim from the trial.
The minutes were kept in the Vatican archives.

which were also confirmed by the statements of others
accused, as we shall see.

Israel, the son of him whom we have just heard, ra-
tale "that after the murder there was talk of sending some
blood to the brothers, but it was not specified which ones." He
It’s easy to understand that these brothers — affines, says the
Latin — were the Jews of other countries, to which Tobias,
as it appears from the trial records, had sold blood
of the Christian child, after having retained the quantity born
necessary for the Jews of Trent for Passover.

Then he was asked how he had done in the
time spent obtaining blood.

He replied that about four years earlier, he had
seen in his father's hands a cup whose bottom
was covered in thick, clotted blood. He added that his
His father had told him that he had bought this blood from a Jew who had

brought from Germany; but he did not know what it was this Jew.

Fearing that he had gone too far in this revelation From the great arcane, he sought to return to his pus; he does not succeed, after several denials faithfully reported recorded in the minutes, which are to be fully confirmed lying, what he had initially stated.

The physician Tobie did not refute these two testimonies. gnages. When asked how many years he had been in power to the family of Trent, he replied that it had been since thirteen about years, and that, during all that time, he had not He had never served, he had never heard of blood Christian. He lied boldly; but he changed his mind. soon, and here is what he said:

About four or five years earlier, he had bought the blood of a Christian child, as thick as a small walnuts, for a Rhine florin. The seller was a merchant- a traveling merchant who was to be named after Abraham. He bought blood, on Samuel's advice. For, without this advice, he would not have known if this was indeed the case. blood of a Christian child; but, that Samuel, after having Having seen the blood, he said it was indeed the blood of a Christian child.

---

ee To—To M — MM —To— e

The merchant Abraham carried this blood in a bag of red leather; he had some about the size of an egg. The blood was coagulated and divided into very fine particles.

The official report adds that Tobias gave the blood to Samuel, because he didn't have an oven like him. v bake the unleavened bread. In previous years, Before Abraham's visit, Tobit used unleavened bread. made by Samuel. The latter, in handing them over to him, did not He never failed to tell him: These loaves of bread are made like They must be; and the other understood, by this statement, that there was Christian blood in those cakes. As for As for Abraham, we don't know where he went next; but we believes it was in Feltre or Bassano.

The reader sees that the blood merchants, at the same At the time, there were several. The following statement from Even Tobie will introduce us to others.

He was asked how, in times past, Christian children who were being sold had been killed blood. He replied, that at the time when serenity The emperor was in Venice—it was six or seven years ago. years—he had found himself in that city. He was there there was a wealthy Jewish merchant there, from the island of Candia, who had brought a large quantity of blood of Christian children. He had also brought a lot of sugar.

No doubt after reading the letter of credence; for it is indeed It is impossible to distinguish the blood of one Christian from that of another. Tobie, although a doctor, admits he is incapable of doing so.

Since then, Tobie heard a certain Joseph Forbes say, who had come to Venice, following the most serene em-Pereur, that he wanted to buy blood from this merchant and that many other Jews were in the same intentions. For him, he didn't buy any, but he believed that all the other Jews had bought. There was then In Venice, a great multitude of Jews, who came following of Emperor Sigismund, to stock up on mar-goods; they avoided paying taxes, because they loaded their purchases onto the emperor's carts and passed them off as his luggage!

Tobias never spoke to the Jew of Candia, and did not know, for certain, his name and the place from his home. He was usually called the Jew of Zuccharo. He was a man of forty-four to five-forty years old, with a long beard and black hair, dressed in the Greek style, in a long black robe which fell to his feet, with a black hood which fell back onto the head. Hossar, a Jew from Venice, con-he often poured with him; he earned the nickname, Jew of the beard, by which he later became known throughout the city.

Another accused man, the Jew Angel, made himself known again another blood seller. He says that, four years ago-Before, he had bought Christian blood, as much as a bean and had paid four pounds for it, in good change. This blood had been sold to him by a man named Isaac, whose

He knew nothing else, except that he had just... Lower Germany, from the bishopric of Cologne, from a village

* Let us note in passing that the Jews we are shown computer- so unfortunate in the Middle Ages, were quite daring in this affair and that they must have been very well-connected at court to have per- to put this license and this sort of familiarity, —

His name was Naus. He was a man of about thirty years old, from of mediocre stature, bearded, almost thin, dressed in coarse cloth with a black beret on his head. Isaac wore that blood, to sell it, in a piece of linen or taffeta Red: this blood had coagulated and turned to dust. He arrived on a Thursday evening and stayed until Sunday. Next: Angel offered him hospitality in his house and During his entire stay in Trent he ate, drank and slept under his roof. This took place in winter, a shortly before Christmas. Leaving Trent, Isaac had to head towards Venice.

Ange was asked where he had lived before coming to settle in Trento. He replied that, for seven years, he had stayed with his uncle Enselinus, at the castle of Gaverdi, in the territory of Brescia.

As for how his uncle obtained the Passover blood, this is what he recounted. The first the year of his stay with Enselinus, a Jew from Brescia, Rizardus wrote to him to inform him that he was buying blood, and that he would send some to him. Enselinus confided everything this to his nephew, when he saw that he could no longer He hid it from him. And during the seven years he was there, every That year, on the eve of Passover, he would strip the unleavened bread. with his uncle, and they mixed a little of this into the dough blood. It was Enselinus who deposited it, in his capacity as head of family and as the law requires.

Finally, Moses, this coldly cruel man, whom we we have seen the martyrdom of Trent torn apart with so much a- loaned, declared that for ten years he had no longer worried about to obtain Christian blood, because, since that time, He lived in the house of Samuel, his nephew. He was not father of a family; and only fathers of families are obligated to obtain Christian blood and to use it.

But he added that twenty years earlier, when he
lived in Spire, a little bit of a Christian child's blood
It was supplied to him by a Jew from Elsas named Rotpocht.
A few years earlier, in the town of Sbirter-
Berg, which was his homeland – as much as a Jew can have
a homeland – he received some blood from a Jew who lived in
He also kept quiet about this city and didn't remember the
name. Fifty years earlier he lived in Mainz, and
so he had obtained blood through Sves-
Chint, a Jew from Cologne. He had always made of that blood
the uses we have outlined.

He was asked what sign he used to recognize that
It was the blood of a Christian child. He replied that
those who had procured them for him possessed letters
recommendations, issued by superiors and
attesting that the bearers of these letters were
people we could trust. That's how we knew
that what they were wearing was actually Christian blood

Here.

After reading these faithfully translated extracts on the
minutes of the Trent trial, it is impossible to re-
accept the conclusions that will follow.

lI

By comparing the various statements above,
It is easy to understand what happened at
Thirty around the year 1471.

It was from the depths of Germania that they emerged
the blood sellers, and from there this monstrous swarm

was spreading out over the Jewish kingdom, that is to say over the
known world. It's from Lower Germany, from Saxony,
from Tongeren, from Bamberg, from Nuremberg, that descend-
These Jews, perfectly versed in the rites, were said to have been in Italy
Rabbinical. Let's not be surprised. It's from this country
from which came the Kabbalists, the Rosicrucians, the illu-
miners who have retained in their beautiful superstitions
A blow from Talmudic rites: the dark Germany of
The Middle Ages was the cradle of occult sciences, of

Strange doctrines, savage rites. The rabbis
had an easy time with this people devoted to the horrors of
superstition.

As a result, ritual murders were more frequent there.
than anywhere else. Poland, Silesia, Bohemia,
Bavaria is literally covered in the blood of little ones
Christian martyrs, sacrificed in hatred of Christ and by
obedience to the precepts of the Talmud. In these
same regions, the chroniclers report each time.
page of popular movements against deicide race;
There, more than anywhere else, suspicions were vi-
Vacuous and ardent, the anti-Semitic riots were
relentless and intense. And it was just.

Because — we can say this without fear of being wrong —
There was hardly a year when ritual immolation
is not accomplished in the place designated by fate, that which
It was either an almost deserted village, or a populous town.

The blood of the sacrificed victim was carefully collected and
prepared for shipment to distant countries. We
It dried out and was reduced to dust.

"The blood that remains at the Feast of Unleavened Bread, has..."
learned in 1803, the former Moldavian rabbi, blood extracted by
a horrible martyrdom, serves to soak a greater quantity
or a smaller quantity of linen and cotton, depending on whether they have

more or less blood. Then they cut this flax, the
they burn it and preserve the ashes in bottles
well sealed, which they deposit at the treasury of the synagogue-
"Gogue."

It was probably in a similar way that the
German Jews were preparing the blood that was to be, at a price
gold, to be handed over to co-religionists who are too cowardly
to commit the ritual murder themselves. The blood
then acquired the appearance of brick dust
red; it was, moreover, under this name or under that of
Armenian pills that they pointed out to him in front of the
. laypeople. They believed they had found a way to mislead
the police forces of European states; and, in fact, they succeeded there-
They sired for a long time.

No doubt they were careful not to show them the
letters of recommendation, which the leaders of the synagogue-
Gogue gave them these letters before their departure.
were reserved for believers and even then not communicable
Didn't they screw everyone over? Upon arriving in a city, they
handed them over to the ghetto leader, and were recognized.
to be born of him, and, strengthened by his word, by his authority,
went from door to door offering their gloomy wares
say.

From the trial in Trent, it appears that the sellers of
blood, although originating from diverse localities, come together-
they often travel in small caravans, to earn the
their destination. Thus, in 1471, we
we find several German peddlers at once in
the city of Trento. The Tyrolean valleys had them
led to Italy; they stopped for some time at this
a center of Judaism and from there they took flight towards the
distant ghettos that lay in wait for them to come with impa-
They were overjoyed and exultant upon their arrival.

Smaller industrialists did not attempt
exploration. They were content to wander through the cities
from their country and to distribute their terrible commodity there,
disgusting business.

Moreover, Germany was not the only country that had this
monopoly and we saw a Jew from Candia in Venice
to engage in this horrible, large-scale trade. This fact suggests that-
Some thoughts.

The assembly of Venice, around 1468, shows us how-
The use of blood must have been widespread in the 15th century.
All these Jews, who had flocked there following the em-
Father Sigismund had come there to obtain...
Christian blood powder, including the merchant of Candia
had a large supply. The Jews, moreover, vi-
were then in great safety in Veneto, and
freely went about celebrating their san- rites
guinaires. But everything changed in the face of the assassination of
B. Simon.

The trial notes, the investigations, the research,
Everything was communicated to the Venetian government, and
Then it was discovered that many infanticides of the
of the same nature had been committed by the Jews on the
territory of the Republic. They were banished from it to ja-
but.

The same crimes would be discovered elsewhere, if we was conducting a somewhat serious investigation. For us, What surprised us most while writing this book was the mass of ignored, yet perfectly authentic, documents However, they came into our hands. It must be said that the world remains in great ignorance of the truth A remarkable story.

Held on a leash by Israelite gold, the governments Christians themselves helped in the expansion of this

ignorance, as if the Jews, who defend themselves so well, did not know how to oppress others, without the assistance of Christians. For us who wanted to go to the heart of the things, we simply say what we have gathered in the study of the irrefutable documents that remain in our hands.

Let's leave this digression aside and return to our motons. One should not believe that the blood markets Christians only had their day in Germany and in Italy. Various documents from the Middle Ages tell usonly for several centuries did the same customs persist. reigned constantly in France, Spain, and AnEngland, in short, throughout Europe.

Throughout the Middle Ages, child murders occurred renewed at almost regular intervals; at specific eras, the peddlers of pulverized blood were appearing within the communities Jewish women. They came with their red bags in one hand and their deep satchel of the other: the people, respectful, received a pinch of the precious powder and in return he was rolling the gold coins into the hideous man's purse street vendor.

This is what was done in the 15th century. And yet It was a century of enlightenment: we were on the eve of During the Renaissance, printing was invented, and... true America, the arts, letters, sciences prewere experiencing unprecedented growth. In Europe, then teemingslow the Enselinus, the Rizzard, the Samuel, the Moses Old, the Isaacs of Cologne, the Bears of Saxony, who all Their lives involve selling, buying, and using Christian blood.

The 19th century also claims to be a century light; and yet it is highly probable that the infamous

The trade in Christian blood still continues.

Until 1803, this is certain; we know it from
the statements of the Greek monk that we have already quoted.
The blood was preserved in the form of ash in the treasury.
the synagogue; he was handed over to the rabbis of the country
and even to foreigners whenever they had
need. The ease of communication has eliminated the
traveling salesmen and the blood of our martyred children
can now travel, without risk or peril, 'under the e-
pharmaceutical quest.

Let us conclude this chapter with a document whose importance
The criticism will not escape anyone's notice.

Here, according to A. Laurent, is an excerpt from a letter by
Count de Suzannet to the French consul in Damascus,
Letter written during the proceedings of the 1840 trial:

"One fact I would like to draw your attention to is this-
here: about a year ago, a box arrived at customs,
A Jew comes to claim it; he is asked to open it,
He refuses and first offers 100 piastres, then 200, then
300, then 1,000 and finally up to 10,000 piastres (2,500 francs).
The customs officer persists, opens the door, and discovers a bottle of
blood. To the question addressed to the Jew, he replies that they
were in the habit of preserving the blood of their
chief rabbis or important figures. He was left
to go and he left for Jerusalem, the fact is known to the
the presence of all the authorities and the customs officer who made the
The seizure is in Damascus.

Laurent adds: "Mr. de Ratti-Menton, having searched-
He went to the head of customs and learned that he was dead.
his successor, who had been his partner, only remembered that
vaguely understood this matter; he only believed he could
to ensure that instead of a bottle, the box contained

'Syrian Affairs, IT, 301.

a number of vials (10 to 12) containing a
red liquid substance, and that it seemed to him that the claim-
The mant was the Jew from Damascus, Aaroun Stambouli, who

had said that this substance was an effective drug
in certain diseases.

Comparing this fact to the revelations of Trent, isn't it...
It is not permissible to conclude that this Aaroun, who, the year
next, murdered Father Thomas's servant, voya-
was then used for the needs of the synagogue and that
the horrible trade in Christian blood is still carried on
nowadays?

CHAPTER V

THE GUILTY ONES

Faced with the countless scenes of carnage that we
have recounted or reported, it is impossible to deny
the bloody sacrifice; also the friends of the Jews, convinced
Faced with this impossibility, they invoked another means and
Did they think they could get away with it by rejecting these horrific mistakes?
Ribes not on the Israelite nation, but on some
isolated individuals driven by a strange fanaticism
to these strange excesses.

Many Catholic writers were taken in.
to this spiel and, being good-natured, easily excused the
Jews of the infamies with which they were charged.

The precept, "Thou shalt not kill," they say, was
formal for all Israelites and no human life
was not exempt from this protective law. As for what
happened in the Middle Ages, or still happens in some
country since the establishment of Christianity, the fana-
ism alone could have produced these isolated facts; for the precept
divine, under Mosaic law as under Christian law,
is always the same.

Under Mosaic law, yes, undoubtedly; but this law is
It had fallen into disuse in the ghetto. What we find there
adore, it is no longer the god of Moses, it is the dreadful
Phoenician Moloch, to whom we must, as human victims,

mothers, children, and virgins. The Decalogue of the Mo-
Gaique gave way to the rabbinical precepts of
The Talmud, which became for Israel the code of all
truth.

"Everything it contains. (in the Gemara of Babylon, says Maimonides is obligatory for all of Israel. And one obliges every city, every country to comply to the customs established by the doctors of the Gemara, to follow their orders, to conduct themselves according to their instructions tutions, because the entire body of Ghémara was approved throughout all Israel. And the wise men who gave these institutions tutions, these decrees, established these customs, pronounced these decisions, taught these doctrines, sometimes formed the universality of the doctors of Irael, sometimes the majority. They were the ones who had received the foundations by tradition. of the whole law, from generation to generation, going back– "So much for Moses."

The authority of the Babylonian Talmud is so great and so respectable that, according to this same doctor, Anyone who violates its regulations must be put to death. and even without judgment:

“Those who violate the precepts of the Scribes,” he said, must be punished more severely than those who violate The Law of Moses. An offender of the Law of Moses may be absolved, but the violator of the rabbis' precepts must to be punished by death.... The first of the faithful to arrive must to put to death the Jew who denies the tradition of the rabbis... No witnesses, no prior admonition, no judges are necessary. Whoever performs this task has the merit "It was a good deed: he removed the scandal."

And note that the followers of the Talmud are not not an exception among the Jews, whom they make up at On the contrary, the vast majority of the nation. There are thousands and thousands of Talmudic scholars; the Karaites, the only those who reject this abominable book form a a small sect comprising no more than 1,200 members. Their action, because of their small number and their poverty is almost nonexistent; those of their nation keep them at a distance, and envelop them in contempt; a hatred almost as great as the one they bear to Christians.

We must therefore conclude that all Jews – then – that all remained faithful to the Talmud – surrender guilty of the monstrosities we have revealed.

Let's try to demonstrate this as best we can.

If we consider things only in themselves, we are already led to this conclusion. Indeed, if the The Talmudic assassinations were perpetrated by a savage sect. The fanatic, how could they have multiplied from the sort of in countries very far apart from each other, in Spain, *in France, in Italy, in England, in Germany Magne? How, with each reissue of these horrors, Would they have called in the representatives of an entire country? — One the sect consists of a few men selected from among a people, but it never extends to an entire nation. Note especially that the sect that practiced sacrifice- Bloody fice pleases only a few followers, if we consider it Let's believe the defenders of Israel. But it is impossible _ to do it.

Let's return once again to the Trial of Trent. If the The crime was the work of a few blind fanatics. Would all the Jews of Italy and Europe have embarked on this path? in the intrigues, as they did, to save the Accused?

Do Christians succumb to oppression? We pity them, given the temptation to commit a crime, but we let's do nothing to uproot them, by means unjust, to a justly deserved punishment. This is the the very essence of human character.

Jews are human beings like us, and, as such, when they are not blinded by fanaticism and the hatred, they must feel deep in their hearts a strong revulsion for injustice. If they trample underfoot this repulsion, if despite everything they want to save the coupables, it's that they recognize their solidarity, it's that they they themselves feel caught up in their guilt. One can only defend a criminal so well when one has participated -a little bit to his crime. All the Jews of Europe had parinvolved in the crime of their Tyrolean coreligionists, that is by themselves sacrificing Christian children, either by using pulverized blood in their ceremonies that peddlers distributed everywhere.

This astonishing solidarity would be enough to demonstrate to us that everywhere the Jews had the same hor- customs However, we find further proof of this.

still strong in the fact demonstrated by Abbot Chabauty!, the sustainability of a single government at The Jews were dispersed. This fact will undoubtedly surprise. many readers still poorly initiated into Jewish matters questions; let us show that however it is beyond doubt.

"[It is historically undeniable that, since their Dispersion until the 11th century, the Jews had a center visible and known unity and direction."

ee

After the destruction of Jerusalem, this center was found He spent a long time sometimes in Japhne, sometimes in Tiberias; he was represented by the Patriarchs of Judea, who enjoy They knew with great authority. "They decided the cases of conscience and the important affairs of the nation; they they led the synagogues as senior leaders; they levied taxes; they had officers called- the "apostles" who carried their orders to the Jews of the most remote provinces, which collected the tributes. Their wealth became immense. These patriarchs acted in an overt or covert manner, depending on the Roman emperors' policies towards the Jews. They disappeared under Theodosius.

Above these Patriarchs were the Princes of captivity, which they long contemplated in Babylon.

“Jewish writers make a big difference between the patriarchs of Judea and the princes of the exile. They claim that the first ones were only the lieutenants. of the second kind. The princes of captivity had the qua- the absolute authority and power of supreme leaders of the entire The dispersion of Israel. According to the tradition of the doctors, they would have been instituted to take the place of the former kings; and they have the right to exercise their dominion over the from all countries of the world.

The caliphs of the East, frightened by their power, their provoked terrible persecutions, and from the By the 11th century, history ceases to mention these leaders. of Israel.

The Jews are our masters! Paris, Palmé, 1882.

Did they disappear completely, or did they carry them away?

1 Theodore Reinach affirms this in his history of the Israelites.

Elsewhere, the seat of their power? This second hypothesis thesis is by far the most likely, being
given the following documents:

I

Letter from the Jews of Arles to those of Constantinople.

Honorable Jews, greetings and grace. You should know that the
king of France, who is once again master of the country of
Provence, forced us by public outcry to become Christians
hold on or leave its territory. And those of Arles, Aix and
People from Marseille want to take our property, threaten our lives.
ruin our synagogues and cause us a lot of trouble;
which makes us uncertain about what we should do to
the law of Moses. That is why we ask you to want
Wisely, we should ask ourselves what we must do. Chamor,
Rabbi of the Jews of Arles, on the 13th of Sabbath 1489.

He

Response of the Jews of Constantinople to those of Arles
and from Provence.

Beloved brothers in Moses, we have received your letter
in which you make us aware of the anxieties and the
The inaccuracies you are enduring. We have been deeply affected by them.
of as great sorrow as yourselves.

The opinion of the greatest rabbis and jurists of our law is
the following:

You say that the King of France is forcing you to make
Christians: do it, since you cannot do otherwise.
but let the law of Moses be kept in your heart.

You say they want to take your property; make your en-
merchant children, so that, through trade, they might...
They rob the Christians of their own.

You say someone is trying to kill you: have your children
doctors and apothecaries so that they might destroy that of
Christians, without fear of punishment.

You say they are destroying your synagogues: fail your en-
fanis canons and clerics so that they would destroy their church.

You say that you are subjected to many other forms of harassment: do
your children lawyers, notaries and people who are ordinarily
applied to public affairs, and by this means you
will dominate the Christians, conquer their lands and sell you
manage them.

Do not deviate from this order that we give you.
because you will see from experience that, lower than you
Stay, you will reach the peak of power.

VSSVEF, Prince of the Jews of Constantinople, the
21 of Casleu! 1489,

Abbot Chabauty perfectly demonstrated the authenticity
The ticity and scope of these documents.

“It was,” he said, “a political and social policy.”
ciale, which they requested and which, in fact, they received
Spanish and Provençal Jews. From then on, we can explain.
perfectly why, leaving aside all their documents
scholars and rabbis from neighboring regions and even from within
They, however, are addressing their concerns elsewhere, far away, in Constantinople.
because, and this must be true for us now, of all
Clearly, their supreme leader resided in this city.
not only religious, but also political; there was
the head of the nation.

This prince of Constantinople was the successor of
princes of the Babylonian exile. He was there in the center
of the dispersion and he enjoyed full authority: he
He ruled like a master and was punctually obeyed.
the line of conduct he outlined for the Jews of Provence has
has been admirably maintained to this day.

'The month of Casleu corresponds to the end of November and begins- |
December; the month of Sabbath, in January and February.

Therefore, we should no longer be surprised by the remarkable unity of
throughout history among the Jewish people. For a long time it was believed that he
there were in the world only detached members of
the Israelite nation, but these members were linked by
invisible threads to a powerful head and formed a
a single body where everything was concord and harmony.

This naturally explains the assistance that these
members lent themselves to each other without loving each other; for it is known that the
charity, that beautiful Christian sentiment, is unknown among
the Jews. The orders of the supreme leader put everything in
shake.

We must believe that the same was true for everything
This concerned the bloody rite. This rite was not so good
practiced, was so widespread only because it was accompanied
folded under the auspices of a single head. Since the
Jews got along so well on everything else and walked
Together, they could not disagree on a
This point is also important. Such a divergence would have broken
harmony. Moreover, the entire nation accepted the res-
responsibility for these crimes; we don't see why we
would remove this responsibility from him, when so many facts, his-
Some, in fact, contribute to strengthening it further.

We will go even further. The same effects presuppose
the same causes. Now, nowadays, the Jewish nation
conducted exactly as in the 15th century. Would it be reckless-
It is wrong to assert that this same agreement stems from the same
principle?

Abbot Chabauty proved otherwise, by several
important documents where he tells us that the Jews
obey today, as in the past, a leader
occult, but unique.

This leader exists; he has the same power as the middleman.
age, he leads his nation along the same paths, and he is not

It's hardly possible to doubt that the same superstitions
Wild animals still exist in Israel.
Let's unravel it.

II

There is no room for doubt, as far as TO- is concerned laugh and Eastern Europe. The savage and bloody rite- the Easter celebration is still on full display there in all its hours rer.

The Jewish woman Ben-Noud tells us that, throughout her During her stay in Latakia, she only ate meat very rarely; and this is because the animals must to be killed by a rabbi, or at least in his presence. There was no rabbi in this small town and it was only when a "master" was passing through that one could slaughter a butcher's animal. Since the Jews, in order to obey their rabbinic laws, deprive themselves of eating meat for a very long time, how much even more so are they capable of celebrating the Easter as in the Middle Ages.

This is just an induction. But we will see it. soon took shape and transformed into an accusation formal. And first, let us remember that Ben-Noud told us already said that every year, at Easter, they sent From Aleppo to Latakia, two kinds of unleavened bread: mossa and the Mossa Guesira, where there was Christian blood.

The assassination of Father Thomas gave a terrible confirmation information on these already overly certain clues. One only has to read the statements of the accused and witnesses to con-

to overcome that no significant change has occurred for several centuries, in the celebration of Easter Jewish.

Finally, even more recently, proof of the meme This fact is found in several letters written from Egypt to Civilta cattolica, and here is the translation:

"I take the liberty of expressing certain things to you!" ideas I acquired in the East about Jewish trials. While reading the Roman correspondence of fascicle 748 (August 29, 1881) I see that the rabbi of Paris, L. Wogué?

cries out loudly against the fabricated blood slander,
he said, speak Christians; I see that he is unleashing his fury with
rage against the Greeks of Alexandria in Egypt. And that
because in this year 1881, the Jews had to pass
"These are bad days here."

In this correspondence, Cıvilta had slightly
affected by the recent event of the murder of a Greek child, in
the occasion of Easter. She had not at all affirmed
the truth of the matter on which the trial was based. She
she had simply recalled the Egyptian tradition
regarding the ritual murders of which the Jews were accused,
His correspondent continued:

"Why is Mr. Wogué making so much noise this
year? Wasn't it last year (1880) that he was not of this
world? Or did he begin his me-
A third of a journalist? Is it only this year that
these riots against Alexandria, Egypt, have arrived in Egypt.
The Jews? No. But here's why he didn't do so much
of uproar last year than today. Last year,
Although an identical case had occurred in Alexandria, the

'This letter was written in December 1881.
* Editor-in-chief of the Israelite Universe.

Jews did not have to endure a bad
day. And that's because we barely knew
In fact, the body having been removed from the Jewish street and
taken to the hospital. Furthermore, the father of the murdered child
was not in Alexandria; he was the captain of a ship-
Cyprus. Jewish gold had the power to make the
customary miracles, as you will read in
the attached newspaper clipping.

This was a passage from the Zrompette* of April 2, 1880;
The local newspaper reported:

"Although the entire press agreed, as he
it could not have been otherwise, to demonstrate that the
the death of the child from the Marine district was completely
accidental and fortuitous; although the evidence of the fact,
such as the autopsy of the corpse, the investigations and the depositions
sites, have noted that there is not a shadow of
guilt in this very unpleasant event, nevertheless
Just yesterday we had to report collisions,
altercations and brawls in all neighborhoods of the

city... It's a disgrace that it's already been six days since
This riot reigns against a class of citizens who do not
It did no harm to anyone. The Prefect, the agents of
The police, the guards themselves, provided evidence of
caution... Let us therefore hope that through a new intervention
If the authorities intervene, reason will triumph over fanaticism.
of superstition and ignorance.

The Civelta correspondent continues:

"The deed was soon done thanks to three thousand sols-"
data that came from Cairo. But if the matter was dormant
And once the fire was extinguished, those who were not persuaded were not persuaded.

'This newspaper was published in Alexandria in the Holy Square-
Catherine.

had seen the corpse in the Jewish street: a cold cadaver of a child whose veins had been opened at
pulse in the hands and feet and in the neck, without a drop
of blood on the ground and on the corpse, without a single broken bone,
The skull being healthy and intact. That was a long time ago.
eyewitnesses, including the person writing to you.
Doctors and Jews saw the opposite. A true miracle!
Let us add that the father of the murdered child, having learned
The adventure began in Cyprus and ended in Alexandria. But it...
He was forbidden to go ashore and had to be content
to see Alexandria from the port and leave immediately. And
That's why, last year, the rumors and the low-
The storms were short-lived. But that was not the case.
this year. Here are the letters that were written to me from A-
Alexandria.

Alexandria, 1881.

Once again we are in a fierce struggle with the Jews.
They killed another Greek child who was found drowned.
in the sea near the customs house. The whole town mobilized
on the move and began to beat the Jews and to
kill. Help was requested from Cairo, from where it was sent
3,000 soldiers. The city lived for several days in a veritable
state of siege, which, although less rigorous, still lasts
Today. And what did we do? Nothing. The parents refused.
to hand over to the authority the body of the child and the people
The Greek supported the refusal; thus wisdom had to proceed.

The child, still bearing the marks of the blows, remained
for several days displayed in his parents' house
rents. Many Greeks, Latins, and others of all religions
The people came to see him and left indignant. The other"
That day, there were 5,000 of them in the square, demanding justice.
to the consuls, and the troops, what were they doing? They appeared
frightened. A sad sign. The immolated child has finally been trans-
forcibly taken to the Greek hospital, where several doctors mu-
Muslims and Europeans have stated the opposite of what we
believed it to be the truth. All the newspapers published their rap-

port. A man named Joseph Lévy wrote in La Trompette the
words of Pope Innocent I and other sovereign Pontiffs
declaring that it is slander to want to attribute to the Jews
Some atrocious acts? The turmoil is not yet over.
Several prominent Greeks addressed their consul and
their patriarch. The governor was deposed yesterday. We have-
sent from Cairo a commission for a proper trial.
The alleged culprits are being held in prison and we'll see.
the outcome of the case; what is certain is that the atrocious act
Jews find credit this year with two-thirds of
inhabitants. As I write this, calm reigns, but it is not
than an apparent calm.

Here is what we read in another letter:

Alexandria, April 9, 1881.

The Jews have again killed a Greek child this year, schis-
matic. 3,000 soldiers came from Cairo and put the city
in a state of siege. Without it, the Greeks would exterminate all the
Jews, about twenty of whom were fatally attacked.
The doctors, as was their custom, said that the child had been
Drowned, not slaughtered. But all the Grees who saw him exposed
In his parents' house, they say he was slaughtered.

This murdered child was named Evangelio Fornaraki.

A commission was formed on this matter, composed of
consuls of France, Germany, Austria, Italy and
of Greece. Opinions were divided. The majority admitted
the possibility of crime without finding it sufficiently
established; she added that the suspicions that hung over
the Baruch family were not enough to do

to believe that the responsibility lay with her

'This refers to the alleged bull of 1247 published by Innocent IV and not by Innocent III.

* (were the false bulls with which the Jews of Trent had already tried to use it.

of the assassination, as popular opinion claimed.

The minority's conclusions were more rigorous-
reuses. Without absolutely admitting that it was a crime, She ruled out the possibility of an ordinary accident, and asserted that the greatest suspicions hung over the Baruch family.

The Greek consulate initiated legal action against The Baruch family, who were blamed for the assassination. The documents from the trial were sent to Athens, and the governor-
A Greek man had the Baruch family imprisoned. Since then, Some newspapers reported that she was acquitted.

Is that true? It's permissible to doubt it when one sees The Jewish Archives 1 affirm that this family was "released on bail, after eight or ten months of "Arbitrary detention." It is likely that the case has not The matter has never been clarified and never will be. The Jews They are very happy about it.

This fact, added to the enormous number of similar facts The genre reported in this work proves that the rile | The bloody conflict among the Jews of the East has not ceased. It famous in such a savage and barbaric way than in the 10th and 15th centuries.

What we say about the East, we must say about Eastern Europe, for Russia, Turkey, especially Hungary and Romania. How many times, towards the time During Easter, children disappear in these countries and even adults whose traces cannot be found! Europeans, who travel to these lands, the know well and could affirm that the belief Popular opinion accuses the Jews of these misdeeds.

Issue No. 19 of February 1882.

III

But, one might say, the Jews of Western Europe, the
The Jews of France no longer stoop to such infamies.
Civilization transformed them.

We would like to believe it. Unfortunately, for whom?
If you know the Jews, it's almost necessary to have a
contrary belief.

Could it be solely the case of Crémieux and Montefiore?
going to defend and save the murderers of Damascus; not there
Would it have been possible that the treasures sent from Europe on this occasion-
sion; would there be only the attempted murder in Turin against the
Mr. Gervalon's wife, one could conclude that the per-
current persistence of the paschal sacrifice, of ritual murder.
And there's much more.

What does this wine mean according to the ancient law of Moses?
Coscer, this Coscer bread, this Coscer grocery store, that is to say
ritual, which we see announced on page four
Jewish newspapers, especially as Passover approaches.

On March 16, 1882, one could read among the announcements of
Jewish Archives: Groceries for the use of the Israelites
Easter celebrations; Mrs. Haas is in charge of the bread.
unleavened bread. — And immediately after: Pro- factory
Food products: products for Passover. — In the
March 9th issue: Vin coscer (ritual) for Easter.
— In the December 8th issue: Recommended House-
dee; kosher wine. — In the issue of January 19, 1882
and elsewhere passim, kosher wine, with the certificate of

chief rabbi'.

'The blood peddlers also had certificates of their
rabbis.

e
Of
Or

The Almanac for the Use of Israelites, published by Blum
(11, rue des Rosiers), is filled with advertisements of this kind.
It lists ordinary restaurants and restaurants
rants "causcher". Several pastry chefs declare they supply
the ordinary unleavened breads for Passover; and another
said that he alone can provide everything that is needed
for the celebration of Easter. Since there are
ordinary unleavened breads, therefore there are extraordinary ones,
which are not delivered into just anyone's hands. In the East too,
There is the Mossa and the Mossa Guesira; the similarity is striking.
pante £.

There is no classifieds page for Jewish newspapers.
which does not indicate, sometimes in one way, sometimes in another,
sometimes in Hebrew, sometimes in the vernacular, the fabricants and the merchants where Jews can obtain
the ritual bread and wine, that is to say, well prepared for
Easter. And to confuse the uninformed reader
In Jewish practices, the word coscer is written differently.
rents ways: cascer, coscer, kascer, koscer or otherment.

And these announcements are not useless. Because all the bread
unleavened bread, which the Jews need for Passover, comes to them
from the same center. The Jews of Elbeuf, for example, the
They receive it from Paris. In France, we do things the way we used to do things.
in Latakia, during the time of Ben-Noud: they sent him
From Aleppo, the mossa guesira, the unleavened bread with blood
Christian.

O Jews of France, what do your wine and your bread mean?

Note that unleavened bread generally sells for 15 francs.
per kilo; doesn't such a price seem to indicate that they are paving the
The blood that was used to make it?

Let us add that children are often massacred in France, in
approaching Easter in a mysterious way,

ritual, and, what's worse, your certificate from the chief rabbi?
This ritual and this certificate, after the revelations of the 15th and
from the 19th century, make us think of wine prepared with
brick dust or blood in powder form, like your
modern law, not the old one, imposes it on Jews who observe the bloody rites of the Talmudic Passover.

Otherwise, what would this ritual word mean? Does it mean, By chance, that the wine is good and pure? But why So it must be certified as such by a chief rabbi! rather than by a good wine connoisseur? Don't the Jews Do they only drink good wine on Easter Day? And when Even pure and good wine is ever called cascer wine, ritual wine?

Note also that the same adjective cascer or ritual also occurs, especially in Germany, on the newspaper ads and shop fronts for the Passover bread. It is clear that this wine, that this Easter bread is prepared nowadays by rabbis. in a special way. Without that, it would not be It is necessary to have a bakery for unleavened bread special and a certificate stating that it is indeed what it It must be, since everyone knows how to make it.

It would be truly curious if Jews today, confident in our ignorance of their rites, they dared selling in public, in major European cities their bread and their Passover wine attested to be bloody by the legal letters from their rabbis, as had place in the Middle Ages, according to what we know of the pro-Council of Thirty.

That wouldn't be as strange as one might think.

Note that, according to the Damascus trial, the blood is hand-holding deposited in the hands of the chief rabbis.

at first glance. Indeed, it would only be today that the bloody rites of the Jews would cease to be obligatory gatoires or at least would cease to be necessary to their spiritual salvation.

However, these rites being, as we have demonstrated, not only obligatory, but necessary for their salvation spiritual, according to their foolish belief, one concludes that Every Orthodox Jew must still observe them. days; for this they use prepared bread and wine with Christian blood powder.

Israel doesn't change. All the revelations, the old ones chronicles, the trial of Trent, the book of Rabbi Mol-Dave, the Damascus trial, teach us the same depravities. The use of Christian blood is very ancient;

It preceded the total dispersal of the nation, it
continued to this day by Talmudic laws and
rabbinical, and it certainly still continues today
wherever there is an Orthodox Jew.

Israel does not change: as it was, so it is, so it
will be.

CHAPTER VI

THE PUNISHMENT

What was the follow-up to the attacks we have
sketched the grim picture?

She was almost always what she was meant to be.
turally. Facts of this kind, directed against lechris-Tianism when it was in its full bloom,
could not fail to incite against their authors a
inextinguishable condemnation, to arouse irremediable
curses, to raise storms of unpredictable homicides
cations.

And this happened repeatedly.

How many times the riot rumbled at the barriers of the ghetto!
The poor, those who suffered because of Judaism, those
whose children were stolen, those who were robbed by
wear and tear were gathering one fine morning when a new
a vile iniquity came to lash them in the face, when a
The new martyr cried out for vengeance to heaven; they rushed
on the shacks or the rich homes of Israel, they
they set everything ablaze, and when they had extinguished
Having calmed down, they returned to their quiet rest.
at work. These movements occurred spontaneously
nement, as has happened again recently
in Lower Austria. The people, exasperated,
defying the slowness of justice, which allowed itself to be too subdued

wind corrupted by Israelite gold, — he applied-
even the horrible law of retaliation, showing, by its excesses
memes, the path that civil power should follow for
the safeguarding of the nation or the city.

The princes, the municipalities, did not always
turning a deaf ear to these predictions; there is no country
Indeed, why were the Jews not expelled one day or
the other. In many cities of Bavaria and the
In Poland, Jews could not remain after the coup
dear to the sun, or were only tolerated at the time of
fairs. And all these expulsions were due to assassinations-
Talmudic sinats.

Let's mention two that are less well known.

At the end of the 12th century, when Philip Augustus ascended
The Jews were very powerful on the throne of France.
in our country. They had taken advantage of the forbearance
of the early Capetians and had exploited the peace which
enjoyed the kingdom. "After a fairly long stay they
were so wealthy that they had acquired
prayed near half the city (of Paris), and that at
contempt for the will of God and for ecclesiastical rules
(which forbade any contact between Jews and Christians)
(look), they had in their houses a great many
of servants, both men and women, born in the Christian faith,
but who openly deviated from the laws of religion
of Christ, to Judaize with the Jews+.

'Collection of memoirs relating to the History of France, XI, 21.

That wasn't the only problem. The Jews couldn't enter.
in a country without dragging a whole deluge in their wake
of pain and suffering.

They openly practiced usury, and by lending to a
At an excessive rate, they quickly seized the assets
knights, peasants, bourgeois "in the
towns, suburbs, and cities.” Number
of debtors, whose assets had not been sufficient to
to pay off debts, they groaned in prisons; that is
It's always the same thing: gold or blood!

— Give me your fortune, give me your life, give-
"Me, your faith," such is the eternal cry of the Jew against the Christian.

How happy they were to mock this abhorred faith.
In those days, they did it every day. The churches,
Indeed, driven by harsh necessities, they had to

to pledge the vases and ornaments to the Jewish bankers
sacred things. These wretches were handing over these holy things.
to their children who made sacrilegious toys out of them:
in the chalices, they dipped "cakes in
wine” and used it for their orgies and their debauches.

During the reign of Louis VII, Philip Augustus had
often outraged by these attacks. But, as he was
young and showed in all things great submission to
He had, in accordance with his father's wishes, overcome his indignation.
in his heart, waiting for the day when he himself would
master. . l

Furthermore, he had often heard young people say
the great ones that were raised with him in the palace — and these
words had never left his memory — that the
Jews who lived in Paris secretly went down

---

* Collection of memoirs relating to the history of France, XI, p. 15.

every year in underground retreats, on the day of
Easter, or during this holy week dedicated by
our mourning, and that they were making a sacrifice where they immolated
they were a Christian for insulting the Christian religion.

"It was added that they had long persevered in
this despicable practice! And that under the reign of his
Father, we often seized the guilty parties to deliver them
to the fire. St. Richard, whose body rests in the church
of Saint Innocent des Champeaux, in Paris, was thus
slaughtered and crucified by the Jews, and deserved by this marTyre, the joy of ascending into the kingdom of heaven...
The most Christian king, having therefore carefully informed himself and
fully convinced of the truth of these crimes, and of
many others committed by the Jews, under the reign
of his ancestors, was inflamed with a holy zeal, and few of
some time after he had taken the reins of government,
He issued an edict, according to which the Jews were to have
left the kingdom on Saint John's Day. This took place at
April 1182. The buildings were confiscated in
profit of the crown; all debts were forgiven;
Jews could sell or take away their property
furniture.

Desolation reigned in Israel. The sons of the ghetto had
so well imagined that the kingdom of France appeared to them-

held that they could not believe that anyone would think of them
to drive them out. Some converted to preserve
towards their riches. "Others, more loyal to their former
blindly and content in their perfidy, they sought
to seduce with lavish gifts and beautiful pro-

1 This sentence from the columnist seems to indicate that the murders
rituals were in use among the Jews, before the authentic examples-

tics that we have reported. This is, moreover, our conviction-
tion.

masses the princes of the earth, the counts, barons, arch-
bishops and bishops, wanting to try whether, by dint of con-
their rebukes, their brilliant promises, their
Protectors could not shake the will.
irrevocable decisions of Philippe...

"The unbelieving Jews, seeing the little success of
their efforts and no longer being able to rely on the in-
'influence of the powerful, which had always served them until-
then, free to dispose of the will of kings as they pleased, did not see
not without astonishment the magnanimity and the unwavering
King Philip's firmness, and they were forbidden and as
stunned.

They soon regained their composure and their aptitudes
commercial studies; they sold their property "with
"a surprising promptness." They took it away
price with them and left the country in July
1182. Philip was seventeen years old when he did this deed
of the State.

He did not reap all the fruits to which he was entitled.
to wait. The false converts continued their relays
tions with their expelled brothers, and helped them return
without a sound; the king himself soon moderated the violence
of his edict, because he realized "that he had killed the hen"
to the golden eggs.” Moreover, political affairs and the
wars were bound to divert his attention from
economic issues. So the Jews benefited.
wonderfully from this relaxation and again
Their businesses flourished in France until the great
expulsion of 1394.

Drumont told the story, let's just be content with the men-let's discuss the one in Trento, based on a documentary almost unknown.

II

We have just seen that in France, a canonical law The law forbade relations between Jews and Christians. The same was true in many other countries; when They could stay there, they had to wear a sign distinctive and to shut themselves off in their neighborhood. This allows them arrived in Trento, after the assassination of B. Simon; we We have proof of this in the following document, published recently by an Italian magazine! Our translation like that of all the documents reported in this book, press the text as closely as possible.

"By order and mandate of the Most Illustrious and ReverendRendissime Chapter of Thirty?

"The Most Illustrious and Reverend Chapter consideredranting the trials undertaken in the past against the nation Jewish so harmful everywhere, and particularly in this city and principality of Trent because of the misthe deplorable and strange barbarity that she exercised against the gloSaint Martyr and Innocent Saint Simoncino, and for which She was banished in perpetuity from that same city and princecapital of Trent, only allowing him the pure and simple passage, with the obligation to carry, sometimes to the head, sometimes on the chest, but in a vipossibly a prescribed sign, in order to let everyone know, in all the time, they were Jews passing through; consideredrant that, for some time now, it has introduced

---

1 Civ, cattol, of January 21, 1882.

* The seat was vacant, the chapter had the government of the city.

Se —

abuses and disorder, because these Jews mix cunning to a profound skill, to conceal various ways the sign that was imposed upon them, so that they They pass by with impunity, without being noticed or recognized.

"The Most Illustrious and Reverend Chapter, wishing to prevent these abuses and disorders, by following the example formerly practiced to the greater glory of the same Innocent S. Simon and by adhering to the other proclaimed-regulations and decrees published on this subject — by this edict, breaks and revokes all passports and licenses permits so much so that the Jewish nation may remain in some place that is, banishes in perpetuity the same nation no not only from this city, from this district, but also from the town of Riva, castles, villages, lands, cities and jurisdictions of the temporal domain of this bishopric and principal Citizenship of Trent; ordering in a manner that would selaughing and commanding that in the future no Jew would may, under any pretext whatsoever, remain or to linger in this city or in Riva, no more than in the castles, lands, towns, cities and districts of this episcopal temporal domain of Trent. They are allowed purely and simply the pure passage; and so that they to be easily distinguished from other nations, they will have to, from their entry to their exit from the cities borders of the said temporal domain, that is to say at Mattarello, Val Sorda, Romagnano, Buo di Vella, Pergine and Ponte di Lavis, to carry in the future, — instead of the yellow mark, on the right, on the chest, — the headdress of the a hat entirely yellow in color; they will be able to . cover completely with a strip or other moryellow cloth bucket; the essential thing is that this mark should always be worn on the head, in full view of everyone, in the aforementioned towns and places and in the countryside which surround, whether one travels by land or by water, on foot or on horseback or in carriages, which must allDays kept open and not closed. In all other respects of the temporal domain of the bishopric of Trent, located in Outside the specified borders, they will simply need to wear the ordinary yellow mark on the right side of their clothing, sign of the size of a thaler, placed outside and very visible, as prescribed in the past, of madenying that they are seen and known by everyone, and this under penalty of a fine of 100 thalers, the first

One-third will be allocated to the altar of Blessed Simon, the second to
The tax authorities, the third to the informer; and, failing that,
under a corporal punishment which will be carried out by the Illustris-
Most Reverend and Most Holy Chapter; declaring that per-
His mistake cannot be excused on the pretext of ignorance.
and even if the accused were not caught in the act-
In the event of a serious offense, prosecution will be initiated automatically.
trial, even on the denunciation of a single witness,
provided that this witness is worthy of faith and that his honor-
Rehabilitation admits no exceptions.

"And a copy of this decree will be posted at
usual places, in all its substance and without anything
change, as we did for the previous decrees
which deal with the same subject.

"Given at Trento, at the Castle of Good Counsel, 10 September"
September 1725.
“Jean-Baptiste, Antoine de Alberli, chancellor.
“BERNARDIN MANCI, secretary.”

This document clearly shows the extent of the execration that weighed on it.
about the Jews and how they had made themselves worthy.

III

Let us conclude with these borrowed reflections almost
entirely in the C?vilta cattolica.

This book reveals the true reason behind many laws
that the popes and Christian princes brought against
the Jews; and he shows us why the Church defended and
so often condemned the excessive familiarity of
Christians with the Israelites. All these laws are ignored.
even good Christians in our civilized times
so savage, so scientifically ignorant, so philanthropic
misanthrope, of such intolerant tolerance, and, one might
to add, of truth so deceitful.

The most wretched fruits ripen every day
to the great detriment of Christians and Jews themselves
in countries where the Church does not make its gentle influence felt
fluence. Everywhere, movements are stirring right now.
anti-Semitic remarks. And they are not simply due
to newspaper articles, to empty pronouncements,

but they spring from Talmudic assassinations which still perpetrate annually in the East and Europe. Eastern rope, they originate in wear and tear, the spoliations, the tyrannical omnipotence of the Jews of the West tooth. It is by the natural force of things that as of places, among the poor and illiterate populations, these The movements are excited. They are mainly due to the extreme oppression that the Jews exert on these populations lations in what is now called the struggle for existence. Therefore, there are not only religious reasons. who successively expelled the Jews from the various European countries: they do, it is true, hold a large

he takes part in this vile manhunt, but he does not We must not ignore the political and social reasons, commercial activities of major anti-Semitic movements, especially those who are preparing in France at the moment current.

With their persevering character, their profound cunning and invasive, the Jews, obliged in conscience to hate and to mislead the Christian world, have succeeded, in Russia and in Germany, to seize all the assets of peasants and common people; here, there is not a cordon-denying a Christian who can make a pair of sandals without to be the employee of the Jews, in whose hands is The entire monopoly on shoes has fallen; there, there is no a peasant who can sow a plot of land, if he does not sell to the Jews in advance the future harvest. Things are as they are. they have reached this point in Eastern Europe; they are not not far apart in our country.

Is it any wonder that simple and naive peoples, oppressed by a race hated and despised by all, rise up in their own defense with the courage of Despair that often crosses the line and creates persecutors Those who were persecuted?

These movements do not threaten to be as violent. in France and Italy, although, there too, relations tensions between Jews and Christians are acute. Italy, in in particular, as long as it remained under the wise legislation the Church's influence, was able to prevent the Jew, in the commerce, journalism, literature, he never set foot on the throats of the natives, as he did in Germany Magne and elsewhere. The papacy protected them, at the same time it was only when she put a stop to their abuses that they could live and not invade. But if they succeeded-tend to become as powerful as in Russia and Germany

Magne, it is likely that they will also incite against they the same movements intended to challenge their insolence. |

It's possible that this could happen soon.

The day the newspapers break the admirable harmony of silence in which they let the horrors sleep Jews, an intense trembling will make the children of Israel. But let them be reassured! A man of heart, a true Frenchman, Drumont, in a word, said to
The entire nation is aware of what these men who are devouring us are.
Jewish France has passed by, greeted by applause.
comments from all those who still have a vibrant fiber at heart. But, even today, what effect does it have?

The End of a World will pass in the same way.

The idea stirrer pulls us away for a time from darkness apathy, to our sleep, but we are no longer of the
In the Middle Ages, the struggle bothers us and seems too much heavy on our weak arms. We will soon fall again.
in the silken bonds that embrace us and that per-
Its sound dares not break.

Where is the reader of Jewish France, the admirer of
The End of a World, which dares to close its door to Ephrussi and to Rothschild?

They are all cowards, they have no blood left in them.
heart.

O Drumont, will you found a school? Some audacious Oscar-
Will he venture in your footsteps? Will you take us to even continuing down the path you so generously forgement?

Perhaps the young will follow you. Yes, those who don't are not yet caught in the fatal gears of party politics, those who don't want to die,
They will rush into battle. You can count on them.

As for the others, they are already dead; they did not want to They understand the lessons of history and they are crushed miserably by this force that they spared.

In the 15th century, Bernardin of Feltre preached all his life against the Jews who had just been expelled from Spain and rushed to seek hospitality in Italy. In Geneva, On August 4, 1492, he prevented the receipt of several thousand of Jews, whom Ferdinand the Catholic had expelled, because he feared their contact with the Genevans. In Bergamo, he preached against the Jews with such bitterness that the Duke of Milan, fearing a popular uprising, He begged them to stop. But the preacher paid no heed. because he knew "what evils arose from too much Christians are very familiar with this unfortunate situation. "scum of the nation," And yet it was not then a question of receiving them at his table and in his living room, but to do trade with them. What would Bernardin say today?

This man was a fierce fighter against the Jews who They pursued him with their hatred. To defend the people against usury in Israel, he wanted, in several places, to establish pawnshops; but the Jews prevented him from doing so. always cherish their intrigues with the powerful sants. In Florence, four moneylenders made a deal with a Jew from Pisa and gave twenty thousand gold florins to consuls of the city, to maintain the monopoly on usury. This fact shows how important this was to them. privilege. It is so sweet, indeed, to strip the Christians of their privilege. hold!

The blessed man was not deterred by the persecutions. who attacked him. He had already instigated several riots. when it was written to him that Ferdinand II, King of Naples, was very irritated by his conduct; the blessed man replied "that he had defended the cause of the poor and of God,

who condemns the iniquitous Jewish insults, and that he is astonished-it was born that the Catholic princes favored this nation impious, enemy of Christians, “gentem scelestissiman, “christianis infensissimam, Deo et hominibus exosam”.

Throughout the Middle Ages, bold preachers, well-versed in the maxims of the Talmud and the rites of the synagogue, thunder against the trade of the Jews and of Christians; Pope Nicholas V forbade them to have recourse to Jewish doctors; Clement XI, in 1708, renews this defense and forbids Jews from venore unleavened bread for Christians.

This clearly demonstrates the knowledge these pontiffs possessed. had acquired Talmudic rites. One of the felicities Indeed, for Jews, it is to distribute bread to Christians Made with their blood. The B. Bernardin of Feltre This also teaches us how dangerous it was to to be treated by Jewish doctors.

“A Jewish doctor from Avignon,” he said in a prediction In Siena in 1489, he declared that he was dying content. because by prescribing the wrong remedies, he had killed several thousand Christians. Many preferred They would have died rather than resort to him; they were healed by the Thanks be to God. A woman from the Borghese family resisted to her husband who wanted a Jewish doctor to treat the illness of one of their children; and that child recovers, Salimbeni, upon seeing a Jewish doctor at her bedside, She chased him away indignantly and was healed.

On several occasions, to free themselves from this exclusion: The sion that weighed upon them, the Jews fabricated false documents. papal bulls, forged decrees of the popes. They deploy the same

---

1. Compare this fact with what the Talmud commands the me: doctors.

skill in explaining holy books. and in the text mutilation. We have already reported on this. several examples; let's give this one again, borrowed to Bédarride!, head of the Montpellier bar association.

The Bollandists write: "/mpium medicum Hebrew Lazarum toti urbi (Faventie) auctoritate, pecunia et doctrina dominantm, ut (Cives) expellerent (Bernardinus) effect. » Bédarride translates: “We cited in Faenza a A Jew named Lazarus wielding the greatest influence in the city by his personal standing, his fortune and his science." Then he prints in a note: "Tota urbe auctoritate pecunia et doctrina dominantm » passkeeping everything else in silence: the impiety, the expulsion of Faenza, and the Christian blood he had collected at great cost of money, as the Bollandists add.

Let us quote the last sermon of B. Bernardin, at
Cream. "Everywhere I preached the same thing, and my
my most vivid desire is to be heard; because my paroles are inspired by the orders of the sovereigns who
tifes and Christian charity. Know that canon law-
niques expressly forbid you from forming friendships with
the Jews, to enter their homes as servants, of
you make use of their doctors and respond to their
invitations. And yet, the Jew Leon, on the occasion of the
at his son's wedding, he held a banquet for eight days at
Cream, and many went to his table, to his parties, to
his balls, his games. Today too, all the sick
They rush to be treated by Jewish doctors. How
Can I keep these things silent? How can I preach the
truth and conceal these offenses from God and canon law

The Jews in France, Italy and Spain, Paris, 1867
page 304.

niques? Not only are the usuries of the Jews not.
moderate, but they are so immoderate that they are strange-
They exploit the poor and suck their marrow. And I, who live
of alms and who eats the bread of the poor, I would be
Silent when it comes to telling the truth? The dogs bark.
after those who starve them. And me, fueled by the
Poor people. Should I remain silent while their livelihood is being stolen?
Dogs bark for their masters. And I don't bark-
"I wouldn't do it for Christ?"

That's energetic language. That bold voice, which
grumbled so often during the 15th century, embarrassed
many times the Jews, and forced them to lower their loins
Reille. Above all, she stopped their invasions.

Do we still have priests and monks to de-
Splitting God and the poor?

Let them show it by castigating the thieves as they
They deserve it. If they had done it, perhaps the Jews wouldn't have-
Wouldn't they have invaded and demoralized everything in France?
perhaps they would not be guilty of the heinous
assassinations that devastate Eastern Europe every year
tale. |

The laws and decrees of the popes are not repealed;

Why isn't the clergy the first to defend them? and to keep them in force?

Ridiculous! It's a schismatic country that applies only papal laws. The Jews of Saint Petersburg have were recently forced to close their pharmacies and the The Russian government forbade those in Kyiv from emplover of Christian servants. No one, we believe will not dare, after reading the preceding pages, to lament that papal laws be observed in Russia.

God grant that they will soon be everywhere and that

may we be delivered from the bites of the terrible ena geance that wants to suck our blood and our existence.

CONCLUSION

So it is true. The belief that Jews kill little Christian children, carefully collect their blood precious, they make a horrible brew out of it, they knead it in their Easter bread, they make monstrous remedies trueux, this belief is not a "ridiculous nonsense" nor a "hideous invention of the Middle Ages" "Catholic fanaticism"; that is now the stern voice the grandeur of history that rises to proclaim to four winds of heaven, the unspeakable crimes born of these revolting customs.

And the persistence of these customs clearly demonstrates the opposition The unity of this work lies in the fact that it features high-ranking characters. — for reasons unknown — have criticized and pursued life from their lightning bolts.

The ritual murder of the Jews is not a barbarity of times past or a mistake of wild countries, including the The story, though distressing for humanity, does not put us in his heart only a slight emotion, weakened as he is by The distance of time and place. The blood trade Christianity is still very much alive today in the East. in Europe itself, perhaps in France, by hand of men, intimately intertwined with our lives, ever since the

Religious differences no longer seem to bother Christians 2f.

Having become lukewarm, a reason to distance certain peoplenages that our ancestors would have ruthlessly hunted seized with blows from their boots.

Shouldn't we have told these degenerate Christians that these Jews whom they receive in their salons with so much eagerly, they come there, red with the blood of their brothers in the faith? Shouldn't these middle-altar boys, to these princes of the church, who do not fear-They do not wish to sit at the table of the children of Israel, that the The wine, poured into their cups, was "sanctified" by the blood of their flock. Shouldn't they have warned the Christian families against the free sending of bread sweet Purim bread, unleavened bread of Passover, a gift that Jews are required to do so for the principal families Christians they knew? Yes, the gifts of a enemies are always to be feared.

I! It was necessary to say all of this, and this book says it sufficientlyment.

No thoughts of bitterness or hatred guided the author. in this company. He only wanted to denounce public opinion, a hateful custom that will not cease that when it becomes well known and raises against those who are guilty of it, a condemnation Irreparable. O

This book also allows us to get a sense of the danger. of too much familiarity with the Jewish people. This unfortunate nation has customs and needs particulars; therefore, we cannot be too careful about our guards, keep these abominable things too far from us leeches, those insatiable octopuses thirsting for blood, of the honor, the gold, the body and the soul of Christians.

A conclusion is inescapable.

This is the one that was recommended by B. Bernardin de

Feltre in his 15th-century anti-Semitic campaign? This is the one that the popes, the councils, the great and worthy bishops have recommended; it is the one that the peoples have repeatedly demanded it; it is the one that the Kings, emperors, and municipalities have many times accomplished.

This is the relegation of Jews outside of society Christian.

Many social needs implore this end of a an inexpressible unease; the crime of renewed bloodshed Even yesterday, in fact, we saw the growing need powerful.

No, these men who kill our children, to... adorn with their blood, use it in their food and to offer it to us in unspeakable gifts, these men can no longer live our life; they ask to plunge back into the depths of the ghetto from which they had not should never have left, and where we will send them back well-early.

END

Digitized by Google

TABLE OF CONTENTS

PREFACE. . . . + 6 © © © we mm ooo n

BOOK ONE

THE STARTING POINT

I. Human sacrifices among the Hebrews. . . .
II. Talmud: xou ea et xxu
WI. The accusation.

BOOK It

THE FACTS

I. Rosary of crimes... .
IT. Saint Richard of Paris (11 19). (o4 V Oe eg
HI. Saint-Hugues de “Lincoln (4225). . . . .
IV. Touching story of Saint Wernher (1287).
V. The Prelude to the Crime of Trent (1462), . .
VI. The Trial of Trent (1475). . . , ...
VII. The Crime of Metz (1669). . . .
VIII. In 4704 . . . .
IX. The assassination of Father Thomas (1840), ...
X The Tisza-Eszlar affair (4882). $3
XI. The bloodletting of Breslau (4888). . . . . . .

38

53
100
105
113
422
132
164
180
188

942

sd To o

244

BOOK III

PHILOSOPHY OF FACTS

I. The secret. 4:6. xo 4G “oe ou
II. Ritual murder. . . . .
III. Causes and uses. . . ...

IV. The blood merchants.

V. The culprits. . . . . . .

VI. The punishment. . . . . .
CONCLUSION. . . .

ÉVREUX, CHARLES HERISSEY PRINTING HOUSE

251
262
279
317
331
340
365

Digitized by Google

Digitized by Google

El "x (ue ^4

3 2044 023 309 909

JUNT01909

C002 0 T d3S

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google Books

https://books.google.com

Google

About this book

This is a digital copy of a work that has been preserved for generations on the shelves o
precaution by Google as part of a project aimed at allowing internet users to discover the
line.

Because this book is relatively old, it is no longer protected by copyright law and is no
"Belonging to the public domain" means that the book in question has never been subject t
Expiration. The conditions required for a book to enter the public domain can vary from co
These are all links to the past. They bear witness to the richness of our history, our cul
too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproduce
of the long journey the book has taken from the publishing house through the library to fi

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make
thus accessible to all. These books are indeed the property of everyone and we are simply
However, this is a costly project. Therefore, and in order to continue disseminating thes
necessary measures to prevent potential abuses by third-party merchant sites, in particula
technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search progra
We therefore ask that you use these files for personal purposes only. They may not be use
any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the
research concerning translation software, optical character recognition, or any other fiel
For large amounts of text, please do not hesitate to contact us. We encourage the use of
works and documents belonging to the public domain and we would be happy to be of service

+ Do not remove the attribution. The Google watermark contained in each file is essential
and allow them to access more documents through the Google Books Search Program. Do not de
No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is
Be sure to respect the law. If a work belongs to the American public domain, do not assum
other countries. The legal duration of copyright for a book varies from country to countr
The works whose use is authorized and those whose use is not. Don't assume that simply pos
Book search means that it can be used in any way anywhere in the world. The sentence to wh
The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languag
contribute to promoting cultural diversity through Google Books Search. Indeed, the Google
allows internet users to discover the world's literary heritage, while helping authors an

online searches in the full text of this work can be found at: http://books.qgoogle.com

A c eC p " : :

Digitized by Google

Digitized by Google

Digitized by Google

PORT NO PET

| LEUVEN |

da ct e $ "
ws
fr [ia c You have »
ar EL + ke. T 1
we not "LT aa À]

E

RON, Mae. A SL der)
not to ten

THE JEWS

IN FRONT

CHURCH AND HISTORY

BY

THE CONSTANT RP

THE PREACHING BROTHERS
DOCTOR OF THEOLOGY AND CANON LAW
MEMBER OF THE ACADEMY OF SAINT-RAYMOND

[2 PARIS

GAUME & Cie PUBLISHERS P
3, RUE DE L'ABBAYE, 3 d

1897
All rights reserved.

Digitized by Google

2 RU s

ER quA. URL ee
"

Mr. P - $
" S LI DD
. . 7 ^
B ` ry * Ld `
m è . » a * +
* " ^ LI
to . + ^ P . . 2 B 4
2 4" .
^ ld
"Ld. +
* " has
5. : è
` . " . , . -
. % è 5 š
nx
- ^ ;
i * .
E .

© .
P. e; ` E
* " . . y .
`BE = LI. *
sj $4
. B " e A
* * N a FI . ' f * LJ
' .
$ LI
"
^ * " *
E ' f *a
° > A
" 4 * '
. = D [
` ^ `
yso
^ . * Fi]
,
` . è
'
DE os t "
,
` x ^
) ` . '
4.
. * *
* ze: *
P LI ` *
B, 0 * ? D
DEJ,
D
, zx .
'DD
"
. n ~ . . . '
* [I
i 4 * "
` i .
* . .
t " Ls .
to E].
, ' F
. » y . ' '
. + to .
g » 4 ` `
; 4: ME . D s
z.
» * D . . `
PE *
E ^ i *
, " '

```
* .
` " mi S
a * +
. s to
'm.
» " .
' .
- * ^ .
* ^ w . $
D is Ed
has
. * ED ' -
LI L id ^
. " .
. " has
` ; s
+
~ 0 E . ` E 5 .
` " .
t. e . LI x * *
* * ^ LI Y
. - " IN `
» . E " : ` . % N . ; .
n. . . L] D . LI nj .
^ . FE e * 5 . So .
L] 2 A . k : Es ue
" i: . `
- L to . i `
n P . a " .
: ` " i : :
. ` . d .
SD
" * ' has .
` . « READ
B * * sa E
' . i P 3 * f
- 3 7 , " 1
" -+ E ' `
` ~ d . g
; - , R x " , " * , n A, es
NC a fs Ey . " .
$ .
` E: . " 4 `
" * n
* 4' 3` - +
. , i
LI LJ H
E . - . . "
` . ' .
E ` `
' * . » x
" oe? A " ' : d
```

' " ^
1 * . v wá
n. to E. v.
bc ` " , 5
4 $ $ “+ ' Li .
. % " .] ' DM
– m , , .
5 i P mx
C. * , Eg " i * a . P
ś . r >
b
D.H.: . ,.
. . has :

THE JEWS –

IN FRONT

THE CHURCH AND HISTORY

| :
, gt
|
| : ;
– E x 4
xo © enun. n
. d |
: | , g |
| | | i :
"n š yy . – 2 * D |
4 E ` at ° = . :
l – Tr ,
Paris. – Salesian Printing House, 29 rue du Retrait. ne nc
Director: Father L. BEISSIÈRE. “° : M er
, : £c
t E i: i
»* *. *
|
me
i: gi
:
i

EM de®, sa ee nMMMNE – p

J

|

THE JEWS

_ IN FRONT

CHURCH AND LIST 8.

"^ BY

THE CONSTANT RP
^ OF THE PREACHING BROTHERS

DOCTOR OF THEOLOGY AND CANON LAW |
.. MEMBER OF THE ACADEMY OF SAINT-RAYMOND |

+ RI to
— 5

PARIS
GAUME & €i, PUBLISHERS
3, RUE DE L'ABBAYE, 3

1897
All rights reserved.

Seen and approved:

F. Jos. HÉBERT. Fr. Dalm. SERTILANCES.

of the Dominican Friars,

. of the Dominican Friars,
lecturer in theology.

reader in theology.

^el "dd
a KS S RP

cip V imprimatur:
M":

209259

Fr. Raym. BOULANGER

provincial of the Preaching Friars.

PREFACE

Our initial thought had been, of us
abstain from this agreed-upon prologue, by which
It is customary for every author to present themselves at
his audience, and which is called a preface.

The usual and decisive reason for this
The exordium is indeed completely lacking in our
work. BIN |
— For the author, this is about explaining why-
What he is addressing on a subject, what motive he had
to write about it. But not everything is H today
What is the reason for speaking or writing about Jews?

The Jewish question, in fact, is not a
A question that eludes us.

The Jewish question is like the
Cidipe's Way.

The path is not to be chosen; there is none.
than one.

There is no more choice but to return there-
to counter the Sphinx. The monster is stationed, at
The roadside, unavoidable for any traveler.

There is no need to choose which option to offer.
The enigma; all are condemned to hear it.
And, if the riddle is not solved, we have no
to choose the sanction for his failure; fate
is predetermined. To be devoured is the outcome.
fatal.

But there is a solution to the Jewish enigma,
a top-down solution, forgotten by
our short-memory generations, but whose
Ten centuries have verified the accuracy and that which has been, R
all this time, the salvation of Christian society
yours. | |
Certainly, that which was acutely affected by the crisis, that
. cross France and Europe, where they
run the risk of perishing in the short term,
exhumes from the past the solution that saved the
past, and which he wants to preserve
the future, that one doesn't need explaining itself, beautiful-
A blow to the reasons that led him to write.
And if the solution he presents is the same
time, the defense and justification of the Church, to
'What need could a son of the Church have?'
To explain why he defends the Church?
would be much more about his silence than about
his speech or his writing, which he would have
reply. |
And the account at TA dede plus
heavy, if the discreet nonchalant was, by tra-
dition and by state, the defender of the Church.
So, he could BODIE, that was the place

| — m E
to remove from the book this routine of house that we have
the habit of doing it to him and who, under the name of
preface, foreword, notice, speech
preliminary, introductory, holds the reader
at the threshold, and the harangue, sub dio, the duration of a
a quarter, or even, sometimes, half the volume.
It is true that such long sessions have not
Nothing is mandatory. But why, if we have
could. do uL not avoid all
session! | |
It must be acknowledged, however, that the party
The decision to take was serious.
First, it was necessary to break with an im-
memorial custom, that is to say, to begin with.
the least ambiguous of singularities.
However, singularity and flaws go so often
from company, that we move away, instinctively, from
one, to increase, as much as possible, its
chances, of not giving in to Vautre.
And then, Silya's mediocre uselessness in saying the
the reason we have for writing to a reader that the
knows in advance, a word on the plan of what we
Written language has always had its advantages.
This is the travel map placed in the hands
of the traveler. Thanks to these few lines,

Quickly drawn, he knows where he's going and he...
He is grateful that he approves of where he goes.

PE - To signal, to highlight the wisdom of PE-church in its legislation on Jews, such was the central idea of our work.

To carry out this plan, the first thing to doing was a review of legal texts.

But, like the light of the text and its more natural comments are found to-within its context, nothing seemed amiss to us.
better than choosing and putting online, in chronological order, the main papal constitutions on the matter.

These constitutions, sixteen in number, are reproduced in full at the end of our vol-Iume. It's the foundation upon which everything rests.

As such, the beginning of the book pa-was returning to its natural place. But there was
There are some drawbacks to consider, right from the start,
offered to the reader, thirty pages of the-legal loophole. Such an enticement risked
It didn't really appeal to him much for the rest. We had every chance of securing a better reception, starting by speaking to him in French.

Larger fonts, adapted to these key pieces, will restore them to their right and will give them sufficient relief so that there is no misunderstanding about their im-lift. As such, one could never know to give too much credit to the writings of the Popes.

To begin the study of the law that governed the Jews, under the supreme direction of the Church, did not it was possible, without presenting and making known, |
First, the Jewish nation.

This was all the more necessary because

This strange people is unlike any other.
another people. It was necessary to show what puts him,
in such an extraordinary way, unlike anything else:
its miraculous preservation outside of
all the conditions for the vitality of a people;
his predestination to the service of the Gospel,
divine reason for the permanence of this
marvel. Aurea, that's what they record,
almost always, the Popes, at the beginning of their
Acts of legislators. Mentioning it becomes necessary.
done, at the same time, a part of the comm-
silence their Constitutions.— This is the subject of
our first chapter.

But, as the law stemming from this legislation- -
tion is a restrictive right, which places the Jew,
host of the Christian States, outside and at the-
under the common law of these States, it was
of all rigor to produce the grievances which
provoked and legitimized this exception;
and, as the most notorious, the most felt, the
more universally denounced of these griffs, a
always been Jewish usury, with the insolent,
the inhuman wealth it produces, he was
It is inevitable to talk about Jewish wealth.
We have documented the history of this wealth.

It was still about following the text, step by step.
of the Popes. One of the reasons for their prohibitions-
tions, which they return to and insist upon
The most important one, without a doubt, is that one.

But such customs are impossible

dude
social, which give to the Jew, on the fund
the morality of humanity, a physiognomy so
particular and so odiously severed,
do not have their deep and lasting cause, at
...within this very people; do not hold, to a

education, training, principles.
of conduct, quay are neither education, nor the
. training, nor the principles of conduct of au-
another people. b

This intimate and permanent cause exists in

Indeed. It is a long and patiently written book.
composed by the doctors of this people
_and which has become the soul of this people. This book', -
It is called the Talmud. It is the new law of the
Jewish. ae |

This new law is not the complement.
ment and the honor of the old law as it
arrived from the new law of the Christian — .
This is abolition; more than abolition, the
reversal and, if zl on p mee the return- |
nement. | 9? TETN

It's not just evil.

What it establishes is the merit of evil.
Lying, fraud, slander, the
Theft and murder are not simply absolved.
Out of guilt, they become deserving of

7 I am a Jew, at least when it comes to the Christian.

In the titles that the Church had to organi-
to be a legal defense against the rules of
driving, lifestyle habits and the

se vile =

prized by such a people, it was impossible

to forget that one. We might as well have found...

Here again, the text of the papal decrees, and
did we not step out of our role for a single moment?
of commentator. . | m
We have devoted a few pages to
the exposition of the doctrine and maxims of
Talmud... uU xm |
A word on the character of the legislator
was, moreover, nothing less than useless, when >
it was a matter of appreciating wisdom and justice
| tice of legislation. Show that man |
who disciplined the Jew by force
_ undisciplined by morals, which opposed -
all his bad instincts and all his evil-
Nails, wills, the inflexible barrier of a right,

of which all public and private interests claim-
They were imperiously protecting it, was
I deny that he forbade all violence in his
place, which, a hundred times, in history, the
saved from popular fury and who, one hundred
times too, she remembered, when she was ready to
to crush it, the hard hand of civil power; which,
civil power itself, granted them, in
his modest states, the most paternal and the most
inviolable of asylums; which they had blessed
this hospitality, to the point of obtaining, for
Rome, from their lips, the name of Paradise of
Jews; to place, at the head of a code of laws, a
This portrait of the man who makes the law is...

— VII —

to create a very strong presumption, not only-
lying for the justice of this law, but also
for the gentleness and mercy of which the
leaves susceptible, in the presence of excesses
that she must suppress, the salvation of those whom she
protected.

It then became easy to approach and
review, following the natural order or
They present themselves, the different parts of
this legislation:

p That which affects the individual life of the
of the Jew.

— The one that affects her domestic life.

— The one that affects his civil life.

— The one that affects her religious life.

— In the first section, we have
I met Le Ghetto and the brand.

There are many provisions of the
law which governs these conditions of residence
density and the movement of the Jewish individual.

— The second one brings us face to face with the
Jewish family: Jewish marriage; power
the Jew's father; the Christian wet nurse of
The Jewish child; the Jew's Christian servants.

— Next comes the civil status of
Jew: industry, commerce that the law gives him
aceorde, the branches that she forbids him to use;
the professions that are permitted to him, those that are
take it from him.

To the nature and scale of the matter, one

guess what details he must have gone into
the legislator and what a harvest of texts he has
must have left it to be collected after him.

— Civil life offers a field
extensive legislation and calls, on it, the
multiple legal provisions, as much as life
religious matters are settled simply, with pars-
law of decrees and ordinances.

Because the temple is everything in life.
religious of the Jew, and that, since eighteen
For centuries, the Jew no longer had a temple.

However, such a domestic ritual remains.
such a synagogue ceremony, which must have attracted
to focus attention and submit to the discipline of the E-
church.

A separate rite, which belongs neither to the household
niàlasynagogue, but which has, evidently,
in the minds of those who practice it
a horrible religious character, that's the
Ritual murder.

We finished our work with a
Spoon study on ritual murder: for
For us, there is no doubt whatsoever about the real-
the nature of the fact.

We have therefore applied ourselves to
to prepare a legal and historical thesis,
which results in giving a choice between
two sides: either delete the entire story,
of which no fact is better proven than the
ritual murder; or accepting the absolute truth

of traditional crime, by which the race dei-:
cide perpetuates, as far as it is in her, Phor-

rible attack by his ancestors and reissues, on -
Christians, almost always, on

Children, the crucifixion of Calvary.
"Here ends our excursion through the
Jewish things and, at the same time, our book.

rx (Portentum hoc) longæ finis chartæque viæque. E

The Jewish nation

There is no more imposing fact in the world than the
made by the Catholic Church. There is one that is also surprising-
nant, the fact of the Jewish nation.

Here is a people conquered eighteen hundred years ago;
dispersed the day after the conquest.

This people no longer possesses anything that constitutes a little-
nothing; nothing of his organism, nothing of the normal play of
its institutions, nothing even of the cohesion of its
elements, nothing that accounts for its vitality.

He no longer has religious power; he no longer has power-
see politics; it no longer has illustrious races; it has:
no more hierarchy. Its genealogical tables, if
carefully preserved for twenty centuries, are at
all never lost; no hope of finding them again
trace. |

The main element of his life, the soul of his nation-
its culture, its cult, disappeared with the temple and the priesthood
doce.

There is neither an altar to offer the sacrifice, nor a priest
to offer it. The altar has been overturned and no one can
put back in place; the priest is the son of Aaron, and the
Aaron's son is nowhere to be found. (1) The prophecy of his
Hosea is fully fulfilled: The children of Israel...
will have without king, without prince, without sacrifice, without altar (2).

And this people lives.
That's not all.

The remnants of this people who stubbornly cling to being a
people, keep to the flames the lightning that made them this
that they are. Humankind has been the emulator of Vespa-

(1) The most obscure of Jewish genealogies are precisely
those of the priesthood, so important that any reconstruction of the
Nation is impossible without them. Here is what he wrote about them in his Mé-
Moires, Chancellor Pasquier. He must have been extremely well-informed.
having served as imperial commissioner, during the as-
extraordinary appearance of prominent Israelites in 1806: "They (the
“Jews) established, in a positive manner, and according to the authorities
"the most irrefutable, that any lineage from the tribe of Levi was
"entirely lost since the last dispersal; that, since
"At that time, there was no longer a priesthood among them, since the
"priesthood was inherent to this tribe, and thus, all power-
"Priestly authority was destroyed among them. This is, without a doubt,
"One of the most extraordinary events in the history of this people,"
"so faithful to its memories, so attached to its civil and religious customs"
"Gious, that the absolute loss of such a precious lineage and which
"should have been subject to even more scrupulous precautions,
"that its preservation alone held the possibility of fulfilling"
"core, at some point in time, the holiest ceremonies of the
"Jewish worship."

“Let us suppose, in fact, that the Temple of Jerusalem was rebuilt, which
"Every good Israelite should always hope for the sanctuary of this
"The temple should remain uninhabited; the sacrifice could not take place there."
"to accomplish unless a miracle from God, who gave his Law"
"holy woman on Mount Sinai, did not come to reveal the true descendants of this tribe."

(Chancellor PASQUIER, Memoirs. Vol. 1. C. x.)

"Those who claim to be Aaronites are so through genealogies."

uncertain and would not dare to eat the livestock that the law forbade them

assign.

(Dracir. — Harmony of the Church and the Synagogue.)

2) Quia dies multos sedebunt filii Israel sine rege et sine principle
and sine sacrificio and sine altari and sine ephod ct sine theraphim.

$ | (HOSEA. — Ch. 111. V. Iv.)

~

€
LC

A^ EN

exl eee

his own and Titus's. The wandering bands of fugitives
Israelis are hunted, harassed, chased, de-
then eighteen centuries, throughout the entire human race,
as the nation was, by the generals of Rome.
In trials far less frequent than these, nations

* many times more considerable, powerful empires

who seemed, forever, safe from the blows of the
of fate, the Egyptians, the Assyrians, the Medes, the
Macedonians, the Romans have succumbed. Nothing
can against Israel.

This is something that Rome, despite its poet, has denied.
The hour of the barbarian invasion, Israel verifies it gem

days :

LEE E è òo è epu E AD T DSO

Ducit opes animumque ferro.
(Horace – Odes – Book IV – Ode 4)

Where does this resistance come from?

– But it comes directly from what you're saying,
we reply such that no difficulty arises
barrasse. It is persecution that has preserved this little-
ple (1). Persecution is the element of preservation
the most powerful in the world. Persecution
She re-tempers whatever passes through her hands. She makes the
life into what was about to die. It draws unknown energies-
naked from what lay there, desperate and hopeless. Do you want to
to amplify the power of an idea, to place honor high
To make the blood of a race immortal, for a cause? Per-
Seize. Israel, gathered into the arms of humankind,
It would have ceased to exist long ago. Persecuted Israel

brave the centuries.

— But then, how did so many other vanquished,

(a) “The Jews have lived thanks to persecution; they are called
"To disappear through freedom."

(Lxnoy-BEAULIEU. — Official Journal, May 25 and 27, 1895.)

Treated in the same way, did they fare so differently?

.ment itrouvés?

Were other elements used against them?
destruction? Were the iron and fire that were used...?
of another nature? Were there other exiles for them?
other chains, another right of conquest than for
The vanquished and the conquered of another blood? No.
If there is a difference, it is to their disadvantage. None.
defeated, as much as Israel, has known the outrages, the
inhumane treatment, all the relentless crushing
comments of the victor.

"But you won't deny it," the opponent continued,
that persecution is a source of energy, and
that, consequently, the sum of force that it determines
will be directly proportional to the degree to which the persecutor
will bear. Persecution is in the moral order, this
that the pressure is in the physical order. Dispute-
You believe that pressure produces force.

— I absolutely deny it. The pressure means that a
foreign force deploys, and manifests itself at its ren-
against. But this force is so little the force of the press-
sion that it is destroyed by it as soon as the latter
exceeds. The man whose foot crushes an egg does not
Obviously, this doesn't give the egg any strength. The pressure
when it does not exceed the resistance of the pressed body,
determines in him, an exhibition and a revelation-
force; that's obvious. But this force comes
Moreover, there was pressure. It was latent in the
the body's internal organs that are compressed; the pressure
whoever happens pulls her out and brings her to light. That's it.
The entire role of pressure.

So it is with nations, against which a
The conqueror pushes his hordes forward, implementing all the
destructive elements at his disposal.

If, unlike the others, someone resists,

Of

It was not the pressure from opposing forces that created
this resistance. Otherwise, it would have produced it in
all of them, for the same reason each time. It's
that she found in that woman a strength she hadn't
not encountered in others.

This force was there, in reserve, dormant, ignored.

The pressure awakens her and reveals her to the world.

Why does the same force act as ten, against
Did the Roman Empire destroy the Roman Empire?
while acting like a hundred, against the little people
She was Jewish, but she didn't destroy the Jewish people? That's...
that, by a unique miracle, he found himself, at the
a small Jewish people, a force that exceeded one hundred, and,
that, despite appearances to the contrary, he did not find himself
It was not, in the Roman aeolossa, a force equal to
ten. | | ME |
— And others came, who said; Well! this
The strength of the Jewish people came from a book; it is
a particular law, written in this book, and which con-
He considered immortality to be his.

— But that's just postponing the difficulty, or simply
to change the form. Because other nations have not
lack of books, and, if we want to avoid this being the case here,
than codes or law books, they had their
books of laws. Rome had its Law of the Twelve Tables, and
Athens, salo of Solon, and Sparta, salo of Lycurgus,
and Crete, its Minos law, and the Medes and the Assy-
nothing and the Egyptians, other laws, stemming from genius
other wise men. (1)

(1) Faced with the same difficulty, Boissy d'Anglas did the same
He replied, in slightly different terms. He simply put,
institutions instead of laws. He believed that the Jews should
their exceptional and indestructible vitality to their institutions and
He urged the new political state to grant itself immortality.
...by institutions of the same virtue. "Institutions become

"Over time, the only power of empires. It is by the only

Why didn't all these books save the few-
people who read them; and why did the book of his law have
He saved the Jewish people, he said, to the Jewish people, to
Within its political ruin, an invincible vitality?

This is where the word odious, abhorred, must be uttered.

"the power of institutions that can perpetuate the peoples
"Even beyond their dissolution... Look at the Jews."

The advice was easier to give than to follow. The institutions
Jews came from a source to which the legislators of 1789
were reluctant to draw from it. Moreover, managed with the perfection that
God's hand had given them, one could say that the strength
The intrinsic nature of Jewish institutions has not been the principle of conservation.
champion of the Jewish people. First, he let the best of them perish -
. part. Of all the Mosaic Institutions, that of the family a.
She was the only one who survived. And then there is this desolate situation, to which:
can bring down a people, and where no institution can do it anymore
to preserve; when, for example, this people no longer even has a form
of a people. 'To assign the survival of the Jewish people to its institutions
is the sophism of a rationalist, who sees, before him, .
the specter of the miracle that doesn't know what its first name is for
to avoid the unbearable appearance.

This is also true of Jewish institutions, to explain their survival-
Jews, as well as the learned organization of the Church, TO explain-
that his immortality.

It is there that a contemporary, quite different, moreover: de Boissy
d'Anglas had the idea, very insufficiently supernatural, of placing the
the secret of the Church's strength, the explanation of this indomitable
resistance which has sustained it for eighteen centuries, victorious over the attacks
quarries of all empires, and standing amidst their ruins.
“Certainly,” replied Dom Guéranger to the Duke of Broglie, “if the Church
"had had nothing to resist but internal sects and scandals,
"that its organizational strength as a society, many centuries ago"
"that she would have added to the list of things in history"
"Human beings whose time has passed. The Church is an institution"
"natural. It exists and will exist until consumption |
"for centuries, because the hand of God directly sustains it,"
"because divine grace supernaturally produces and sustains,
"In the heart of each person, the gift of faith. Suppose the hand:"
"God withdraws... let the Church be abandoned to the forces |
"natural qualities that are within it, as a human society; then reve-

"We must see, half a century later, what will remain of her, like >"
"Human society. You will look for the place it occupied and
"You will find nothing but ruins there."

(Dom GUÉRANGER. — Essays on Contemporary Naturalism-
porain. T. 6. p. 109-110.)
Paris. — Julien Lasnier, Cosnard & Co.*
Rue de Bucy — 1868
Dom Guéranger himself does not hesitate any more on the character-

A am AAAAAAA NS

ne ea 7

that rationalism has erased from the vocabulary of all languages and that all rationalist erasures have This makes it more readable.

When an event occurs that goes against all the laws that govern facts of the same order, in the This vast empire of God's works is called this fact a miracle. m

Drop a piece of ice into the boiling water. If that ice is preserved there, the laws that govern ice The mechanisms that govern boiling water are found to be faulty: It's a miracle.

Empty a basin of water onto a bed of sand; if the water it is preserved, without loss, on the surface of the sand. the laws that govern water and sand are put into The problem is: it's a miracle.

Disperse a small people throughout the world. Ensure that there is nothing necessary within him. to the preservation of any people, nor the hierarchy social which is no less so, nor the public cult which more; let this little people live, in in spite of everything; that nothing is more visible to world, that the existence of this people, all the laws The first menads—of the survival of the Jewish people. There. Moreover, As before, he is simply continuing Pascal, Bossuet,

Saint Augustine, whose eloquence we will hear in a moment -
_ quents: testimonies.
7 “These marvelous events are the miracles of history and they
"form the main reasons for the credibility of Christia-
"nism. The attentive observer of human annals in recognition-

"Three will easily be born that surpass all others in importance."
" others.

"The first is the miraculous destiny of the Jewish people, starting from
"from the calling of Abraham to the destruction of the second
"temple and ever since."
"The second is the propagation of the Gospel despite all the
"obstacles that made it impossible."

"The third is the preservation of the Church, of its doctrine,
"of its hierarchy, of its morals amidst so many ruins and of
"€ revolutions i" all species.

~

(Same work, pp. 21-22.)

those that govern the lives of people are found to be failing.
It's a miracle.

That is to say, a law superior to all laws
of nature, a force superior to all forces
nature has taken the place of laws and forces
of nature. It is the law of nature's law-maker.
which is not subject to nature; it is the force of
creator, the sovereign master of nature who can,
more than all of nature; it is the law, it is force
of God.

This is how Bossuet understands it:

This was Pascal's understanding before, as Bossuet
On this point, as on more than one other, there has been nothing but
the continuator and the commentator (1).

And Pascal, Bossuet, are, there, only the magnificent ones.
fictitious representatives of the reason of humankind.

Let us read Bossuet in the second part of his
universal history. Ch, XX, XXI, XXII, XXIII,
XXIV, we will see stated, described, highlighted,
the wonder of this people's prodigious existence,
surviving the most dreadful ruin ever
to come and signify to a people the end of their destiny.

“God,” he said, “has found a way that there is no other way,”

"in the world, that this single example, to preserve
“the Jews, outside their country and in their ruin, more
"for a long time even the peoples who have conquered them-
"cus. We no longer see any remains, neither of the ancients.
"Assyrians, neither of the ancient Medes, nor of the ancient
"Persians, nor ancient Greeks, nor even an-

(1) “When Pascal interprets the prophecies and lifts the seals
"of the Old Testament, when it explains the role of the Apostles among
"The Gentiles and the marvelous economy of God's designs, |
"He is clearly ahead of Bossuet, the Bossuet of universal history-
"saddle. It opens up many perspectives that the other will explore and
"will fill. Bossuet had read the Pensées. It was quite a pro-
"gram." (Sainte-Beuve)

To the

^

>»

, | - 0 -

"Ancient Romans. Their trace has been lost and they are

"confused with other peoples. The Jews, who

"were prey to these ancient nations, so celebrated-
"Breasts in history, they survived them."

What is this unique method that falls outside the order of

means, by which, without exception, the

peoples; through whom, in particular, so much has passed
other peoples, contemporaries of this people, moved-

the victors, taking turns, of this strange little-
ple? A miracle. We won't find, in the lan-
gue, another word that suits him and is sufficient for him.
_ To pity what Bossuct writes is not
still relevant, and, the most self-satisfied,
in a century where those satisfied with this kind of thing abound
have not yet reached this level of inflation.
However, we find ourselves less bothered by him than

by Pascal. 2

If decency, if respect for the letter forbids

^ Bossuet's disdain, at least with him, etc.

advantage, of never having compromised himself, of his
on the side, by rash advances.
Things are different with Pascal. Pascal has
found, one day in his life, in the presence of the Jesuits. He has
waged, against them, the most formidable campaign ever
The devil's enmity has stirred up enmity between them for three centuries.
that she never ceases to pursue them. Never
The terrible tear of French mockery has no better
showed what she was worth in the right hands, Nowhere
part of the better-aimed blows did not amaze these
avid spectators of intellectual contests, which form
.at all times, the public of the educated.

This is what gives mockery its power, under the
Pascal's pen, that is the art, which is unique to him, of
to bring about, with his stroke, the irresistible completion of his

logically, along with the Attic condiment of

The ODDO VT wood

his sentence. Neither Rabelais, nor Montaigne, nor La Fontaine
have not brought irony to this level of perfection. The mocker
Voltaire did not go near it.

Let our rationalists fall in love, even to the point of ecstasy,
de Paseal, who mocked the Jesuits, this had not been done
to surprise. There is little bad joy in the heart.
that goes as far as that one, whose mockery has
given the task of feeding the malice of men:*
What was it like when the mocker was Pascal and, the
The Jesuits were mocked?

Unfortunately, pleasure was found there, as in
many similar circumstances, mixed with lack of foresight.
Our exiles hardly suspected the difficulties they
were being created. For, if they found Pascal so strong-willed,
when he was putting the Jesuits on trial, how did he-

Would they time it, later, a man without influence, when he would attack the unbelievers, when he put in line these condensed pieces of evidence of the revelation which have become, under his pen, the terror of the irre- - religion and, until the end of time, condemnation without any appeal to disbelief?

To stick to the only point that interests us- resse, how, when Pascal will present, as a a miracle, the sixteen-century-old preservation of the people The dispersed Jew, will we contrast with the one we have just... to extol genius, even if his mind stumbles, For once, that he is completely out of the question And that he never knew the first word of what he said?

Let these dissenters, these intolerant people, tell us. of the miracle, what it seems to them, from this thought of Pascal and how they would manage to deduce from this, with the limited scope of the thinker, the absurdity of the middle-scraper: "It's an amazing thing and worthy of a "Strange attention to see the Jewish people survive" "for so many years and to see it always bet-

"able..... and, although it is contrary to be miserable- "able and to subsist, it nevertheless still subsists "Despite his poverty."

"Will they find that this is the observation of a fai- blue spirit (1)?

The Jewish people therefore still exist; the fact is evident. more than visible, undeniably compelling.

That there is no natural cause for the subsis- The question of this people's authority is no less clear. Anyone can be challenged to produce them One. It is therefore a naturally inexplicable fact. – Now, a visible, undeniable fact, which has no known natural cause, and which is the contradiction of The ones we know of are a miracle. Therefore, existence The Jewish community is a miracle.

This is the how of the fact: to have no com- how, in the known causes, not to find its comment mení qu'en dehors et au dessus des tous les comment, of reason and cause than in the omnipotence of God.

But, alongside the how of the fact, there is the inevitable diue- ble and insópardble. the reason for the fact.

No single work comes from the hands of God that has not The end; if this is the immutable law of infinite wisdom, that nothing proceeds from her by chance, except everything that It increases the creation, emerges from nothingness oriented towards a purpose, and finds its reason for being in its gravitation -towards this goal; how necessary is this order Moreover, when it comes to miracles? The work, is.

(1) No one felt more than Voltaire the embarrassment of which we Let's talk. Getting away with it through disdain, as with so many others, doesn't work for It seemed impossible... The thing would not have been accepted by the public. thought that the only expedient left to him was to complain Pascal: "Pity Pascal. Despise Houteville and Abadie, just as much."

"as if they were Church Fathers."
| (Letter to Damilaville, 1565.)

then, in such proportions that it prevails and subordinates gives the entirety of the other works. It is transsubordinating to all their ends and to all their laws; how could she fail to have her own end and his law? Wouldn't God ask wonders of his power than to make it the tomb of his sapea?

So why is Israel, which has no form of was the people miraculously preserved among the peoples? |

— Because of another people who, even less than He has no equal among the peoples; because of the Christian people. It is an extraordinary work, accomplished for a more extraordinary work. It is a A miracle that serves a miracle.

The miracle that was served is perhaps no more surprising that the miracle servant, but he is placed more naul and carries further.

Both peoples are Catholic, and the only one is uniTowards is its measure. But life radiates around The shadows of death spread over one and the other.

Both, however, are equally visible; But they communicate with the eye in a different way. On the one hand On the other hand, the perspective is clear. On both sides, Only the blind cannot see.

Given the second wonder, the people's wonder Christian surpasses in scope the first marvel, the marvel of the Jewish people. There is, from one to the other, the distance whose end leaves the middle behind; dis-moral titude, let us understand, and which comes from the difference-difference in the respective dignity of the two works.

Because, in practice, both are so arranged and united, they present themselves as a a single work; what links them is not a simple suture; they are mingled and interpenetrated; they evo-

— oe

They connect and operate with a single, simple movement. And yet, unity is not confusion. The dis-Tinction, this second half of the law of order, is, there, as clear as one could wish. The eye discerns the two works and follows the lines of their contours, at the same time as the mind apprehends them under the The high and common reason that unites them.

If the how of the work has found, near the free-thinker, the poor reception we saw, he would be It's surprising that the "why" obtained better from him. wise. For this reason he renews all his displeasures. Lords of the how, since he is a miracle like him: But he adds to it this unexpected additional disgrace: that He inaugurates a whole order of miracles, and that this order will; in a moment, so well envelop the mon-that the disbeliever will find himself bewildered therein, caught, whatever he does, by the net, and having no power to break the mesh.

. A new kind of laoeoon, which the divine holds in its knots and which curses without being able to avoid the embrace, the gentle bonds of mercy.

In this struggle against God, the only chance of to conquer what the son of Earth could give himself, would be to deny, at the same time; the two facts that create all his embarrassment, the fact of the Jew and the fact of the Church. -This would cause little stir in a century accustomed to to deny everything and to hear all the denials.

But these facts, out of proportion with everything that the world and history present facts, put at defies all negation. Before what awake man would court Would we dare to deny the fact of the Church and the Made of the Jew?

And, as soon as the facts are admitted; as soon as, each Considering this, you cannot assign either one or the other.

to none of these groups where the spirit of man has

CORTE

sorted, from generation to generation, the conquests of
his knowledge; as soon as, turned and turned over in all directions -
their faces, they refuse any known law of hatching- |
Given the evolution of events and the way things have unfolded, what remains, if not that
the supreme and independent action of God has
products, above all ordinary laws;
that she continues to support them at this level;
that finally, they had received from her, in the vast economy
a world apart, a place apart, which
discerns and exalts them, and whose honor does not appear
they are only bound to themselves.

And, since power had placed them so high, how
wisdom, so admirable in lesser matters, to-
would she have failed to make herself known in these trans- events
descendants, placed by her, as reference points
of all the others and became the last me of his
artwork ?

And, since order is the expression of this sa-
gesse, how could order be absent from what she
placed so close to her, and how the service of the most
great by the smallest, which is found everywhere ap-
It seems the order, would it fail to mark, to illustrate,
Here, as elsewhere, is order the rule?

[here, Bossuet and Pascal return to us with the kau-
author of their views and their style. Let us hear these
two initiates of wisdom, to whom she seems to have
revealed all its secrets. To those who wouldn't want it
not to recognize, in God's most beautiful works,
Such doctors could not at least fail to
to give food for thought.

“By preserving the Jews,” said Bossuet, “God is…”
"is waiting to see what he wants to do next"
"unfortunate remnants of a people once so favored"
"Ridiculous. However, their hardening serves their salvation"
".of the Gentiles and gives them this advantage, of trou-.

em Ph em

"to see, in unsuspecting hands, the Scriptures which

"predicted Jesus Christ and his mysteries. We
"Let us see, among other things, in these Scriptures, and

"the blindness and misfortune of the Jews who preserve them"
_ “wind so carefully. Thus we benefit from their
"Disgrace; their infidelity is one of the foundations of
"Our faith."

(Discourse on Universal History. Chapter XX)

“Those who have difficulty believing,” said Pascal, “in seeking
"They are a subject, in that the Jews do not believe."
"If it was clear," they said, "why didn't they believe it?"
"Not? And they would almost want them to believe, in order to
"not to be deterred by the example of their refusal. But,
"It is their very refusal that is the foundation of no-
“Third claim. We would be much less inclined to do so,”
"If they were one of us. We would then have a plus
"A ample pretext. It is admirable to have rendered
"Jews are great lovers of things predicted and
"Great enemies of achievement."

"It was necessary that, in order to give faith in the Messiah, he cut there
"previous prophecies and that they were por-
"conducted by unsuspecting individuals with diligence"
"Extraordinary loyalty, known throughout the world."

His "Here is the people of the world /e less sus-
"pect to favor us; and the most accurate one that is
"may speak for his law and his prophets and who
"Uncorrupted gates."
| | (Thoughts. G. XV.)

"They are clearly a people made expressly to serve-
"A witness to the Messiah."

(Thoughts, same chapter.)

"If all the Jews had been converted by Jesus-
“Christ, we would have nothing more than witnesses above-
"pects; and, if they had been exterminated, we would not have..."
"We would not have had any at all." (Thoughts C. XX.)

EE EEE IIS t E

— 1H wee

A predecessor, by twelve centuries, of Bossuet and Pas-
St. Augustine is no less of an authority in

the question. (1)

If we allege that what decides, what he has–
sentiment in human conflicts is not pre–
precisely the absolute authority of men, but well
their relative authority, that is to say the credit they
enjoy themselves in the company of their contemporaries who listen to them,
We reply that the eighteenth century has
tasked with giving St. Augustine this renewal of cre–
said.

Jansenism had placed, above all else, the ge–
denied the doctor of Hippo. Everything was cut with
his texts. Augustine decided, as a last resort,
in high society, in the time of Louis XIV, everything
as much as in the councils of Africa, in the time of
Pelage. Nothing dissonant was tolerated from any point of view.
Which way he came. Augustine heard, everyone bowed down.

Philosophy did not wait to develop there, com–
Elsewhere, the accomplice of Jansenism. Such an al–
The link deserved attention. A coterie that doesn't
Enslaving everything could not be neglected.

On the other hand, how can one not hold in high es–
time a doctor, under whose cover they beat in
breach, not only the Society of Jesus, this
which was indeed something, but the Catholic Church
entirely, along with its supposedly infallible masters,
The Bishops of Rome?

He who marries a party, marries, on the same day, all
his enthusiasms.

Rationalism has therefore compromised itself with St Au–

(1) Although Voltaire understands the quality of Father of the Church
either a title of contempt, as we saw earlier, it
It seems unlikely that he imposed this, even on his most docile followers.
a way of seeing things in the eyes of Saint Augustine.

Augustin, as he had compromised himself with Pascal. The
tributes paid to Augustine by the philosophers of
In the 18th century, they created, in the presence of the great doctor, opposite
these unexpected and unforeseen admirers, of the rights
against which they cannot defend themselves and against which one
will have all the pleasure in the world using it against them.

I know very well that it was St. Augustine in disguise, that the Jansenism presented to the freethinkers of the time and found the secret to getting her to agree. But the ga- The gifts given to Augustine lost nothing. For, what- no matter how much art one brings to it and however diligently one applies it. we do not have the power to accommodate, contrary to the True, that's the essence of an author. The enterprise would be as insane as altering his entire text. The enthusiasm for the disguised meaning is therefore disarming. The infatuation with the preserved meaning. And that's how - In the eighteenth century, every rationalist who respects himself You were forced to reckon with Saint Augustine.

The miracle of the Jewish survival was not highlighted by the great doctor, as much as it was later by Bossuet and Pascal. One quickly grasps the reason. The time that has passed since the last disaster and the complete dispersion of the Jews until the time of St. Augustine was only three hundred years old. Although quite another example of a subjugated people, surviving three centuries of its ruin, it had been lacking until then, to history, the rigorous and reserved spirit of Saint Au- Augustin, kept on guard against so many enemies, was holding him back of any statement that did not obtain assent. Moreover, the Jews had yet to have much vexations to be suffered, among the different nations to- what their wandering bands had come to ask asylum.

Even less did they know in those early days

of their hegira, the carnage that the Middle Ages inflicted upon them reserved. If Constantine was severe with them, Julian... Combla and Theodosius, so different from Julian for the the rest, showed himself on this point to be the emulator of the Apostate.

The benevolence of the great emperor, continued by his sons, took on almost a protective character and favor increased, to the point of attracting, to the imprudent sovereign teeth, the complaints and remonstrances of Bishops.

And yet this vitality, unprecedented in the annals of the peoples, seemed quite marvelous to Saint Au-

gustin, to make him exclaim from his pulpit in Hippo:
“The Jewish people are like Cain receiving a blow to the forehead”
"A sign that prevents him from being put to death." (1)
(Sermon on the Ps.go — Sermon for Epiphany 201)

If Saint Augustine did not pronounce the word mira-
He certainly gave some indication of it,
when he placed, at the forefront of the deicide nation, the si-
Cain's brother. Perhaps there might even be there, in a
meaning, more than the affirmation of a miracle. That would be the
an early glimpse of the marvel, that is to say, the accumulation
of miracle and prophecy.

But it is in the why of the prodigious con-
servitude of Israel, that is the purpose and the reason for being
of the presence, in the midst of nations, of this extra-
ordinary nation, it is in the explanation of its role
providential and of his mission near the Church, that
Saint Augustine freely indulged in all the
lofty views of his vast mind; it is on this ma-
game question of the philosophy of history, which it
casts forth light in abundance. All those who follow him-
They will only have to collect it. We will hold

(1) Cain ille frater major qui occidit minorem fratrem, accepit
signum, nc occideretur, id est, ut maneat ipse populus.
(Enarratio super Psalmos, P. 40.)

honored to think like Saint Augustine, and one is not-
It's not certain that there's a better role than to get involved.
Near the newcomers, the echo of the great doctor.
For those who draw parallels between texts, the masters of-
which we referred to above, Pascal and Bos-
suet, have hardly done anything else.
So, let us hear for a moment from the Master of these Mai-
very: |
“The Hebrew nation was scattered among the
"nations, to serve as witnesses to the Scriptures"
"who proclaimed the salvation of Jesus Christ." (1)
(City of God. Book VII. Chapter 32)
“Through their own Scriptures, the Jews make us
"This testimony, which we did not invent"
"Prophecies that speak of Jesus Christ... If, with this
"the testimony of the Scriptures, they remained in their
"country, without being scattered everywhere, the Church, which is
"scattered throughout the world, they could not
"to have, on all sides, as witnesses to the prophecies"
"who look to Jesus Christ." (2)
(City of God. L. XVIII. C. 46)
“Today the Jews are our servants: today-

"Today the Jews are our peddlers. Listen to how
"The Jews are our servants. When we have
"a matter concerning the pagans, and which we are showing today"
“Today, in the Church of Christ, the fulfillment of

(1) Deinde populus Hebrieus in unam quamdam rempublicam, quie hoc sacramentum peragerct, congregatus est... sparsa eliam postea eadem gente pert gentes, pr opt testimonium scripturarum, quibus eterna salus, in Chr isto futura, priedieta est.

(De Civit Dei. — Lib. vrr. C. 32.)

(2) Eradicati dispersique per terram, quando quidem ubique non desunt, per scripturas suas testimonio nobis sunt proplictias nos non nxise of Christo dai ce ne rs Ie aV D ER UOS anat ea saan quoniam, si cum isto testimonio scripturarum, in sua tantum modo terra, non ubic essent, profecto Ecclesia, what ubic is, eos prophetiarum, which de Christo premise sunt, testes in omnibus gentibus habere non posset.

"what was predicted long in advance, concerning-
"bearing the name of Christ; Christ in his head and
"In its members, we take the books of the Jews
"so that these pagans cannot believe that we
"We fabricated these prophecies and we have
"Adjusted, based on the event, these announcements about the future."
(Sermon on Psalm 40) (1)

"The truth of our Gospel is evident."

"This tangible fact: that all the prophecies relating-
"those interested in Christ are in the hands of the Jews and
"...that they possess them all. Through this, enemies
"they themselves provide us, in these writings di-
"vines, weapons to refute other enemies. They
"They are our booksellers, they resemble those servants"
"who carry books in the wake of their masters:"
"Some read them for their own benefit; others wear them,"
"and (2) the burden they bear is their entire benefit."
(Sermon on Psalm 56)

"What is the Jewish people today if not
"the keeper of the Christians' archives, the porter of

(1) Modo, fratres, nobis serviunt Judai, tanquam capsarii nostri sunt, studentibus nobis codices bearing, Audite in quo nobis

Judæi serviunt...Quando agimus cum Paganis et ostendimus hoc evenire modo, in Ecclesia Christi, quod ante predictum est de nomine Christi, of capite and corpore Christi, do not put our endxisse illas prodictiones, and ex his quive accident, quasi future essent, nos concripsisse, proferimus codices Judæorum; nempe Judiei inimici nostri sunt. De chartis inimici convincitur adversarius. i

(Enarratio sup. Psalmos. Ps. 40.)

(2) Propterea autem adhuc Judæi sunt ut libros nostros porte ad confusionem suam. When enim volume ostendere prophetatum Christum: proferimus Paganis istas litteras. And nc strong dictant duri ad fidem quia nos istas christiani composuimus, ut, cum Evangelio quod pradicamus, finxerimus prophetas per quos prædictum videretur quod praedicamus, hine eos convincimus, quia omnes ipsx litteræ quibus Christus prophetatus est apud Judæos sunt, omnes ipsas litteras habent Judwi. Proferimus codices ab inimicis ut confundamus alios inimicos... Codicem portat Judaeus unde credat christianus. Librarii nostri facti sunt, quomodo solent

"the law and the prophets, as a testimony to the pre-
"the teaching of the Church?" (1)

(Against Faustus. Book XII, Chapter 25)

These texts are but a few flowers, picked from

In our haste, we left behind an entire meadow.

backwards. Also, quoting everything wouldn't fit.

in our plan. But these extracts suffice. (2)

served post dominoes codices ferre, ut illi portando deficiant, illi legendo proficiant.
(Enarratio in Psalmos. Ps. 56.)

(1) Quid est enim hodie gens ipsa (Judæorum), nisi quedam scrinaria christianorum, bajulans Legem et Prophetas ad testimonium assertionis Ecclesi, ut nos honoremus per sacramentum quod nuntiat illa per litteram?

(2 Between the Doctor of Hippo and the two great thinkers French, on par with these geniuses, presents itself, at the twelfth seat-key, Saint Bernard. It's just halfway between the pre-
The first one and the other two. We won't be surprised to encounter the

same thoughts under his pen. "We must not persecute the
“Jews; they must not be put to death; they must not even be…”
“Hunt them down. Ask them about the Scriptures. I know what has been
"Prophetized of the Jews in the psalm and what is read there. God says
"The Church, instructed by its thoughts on its enemies, do not kill them"
"not for fear that my people (Psalm 58:11) should come to
"Forget. These are living tableaux and high-ranking figures who put
"in view of the Passion of the Lord. That is why they were dis-
"Persians in all the Alin countries, that at the same time they pay
"the punishment for their crime, that they may be witnesses to our Redemption"
"tion. Hence the Church adds in the same place: 'Disperse them by
“Your virtue and deposit them, God, my Protector. (58. 12.)” Thus
"It happened. They were scattered; they were laid down, they are suffering
"a harsh captivity under the rule of Christian princes. They
"will however convert in the evening (58. 15.) and, at the appointed time
“They will be remembered (Wisdom 3:6). Finally, when the mul-
"The nation's fortunes will have entered, and then all Israel will be saved."
“(Rom. xr. 25. 26.) says the Apostle. Meanwhile, there remains only that
"He who dies remains in death."

There

(Saint Bernard. Letter 363.)
Non sunt persequendi Judæi; non sunt trucidandi, sed nec effugandi quidem. Interrogate these divinas pages. Novi quid in psalmo legitur prophetatum of Judaeis. “Deus ostendit mihi, inquit Ecclesia, super inimicos meos, ne occidas eos, ne quando obliviscantur populi mei. Vivi quidem spices nobis sunt repræsenaunts dominicam passionem. Propter hoc dispersi sunt in omnes regions ut, dum justas tanti facinoris ponas luunt, tests sint nostz redemptionis. |
Unde et addit in eodem psalmo loquens Ecclesia: Disperge illos

The two great marvels of wisdom and power-
wisdom, which God has made the crown of his works,
they are placed in such a position that one would try in vain-
further for those who would not be satisfied with
this light.

It therefore remains that the fact of the Jewish people is to
such a dimension and such relief, on the face of the world,
that no one is permitted to ignore it and that,
Anyone who denied it would cast doubt on their sanity.

That this fact is inexplicable by the laws that govern-
senses the facts of the same order; otherwise, that it is

a miracle: |

That this miracle is the servant of another miracle of larger proportions and of which humankind can even less distract his attention: the miracle of the Catholic Church.

in virtute killed and depone cos protector meus Domine. the factum est; dispersi sunt; depositi sunt, duram sustainent captivitatem sub principibus christianis. Coneertentur tamen ad eesperam el in lempore erit respectus eorum. Denique cum introierit multitudo gentium... tunc omnis Israel saleus erit, Apostolus. Interim, sanc, qui moritur manet in morte.

II

Jewish wealth

This fact is more visible than the previous one, and, which par-
Even if he were to ignore the Jew, he would still remain, powerless to ignore Jewish wealth.

Let's explain ourselves, so as not to appear a a puzzle-solver and, what would be more serious, not we point out breaking with all the metaphysics of the School.

"You're completely in the realm of paralogism," he shouts at us.
metaphysician whom our strange assertion confounds.
Do you not know that before being such, one must exist?
that before a Jew can be rich, he must be,
and that consequently it is inevitable that we will not see
The Jew, before and more than the wealth of the Jew.

We will answer the metaphysician that he has everything.
reason, if he defends objective order,
as his vocation as a metaphysician compels him to do; but,
that what he said may not be accurate, and is not.

Indeed, not at all, in the subjective order where our
This statement poses a problem for us.

In that order, what comes first, what invariably leads the way, that's the phenomenon.

But the phenomenon of the Jew is the wealth of the Jew.
Wealth is the phenomenon of the Jew, like the hump
is the phenomenon of the camel, like reptility,
if we can use that term, is the phenomenon of
snake.

Scattered, crumbled, pulverized, mobile and unstable
as he has been since Vespasian, the poor Jew had no
He might not have been seen. At a stretch, he could have passed by.
Thus, through this world where he has wandered for so longtime, without getting the attention of men. But the
A rich Jew, more than rich; a master of wealth; the
The Jew, despite his billions, will not accomplish his
race without being seen; it commands attention to
more distracted; he carries in his hand, he reads to everyone, a document
of presence and identity that does not allow us to
Vignore; the social fact that it constitutes produces a
such a protrusion, against the backdrop of humankind, that the eye
cannot avoid it as soon as it opens; like the sky,
Like the sun, like a mountain, it imposes itself
to the viewer.

The fact of Jewish wealth is therefore what is
less debatable in the world and we don't know that he
has ever been discussed. As soon as this people lost its
soil, this magnificent land, conquered from Canaan by
her ancestors, so well distributed by Joshua, and so faithfulpreserved, by each tribe and tribal fraction,
for fifteen centuries, as soon as it became mobile
and wandering, the mobile and wandering wealth of this world,
Gold, paper, that winged satellite of gold, belonged to him. Prenose it on whatever date you want, ever since Adrien
He has forbidden him the land of his fathers; choose for him,

In the series of social situations, the situation...
more difficult, the most thankless job in the name of...
With a wide variety of jobs, you will always find it
sitting on bags of gold.

Men who deny everything have never denied this fact.
He was touching them too closely, and on too vulnerable a spot.
unmanageable; a passion too untamable, too rebellious
He kept a very imperiously close eye on them, preventing them from sleeping.
open, the mind too incessantly attentive; the condemnborn of a sincerity too incorruptible, for that
the fact of Jewish wealth failed to be observed,
proven, recognized everywhere and by everyone; so that he would not obtain |

not, of himself and by his own constitution alone, the most
high degree of publicity that a human act can achieve-
dre in men.

That a Jew should have impoverished such a son of his Christian faith
We will have mediocre things from the Gospel, no worries. Faith!
Who has ever spoken about it in the square and who has ever been on the sidelines?
What is its value on the stock market?

Likewise, since Christians convert
Why wouldn't Jews convert...
Christians? Aren't we almost done with this?
A silly past, where the so-called oracles of I don't know
which infallible ones enslaved souls and left them
What place in the world is there for just one Creed? Au-
Today, the earth belongs to all Credo. All the sym-
They are all equal and have the same right to the sun. They are
moreover, they were far surpassed by a professional
a much simpler sion of faith, which is in the process of being suppressed
plant and which will soon supplant all the Credo
Facts and to be done: the negation of any creed.

That a Jew should have impoverished such a young woman of her honor
daughter, placed in his service by an imprudent mother,
Little importance will be attached to it; the fact will be denied, if
the circumstances require denial, or, if there is no

danger lies in cynicism, if nothing compels us to give the
change and to test public opinion, we will scoff at this
scurrying laughter, which rises so naturally to
lips of our generation; that no evil
Fortune is sure to be found there, but who knows nothing?
to pay off their expenses, above the wreck of a pump-
der.

What if the crime of the filthy seducer has
found completed by the occurrence of maternity
dishonorable, if he threw, on the public road or in
the tour of a hospital, the fruit of degradation and
the pain, (the annals of Israel are rich in facts)
similar), we will accentuate the sneer a little more-
He will lie, from scurril he will become cruel; after having
cheered up by weakness, we'll laugh at stupidity, and
There will be no feeding frenzy in this hunt for reputations.
comparable to that of this Christian woman, duped at the...
sure of his foolishness.

That Jews have crucified and still crucify

Christian children, we will do it, as before,
depending on the needs of the cause, ignorance or
Command denials. More than that, before any
information, we will launch a campaign, for the de-
defense of Israel, with an ardor that had never been seen
to cover the reputation of any Christian. You will have
It is good to cite the most established testimonies of
History, the most irrefutable. Legal evidence
no indictment supported his conclusions;
We won't hear you.

Moreover, assuming these facts to be true, he thinks-
They wouldn't draw any conclusions. They wouldn't know
being extremely rare in the long run
centuries. And besides, what's the point of worrying so much, at
Their opportunity? We have no immediate interest in that and
direct. These children could only have been sons of very

good Christians. Can we be greatly affected by the mis-
Given the claims, is there really so much cause for alarm about falsehoods?
and unfortunate situations of good Christians?

Moreover, these are clearly rivalries and cha-
sectarian squabbles; (one might say, parochial disputes,
(If synagogues had bell towers) these are ways
to act between fanaticisms of different origins and
of various brands. One would gladly see inter-
to come from gentler customs; more moderation
in the processes would certainly suit a time
of advanced civilization. But who will boast of rowing-
to regulate, to the desired degree, the passions of men,
especially the least manageable and disciplined ones
Do they know about religious passions?

That a Jew stole, through paid complicity
or unpaid, a consecrated bostie, at a ca- altar
Catholic, that he defiled it, tore it to shreds, outraged it a thousand times
In these matters, we won't see the slightest grievance against
The Jew. Indeed, of all the misdeeds of Israel, this is the one
that we care about the least.

If someone were to say that this torn host has
Having shed blood, we will feel a little more moved, but
of any feeling other than the one one would expect
baptized men, most of whom recite in-
core their Credo. So here we are again.
We will say, confronted with the absurd. We will not have
So, never done with this miracle nonsense.

No matter how much time passes, there will always be
hopelessly backward, to whom no progress will benefit
vira: worse than that, biased reactionaries, who
will knowingly go against the grain of
movement. There will always be enough foolishness in
reserve among men so that no imposture
fails to find the dose corresponding to
No big deal.

08 =

Fury against the imposter, profound contempt for
the dupe of the imposture, that's all she'll get out of it
from his heart, to answer you, the baptized one who-
will add tension to your story. And if you pushed it a little further
Your man, you would find that this intolerant man
miracle, is far from having given up believing in the Gospel
gile, whose fifty pages are hardly, in
In short, a fabric of miracles; that he even believes in
this Eucharist, where he refuses to admit the intervention-
the notion of a miracle, and which is, entirely, nothing but a
vast and ceaseless miracle.

Therefore, to all the grievances of man against the Jew
(for it is not only between the Christian and the
Jew, that is, between humankind and the Jew, that lies
the dispute and let the debate die down ;) "He is against
everyone is against him (1); to all the evils
social aspects of the Israelite, modern humankind attack-
of little importance, most often,
Quite mediocre attention. Distraction, disdain, persuasion-
flage, skepticism, all stitched together against a background of
lighthearted good humor, which he shared with Voltaire at:
18th century, with Renan, in the 19th century, the wisdom of the
life, such is the attitude of humankind towards the re-
quisitory, always renewed from the past, always increased
of the present, against the Jew.

But here is a charge that does not
It bears no resemblance to the previous ones. The attitude becomes
any other; a change is taking place on the spot; you don't
You won't find the same men anymore. A new kind.
human has taken the place of the first.

The Jews have been, in every century, and are today...
pru

(1) Manus omnium contra cum and manus ejus contra omnes,
(Genesis, Chapter 16, Verse 12.)

Today, more than ever, the hoarders of wealth.
Here all foreheads darken; all eyebrows
they frown; every uncircumcised man becomes serious; the distraction would be unwelcome; what more could be done?
severe ?

It is gold, the sum total of humanity, that is at stake.
Master of life in all other respects, skepticism loses
Here are his rights. Skeptics, moreover, as long as he tells you
It will please, sir, we are ready for anything. But it
It's about gold. There, no more skepticism. There, the kind of humain is of a dogmatism that you will never challenge-
But he holds on to it all the better because, there, less than
Nowhere else does he have to fear overcrowding.
of the miracle. If there is a department of the world and of
the story where you encountered little Revelation, little
Of the supernatural, that is certainly the one. The heart of the
Humankind says about this every day, all of this
that humankind needs. Everything flows naturally from
nature's foundations. It is not a work hatched and carried out at
end among men, where the mysterious agent of a
the invisible world had less need to intervene.

So, obviously, with an obviousness that ispose, with a brilliance that rivals the light of the
sun, at every stage of history, since its dispersion
Zion, Israel is the king of gold.

And yet, how many obstacles had not been placed in the way of...
sées, from time immemorial to the actions of the con-
Israel's plans! Nothing had been forgotten by the so-
Christian society against the rapacious instincts of the host
It was strange that she had done it to herself. For it is, by far, at home
Christians, whom Israel most loved to shelter,
Exile. The son of the Gospel is fundamentally hospitable.
It is part of this wonderful charity that he has
taught by the Master, and which is the foundation of his life. Even
to such an unsettling visitor, mercy

= Jg

Christian woman did not withdraw the ray of her sun (1).
But what army of prohibitive laws did we not have?

Not surrounded, besieged the newcomer! What se-
Questions, what incapacities, what ineptitude!

The Church, so indulgent, so averse to constraints-
tes, had spared nothing, in this place, of the most se-
veres measures.

Civil power, with its less tender heart, had
raised the stakes against the Church and took its precautions further.
tions. He never took his eyes off his Jew, a single ins-
so much. |

The main gate, open onto the farm and the
Christian depredation, trade, had obtained
a special guard for him. On all points that he
approached, the Jew's trade had been limited, regulated-
lied, controlled.

Usury, that other consequence of Jewish rapacity, was
spied on, hunted, surprised in her darkness, punished by
terrible punishments; in particular, the punishment
Israel's most feared event: confiscation.

However, at the same time as all the constraints enser-
would have this people, whom all manner of indignities overwhelmed,
Israel, equally undeterred by the thousand threads of the pro-
inhibitions that, through the torrent of outrages, passed,
as if by magic, through all obstacles
and accumulated Christian gold in his coffers.

..... populus me sibilat, at mihi plaudo
Ipse domi, simul ac nummos contemplor in arca. (2)

said the miserly man from Ilorace. The Jew was there in his entirety.
Horace had composed, without thinking about it, the motto of the
Jew for all ages!

(1) Estote misericordes sicut Pater vester misericors est; Who
facit oriri solem suum super malos et bonos.

: | (Saint Matthew. Ev. Ch. vr.)

(2) Horacc. — Satires, Book 1. Sat. 1. Lines 66-67.

—ÀÀ s

But then came a day when a wiser, formed Europe

to wisdom through experience, reasoned that
Here it is: |

Jewish covetousness, Jewish enterprise, conspiracy-
Jewish union against the wealth of my people, has not
that one cause, and that cause is none other than the legislation
prohibitive, troublesome lation, with which it is surrounded.
(This was the application to a particular question, of
the argument cited above).

It was the repression of this people, they had said, this
are all the severe measures that surround it which are
the final word on its vitality. There are, as many bars there as there are bars
barriers that halt its expansion, consequently, as much
obstacles to its assimilation; this constraint isolates it
and this isolation preserves him.

We have seen the full scope of this reason. It is
the same one that reappears here.

But perhaps one might flatter oneself that it is worth da-
advantage and finds there, thanks to specific conditions
ciales, a more justified use. Let's resume the study, ct
so that we might better appreciate its value, donnons-lui, par quelques comparse, tout le relief
which includes.

Do you see this majestic river flowing through
the plain? Powerful dikes rise up on each-
one of its banks. You always thought that these
dikes contained the river and prevented flooding
donations. Well! You were mistaken, and here they are.
the grimly written proof of a handwriting that all
The eye can read. The river swelled, it surged and burst.
Its dike, and there it is, devastated everything. Look at the ruins
left in its wake. Without the dam, the river would never have-
but this violence did not occur, nor did it create these disasters. It is the
. constraint of the dike which increased the pressure of the
waters; and, accumulation of forces, determined by

This barrier caused everything to crumble. Don't look any further.
There's another reason. The whole cause of the problem lies there.

Look at this wild animal, behind its bars. It's from this
It is not iron that stops him, but rather his ferocity that comes from him. There is no
for another reason. See this pig and this ox roam free;
When did you find them ferocious? So it would be-
There are tigers and bears, without the bars and without the

cages. And, if you are not sufficiently convinced-
cus, the proof was given, not eight days ago.
A tiger broke through its cage bars and devoured a child.

— Certainly, what you tell me about the en-
'Fant is horrible, and the overflowing of the river is a
A terrible misfortune. But what is seen, once, by day
of the breaking of the bars or the breaking of the
dike, would be visible every day if there were no bar-
reaux, nor dike. By a distraction that has nothing to do with gold-
Dinaire, you mistook the effect for the cause and the cause
for the effect. Such candor certainly deserves to be acknowledged.
come to the aid, and there is no appearance that she will delay.
a great deal, if one sheds some light on it, to recognize,
that it is not the dike that causes the river to be ravaged
geur: but the ravaging impetuosity of the river which makes
that there are dikes: that they are not bars
from the tiger's cage, or the muzzle on the bear's snout,
which make the tiger and the bear ferocious, but well
the ferocity of the tiger which means that the tiger has bars
to its cage and the ferocity of the bear which gives it a
muzzle on its snout.

Thus the prohibitive laws of the Church, the pro-
the inhibitions of the Christian princes, had not only made
The Jew was rapacious; but the Jew's rapacity had made
that the Church, that the Christian princes, should bear,
maintain, reinforce prohibitions that do not
The rapacity of the Jew was never enough.

Well! The Revolution didn't see it that way.

MNE: o

She judged the rapacity of the Jew with profound insight.
of spirit that we admired, just now, in the
. solution to the difficult problems of the dike of
river, tiger cage and muzzle
The bear. 7

— But, finally, what were the results? Because that's
That's where we need to get to; the final word on the matter lies there.
rouve. ,

If the results obtained are good, all the reasoning-
Comments on calculation errors are falling apart. The worker is
justified by his work. The Revolution triumphs. It
She has secrets that defy ordinary perceptions.
Where the Church, for sixteen centuries, was attuned to the Revolution
The solution saw clearly from the first day. She alone found

The answer to the riddle.

— Alas! The results are plain for all to see. The Revolution, which managed to conceal so many others, can't even think about disguising that one. So, the fruitet the wages of the mercies of the Revolution towards the Jew, it represents half of France's fortune. passed from the hands of the French into the hands of the Jews. Is it well done? Isn't it a complete success? Will anyone be found to say that the Revolution doesn't know how to do things?

"But you are triumphing falsely," replied his defender. sir. In order for you to win your case, you will need to- would show that the phenomenon is new; that this that you attribute to the Revolution has never been seen before her. But, if you find yourself under the pro- regime- The same fact, equally exorbiting, just as disastrous as under the liberal regime Regarding the new law, what criticism do you have? to the Revolution? It unified the law. It erased the social disparities. She simplified things, by

This abolishing prohibitions that resulted in not pro- Hibernian, by removing protections that do not pro- They were doing nothing.

— I reply that he will always remain with the Revolution the shame of his presumption.

There is no petty vanity in claiming not to have that to appear in order to put an end to all abuses, and to to find the next day, in front of oneself, as many abuses as one had made a point of turning them away. But what if... Revolution adds to this, aggravating several of the past. to create new ones for the present, and to sow them A nursery for the future?

And, getting back to our Jews, let's admit that they have succeeded, many times, under the prohibited regime tif, to gain control of a good part of the for- public access, there would still remain some difficulty A frenzy between these administrative failures, between these bitter setbacks for the police of the past, and what arrives today.

When Philip Augustus expelled the Jews, at the com-

At the beginning of his reign, they possessed the first of the
lands of France, and they had so monopolized the
the kingdom's currency, which they had left, he did not find himself in it.
It's almost gone. This was happening under the pro- regime
prohibitive. — Yes, but under the prohibitive regime, it is their
It had taken four centuries, since Charlemagne, when they
gained a foothold in France, up to the reign of Philip Augustus.
which banishes them (1). For a result that is not

(a) There had indeed been an expulsion decree under Philip I”,
great-grandfather of Philip Augustus, 1096. But the measure had
Little application. The Jews knew how to stop its effects. A few
Barely a few years had passed when the decree became a dead letter. It was
then the fate of many others that befell him. We hope-
would always believe that the severe measures would bear fruit; that the
punished people would correct themselves, or a more attentive police force would have
The best reason for their malice. In short, they were few
worried, sometimes even favored under the Carolingian dynasty; and the

less, they did not take a century under the regime
of common law (r).
Another difference. "M
The tolerated Jew could still be turned away. This

The harshness of the early Capetians was more a threat of
repression, but only effective repression.

One might wonder how Charlemagne, sovereign
so Christian, who has no equal in the nature of his power except
Saint Louis, in this respect, treated the Jews so differently from Saint Louis.
One could reply that Charlemagne's immense empire was
more resistant to Jewish plots than the France of Saint Louis.
Add to that the personal authority of the master. It was rarely considered...
To defy Charlemagne, we knew, from the experience of others, that
A very dangerous profession. Charlemagne also had, like all
the great men of the Middle Ages, designs on the Holy Sepulchre
cre. Could he have deliberately involved the employment of Jews? Nothing prevents
to suppose. A Jew was part of the embassy he sent to
Aroun-al-Raschid! Napoleon, who was equating as much as he could,
Charlemagne, initially, was somewhat favorable to
Jews. Several of his historians attribute to him, in this affair,
with a different nuance, of course, the same thought as in Char-
Lemagne, the acquisition of the land of the Jews. As for the successors
of Charlemagne, they for a time entertained the illusion of continuing
his role. To continue in his manner must have seemed to them the condition,
not to mention the great man's ascendant, which imposed, in
In a way, whoever succeeded him, his mode of action. The attitude of
power, with regard to the Jews, therefore remained the same. Any other

This soon became the attitude of the Jews towards the authorities. They did
quickly the difference between the hand of Louis the Pious, of Charles
the Bald, and that of Charlemagne. After a few years,
They had taken such liberties and displayed themselves in such ways,
that Agobard denounced them to Louis the Pious in a report
Insolentia Judo orum. The weak emperor paid little heed to it.
Charles the Bald had enough on his plate without that one.
saw, in Aquitaine, his first government, deliver Bordeaux
to the Normans in 848. The Jews used it there with their recognition
ordinary session. They never treated their
benefactors. Charles the Bald saw in this only an opportunity to...
to increase his favor. The Jews, too, did not want
Dismayed in gratitude. The Jewish doctor. From Charles the Bald,
Zedekiah paid for his trust by poisoning him. 877.

| | (Xunalist of Saint Bertin)

(1) What is happening in France is happening in Austria, where our law
revolutionary, transplanted by our conquests, has flourished since
for a long time, to the great advantage of the good people living along the Danube.
The Jews own a third of Hungarian territory and the Rothschilds
they alone possess a quarter of Bohemia.

(NirTI. — Christian Socialism, etc., page 206)

Tolerance was conditional. There is no tolerance.
which is not; which means that all tolerance is, of
Its nature is temporary. To the public authorities, who
judge the suitability of the times, which in turn...
predict the circumstances, to assess whether there is a need to
remove or maintain tolerance.

The general legal system is stable. Who benefits from it?
takes root, by that very fact, in the society which
He's part of it. There's nothing precarious about his situation. The
Banning becomes impossible.

And this second difference leads to a third,
The fatal consequence of this is that there is no
there is more than one remedy for the ever-present invasion
Jewish health: a revolution.

The Jewish question has not produced a single one under
the long centuries of the prohibitive regime? The powers
The public had everything they needed for the
to prevent. They couldn't always prevent the
riots, uprisings, bloody violence.

There was, many times, bloodshed. But what is
blood spilled by a riot, even the most furious,
next to the one who knows how to bring about a Revolution?

And the sacrifice of many men's lives is not
that some of the evils that every revolution brings
after her.

And the new Revolution, which is on the fringes of the
first, will soon leave the mother's womb
that it overloads and is no longer sufficient to carry her. The in-
Isracl's escape is progressing with dizzying speed.
It is not necessary for the Jew, in order to seize the
second half of French wealth, the time
that he put into conquering the first (1). Another is

---

(1) Everyone knows the word of the Jew Stern, in the circle of the
Rue Royale: "In ten years, I don't know how a Christian

"will do it to live."

the action of the strong who no longer have any obstacles and of the weak
which begins. We shudder at the thought of the short delay
which could separate us from the fatal outcome. And, all
With trembling anticipation, we speak, we write, we try everything,

Because we must speak, write, and try everything. Those
who accuse wise men, a Drumont by
for example, to incite France, to provoke them-
even the social disruptions they are announcing,

They have all the spirit of ostriches who stand very
reassured, when the head is well placed in the thickest part of the
bush, they convince themselves that they have put in
the powerlessness to harm, the hunter that they are in
the powerlessness to see.

Moreover, events are pushing us, the whip
by hand, faced with the inevitable choice between two evils,
And, of these two evils, the revolution is certainly
the least.

Because, if the Revolution doesn't happen, let's have the courage
To tell the truth, if she doesn't hurry up and arrive, it's the
the course of things continues, and the course of events
inevitably leads, in the short term, to possession

of all French gold, of all French soil by the
Jews. Under these conditions, it is impossible for all

the rest, which obeys gold (1) does not pass into their
Hands. You can't do anything in politics without them.

Already, the State is not venturing any action, however
unprofessional, without their permission.

Then they alone will be the entire state; and that
can promise themselves a Jewish state, thirty-six
Millions of French Christians? Jew's colonists, attack-
bound to the soil of the Jew, slaves and outcasts of the Jew,
exploited by the Jew, oppressed by the Jew, skinned alive
by the Jew, that's all they can foresee.

(1) Omnia obediunt pecunie. |
(Ecclesiastes, Chapter 10, Verse 19.)

mM BQ an.

This is the future that awaits them. They are
the brilliant destinies, including those of their fathers, less
happy, they only greeted the dawn. It is blossoming-
complete surrender of this much-celebrated freedom, that
will not have unnecessarily watered, continuously, pen-
for twenty years, intermittently, the rest of the century,
the blood of several million French people. That is,
After many others, the supreme charter that is in
way to grant us, as the crowning achievement of all
Its benefits, the French Revolution.

HI

Jewish Law

We could, right now, review
submit the repressive laws one by one for our study.
decreed by the Church, against the Jewish race. The right to
The Church's role in this repression is established by the
decisive reason that always breaks, to some degree
that she finds it, the resistance of minds; reason
of the fact. The fact presents itself there, clear, precise, vivid. We
he neither discusses nor negotiates with him, he takes matters into his own hands.

It reflects the conviction; it's a statistical record. It is A number. You don't attack a number.

With the repressive laws, Christian society has She suffered, she suffered greatly at the hands of the Jew, but she was able to defending herself against the Jew; she was not dominated by the Jewish.

She could do even better.

Each time the Jew, who had become insolent through the brake release, through the intermittent movements of a indulgence, too softly complacent or too blindly trusting, she disregarded the law, she carried too much.

boldly laying hands on what the law protected, she has used the extreme means that his law reserved for him; She addressed the root cause of the problem; she... duit the Jew.

With Revolutionary law, Christian society

is open to the Jew, invaded by the Jew, conquered by the Jew, bound hand and foot, at the discretion of Jewish.
The Church's attitude towards this people; the attitude Popes, custodians, dispensers, respondents of the Church's action, is therefore already found, at the point where we are, more than justified.

But there's more.

In his campaigns against the Christian, in the multiple actions and gestures, such as social supplanting The Christian suggested to his dishonest activity, Israel was not a simple transgressor, of the kind of all those whom the public authorities repress all days; Israel observed a law; Israel proceeded regularly; Israel was deeply convinced that he was doing moral and meritorious work. What others dare, in defiance of the demands of Their conscience, however, carried it out under the dictation of his own. Where anyone else violated a right, he did so. Where anyone else violated a right he was exercising a duty; more than that; he was fulfilling a duty.

— But what law could prescribe that a Jew steal the Christian, to crucify his children, to corrupt and to dishonor his daughters? Jewish law is the Deca-

The Decalogue is so much the law of the Jew that
We, sixteen centuries younger than the Jew, we do not
we made it our own, by receiving it from his hands;
We possess it only through him. Now, the Decalogue
prescribes so few of these evils that they appear on every line,
the express condemnation.

— Yes, but another law was given to Israel,

as AI s=
not by God, that one, nor by Moses, God's minister,
but by the rabbis, ministers of the devil, a law so little
similar to the first, in that it is its absolute ren-
payment.

The elements were already present in TP company
Jewish woman, when the Messiah, whom she did not recognize, brought her-
He kept his Gospel secret and spoke about it before the most
high-ranking representatives of this society, with a vehement
a change of language that contrasted sharply with the peaceful background
out of his usual speech. He, so used to blessing, bursts forth
This time, it's curses. There are some, one after another,
eight well counted in the terrible twenty-third
Chapter of St. Matthew. "You have," he told them, "a

tradition that nullifies God's law. "Jrritum
fecistis mandateum Dei propter traditionem ves-
tram. » Matt. XV. V 3. Woe to you. Væ vobis.
Matt. XXIII. V. 13, 29.
This was the false Pharisaic tradition, an enemy of the
true and ritual tradition of the Sanhedrin, of that which
had been received, at the same time as the law, from the mouth
of Moses. Now, this new and bad tradition pre-
. was based on sound and old tradition. This ferment of
Pharisees, as Jesus Christ elsewhere calls them, raised
with frightening vigor and corrupted the doctrine
schools. Everything related to science and education,
among this people, it became infected.

It was this cursed tradition that the masters of
pestilenee collected after the ruin of Jerusalem.
They wrote down and codified its maxims, and
formed this second law, outrage, blasphemy and
destruction of the first, which is called the Talmud.

We don't need to recount the history of this book.
hendre takes into account his morals, by listing his
prescriptions, would still exceed the requirements of
our plan.

Extracting a few articles will be more than enough for
but which we propose to put in
to view and denounce the immorality of this law.

“We decree that every Jew must, three times cha—
"that day, curse all the Christian people and pray
"May God confound and exterminate him, along with his kings."
"and his princes. Above all, that the Jewish priests not
"They never fail to do so, three times a day, in
"the synagogue, and that they abhorred Jesus of Nazareth."

(Talmud: Ordin. I. Tract. 1 Dist. 4)

“God commands the Jews that, by all means,
"By cunning, by violence, by usury, by theft, they seize—
"related to the property of Christians."

| (Lbid.)

"Every Jew is commanded to keep the Christians
"for brutes and not to treat them otherwise"
"Just animals without reason."

(Ord. 4. — Tract. 8)

"Let the Jew do neither good nor harm to the infidel."
“But as for the Christian, there should be no means or in—
"A trade he doesn't use to take his life."

(Ordin. 4.—Tract. $.—Dist. 2)

"If a Jew sees a Christian near a precipice.
"He is obligated to push him to do it."

(Ordin. 5. — Tract. 8)

"The Christian state is more execrable than any other state"
"unfaithful. It is a lesser sin to obey a
"A prince who is more loyal than a Christian prince."

(Ordin. 2. — Tract. r. — Dist. 5)

"The temples of Christians are houses of
"Perdition and dens of idolatry. The Jews have
"The duty to destroy them."

(Ordin. 1. — Tract. 1. — Dist. 2)

"The Gospels of the Christians, which have as their true

"Name: The revealed innocence and the exposed sin,"

"must be burned by the Jews, notwithstanding the name
"of God that they contain." (1) |

Therefore, it was not due to moral failing, failure-lance, which is the ordinary department of repression-sion, which makes of it such a thing and so indispensable element of social defense, why deprive oneself of it and sign his death warrant would be the same for a so-company; failure, which the public authorities of none, as evidenced by the records of crime and penalties nationalions; a formidable weakness among individuals, but which becomes a public scourge when it affects groups of men, when she creates, in such mi-

social spaces, habits of violation, tradi-

tions of contempt for the laws; it was on principle and by duty that the Jew was a transgressor; in principle and out of duty he robbed and killed the Christian (2).

(1) Are there any other, even more detestable prescriptions, if possible, dictating methods of persecution of a certain kind more extreme and which would not be included in the Talmud? Serious authorities affirm it, and the matter does not seem deniable. after the depositions of converted Jews, and, in particular, of rabbis. A German author has just written a book for the to prove. We don't have it on hand. But, failing that, In the text, here is what the Ossereatore Romano reports, in a bibliographic article:

"The main merit of this writer is that of a moon, of a
"irrefutable proof, according to rabbinic doctrine,
"the most dangerous and subversive passages of the Talmud"
"and of the Arach are not written and are taught only from
"Orally."

(The Jewish law of secrecy, summer,
(by Baron LANGEN HERMANN-BEY BRIE, Leipzig, 1893.)

(2) That the atrocious law did not remain a dead letter, all History is there to attest to it. The Jew claimed to be persecuted; he did

like all his peers, in a similar situation: he changed the roles. The Church has never shed the blood of a Jew. It has done everything ee which was within her so that not a drop would spill out of the one whom criminal justice cannot spare without putting everything is at risk in society and in the state.

The Jews have shed Christian blood in torrents, in times and places where they were masters. Where the Christian powers held them. bridled, that is to say, almost everywhere in Europe, while qua-

It was in the presence of this doctrine of evil, of this—putting evil on the agenda—which found themselves the public authorities of the Church.

But this Talmud is not as important as you think. "Give it," an Israeli lawyer replied. "It's the sim-" It's a veritable outlet for the bile of a few rabbis.

For three centuries, they managed, despite everything, to spread it, so much so that They took it to heart. They practiced ritual murder in in spite of the stern guard mounted around them by the whole society Christian of the Middle Ages. A good number of facts, legal- "Proven," responds those, far more numerous, who have escaped the eye of justice. As for the open-air massacres, where hatred, free from all restraint, can flourish, we We find more than one example in the early centuries of the Church. What characterizes these massacres is that they were not the effect of a surprise, where popular fury prevents the repression of powers. It was under these latter conditions that the Jews were massacred by Christians during the time of the heroic uprisings and the plague black. Things turned out very differently when the victim The Christian was the executioner, and the Jew the executioner. The authorities took always in the lead. Always the ringleaders of the massacres were the nation's spiritual leaders and its temporal leaders when it They did. The Acts of the Apostles provide examples that no one A Catholic cannot deny it. One of the most brilliant after those, It was that of the Homeric martyrs under the emperor Justin. One sees there a Jewish king proceed, without provocation and against all law of people, to the destruction of a harmless people, whose only crime was to be a Christian. We cannot recount all of this here. It is a very long story. It is famous throughout the East. A contemporary, Assémani, took care to record it. Those who would be eager to know her and could not go back to This source will provide the main details in the history. Rohrbacher's universal. (Book 44, year 524.)
In his dialogue with Tryphon, Saint Justin said to this Jew: “As far as you are concerned, not only are Christians "driven from their possessions and property, but also from

"The whole universe; nowhere is there safety for their lives." And
A little further on: "As for what concerns you, every time
"You have permission, you dip your hands in our
" blood. " :
(Dialogues with Tryphon, No. 110.)
The fact was so notorious and so difficult to forget, that
Saint Justin also records it in his first Apology, where,
However, the Jews were only mentioned incidentally: "You the
"You know, the Jews are our most bitter enemies; as long as they
"They had the power, they put us to death just like you did."
"Do it yourselves. In the last Jewish uprising,

D

the misguided expression of a people's resentments,
exasperated by misfortune, some scribes, badly
Those who were well-informed became overly accommodating interpreters.
There's a long way to go from that to a moral code. Only ignorance
And hatred was able to see it there. Only they could
to take, at this point, the change in the scope of such a
book and to do, from the delirium of a few individuals, the
the basis of an indictment against an entire people.

— Igriors and enemies? Where did you get them?
So, found? It would be good to produce someones. Such accusations are not made lightly, and
The right of whoever hears them is to ask where they come from
come.

Could it be Moses Maimonides who is this ignorant man?
And what about this hateful person?

Will you blame ignorance on the man of whom not one
The rabbi, the Jews say, has never equaled his knowledge; to his rival,
in reputation, of the first Moses, which holds, in the
The dispersion of Israel, the same place as the other DEAD
to his cradle.

Will you accuse of hatred against Israel the one who...
is the most illustrious son and remains his idol?

“Barcocebas was putting to death through torture all the Christians who
"refused to renounce their faith."
(1st Apology. C. 31.)
Not only were the Jews persecutors, for their own
They took note, but they became the instigators of the persecutions.
pagans and gave themselves no rest until they had armed the em-
The worst Romans against the Christians. That is still what they reproach them for.
Saint Justin: "The persecution that the Gentiles inflict upon us has
"This has been unleashed by you: the responsibility lies with you."

"More than to themselves."
(Dialogue with Tryphon. C. 17.)
When Saint Polycarp was condemned to be burned alive, the most eager to procure the wood for the bonfire and to build it were the Jews. This is evidenced by the letter from the Church of Smyrna. to the Church of Ephesus, adding the reflection "very instructive, that they were only doing what they were used to doing everywhere and always. Precipue Judeis alacri animo, ut solent, ad ista jucantibus.

AG ==
Well! Listen to Moses Maimonides: "All that
"The Babylonian Gemara is obligatory for
"All of Israel. And every city, every con-
"to conform to the customs established by the
"doctors of Ghemara, to follow their decrees, to
"to conduct according to their constitutions; for the body
"The entirety of the Gemara is approved by all of Israel."
"And the wise men who gave these constitutions, these
"decrees, established these customs, pronounced these decisions,
"taught these doctrines, sometimes forming the universal-
"The community of the doctors of Israel, sometimes the majority. This
"They were the ones who had received, by tradition, the foundations-
"The entire law, passed down from generation to generation,
"Going back to Moses: Peace be upon

" him! "
(Maimonides Morse. Preliminary Disc. of the

Hozaka). (x)

So there is no possible ambiguity. It is not

---

(1) We read in a treatise of this Talmud, Tr. Bara-Matzia: “The
"The Bible is water; the Mishnah is wine; the Gemara is hippocras."
Or again: “The Bible is the salt; the Mishnah is the pepper; the
"Ghemara, the spices. Whoever sins against Moses may be
"Absolved; he who sins against the doctors deserves to die, in
"stercore. bullienti. He who is concerned with Scripture does something
"of indifference; whoever takes care of the Mishnah deserves reward;
"Whoever takes care of the Ghemara, of all actions, makes the most
"inertial."
Now, the Mishnah and the Gemara are the Talmud. The Talmud does not balance, therefore, not only the Bible; it Penleve. The Bible is not nothing near the Talmud. Gravius plectendi sunt qui contradicunt verbis scribarum quam qui verbis Mosayce legis; quibus who contradixerit, absolute potest; qui vero eerbis rabbinorum contradi-
"erit morte moriatur. |
(Talmud. Ord. 4. Tr. 4. Dist. 10.)
Now, the Talmud is nothing other than a collection of the words of the

rabbis.
. eosque (suos filios, Judei] instructs and informs not metuunt, quod, magis in libro contentis eodem (Talmud) quam expressis in lege Mosayca credi debet.
(Honorius rv. Constit. Nimis in partibus.
Anno 1287. Ad calcem. Page 320.

@

As an individual, it is as a people that the Jew defines himself. It attacks the Christian and seeks the Christian's ruin. That is An enemy people of another people. It is an armed people. against a people. It is a people who want to overthrow, to supplant a people; whoever wants to, because it is his right; more than that, because he sees it as a duty; because his law commands it and his Rabbi, doctor of law, leaves him no doubt, on the meaning and obligation of the law.
Therefore, how does the right, how does the duty of those who are in charge of guarding the people, of whom we wants ruin, wouldn't it be to contain it, by all means. means at their disposal, the people who plot it.
How could they not do everything that is within them? to render powerless against evil, a race of men my so clearly, so openly resolved to evil; who hides so little of her bad deeds that she inscribed them in his law; who takes care to ren-
to make any misunderstanding about the sinister purpose impossible that she proposes; which means that it must be clearly understood that any idea of peace would be a pipe dream and that the A declared war is, forevermore, a war to the death.
From then on, anyone who claims to be from this people dedicated, at the same time, to surveillance, to measures police, to all the exceptional laws that the only His nationality is used against him. (1) |
And any outward sign that will indicate this nationality-
ity will, at the same time, become its denunciation.
Among these signs, religious rites have always been the least ambiguous. But the Church and the Christian Prince-

---

(1) "As long as the Jews remain Jews, their emancipation will be "Generally impossible."
(Excerpt from the report of the Association for Civilization) religious, moral and social of the Jews in 1831, cited by Goschler. German Catholic Encyclopedia. Vol. 11.
Pages 452-453.)

of

They will know how to create others, if needed. They will not
Such an enemy must not go unnoticed, and for
that the hand might seize him, at the hour of the misdeed, he
it is absolutely necessary that the eye follow, wherever its
They won't wear it, his incurable will to evil
to do.

But this Jew is indifferent. He occupies in his
religion, just the place that so many Christians hold-
They are in their own. Circumcision or Baptism means,
By itself, little, and if there is a fetishistic workshop, even more so
Christian, like the baptized person who approaches his wild beach,
you will find, without going as far, such a ban-
a circumcised man who is no more Jewish than the imprudent one
Christian tooth who seeks his ruin at his com-
counter. (1)

I reply that one should not be too quick to believe
to this indifference. Whatever he may or may not do
To do so, the Jew always remains an enigma. The Talmud
He himself will tell us why in a moment;
we have not yet exhausted all its revelations
tions. .

But this skepticism, or, to put it better, this.
atheism, even if well and duly proven, that the ra-
The sound of disarming would still remain, however, in-
sufficient. Giving in to it would be a grave imprudent act.
density.

If the situation is not clear, if your eye
seeks, without being able to encounter it, the line of des-
the distinction between the Jew who ends and the atheist who comp-

(1) “In a meeting of prominent Israelites, for the reform of the
"The worship of Judaism was discussed at length... all arguments were made
"A bunch of considerations... we only forgot one, the law"
"of God. I don't even know that the name of God has been pro-
"noted only once, no more than the name of Moses or that of
"from the Bible." >= .

(Tu£oponx RATISBONNE. — History of my conversion. P. 21.)

At the beginning, you will still have to conclude without fear
To make a mistake, the following dilemma.

Or this man remains Jewish, and then he is found
liable, as such, to all the prohibitions which
reach the Jew.

Or this man is no longer Jewish, and, if so, what is he? This man is neither Catholic, nor Protestant, nor Muslim neither a Muslim nor a Buddhist; for he goes neither to church, nor at the Temple, nor at the Mosque, nor at the Pagoda. There remains that he be a skeptic, or even an atheist. But, If he is an atheist, there is no longer any rule for his mind. nor moral compass for his heart. His interest is his only law, or, to use a less circumscribed word, which encompasses and better expresses all the movements false, perverse, disorganizing, destructive, which can emerge from human viticultural activity, His selfishness determines everything, dictates everything, puts everything in shakes, in its being. Now, there is, in this egoism, a more comprehensive code of perversion, of nuisance, of social subversion, which is evident in all the articles, facts and to do, from the Talmud.

And that is why, such an ancient legislator (strong in (rule with morality, that one), put the exclusion of Lathe among the fundamental points of the state constitution. Every notorious atheist found himself decreed to banish, by that very fact.' And yet This legislator did not know the Gospel. Do it. to relive, and add, in the light of its high reason, the divine light with which the sun has risen upon ours, Do you think he became more tolerant of the atheist as a result? The psychological, pathological state that the atheist accuses Nowadays, does it appear less dangerous, for the modern society, which was not, for ancient society The atheist whom Solon banished?

And if the ban did not appear to the legislator pagan, an excessive punishment for the public offense that what constituted atheism in his eyes, what Christian forwould find a downfall bad, at least bytielle, from civil life, coming to strike the atheist who us elbows and which gives us from time to time, by the court records and cri- statistics My, the reassuring information that everyone knows? Who would accuse a habitual suspicion of intolerance? power over him, and creation for him of such a well-deserved and exceptional right?

Especially since it's not just with beliefs, that this fool (insipiens as the ap- David (repelle) is out of favor, it's with the raihis own decision to wage open war. It is true that the Revolution sees it differently. It inaugurated

a reason that was unknown before her. But
there's still something that can be done to this brand new one
reason, before the common sense of the centuries, of which she
claims the inheritance, or is required to recognize the fu-
the uselessness of his services, to bow before
claims, including all titles known to date
of today, are the presumption and the arrogance of those
who display them.

It is from the leader and in the name of that old common sense, that
the true and normal attitude of any society which abor-
The atheist's position will always be that of legitimate defense.
And it is, likewise, within the bounds of this common sense, all
as much as the right of its symbol, that the Church,
that Prince Christian, his son, should not kiss
to stand before the atheist Jew, the barrier he opposes to
Synagogue Jew.

If there was anything to be done, it would be to
raise it even higher, or better yet, create it
a wise uselessness, by infinitely pre- substitution

Dh

subject to the radical measure of the Athenian legislator:
banishment from the soil of the homeland signified to the one who
wants to banish God. (1)

But now a son of Israel opens his eyes to the
light. I don't need to describe the tenderness of the welcome.
that the Church holds close to him. It is that of a mother who has.
found his son. There are no limits to his transports. At her home, as at the home of the Father in heaven, there are
There is more joy for the repentant sinner than for
ninety-nine righteous people who do not need
repentance. She will immediately take charge of all the interre-
temporal nets of this new son, compromised near the
her own, through her generous conversion. (2) She will put him

(1) We need a complete reversal of the ideas we are in.
They arrived, only to find such a simple proposition fanatical.
The elementary principle of the preservation of states is intolerance.
The rancidity of conspiracy, now, every atheist conspires, and this, from the
the worst way, since it attacks the basis of everything: beliefs.
The worst destroyer is not the one who tears down [the roof or who
"The one who undermines the wall is the one who undermines the foundations. "Now, the
“Religious beliefs,” said Cicero and Plutarch, “are at the
"Society is to society what foundations are to a building; it is easier
"to encounter a foundationless structure that a society without

"beliefs."

(2) The confiscation has been alleged as a grievance against the Church, consented to by her, the property of converted Jews. It could not of a more unjust accusation: "The Jew who became a Christian," writes "Beugnot ceased to be subject to the taxes that weighed on those "of his nation; he therefore diminished his lord's fief accordingly. "But such an act was forbidden, and the overlord believed he was compensating "this reduction of fief by the seizure of all the Jew's property. "He would then give her whatever portion he deemed appropriate."

This must have been, apparently, the work of a few lords. since an ordinance of Charles VI, dated April 4, 1392, states that Jews who convert will not be deprived of their property.

Montesquieu even claims that a custom had been introduced to On this subject: "A custom was introduced which confiscated all property "Jews who embraced Christianity. This custom so "Strange, we know it from the law which Vabroge (the edict of “Charles VI). Quite futile reasons have been given for this: it has been said "that we wanted to test them and ensure that nothing remained" "of the devil's slavery. But it is clear that this confiscation-"tion was a kind of right of redemption, for the prince or "for the lords, taxes that they levied on the Jews and of which "They were frustrated when these people embraced the Christians"

[d

sheltered from the wrath of the synagogue they prepare for him, of all kinds of downfalls, of all kinds of-all the more or less acknowledged exclusions of which the little-the place he abandons is preparing, in turn, to strike him per. And yet, it will not eliminate everything. of a Suddenly, as far as she's concerned, all the prohibitions-tions of the past. There will only be exceptional ga-

"nism. In those days, men were viewed as

"Lands."
(The Spirit of the Laws. Book 21. Chapter 20.)

That Montesquieu and Beugnot neglected to include the Church Montesquieu was not implicated in these odious methods: that he even used sarcasm to insinuate that she wasn't there foreign; that he mocked this slavery to the demon, of which he did not devail nothing to stay with the convert (who obviously could not (hardly entering into the concerns of the secular plunderer) this is not meant to be surprising. Beugnot is openly hostile to the Church. Montesquieu paid it more than one tribute, and more particularly in that famous twenty-first book of his "The Spirit of the Laws." But Montesquicu is attached to the philosophical coterie-phique. He wouldn't want to irritate her. He knows she is the dispenser of the renown. He thus obtains forgiveness for the homage he has paid to the Church. He knew how to place it in such a good spot. The author of "Persian Letters" This owes too much to the party to displease him without compensation. Heroism is above his virtue.

But let Monsieur l'Abbé Léman, who quotes Beugnot and Montes. who, misses one of the finest opportunities to increase the triumph-Given the Church's cause, one has some reason to be surprised, Mr. Léman listed the protective measures for the Church at the Jewish quarter. And now he's passing over in silence one of the most badges, the one containing the response made to Beugnot and at Montesquieu. He certainly hadn't read the beautiful cons-the institutions of Paul III and Clement XI. It is, in every respect, very Regrettable. Mr. Léman is praising the Church with the Testimonies from his enemies; nothing better. But it would be good to sometimes mix in those of friends, and, of friends such as the popes, in order to oppose them to the accusation of the enemy who is lacking rarely do they manage to get close enough to his favorable testimony. What weapons did Paul II and Clement XI place in his hands! Judge for yourselves:

"Desiring that the Jews and all infidels would convert to
"the Catholic faith, and that the pretext of goods, previously
"possessed by them, never become an obstacle; from our
“our own movement and our certain science, etc., we stat-
"Let us kill, that every Jew and every infidel who wishes to convert
"under the said faith, his movable and immovable property will remain
"unlacts and whole, and that, even if he lived under the

: *

DNE o pue

ransoms that could eventually lead him to af-to get through her life. Above all, she will know, without holding back anything-to overcome his tenderness, to subdue him, almost as much as in the past, to the surveillance regime that the pr-intensity is imposed. She will only part with it after she has matured. experience, that after unparalleled proof of sincerity-the innocence of his novice.

That's because prior to this experience, she has another one, of very old date. Data, which do not deceive, keep her convinced of the

native perfidy of the race, (1)
It's because the only day of the year she prays...
Officially for this people, Good Friday, she

regime of paternal power; etc., etc. »
"Given at Rome, in the year 1542, Paul III."
"We therefore... by the content of this document, confirm,
"We approve and renew the previous inserted constitution"
"in ours and everything and everything it contains, and
"Let us decree and command that, in times to come and perpetuate"
"It is essential that all those to whom it belongs observe it."
"Given at Rome, in the year 1704, Clement XI."
Clement XI added new, more favorable provisions.
still to converted Jews, the bull of Paul III.
(See the text of the two speech bubbles in the supporting documents.)
Paul III and Clement XI, moreover, are merely expressing a
in a more official manner the immemorial traditions of the Holy-Siege: "It is a dishonor for Christians," wrote Inno-
"one hundred and three, to leave a Jew, who left the darkness for the
"light, in need, amidst their opulence, and of
"to thus lead him, through their avarice, to return to his former
"Mistakes."
(Letters. Book r1. Letter 206.)
In another letter, the same Innocent III recommends a Jew
converted to an abbey in England by praying to the monks for him
to provide food and clothing.
(Letters. Book rr. Letter 234.)
(1) Canon 1v (against the Jews) of the Council of Agde, begins
thus: “Judcei quorum perfidia frequenter ad vomitum redit etc.” »
But there is something better than the decrees of provincial councils. We
We have registered sixteen constitutions under "Supporting Documents".
pontificates. Fifteen times, the Jews are described as perfidious.
We are not talking about many equivalent expressions:
The malice of the Jews, the dishonesty of the Jews, etc... The word perfidious,
applied to the Jews, it was more than official; it was, so to speak,
technical.

one of

does not defend itself, in the presence of the most brilliant, of
the most touching spectacle of God's mercies,
to call this people /the perfidious race of Jews: Ore-
mus et pro perfidis Jude@is; et, qua la diffé-
Despite other pleas, she did not soften her heart.
knee, to that of the Jews, because of the treacherous and degenerate
evenings of genuflections during which they insulted the lower-

the Savior's words.

It is, finally, this Talmud, which they deny, on the day of
their conversion invites them to hypocrisy, and, in particular–
relatedly, to that of conversion, so that, in
pretending to deny it, they might well not
to be that more complete observers, added–
both to all the practices of which they reserve one
more discreet use, that of a trickery to which
the art, however accomplished, of the common imposters does not reach
not, but which was not found to exceed the port–
the treacherous genius of the sons of Israel.

For it is written in the Jerusalem Talmud, treatise
From Berakhot, Chapter 9, verse 3: “The Israelite may adopt
“another cult, without apostatizing, when the conversion
"sion is driven by need, not conviction–"
"tion (x)."

From the above, it would follow that the repression
The rights of Jews were, in reality, only a limited right and
softened; that the full right would have been to refuse the
land and water to a people willing to use so strangely
gement of hospitality; and, in the event that this hos–

(1) Simonini, initiated into all Jewish secrets and revealing their plans
to Abbot Barruel, wrote to him among other details:

"...7' That in order to better deceive the Christians, they pretended
"themselves being Christians, travelling and passing from one country to
"another one, with fake baptismal certificates, which they bought
"Of certain avaricious and corrupt priests."

(Simonini to Barruel. Letter of August 1, 1806.)
(Original in the Vatican archives. Copy in the Fribourg archives.)

would have been surprised to seize the pre–
a prime opportunity to cross borders again
to such exceptionally dangerous enemies.
Having found the secret of being both confessed and ca–
chés, admitted by the text of a law that dictates the hypo–
crisis, and hidden by hypocrisy itself, is not
Certainly not an ordinary perversion. There's everything there.
the genius of evil.

Indeed, more than one Christian prince made use of this
right. The Church blamed none of them. It is always so

careful to avoid any interference in their affairs
which are not his!

It goes so far that he sometimes refrains from
things that affect her in one way, when they re-
They retain, through another, secular jurisdiction! Nothing
does not equal its delicacy in leaving intact, to this one, even if-
She sometimes suffers from it herself, all the rights
which belongs to him. Now, the right to eliminate everything that is,
in a serious and permanent manner, a principle of
disruption, for the society it governs, has never
was challenged by the civil authorities.

The Church, which often sees evil before princes,
because it is placed higher, put, for the good
souls, in the name of the consciences that depend on it,
to make the sovereigns understand that there was a serious interest
religious and social resistance to the repression of Jews; it is
It is remarkable, however, that she always refrained from
advising them to banish them.

But when, of their own accord, not seeing
other security for their people, the Princes in
When they went to this extreme measure, the Church did not allow them any help.
made no reproach.

Innocent III reports to the young Philip Augustus the
danger created in the Most Christian Kingdom by the mole-
legacy brought by his father and ancestors to the re-

iunc uus
pressure from the Jews; he does not speak to him of expelling them.

Philip Augustus chases them away; not a word from Inno-
one hundred and three to indicate, to insinuate even, to the young
king, that he oversteps; that more moderation would have been
preferable. He therefore does not find the measure excessive.

If one asks why he, the Pope, did not app-
doesn't explain to his states (because he, too, has states) we
can give more than one reason. (1)

The first is the great and exceptional misery-
cord that forms the particular character of power
of the Church. Certainly, the other powers have not
beware of eliminating mercy from their councils.
If they realize their mission and
if they possess the Christian understanding of their office, they do not
will never fail to involve her, in a wide me-
Sure, everything that emanates from them. But we can say
that it abounds in the power of the Church. From this

precious oil, like that of joy, the Church has was anointed, to the envy of any other sovereignty, Onexit te Deus oleo pre consortibus tuis. (Psalm 44)

The second is that the Church thirsts for conversion. sion of these lost souls. They have a particular character who recommends them to him, a brand, on the front, that No eye can read like hers, and that makes her eager for their return. However, every conversion having, for the ordinary beginning, the illumination of the intelligence, the chances of conversion will in raihis direct proximity to where he will hold the lost one, of light. And then, contact also has its effect, which sometimes precedes that of light; it is this the gentle warmth of charity that penetrates, and more than one times, subjugates whoever is placed near the Church; it's that sweet sound of the heartbeat maternal which sets her own in motion and communicates to her that life, because it is from the heart that proceeds the life, Ex cordon vita procedit (Prov. 4. 23.)

The third reason is that the Jewish people are the ancestor of the Christian people. There is, therefore, a question. of filial piety. For this is the particular characteristic of This virtue, the ability to resist everything. Like a father who has gone astray in come to develop distorted feelings towards her son, the the tenderness of this son, if he is a true son, will know how to sustain all assaults. Torrents of outrage will pass, without shaking it, nec flumina obruent illam. (Cantithan the Songs. 8. 7.) And, if things in vewere brought to this extreme, which he was obliged to do in order to ensure his security by restricting his father's freedom, of tighten, within the necessary limits, the expansion dangerous from a harmful activity, he will not forget never, under this constraint, did respectful considerations and tender with an attentive delicacy. One will feel — always a son who stands guard around his father and who defends him more against himself than he needs to unsplits against him.

Finally, this providential role, more than providential, miraculous of the Jewish people, vis-à-vis the Church, that we admired from the beginning; this profession so com-

---

(1) The banishment of the Jews is not unheard of in the government of the popes. Several resorted to it, among whom,

Saint Pius V. See, among the supporting documents, the papal bulls. who pronounce the banishment of the Jews.

complex, so divine, of librarians of our Scriptures, of
from our archives, curators and colporteurs
authors of our titles, pioneers of our Gospel,
how did the Popes, precursors of our Apostles,
Had they failed to understand? What they saw,
and so well done, see Saint Augustine, Pascal, Bossuet.
so many Christian doctors and thinkers, how
Did he escape the Popes' notice?

And that is what was alleged, first of all, to the Christian

— 58 — |
held in arms, Pope Innocent III, when his pre-
First care, at the beginning of the fourth crusade, was
to ensure the safety of the Jews. The memory of
excesses that had marked the previous crusades
was still fresh in everyone's minds.

These were his first words:

“They are,” he said, “living witnesses to the truth of the
“Christian faith. A Christian must not extern-
"to undermine, or even oppress them so that they do not lose"
"Not, himself, knowledge of the law."

From such masters, the excesses of rigor
were little to fear. But, we do not,
Here, we can only glimpse this clemency. It's a simple
sketch of the clemency of the vicars of Christ in-
towards Israel. We still need to conduct a more in-depth study.
complete, to remove any right to accuse their juice-
tice, to silence those who would want them,
to such an extent, merciful, that they would have handed over, as
nowadays, we have done, bound hand and foot, to their
Thank you, the entire Christian community.

IV

The Pope and the Jew

In the Jewish question, the entire grievance of society
modern, or rather, of the Revolution which is
blade, against the Church, comes down to this: the right of exception-
tion to which Isradlite was subjected; a set of
restrictive, harassing, intolerant measures; a
code of harassment, written against him; finally, under cover-
their alleged repression, the real and atrocious op-
pressure from this unfortunate people,

To this allegation, we were able to counter three

answers, only one of which would suffice for full justification-
Church cation.

Leaving aside many of the misdeeds sown on the
throughout history, many social crimes, including the
Proof has been provided with overwhelming evidence.
we produced one, which doesn't even cause
not the proof; of such notoriety, that the discussion does not
might think of approaching him; one, whose cry of pain

of the human race is the irrefutable and incessant te-

testimony:

The Jew is the hoarder of gold; the Jew is the invader-
builder of public wealth; the Jew is the plunderer-
author of humankind.

If one objects that this influx of gold, towards the
The fact that he is Jewish simply proves the high intelligence of the Jew.
and that his wealth is merely the legitimate price of su-
In light of the precedence of his genius, we respond that fraud,
that usury, that fraud, that alteration of
foodstuffs and currencies, which art, in all its
forms, of seizing the property of others, translates,
throughout Jewish history, through a series of in-
discussed and uninterrupted, which form a body of de-
a permanent bed, so obvious that it would be childish
to undertake its demonstration. To make, of this art, a
The intelligence department would certainly agree.
strong to all practitioners of the profession; but, until
a complete and unlikely overhaul of our dictionary
tionary and of our entire language, the intelligence con-
will continue to exclude from its concept and scope of activity:
where she can frolic, the flight of the next.

Indeed, nothing is more free than this superior-
rity. If it existed, on one point, we should, it would seem-
ble, find it almost everywhere. Now, follow parallel-
for eighteen centuries, Israel and this Europe
Christian, within which he passes, without mis-
first; where his action and Christian action are held
always so distinct. The great intellectual works
tuelles, do the monuments of genius belong
more to the latter than to any of the Latin peoples,
Germans, Slavs, whom he hosts? I am not afraid.
to say that they belong to him less.

If we say that business matters, the enterprises
industrial enterprises refer to a specialty of in-

intelligence, to a practical side of this faculty, where Is-
Raël could prevail, and who would be the special lot of
his race: I reply that, even in this limited field
and in particular, his successes do not seem to stem from a
native superiority; that the activity is more intense and more
fruitful, that, consequently, practical intelligence which
evolves there, is precisely the characteristic of the race
of Japheth. That is the fire she passes for having
stolen from heaven.

: Audax Japeti genus
Ignem fraud mala gentibus intulit.

(Horace. Odes. Lie. 1. Ode. 3. 9. 27–8)

Shem's race is left there, by her, well in
back. |

If it were alleged that the Gospel must have been there for
something that was among his conquest's favorites,
The sons of Japheth felt themselves grow through their contact with him and
their genius and their ardor, we would be far from emba-
To reassure them would strengthen my thesis instead of weakening it.
This, indeed, is the true fire, not stolen from
heaven, that one, but sent from heaven, on the day of the pre-
First Christian Pentecost. From there, the true and im-
his intellectual superiority over everything he has
touched and who did not commit the crime of extinguishing.
Spiritum nolite extinguere.

(Saint Paul. – I. Thess. C. 5. V. 19)

Therefore, it is not through the proper use of intelligence, it is
through misuse of will that Israel created, creates
again and will always create this financial exorbitance
candle, whose incessant reappearance is the incessant
calamity for anyone who lives with him (1). Now, evil

(1) We do not intend to disagree that the love of gold has
particularly developed the intelligence of the Jew, in the work of
the acquisition of gold. All love sharpens the mind in the direction it...

door. That's what led people to say he was the best teacher:

— — —

use of will has a term which he calls {and which to him
The answer everywhere is: repression of the will. If this
bad escape, misdirected energy, appreh-
In an individual, the repression will be individual-
dual; if, in a race of men, the repression
will be of the breed. This is not something that can be justified.
It is established or proven; it is an axiom. It is the law of elemental, above all others; instinctive, before being ra-
stunned; animal, before being human: the law of the -
conservation. |

The Church is therefore simply applying it by repressing it.
Jew. Whoever takes offense at Her in this matter, takes
A scandal of justice and common sense. How so? This
which surprises no one, when the fact is repeated, a thousand
times, in the courtrooms of all human justice systems,
would become a scandal when one encounters it at |
The Church?

The astonishment would then be all the more inexplicable.
that the Church's right to repression increases by -
the presence of a criminal species, the others
Courts of justice, thank God, never have to deal with them.

Human courts do not have to reckon with the
Crime elevated to the status of law. And as for the crime elevated to the status of duty,
The judge who met him would no longer call him.
erime: he would consider it madness and proceed with it
consequence. | |

Yet it is in the face of this enormity that
The Church was there, and calling it mad was difficult.
A comprehensive code of public wrongdoing was between
the hands of the criminal and assigned moral value to
his actions. The deployment of all the necessary measures

“When it came to the son of Cythera
"He said he would show her everything."

(THE POUNDED — The gods wishing to instruct a son)
of Jupiter. Fables. Book XI. 2.)

NE o GAE

Didn't it seem dictated by the nature of evil? What
Can he be too harsh on fanatics who attack
tend to the order published in principle, which are done as
An order for the overthrow of the order? What if, at the
Despite these legitimate hardships, you did not perceive
Shouldn't you consider moderate repression?
To conclude that the Church's justice was very gentle?
However, it is actually this moderation that we encounter-
It is everywhere and is never contradicted. We believe-
This would be a weakness of the Church for this people. That is where,
certainly, a first and imposing prejudice in favor of
his mercy.

An even worse prejudice is that she has
insistence on repressing on the spot when it could banish.
What less treatment did he deserve, on the part of
the Church, a relentless enemy, which carried in its hands
the sworn charter of his hatred for the society governed and defended
owed by the Church? It is there, above all, that the issue is raised.
all day long, the clemency of the vigilante and that the character-
land of armed power to crack down, keeps him in hiding
of any imputation of excess, in the appeal, made by
he, the great restorer of the troubled order, of which
No company has found the secret to doing without
this world: punishment.

Because it is a matter of rendering justice, the Church is involved
carne there, entirely, in its power. In all
society, the first and supreme dispenser of justice
Tice is power. It is in its name that she surrenders.

Each time, therefore, in matters of prosecution and
of public vengeance, we say, the Church: that is,
in a particular and preeminent way, the Souver-
Rain Pontiff, whom we designate. There is, undoubtedly,
Conversely, the action of the dispersed Episcopate,
But this action has no official character, it does not obtain
of definitive authority, as much as the supreme power

Seeing answers from her. That is what they attest to, more than
everything else, the adjustments, that each one imposes on him
whenever it deviates or exceeds, this supreme power-
See. For it sometimes deviates and exceeds.

The cases are rare; but they do occur.
We'll see some examples of this later. Nothing

Nothing like this happens to the authority to which everything is subject.

It was therefore the clemency of the Popes that we
we advocated; when we put it into view, there was no
that for a moment, CHI's commiserations towards
Israel.

And the feelings, where we sought their source,
the desire for the conversion of this lost soul, filial piety
towards an ancestor, even one embittered by misfortune, even
unjust towards the one who loves him, these were the feelings–
Popes' statements.

But it is from this hand, so filial and so paternal
all at once, it is from this heart so compassionate towards
the stray, that will bring about the repression of straying.

What a guarantee of his moderation! What presumption!
tion in favor of his mercy!

But what must ultimately remove from all suspicion...

picion, in matters of rigor, the Popes, complicit guardians of
suffering from this people in the reversed sense, it is the
general nature of their action, in their relations
of temporal rulers with the Jews; it is their
way of dealing with them, whenever justice does not
did not engage with them, every time
Christian peace and social peace did not oblige them
not to defend against heinous attacks and
malicious enterprises, the subjects more specifically–
entrusted to their care, the people of the States–
Romans.

And first of all, no Pope wanted to hear about
nor even undue pressure to obtain–

Read –

to nir their conversion. The forced conversion seemed to to–
days, to the leaders of the Church, an attack on the rights of
.]a conscience. They knew, moreover, that it eng–
to fall, ordinarily, the worst thing in this world: hypo–
.erisie. —— |

“We must,” said Saint Gregory the Great, “call them to
"the unity of faith," he gently persuaded them,
"by making them hear the voice of charity."
“violence is likely to disgust those who are afraid of the–
"Heart and charity attract."

This saying of Saint Gregory has become like the text of all the recommendations of the same the kind that his successors had to do in circ-similar constants.

These circumstances were numerous; just as numerous merciful interventions of the Papacy. We cannot think of recording them all of them. Let us simply recall one, one of the most imposing and among the most cited by historians, that of Innocent III: |

“Following in the footsteps of our happy predecessors”
"memory, of Calixte, of Eugène, of Alexandre, of
"Clément, from Célestin, we defend, to whomever
"that is, to force a Jew into Baptism: for he
"He who is forced is not supposed to have faith."

And it wasn't just the adult Jew that Rome defended against forced baptism; there, as elsewhere, the weakest had found themselves the most rescued; the pre-
The Church's primary concern had been the Jewish child.

It seems that, given the civil easement, by Church law, as the normal condition of the Jew, a certain right over the Jewish child, had to pass in the hands of those of whom the Jew was a slave. The right

Romain delivered the slave's child to the master. But,
| ain

Lad =

On this point, as on many others, the Church had,
From the very first day, it broke with Roman law.
The Church, which for a long time tolerated Christian slavery, the Church which maintained, as long as its right prevailed, a a kind of Jewish servitude, which survived all the others hastened to make the new way known whose servitude she understood. Shackles that... none of them affected the family. Freedom of marriage, the father's rights over the child, were as respected, in the slave's home, as in the home of the free man. The master's hearth could circumscribe-to write, to encompass, materially, the slave's home; -
He never absorbed it.

The Church therefore allowed the Jew to circumcise his son and to elevate it in her worship. Whatever grief she may feel. portàt, however piously moved she may feel- a title on the fate of so many souls, deprived by destiny from their birth, part of a string of magnificent destinies whose baptism opens access to the regenerated of the Gospel-Gile, never once did she have the idea of invading to save. To aim for wisdom beyond God, and to arm oneself with violence to tear from the entrails of world, at the price of peace, daughter of order, an evil that God himself permits, never occurred to him to the es-taken. 2

. There, therefore, as elsewhere, paternal right remained in its entirety. Everything that the Church allowed itself and that one what he should have expected from his love of souls was to come from there introduce a gentle interpretation, the principles of which The generals gave him the basis and that did not alter in no way does it affect his integrity. Every lawyer knows that the law of-dies intact, when the interpreter imprints this a slight inflection that inclines it towards a greater forward direction the subject's tage. This is what we call elaborating on the meaning of fairies, and that the style of law expresses

by the well-known axiom: Favores sunt ampliandi.

If favor ever had to be called, in the eyes of the Church asa suite, large amplification, it was indeed that one, at the re-guard of which, she considers so little all the others: the entry of a soul into the kingdom of God.
Not only for this reason of baptism, she did not absorb the mother's share of authority in the other The father's authority, but, when he wanted to share, she admitted that the second authority could prevail over the first.

That maternal dissent could do nothing against The father's will was self-evident. The merciful-God's interpretation added that, in the presence of such a high interest, paternal dissent would give way to the mother's will. The mother of a Jewish child could to have his son baptized, despite all opposition from the father.

The merciful jurisprudence of the Church went further. Increased in her rights when she was fa-Eligible for baptism, the mother found herself in turn defeated by a lesser authority, when she was there 'Conversely. In the event of the father's death, the grandfather's option The decision to baptize the child prevailed over the refusal. from the mother. But, ultimately, these are simple nuances of interpretation that do not reach the heart of the matter

of parental rights over the child. By the fact that it-
interprets the law, the legislator maintains it and takes care

that he takes the time to clarify its meaning shows how much he.

the concern that he remain safe. (1) |

— But, say the lawyers for the Jews, all your
allegations and purported evidence are so undeci-
ives that they have not advanced the issue

(1) This part of the law will be more fully explained when
We will be discussing the Jewish family. The texts will find a better place there.
their place and we will not fail to produce them.

one step. You'll only end up creating problems for yourself.
Barras, and you're so far from finished with the difficulties,
that we claim, we, are beginning.
Because, if the Father's right is that the child not be
baptized against his will, and if the Church recognizes this
Right, why doesn't the Church leave between the
The Father's hands, the baptized son, against his will or without his knowledge
of the Father? The case is one of the least fanciful. He has
even seemed quite unlikely to your legislator, for
that it was necessary to outline the course of action to be followed when he
would present himself... In fact, he did present himself, more than once
time, and its last appearance is quite recent, quite
notorious, so that the thought doesn't occur to anyone
to compel the person making the claim to call upon witnesses.
gnages. The fact, which dates back fifty years, has retained
all the fresh news from day one; at the
unlike so many events that are old the
the day after their appearance, he regained all his youth.
after half a century.

We touch upon Mortara's story as if
it was from yesterday (1). We hear, as if he were-
The outcry from public opinion was about to erupt.
European. The political events that it determined-
mined, and which are by far the most considerable of
Contemporary history is unfolding before our eyes.
They are few enough from another era, so that the most
Young people of our generation are not entirely sure
to see the end of it. The opinions of many men, and
The most insightful among them go to nothing less than

to find, in the canonical bravado of Pius IX, lc

(1) The child Mortara, raised under the care of Pius IX, became
priest. Entered the Congregation of Canons Regular of
Saint Augustine, he is currently superior of the Hospice of
Great St. Bernard Pass. We know that living at this altitude is...
doomed to an early death. Father Mortara is therefore simply-
He is a hero. The care of Pius IX has not been in vain.

final word on the fall of temporal power
Popes, and, if we were to believe the less alarmist reports
enlightened or more hateful illusions, this decay-
ance would itself be nothing more than the prelude to annihilation.
The decline of the papacy.

We reply that, however skilled they may be,
they feel they are, however initiated they may be into all the sophistry
The lawyers for the Jews do not testify to the legal wrangling.
not, in this case, of a deep knowledge-
the law. What they find so enormous is the
simple application of one of its most basic principles
comments. Long before he had and could have
the thought of being a lawyer, the humblest student in
The law knows that many things are done against the law.
which, in fact, nevertheless hold the best
rights.

As one could twist the principle and derive from it
such disloyal conspiracy against us, we
Let us hasten to say that there is nothing in common between
this rule of law and the all-too-famous morality of fact
accomplished, on the scandal of which we would not want,
For nothing in the world would he dull public opinion. He will not
In this case, it is not a question of any possible injustice and
must repair; there, the fulfillment, the subsistence of
This fact, is not and cannot be a justification for his continued presence.
It is something which, once done, cannot be undone.
Multa non sunt facienda que, nihilominiis, facta
subsist. This is how the legal adage is formulated.

Physical order will help us understand the or-
moral order, and, beyond the moral order, the divine order.

Setting fire to a house is one of the things
more defended than can appear in the columns
of an eode. Therefore, whoever passes beyond, constitutes themselves cri-
Minel, as obviously as it may be. But,
which would not take into account the fire, under pre-

text that he is lit against all rights, to con- would be considered insane.

Whoever baptizes a Jewish child, against the wishes of his parents, violates a right. But one that would not take into account the baptism, under the pretext that it was conferred against the right, would show even less sense than the spectastoic leader of the fire in his house: by reason that sinning against God's wisdom is more foolish that it is a sin against the common sense of men. Now, we Let us learn from the wisdom of God that whoever is baptized receives a divine character which he can no longer lose; that at the same time, a fire was kindled within him, that The Church is obliged, not to stifle as quickly as possible, as one can, at least, try to do for the fire that the arsonist has just lit, but that there are deseeing it imperative for her to defend, by all means means against anyone who would attempt to extinguish it. Spirilum nolite extinguere.

Because of his baptism, the Jewish child does not cease to be the son of the Jew: but he becomes so from God and from the Church, and, if conflict arises between God and the Jew, It is clear that divine fatherhood must prevail over human fatherhood. And, if this point is so evident- how would a simple Christian do it? doubt for the eminent elected official who governs Christian society yours and who is, moreover, the vicar of God.

But the matter is not only dealt with between the representing God's rights and a family head who would be so blind as to claim to oppose him. his. |

This king of souls and spiritual things is found | then, in the presence, no longer just of the Jew, master to his home, except the right of God; but of the prince tempPorel, less defenseless than the Jew, a born defender of all the rights of the time and to which the sword was put in hand for this defense.

If this temporal sovereign is Christian, as in In the Middle Ages, the spiritual sovereign had no embarrassment to approach him; his case is won in advance; his rights are written along with the whole Gospel, in the conscience of this powerful one; the sword of the prince, minister of God (1), will assert outside, the right of which his consscience carries, within it, the affirmation.

If this sovereign does not have faith, or, what amounts to practically the same, if he leaves her at the door of From his praetorium, the Pontiff doesn't even have the thought to address him. He is witnessing yet another injustice. among those whose lost and darkened people of this The world has been feeding it, ever since the heads of state have, civilly and politically, he denied the Gospel.

But if the Pontiff finds within himself, the sovereign the time he needs, the question becomes one of Extreme simplicity. It no longer belongs to any particular era or... date; no hypothesis complicates it. It is tran-It is posed, at the moment it is born. Whoever poses it, resolves it. The one who files the appeal receives it, and the hand that signs it The ruling is the same one that will enforce it.

It is not from a Pope that one should expect sub-wretched customs that divide a conscience of gour-governing. If the secular Christian power transgresses, when he leaves man's faith at the palace gate of the sovereign, one gets used to the idea of a pontiff who would only enter the city of this world in abandonment. nant, at the threshold, with the dogmas he guards, the God whose altar he serves? In his worst days, (because it has had bad ones) the papacy has never established a precedent, an ambiguous one, which allowed No one expected anything like that from her. Who

(1) Non sine causa gladium portat, Dei enim minister est. (SAINT PAUL. – Epistle to the Romans. Chapter 13. Verse 4.)

What was expected of Pius IX? If someone held in This Argus is a complete failure, a product of pusillanimity and... disloyalties, placed near the throne of the sovereigns, and which That's called opinion, it's certainly Pius IX. He did then, what he had done and had to do so many times; He went straight to his duty. The clamor of rationalism They slowed in both worlds. The echoes of them They exchanged words like thunder, across the Ocean. Pius IX responded with that admirable smile, which did not scarcely quilted his lips, and no other smile hu-No hand surpassed in serenity. Better fortune did not anything could happen to him and he didn't have to make any effort to drop the word with which Christ armed his lips of his vicars, the day after his resurrection; that Popes are passed down, from Saint Peter onwards, as the honor and strength of their power, and which, through-towards exile, prisons, bloodshed, he conquered all that that the powers of this world have opposed him with brutality Tality and dementia, invincible and glorious No possumus.

So, whatever our modern-day counterparts may think, the decree of Pius IX, and the legislation of the Church, of which he - was the application, are neither the ignorance nor the ab-absorption of the law: they are simply the order of the law. Superior law places inferior law under its jurisdiction. laughing; Jus superius preejudicat juri inferiori. So He wants a first law that dominates and governs all The others: the law of order.

Done, the word of the Protestant Basnage, expressing the the most interesting and highest relations of the Papacy with the Jews, remains in all its vi-Rity: The Popes grant the Jews full freedom of conscience, |

(Basnage. Hist. des Juifs, tom. IX, 2nd Part. liere 9.)

ced un:

The Popes did more for the Jews. What they have invariably refused, to all other dissidents, the freedom of worship (in the sense of synagogue rites) (remain a cult) they granted it to the Jews. They did not They could not tolerate it any more than the destruction of the synagogues. that they could not endure the Jews being led to baptism-Tisterium: "Saint Gregory the Great condemned the bishop "of Terracine who had taken from the Jews of his "diocese, a synagogue which they owned there according to "The laws."

The rescript of the great Pope established the law for the future. The opportunity often presented itself, in the course of history- to defend the Jews against invasion, the profanation, the destruction of their synagogues. Not one The Pope did not contradict Gregory the Great.

The pontificate of Alexander III was one of those where The Jews suffered the most. The fervor of the crusaders This had stirred up passions. Destroying a synagogue. when we went to recover the desecrated Holy Sepulchre by the Infidels, seemed to be the most logical thing to do, and it seemed to be becoming, by force of circumstances, a . a source of blessings for the pilgrim.

Alexander III restored sound principles, by reprimanding
condemning fanatical acts. He took action against the servants
few eloquent of his cause, the guard of all the synagogues. (1)

(1) A pope even greater than Alexander III was Innocent III.
It can be said that the glory of the Holy See has never risen.
higher than with this great man. Nothing better than
to gather, under his pen, all the doctrine and the jurisprudence
of the Holy See on the matter: "They are," he said, "the witnesses
"living in the true Christian faith. A Christian must not
"not to exterminate them, nor even oppress them, so that he does not lose
"himself the knowledge of the law. As, in their synagogue-
"They must not go beyond what the law allows them to do."
"This allows us, therefore, not to disturb them in the exercise-
"Thank you for the privileges granted to them. Whatever they like
"It is better to persist in hardening their hearts than to seek-

~

Nothing demonstrates better how these traditions of
tolerance persisted among the Popes, as recorded,
Made in the seventeenth century by the Protestant Basnage,
synagogues of the Roman states: "We have," said-
"He wanted to gain a more accurate understanding."
"the number and present state of their synagogues,
"in the Ecclesiastical State. We count neaf to
"Rome and nineteen in the countryside, thirty-six
"in the March of Ancona, twelve in the heritage
"of St. Peter, eleven in Bologna and thirteen in the Romandiole... This count shows that there are
"still a considerable number of synagogues,
"in the place in the world where the Roman Church reigns

"With the utmost authority."
(History of the Jews. Vol. IX, Part 2. Chap. 52).

"dear to understanding the oracles of the prophets and the secrets of
"their law and to come to the knowledge of Christ, they have not
"no less right to our protection. Thus, as they demand"
we help, we welcome their request and we take them
under the aegis of our protection, guided by the clemency of
Christian piety; and, following in the footsteps of our predecessors
of happy memory, of Calixte, of Eugène, of Alexandre, of Clé-
Regarding the matter of Célestin, we forbid anyone to force

“a Jew at baptism: for he who is forced into it is not considered to have
“Faith. But if he agrees to receive it, let no one presume to…”
"To obstruct. No Christian should allow himself to obstruct ways
"in fact, with regard to them, seizing their property or changing their
"Customs, without legal judgment. Let no one disturb them."
on their feast days, either by hitting them or by throwing at them
stones; that no one should impose them, during these days,
works they could do at other times. Furthermore,
"to oppose with all our might the perversity and the
"Human greed, we forbid anyone to rape"
"their cemeteries, and to exhume their corpses for money.
"Those who violate these prohibitions will be excommunicated."

(Book 2. Letter 302.)

Thirty years later, Gregory IX, a relative of Innocent III, great
Pope and great canonist like him, renewed, almost in the
same terms, the prescriptions of Innocent III concerning the Jews.
The reasons for intervening were the same, namely, the violence.
that the Crusaders, upon their departure for the Holy Land, believed themselves
forced to act against the Jews.

A ARAA

At AA

But Basnage's unsuspecting statistic for-
would raise the objection in more than one mind, and, at
Instead of focusing on the intolerance of the Popes, the
to bring back in the opposite direction, against the laissez-faire attitude of
Excessive tolerance, which was not expected,
in such a place and under such a regime.

And then, how, on the other hand, to reconcile this in-
invasion of papal lands by Jewish synagogues,
with the legal texts, known to all? If, at the ter-
According to the law, it was forbidden to destroy the synagogues.
existing gues, there was, similarly, defense
rigorous in building new ones; and, when
we would pick up or repair those that fell from the ve-
Tusté, the act of this permission marked that one
would refrain from any enlargement and embellishment-
lying, and that we would limit ourselves to pure restitution and
simple of what had existed. (1) How, then,
explain the prodigious number of synagogues,
recorded by Basnage? Could it be the Popes?
would have had little regard, on this point, for the observance of the
law, and, pushed]to a good-naturedness to the point of closing his eyes

on the flagrant violation of their orders?

The first response is that temporal sovereignty
of the Popes, dates only from the end of the eighth century,
that it had been permissible until then for Jews to do
settlements in Roman territory, outside of all
control of the Popes, and that they had used this manner-
lit, all the more so, since, more than a century
during, Julien's almost uninterrupted protection
the Apostate, of Theodosius the Great and of Theodoric te

(1) Judeos de novo construere synagogas, ubi non habuerint,
pati non se debt; verüm, si antiqug corruerint vel ruinam
minentur, ut eas reædificent potest œquanaimer tolerari; No
autem ut eas exalt, aut ampliores aut pretiosiores faciant
quam antea futisse noscuntur. |

(Cap. Judaei 3 and cap. Consuluit 7 of Judæis.)

Grand (1) had covered them; that, later, pen-
During the seventy years of exile from Avignon, the Pa-
pes had almost no effective authority over the
States of Italy; that finally, the latest acquisitions of
Popes, who doubled the territorial area of
These states were formed during the course of the sixteenth century.
Jewish synagogues existed there. Faithful to their
The Popes maintained these rules as they had been established.
found. (2)

But a better answer that goes further
that all the facts are that Papal law, which governs-
He knew the synagogues, and was among those who suffer dis-
thinks. As soon as a serious reason called for this dis-
I think the Panes were far from being inexorable.
There, as elsewhere, we found the same gentleness.
recognized and so much so, proclaimed by their government.
The Holy Father is always a father to those who approach him;
ct, whoever is admitted to live under his seal
will know how to miss feeling it. Infinite condates-
descendants of this paternal lineage. A group of sons

(1) Cassiodori. Opera. Letters. Book v. Letter 37.)

(2) It must be acknowledged, however, that several, pushed to the limit
through the overflow of Jewish influence and through worse misdeeds
Furthermore, the number of synagogues was counted.

permitted the means of repression. Among them was Paul IV who wanted only one per Jewish community: "Ut in singulis civi-
“tatibus terris et locis, in quibus habitaverint, unicam tantum
“synagogam, in loco solito, habeant nec aliam de novo
"construere possint."

(Const. Cum nimis absurdum. 1555)

Saint Pius V and Clement VIII, who granted only three cities of residence for Jews in the Roman States, Saint Pius V, Rome Ancona, Clement VIII, these two cities along with Avignon, carried to a proportionally small number the number of synagogues. But the severity of the popes is not easily sustained. It is not in the nature of their power. The Jews succeeded without It was difficult to sway her. It was necessary, therefore, for Clement VII to Basuage, that is to say, in the space of less than a century, the synagogues, made so rare by this pope, could rise to the figure enormous, according to Basnage.

of Israel, he revealed, on one point of the Roman states, that the Popes had no difficulty in allowing the nascent community, the construction of a synagogue-gue. |

They even found more than one advantage in it.

First, since they agreed to welcome the Jews, it was advantageous to have them as good Jews. The cult religion has always been the primary element of the mo-the realization of man and, with some precaution which obliges, against him, the Israelite, even the most extreme-Quite rightly, the Popes have always known enough long on the heart of man, to feel less threatened by the Jew faithful to his prayer and his rites, than by the irreligious and freethinking Jew.

Another security measure, with regard to the Jew, It was because he became known as a Jew. We will see the Popes attach such importance to this notoriety that they will not back down from the measures we have the most criticized aspects of their legislation. That's where even accused of odious vexation. The synagogue, by grouping them together in front of everyone, he pointed them out, in the most natural way possible, and without giving pretext containing no recriminations whatsoever.

Finally, the leader of the new alliance has always loved, as clearly and solemnly as possible, and above all The most frequently heard testimony is that of the elderly woman. The lec-official reading of the Old Testament, at the ambo of a synagogue, delivered it to him under the conditions

better than he could wish for. It was the opposite
a living proof of what he had people read from the pulpit
its churches.

But here, a surprise might arise, flank-
It stems from ignorance. Ignorance always works
confronting astonishment head-on: one is only astonished by
Because we don't know. Let's not miss the news and

e

098 =
always a precious opportunity to do, to the astonished, the
The best of alms is the alms of light.

How, we are told, does your Church, your Popes,
If they were so hospitable to the Jew, were they so little so, in-
towards the Protestant, who has so many advantages over the Jew?
To stick to the point at hand, com-
ly, so easy in the question of the Synagogue
Jewish, were the Popes so intractable in the
question of the Protestant temple? It seems that the
The most basic fairness dictated to the guardian of the law
new, to welcome whoever presented themselves, with a
parl, however reduced it may have been, of new law, better than
the intransigent one who didn't even want to hear it
pronounce the name (r).

To this objection, the answer is already given by me-
tied. We have said that the situation of the Jew, vis-à-
'The Church's face, was that of a misguided father, facing
of a son's piety. Filial piety is studied at all
the delicate care that paternal misfortune brings about.
The Protestant's situation is quite different. Quite the-

(1) Our reply to the objection will be particularly useful to
such a reader who might have had dealings with Basnage. Here's how this
the latter explains the difference in attitude of the popes towards the protest-
and of the Jew. However calm one might suppose the judgment of the minister-
In this situation, one could not expect his complete impartiality. One could only assume
will judge. "Why do popes favor Jews? Preferable-
"Lying to the Reformed? Answer: The popes have less grief"
"and violence against the Jews, because they are more
"older than them and that they are not powerful enough to
"To overshadow them. The jealousy of princes only intensifies when..."
"against a nascent republic, or against a troublesome neighbor"
"Someone who expands or wants to reclaim provinces. We leave
"to live peacefully the weak nations that cannot
"to harm. The reformers are attacking papal authority head-on;

"They are formidable neighbors. We therefore maintain constant vigilance."
"to weaken them. There is nothing in the condition of the Jews that
"excites the jealousy of the popes. Far from gaining anything by losing them,
"They are interested, through the management of their income, in keeping them-
"Server."

~ AN

(History of the Jews. Volume 1x. Part 2. Chapter 19.)

A ERO
This too will be the Church's way of acting. The son will not
The father doesn't chase away the lost father from the home. The father chases
from the home, the rebellious son.

And then, the Protestant goes to the church, to
tell him that she is not the Church and that it is him, Pro-
testifying, which is the Church. In terms, in a
Given the situation of this violence, it is difficult for the
Constrictors live willingly and easily together
ble. To reduce everything to one word, which, in reality,
It contains everything: the Protestant protests; more than that,
It is protest; living protest. We endure.
an opponent's oral or written protest;
does not tolerate a living protest.

The Jew, for his part, does not protest; he remains silent; his role
is made up of abstention and silence, and the Church advises on
that he doesn't get out of it.

Indeed, his synagogue is not entirely wrong
point as it is, from every point, by the fact that it pro-
Teste, the Protestant temple.

The synagogue is only false for the time when the -
The Jewish place. By a faculty of optics, may God give him
given, the Church refers it back to the centuries in which it was
true. From being obscure, the synagogue becomes
Then, all luminous, the Church has only to collect-
- to read this light in order to increase one's own and in
to double his treasure.

The third sign of the Popes' clemency, in
the reports to which their office and events
obliged them, along with the Jews, the third guarantee of
impartiality, gentle and merciful rectitude
their justice within the system of repression they fled
obliged to organize for the defense of Christians
Look, that's the constant care they took, to cover

the Jews of their guardianship, whenever the fu-
Popular anger erupted against them. These bloody

*

Such episodes were not uncommon in the Middle Ages. The crsades were the main occasion.

This was in Spain, during the reign of Ferdinand-
It was in the name of the Great that these strange acts of faith began, deeds in the blood of the Jews. This prince accomplishes marvelous exploits against the Moors. He pushed, further than any of its predecessors, this liberthe ration of Spain which was to be completed, four sieges Keys after him, Ferdinand the Catholic. In his the people, spurred on by the infidel, readily confused the Jew with the Moor, and, the Jew finding himself the premier under his hand, mingled as he was still with the nation, the Castilian could not see a better start to the crusade against the Moor, which led to the extermination of Jewish.

The Jew, moreover, he remembered, had been the inintroducer of Islam during the time of Pelagius. The People have long memories for everything that represerves their freedom.

Driven out several times by the early Catholic kings the Jews had been recalled and showered with gifts favors by Vitiza. They rewarded him for it, in his great-successor, by the call of foreigners. The Catholic soil of Spain, undermined by treason Jewish, was handed over to Moses (r).

(1) Ferdinand the Catholic, who completed, after seven and a half centuries of bloody battles, the repair of the harm caused by recklessness de Viliza, could hardly ignore the Jewish betrayal born of this imprudence, and cause of all the misfortunes. Likewise, Nothing could have been less necessary to legitimize the act of banishment. of the Jews, signed, in Granada, in March 1492. The fall of Granada brought about more than one revelation. The proof was then in hand. Undoubtedly, the Jews, enemies of the Cross, were just as much and more that the Muslims had done everything in their power to to preserve for Muhammad the most beautiful province of Spain. He did not It didn't need to be any more. But, assuming that Ferdinand, more occupied with politics rather than studies, it has not gone back, in history,

up to Vitiza, (the history of Spain not being written from its

CEN iie

From generation to generation, the old Christians
The people of Spain had told these things to their sons.
Nothing could be explained, therefore, like the reprisals of
these oppressed people of three centuries, who, many-
The victors did not intend to break halfway
their chains.

And then, before and apart from national grievances,

time) there is no doubt that Ximénez knew everything about the antiquities of
his country. Ximénès, a man endowed with every superiority, also
A great doctor and a great minister, he had accumulated all knowledge
of his time in his prodigious mind before applying it to
the creation of Spain's greatness. There is no doubt that this souvenir had no part in the promulgation of the famous edict of 1492.

The ruin of Spain under Pelagius is not the only historical fact
risk which shows what predominance and high fortune
Jewish people have a fatal flaw for a Catholic nation. Casimir the Great
did, for Poland, in the fourteenth century, what Vitiza had
Made for Spain in the seventh century. In love with a Jewish woman, named
of Esther, he was, for the whole nation, more prodigal than the As-
Suérus of the first. He called the Jews, befriended them, their
Poland gave them the upper hand in all matters.
It became like a second Promised Land. But who has ever seen
The Jew, overcome by the benevolence, abdicates the hatred he bears for the Christian
Well? Poland, ruined, devoured by its host, succumbed, after
to have carried this breast cancer for four centuries. And today, the
The rodent remains attached to the living flesh that remains on it.
thanks to the Catholic faith, and which contribute to the survival of this
nation torn to pieces, a sort of 'analogous miracle'
to that of the preservation of the Jewish people. That is why, when
They protected Jews from summary justice and always
The popes, in their condemnation of the massacre, never concealed the danger.
social and political significance that their presence represented for nations
Christians, and how important it was to sovereigns not to
never take your eyes off it.

One of their main defenders, perhaps the most famous,
the man whose authority in the Church has not been surpassed,
Innocent III did not hesitate to say, openly, what he
thought of them and applied popular proverbs to them: a
rat in a bag; a snake in the breast; a burning coal in
the clothing. Here are his words: “Qui, tanquam misericorditer, in
“nostram familiaritatem admitsi, nobis illam retributionem impen-

“dunt quam, (juxta vulgare proverbium) mus in perà, serpents in
“gremio, ignis in sinu, suis consueverunt hospitibus exhibere. »

(Decree. Book V. Title VI. Chapter 13.)

E

has

The Jew, all things considered, presented himself to them, more odious than the Saracen. It was not the Sara-Zin was the Jew who had crucified the One of whom we was going to reconquer the tomb (1).

But, however legitimate all may seem these indignations, and those of the Christian, and those of the Castilian, the Popes did not grant them these victories times. Alexander II wrote. Warned and put in de-led by their chief, the Bishops settled in a position of towards anger. The Pope's aegis covered and saved the unfortunate Israel. |

What Alexander II did, all the Popes have repeated. learning at each popular uprising of the same genre. Alexander III, his glorious namesake, was there distinguished among them all. He had no less to do in

(1) Moreover, there was no shortage, in the Catholic world, of Authoritative voices to remind Christians of these things. No one He did so with more eloquence than Peter the Venerable. That is perhaps, throughout the Middle Ages, the man who had the most impi-He had graciously denounced all the iniquities of the Jews. He did not conclude than to the confiscation of their property. But, given that the people he took justice into his own hands, which was not the intention of Peter the Venerable It was difficult to dwell solely on possessions and not go further down to the individuals.

“What is the point,” wrote the Abbot of Cluny, “of going to attack and…”
"Following the enemies of Christian hope into foreign lands"
"near and far, if the Jews, detestable, blasphemers, a hundred
"times worse than the Saracens, can be near us, in the middle of
"We, with so much freedom, so much audacity, so much impunity, blas-
"to ephemerate, to trample underfoot, to cover with insults, both Christ and all
"The holy things of the Christian religion? How can the zeal of

“Does God devour the children of God if they leave in peace the
"More implacable enemies of Christ and Christians? If necessary
"To hate the Saracens... how many more should be abhorred,"
"Hated, the Jews!... May the ill-gotten wealth of
"Jews be done, or seized in whole, or confiscated in his
"a better part, and that the Christian army, which, to fight
"The Saracens do not spare their gold and lands, they save, less
"Again, the treasures of the Jews, so fraudulently amassed."

(Letter from Peter the Venerable to Louis the Younger. MIGNE. — Patro-
Latin logy. Vol. 189. P. 369. Letter 36. — See the Latin text,
(to the supporting documents, after the Constitutions of the Popes.)

exc ee

France. At the end of the twelfth century, Alexander II
at the decline of the eleventh century. The Christians of France,
leaving for the crusade, they considered it unwise to leave-
to send Jews back; to thus deliver, for a
long absence, lands and families to enemies
whose ill intent they all knew. Furthermore,
since we were doing so much as going to kill infidels
a thousand leagues from his country, wasn't he quite simple
To kill, first of all, those who were readily available?
Alexander III wrote to the Bishops and Princes.
Those who had protected the Jews; for example, the
Viscount of Narbonne; he congratulates them. To the Bishops, he
It also recalls the horror that the Church has always
bloodshed and their order that its severe prohibitions
tions make no exception for the blood of the Jew.

The end of the crusades was not, alas! the end of these
atrocities, and unfortunately, Clement V did not obtain, at
suppressing them, the same success as his predecessors of
Better times. It would be difficult to say everything there is to say.
Jews perished in France and Spain under the sword
and the fire of the Pastoureaux.

But, if the voice of the Popes was little heeded by the few-
ples, greeted as she had just been by contempt
kings, less than ever, she failed to make herself into a king.
tender. These horrors provoked all the more the
anathemas of Clement V, which they passed pres-
that before his very eyes. The massacres were such in
the South, a stone's throw from Avignon, which the Langue-
Doc was almost entirely depopulated of Jews. Everything that
escaped the sword, crossed the Pyrenees, almost always,
to find the same welcome there. There was nothing more
no place for the Spaniard, as for the Frenchman, to be ten-
to Israel; indeed, was it not from Spain?

The gne that the Jew had come to us? The Castilian sword
This would, as usual, finish off the fleeing bands, and

It was wonderful when a few shipwrecks survived.

to the carnage.
The Black Death offered even more excesses to combat-

There are more forms of fury to suppress than fanaticism.
popular, fueled by religious sentiments.

She made people forget about the Shepherds.
There is no more somber date in all of Vhis-

The Jewish people. They were going to do nothing less than make them
authors of the plague by blaming them for poisoning
the waters of Christendom.

There is only one thing in the world that surpasses the absurde (1), it is credulity that he encounters. The inter-
The intervention of Clement VI thus had the same fate as that which had,
Forty years earlier, that of Clement V. But, no
She spared no effort in this one, more than the first.

“The Pope,” said a recent historian of the Jews, “was the
"the first who, amidst this carnage, spoke out"
"against popular uprisings, and sought to
"To enlighten the lost multitude... he showed that the

(1) When we say absurd we do not mean here that the im-

Attributing the crime in question to private Jewish individuals was absurd.
("is the complicity of the entire nation that was. To establish it on
presumptions drawn from the Talmud and on the hatred of the Christian who
characterizes the race, obviously did not have legal rigor
intended for the practical conclusions that were drawn from it.

But above all, what made this uncomplicated universal obvious-
The problem is that the Jew, poisoning all the waters of Christendom
tenué, was poisoning himself. That is the argument used by
Clement VI to defend them. But that the horrible plot had been
The fact that such a Jewish group exists is something that seems impossible to deny.
in the presence of official documents kept in the national archives
national and produced by Drumont. There are few historical facts that
present themselves with equally strong evidence. We must not forget
that the consequence of the arbitrary rejection of proven facts is

the introduction of skepticism into history, and, because everything, in this world, is tied to history, it's the inauguration and the installation, at men, from the complete intellectual darkness.

(See Drumont for the documented history of the conspiracy)
Jews and lepers for the poisoning of the foundations
taines, in the year of grace 1021. — Jewish France. T. r. L. 11.

Chapter 1. (Page 177. — Marpon, 69th edition.)

= M e

“Jews had been victims of the plague like the
“Christians; he enjoined the archbishops, bishops
and to all ecclesiastical authorities to contain
"the furious and those suffering from the Church's punishments"
"who would disobey."

(Depping. Hist. des Juifs. p. 263-7-71)

It was in the form of a papal bull, that is to say, by the act the most solemn one to which the Papal authority resorts, that Clement VI intervened. Nothing was spared, therefore, by He, of what could save the Jews. If they perished, the vigilant and generous pontiff remains more than abunder their death, and one can say that, on her robe white, no more than on that of any Pope, not a drop of Jewish blood leaves no stain, before history.

Finally, amidst their anxieties, in the presence of an evil impossible to ward off and restrain, a the only thing left to the popes, to exhaust the means of salvation: opening asylum to the persecuted their states. They did not fail. At all times Therefore, the Jews had found refuge in Rome. Rome escaped the popes when misfortune was unleashed on their protégés. But what never escapes the Popes, that's mercy. They were not rather in Avignon, which became the new papal city, for the Jew, a second Rome.

"The beginnings of the fourteenth century," he wrote
“Beugnot, were marked by the translation of the Holy-
"Siege in Avignon, an event that seemed inevitable-
"to see influence only on the affairs of Christendom, and
"which, however, was not without results, with regard to
"Jews. Also, as soon as the establishment of the bridges-
"It was decided to move to Avignon, and people flocked there, from the East-

"A loincloth, from France, from Germany, a swarm of
“Jews that trade, as much as the hope of re-

~

00

"Positive, it attracted them. Clement V received them with open arms."
(History of the Jews of the West, Part 1, p. 158)
Note that Beugnot is not suspected
of bias towards the Popes. An author who is
Even less so is the Jew Halevy. Here is what he
writing :

"The transfer of the Jews to Avignon was very useful"
"to the Jews of other kingdoms. Avignon became
"the refuge of persecuted Jews throughout Europe"
"Rope."

(History of the Jews, page 89)

Before both of them, the Protestant Basnage had said, to
the praise of the Avignon Pope who fit the most for
the Jews: "Clement VI received them in Avignon during
"that they were burned elsewhere."

(History of the Jews. Vol. IX. Part 2. Chapter 19)

Nothing shows better how much the Spirit that animates
The Holy See is superior to all forms of mobility.
in this world, how much Roman traditions persist
remain unchanged, despite all differences
and the differences in character, methods, and actions
men who receive and transmit them, that
what Alexander VI did for the Jews expelled from Es-
loincloth by Ferdinand the Catholic.

Alexander VI was Spanish. Alexander VI was,
In addition, political and skillful. These two attributes are all
Humans in power do not ordinarily have,
the administrators who own them, to a large extent
Sympathy for the weak.

It was hardly expected that the one, whose
They inspired actions, steered the barque of the Church
as so many illustrious incompetents did who held,
Before and after him, the helm of the Church. What
This should therefore not have been a surprise to his contemporaries.
of Alexander, when they saw him being welcomed in Rome,

with the same paternity as its predecessors, the Jews banished by his compatriot Ferdinand.

(
"
"
¢

^,

^ BY

"
€

^,

\

~

€

^

EC

"
"
"

"
"
"
"

Let us also cite the testimonies of the enemies:

“Alexander VI,” said Basnage, “instead of mistreating The Jews received them with great charity. Chasseized from Spain by Ferdinand the Catholic and fuGifs everywhere, they didn't know where to rest the soles of their feet. Those who landed in Rome were poorly received by their harsh and barbaric brothers, who would have let them starve to death, if Alexander "They had not been rescued."

(History of the Jews. V. IX. Part 2. C. 31.)

“The Jews expelled from Spain,” wrote the Israelite BeDarride, found refuge in the Ro- States hands. Alexander VI, who then occupied the Holy Roman Empire. The seat did not merely receive them, but he also... donna even reported protective marks tion”.
(The Jews in France, in Italy)
(and in Spain, p. 307)
"Exile from Spain," said Halévy, "brought about a great number of Jews in Naples. Strong complaints having arisen raised, the viceroy of Naples informed the emperor reur, who ordered their expulsion. They did not leave Not Italy, and most went to Rome.
(History of the Jews. p. 46).
Two other testimonies, both from Juit, come

to attest to this humanity of the popes towards Israel never contradicted himself.

"

"
"

"Despite some temporary exiles which were

Having come to strike them in certain Italian states, they

had always managed to recover, and the Saint-

The seat always offered them refuge.
(Bedarride. p. 363).

"The force of truth carries away Basnage (protests-

"so much so) when he praises the constant humanity of the pa-
"payment to the Jews who have paid them — times"
"Ingratitude."

(Drach. Harmony of the Synagogue and Church development)
T. 1. p. 236)

The constitutionalist Grégoire, less suspect than
everything else, contained in one word:

"The Papal States were always the earthly paradise-
"The rest of the Jews."

Motion in favor of the Jews |

by Grégoire, deputy of Nancy. Pp. 15 and 16.

We can conclude no better than through the testimony-
official and solemn signing of the council of the Grand Sanhedrin
Drin, assembled in Paris, February 5, 1807, by order of
Napoleon.

. “The deputies of the Empire of France and of the
"The Kingdom of Italy, at the Hebrew Synod, decreed,
“May 3rd: |

"Filled with gratitude for the successful blessings-
"sifs of the Christian clergy, in past centuries, in
favor of the Israelites of various European states:
"Full of gratitude for the welcome that various
"Pontiffs and several other ecclesiastics have
"done, at different times, to the Israelites of various
"country, while barbarity, prejudice and ignorance-
"France united, persecuted and expelled the Jews"
"from within societies;

"Stop: that the expression of these feelings
"will be recorded in today's minutes,"
"so that it may remain, forever, as a witness-
"A genuine expression of the Israelites' gratitude"
"of this assembly, for the benefits that the gene-
"rations, which preceded them, received from the Eccles-
"Systics from various European countries;

"They also stop at a copy of his feelings"

~

"

Pa

t,

has

"will be sent to His Excellency the Minister of
_“Cults.”

Finally, this was not the least of the considerations of the
Providence towards the Roman Pontificate, nor the least
the title of the popes to the reparations of history, that the
The last Pope who had temporal states, received
from a delegation of Jews from Rome, a statement
similarly official and solemn recognition of their
birth.

We are missing the text of their address. But the fact
That's certain. He will not go unnoticed in history.
It will be featured there as one of the crown jewels of
virtues and merits, so rich, moreover, in the immor-
such as Pius IX.

Now, these notions gathered on the legislation-
As a result, we can confidently approach
every detail of the legislation.

y

The exceptional rights of the Jew in
Christian society

LEGISLATION MORE SPECIFICALLY AFFECTING LIFE
INDIVIDUAL

Portalis wrote in 1806:

“The Jews form a nation everywhere in the
"nation. They are neither French, nor German, nor

“Nor English, nor Prussians, they are Jews…(1). By assimilating

(1) “The Jews are neither Germans nor Slavs, but a people
"Apart from that, an autonomous people..."
(Declaration of the Jewish Students of Prague, quoted by Mr. Denis,
Member of Parliament for Landes. Chamber of Deputies, Saturday, May 5th
1895.)
In the same session, Viscount d'Hugues recalled the declaration
ration made by the chief rabbi Dreyfus, of German origin, of
the distinction between the two races, Jewish and German, Jewish and French-
French, Jewish, English, etc... (depending on the country the son lives in)
of Israel) and the claim, for the Jewish race, of the right to keep
the heritage of his ancestors.
This is not a new phenomenon, since Saint Augustine wrote-

"without taking precautions, the Jews to all others"
“Frenchmen, a crowd of foreign Jews were summoned,
"which have infested our border departments, and we
"has not operated, on the mass of the Jews, more ancient-
"Newly established in France, the happy changes
"that which was hoped for from the naturalization system which
"had been adopted."
(Memorandum on the Juice issue).

There was a long way to go, according to this opinion of Minister Portalis.
delIntérieur, to that issued four years earlier by
Portalis, State Councillor, while the spirit of the past...
The tionary had all his strength and dictated like a master, the
Code text: "By taking care of the organization of
various cults, the government has not lost any
Given the Jewish religion; it must participate, like the
others, to the freedom decreed by our laws. The government-
nement felt it necessary to respect the eternity of this people
etc... |

Portalis, April 5, 1802.

Four years of observation had been enough for the return-
to completely capture the spirit of the great jurist. The present-
the stem of eternity was eclipsed by the data
temporal aspects of the experience (1).

The Jew is therefore neither French in France, nor German
neither manned in Germany, nor English in England, nor
Prussian in Prussia; he is Jewish everywhere(2).

what we gather in the nineteenth century was done in the fourth century
From the mouths of Portalis, Mr. Denis, and Mr. d'Hugues: "They
"They remain everywhere and they are Jews everywhere; they have not ceased
"To be what they were."
(Homily on Psalm 58)
(1) Let us add to the returns of the spirit of Portalis, those of the spirit
of Napoleon. Napoleon still holds, by far, the principal place
principal in all matters and issues dealt with under his
reign.
(2) "The entire Jewish religion is founded on the idea of nationhood."
(Archives of Israel. P. 333. Year 1864. Lévy-Bing.)

But if you are not French, in this France
where you live, whose soil you want
nurse, you, yours and, your sons, com-
How can you claim to enjoy, like a Frenchman,
blood and race, the fullness of French law
French? The rights of a people have been violated to govern this
people, and not, to govern foreigners.

— But I am a naturalized French citizen. Here, in good order

*

and due form, letters delivered to me, which in

are authoritative.

— You mean, instead of living in Germany-
gne, as you have done, for half a century,
a century, or more, you now live
France; for that is all it means, that is to
which simply amounts to, your so-called naturalization-
tion. It was not possible, in your person, to naturalize Fran-
Saïs, a German, for the twofold reason that you
You were not German before the naturalization process.
And that you will not be French afterwards. Before and
After that, you are Jewish and you will never be anything else.
something that is Jewish.

Moreover, if you wish, in all sincerity
which one might want something and which you
you are not incapable in every respect, (of that, by
(example, that you bring to the pursuit of gold)

that you could not, however, be naturalized.
Because the public powers of a nation do not naturalize

"The Jews, forced by necessity, submit outwardly"
"to the authority of non-Jewish states, but they can never con-
"to feel like becoming an integral part of it... They cannot erase"
"from their minds the idea of the Jewish state, an idea that we see
"on every occasion, to emerge strong and vibrant from all their
"Actions."

(Extract from a memorandum against the Jews, signed by thirty-six
members of the Romanian Chamber.)

This document is cited in the Archives israélites 1x. Pp. 410 to 417
1868.

than to nationalize, that is to say, to receive, from a
a new element, the strength of a people. Now, your Talmud forbids you from nationalizing, and, your
an infallible oracle, which no son of Israel disputes
The authority, Moses Maimonides, tells you that the Talmud
is mandatory for anyone who carries gout in their veins
the blood of Israel.

So you are a nation or a fragment of a nation
landlocked within another nation, and, therefore, you are not
not of that other nation; for who has ever been or been able
To belong to two nations at once? Not being able to have both.
holding two nationalities, you also cannot
Accumulation of two rights. The two questions are related.
nent, or, to put it better, are one and the same; lincompatibility of nationalities is the incompatibility of
rights.

And, besides the reason for the anomaly, which is quite sufficient-
to eliminate this accumulation, another would be da-
Advantage, if possible, is the breaking of equality
civil and social issues that would result and of which, without any
compensation for others, you would be taking everything for yourself
the advantage, |

You would first have the benefit of your right to Is-
Raelite; you hold on to it so tightly that, for nothing in the world,
You would not agree to sacrifice him. That is, obviously,
that you find it beneficial. And you would have, in
moreover, the benefit of the full national rights of the people
who would welcome you onto its soil.

What he grants to such other foreigner, in order to obtain
of him, this sacrifice of his former attachments, this

merger into unity, legitimate and agreed price of the acquisition the fraternal welcome extended to him and the lasting hospitality The blue that is offered to him, you would like to obtain it. without any response from you. Don't you see that You award yourself two shares, you newcomer.

to leave only one to the ancient master, to the one which has a hundred generations of ancestors on a soil where you don't know anyone and you've barely arrived to gain a foothold.

— But such social situations, you will say, do not are not without precedent, and this, not in the centuries remote from history, but in the everyday life of more modern among peoples. Nothing less incredible. that this enjoyment of a particular, added right to general law and combining with it. This does not- This does not affect the rest of the citizens at all; the function-operation of common law, does not engender, in a country, the shadow of social disorder.

— That's true. I sensed your idea, I entered- I saw where you were going with this; I see it now. Absolutely. That's the privilege you're talking about.

But this privilege is granted only to the elite of a nation. And how would you be the elite of the nation? you who do not consent to be of the nation (1)?

And besides, the privilege, privata lex, only applies to a few points, always quite limited, of the law. It de-becomes excessive and unbearable as soon as it exceeds these boundaries. It then forms castes, these hypertrophies morbid social orders, which have always been as harmful to a country as distinctions and gra-Hierarchical donations are beneficial to him. But a a right that forms not only a caste within a nation, but a nation within a nation, which little merely supporting the idea?

Finally, at the home of the individual who enjoys it, or, what

(1) In a text cited above, Innocent III speaks of privileges of the Jews, which they must be allowed to enjoy in peace. But privileges are understood here in comparison with other infidels and even with the heretics, who are far from obtaining, in the Church, a measure of tolerance as broad as the Jews; for life For example, an external religious order.

is the same thing, in his ancestor or his descendant-dant, a privilege is always, on the part of a people, the reward and representation of eminent servants vices inflicted upon this people. The public authorities, . interpreters and representatives of all citizens of a The state, therefore, acquits this private individual. public recognition from a nation. Now, you You would greatly oblige me by giving me the list of services vices, rendered by you or by your ancestors, to the nations that made you sit at their hearth, that you feed with their bread. Alas! God willing, the The simple absence of services was the true and real expressure on your private and public relationships, of Your entire social situation, in relation to them. What we noted, during the news reports that We had to take, before talking about you, is Something else entirely. It's certainly what it looks like. the least to services. What if we did A more comprehensive study? I'm not talking about exhausting the A subject that is sadly inexhaustible. But what we we have recorded is quite sufficient for the Christian nations- that yourselves have some idea of what they owe you, so that they know what you have provided their past and what you can use to enhance their future. This is certainly not for that kind of benefactor. public, that the law of nations invented privilege.

Therefore, simply by virtue of the fact that you live within your rights, that you remain a nation within a nation; you you exclude from the common law of this nation; a Legislation aside, to regulate your relationship with her, is a necessity that must be imposed. The nature of things and the elementary principles of social order, the exigent. It is not up to you to avoid it. The only reversal of meaning published, if it allies, One day, the heads of a country's rulers and

It becomes the rule of business, and will be able to exempt you

to undergo it (1). | |
But history intervenes and presents us with an object-

considerable tion. History always has the right to be heard and, if this right could be increased, the body that she has chosen, in the present question, to add- would certainly. It's Mr. Franz de Cham-

Pagny.

In his fine book, Rome and Judea, Mr.

Franz de Champigny begins by giving a state

(1) The reasons we allege against the admission of the Jews

under common law, were produced and reproduced, for three
years, in the Constituent Assembly, by the last proponents of good
meaning, opponents of Jewish emancipation. It is only the
On the eve of her death, the delirium to which she was prone carried her off,
Finally, on this stubborn common sense, on this instinct for self-preservation
who fought, until the very last moment, within the body of the
France, against the inoculation of death.
“The word Jew,” said Maury, December 23, 1789, (the day of the pre-
(first deliberation), is not the name of a sect, but of a
a nation that has laws, that has always followed them, and that wants
to follow them again. To call Jews citizens would be like
"If we were to say that, without ceasing to be English and Danish, the
"English and Danish citizens can become French citizens. The
“Jews have lived through seventeen centuries without mixing with others
peoples. They must not be persecuted; they are human beings,
"They are our brothers. May they therefore be protected, as individuals"
"vidus, and not, like the French, because they cannot be
“citizens.”- |

The Jews returned to the attack fifteen times. The orators
The most eloquent and influential spoke for them; twenty-
Four members of the Constituent Assembly took to the podium, including Mira-
handsome, Robespierre, Barnave, Grégoire, Talleyrand, Mounier,
of Sèze. It should be noted that all twenty-four were
Freemasons, proof of the already established identity of the cause of the
Jewish culture and Freemasonry.

Finally, weary of the war, convinced that by resisting longer-
at times to the lawyers of the Jews, they would contradict all their principles
cipes, that they would break with Rousseau, the social contract, the rights
of man, with all that had made them and all that they had done
themselves; on the eve of their separation, the constituents voted
the admission of Jews to the rights of "active citizens". Everything was
consummated: the decree for the impending enslavement of the French
It was signed. He's doing it right before our eyes. A little more, and everything
French people will only have the freedom of choice left, or else leave the
the soil of France or to inhabit it as a serf of Israel,

<
€
"

~ m

"

H

of the religious, political, civil, social situation
of the common people whom he will pit against the co-
Romain Losse. He is mainly concerned with doing us good.
to know the Jew's relations with this Rome, of which
Judea has been the subject for a century, after having been
her ally and friend, for another century.

And he believes he cannot give a better idea
of the kind of these relationships, by saying that the Jews
they then lived under common law, and, as ter-
As a point of comparison, he adds: in a situation and
under a fairly similar political and civil regime
ble to those whom, in our country, mo- law has created for them
derne, introduced by the Revolution (x).

But in order not to wrongly assign responsibility to someone
a bility as worthy of respect as that of Monsieur de
Champagny, it is important to observe what the fact of putting
modern law, as a comparative term, is now forward.
reason, in no way implies approval of this right.
To give an idea of the past, through its comparison

(1) "To make known their relations with others
"Peoples, the Jews of that time, there is not, it seems to me,
"A better type than the Jews of today."
(Rome and Judea. Vol. 1. Chapter 1v. Page 107.)
"The Jewish nation, at the beginning of the Roman Empire, was,
"No doubt, like all the nations of the empire, dependent and
"subject; but within the limits of this dependence, it does not
"It lacked neither importance nor freedom."
(Same work, Vol. 1, p. 116.)
"Then, as today, in the Roman Empire, as in
"In modern Europe, the Jews had obtained, along with tolerance
"For their worship, freedom for their persons."
(Same work. Vol. 1. P. 121.)
"This freedom, which, in the nineteenth century, brought about the triumph of
Jews, therefore, had their prerogative from the first century onwards.
(Same work. Vol. 1. P. 123.)
"I was therefore not wrong to assimilate the situation of the people
"Jewish, in this century, is like her in ours."
(Same work. Vol. 1. P. 141.)

HAS

7

with the present, is not, at all, to enclose in the same moral and historical assessment, the past and the present. Has Monsieur de Champagny, in to a certain extent, however small, left on- To seize and prevent through the revolutionary spirit? something would not be impossible; there are so few con- contemporaries, and, among other contemporaries, so few of secular people, who have the good fortune to escape, from a ma- complete denial, to this contagion.

But Monsieur de Champagny is, in view and at known to all, more Christian, by far, than revolu- his lutionary, and, his quality, his Christian convictions certainly do not allow her to find good the situation of Jews in France and Europe, by the Revolution. Given, the commitments of Mon- Sieur de Champagny's stance towards the Revolution, brought back to their true scope, let's continue reading part of the erudition of Monsieur de Champagny, which is not of ordinary value and which, thank God, has nothing to disentangle with the Revolution.

Nothing prevented Rome from granting to Jews, what Monsieur de Champagny calls the common law. It is important, however, not to take- to change the subject of this common law term. It was the The rights of the allies and the vanquished. The immense multitude that he governed could, in a certain sense, earn him this common law name. But the citizen's right Roman law always remained the sole right of Rome and of her sons from the very beginning. She agreed, as the highest of his favors, to particular to bind, sometimes to cities. But a people, so allied And if he was a friend, all the more so to a vanquished people. he never entertained the illusion of aspiring to it.

Below this reserved right and, as soon as it concerns- knows the conditions of social and political life concordant

gifts to conquered peoples, Rome had no reason to impose an exceptional right on the Jewish people.

First, this resulted in an administrative complication.
nistrative, whose common sense of the Roman legislator, to
his eminently practical mind, was careful not to
to unnecessarily cause embarrassment. The Jewish people do not
could pose a danger to Rome. Carthage
destroyed, Mithridates defeated, not one of the peoples
absorbed by his conquest, or tributaries under his
scepter, could not give a shadow of worry to his
all-powerful domination.

And where, moreover, would they have come from, assuming they
possible, the shadows of the sovereign people, vis-à-vis the
The Jewish people? Could it be their religious dogmas? But
there was nothing in these dogmas that attacked
what dogmas could still be preserved
The decadent religion of the Romans. Jehovah was far away.
to be the negation of his Jovis. Neither one nor the other
in Jewish conception as well as in the con-
Roman conception, saw nothing below him.
that it might be the one who escaped his empire.

The one about whom Horace wrote:

Reges in ipsos imperium est Jovis
(Horace. Odes. Lie. rrr. Ode r. V. 6.)
closely resembled the one David
had written:
Deus Deorum locutus est.

(David. Psalm 49. V. r.)

There was even a lexical resemblance to
names, which did not contribute to suggesting identity.

The absolute incorporeality of the God of the Jews, the absence

of any image, sculpted or painted, that represents it

sentàt, the elimination of all idols, increased the

the respect that this religion inspired in every Roman,

adding to it the higher admiration of the wise
of Home. Pompey, Caesar, Cicero, the entire Ro- elite
Maine, sensed, there, a religious superiority, which
left, far below her, all the elements
grotesques of national theology.

Jewish nationality, so powerfully constituted that she presented herself, was no more a a threat to a people who no longer feared anything. The Parthians, the Germans, the Dacians, the Mareomani, at that hour, they were still only swarms of annoying flies that fluttered and buzzed-

were born around the colossus.

Impregnable at all its borders, how -

Did Rome take into account the potential temptations? independence to which they could yield, in an hour of distraction, the subjects, voluntary or No, that she held in her iron hand?

If she did not fear the Jew on her own soil, (and, The outcome of this people's revolts revealed, tragically- (ly, the little she had to eradicate) even less did she have to provide herself with security guarantees against the numerous Jewish settlements scattered across the facing his vast empire.

Of these colonies, she had found several, already established in Asia, Africa, and Greece. could realize, through the experience of others, of the slight inconvenience of using it in hospitals linked with this people. These nomads, who, since For several centuries now, the winds of events had been carrying everywhere, had exerted no influence anywhere harmful ones, of which, so generally and so sadly, their Their descendants have afflicted modern nations. It therefore did not seem to the Roman Senate that this It was a bad move to set the future by leaving everything at first free to new swarms. Furthermore, the long friendship of the descendants of the Maccabees and of the people Roman gave a particular advantage to these immigrants grations. He entered into the art so learned, into the plan, so deeply conceived and so patiently sustained, of the conquest of the world, it was of the wisdom of this Roman Senate, praised by the Holy Spirit, with its constancy, Consilio et patientia, (Mach. L. 1.), of to leave, on the one hand, their laws, their customs, their religion,

to the subjugated nations, and to open to them, on the other hand,
across all areas of the vast Roman domination,
the entry of a broad and liberal hospitality.

Rome did not fail. We know with what eagerness-
how and on what large scale the Greeks used it.
They encountered so few obstacles that in less than a
century, they had made the intellectual conquest of
their conquerors.

Grecia capta ferum eictorem cepit...

(Horace. Epistles. — L. II. Ep. 1. V. 156) (1)

Just as eager, and perhaps just as numerous
immigrants were the Jews. Except for a few bourrasques,
born here and there, from the whimsical brain of
strange masters that Rome began to give itself
After Augustus, one could say that their life there was easy
and sweet (2). They also made their conquests there. What

(1) Seneca, while describing the Jews in a very harsh manner,
expresses himself, regarding their influence, in almost the same terms
that Horace, regarding the Greeks: “Cum interim usque eo scele-
“ratissimæ gentis consuetudo convaluit ut per omnes terras jam
“recepta sit: eicti eicloribus leges dederunt. »

(Seneca, quoted by Saint Augustine. City of God. Book VI. Chapter 11.)

(2) There were, however, some periods of disfavor, at the time
of the Republic. Year 138 BC, twenty-four years after
the first treaty of alliance, between Judah Maccabee and the people
Roman, an edict expelling the Chaldeans, spread, by way
of analogy and solidarity, to several Jews already settled in Rome.
Let us listen to Valerius Maximus: “Cornelius Hispallus, praetor of the
“foreigners, on an edict of the consuls M. Popilius Loenas and C. Cal-
"Purnius ordered all Chaldeans to leave Rome and..."

What interest could Rome have in hindering them? If the
The Greek conquests were considered quite good,
so that we might submit to them without resistance, how could we not have-
were not considered better, those of Is-'s son
Raël? The dissolution of Roman morals, of which the
progress was already proving so frightening, wasn't it?
no more effectively stopped by the majestic dog-
the matism of this one that speaks of slight skepticism of

That one? Didn't she find a stronger barrier in
The Bible, only in Homer?

While the Roman state had nothing to fear from the Jew, the

"Italy within ten days, because, through a false
"Interpretation of the stars, they cast, in weak minds and
"Ignorant, the darkness that benefits their lies. Of
"Moreover, it forces those who strive to return to their country"
"to corrupt Roman morals through the false worship of
"Jupiter Sabazius."

(Valère—Maxime. L. 1. C. 8. N° 27.)

The word Sabazius had long remained an enigma. See there
the designation of the God of the Jews, would not have exceeded in the eyes of
Many criticisms, the limits of a fantasy. The discoveries of
Earlinal May put an end to all uncertainty; two Latin authors,
exhumed by him, they expressly name the Jews. Here is what
said the first, Julius Paris: "The same Hispallus made return
"in their country the Jews who, by the power of Jupiter Sabazius,
"They had striven to corrupt Roman morals."

The second is Januarius Nepotianus. Here are his words: “The
“Even Hispallus drove out of the city the Jews who were trying to…”
"to make their beliefs accepted by the Romans and overturned the
"Private altars erected in public places."

(Epitome Valerii Maximi. Scriptores Vetores. Card. Mai.
T. 111. P. 7. P. 98.)

Jupiter Sabazius was therefore not with Valerius Maximus, as with
Julius Paris, that the Latin corruption of Jehovah Sabaoth.

Apart from these acts of severity which were merely
episodes, the situation of the Jews in Rome, was all that could
to desire and more than a people who live on a soil can hope for
foreign. Let us hear, on this subject, from one of the most serious historians of
Home: "There are Jews, even among the Romans; often
"Although their development has been halted, they have nevertheless increased"
"to the point that they obtained the freedom to live according to their own laws."
"They are separated from the rest of men by all habits"
"of life, but, above all, because they do not honor any of the
"Other gods."

~ Pa

(Dion. — Hist. rom. L. xxxvir. C. 15 and 16.

The Roman individual was no more threatened than his
government, by the somewhat original neighbor
and strange that the East was sending him from the shores of the
Jordan.

If the Jew's instinctive covetousness armed him against
all surrounding wealth, if he already aspired to this supermaturely acquired gold, which he soon conquered and
which has remained with her ever since, despite the restrictions
legal actions and illegal harassment, unwavering-
acquired knowledge; if he then began to deploy,
in this enterprise, the luxury of deceit of which its
sons have passed on and preserved the traditional
In terms of inheritance, he found himself facing competitors.
who yielded to him in nothing, in covetousness, to
to embark on the pursuit of fortune, as if in ease
of conscience and disloyalty of means, to get out
to secure the conquest; he had no shortage of imitators
not. :
= To resort to cunning and dishonest schemes,
The Greek seems to have hardly left himself on this ground.
to be defeated by the Jew; one can even say that his re-
The reputation of being deceitful remains, par excellence, and
with all the profusion of testimonies that can
to have literature and history available, the privilege of
first.

Add to that greed, malice, and evil-
infidelity, all the social vices of the Jew, had
not yet taken into account the incredible development that we have given them
We have known. The Law of Moses and sound traditions
their elders had maintained it at a mo-
a quality that the modern Jew has never rediscovered. The Jew
The ancients inherited the blessings of the patriarchs.
Modern Jews pass on, from father to son, the curse-
tion of Calvary. |

Above all, no one suspected, at the time, what

has been seen since; the hatred and all the evil it ins-
worse, erected into a moral system, formulated in ma-
Codes of conduct, enshrined in law, transcribed and fixed
in an official code. The Talmud did not exist. The

The Talmud, too, whose first drafts do not
date only from the second century, only originated in
the opportunity and out of hatred for the Christian. It is for the spo-
the bond of the only Christian, for his humiliation, for
its enslavement, for its destruction, that the rab-.
bin legislifer. Of any other cult, of any other nation-
In terms of nature, it's not even a question, except for
give them a marked advantage over the cult and over
the nationality of the Christian.

For all these reasons, the Roman, initially an ally, con-
then seeking, nc could have no particular grievance-
to fight against the Jew. But, for reasons of a similar nature-
common sense, which is simply a matter of common sense, and whose in-
The believer, just as much as the believer, can appreciate
In addition to value, there is, for the believer, a reason for...
another order, the light of which delights him; is that, by
this tolerance, more than anything else, Rome,
pioneer and unwitting preparer of the Gospel
Gile, gave his providential assistance to the magnificent
that fulfillment of God's plan. The admission
to his home, the fraternal welcome, on all points of
his vast empire, of the people who were, in the same
time that she and in a higher order, the pre-
The Messiah's cursor, the Savior of the world, were part of it.
tie of a logic whose conclusion appeared in
the combinations and resolutions of men, but
whose hidden premises had been laid, from date
eternal, through the intelligence of God.

This was, no doubt, for the same purpose and by one of
these mysterious suggestions that passed by, without
No Roman had any suspicion of it, of God's counsel

in the councils of Rome, that the last great
men of the Republic and the first emperor
who raised his power upon its ruins, were the pro-
declared detectors, the benevolent signals of the people
Jew. Pompey, Caesar, Augustus, showered him with gifts.
of their favors (1). Thanks to the warm friendship of

---

(1) As soon as the civil war had broken out, through the crossing of the Ru-
Pompey had taken the government of
Rome. In reality, he himself was the entire government and
the authority of the consuls merely gave official form to
his wishes. He then had four decrees signed in favor of the Jews
by Lentulus and Marcellus, consuls of this year:

“As for the Jews, Roman citizens, who have co-
"Forbidden to practice Jewish ceremonies in the city of Ephesus:"
"Sitting on my tribunal, I declare them free."

(Decree of Lentulus reported by Josephus. Jewish Antiquities.
L. x1v. C. 10. No. 19.)

“As for Jewish Roman citizens, having and practicing-
"I was observing the sacred Jewish rites in Ephesus, sitting on my tribunal,"
"I declared them free from the militia."

(Decree of Lentulus and Marcellus of December 17, 46 BC)
- J.-C., reported by Josephus, in the same book x1v of the Anli-
Jewish people.) | |

When Caesar had carried the war into Egypt, Hiraean the Great-priest and Antipater, father of Herod the Great, who had in hand The entire civil government quickly sensed the ultimate outcome of the struggle; they came to Caesar's aid and contributed greatly to the victory that delivered Egypt to him. It was in Alexandria, on the battlefield, which he signed, with his victorious hand, the de-following crets.

"Caius Caesar, emperor, dictator, consul. We order,
"both out of considerations of honor, virtue, and friendship, and
"For the good and advantage of the Senate and the Roman people, Hircan,
"Alexander's son, he and his children, will be high priests and..."
“priests of Jerusalem and of all the nation, according to the laws and the
"rites, according to which their predecessors exercised the priesthood"
"Doce."

(JoskrrE. — Ant. jud. Liv. x1v. C. 10. n° 5.)

“Caius Caesar, Consul V, decreed that these possess and for-
"They conquered the city of Jerusalem and that Hircan, son of Alexander,
"High priest of the Jews and their Ethnarch, yours in his power-
"See as he wishes: let something be reduced to
"Jews of the second year of the tax on their income, that one does not
"not to make them do forced labor and not to pay any
"tribute." |

(Josirnr. — Ant. jud. L. xiv. no. 6.)

“Caius Julius Caesar, imperator and high priest, dictator 11, For these powerful people, it was no longer just the law of the commun, it was the privilege that became the condition and the regime of Israel. Dictators and emperors gave all orders so that the Jew, whether resident or dispersed, suffers no hindrance in the accomplishment of its religious observances. They provided for the preservation of They ensured the maintenance and upkeep of its worship. with as much diligence as the priests of the temple,

"To the magistrates of Sidon, to the Senate and to the people, greetings. —"
"If you are well, I am well too, as well as
"The army, I am sending you a copy of the decree recorded in the acts"
"publics in favor of Whircan, son of Alexander, high priest and
"ethnarch of the Jews, so that you may put it in your archives"
"public. I order that it be engraved on a copper plate,
"In Greek and Latin. — Here is the decree,
"Julius Caesar, Imperator II and sovereign pontiff, arrested, with the
"Advice, the following:"
“Hircan, a Jew, son of Alexander, has appeared, now and before,
"In peace and in war, faithful and very attached to what
"We are watching, as several army generals have also said"
"attested. In the war we just had in Alexandria, he
"came to us with a reinforcement of fifteen hundred men,
"and, when I sent it to Mithridates, it divided between
"All for his bravery in combat. Consequently, I want
"that Hircan, son of Alexander, and his children, be, in perpetuity,
"Jewish officials and sovereign pontiffs according to the laws of
"their nation, that he and his children may be our allies and be
"Placed among our closest friends. I also want to,
"that he and his children enjoy all the privileges which,
"According to their own laws, they belong to the sovereigns who-
"lives or that we have granted them out of kindness. If it arises
"later, some difficulties with Jewish institutions,
"I decree that the high priest should be the judge. I do not want
"to the point that we force the nation to provide winter quarters for
"troops, nor that any kind of tribute be demanded of them."
(JoskeuEg. — Jewish Antiquities. L. x1v. C. 10.)

The main cities of Asia, left to their autonomy by Rome municipal authorities hastened to issue decrees conforming to those Romans: Halicarnassus, Sardis, Laodicea, etc.
(See Joseph.)

Nothing proves better the privileged position afforded to Jews by Caesar, that the mourning they had for his death. They stood guard of honor-night, several nights, around his funeral pyre. "pe all the foreigners who demonstrated on this occasion, the Jews were most noted: ... Præcipucque Judæi, known as Suetonius, who etiam noctibus continuis bustum frequentarunt.
(SUETONE. — Cæsar. C. 84.)

to the non-interruption of this sacrifice, whose will
divine willed faithful duration, until consummation-
the next tion of the unique and immortal sacrifice. They
wanted the collections of two drachmas, by
Jewish, and their regular sending to the Temple in Jerusalem,
were done in complete freedom and security. A lender ro-
hand not having held a sufficient compunction of this
will had to defend itself in Rome and nothing was needed
less than Cicero's eloquence for the sa-
Ver. | |

Such, in its main features, was the situation of
Pagan Rome's attitude towards the Jew and the explanation of the li-
the privileges which he enjoyed there, the favors which he was showered with,
the Jew. (1)

The situation of the peoples who have
enlightened the Gospel. As harmless as the Jew was,
for the Roman state, he becomes a danger.
continuous for the Christian state. Nothing of what was

From the very first days following Caesar's death, the consul
Dolabella left for Asia in pursuit of his murderers.
Here is the decree he issued, at Hircan's request:

“During the magistracy of Artemone, on the first day of the month of
“Lenecon, (October or November according to I. Etienne), Dolabella,
"emperor, to the Senate, to the magistrates and to the people of Ephesus,
" Hi :

“Alexander, son of Theodore, ambassador of Hircan, grand-
"Priest and ethnoarch of the Jews showed us again that those of his
"nation cannot serve in the troops, because, the
“On Sabbath days, they are not permitted to bear arms,”
"to travel, or even to procure special foodstuffs"
"which they can use according to the laws of their country. I tell them-"
"Think therefore of all military services, like my predecessors"
"They have exempted them. I allow them to live according to their laws; of
"to gather together to offer sacrifices and perform other acts"
"of their religion, and I order you to make known my
"Wishes to other cities."

(JoskernE. — Jewish Ant. L. xiv. C. 10.)

(1) “The Jewish religion was treated, for as long as the empire lasted,
"as an authorized religion and placed under the protection of the
"Laws."

~

(Scntrer. — Geschichte des Judischen Volkes)

in the Jew did not reach the 'Roman' state; all that
is in the Jew's frontal attack on the Christian state.

And first of all, Jewish dogma clashes and undermines
all Christian dogma, except perhaps for one article,
whose denial by the Sadducees has, more than one
very serious foundations of conviction, maintained the affirmation-
malion, among the Pharisees. Moreover, the Catholic Creed-
nothing is spared; for the dogmas
of the Trinity, the Incarnation, and the Redemption
understand everything else, and the Jew denies, hates,
they loathe each other equally, the Trinity, the Incarnate
tion and Redemption.

Jewish nationality is the enemy of nationality
Christian. The Jew refusing all fusion, all
assimilation with the people of whom he is a guest, cannot
to constitute for this people, that a principle of weakness,
Because, while unity is strength, division is
Weakness: more than weakness; an imminent danger
for the nation that carries such a solvent in its
breast. No fiber of patriotism connecting the
A Jew to the nation that welcomes him, betrayal is always
Ready in her heart, she is just waiting for someone to ask her help.
to put her heart into her work. She didn't even
She doesn't need the latter. Instinctively, she searches
her accomplice. She puts the traitor's soul up for auction, and,
Except for the fish market, which she carefully avoids, she sells herself
to the auction and in any case provokes the aequi-
a merchant who will find himself rich enough to trade a
Conscience in exchange for a handful of gold...

The Jew, even when conquered, did not hate the Ro-
hand like Roman. The Jew himself taken in by the
pity on the Christian, admitted to all the comforts of home,
Christian, has hatred of Christians.

Rome, mistress of the world, had little to fear from
the turbulence and the Jew's enterprises, if he took

The Jew fancifully embraces being enterprising and turbulent.

The Christian state, by which the earth is measured, of which Three, four, five rival states touch the border. has everything to fear from the Jew. Greedy selfishness sees nothing Moreover, before him, the impossibility that Varrétait everything to. the hour. To pit two Christian states against each other, two - parties in the same state, is a most realistic thingbles and offers to the covetous desires of Israel, ever ready at the feeding frenzy of the vanquished, the best opportunities to to salise.

The Jew is a general danger to the Christian state. the peril of detail for each individual it contains this state.

We have taken some idea of the morality of the Talmud, we know what it allows every Christian to expect from the Jew. In this struggle for interests of life, which fills almost all the years of Man, from his cradle to his grave, what Defense remains possible for the one who sees, always a wrongdoing, often a crime, in the act of plundering of his neighbor, against the one who, with his law in hand, He considers this stripping a right, he looks at it more once, as a duty, and it can even happen to see in this an act of high virtue? Do you think the eye of the policeman, however open we may suppose him to be, and the rod of the executioner, however severely the justice system may use, will suffice to restore difference and rebuild equality? Is it conscience and principles, which are part of it? the basis, have not always been, and will not always be days, in the society of men, the first and irreplaceable guarantors of fortune, honor, and The lives of men?

Given that restrictive and exceptional law is similar to... posed little problem for the Roman state, with regard to the Jew, its contemporary, as much as it has necessarily become, imperatively obligatory, in relation to the Jew who is ours (1).

As for the service he performs, near the faith of Christian, the Jew who bears the Scriptures, right of exception- The law of common law or common law are absolutely irrelevant to it; Neither adds to it nor subtracts from it. Never. legislator, however severe he may have been towards Israel- He didn't even think of snatching the Bible from his hands. Edicts against the Talmud, yes, they were not spared.

and, would to God, that the Christian powers had been there
They achieved all the success their zeal deserved! But we
could hardly express to the Jews, in a manicer better, all the joy we felt in them
see owners and avid readers of the Bible, that in
by forbidding them or by dedicating them to proscription, this
The Talmud, which was blasphemous and put it to
nothingness (2) all truth and virtue,

The legitimacy and necessity of an exceptional right
being well established, it is clear that the person themselves
of the Israelite was the first to feel the effects
facts. |

The first human right is the individual right.
because the individual appeared first on the face of
this world and that he brought with him what God had given him

(1) “It cannot be unreasonable and unjust (read, i! is born-
"cease), to subject to exceptional laws, a kind of
"corporation which, through its institutions, principles and customs-
"My [account] remains constantly separate from the general company."

(PORTALIS — Memoir on the Jewish Question. 1806)

Portalis had to appease two powers, the Revolution, of which he
defied ideas and, humiliating his own pride, by putting himself...
so much so, caught red-handed in contradicting himself. He finds
grace before both by softening his style and by writing
not unreasonable and unjust, where it would be necessary and strict
Justice. But the intelligence of his thought is complemented by that of
circumstances from which his euphemism arose.

(2) Irritum fecistis mandatum propter traditionem vestram.

(Morning, — C. xv. V. 3)

. conferred, at the moment he created it and of the same
The hand that created him, the sacred dowry of his rights. Nothing
of what is to come after will not deprive him of this
Essential heritage. None of the companies that will
Being born will not take away any of this right from him. They combine it-
will agree with theirs, as knowledgeably and skillfully as possible
that they can, but they will distract so little
something, that after having been its complement and
its completion, they will constitute its salvation-

guard and will become its bulwark against all aggression
sion that would attempt it; they will stand,
near him, weapon in hand to defend him.

Society aims to perfect the individual.
to which it occurs, could not better inaugurate this
work of improvement, which by repressing in
her client, if she finds them there, the tendencies towards evil
whose expansion and evolution lead, by the most
Sadly, due to the force of circumstances, decline and decay-
the effect of everything that they endure.

In this way, she neither compresses nor restricts her freedom;
It increases it, to the extent of the forces it has in it.
raises in his enemy, the evil instinct. And, finding himself
the friend and promoter of freedom, how could one not
Wouldn't it be a matter of law, which is merely the field, me-
Safe, open to the world and the frolics of freedom?

In fact, society is encountering these tendencies towards evil
And, if she had doubted, for a moment, their reality, she
would not have to remain a spectator of the
spontaneous play of some human activities, to re-
to come from his illusions. Hence, one of the first rights
of society, perhaps, the one who walks at the head of
everyone has the right to repression.

But to suppress evil, one must see it. Hence, the
first element of repression and the law which
The legitimate exercise is surveillance. Hence, the day

Even where society is formed, we witness its genesis.
sudden emergence of this harbinger of all coercion,
of all repulsion, of the overflowing evil, through sorrow
which represses; the thought: |

Therefore, no individual has the right to find the
police surveillance. It is clear that this surveillance-
Lance does not go so far as to follow all the steps of the one who
The company is keen to maintain that it is harmless. The company then
It would no longer protect the law, it would crush it. The na-
the nature of things, moreover, and the complexion of being
social services have provided for this, through the best guarantee of which
they can defend the institutions against their
Abuse, impossibility. A police force, pushed to such extremes,
would create as many overseers as overseers, and who
conceives the game, the journey across the world, of a so-
a company resulting from such elements?

But, in ordinary law, social surveillance must be equal and uniform for all. That's my right, to me, citizen, who lives in the city, of a in a normal way, without cutting corners on the common ground by no exorbitant outburst, not to be more controlled that one or that one, neither is held in suspicion, that such an individual, similar to mine, who evolves alongside me. But, if one of these exorbits occurs and persuades the State that such indi- This individual, or any particular human group, requires more attention. requires more careful monitoring than the ensemble- deble of the social mass, the individual or group de- they were deprived of the rights they enjoyed; the eye of the governor- their treatment becomes more severe; the restrictive law or exception begins to replace, for them, the common law.

But, in order for the State's eye to be more particularly- open, on this individual or this group, it is necessary that he may discern them.

For the general supervisor, who constitutes the po-. Overall, this discernment has no reason to be. Whether it is this or that citizen who passes from- vanl, she doesn't care; they are all equal and united- Forms. Identical, so to speak, in terms of law, They are no more different from each other than a grain of sand. sand from the grain near it, or a drop of water of the drop that falls beside him.

But, for the exceptionally monitored individual, this indifference- The rence no longer exists: it is essential that we can to recognize; and, like the features of a human face are not enough, much less so the traits of plu- several faces if it is a group; it will be necessary other means. These means have always returned in pairs, each time such social cases have presented to governments; internment for the residence (1), the brand for circulation.

These were the means that the Church and the States Christians of the Middle Ages worked with Jews.

We have no reason to complain about what an exorbitant amount of money!

---

(1) Long before the official legal institution of the Ghetto,

the Church had forbidden, under the most severe penalties, cohabitation the separation of the Jew and the Christian. The necessity of a Ghetto resulted from this, for, if the Jew could not live under the roof of the Christian, what would remain? Did he want to create a separate quarter for himself so that he could reside there? with men of his nationality. Let us cite a few cannons of a The 11th-century Spanish Council of Poyae, in the diocese of Oviedo, held in 1050. The spirit of the time and the country is reflected there in the the kind of sanctions that are imposed by law. Moreover, the opportunity to Legislation concerning Jews was more common in Spain than in no other part of Christendom:

"No Christian shall remain in the same house with the
"Jews, nor shall he eat with them. If anyone violates this constitution—
"He will do penance for seven days. If he does not want to,
"and if it is a person of importance, he will be deprived of the
"communion for a whole year; an inferior person will receive
"One hundred lashes."

(Lanne. T. 1x.)

enormous, and what a perilous, threatening kind of exhorbitance, the Jew presented and will always present on the foundation of Christian society. The Church, the States Christians of the Middle Ages felt that the first The duty arising from this situation was to keep a watchful eye on things. tactfully attached to this parasitic growth. In this, the Church and Christian states only did follow the basic laws that govern social security order of States.

And, the eye of the Church, the eye of the State, not being of indefinite power, and needing, for to discern and recognize oneself, to be helped by They established two signs: the Ghetto and the livery

YELLOW.

- THE GHETTO

The Jews had not waited for the institution of the Ghetto, a place to gather and build a separate life. in the cities that granted them hospitality. Free or compelled, subject to the ordinary law regime or restrictive law, always and everywhere the Jew loves to live next to the Jew. He feels supported by the pre- in the presence of his brother from Israel. He understands him and he is understood. He lends it to him, he obtains it, assistance and services. In any city populous enough to have Of the neighborhoods, the Jew had his own. As much as he could, He built a synagogue there and practiced there, under the conduct of a rabbi, what he could from his cul te (1).

---

(1) Even today, in almost all the countries where they enjoy under the revolutionary common law, the Jews freely of their choice, a separate neighborhood. Thus in Vienna they are can-

But the Jew's claim was to live there, free of his movements, to avoid being subjected to any partisan police peculiar of not being subject to any control and to any constraint, not to incur, on this soil where he had carved out his small piece of homeland, another surveillance than joint surveillance.

Such a claim was unacceptable.

Leseulfait d’un groupement permanente de hommes, of language, customs, particular habits, attracts the attention of public authorities, puts a State in guard, obliges him to a system of guarantees that he does not Don't give anything against others.

If you add different rites and a cult to On the other hand, the reasons that will dictate measures to the State order and security will take on such force, unless one has lost the very meaning of memory- In the name of the sovereign, no sovereign will be able to appeal to him under the authori milking.

Under these conditions, the neighborhood inhabited by these men becomes like a citadel, from which, the strangeger (because the guest retains all of this character) hence a kind of enemy (2), will make its sorties, when it will want, where he will bring back all the prey that the The happiness of his hunts will have been put in his hands. He is It's clear that keeping him in custody, monitoring his movements, to anticipate its intentions, to warn its companies is no longer solely the right of the one who receives it, it is the imperative duty of every government which

He has an understanding of what he owes to his people.

tonnage of one hundred thousand, in Leopoldstadt. Thus, in Pressburg, they continued-
They are now choosing to remain voluntarily in their former ghetto. After
Having given the most picturesque description of it, Drumont adds:
"A Christ, bending under the weight of the sword!..... indicates the place"
"Where does this free ghetto end, where the Jews remain voluntarily?"
(Jewish France. Vol. 1. Book 1. Page 25.)
(2) The Latin language had only one word to signify enemy and
stranger.

Moreover, the mere fact of the accumulation of two rights,
neither of which prevails over the other, nor does either establish
limits to the other, is a social anomaly of which we
we showed the disorder. Now, that the Jew wanted
the political and social establishment of this disorder,
we did not put it in less light, in
showing that the Jew enters the Christian city,
with its language, its customs, its habits, its rituals,
his cult and that, more than anything else, he intends to

to exercise one's rights.
Why did pagan Rome not hinder or hinder

The Jew was little known during the last century of his republic.
and in the time of its first emperors (1) we

We gave some reasons.
But we have not placed less emphasis on this.

those which obliged Christian Rome not to
to use it similarly with him, and the first law that it
had to wear, to melt under cover and ensure its
security was undoubtedly that of the Ghetto.

(1) Tiberius expelled the Juts; but this disgrace was short-lived. The affirm-
M. de Champagny's statement that the Jews had, in Rome, until
Constantin, a civil status equivalent to common law,
retains its truth. The regime of coercion and repression is not
represented only by rare and brief interludes. Disgrace
The Jews under Tiberius, moreover, testify to the power they
had acquired in Rome. Four thousand Jews were exiled to the

Sardinia, says Tacitus: ut quartet inillia... in insulam Sardiniam

veherentur.
(TAcirE. — Annales 11. 85.)

However, according to Suetonius, these four thousand constituted only the flower of their youth; it wasn't even entirely contained there, then-that some were directed towards other provinces: Judaeorum juventutem, per speciem sacramenti, in provincias gravioris coeli distributes.

(Suetonius. — Tiberius. C. 36.)

What would the total number of the colony have to be if the flower of its youth could provide six thousand and perhaps ten thousand heads!

A text by Cicero is even more significant. The number of Jews, residing in Rome, must have been quite considerable for him to be able to write: “Mulliludinem Judxorum, flagrantem nonnunquam in con-
“cionibus, pro republica, contemnere, summe gravitatis fut. »

This law was therefore not properly the agglomeration-tion ct the Jewish relegation on, such a point of the city; This settlement was already established (1). The Church had not than to rejoice in it; she was exempt from imposing it. But he still had to discipline, regulate, and sub-to place this residence under a specific police force and this separate life, this small city that the Jew had made in the grand style. She was careful not to neglect it. She didn't even hesitate to be severe there. Quine s'y It didn't look right; I found the hand ready to bring him back to order. The provisions of the law prevailed over everything, and They added practically everything that was needed, to make it perfectly clear that they would not remain Not a dead letter.

Let us, however, hasten to observe, before speculating on it-to identify none, that they were far from making of the Ghetto a residence odious to its host.

If there is one place in the world where all accuracy in applying this legislation is assured.

(1) Juvenal speaks of the special quarter of the Jews. The word Ghetto, that which did not yet exist, could not be there. But the thing was there

East :

... Substitute ad veteres arcus madidamque Capenam:
Hie nocturnal ubi Numa constitutes bat friend,
Nunc sacri fontis nemus et delubra locantur
Judah...
(Satire HI. v. ro.)

In the decree of the magistrates of Ialicarnasus in favor of the Jews,
It is stated that they will be able to build oratories on the banks of the
sea. This indicates a special residential area. The Jews

'They usually chose from a suburb.
(JoskPng. — L. xiv. — Jewish Ant.)

The even greater authority of the Acts of the Apostles, concord
with that of Josephus: "On the Sabbath day," says Saint Luke, "we..."
"We paid tribute outside the city gate, near the river, where it seemed
"that there was competition in prayer." The word sabbal indicates a synagogue and the Jews; the word out of the watch, the residence they
they always chose whichever area they preferred and which became their neighborhood:
a suburb.

aad - z CE CERN
- MOUNTAIN

Rome. Now the Jews called Rome their
paradise. | | |

"Rome," said Mr. Sauzet (Rome before Europe)
p. 304) was, at all times, "the refuge of the Jews and they
they themselves named it, their Paradise, in the Middle Ages
Age. "

When, at the beginning of his reign, Pius IX
removed some of the constraints of the old law,
and made it easy for the Jews to take up residence
In all parts of the city, few benefited from
this condescension. Almost all of them stuck to
their ghetto. That's what one of their fortunate transfu-
Father Ratisbonne, in
at the same time as he denounces the blatant contradiction
of their conduct and their complaints. For those who
the open gates of their ghetto did not decide to
Even as they emerged, they still declaimed against the tyrant-

denie des Ghetto.

From the beginning of his reign, he wrote,
Pius IX placed all the districts of Rome at the disposal of
"sition of the Jews and, however, they persist in not
"They don't leave the Ghetto and they stay there voluntarily."
"Attached. The Israelis commit, obviously,
"An injustice and an ingratitude, when they rebel"
"Today, against an institution that saved them"
"formerly" (1).

Jewish Question p. 86.

We cannot even consider listing them all
the papal decrees concerning the Ghetto.
We are not, here, producing a compilation, but
a simple legal study. We record the law,

(1) These hateful declamations were undoubtedly only the work of
Jewish individuals, because there was an official address from the Commun-
A Jewish woman expressing her gratitude to Pius IX. We have some
spoken in its time.

that is to say, the succinct and clear expression of the actions,
repeated a hundred times, by successive legislators
for many centuries; it is more the spirit of the laws
that the laws themselves that we aim to make con-
to be born. Putting all the texts online would be a sur-
This is not a burden that our work entails. We
We would then be addressing a specific category of readers.
we want our readers (if God's blessings)
they give us) they come from all walks of life
where truth delivers, are composed, if possible, of all
those who were prejudiced on the matter
False. They're everywhere; there's no intellectual clan.
does not isolate them; no scientific selection limits them.

Here is how the Dominican Ferraris sums it up
the laws and decrees of the Sovereign Pontiffs on the
Ghetto.

“All Jews must live in one and
same place; and, if the said place is insufficient, in two,
or three, or more, which touch and communicate
quent; which have only one entrance, nor any other door
output than input” (1).

The corollary to this right was that no Jew could pass
take up residence elsewhere, nor establish one's residence in the middle of

place of Christian dwellings.

To establish a separate residence for the Jews, and to give every Jew the right to live outside from this residence, was to strike the law of uselessness; elected-

(1) Hebraei omnes debent habitare in uno eodemque loco, and, if ille capax non fuerit, in duobus vel tribes, aut quod satis sint, contiguis, ad quos unicus tantum ingressus pajeat et a quibus non detur exitus.

The main ordinances from which Ferraris derives this right are, the constitution of Paul IV. Cum nimis absurdum, and that of Saint Pius V, Roman Pontiff. But there are many others, without to count the canons of the councils, which are even more numerous.

(See supporting documents.)

to enforce the law with the law, to destroy with one hand what one was building on the other.

Moreover, the word, omnes, does not include equi-invokes and leaves no room for the slightest whim of a complacent interpretation.

But, on the other hand, the Ghetto was still affordable to the Jew; any obstacle that might have arisen from a will foreign and to position itself between the Jew and his Ghetto, was overturned, in advance. Every new arrival of the sons The wanderers of Israel found their refuge ready. Bold was he who had dare to argue with him!

He can force the homeowner to do it to receive. (Paul Sauzet, Rome before Europe, p. 304).

But this privilege he has, of being received, despite Any opposition, in turn, leads to a downfall new, whose previous advantage is far from being the compensation. This dwelling, the owner of which is obliged to surrender the enjoyment to him, the Jew cannot to possess himself.

To acquire the land, to possess it along with the fruit it produces duit, and the roof that covers it, is a right that only The fact of being born confers on every man placed on this soil. This right precedes, within him, all those that will come to him.

later, from the family and the city. Except for exclusion by law-legitimate, pronounced by the competent authority, he uses, to acquire this possession, by any honest means to acquire whatever he likes and, this condition being met, he possesses what he has acquired, the most legitimate of all rights. He who excludes him from the possession of the land So he strips it, and we see immediately that he cannot without the most serious public order concerns.

What were those of the Church?

She had several, and of more than one kind.

The possibility of expulsion, to which the Jew, Impatient of the yoke, could force him, was the first.

We saw above that, character and the given the principles of Jewish conduct; his reception and his usual stay in the Christian States, It was an act of pure mercy. But a chance of the future, which it was highly imprudent not to to take into account was that it would happen, someday, at the bene-to benefit from this mercy, to prove unworthy of it and that it became necessary to take it away from her. Under threat of this necessity, not to let it take root, in the ground, to the one to whom one might be obliged, something The day of clearing the ground was a legitimate and wise act. foresight.

On the other hand, the more precarious situation that arises from it-sultait. for the Jew, kept his instincts awake conservation and, constituted a kind of warning, in a continuous state, which reminded him of his obligations; his rapacity and his other bad passions were better for it contained; a check was placed on this insolence native, which he has so much trouble repressing, and to which, Too much security would have offered dangerous opportunities. It is good to remember that this insolence took, Meanwhile, proportions such that a writer Agobard, a famous ninth-century cleric, believed it necessary to file a complaint with the world and published the book: de Insolentia Judæorum (1).

This decrease in self-confidence and 'in the future, if necessary to their modesty, was the excellent fruit of the incapacity that was created in them. She increased, from this repeated reminder of dependence, including the multiple relationships, from tenant to owner-

(1) "Put a modern, even Parisian, translation to this

"protestation; write a book entitled: On poise and tou-

"Fart of the Jews and you will have a brochure of the most immediate
"News."

(Drumont. — Jewish France. T. 1. L. 11. C. 1. P. 144.)

to be silent, find themselves, by force of circumstances, the ineviable opportunity.

A reason of a different order and of a greater scope
considerable was the nature of land ownership.
in the Middle Ages.

Provided you are aware of the organization-
The tion of feudal society, you will quickly understand the
the added distance that the Church found there to put
its Israeli settlement among the landowners.

Any share taken in the possession of the land marked,
In the Middle Ages, the occupation by the owner of a
degree of the social hierarchy. It is so minimal
portion of land which would have made the Jew the overlord
of a Christian, sometimes even of a Bishop or a
abbot, and who, on such and such a date of the year, had placed the
Christian, or the abbot, at the knees of the Jew (1).

The very idea of such a reversal, the mere event-
The normality of such situations outraged the Church.
there was no way she would not be resolved to put into practice
to ward them off. Had there been no other reason
that she, that she had not hesitated for a moment, to
to ban the Jew from possessing land (2).

---

(1) In 1774, a Jew, Liefmann, Calmer, having acquired through per-
Through its intermediary, the barony of Picquigny and the vidame of Amiens,
claimed to confer the prebends of the collegiate church of himself
Saint-Martin de Picquigny.

(2) The exception of the law went further for the Jew. The loca-
Even the ground itself was forbidden to him. Granting him hospitality,
We could do no less than grant him the lease of the
home. But that was all. He couldn't think about taking in a rental-

tion the smallest piece of land, even if it is adjacent to his home. The privilege that the Jews of Alsace obtained in 1784 was a of the greatest favors of the edict of Louis XVI.

"That they may never receive Christians on any land in
"location, and, if similar concessions have been made to them;
"That they be dismissed."

Nullo modo est ipsis concedenda licentia conducendi predia a christianis and concessa revocanda.

(Ex variis declarationibus sanct: Inquisitionis. Ferraris.)

However, it turned out that the task was strangely assigned to him facilitated, and this, by the most unexpected cooperation due. While the Church provided for the The Jew did not take root in his land, the rabbi did not neglected nothing, on his part, to protect him from same links. Z{ commands him by the Talmud, not to could acquire land, trade with his brothers scattered.

In this respect, the rabbi's aim was very different from that of the Church.

This was to guard against ambitious schemes and, as a consequence of the domination of Israel, which the Church cher-
It was necessary to hold it in a simple encampment.

It was to lead him to this domination that The rabbi wanted him free from the ties of the land. The Messiah The long-awaited son could finally appear. It was necessary that every son Israel was ready to fly to Jerusalem, to take up residence there under the orders of the liberator, and to march in his wake. to conquer the world.

Lulled by these illusions, deluded by the chimera of these hopes, the Jew could have little difficulty in to accept the condition of existence, in rigorous appearance, which seemed to constitute for He was forbidden from using the ground. Instead of imposing a In a violent situation, it seemed, on the contrary, that one would put on its slope and that we went to meet its vows. Where the Church, where the Synagogue found their counting, without any consultation, he easily convinced himselflying, without further ado, that he would find the his own.

If the Church, if the rabbi, deemed it advantageous that he
He was ready to leave; he, a citizen of the universe, because he
He belonged to no nation, he, a nomad of all
country, was no more concerned than they were about ties
held him back, the day when the temptation of a new land-

new, the prospect of a deal, the smile of a
Luere, would give wings to the feet of the vagabond
and new prey for the researcher's covetousness
gold.

Add that land ownership entails cul-
and that culture is, of all occupations
who share the activity of the children of Adam, that which
is the least susceptible to fraud.

Farmers should be proud! Their profession
is the most honest that any human hand can
to work. Fortune doesn't make things happen overnight.
all its opulence in the rough furrow traced by their
soc. But also, nothing is as pure as the gold that she
counts on their sweat.

That was not the Jew's concern. He did not like them.
delays to wealth; he needs to earn big and ga-
to act quickly, and, if any dishonesty, any ruin
Christians become entangled in these pushes towards profit;
There are no limits to his satisfactions. It's the con-
exquisite dementia of his financial successes.

So, for the ban on soil, no more than
Regarding the Ghetto's confinement, the Church did not...
a violence against the instincts of the Jews. Their only
The grievance against her was that she regulated what they
would have preferred to retain the discretionary power.
This obedience to the possibilities of disorder their
was odious. Because, in the end, there was nothing more to it.
in the alleged tyranny of this legislation so much
decried!- | |

The unexpected agreement of the Church, the rabbi, and the
Jewish, their client, recalls a kind of concert performed
by a particular musical method. Each execution-
cutting gives his grade, without worrying about the execution-
so close, most often even without knowing him;
and the resulting overall work is admirable.

The only conductor knows everything and does everything
contribute to the effect he wants.

Thus, the great conductor of the harmony of
The world knows the partial effect of each note and everything
the overall effect of the concert, and with regard to
the Jew, what he wants, what he prepares, what he brings,
because it is part of his immense plan of vas-
Your aim is preservation, until the end of the
time, it is the unfailing presence, within the na-
tions, of the traveling people, whom he made his herald,
It is the universal dissemination, for the preparation
of the Gospel, of its imperishable Jew.

Built on these foundations, the Ghetto was therefore not
a prison. The Jew and the Jewess would come out of it and go back in-
treated with complete freedom. But it was necessary that
every evening, at curfew time, or, in style
of Roman aedility, at the time of Ape María, the ex-
cursions cease and that every Israelite, restored to his
He stayed in his cottage, secluded and patient, until daybreak.
of the following day.

For this police regulation to be enforced
Assured, a doorman was automatically appointed to close the gate
and opened the Ghetto. This officer published the list
of all persons placed under his care and cons-
thus tested, documents in hand, the observance or the infraction
tion of the law.

Nothing is more rigorously necessary than the state-
implementation of this service, so that the law does not become
a dead letter and did not translate, practically, by
pure and simple mockery of the legislator.

This resulted, moreover, in a triple advantage.

1° The State always had full knowledge of the
the number and identity of its Jews, which made
Its monitoring is effective and easy.

2? The feeling of this surveillance, which cannot-

was going to abandon the Jew, he maintained him in the spirit of
fear, the only one who could, to the necessary extent, make
to make him a moral being, and to make his tolerance possible.

For the Jew is a people of fear. He has received it, said Saint Paul, with the spirit of bondage: Spiritum servitutis in timore. Having not accepted the law of love, the fear, which had governed him for two thousand years, is now gone to him. measured to lead him to the end of time. We one might even say that it has increased in him: the intention- the extent of his propensity for evil having been found to be softened blue or triple what it was at her fathers' house. Because the The will and the work of evil are the measure of fear of those who want and do evil.

3 Finally, the night has always been, ever since we read- Who is guilty of evil, the first accomplice of the wrongdoer? makes evil hate the light. Whoever acts badly says od lucem. To remove this accomplice from the man, whom we all had reasons to believe he was prone to wrongdoing, was of an ele- commentary wisdom and could not fail to produce an immense social advantage.

This seclusion affected both indiscriminately sexes. So, if we read, in such and such an edict, that of Clement XI, for example, writing in Italian by the car- Dinal Gasparo, prohibitions bearing more special- regarding women, we would be mistaken in con- concluding, therefore, that there is freedom to go out and circulate The defense was aimed particularly at the men. women, because it was from them, much more that transgressions came from men. Anxiety, instability, curiosity, have always held a large place in physiology and pathology of the woman. On all these points, the man is left out, by them, far back. And then, seduction, the call to shameful passions, prostitution, the sale of flesh, were always, among so many others, the means

to harm the Christian, preferred by Israel. To no extent. At that time, Jews never ceased to be present in society. Christian, public corrupters. The statement, by Drumont, from their most recent works, shows that, in this respect, the sons have not degenerated from fathers, nor daughters, of mothers (1).

If someone were to ask us how these Jewish women confined indoors, having only one locked door as a result, placed under the guard of a doorman who will- ` nait the keys, could leave the Ghetto, we ren- we would see in Juvenal.

Quis custodiet ipsos
Custodes? and ab illis incipit. .

(Satire VI e. 3948-349)

The Jewish women were right about the Ghetto doorman
as Jupiter prevailed over the gatekeeper of the tower of
Danaé.

.... Goneerso in pretium deo.
(Horace. Odes, Book LIT. 16)

The job they were going to do held little appeal for them.
to put it there, if necessary, and if the guard was vulnerable-rable, a different price than gold.

The same edict does not forget to mention these misarable collusion.

"The doorman will not be punished for each transgression."
"capable of the same fine of ten scudi, for each-

"that woman he will bring out and, in addition, of the pri-
"Valorization of his office" (1). |
Such was the organization and legislation of the Ghetto
in Rome. That's what the Popes had decided, and that
which constituted, on this point, the canon law of

Jewish.

It goes without saying that this right was subject to variations,
when it was applied outside of Rome and the States
Romans (2). It was never in the habits of
popes to take away much from the freedom of action of
Temporal sovereigns. Contents of the general directionrale, in matters that fell within their jurisdiction, they
left, to each individual, the policing of details, which is not,

(1) Essendo pervenuto a notizia della Santità di nostro Signore,
I grew up inconveniences when I was born and because I grew up
Quantità delle donne Ebree che escono di note dal ghetto et si
trattengonon nelle Osterie et che vanno a passeggiare per piazza
Navona ed altri Inoghi... ordiniamo et commandiamo, a tutte e
singole gives Ebree, di qualsivoglia età, che non ardiscano, per
qualsivoglia causa, uscire dal Ghetto, trattenersi fuori di quello,
dopo l'ora solita etc..
(Dato dal nostro palazzo, questo di 5 agosto 1712. G. Card.
Gasparo.)

that the discreet application of the law, which counts
as many variants as social environments and ca-
scrapers of sovereigns,

G) Il portinaro, in ogni caso di transgressionne, incorrerà
incontinent, the medicine pena di seudi dieci, per ciascheduna
give this esso farà uscire, ed inoltre, the privazione dell'ufficio.

(Editor's note.)

(2) Ghetto cities were determined in the states ro-
hands. They were Rome, Ancona, and Ferrara. When the territory
papal authority had increased from the Duchy of Urbino, all were maintained
ghetto that was located there: "They cannot have a home in
"no city or locality in the States of the Church, except Ancona,
"in Rome, in Ferrara, and, by virtue of a Brief of Urban VIII, in
"The Duchy of Urbino."

Domicilium in nullis civitatibus ac locis ditionis ecclesias-lice possunt habere, nisi Ancônæ, Rome, et, ex Brevi Urbani VIII, in ducato Urbini. |

(Ex declarationibus S. Inquisitionis. Ferraris.)

Therefore, every city in the Roman states needed the authorization of the
central power to create a ghetto. But it is hardly doubtful
that the desire expressed by the municipality of a city, to possess it.
one, did not obtain satisfaction. The popes, respectful, until the
scruples, civil liberties, have always left to the cities, the
a larger share of initiative in their own government.
The prevailing public spirit of that era did little to encourage cities to do
requests; such requests must have been very rare.

The number of Ghettos was indefinite and depended
of the appreciation of each head of state. Many
of cities, and, among the most important, had none
No. Not for those places, and generally for any locality.
who did not consider the application of the law of
Ghetto, the second element of the report, the wheel
or Yellow band, acquired more importance and could-would even become indispensable.

Also, a Jew subjected to the Ghetto, like a free Jew of the
Ghetto, they had to, whatever the cost, re-

sign with the strange insignia.

I say: whatever the cost; for there was no
Moreover, this second constraint, like the pre-
mine; she had no advantage for them. She
was an uncompensated inconvenience. It is permitted, tou-
However, to be considered as a small compensation,
the assurance of protection by the public force, in
cases of vexatious, improvised street tactics,
and whose repression is not subject to any time limits.
such a scenario was nothing short of a pipe dream in the Middle Ages,
and hasn't even fully become so in time
modern. | s

The more visibility the Jew had, the more
visibility of the humiliation, and, the agent of power, more
quickly informed, often instructed by his own eyes, could
faster to provide assistance to the patient (1).

(1) 11 It must also be recognized that the brand could, in addition-
to go on, to serve to provoke humiliation. But we know, through
very recent events, which show that humiliation knows very well how to find the Jew

But, apart from this potential benefit, we don't
can conceal the fact that the hindrance and inconvenience of the mar-
that did not remain considerable. To speak the
In the style of law, the odious prevailed by far over
favor in this branding issue, and the will of
marked subject, towards the power that marked, not
It could only be mediocre. But also, how to par-
to come in a different way, without taking one's eyes off the strange
social companion that merciful hospitality
of the Church did to the Christian and that so many imperious-
What reasons justified this constant surveillance?
How can circumspection and distrust of each
had she been warned, put on her guard, a particular person threatened
guards, as she had the right to be, when she
There, before her, was found the hostile man, the in-
sly, intent on surprising her, and who was supposed to
Why pay so much for this surprise? Because hostile and insidious-
Gods, the bearer of the mark was indeed such, and that,
not by circumstance, by some unfortunate accident
of nature, that the failings of the human race
make encounters occur among other human individuals;

but hostile and insidious, by nature, by principles
avowed conduct; principles translated into laws and rules
seemed to be in code. It was, especially, when he wandered about
across the world, when he was on every road,
when he approached every crossroads, when he invaded
he raised all the markets when he made his offer
and was looking for prey to exploit, it was then
that it was necessary to know him. There was little to fear.

unmarked, and that the police are, therefore, his only resource against
Public fury. — Example. — Ephrussi at the 1894 Derby.
The absence of the badge, which, thank God, did not have any effect on Ephrussi,
the consequences that could be feared, could do, another
times, the police, not warned as quickly, did not arrive in time and
found, in the hands of the crowd, only, disjecti membra
Judai.

when he stood in his ghetto. But not all of them
did not undergo the salutary discipline, and then, who
would have had the idea of imposing it on those who had
fixed their home, the constraint of never leaving it?
Who would have conceived the inhuman project of rivering to a point
from the soil, a race whose destiny made it wandering to tra-
to the world? The Ghetto then became a pri-
sound. But hospitality, even granted by misery-
rope, and to whatever minimal dose of tolerance it
She comes back, she has always stood strong above everything
something that resembles a prison...

The impossibility, moreover, even more than the human-
nity, would hold the most resolute wills in check there
read. Only one thing would remain to be done if we didn't
saw no other way, to change, diametrically, the so-
solution; to substitute leave for prison; or better yet-
'core, to tell the stranger who presents himself, that one has the re-
regrets not being able to open his door to him, and that is, in the end
In short, the party that more than one state has deemed wise to
to take, vis-à-vis the Jews.

Moreover, the mark of the Jew was far from having disappeared-
cultural to Christian law. Even less so, presented itself-
It appears in history as a new form. During-
that it was introduced into Christian lands, towards the on-
In the thirteenth or twelfth century, there were already thirteen of them.
Ptolemy Philopator had used it against his Jews (x).

There was, however, one difference that deserves to be
mentioned and the Church certainly had to win, near the

Jews, by comparison. It was already something that
the mark, under Ptolemy, was an ivy leaf and
that the marked Jew found himself, by the sole fact of the

---

(1) Ptolemy Philopator, with his restricted states and subjects to the conquest, did not have, against the Jews, the same guarantees of security than the Romans. This explains the difference in its processes.

brand, reduced to the level of a clownish clientele
of the God of wine. But what about the manner of the
brand? The Egyptian thought that it had become part of
The person would find it harder to distract themselves from it.
To that end, he found no better method than
the imprint by the hot iron. It's the same with
a red-hot iron, which they used to brand them, eight centuries later
Later, the caliph Abdallah. Under no domination, the
Jews encountered no more intolerance than under
that of the first successors of Muhammad. Also
Well, were they simply continuing the traditional practices?
principles of the founder of Islamism.

Muhammad, for a moment favorable to the Jews (1), did not-
had not been long in changing his attitude. The last few years
The things that happened in his life show him to be their sworn enemy. Also,
However harsh the conditions may have been
to the children of Israel, by the Christian society of the Moyen-Age, there is no possible comparison between these
the hardships and fate they encountered among the Muslims- -
mans. The Idols, moreover, in some corner of the
world that the Jews were going to find, do not treat them
were no better. This explains the tenacity of
these latter always return to this Christian soil, of which
They were always getting beaten up. The prohibitions they found there-
the humiliations they suffered there seemed to them-
saltent, a light thing compared to the treatments that
They held in reserve the intolerance of the infidel.

The Muslims of Spain were initially, more than
their coreligionists in the East, tolerant towards the
Jews. They owed everything to the horrible perfidy of this people.

We have already seen how the blind Vitiza,

(1) It was natural that he should begin there, having had as his master a Jew and took, in Judaism, the elements of the Qur'an.

The penultimate king of the Visigoths, had broken with the strict and beneficial traditions of his predecessors. By the most impolitic and shortsighted about-face, not only did he lower all the barriers of- before the Jews, but he came to fill them with all favors.

There is no people in the world greater than the Jew, or- He quickly forgets a benefit. Since the great betrayal of the Calvary, the genius of Iscariot has infected the race. There is the blood of a traitor in the heart of every Jew. Their recognition-birth towards the sovereigns of Spain is reflected-sit by the call of the Arabs of Africa.

The Muslims did not follow this example: they They, for their part, had for the Jew the gratitude that the Jew had not had for the Christian. Throughout the Under Moorish rule, the Jews obtained, in Spain, a tolerance from which they derived enormous profits (1). But the hour of justice finally struck for the traitors. When the sons of Pelagius had recovered this land of their ancestors, steeped in the blood of a thousand victories, They were careful not to forget that all that blood and that The less glorious of the first disasters was only the painful price for which they Pa DIERUM a hospitality too blindly generous.

The Jews, welcomed onto their lands, had not found There's nothing better than selling their guests.

(1) That no alert was interrupted, in Spain, during Seven and a half centuries, the Jew's sleep, near his bags of gold, That is not what we claim. So that the Jew, I do not say Not treated well, but merely tolerated, becomes the insolent Jew, It is far from taking seven centuries. Therefore, it could only be, from From time to time, a salutary lesson brought him back to something like modesty, the onset of this insolence. Once, However, they did not stick to the lesson. Around the middle of the twelve- In the 10th century, an Almohad prince notified every Jew in his states to embrace Islamism or cross the border. The flow of emi- the gres, received by Christian Spain, was then pushed beyond the Pyrenees and became the scourge of France.

Having regained their freedom, they no longer wanted one of them.
alone, though he was marked from head to toe, on that soil, if
painstakingly recovered through their valor.

In the eleventh century, under Pope Alexander II, Fer-
Dinand the Great, who pushed the work of liberation so far-
ration, threw a swarm of them out of Spain, their man-
They had no choice but to seek asylum wherever they could.
They had little choice. They crossed the Pyrenees and settled down.
They settled in Languedoc. They recognized the new hos-
pititude, with their particular kind of recognition,
and became, for France, the leaven of all the
Albigensian sects. Apparently, it is from
This period dates back to the advent of Christianity in the lands of Christendom.
ment of the yellow wheel (1).

It would truly be very unfair, very
forgetful of the lessons of history, so that the
scourge of the atrocious wars that devastated the South, pen-
for a century, was not the full justification of
Christian priests who resort to this measure of
safety.

It may suit our modern people, and, more specifically-
our Revolutionaries, to declaim against this
which they call the caste spirit, and the contempt for
human rights. No one is surprised by their
to hear this language spoken. Indifferent to things
religious, and, by the most inexplicable of contradictions

(1) What was part of the particular law of some Churches, became
Later, general canon law, with the fourth council of
Lateran. It is ordered there "that the Jews shall wear some mark-
"that, on their clothing, as was already the practice in some
"provinces."

(LanBr. — T. 11. P. 233.)

In the middle of the twelfth century, the Almohad prince who
offered the choice between conversion and expulsion, forced the con-
greens that remained with him, to wear yellow clothing and a turban
Yellow, so great was the reputation of this sovereign
good faith of the children of Israel. Jewish perfidy was known by-
All.

hatred, to excess, of a religion that does not

It did only good; their only regret remains.
that the Albigensians and Jews were not yet finished with
the Church. That would have spared the Revolution so much trouble.
Solution; many people would have gained sleep from it
of many nights. For the work is far from going by train
that they would like and the wrecking hammer still has
very little biting on the granite slopes of the old
Catholic Church.

And yet, the most illustrious son of this Revo-
The revolution (1r) did not preserve for the Jews for long the
the first sympathies that his mother had inspired in him.
Napoleon, who was initially so favorable to them, who
granted, in its fullness, the common law
He soon returned from this first experience.
tenderness. The prohibitive law of the Middle Ages reappeared,
in another form. The decree of March 17, 1808,
provoked by a report from Champagny, dated August 15th
1807, that is to say, barely seven months after the full
admission to common law, contains a series of
measures, which place, on every Jew of the French Empire
This, the mark of the Jew. All the past comes back to life, except the
yellow badge. On July 20, 1808, a new right
increased the reporting; that relating to the names of
Jews (2).

“Napoleon,” Drumont observes, “seems to have
"These measures were guided by a single line of thought,"
"The desire to see his Jews. In this, the sure instinct

---

(1) The father of this same Revolution, illustrious in another way,
He showed little favor to the Jews. He is not a class of men,
for which Voltaire made such a significant contribution, the rich
his well-known vocabulary of insults. We'll have everything, with a
word, recalling that his mockery extended even to
their circumcision. He delighted in calling them depreputates.

(2) The Jews made use of multiplicity and change
names to escape conscription.

"His marvelous genius did not deceive him. Everything
"Any Jew one sees, any known Jew is relatively
"Not very dangerous."
i (Jewish France T. 1. p. 316)
The Restoration was less harsh on them. The severity
Napoleon's leniency became a reason for him to be indulgent.
In this, she was on the wrong track, as in many others.

That's another matter. The reasons for good government are
They take on a higher plane than petty rancuniers. “However,” Drumont always tells us, “we |
"I could still, more or less, know the number"
“Jews. The costs of religious services being their responsibility,”
"They were all registered on the consistory's roll."
"In 1830, Rothschild abolished this measure and made everything
"An impossible census. The religion of Moses was
"Now employed by the state."
(Jewish France, Vol. 1, pp. 941—342)

One more word from our eloquent author. It will be the conclusion of this chapter. "If," he said, "you were to oblige,"
"Now, Jews must wear a yellow badge,"
"You would be doing a lot of people a favor!"
(Jewish France, Vol. 1, p. 157)

VI

Legislation affecting more specific-domestic life

§ 1. — Marriage

There is nothing, perhaps, in all things Jewish-anyone who, less than the family, was affected by this exceptional right that the force of circumstances imposed on the Church, much more than the Church imposed it on the Jew. If there is one thing that the Church has always kept away of his government, it is, without a doubt, the engineerrence. Now, the Church knows that the family was made by God, the originator of all things; that Moses, the delegate, God's representative added, on behalf of God of particular dispositions, which constitute the special law of the Jewish family; that there is no such thing as this right, like political rights and ceremonial rights the nation's monastic system, which abolished itself from itself same, from the day when there was no longer a temple and of form of people, that, the Jewish family remaining, her right remains with her and follows her everywhere She will.

Undoubtedly, the Church offered itself to elevate and perfect-to convene the Jewish family, if the latter, docile to his invi-

tations and letting themselves go in the wonderful course of
things, wanted to become the Christian family. In
In this case, the Jewish family lost none of the good elements
elements with which it was endowed: what increases has never-
but impoverished of nothing, to benefit from the increase-
The Church would only have applied to the family
of Israel, the great law laid down by the Master, at the head
of the new order; law, for which one would search in vain-
the exception, in everything that has been affected by
the cross, anointed by the blood of the Redeemer: “I do not
I didn't come to destroy, but to perfect. No, I came.
soleere sed adimplere. |

| ` (Matthew. V. 17).

Christian marriage, taking away from the marriage of Moses
its imperfections and weaknesses, did not mutilate, did not
It did not restrict in any way the domestic rights of the Jew. It did not restrict him.
he added. The Jew, refusing to be, by his accession to
the Gospel promoted to this complement, its right prece-
His tooth remained intact. He never came to
thought of the Church to contest it and to disturb him there.

But, above all, what the idea could not, even a
for a single moment, to cross the mind of the Church, was to in-
to forbid marriage to Jews. This is only in spirit
of the Revolution, and after the emphasis on freedom
which she had the secret of making all tongues swell
spoken by men, that the enor-
riddled with this aberration.

In 1784, Louis XVI issued an edict concerning the
Jews of Alsace. The goal of this excellent sovereign was,

evidently to soften, for them, the alleged ri-
gueurs, to which the right of exception, so wisely
designed by the Church, they had kept them submissive until then.
Reading the document is enough to convince you.

But one article in particular was more restrictive on its own,
that all the previous restrictions, and that we have-
would have searched in vain in any code of the centuries
past, bearing the signature of a Christian prince (1).

“Art. VI — We expressly forbid
"to all Jewish men and women currently residing in
"Alsace, to contract, in the future, no marriage
"without our express permission, even outside of the

"States under our domination, under penalty, against the .
"contractors, to be immediately expelled from the said"
"Province." | :

We might be surprised to see an edict from
Louis XVI, whom we attribute to the Revolution
lution and placed under its heading. We are not used to it-
study of Louis XVI, during the twenty
years that his reign provides to history, the idea of a
servant of the Revolution. What the two names,
Louis XVI and the Revolution seem to express, clearly-

(1) Prussia, in 1722, and Bavaria during the same siege-
They took similar measures with regard to the Jews. The marriage
Jews were left there at the mercy of the authorities. Hence one
will perhaps conclude that the Revolution was not the first,
the idea of this tyranny. The conclusion would be utterly
bad. The entire Revolution is already present in the
The Protestant Reformation, and Prussia was, after the Treaty of Utrecht,
the predominant political representative of this reform.

As for Bavaria, Josephism in the East, Febronianism in the
In the North, Jansenism in the West and South held it as a block-
Quarry. All these sects, or, to put it better, all these variants
of the same sect, instilled in her the Protestant spirit, that is to say-
to say revolutionary, which motivated them. Launoy, one of the first
Jansenists, contemporaries of Jansenius and Saint-Cyran, had
made a treatise on the king's power over marriage which was condemned to
Rome, December 1, 1688.

Article v1 of Louis XVI's law was merely the application of the
doctrine of this sectarian.

Clearly and unequivocally, it is the victim relationship
to the executioner. Who can explain why Louis XVI took
from the service near the one who was preparing to do everything for him
to take, including life. And yet it is sad-
the fact that Louis XVI served the Revolution.

Is a dealership anything other than a service?
However, Louis XVI conceded everything to the Revolution until-
that, having nothing left to throw at him as prey, the
The insatiable beast threw itself upon him and de-
vora.

There is no doubt, however, that he has great-
It cost Louis XVI dearly to put his signature and

to affix the royal seal to the bottom of a legal measure, equally unprecedented. The astonishing discordance it acsail, with all that his ancestors, the most Christian kingshold on, they transmitted to him public law, they had to offensqueeze until it tears, the ear so precise, in terms of of fairness, of the most honest of sovereigns. But his Ministers were already, almost all of them, disciples of Rousseau, imbued with and enamored of the social contract. MaLesherbes, who had not yet mourned his mistakes at the foot of the scaffold, was, more than any member of the royal council, supporters of the new ideas, and, Malesherbes's influence over the king's mind was immense. He seems to have had the most part in the decision that was taken (1).

In the presence of men whose philosophical coterie whose reputation for virtue had reached the heights of its power and genius, the very common intellectual faculties The good king could not hold. For that, it would have been necessary,

---

(1) Malesherbes was a friend of the famous Jew Cerfbeer, who played a a leading role in this whole affair. A significant parta significant portion of this Jew's descendants converted to the Christian faith yours, among others, Cerfbeer of Mendelsheim which became a celebrity of Catholic apologetics.

a prince of superior intellect. This was not the case. of Louis XVI; and, the strength of character, which could have to serve as compensation, perhaps still yielded to the vigor of intelligence, in the unfortunate soulrain. |

Louis XVI was therefore following the trend, with a sort of half-hearted conviction, insufficiently reasoned, to persuadant that, since the new order of things which The advent was being prepared, and its supporters included... men like Malesherbes, it was impossible that he It did not contain anything good. It is from then on that the miministers, and, more specifically, the Chancellor of State, began to become a power alongside the king, until they were the only ones to govern, leaving the king with the paltry honor of reigning, and thus realizing the famous formula that was supposed to hold such a place in modern political law: Ze The king reigns but does not govern.

So, the Revolution, already in control

business, through the presence and influence of students
Rousseau brought about the weak and short-sighted.
Louis XVI signed this revolutionary measure:
That was the first step. Eight years later, on the eve of
her death and almost at the foot of the scaffold, she
had to have his name placed at the bottom of a document, of beautiful-
a stranger blow, with a resounding impact and a
far more sinister in scope; /a Constitution ci-
Clergy Island.

But what is the relationship between subordination?
Jewish marriage at the king's whim and the system
Revolutionary policy? Because, among the services
that the Revolution boasts of having restored to men
She may not place any higher than that one
of the extermination of good pleasure. How, from
So, was she able to become the inspiration and the initiator?

*

of a legal provision that went further than

Teut never led any despot, the absolutism of the

pleasure?

I would tell you and prove it to you, if that were the case.
the place, where the good pleasure was revolutionary, of
very old, dating back to before the Revolution, and one of the most
shameless lies of the latter, when she
believed the time had come to raise his flag and to take-
definitive possession among men, was to
to make them believe that she was going to deliver them from the good
pleasure.

Let it suffice for me now to show that the
an essential dogma of the Revolution, the principle of sovereignty
rain, from which everything stems in her life, leads straight to the de-
harmful belief that its first political apostles...
came to make the royal dupe of the Revolution sign-
tion, the subordination of marriage among the Jews of Alsace
at the whim of the State.

The flaw in the Revolutionary system was not the
lack of rigor in deductions; his teachers

were excellent logicians, and the founder of
At school, Jean-Jacques Rousseau surpassed them all; he
there is no conclusion, however enormous it may be, that has
never made this intransigent reasoner back down
Giant. All the evil is at the starting point. All the falsehood
and the unjust one who forms a procession, and whose line is intermittent-
nable, is based on the monstrous principle stated at the beginning:
the omnipotence of the State.

Once the state is constituted by the social contract, so
Rousseau, all law and all rights come from the State and are
reabsorbed into the State; because every law and every
Right can only be law and right by the will of the
people, represented by the State.

Look within the individual, within the family, within the
cited, in all its elements and social compounds

that both contain, you will not find
not a right that pre-exists the State. It is absent from the

world, a clean slate of all rights; he emerged from the

Social contract, sudden emergence of all the
rights! | |
The State therefore disposes of man as it pleases; can
to make of man whatever he pleases. That the State
If he needs a man's life, he will be able to do it.
to kill whenever he pleases (1); for this man has
the right to life that he derives from the State. The State
It is taken back from him; he returns to his property. Nothing more
natural, nor more legitimate. The State merely lends
What he gives: dispossessing himself is forbidden to him. His
The concept does not allow it.

It is good that a man should die for the people, he said.
Caiphas. (Saint John. Ch. XI. V. 50.)

— But this man is innocent!

— That's not the point. Innocent or coup-

(1) It will be said that this is precisely what the State does in war.

No, the state does not kill men in war, and if men do

If someone dies, the state is absolved of that death: its will is not involved.

nothing, and, a fortiori, his good pleasure which is nothing but the excrosis-

morbid ence, putrid podemia of this will.

In the true political system, which has always been that of
The Church and Christian states, the state does not take life for itself,
the property and all the rights of men, but the State relates
himself to this life, to these possessions, to these rights; the State has no reason
to be, that the security of this life, of these goods, of these rights.
And so, a contract, which doesn't need to be written or signed and
which, in fact, never has been, a contract that any political society-
tick carries in its entrails and which is not, for a moment,
Less ancient than it is the State, which protects and defends everything.
will himself, if he is ever endangered, be protected and
defended by those he protects and defends. And if he happens to rain
gentlemen who perish in this defense, it is so little the State that kills them,
that death comes to them solely from the hand of their enemy, that is to say
of the one who does and aims to do the exact opposite of what he wants
The State. The State, for its part, saves as much as it can, and cries when it
Death arrives, the death that saved him. The State does not kill or have killed in reality
his subject than in an unjust war. But who can ar-
To fight against unjust acts by the State, in order to establish the law of the State?

This man can only live if the State supports him.
allows one to live. If, for such and such a reason, including the State
he did not have to answer to him, this right to life, which he held
of the State, is withdrawn by the State, he does not have a complaint
to raise; he dies with the best of rights (1).

This morality (for it is one, listed in the Eco-
the) is commonly applied by Freemasonry
nonsense, which is, as she repeats every
days, and proves it in every way, the same
something that the Revolution. A man becomes a
gene: we cross it out, without further ado, as we would ra-
ture a word that clutters a sentence.

If the revolutionary state is simply, and of
at first glance, without any external circumstance which
come, without any additional fact that creates a situation
in particular, the absolute master of man's life;
no more master, and more absolute, can he not man-
quer of being, of everything that connects us to being human.

There is no human property to which the State does not have more righteous than man; more than that, to which no no man can claim any right, in competition with the State (2).

The State can, therefore, whenever it pleases, defend to the man to get married.

In the East, the procedure is more summary, and

---

(1) "The nation has the undeniable power to lose even a

innocent. "
(Restif de la Bretonne, 1787. Nights of Paris. Fifteenth night)
(p. 377.)

(2 As regards the properties of private individuals, Louis XIV, precursor and grandfather of the Revolution, is of a clarity that leaves nothing to be desired: "You must be convinced
"that kings naturally have the full and free disposition of
"all the possessions that are owned, both by people
"of the Church, which is used by secular priests at all times,
"like wise stewards, that is to say, according to the common good"

"of their state."
(Louis XIV to his son, as T. 1. P. 58.)

not without a certain benefit to morality, as We will have occasion to observe this in a moment. But such radical methods have not yet taken hold. course in our Western customs, to the discerning individual Through him, the State will be content, until further notice, with to mean that he must refrain from taking a wife.

But, on the other hand, the Revolution, no more that Rousseau and Voltaire and all the Fathers of this The Church does not believe that continence is possible at The man, this devoted servant of the State, is in reality, to all the disturbances; most of the time, to crimes against nature, which, if it depends only on the Revolution-tion, will become moral works, since they are the rigorous and the fatal consequence of docile obedience the subject's right to the State; that according to the Revolution and His doctors, we can't go any higher than the State. and, that, moreover, it is the will of the State, it is the

sovereignty of the people that it expresses, which makes the
moral. |

But, fortunately for humankind, the ancient
The common sense of men has not been confiscated by the
Revolution. For a long time to come, he will continue to defend
funny human brains against intel- intrusions
lectuals of the Revolution. What has always been hon-
Thanks to him, Nète will continue to be honest, and this
that was deemed immoral, will remain despite the
Revolution and all its decrees, irreformable
immoral.

The Church, which starts from as high as the one that started from low
Revolution, the Church never had the lofty pretensions-
tions of the Revolution: The Church never told the
She acknowledged,
she proclaimed, she preached from the rooftops (1) that these

(1) Prædicate super tecta.
(MATTHEW — Chapter 10, Verse 27.)
IO

rights that pre-existed him, individual rights, rights
of the family, rights of the city. God created them before
She. Because since he creates nothing without order, he creates nothing.
Nor is there anything without law. Law is merely the expression of
sion of order and the resulting requirements,
Nothing comes from the hand of God that does not present itself
with its right. The supernatural right, which the Gospel
brings, the positive Christian law, which the Church institutes,
merely complete and perfect the preceding right, the
a right whose nature predates the Church and
older than the Gospel, endowed man at the time
of his appearance in this world.

No vent solvere sed adimplere. We don't keep any
destroy what one wants to perfect.

The preceding right is the basis. Pulling out the pierres of the base to raise the building higher, is a
architectural theory that did not seem plausible enough
to the Church, to try to implement it. She sticks to it
to the ancient and traditional principles of art. She
knows that everything that will be built according to these new
and strange rules, will not need a storm to
fall, which it will roll down of its own accord, in a short time, and

will bury beneath its ruins, bewildered and only belatedly enlightened,
its reckless builders.

— We are not surprised to hear you pró-
"You are attacking the Church," the enemy replies; "that's your job." But
We are forced to tell you that you are exercising it,
in the circumstances, in an absolutely unfortunate way-
reuse. There can be no greater distraction than the
your.

You find the Revolutionary State abhorrent, which
imposes celibacy on a tiny fraction of its subjects.
to a handful of men, confined to a province,
etily a eighteen hundred without, in a whole half
of the world, the Catholic Church imposes it on all its

Priests!

And that is what they did not forget to represent to
Louis XVI and the Jews of Alsace, in the observations
respectful that they submitted to him.

"The Jewish people, guided by their nature and their
"Religion is constantly multiplying, while a
"A considerable part of the Christian people will be annihilated-
"to resist in cloisters and refuse pleasures"
"Of marriage."

Nothing was less new than this objection, to the
date from which the Jews drew their defense. Not Teus-
Did they not feel they had found it themselves, that it was
coming from everything that surrounded them. It was only the echo
weakened by the declamations of the entire eighteenth
century. What they expressed, in chancellor- style
Lerie and, with relative moderation, the philosophers
They had been using it as an insult for fifty years.
and anger from one end of Europe to the other. And they don't
they did not limit themselves, like the Jews, to simply pointing out the fact,
They denounced the perpetrator. This attack on nature
not excused by reasons of state, as in the case
Jews, the Church committed it without any reason
and against all reason, for eighteen hundred years.

These men, who, along with the austere Jansenists,
their cronies were giving passes to the filthy
Malthus's theory; these shameless perpetrators of the most
ignoble passions, these advocates in the name of the law, at
the name of morality and public order, of the most abject

the selfishness of the human heart, accused the Church of im-
to address celibacy.

In this they erred, as in many other things.
And, with no more excuse than elsewhere. What they put
in its full daylight, it was their unforgivable ign-
rancidity and not the injustice of the Church. The unjust,
It was them. Ignorance, ordinarily, mitigates the injustice.
tice; she really takes it to the extreme when she goes up to the-

taken from the muddy depths of the heart's perversions. It-
This was the case for our men; there was no other
their source. Descended from generations of believers, they
did not have the excuse of those who were born in
the mistake. Involuntarily, we thought, upon seeing them
to these tumults of the soul of the limpid (1) so eloquently
described by the Holy Spirit and which cover all the
voice from which salvation comes. If they had remained capable-
They were unable to hear; the voice of history would have taught them
that the Church has never imposed, will never impose, on
no one, celibacy.

But what then, they say, is this order
of the subdiaconate, flanked by its inflexible law of
continence, and, in these harsh conditions, a way
Obliged to the priesthood, throughout your entire Western world?

We reply that continence, inherent in or-
director of the subdiaconate throughout the glorious patriarchate
Western cat, does not have the origin and kind of obli-
moral judgment assumed by those who disguise themselves
The concept is clear. Celibacy there does not stem from a law that
imposes; it is born from a vow that chooses. If you want
Call this vow, law, free to you; neither theology nor
The law doesn't contradict it, strictly speaking. But it's a
law that the subject made, himself and for himself
that the law will bind. That is the wish (2).

"Hactenus liberi estis," said the Bishop to the candidates who
introduce themselves.

"So far, you are free."

— But that's also what the legislator says, when

(1) Impii quasi mare fervens quod quiescere non potest et re-
dundant fluctus ejus in conculcationem et lutum.

(Isaiah, Chapter 5, Verse 20.)
(2) “Making the law and obeying it voluntarily is not the most
"A high expression of freedom?"
(LACORDAIRE. — Memorandum for the restoration of the Brothers
Preachers. The concept of a vow. C. 1.)

He presents himself with his law. Until now, you have been free.
But once the law is in place, you will no longer be free.
Today, because of my silence, you will cease to
to be when I have spoken. Whether you like it or not
If you don't want to, it will have to be done through the law.

Okay, we reply, we contradict ourselves.
The less you help us, the better. The difference
We lacked something between the vow and the law; you...
You will bring it.

So far you are free:

But instead of the subject that the legislator addresses,
will no longer be free tomorrow, no matter what he does.

You, who are going to run to the wish, if you wish, you

You will still be free tomorrow; therefore, stay.

But, on the other hand, if you want: go, forward
Tomorrow, you will no longer be free. And yet
you will accomplish tomorrow, very freely, what
you would have liked to accomplish very freely today—
of today. He who does today what he wanted yesterday,
does not submit to a yoke; he does not do what another
He wants; he does what he wants. Now, how, in what
does not infringe upon any foreign rights, any prior rights
tooth, neither innate nor acquired, will you prevent a man
to do what he wants? Then you would be the one who
the tyrant, and you would be all the more so, because you
You would present yourself wearing the mask of the liberator. Such
were the liberators of the Constituent Assembly.

And, since this question of priestly celibacy ca—
Catholicism lies on our path, which we are told to per—
put a pause in front of her. None of them deserve it.
Moreover, nowhere will less time be wasted.
There are a thousand things we don't fully realize.
that history is in hand. Catholic celibacy is part of it.
One. So, a word about his story.

When the Apostles encountered Roman society,

sea

the first and best won over by their word were married men. I say the best, because that then everything that remained outside of marriage was below marriage. Celibacy, among... Christians, it is said, a moral superiority and an honor. Among the pagans, celibacy was a sign of degradation. donation and an infamy. The reasons for the difference are immediately obvious, provided one has the first notions of pagan morality and the morality of Christians.

As soon as the first churches were founded, it became necessary to... bishops and priests to these Churches. The Apostles They did not hesitate. They conferred the priesthood and the episcopal see. Copat is shared by many married Christians. And it goes without saying to say that then they left them their rights as spouses (1). They urged them, no doubt, to reconcile what they owed to the honor of their news and so high functions, with what a modest companion was rightfully expecting from their initial commitments, to change, as much as possible, for the latter, the role of wife in that of sister. But, neither they tou- they are attached to the substance of the rights, nor do they discharge-

(1) It is only the legal question that we understand to speak, that is to say, of the rigorous and absolute compatibility of the priesthood and even the episcopate with the custom of marriage. Jait, few married men were ordained priests in the West, without that we had previously obtained from them and their wives the promise of continence. One might find it difficult a single example of a married man promoted to the Episcopate, of which The woman did not consent, from that very day, to become the sister. We We still find these promotions of married men, in the Episcopate, in the end of the fourth century, as evidenced by the example of Saint Victor, whom Saint Martin ordained bishop of Le Mans, around 390. Victor was married. Saint Martin asked his wife if she consented to her husband becoming a bishop. The woman understood immediately understood the meaning of consent and committed to continence.

(Acts of Saint Victor of Le Mans in the Acta sanctorum. Aug. v. 146 and following. — Dom Pro. — History of

The Church of Le Mans. — Bepe RABAN Maur. — Vic de
Saint Victorius, son and successor of Saint Victor.)

The elected official bears the weight of duties. The rights and the duties existed; nor did the Church confiscate rights, nor does it absolve one of the duties created by rights.

When, later, virginity, sown by the Gospel gile e! by the Eucharist, would have begun to give its fruits throughout the world, the Church says: What What was not possible originally becomes possible for me now. I can find in virgins the re- necessary for my priesthood. Therefore, to no one at fashion I will not impose virginity; but as my

saerdoce belongs to me and I give it to whomever I Vax, I will only give it to whom from now on would have to remain a virgin. It was indeed a law that The Church posed, like the famous decretal of Saint 3irice bears witness to this, but a law that only bound her- She didn't ask it of others, she asked it of herself: I oblige myself and others as much as I am able, those who will come after me, to order only those.

But whoever will be ordained will be ordained, that is to say, who will want, in order to be ordained, to freely promise the celibacy.

Thus, all rights remain respected.

You want marriage? Go to the wedding. You'll be there. You have a right. But my priesthood will not be yours. accessible. In this respect, you will not be deprived of a right. My priesthood is mine, I give it to whomever I want.

You want celibacy, which is better than marriage. since I restored to it, with its true meaning, its A wonderful honor. You are entitled to it, and, therefore, the The doors of my sanctuary are open to you. you will not, however, by virtue of this celibacy alone, have the right to enter. My priesthood is a free gift, And were you an angel descended from heaven, that his granting or refusing it would remain in my full power-

see. But if you are among my chosen ones, (what God
(if you wish!) I would not have made you, against your will,

The chosen bachelor. You will be, of your own volition, the bachelor-
to keep quiet and, from mine, the chosen one.

— But suppose that one day (supposition 'out
theoretical and whose realization seems unlikely to
(fear) suppose that the sap of virtue, devaue
less generous, no longer provides to the church, in the
virgins that Catholic nations bring forth from their homes
ranks, the sufficient base of his priestly recruits,
Without a doubt, the Church would resign itself to doing
to lower his priesthood to the less pure ranks of
married Christians.

And, in fact, that is what she is doing in the East.

For numerous reasons, we have not:
It should be remembered that the Eastern Churches do not provide '
not this heroic contingent, which is and will remain the -
glory of our West. The sovereign Pontiffs there
Will they find a reason to deprive us of divine gifts?
the Christians of these regions, to remove from them this
which is the irreplaceable condition of life, in the
a society born of the Gospel, what the priest alone can do there
confer: Penance and the Eucharist, the forgiveness of
Sins and the food that comes from heaven? God does not
Please! They don't make laws about death. When
Sirice carried, for the Western patriarchate, the one who
has never ceased to be his honor, the saint's fervent desire
The Pope was that all the Churches of the world should stand
or rise to the height she assumed, and
took their place under his glorious discipline. The calaMites, the humiliations that overwhelm Christendom
of the East, mother of so many virtues, under the Athanasius,
Basil, Gregory, and Chrysostom, do not leave there-
Soon, the flowers would bloom, though they were too rare.
of virginity. What did the Pontiffs of Rome do? They

relax, for these Churches, the law which they have not ceased-
rent to keep themselves bound, vis-à-vis their own.
Continuing to forbid itself, in the flourishing West,
the admission of the married Christian to the priesthood, they
conceded to their desolate brothers (1) of the East. Who
The law makes one free from the law. It is up to his wisdom to distribute it.
depending on the times and places, the maintenance and dis-

think (2).

The Church is therefore justified: The Church has never
infringed upon the sacred right, that the only right of the
Conscience takes precedence, in the order of rights, over the right
so solemnly proclaimed by God, at the origin of
things (Gen. CI 28), by right of man's blood,
to the will of nature, as the oppressed called it
mes of Alsace. The idea could come to the pupil
by Rousseau. Already an adult, in 1784, the Revolution,
was preparing, from then on, the lavish, the noisy, the deli-
The Declaration of the Rights of Man. That was it.
It's a good prelude to removing an entire class
of men a right which the entire old regime con-
Densé would not have had the thought of defrauding a single person, the right
at the wedding.

From marriage, let's move on to paternal power.
What does Church law say about the Jew?

(3) The concession was only for the priests. The Episcopate
The Eastern tradition of celibacy persisted, which led to the development of Greek monaste
the recruitment fund for the Bishops, and for the regular clergy of this country,
The secular clergy were defeated. The same downfall would befall our
Western secular clergy. The day when his glorious celibacy, if
beaten into breaches, would fall under the blows of the enemy.

(2 The mistake many Catholics make is to look at the
priestly celibacy as a matter of divine right. Hence the confusion in
which a large number fall by when they reason about these
questions. Priestly celibacy is instituted by the Church and falls under
fully, as such, under the jurisdiction of the Church.

4

194 =
$ He. — Paternal power

Power is the lifeblood of any society.
Paternal power is the vital principle of society.
domestic or family society.

The Church, which left the Jewish family untouched,
He was careful not to interfere with his father's authority. All
the accusations that have been made against her, in this regard-
jet, therefore, rests on nothing solid, el, c'est
to fully expose their inanity, which he im-
door to study, to assess from a legal point of view,

some facts of Jewish domestic life, where the accusations
sators sought a pretext for grievance, where some
Those involved claim to have found grounds for complaint.

First, the Church does not baptize any Jewish children.
despite his parents.

Hebræi filii, liberi arbitrii usum non habentes,
invites parentibus baptizari non debent.

“Jewish children, who do not have the use of their
"Free will should not be suppressed despite
"Their parents."

(Benoit XT and Constitut. Postremo Wise No. 45) -

Therefore, paternal rights remain intact.

But, if there is disagreement between the father and the mother,
The Church takes the side that favors the child.

Hebraeorum filii infantes baptizari possunt, si ad
baptismum offerantur a patre etiam invita maître.

“Jewish children may be baptized, if they
"are presented for baptism by the father, even if ill-
"Thanks to the mother."

(Same Constitution — 15.)

So far, no difficulty. Do not hold
Taking into account maternal resistance does not weaken the

The Father's power. Quite the contrary, we would not know it.
to assert further.

But, if it is the mother who wants to have her child baptized
What will the Church do if the child is born against the father's wishes?
If she performs the baptism, it seems that this
This time, it undermines the father's power. That's why-
depending on the side she will take.

Possunt infantes baptizari if offered to a master
sine patris consensu.

“Children can be baptized if they are of-
"Born by the mother, without the father's consent."

(Same Constitution)

And yet, one can say that the paternal power
.nel, properly understood, no longer has to suffer from
this provision, which is from the previous one

The Church does not understand the following paternal power
the notion that the majority of them had of it
pagan legislators. These made the woman
A slave. The only Germans, if one were to believe them.
Tacitus, would have had another right and kept it intact
Women's freedom.

Under no regime or legislation,
The Church does not accept that a woman can be a slave, and
so inferior to the Christian wife that the woman of-
dies in the Jewish home, however humiliated she may be.
The law of fear that humiliates everything, the Church knows well
that Moses did not bring for her from Sinai, the-
domestic enslavement.

Paternal power, as nature intended (the
the only one that conforms to fairness, the only one that the occurrence
evil has not distorted and which can serve here as
The basis for a legal conclusion is therefore tempered and
limited by women's rights, and it is this right of the
woman, the right to put her child in possession
of incomparable value, despite the resistance of

father, whom the Church recognizes and respects. But he does not
There may be, in this case, the right of the Father wounded by the Church.
There is no right against the right. There, where the right of
Yes, it belongs to the mother, according to the most plausible explanation.
the most consistent jurisprudence of the most equitable of
judges, there is no, there cannot be a right to
no one who can prevail. The Father's right finds its
limit in another right. It's the story of all the
human rights.

Let us now turn to the child endowed with reason.

Hebræus septennio major si Catholicam religionem
amplecti se velle ostendat et de hoc denuncietur, avocari et interrogari debet de causa qua motus est...
Judex Catholicus, which Rome is... ejus voluntatem...

explorabit, ut Hebræ&i consilio clare perspecto, eum
luto, jubeat, aut ad Ghettum remitti aut catechu-
menis recenseri.

Hebræus puer, si baptismum petiisse denuncietur,
sed rationis usum non habere reperiatur, parentibus
is returned. Si autem ratione præditus inveniatur
and baptismum petat, sive completo sive non com-
pleto septennio, baptizandus erit etiam invitis paren-
Tibus. | |
“The Jewish child, aged seven, if he declares himself to be a Jew—
"I want to embrace the Catholic religion and inform you of it"
"who, by right, must be summoned and questioned about the
"Because of his approach. We must instruct him from the
"Christian faith with great diligence, so that one
"know by what spirit he is led to desire his en-
"entry into the Church... The judge of matters of faith,
"whoever is in Rome must examine the will"
"that the child expresses, and, this will well and due-
"The judge must, in all safety, be fully appreciated
"or have him returned to the Ghetto, or put him on the roll
"of the Catechumens."

in 197 =

"If a Jewish child requests baptism and
"that he is not found to be sufficiently gifted with ra-
"His son, we'll have to give him back to his parents. But if we
"He observes the sufficient use of reason, he must-
"will be baptized despite his parents, whether he has reached or
"No, not the age of seven."

(Same Constitution passim.)

This time, doesn't the Church have more than its right?
did not behave, having set foot in the domain of fa-
a thousand, and paternal power, hitherto intact, continues-
Will it remain intact?

Yes, we reply, paternal power remains
whole and under cover; its border has not been violated; it
remains in full and due possession of what belongs to him.

We were saying earlier that there was no
Right against right. The elementary axiom returns here.
with all its strength. If the child's right is to do
and to receive all that the preceding provisions
allow him to do and receive how the exercise
Would this right constitute a violation of the Father's right?

But that is precisely the child's right.

That's his right from a Christian point of view. — That's his right from a natural point of view.

I'll start with the Christian perspective, because that it is within the Christian community that we take the Jew. This refers to a Jew, living in a Christian country, who became host of the Christian Society. That's what's needed always be careful not to forget in a study of the Jewish law, as dictated by the Church. It leaves the Great Turk, or the son of Heaven, or the Mikado to settle the af- to do with their Jews. It only legislates for the his.

It was at the age of seven, that is to say, at the advent of his reason, of which the seventh year marks, the most or- Dinner-wise, the date that the child begins to be,

sui juris. To be sui juris (1) means to enter into possession of session of rights. Because the very notion of law is, to belong to no one but oneself, in the material world and the sphere in which the law is exercised.

And what do these initial rights cover? Because obviously- He didn't have them all from the start. Others came- will subsequently increase and supplement this initial

domain.

These rights pertain to himself.

The word, sui juris, is untranslatable into our language. which we could not render with the same conciseness, The range and the energy, means, first and foremost, to have rights over oneself, over one's person. But over what? part of oneself, first of all, carries the right of the one who Does it become sui juris? On the part, where has this just erupted light, the effect of which was to make him master of himself, responsible for him, the one whose, at the moment of para- before, another was master, and another answered: on

his soul.
But the first right one can have over one's

(1) Theology and law were divided into seven-year stages,

the successive advent of man to the different categories of rights. At seven years old, the advent of individual rights, and, in particularlinked, to what is its essence and becomes the reason for all the , others: the right of the soul or of conscience.

At fourteen, the advent of domestic rights, by the the right to marriage which is likewise, in this sphere, the basis and the reason for all rights. At twenty-one, the advent to civil rights, because it is around this age that the reason for The man reaches the desired maturity, and his mind, culture sufficient to deliberate on matters of general interest and to to obtain one's share in the government of the city.

This is not the place to assess these basic legal data. canonical and civil law of the Middle Ages, relating to the person. One can However, it must be said that, like everything in this world, it is debatable. their wisdom has by no means been sufficiently refuted by the fumblingaspects of modern law on the same subject. Up to certain titles clearly established against them, possession remains theirs, otherwise in the realm of facts, where everything has been turned upside down, at least in the reason for the facts which survives the disappearance of the facts.

soul, it is to lead it to its end, and, this, by the paths that lead to this end, and that, guided by the initial light, we recognize ourselves leading to this end.

But the right to lead the soul to its end is the right religious. It is only through religion that one canleads the soul to its end, since the end of the soul is God. Helier, with all his might, gave his soul to God; in this world, through the acts that produce and establish, as far as possible in time, this link for the time; in the other, by the eternal bond of the immutable Union: that's the whole religion.

So, when the child presents himself at the Catholic Churchlic, that is to say, to the sovereign director, moderatrice, dispenser of religious matters of the highest order ancient, the most imposing, the most luminous and the most resplendent religion in the world, the Church gives rights to the child, taking into account their demarcation firstly, and, after due and mature observation, that The one who makes it knows its meaning and scope, in following up on this approach. It is only possible that she Then let him pass directly to the Father. In this species there is no has more rights with the Father: this right was only provisor; the child's right was awaiting its moment: it took his place and succeeded him.

We must not forget that the Church, which opens its The right speaks the Catholic Creed, but sees no truth religious outside of this Creed (1). She is not only the world's first religion, by the mathe significance of the situation she has achieved there: the first, again, by a preeminence over all another, which would simply exclude equality; it is the

---

(1) The official text of the teaching of canon law opens by the symbol.
(Decretals. Page 1.)

first, as what is true is first, eminentment, infinitely, first. Compared to what is false.

What is called religion, compared to her, is an imposture; she religion alone is in the true sense of the word.

This is what the Church thinks of itself, what it cannot help but think (1). How, then, to the human soul, whatever it may be, the soul of a child as an adult soul, exercising its religious right, the Church, so sure of itself that it could not self-doubt, a religion that is aware of being the only one If it were true, would she refuse to open her arms?

Such is the right of both the Church and the child, by virtue of The Revelation.

But nature alone carried it within itself, and the promulgated in every intelligence, by the elecommentary on notions of justice that she deposits there, and which There, as Saint Paul says, are the law of him who has no No law. The right, the duty to go to God, through the paths that intellectual light shows to man is not a right that grace bestows upon him, a duty that grace imposes upon him. Grace offers ways better; better light, to discover, an extra boost of strength, to follow the paths: she conwill lead man to that ineffable intimacy with God, which is the crowning and the culmination of all her gifts and which nature cannot attain; but she will create neither the right nor the duty of man to go to God; this right and this duty existed before her.

So, the Rationalist (I'm talking about the one who justifies (his name and who truly listens to reason) cannot, in this species, to misunderstand more than the Christian, the children's rights.

(1) Catholicism is essentially intolerant.
(CoxzaLvi. — Memoirs.)

No more than this idealistic rationalist, less than him again, so to speak, the concrete Rationalist and real, which we have at hand, and which would seem often only calls himself a Rationalist because he is breaking with reason, could not, without to deny, without contradicting oneself a hundred times, to give precedence by paternal power, which no one, more than he, must assess, must not proclaim and defend, to or-trance, against any power that would confiscate-what about the child's rights? What will become of it if the father prevails against the child, this free thought of which no-Is this man so idolatrous? Who should, more than to be indignant, yes, a thought completes what one can call, in all the truth and scope of the A word, a man's thought, is made a slave, is put to the irons, by the enterprises of a power that the pre-The first act of presence of this thought, finds itself armed against her and who seems to have waited for her first An appearance only to enslave him?

— But one case remains, where paternal power the Jew seems to have been completely misunderstood and misprized, where its rights seem, to the enemies of the Church, odiously trampled underfoot by the Church: that expressed by the following text of the Constitution of times cited from Benedict XIV.

Hebrwæi infantes, si valid baptizati fuerint, ingitis parentibus, eis restituendi non sunt.

"The Jewish child who has been validly baptized,
"against the wishes of his parents, he will not be
"rendered."

We have already encountered this on our journey. that very delicate point of the question.

The general attitude of the Church towards the Jew, the

the eminently human nature of his power, in

II

his relations with this people, briefly recalled and described in broad strokes by us were like a signal, almost an invitation extended to the opponent.

There are objections that are in the books and that Only scholars derive anything from it.

There are others who shout at the top of their lungs in the crossroads and whose world is deafened. From this last-Denying the genre is Mortara's objection. Postponing the re-The answer, in such an encounter, would have been to take the mine of a vanquished man. There could be no better way to to lose his case. So we responded, session tenant. '

Some observations, however, will not come point in overload and will be, perhaps, for whatmore, more prejudiced or more demanding minds, the apppoint that was lacking in the complete intelligence of the Truth. Let's not bargain with them for this help.

"You take me," said the Jewish father, "the child who is at Me. You don't have to say, like before, that he came to you, by an act free of his own will his; there is not yet, in him, a suspicion of reason; He has just been born.

— No, replies the Church, this child no longer belongs to | you, or at least, it belongs to me more than to you; and, if there is a conflict, in practice, between my rights and those you consider your own: my rights, susuperior to yours and of a higher order, prevailwill be on yours, inferior and of a lesser order high. The question is, in a way, mathematicalthat, before being legal.

Baptism, validly conferred, made this child mine; it is a truth of my symbol, and my sym-.boleestindivisible. — If I abandon such a truth, I lose all the others at the same time, and I don't have All that's left is to disappear from the world where I'm no longer useful.

nothing; for I have no other reason for being there than my
symbol. My symbol made me who I am. The
The day I lose it, everything slips away from me; my mission is
finished; I cease to be the Church.

— But I had a right earlier, and I didn't exercise it.
no longer. I don't know if I've given it up. I was told
So, stripped of your possessions, and you are clearly the victim of the plunder.
since you are exercising this right on my behalf.

— I have deprived you of so little, replies the Church, that
I did everything in my power to prevent it
Don't deprive yourself. It's despite all my efforts.
to maintain your possession, that you
You find yourself dispossessed. But you are, in fact, dispossessed;
duly and properly dispossessed, and, if you persist in
to portray oneself as a victim, not of fortune, but of injustice
tice, I'll ask you what you would say about
The following reasoning:

I owned a house; I had one hundred thousand francs,
at such and such a bank. A fire burned down my house. A
A crook robbed the bank and took my hundred thousand
francs. It is you, the public authorities, who have taken me
all my possessions.
. — But you're exaggerating, replies the power-
public. I did everything in my power, so that no one
Don't burn your house and so that we don't carry it away.
your one hundred thousand francs. If I hadn't been there, there's a good
while you mourn your hundred thousand
francs and that you had lost, in addition to the property which
Everything else that remains escapes you. If I
Had it not been for that, the fire that burned down your house would have
Furthermore, you burned your harvests, whose abundant yield
will help you rebuild your house.

— But you should have prevented the harm of this
arsonist and thief.

— A thousand times obliged, sir, for the high idea that

You have my power. Unfortunately, reality
remains far below what you have dreamed
for me. I have not yet found the secret of ob-
to address all the defects of secondary causes.

God himself doesn't do that. Would you have the thought
to find it below his job description, or the requirement
to ask me what you don't ask God?

This is the Church's response to the child's father.
Baptized Jew.

"I can certainly give orders," said the Church,
and I have not failed; but I do not hold in hand
all wills. I can punish the offender;
I have even, in advance, established punishments to chastise
the infraction. But the punishment I will inflict on the
transgressor, will do no more than your child bap-
If the perpetrator is not a Christian, let the punishment for incense-
The diary will not rebuild your destroyed house.

So, you are not being robbed by me. There is no
The word "spoliation" should not be uttered here. In rece-
You have accepted the hospitality shown to me on my lands,
that every time there is a conflict between your
My right and mine, it would be mine that would prevail.
It's clear that you couldn't think about living at
Me, under different circumstances. So you had
divested, in advance, by a tacit contract, of what
You're escaping right now. So, I'm not defrauding you.
You're welcome. You knew and you consented. We don't do
No insult to those who know and consent. Not scientific and voluntary.

fit injuria.

'$ Hl. — The Christian wet nurse
of the Jewish child.

An integral part of the Jewish family, of which PÉ-
The church had to study the condition and regulate the law, was the

male and female servant; he or she whom the Jew
employed, in a stable manner, in the work of his
house and who lived under its roof.

The Church did not want the Christian to be the servant-
author of the Jew.

She wanted even less for the Christian woman to be her
maid.

The woman, being weaker, more easily suffers all ambient influence. The Church was well aware of this and the apprehension this weakness caused him, the con- deplorable sequences that it might have had were, For many, the main reason for this special prohibition.

These major alarms of the Church, regarding - the woman committed to the service of the Jew, were born, above- everything, of a particular kind of service which carries, further than any other, with the intimacy of relationships, the perils of domestic service, the service of the wet nurse. It even seems that, here, the word service is no longer sufficient. It's a kind of association with the office and the functions. tions of motherhood, which mixes the associated with things the most veiled, the most mysterious and the most sa- family creations.

The Church therefore paid more special attention on the wet nurse of the Jewish household and did, from what the concerns, a particular point of its pro- legislation hibitive. |

“Let no Christian woman,” said Saint Charles Bor- "Romeo, in his first council of Milan, could not "to fulfill the duties of a nanny in the house" of a Jew; that she cannot even, outside of her own home "His, if not when an urgent need arises, of which the Ordinary" "will be judged, will request it."

Ne Christiane mulieres, Judæorum nutriees, in eorum domibus, esse ullo pacto possint; neve, extra

eorum domos, nisi cum necessitas, Ordinario probanda, postularit.
(Ex primo Concilio Mediolanensi
(sub sancto Garolo Borromeo.)

We like to borrow this provision of the law to a council of Saint Charles, because of the authority which is attached to the name of the great archbishop of Milan. The disciplinary regulations concerning Jews hold a considerable place in the acts of this Council, and highlights the importance that Saint Charles attached to the question. The edict of Saint Charles does not, moreover- theirs, that reproduce what had already been decided, in various Constitutions, Innocent IV, Clement IV and Paul IV (1). — Pius V, Innocent XIII, Benedict XIII they were expected to return to it and amplify it through regulations.

new, supporting new sanctions, the statutes of their predecessors.

What one sees, from the outset, through the prohi- papal pronouncements and the apparent severity they revealed tent, it is the respect for the Christian character.

The body of the Christian, faith teaches us, is the Temple of the Holy Spirit. "Do you not know," he wrote “Saint Paul, that your members are the temple of "Holy Spirit?"

An nescitis quia membra vestra templum sunt Spiritus sancti? |

(1. Cor. — Chap. VI. — Verse 19)

The same faith tells us that the body which has not been

Washed clean by baptism, the dwelling place of the demon remains.

(1) Innocent IV. — Const. — Impia Judæorum.
Clement IV. — Const. — Cum above.
Paul IV. — Const. — Cum nimis absurdum.
Pius V. — Const. —Romanus Pontifex.
Innocent XIII. — Const. — Ex Injuncto.
Benedict XIII. — Const. — Alias emanarunt.

(See ad calem these different constitutions.)

—To join in the terms of intimacy that include the functions of a wet nurse, the body of a Christian woman with the body of a Jewish child or any child who- The Church seemed to be approaching the attack which would put the Holy Spirit in commerce with the devil. There was something there that reminded me of what the Church had to defend, even more severely, as adding the evil of sacrilege to the evil of fornication or adultery, the carnal commerce of Jew to Christian or from Jew to Christian (1).

In addition, there was the greater danger to avert. for her as for any other, of religious perversion- gious, abandoning the Christian faith, and, finally- ment, during his conversion to Judaism. The Christian wet nurse It was particularly exposed there. The function of the wet nurse, by placing the one who fills it closer of all things secret and reserved, the put inevitably in contact with religious rites Ticks. All contagion comes from contact. It will be no longer anything to fear for the one who is more than in contact, which is, so to speak, mixed with the elements contaminated items...

And then, such a religious rite will compel her modesty to... care, which loses its delicacy, for a mother,

(1) But what made the desecration even worse was adding-The most horrible of outrages was the obligation that the Jew claimed to make the Christian wet nurse throw her milk into the latrines, the days she had received communion. It was necessary that the The fact was well established and undeniably publicized so that the Church made it a special point of its prohibitive law and registered it in its codes, with the hardship it entailed. On the list of crimes that Jews are reputed to commit and that are subjected to Among the most enormous, according to the justice of the Inquisition, is this one: "If they force Christian wet nurses who have received communion to "spreading their milk in the latrines, etc."

(Gregory XIII. — Const. — Antiqua Judæorum, year 1553.)
(Clement VIII. — Const. — Cum Hebræorum malitia, an 1593.)

(See the text of both constitutions in the supporting documents.)

but who retain all their repugnance for a foreigner, especially when the foreigner is Christian; for example, the religious rite which was fulfilled in the child on the eighth day of his birth.

Always kept close to the teacher and the head teacher from the house, she will also have much more frequent-ment, the opportunity to hear their blasphemies, con-to the Blessed Sacrament, against the cross, against all holy things and all religious symbols Christians. She will have much more at hand, the li-Talmudic, blasphemous and destructive verses devoid of all sound morality, cynical and infamous, to more than one of their pages. These are as many details on which the legislature is careful not to remain silent lateur. |

The inquisitor will have rights over them and must proceed against them: | |

"If they possess Talmudic or au-
"Three Jewish books condemned."

“– If they mock the Blessed Sacrament, the
"crosses or other religious objects."

(Greg. XIII. – Clem. VIII. same
constitutions) |

So many daily dangers, created at the wet nurse's bedside.
Christian.

But what had attracted the attention more than anything else was
particular attention of the Church on the Christian wet nurse
the Jewish child's, it was the frequent prove-
nance and, if one may use such a style, in pa-
strange material, the strange making and exploitation of
the tation of this wet nurse. |

"The Jews have pretty peasant women as servants-"
"them, whom they impregnate, to serve as nurses"
"rices to their children, and make those whose

"young peasant women give birth, at the box of the en-

"Foundlings."

(Official report on the Jews of Bordeaux)
in 1733, cited by Drumont. – France
Jewish, Volume I. Page 229) (1).

It is primarily to prevent these infamies that the in-
prohibition, in the Jewish home, of the Christian wet nurse,
It had to become stricter. It exceeded, in rigor,
those who only looked at the computer servants
naires. The Jew's first violation of this
the prohibitive part of the law was reserved for the Inquisition, which did not happen, for those concerning the
simple servant or the simple servantess.

We have already mentioned the inquisitorial case
monstrous, the wet nurse forced to milk and throw
her milk in the latrines, on the day of a communion.
But this enormity was not required for the In-
The search had to proceed. The mere fact of using a
A Christian wet nurse was enough. Of her own accord, and without
prior declaration, the case was transferred

from the jurisdiction of ordinary courts to that of the tribunal of the Inquisition.

And, if we may be permitted, given the opportunity, to observe, at a slightly slower pace, the interior of

(1) Five centuries before the magistrates of Bordeaux, Innocent IV wrote to Saint Louis: “Faciunt Christianas filiorum suorum
“nutrices in contumeliam fidei Christianæ cum quibus turpia
"multa committunt."

(Ex. Const. Innocent IV. — Impia Judæorum, cited throughout (entirely in the supporting documents. Page 309.)

At the end of the same century, Honorius IV wrote to the archbishop of York: “Admittunt autem in suis domibus Christianas, ad ipsorum infantes et pueros educandos et tam iidem Christiani quam Christian: Judais cohabitant eisque convivunt; sicque, dum opportunitas suggests, et pravis actibus tempus favet, Judaeorum mulieribus Christiani, and Judii Christianorum fo minis, infausto commerce, commiscentur.

(Honorius IV. Const. Nimis in partibus 1287, tota ad Calcem.)

BN 170 —

the family, constituted by marriage according to Jewish law. We even ask, because of the proximity and from the analogy, to add a word about the family stemming of the marriage of natural law. We will then be able to to judge the magnitude of the benefit that it brings to humanity nity the Gospel, in the institution, or, to better to say, in the restoration following the initial plan, in the reminder of her dignity of marriage Christian.

Perhaps the most significant aspect of this benefit, that's the precise line, erased by the anti-- debauchery that, restored by Christian chastity, between the mamarriage and fornication.

This magnificent intransigence of the new law, recalling marriage to its original sanctity is thus formulated by Saint Paul.

"A woman has no power over her body,"
"But man; and man has no power over
"her body, but the woman. Mulier sui corporis potestatem non habet, sed vir. Simulate autem and eir
“sui corporis potestatem non habet, sed mulier. »

| (Cor. – Chap. VII. V. 4)

In the marriage of Jewish law, in the marriage of natural law, the glorious formula is not found Not, at least not with the sharpness and precise lines. which seem indispensable for its perfect application. Divorce and polygamy, then possible, destroyed- The sense of rigor makes the beneficial aspects precarious. results. _

Let's say the husband still has full power over the body of his wife or wives; but the women, or women in general, do not have the same power over the husband's body – the wife, if he is content with the divorce, that is to say, successive polygamy; for, How does a woman have complete power over her body?

of a man who can send her back, today, and in take another one tomorrow; – the women, in the posimultaneous lygamy; for, if the husband has power over the of all his women's bodies, it is clear that each one does not can have the same power over him. It will be necessary that this Power should be shared. Women will not even The consolation of equality in this sharing. Because the idea of a sum of acts, distributed, in equal amounts, between Several women, it doesn't even cross my mind. because it is absurd.

It is impossible, therefore, not to see how much, under such a system, the distance separating the marriage of fornication, is reduced; how much the passage of one to the other will be easy, or, to put it better, the fronta third, poorly defined area, blurring between one and the other, how much the notion of the difference between one and the other will disappear at the same time.

Nothing about passion is easy, nothing is quick to... to speak of the heart, like illusion, which persuades the impospatient of enjoyment, that the free woman that he coveted, can be considered, by him, as a wife, whom he will only use once or several times, and from which he will subsequently choose to abstain, either by breaking with her, which seems absolutely- a divorce, either by no longer using her, the wife of the polygamist having no rights over her husband's body, or, such an imperfect right, and so poorly defined, that it is equivalent to the nullity of the right.

Fornication could thus always be disguised, and, the relationship between a married man and a foreigner Free-ranging, more immoral than simple fornication similarly disguised his disorder; he took, the subtle casuistry of passion helping, color of a legitimate act, before one's conscience. When the fiction is so easy and takes place so readily in the Legal theory, we'll soon stop worrying about it. In practice, we quickly get rid of this subtlety and the use of the free, highly willing woman, For his part, to the accommodations of this morality, as if it were something one has on hand, something one doesn't- a robe belonging to no one, and which one acquires, as well as a field without an owner, due to occupation.

This explains how the notion of the im- the morality of fornication, that it was an accepted practice of a free person, or forced use of a slave, had almost disappeared from the ancient world (1). Without In doubt, it had persisted more among the Jews, thanks to the Mosaic law and the continuous renewal-

---

(1) What seemed above all to be of an unassailable correctness, this which did not cast the slightest shadow on the best republic the practice of virtue, was the custom of the exposed woman, otherwise, of the courtesan. "What if someone wanted to deny the young men "The love of courtesans," wrote Cicero, "I could only..." "To find it extremely severe. It's not just a matter of license." "of our century that he would constitute himself censor, but rather of the "customs of the ancestors and things that have always been "Permitted."

Verum si quis est qui etiam meretricis amoribus interdictum juventuti putet; is she, quidem, valde severus, negare no possum; sed abhorret non modo ab hujus sæculi licentia verum etiam a majorum consuetudine atque concessis.

(Pro Ceelio. No. 40.)

Cicero had just said, in the same speech: "In the opinion of "Everyone, we grant our amorous pursuits at this age of life. Nature itself- "Even the adolescent's desires are pushed outwards... That one "Grant what is needed at this age; let adolescence have its freedom; "That we don't deny pleasure everything."

| (Pro Coelio. No. 12. No. 18.)

Horace, who had more than twenty mistresses, said no less
that the care given to his education by his father had
preserved modestly and purely, not only from any wrongdoing,
but beyond reproach:

—— ee IIO. purus and insons

ut me collaudem, si vivo....

badges Ua EE ptu aote Pudicum,
Qui primus virtutis honos, servavit ab omni
Non solum facto, verum opprobrio quoque turpi.
(Satires. Book 1. Satire vi. V. 69. — 83.

"vi

shaping public opinion through the preaching of
prophets. But the access to sophistry, which presents it-
was considered a negligible or slight prevarication, de-
always died easily, in the carnal heart of the Jew (1).
With God's messenger gone, we found ourselves in pre-
the presence of an advisor who never disappeared, and
whose incessant suggestions were quickly proven right
fleeting exhortations from the unfortunate mora-
list. If one did not profess, quite, morality
Paganism regarding the matter; they had few scruples.
to embrace its conclusions and comply with them,
in practical terms, to all its errors.

And when I say pagan morality, I don't mean
Paganism in its darkest days. The heroes
Homer's works belong, historically, to the best
their times of natural law. Among the heroes of Ho-
Mother, the wisest and most virtuous is Ulysses.

It is true that Horace himself wrote elsewhere:

Me pinguem et nitidum bene curata cute vises,

Cum ridere voles, Epicuri de grege porcum.

(Epistles. Book 1. 1v.)

How can these two texts be reconciled? It's obviously difficult.
But that was the least of Horace's concerns. Libertine as he was,
Horace was more skeptical than libertine.

The earliest of Horace's biographers has given us, on his customs, details such as can only be quoted in Latin:

“Ad res venereas intemperantior traditur. Nam speculato
“cubiculo scorta dicitur habuisse disposita, et, quocumque
« repexisset, ibi ei imago coitus referretur.

(Vita e vetusto quodam exemplari descripta.)

(1) The First Council of Jerusalem expressed itself thus on the fornication:

Visum est Spiritui Sancto et nobis nihil ultra vobis imponere oneris quam hæc necessaria.

Ut abstineatis your ab immolatis simulachrorum and blood and suffocate and fornicalione, a quibus custodientes vos, bene agetis.
The need to abstain from fornication, because of its immo- intrinsic reality, was therefore not universally recognized, since the canon of the council instills it and he feels obliged to restore, on this point, sound moral principles: hæc necessaria.

(Acts of the Apostles. — C. XV. V. 28 and 29)

Everyone knows that, in this virtue, nothing has was more praised, more celebrated, than fidelity to Penelope, whose brilliant and immortal Calypso cannot to detach the heart of the proud conqueror of Troy. Now, according to Homer's testimony, which is inexhaustible in the...
Praising this virtuous man, Ulysses shares the bed of the goddess throughout the duration of her captivity on the island (1). And when, later, he defeated all the artifices and all the prestige of Circe, that's Mer-:
Eure himself, sent by Jupiter, who commands him to
Don't hesitate to take the rest of the last night in the sorceress's bed (2).

Telemachus, who puts to death the maids of the
His father's palace, he doesn't do it, because of the dissolute nature of it.
of their trade with the suitors, but, for the unjust act of having delivered to others what should not be done would belong only to the master. No doubt that Ulysses would not have considered the use of his services as entirely legitimate boasts and that he would not have considered himself, in that respect, any more unfaithful to Penelope, that when he granted her indulgence from a long series of nights to the passion of Calypso.

Although higher than that of the pagan household, even
at the best dates of Paganism, the mo- level
The ral of the Jewish home was always, in many ways,
numerous families of this people, far from offering
sufficient guarantees for the modesty of a young girl.

And, if this were the case with the Jew of the Mosaic Law,
What about the Jew of the Talmud? Who would prevent this-
to make, of such a healthy and strong young girl, who
lives in his service and under his roof, a kind of wife

(1) * EX06vveq & dom TOYE puYS omztouc yrapupoto,
Tepréobnv PtAÓTNTt, nao! &)XfX0tot gívovtes.
| (Odyssey. Ch. v. X. 226. 7.)
(2) 'H dE ©” bnoddetouoa xe)voetat eovnüTvat*
"Ev6a ob unxév ÉnettT' anavyioacbat Beod evvijy...

(Odyssey. Ch. x. V. 296-297.)

secondary and temporary purpose of feeding the en-
Fans of the main wife? Hasn't he prepared everything?
for its justification, the distortion of the example
Patriarchs? And, as for eliminating them from the family,
Abraham, the child of this unfortunate woman, did he not
Was Ishmael driven out? It is true that the patriarch sent him away
The mother with the child. But what prevents him from
to keep the mother if it suits him, provided that
the child's sustenance is ensured. Charity can-
Isn't the Christian church there, and, could it be-
What better opportunity to take advantage of it?

Moreover, the son of a servant or a cap-
Live was born a slave according to ancient law (1).
As such, it could be sold, whole or mutilated.
depending on the variations of business opportunities.
The fate of the one whom our Jew has placed around the
Wouldn't Christian hospices be preferable?
His mother, who remains at home, believes in his worth:
besides the fact that he has just provided excellent care to
one or more of his children, he made, of the one whose
He took on honor, a kind of inseparable element.
of her domesticity. Where else can this evil-
Happy, raped, and made a mother by a Jew? What
Will she find a welcoming place in Christian society? Who
will take her as a partner?

And then, the dangers of apostasy will increase in every way.
the difficulties created by her dishonor. Reduced to
always living with these enemies of his faith, of com-
many troubles, hassles, vexations, per-
sections perhaps, will she not be freed, if she
embraces the worship of his masters. Instead of evil
Treatments, that's all the favors that await him.

Elms seed juvenemque superbum
Servilio enixæ tulimus....

(VIRGIL. — Aeneid. Chap. III.)

For this Jew is a descendant of those zealots who, at
to say of Jesus, they were going around the earth and the seas
to gain a proselyte (1). The defection of this
Christian will be welcomed as a triumph and her
seducers will not know how to bear witness to it.
to give their consent. Who knows? Perhaps even a husband
will the synagogue take it upon itself to make him or-
To forget, amidst opulence, the anguish of his humiliations
past.

The Church could therefore not, within the prohibitions
which she surrounded and restricted domestic law
Jews, do not make a separate place for the wet nurse.

'She was the resident nanny she had the most to
preserve. His concern, however, was careful not to forget-
forget the outside wet nurse. The dangers of this last-
The lower levels were less. But the high levels still remained.
the impropriety we have been discussing, the desecration,
the kind of sacrilege that no Christian could
to fail to see in this communion of blood;
such a profanation, from the perspective of faith, that there was no
that an extreme necessity, a matter of life and death
death for a neglected human being, who could take him away-
towards this character (2).

We still need to talk about the law that governed the home
Jewish the condition of male and female servants
naires.

---

(1) Væ vobis, scribe and pharisaei hypocrite, who circuitis mare
et aridam, ut faciatis unum proselytum.

(Saint Matthew. Ch. xx111. V. 15.)

(2) This consideration is one of the sources of the obligation which
It is the responsibility of Christian parents to have their child baptized as soon as poss
their children. One is not excused from sin by a necessity that
Yon does it himself, differently, out of a necessity that is not
necessary. And this applies equally to the mother as to
the nanny. For both of them, it's a matter of urgency.
to have to feed a Christian rather than a slave of the devil.

$ IV. — The servants of the Jewish family.

In this question, very similar to the previous one
- and that only a single nuance separates them, nothing less than—
explained that Christian law. He continues to proceed
with extreme simplicity. It is absolutely opposed
to the idea that a Christian should serve a Jew.

Deducting a certain degree of severity in
The Church believes, as before, that the reasons for this are...
high impropriety, this social inferiority, accepted
by the Christian near the Jew. There is, in his eyes, a
The disorder was such that she couldn't even bear the thought of it.
The Jew, even a decent and normal one, the Jew faithful to his
mission, the Jew who follows, in ancient times, the tra—
These are the descendants of Abraham, Moses, and David; this Jew is
servant in relation to the Christian. It is from this Jew
that Saint Paul, giving its prophetic meaning to history
The story of Sarah and Hagar, said: “The son of the servant
"will not speak of the inheritance of the son of the woman li—
“bre (1).” Who would have gotten used to the idea of seeing this Ishmael,
son of a servant and a servant himself, who had nothing
to receive a share of the inheritance, to be served by Isaac?

But the Jew whom the Church had before her was found—
was far from being the Jew St. Paul spoke of. He was
the ancient servant of the Gospel and the law of grace,
rebelling against the Gospel and against the law of grace.
He was the blasphemous Jew. He was the deicide Jew.
Could one even consider letting a Christian accept or
to be dominated, in some form or another
of such a Jew (2)?

(1) Non hæres crit filius ancilla cum filio liberæ.
(Saint Paul. — Epistle to the Galatians. Chapter 4. V. 30.)
(2) Let us enclose all these texts and all the authority of the popes in

Therefore, the Christian will not be a servant in the –

house of this Jew.

“Ne Judæis Christiani in famulatu esse possint. »

“That Christians cannot constitute themselves ser-
"Wild Jews," said St. Charles in his first:

Council of Milan.
Here, as before, St-Charles is only

the echo of all the anononic law of the Middle Ages.

Zion grants the Christian the opportunity to serve,
by the hour, or, more difficultly, by the day, at
The Jew is forbidden to eat with the Jew, in order to
that it remains proven that this work, carried out for the
Jew, does not constitute the Christian his servant, nor-
does not even raise any question about the superiority of his social status vis-

with regard to the Jew.
“Ne Christiani, si in diem vel horam, Judæis ope-

“ras suas locaverint, apud illos cibum capiant.”
(St-Charles 1st Conc. of Milan).

If it concerns the preparations for their Sabbath and their
During holidays, the Church forbids Christians to pay, even
just one moment, the smallest service to the family
Jewish (1).

a word from the man who was the greatest canonist of the Middle Ages
Age and at the same time one of the greatest popes in history:
"The death of Christ," wrote Innocent III, "made Christians
"free and slave Jews: the Jews must therefore not
"To rise up against Christians."
| (Letters. Virr. Book. P. 121.)

The Christian emperors had preceded the Church and laid the groundwork for
his right: “Nefas æstimamus religiosissimos famulos impiissi-

“morum emptorum inquinari dominio. »
(Ex Theodosian Code.)

It is true that this was a matter of servitude and not of service. But Valentinian goes further and seems to forbid even the simple mercenary service: Judais, Christian: legis nolumus serve personas, ne, occasione dominii, sectam venerande religionis immutent.
(Appendix ad codicem Theodosianum.)

(1) La sanctita di nostro signore (Clement XI)... ordina e com-
Manda a tutti Ebrai li quali dimorano in Roma, di non farsi

RE t. "ERBEN

But in this latter case, it is rather a matter of law religious, which we will discuss in due course.

In the same spirit, and for the same reasons-
In its views, the Church opposes any mark of honor, to any honorific appellation from Christian to Jew.

That the Church does not overstep its bounds in this is proven by... made possible by the care that the Church will, moreover, take of to protect Jews from all insult.

"That they cannot allow," said Benedict XIII,
(Constitution Alias emanarunt March 22, 1729) that the
"Poor Christians call them, Lord" –
Nec se a pauperibus Christianis, Dominos, vocari
perinittere possint (1).

The Dominus of that time would translate today, quite
'Exactly, sir. From which we must conclude that
This point of law, applicable to times and places
for which it was enacted, would be difficult to put in
It is practical in our contemporary society.
having become public in spirit, in France, that none of
those who move freely within French territory,
not to be below the name of Sir. And then,
What would we put in its place?

Would we call him a citizen? But that would be a step too far.
thus equally of the meaning of the Church and the spirit of
his right, the Jew not being and not being able to be, for
She, a citizen of Christian society.

Served by Christians, particularly of their fans or fans,
This is the last day of the holiday to light it up
The light, for the food supply, is not Christian.
possano andare a servirli.

(Cardinal Gasparo, April 2, 1708.)

Clement IX is merely recalling and renewing the ordinations here. of his predecessors, whose constitutions he cites.

(1) Benedict XIII likewise only renewed the ordinances finances of his predecessors, among others, that of Paul IV conceived in almost identical terms:

“Ne se a pauperibus christianis, Dominos, vocari patiantur. »

(Constitu. Nimis absurdum. July 1555.)

Will we simply call him by his name? But we may be unaware of this name. And, besides, this style is not employed only in intimate matters, which is not the eas; or, from master to servant, which is even less so; for example, if a baptized beggar meets the Circumcised Rothschild.

But it must be acknowledged that there is, between this temperowing, the fruit of new customs, and the tributes that our Christian gentlemen will carry to feet of the great financier, a gap whose observation and the findings are not exactly to the advantage of the latter. This is not the place to give them their trial. Well, it's already been done and done. Done. The indictment of Jewish France leaves little room for doubt. something to say to the newcomers. But it is always permitted in the face of this spectacle of great Christians who sent, to express his astonishment and sadness Christian.

Among these characters, we encounter old Franks, which they claim date from the baptistery of Clovis. A peculiar way of treating the sons of those which aroused such anger in the novice Royal of Saint Remi. He, who could not find the fathers deicides good only for the frame of the Franks, that what would he say if he saw the sons of the Franks, kneeling beforebefore the sons of the Deicides? |. |

But, did they only go back to Godefroy de Bouil-

long and in Saint Louis, which makes it easier for them
agree, who can absolve the servility of the sons
of these Crusaders, who liberated the tomb of Jesus-Christ, towards the sons of those who have con-
led, through the condemnation of Pilate, to the hor-
the pains of the path and the tortures of the

Cross? |
In the same vein, the Church forbids

Christian "to use it with the Jew, on the footing of the
familiarity.
Nec familiaritatem habere (Benedict XII.
— same Constitution)

And, because eating together puts you on the slippery slope
The Church forbids Christians from familiarity "of
"Eat with the Jew."

Nec comedere (Benedict XIII. — same Const.)

Even more so, "playing with him," the familiarity
generating there more easily and quickly:

Nec ludere (Idem. — cod.)
For the same reason, and for other more serious ones
"To dance with them."

E Ne Christiani cum Judæis choreas
agent (1). — (Saint Charles. Council
(from Milan)

"For this reason, let them abstain from revelry."
their wedding” where they would find at once all the
things previously forbidden; the meal, the game, the
dance.

Ne Christiani ad nuptias Judaeorum accedant (Id. — cod.)

These are the main provisions of ca-
no, regulating the relationship between Christian and Jew, in the
domestic life. Let's move on to civilian life.

---

(1) And yet Saint Charles was not a contemporary of the balls
from the Faubourg Saint-Germain. What would he have thought of these comrades?

of these embraces, of these choreographic embraces of Jew to Christian Link and from Christian to Jewish?

CHAPTER VII

Legislation affecting more specific areas civil life

$1. — Residence. — Traffic. — The expulsion.

One of the fundamental points of civil liberty, And, perhaps most importantly of all, is freedom of residence or domicile.

We have seen that Church legislation regulates— was naming the Jew's residence, and was imposing conditions on it. constraints and what were the reasons for this constraint. It seemed to us that, in these disprohibitive positions, it was less about civil liberty that individual freedom, which was targeted by the lawlegislator (1). But, it still remained that, more

(1) Freedom of residence is listed under the heading of freedoms

civil rights, in the law of most modern peoples. Our division of freedoms into: individual freedoms, domestic freedoms

or less hampered and constrained by the discipline of his In the ghetto, the Jew enjoyed the right to reside.

But the Jew did not have this enjoyment everywhere. Many cities did not grant it to him, even with the restrictive right of the Ghetto. The temporary states the Church's records were, without comparison, those where In this respect, the Jews received the ` more favorable.

The Popes, however, refrained from opening them the gates of all their cities. Those where the Jews were able to have Ghettos, were distinguished from the others very and nominally designated. The number was relatively limited. This was largely due to the infinite respect that the Popes always had for the other municipal autonomy of the cities. It was another kind of freedom.

civil, that one, and of paramount importance, of a
a scale that surpassed all others. Let the
Municipal life and spontaneity are no longer possible.
movement, initiative in the organization, play
free in administrative operation, in the
management of local interests, to all the cities of their
States, was a principle of government, whose papes never wavered and whose very spirit
the spirit that animates the Church did not allow them to stray from
ter (1): “For where this Spirit is,” says Saint Paul, “there is
freedom.

Ubi spiritus ibi libertas. (77 Cor. Ch. Irr. 9. 17)

Whether or not to receive Jews into one's home was a part
of this municipal right to which the Church made itself such a
scruples about touching. However, the concession one

that, civil liberties, nonetheless remains highly rational and
constitutes, for our work, an element of clarity, which we
We didn't want to deprive ourselves.
(1) See our book The Pope and Liberty in the chapter:
The Pope and Civil Liberty.
(Victorion Bookstore. Paris. 4, rue Dupuytren.)

once done by the cities and confirmed by a long
possession, the Popes would probably not have perceived
It was just an administrative whim, as can be the case
to occur to small local authorities, less defensive-
due to their weight, against political vicissitudes,
pit arbitrarily changing the established order.

Outside their states, the Popes left the
Christian princes, the doges of the republics, the postates, consuls, sovereign councils of free cities,
judges of reasons, arbiters of opportunities, for this
which concerned hospitality to be granted or refused
to the Jews (1).

Whether harsh or condescending, these provisions, a
times taken became, by their nature, an integral part of
greatness of Christian law. For, if they aimed, more
directly, the temporal interests of the city, they
were inspired by the principles of the Catholic faith and porwere contained within them, consequently, all | The Spirit of the Laws
of the Church.

(1) However, there was such a pope who made more full use of his
sovereign right over souls. Saint Pius V, for example, extended,

from the Papal States to the whole of Christendom, the provisions taken by his predecessor Paul IV. One of these provisions had as its subject the ghetto: “Volentes... quod... omnes in uno and eodem and, if ille capax non fucrit, in duobus vel tribus vel quod satis siut, contiguis; and ab habitationibus christianorum penitus sejunctis, per nos... designandis vicis, ad quos unicus tantum ingressus pateat el quibus solum unicus cxitus detur, omnino inhabitent.

(Const. Cum nimis absurdum. Pauli IV. § 1.)
Our igitur cupientes ut constitutio, statuta etc. (Pauli m perpetuis futuris temporibus observer, . praecipimus and

mandamus omnia in posterum observari firmiter, non solum in lerris et dominiis nobis subjectis, sed ubique locorum.

"We therefore desire that the constitution and statutes etc. of “Paul IV (concerning the ghettos) be observed in perpetuity” In future ages, we ordain and command, that all points are rigorously observed, not only in the lands and estates subject to our authority, but everywhere and in any place.

(Constitutio. Romanus pontifex. Pius V. Year 1566.)

This is how, in a large number of cities, the situation is similar in the United States. Tonomes, in Strasbourg for example, Jews could not-were only allowed to enter during the day, to attend to their business-res; to stay there only a determined number of hours born, and had to go out, every evening, to the sound of the trompe, before the doors close.

(Halles. — Jews in France. p. 103)
In some cases, they did not even obtain this right. than for a price. In Augsburg, one florin per hour; in Bremen, one ducat a day.

(Israeli Archives. — 1848. — p. 402)

The concession of the ghetto or any other kind, more or less constrained by residence in a city, was far, moreover, from entailing complete freedom of circumculation in this city and discreet relationships-naires with its inhabitants. Besides the recording of the night, which we have spoken of, more than one happened at times to the Jews, to be required to shut themselves in during the day; to such a date of Christian holidays, for example.

The fence would sometimes even last for a week. Thus, there were penalties prescribed against all A Jew who dared to appear in a street or on a public square, from Palm Sunday to the festival Easter.

NE (Depping — P. 56-57) (1).

These measures, however, are not part of the law of the Church. This right clearly inspired them,

but they are not included in its code.
...But it's no longer just the spirit of the law canonique, it is the very letter of the law that one finds in the following provisions:

“Jews are forbidden to enter the houses of

\

(1) In several Christian states, however, this enclosure did not began on Holy Thursday and ended on Easter Monday.

"public girls or to receive them in their own.
"Every matter, between them, must be dealt with on the
"Threshold, within police range."

Ne de cetero auderent, quovis prætextu et quæsito colore, etiam emptionis et venditionis bonorum, ingredi domos meretricum..... . neve dictas mulieres ad eos, pro similibus negotiis emptionis et venditionis, accedentes, permitterent domos et apothecas suas ingredi.

(St. Pius V, by the Cardinal Vicar, May 20, 1566)

Following this prohibition, one would not expect hardly encountering the following: "The aceticism of the neck-
"Winds of women and any conversation with them"
"is forbidden to Jews."

Hebræorum accessus, ad monasteria konaa
nullo modo permitti debet, ad alloquendum cum illis...

| (Sacred Congress of Regular Bishops)

Nothing would seem to differ as much as the patterns
who inspired these two laws. And yet they have
a meeting point where they mingle and no longer
than one. This point is Jewish avarice.

At the gates of the convents of nuns, as at
that of the brothels, the Jew will only strike to re-
to feed on this avarice. In these, he feeds her with flesh
human beings sold; in those of human bones
sold. He sells the first one, to vice, and the second ones,
to piety.

The horrible profession whose name the professed was

the most infamous of the Latin language, Leno, could not
It was unlikely to suit the Jew. He found in it do-
a significant advantage.

First of all, he made handsome profits from it. It was
a highly lucrative profession.

Secondly, for him, it was one of the means
the least complicated and safest ways to do harm
to the Christian.

number

This simplified the dreadful industry for the Jew,
that's because he had, on hand, a commodity which
The ghettos were still largely supplied, and
whose flow the brothel so delightfully facilitated.
Jewish woman, daughter of a carnal people, the Jewish woman, whose Gospel-
Gile had not raised the moral standard, the Jewess
cunning and deceitful, by virtue of her race, pale, as
None, in the whole game of seduction, was won over.
a unique place in the annals of prostitution
tution (1).

The Jew would therefore go there to debate the price of his den-
real and, in addition, secure a share of the profit in
the flow rate of the second-hand dealer. And who for-
would tell how many other variants of fi- operations
financial matters he could link to this vile com-
merce (2). li

'Obviously, there was reason, for the Church, to inter-

come energetically; nowhere will his shackles be found.
were more legitimate: nowhere did his defenses carry weight.
were less likely to be false.

In the convents, the Jew would go to sell relics.
and religious objects. No one, more than he, was ever
provided.

Among a thousand ways to obtain it, the one that...
the one he liked the most, and the one he deprived himself of the least, was the
sacrilegious devastation of the churches.

(1) In public squares and in brothels,
You encounter more Jewish women than Christian women, taking into account
of the proportion that exists between the two populations.

(Jewish Archives. Year 1867.)

(2) A modern variant of these operations is revealed to us
by a writer from Le Monde, particularly well-versed in business
Jewish women. Here is what Mr. Hermann Kuhn wrote about the Jews.
from Galicia: "Speculators from that nation have organized themselves there
"(Jewish) who marry several times, in different localities"
"rents, with beautiful young Jewish women, to sell them afterwards,"
"in the East and in Africa, and deliver them to houses of
"Debauchery."

(Le Monde. November 1, 1869.)

“How much gold they have amassed,” wrote Peter the
"Venerable in the 12th century, for all that cunning
"allowed them to wrest from the Christians, and by all
"what they bought, furtively and at a very low price, from
"thieves accustomed to passing things through their hands"
"So many objects that are so dear to us! That a vo-
"they should indeed come to steal incense at night"
"Evenings, crosses, consecrated chalices, he will escape"
"to the persecution of Christians, by resorting to
“Jews, and will find, among the men of this race,
"an unfortunate security; not only does he
"prepares for new misdeeds, but it delivers, to the
"Satan's synagogue, everything he knows how to take away from
"The sacred place of our churches."

Arcas auro sive argento cumulant de his quc, ut
dixi, furtim a furibus empto, çili pretio, res carissimas, comparing. Si fur nocturnus Christi Ecclesiam fregerit, si sacrilego ausu, candelabra, urceos,
thuribula, ipsas etiam sacras cruces vel consecratos
chalices asportaverit, cum Christianos fugiat, ad

Judæos confugit, et apud eos, damnabili securitate - securus, non solum latibula fovet sed et quæ sacris Ecclesiis furatus fuerit Satane synagogis vendit.

(Petri Venerab. — Epist. XXXVI, ad Ludovicum Juniorem regem Francorum — Migne — Patrologia Latina — T. 189. — P. 566.)

The Church therefore forbade Jews access to the courtyards. women's winds.

The severity with which she treated everyone, in the disdiscipline that regulated this particular kind of relationship, found herself doubly motivated when it came to the Jews(1). Between their low condition and vile habits

---

(1) Everyone knows with what care the Church watches over the inviolability of religious enclosure and the discipline of relations people cloistered with the world. She is not content with

of those who were subjected to coercion, and the situation The contrast was high compared to those it protected. such that the Church could not fail to emphasize the separation and raising its barrier.

But, above all, the indecent trade that the The Jewish practice at the gates of these cloisters did not leave no compromise is possible with this severity.

Just think of all the deceit, all the scams, all desecrations, crimes of all kinds of things, which could be connected, and which were connected were almost always involved in this dreadful industry.

First, the encouragement given to the main mode acquisition.

Peter the Venerable has just told us what he was.

Then, the classification as commercial commodities, of objects which Christians only approach with veneration; the foul practices to which these strangers These merchants were pleased to use them before resell them to Christians (1); the false loutes sort, in the manufacture of which this indecent trade gave an opportunity; false to steal the secret ordinary sanctions, it is by way of excommunication that she pro-yields. See chap. v — Session XXV of the Council of Trent, which reguards the nuns' enclosure.

Item Bonifacius vir1 Cap. Periculoso and Saint Pie v Const. Decori el honestati.

(1) Modesty forbids going into details. Pierre le VeneRable only dares to express herself in veiled terms:

“Jesus Christ feels in these vases, rapit sco Es to feel them- "to read for themselves all the insults of the Jews. For as I "I learned it from men whose testimony cannot be refuted, these "execrable men, for the insult to Christ himself and for the "Ours, apply these celestial vessels to uses to which we "I dare not think, so far are they from being expressible. — Sentit plane, in his que non sentiunt. sibi, sacratis vasis, Judaicas adhuc contumelias Christus, quia, ut siepe a veracibus viris audivi, iis usibus eclestia illa vasa ad ejusdem Christi nostrumque dedecus nefandi illi applicant, quod horrendum est cogitare e detestandum dicere. (Idem — eodem loco)

of their origin (1): false to prove their authenticity when they had it, fake, on-everything, to create one for them when they didn't have one not.

And it is there, in particular, that the genius of the sacrifice-The legend was fully on display. They offered bones the veneration of donkeys, dogs, and pigs Christians. This was the height of their joy, in at the same time as the triumph of their art, to do to succeed in these atrocities.

Therefore, nowhere did the Church owe more honor of God and his saints, no longer owed it to her-even, to stand in the way of Jewish perfidy.

$ He. — Civil liberty, which comes after “the "Freedom to reside," that is "Val- freedom" to come and go, to move around the country where we live. »

The Church does not appear to have greatly constrained its
Jewish on this point. Provided the traveler left, well
and duly adorned with its yellow badge; provided that,
in the towns where he stopped, he conformed to the
residence rules, planned for his stay, he does not
It was not up to the Church that all the city gates and
towns do not open before him; that all the
portcullises not to be raised, not to all drawbridges
were to lower themselves, that all the mountains would not be called
ns, and that all the valleys not be filled-
sent.

But, like Christian prince, like lord, like municipality, such a provost, such a bailiff were not always
They were as tolerant as the Church. They extorted money, more
once, the Jew who appeared at their doorstep.

The Church refrained from intervening; it was the right of
These intolerant people are intolerant. The invariable attitude-
The Church's fundamental principle, with regard to the law, is respect.
the right in question, without ecclesiastical law, or,
In other words, canonical, since it did not come from
The Church, however, was Christian law, proceeding
of Christian powers, settling matters that had
their distant relationship with the Christian faith, without o-
a remonstrance from the Church. He did not
It was possible that he was not a Christian right.

Princes, lords, and cities alike,
etc., they extorted money from everyone. The Jews
They were not the only ones paying the tolls. We cannot
However, to disagree that the Jews were not the
favorite clients of the seigneurial tax office. We doubled, we
tripled the tax, in their honor. But it was still
the right of sovereigns to impose, on such categories
higher fares for different types of travelers.

The particular situation of the Jews increased ve
right and designated them for higher ransoms.

First, the Jews were not in possession of
the civil status of the native inhabitants. They enjoyed so much

(1) It was necessary to obtain authentic forgeries of fraudulent manufacture-duleuse, to substitute them for the real ones, which would have put them on the trail of the thief.

little of common law, that one can say that the exception tion was their rule. It was therefore quite simple that the exception suffered by them, for everything else, continued to burden them on the specific point of tolls.

Add to that the fact that they weren't even domiciled in the terms of this common tolerance, which apply that abroad ordinary and is part of the law of people. It was understood, and it was important that they com-
They took it, and it was brought back to their memory, for little

that they forget it, that they were guests of pure mercy (1). |

Being burdened with allowances was the consequence and the a sign of this social inferiority, on the foot of the-
which they had agreed to live, of which the least relaxation, in the maintenance and the demands,
It made them lose their memory so quickly, and then brought them back to life.
in them, those insolent Jews whom Agobard, all formed that he was at the School of Mercy, denounced to Christians, as the most intolerable of disorders social classes of his time (2).

It was also a way to slow down this increase.
of their wealth, which no restraint could stopter, and thus prevent, to their advantage, measures far more rigorous, before which we cannot re-
The most pious princes, indeed, did not back down.
saints like Saint Louis: partial confiscation or the total of their oppressive fortunes.

How could the Church have frowned upon these?
wise preventative measures, which spared some re-
exorbitant pressures, where the terms of the strict justice is so difficult to define, is more difficult to to observe, and where the arbitrary power of a despot can so easily...
to overstep the bounds of the law.

And then, the violence perpetrated by the victims of Jewish usury were often faster than these high ones and, already, very rudimentary justice of the powers that be.

These were the horrible extremes that the Church loved.
especially to see them overcome. The heavy tolls...

(1) Ex sola misericordia, pietas, Judwos, Christiana receptat.
(Ex Const. Innocent IV – Impia Judxorum – 1244) See

to the supporting documents.
(2) Ceperunt autem efferri quadam odibili insolentia Judi, comminantes omnibus injuriis nos alliciendos ete...
(Agobardus — Epist. Ad Imperatorem Ludovicum primum.)

were going to contribute a great deal. The Church did not blame them So no.

But what the Church never approved, what always did, in defiance of his wishes, too often powerless, these are the outrageous, ignominious details nieux that were often added to the payment of these tariffs. The term "body toll" refers to the entire set of these abuses.

What made this type of toll less bearable-ble, was not the most money he was spending to serve the Jew; it was usually less expensive: but the Jew was forced to redeem himself at the price of his dignity and his honor as a man.

For example: Toll of the land of Malemort:

"On every ox and pig, and on every Jew,
"one plot of land; on each thirty of the same livestock, six
"Under thirty."

(Abbot Joseph Léman — The entrance of the Israelis in French society — Ch. I. p. I1).

The Church came to teach man to respect to kill the man so that it would then be possible for him to to love her. How could such things have been accepted by her? What treatment was inflicted on the man that the Jew was covering up? Was it appropriate for him to complicit, through his silence, in a fanaticism that went beyond all bounds and went so far as to challenge the Jew If he has the qualities of a man?

The Jew was therefore not free to wander as he pleased.

But it was also so that he would remain more of a wanderer, that this was how they treated him; so that he would become attached less on this ground where he was allowed to pitch the tent of his night; so that he would be more alert to cross the border the day when the sovereign of his adoptive and pre-

— 194th
Cairo, his homeland, would mean that he had to leave the earth
where it played the role of a parasitic and harmful plant and
that he would try the equally precarious hospitality, using
the equally limited patience of another sovereign
and of another people.

For this execution, only the will was needed.
of the master. The Jew welcomed by him, remained still-
days at his discretion. The law was, in that instance, remarkably simple.
which exempted it from being included in any code.

However, there were cases of expulsion, provided for by
the law, which brings us back, with the precision of
writing, the study of Church legislation, affect-
so much the civil life of the Jew.

After the right to have a roof over one's head, on the soil of a country,
After the right to move about freely, a third right
civil law is that which consists of being able to consider this

country as his own, and, except for crimes committed and punishment
incurred, to find in this country, all peace for the
present and complete security for the future; to live there resid-
calm and secure against any threat of eviction
sion. b
Here again, the Jew enjoys, in Christian lands,
than a greatly diminished right, if indeed
that, reduced to these terms, to this minimum, we
can still call it a right.

First, he still lives under the threat of execution-
Summary: we have just seen it. But it is,
Furthermore, subject to specific conditions of existence-
tence who show him, still hanging on his head,
the execution that threatens him. Unknown to him, these con-
editions will make his expulsion an act of justice re-
gulicre, which will keep the door closed to all subterfuge
and will leave no room for appeal. Informed of this
Whatever is demanded of him, the Jew knows in advance the fate that
Wait, if he refuses this demand.

Here are some of these condilions:

1. If a people converts to the faith, its sovereign

can remove from himself anything that would hinder the acquisition abandonment of this faith, and, at the slightest sign of hos-utility and aggression, expel Jews and all Infidels from which the aggression would originate.

It is the right to truth, against which nothing can prevail. may prevail. When one is faced with the action of the Church and the Christian sovereigns who Secondly, it must never be forgotten that the total base, the primary and ultimate reason for this action is This one: The Church alone possesses religious truth. Everything that contradicts this truth, everything that pretends religion, in divergence and competition with The Church is simply a religious error.

However, there will never be equality between truth and error. reur. Hence the famous remark by Consalvi, a diplomat of his profession, as such, predisposed, by nature, to all the temperaments that business entails; in consequence, as unsuspecting as possible in the Question: "The Catholic Church is essentially intolerant.

Constantine had, from a long time, preceded Consalvi, in this simple and brief profession of faith Catholic. The day after the Battle of the Mil- Bridge vius; he was signifying to the Jews their expulsion from all land of the empire where their presence would be a danger for the faith of Christians.

Moreover, the war waged against the Church by the Jews, the persecution of his apostles, the incitement of the punks public attacks against his followers had not ceased a moment, since the stoning of Saint Stephen.

One could even say that the Jews had not held foreign to any of the persecutions exercised created by pagans, since the origin of the Church

until his triumph. What they had done against Saint Paul, pursuing him from city to city, ameu-They had so much against him all the people continued until Diocletian, against all new apostle, who continued his work, against all neophyte, whose word this Apostle was making known to the Church a new recruit.

It was a blatant fact; Constantine had been ter-less than anyone else, mixed up as he was with good hour, by the trust of his father. to all things of the empire; and, by eliminating, as much as possible, the element-Jewish man, if not of the entire Roman territory, which would have been difficult, at least from the political centers more importantly, he was simultaneously doing a work of justice for the past and the present, a work of foresight for the future, and, inaugurated for Christian society, on the question, the published law which was supposed to govern it penfor fifteen centuries.

(Capite — Observation — of Judæis. — Sepe malorum C. 28 — Qu. 1.)

20 In every Christian state, whatever the date of his coming to faith, the Jews who outrage this faith, especially if Christian blood is mixed with the outrage, are, by that very fact and jointly and severally, liable to the expulsion.

(Capite — Quia super. — Capite de Etsi JuDaos — And Judaeis.)

Thus they were driven out of York and Norwick in England, after the ritual murder, legally proven, of two Christian children.

(Polydorus Virgil — History of AnEngland. L. 16.)

Thus they had to leave the March of Brandetown, targeted and convicted of having slashed a consecrated host, from which blood had flowed; and, moreover,

-admitting themselves that they had ritually killed several Christian children.

Surius — De rebus in orbe gestis — Year 1510).

9. If they incite sedition or if they carry out any other way, harm to Christians.

(Const. Christianis — Cap. de Paganis)

Thus they were driven out of Antioch under the emperor Phocas (1). St. Gregory the Great disapproved of the violence perpetrated against them, particularly the effuZion of blood; but he did not blame their expulsion.

4» Even if, without inciting any sedition, (Const. Christianis) become so numerous, in a State, that the Christian finds himself at their mercy; if they afare making their way to a threatened point in the territory of a nation, and that a treason on their part is to to dread.

The Church always starts from this fact, certain
for her, that the Jew, solely by virtue of being a Jew, is predisposed
posed to treason (2). It is not for nothing that
the most solemn place in its liturgy, at the foot of
the bloody cross of her Master, at the hour when she
presents to heaven, for all, this blood from which she draws
holding the ineffable prize, where she excludes no one
of his prayer; at this hour which is, above all others,
at the hour of her mercy, she does not believe she can

(1) It was similarly on the occasion of a sedition that nearly
Two centuries earlier, they had been driven out of Alexandria,
under the episcopate of Saint Cyril.
(SOCRATES. Book 7, —)

(2) “It is elementary justice that Christian princes should not be born
"negligently do nothing to suppress and render powerless the fraud—
"the deceitful and insidious way in which the Jews use it in
"contracts with Christians, to also put an end to their avarice"
"Always ready to prey on the possessions of Christians."

Omni denique diligentia principles in eo uti equum erit ut, frau—
dulosam et insidiosam Judieorum cum Christianis contrahendi ra—
tionem et eorum facultatibus inhiantem avaritiam, compressing

and coercive. ©
(1st Council of Milan — St. Charles.)

implore this mercy for the Jews, without adding—
to add to their name the epithet that justice demands: Ore—
mus et pro perfidis Judaeis. |

The Church should think carefully about this before writing a
"That word, at that time, in that place. It was necessary."
that this truth was, for her, quite obvious, and quite
The reasons for giving, at this time, to
Its proclamation, such a solemn occasion.

But he never thought of the Church, nor of the
Christian princes, sons of the Church, to use the means
immoral as imagined by Revolutionary Philosophy,
to establish as an Edict the strange expedient, and to do so—
to enact the Edict by a sovereign. — The sovereign who
He was Christian, however;
but the sinister Reason that was to dethrone and deca—
Piter, in a short time, was playing a pleasant game.

to deprive, on the one hand, of a son of St. Louis, the sense of
his faith, and to make the other, an accomplice in his works,
the chosen victim marked with his hatred (r).

In these critical circumstances, the crowned sons
of the Church, which sectarians have not obsessed with and
distorted the mind, they use the means acknowledged by the Church.
When a man or a group of men becomes
dangerous to the State, to the extent defined by
The laws are the right and often the duty of the Head of
the State, to put an end to the danger, by transferring, out
the borders of the State, of the one or those who constituting
they are positing the peril to the State — This is how Ferdinand
and Isabella expelled the Jews from Spain in 1491.

(Const. Granat. Pragmat. 5 and 6
Jtem Concil. Toletatum. Cap. 8)
9» If they do not want to comply with the laws.

(1) See, in the previous chapter, the Edict of 1784 for the Jews of Alsace, and the clause that subjects their marriages to the king's pleasure.

Nihilque turbulentum tantibus legibusque contrarium.

(Const. Christianis)

Thus Freic expelled from France in 1180.

Contrary to the prescriptions of Canon Law,
make laws of the kingdom, by the adoption of our kings,
they took servants and sersales, drawn from Christian families, and, adding
showing contempt for the faith, in contempt of the law, they forwere trying to Judaize them.

(Jean Mauclerc. Gener. 40)

6. If they were to achieve such an increase in the wealthy...
that it might result in suffering or danger for
the nation whose gold they allegedly seized.

The prince, according to Roman law, can expropriate the
subject, for reasons of public utility — In this, all
the rights of all peoples are in accordance with the
Roman law. But, equity dictates that the prince should incompensates the individual whom he dispossesses. The individual
He possesses it before him. The prince must remember that.
and put him in a position, at least equivalent, to
the one he takes away from her (1).

However, if the prince has evidence, or pre-
legal suppositions, equivalent to evidence,
that the property from which he evicts the owner is, in all
or in part, fraudulently acquired by the ousted party, the
Prince can proceed by confiscation: confiscation
total, if all the property is due to fraud, confiscation

+

(1) Expropriation and the corresponding compensation only concern
landowner. This was rarely the case for Jews. In
In the case of movable property, only the illegitimate possessor is expropriated, and
So there is no basis for compensation: it's confiscation. It was
the ordinary case of the Jews. Likewise, like movable property in
The question is almost always gold or silver; it would be replaced...
to replace gold and silver with other gold and other silver, which se-
That would be purely and simply ridiculous.

proportional to the fraud, if it did not occur
that in part and has not tainted by its dishonornetété tout l'avoir de l'expropriée.
(Isern. — in Constit. — Siquis in posterum
— title of Judah).

One thing, moreover, mitigates this in the case,
What makes this measure extreme is that the
Jews are only admitted into Christian society by
Mercy... The plan of the Church that welcomes them
is to be of use to them, by facilitating their access to faith
Christian, but no, that they could harm herchildren of Jewish perfidy.

(Lege, Si quis — from Sepulchro — from Religione and sumptibus funeralibus).

Thus, the most just of sovereigns, holy
Louis confiscated, in one fell swoop, a third of their
goods.

§ II. — Commerce

The right to buy and sell is a considerable part of
maple of civil liberty. The sum of all the

exchanges that the needs of life bring about between the
men and which are done, most commonly, by way
The act of buying or selling is called commerce.

It is in this vast field of business that he import-
the most significant aspect was that the restriction of the prohibitive right reached
He gnit and tightened the Jew.

Nowhere are the opportunities and temptations offered to.
His perfidy was no more abundant (1). The care of

(1) Here is what we read in a petition addressed, in 1760, against
the admission of Jews to common commercial law, by the six
body of merchants and traders of Paris:

The Church should have: 1° reduced the opportunities offered
to covetousness, by prohibiting certain branches
trade routes; 2° - to make the temptations less strong
tions, by the difficulties placed on the road to the con-
views.

Remove the Jew from the field of business where fraud

"The admission of this type of man can only be very dangerous-
“gereusc. They can be compared to wasps, which do not enter
"in the hives only to kill the bees, to open their bellies and
“To swallow the honey that is in their entrails: such are the Jews
"to whom it is impossible to attribute the qualities of citizens.
"The French merchant conducts his business alone; each house
"trade is in some ways isolated; while the Jews, this
"are particles of quicksilver which, at the slightest slope, reunite-
"They form a single block."

"The merchants of Dijon heard things in 1894 as the.
Parisian merchants in 1760. Nothing interesting like the rap-
The two texts are similar. We have just read the one about the Parisians.
Here is the one from the people of Dijon. It is to the Bishop that these latter appeal.
niers. The text of their petition to Monsignor Oury is as follows.

Your Grace,

"The Church has always cared for the Jews. History bears witness to this."
"On every page."

"On the one hand, it's true, the Councils, of the Popes, like Saint
“Gregory the Great, Innocent III, Alexander III, Urban II, have re-

"commanded to show them great mercy and
"have protected their religious freedom, their synagogues, their
"Books and their lives. |"

“But, on the other hand, history also tells us that the Church has never…”
"ceased to be distrustful of the perfidy of the Jews, perfidis
“Judaeans, according to the liturgical word. Never, according to the ordinances-
"decisions of the Popes and Councils, which we summarize, it has not ad-
"provided that a Jew could come into possession or participation"
"of what is an essential function in Christian society;
"that a Jew, for example, could run a school for Christians"
"Look, sitting on a magistrate's seat beneath an eru-
"cifix, to contribute to the drafting of the laws of a Christian state, rem-
"to take jobs in the army, own land and exchange-
"To manage properties, to be a pharmacist, a hotelier, etc."

"She always ordered the burning of the Talmud, the code of injustice-
tice; she always tried to relegate the Jews to quarters
third parties reserved.
“More than once, (in Spain, for example, and, in particular, in
“Dijon, in 1290, in 1308, and in 1395,) the Church was in agreement with the
"civil power to expel overly arrogant Jews and for the
"to bring back to justice and public order, too often, to res-
"institutions. ;

"Undoubtedly, the Church is primarily and mainly concerned with..."

A TO

~ PA

Having easy access was the first step to take.
The Church was careful not to fail to do so.

A path that she seemed able to open for the Jew
was this agriculture so highly praised by the sages of Israel
(1) and which had been so dear to its patriarchs. The agri-
culture, which is not commerce, by its nature, about-
However, most commonly, it relates to a business.
But it's a trade that holds up, that puts
desperate, the dishonest dealings of a cu-
pide. The origin of the venal matter prohibits the
fraud to intervene in the manufacturing process and allows him to
little chance of slipping into the exchanges.

Almost everywhere else, an artificial construct intervenes, between the material of the commodity

and its sale in the square, which means that pres-

eternal questions, but according to the thought of an illustrious child of
"Dijon, by Lacordaire, there are moments where eternity and time
"touch each other, where the infinite and the finite meet, where the temporal and
"The spiritual must unite. We are in one of those times."
“The strength of our enemies is great; it comes from us. We
Let's provide them with the money they use to fight us everywhere.
And always. Our natural allies, the merchants, the workers, the
Catholic industrialists groan and are not defended.
"That is why, Your Grace, in asking, along with the Church,
that religious freedom be left to the Israelites, an important group
carrying from Dijon, believes he also enters into this same spirit of
the Church, imploring, as in the past, its protection against
the perfidy of the Jews. We therefore beseech Your Grace
to address a letter to his diocesan members, and especially to the houses
nuns, to advise them to be wary of Jews in
their business, to obtain supplies from Catholics and to employ
these in preference to Jews and Freemasons.
"If a letter seemed too solemn to Your Grace, a
an official, very forceful communiqué, addressed to the religious week-
"Gious, could take its place. That would be Christian Charity"
"Well-ordered."
"Your Excellency, in the hope that our just petition will receive a
Having received a favorable reception, we humbly place it at the feet of
Your Excellency, with our respectful regards.

(Excerpt from the newspaper Le Monde)
(1) “Non oderis laboriosa opera, neque rusticationem creatam
"ab Altissimo."

HAS

A^ Pa

q
¢
€

m~ A PR

q
LC
LC

LC
€
LC
€
LC

mA Fm oe ^oa, ^ A PR

~ ^,

"
€

~ m

(Eccl. C. VII. Y. 16)

that every large-scale merchant is an industrialist. These are So, two doors, instead of one, open to fraud. Both are closed to agriculture: either The half-open passage is so narrow that it discourages the dishonest man who would even think of trying to tempt him.

What kind of fraud could creep into the sap that the the hand of God leads to the ear of corn and produces the confeclion of the grain?

And, once the grain was gathered and put in the granary, what Fraud will alter it on the path it follows, from the producer-seller to the buyer? It is true that one can alter a heap of grain by fraudulent mixing, and we know, from all the noise surrounding a recent scandal, that Jewish fraud is on par with such an exploit. (1) But the same scandal has shown us, in the same cost, how much, in this case, it is easy to discover the fraud.

From this point of view, the Church had no reason to forbid Jews from farming, and perhaps there is no there are no formal texts that prove that she has them had never excluded (2). But there were other reasons,

(1) Damage to wheat shipped to Russia during the famine of
1893.

(The Dreyfus Affair.)

(2) There is even a text from Pius IV which authorizes them to do so, or even, as a
of owner, provided that the land owned by them does not exceed
the value of fifteen hundred ducats:

And ultra domos in clausura existes, quas per vos acquisri, forsan contigerit, quicumque alia bona stabilia seu prædia, urbana et rustica, usque ad valorem mille et quingentorum ducatorum auri, tenere possitis, bonaque ipsa Christianis et colonis ctiam partiariis, vel sub certa annua pensione, prout cum illis convenietis, locare.....

(Constitution of Pius IV)

Although the Pope does not mention culture, by the Jew himself,
It is confined within the concession; it would be absurd to grant it.
the possession of a field and to remove from the owner the right to
to cultivate it.

Moreover, the Pope, who allows the land to be cultivated by a sharecropper
or a farmer, allows, all the more so, for one to cultivate oneself;

independent, for the most part, of the will of the Church,
which kept the Jew away from any overly close relationship with
the ground. We have, above, given several of these
reasons and pointed out, at the same time, how many
the cosmopolitan instinct of the Jew was found, in
this question, with the views of the Christian legislator.

What remained was what is properly called commerce,
at all its degrees and in all its forms, with
all the preparations and manufacturing processes that precede it
and whose collective name is likewise
general and dedicated to industry.

Here as there, the entrance became as pure as could be.
targeted at fraud.

In the industry.

The hand of God, which draws the lifeblood from the earth.
challenges any fraud, to intervene in their trans-

training. This is not the case with the weaver's hand.
who holds a trade. The apocryphal thread, of the same cou-
their and of the same size, identical in appearance, to
all the others, can, most easily in the world, be
to make a passage between the worker's fingers and take
place next to the authentic thread.

In commerce.

nothing difficult to discern, for the common people
buyers, such as the difference in quality and va-

He who gives the most does not take away the least.

Let us observe further, so as not to introduce an element into the story-
anything that could distort it, such as the right, for the Jew, to acquire
and to own land in the Church State, was so
a transitional phase that did not have time to be incorporated into the laws.
N w appeared like a flash, between two extreme bubbles-
severe measures taken by the predecessor and successor of Pius IV, Paul IV and
Pius V. II lasted, at most, two or three years. The re-
The results were quite deplorable, since it led to the expulsion
of all the Jews of the Roman States, decreed by Saint Pius V.
He conceded to them only Rome and Ancona.

their industrial products. There are few fields
open to human affairs, where dishonesty
finds game easier and more unlimited career.

The Church will not leave its children exposed there.

She forbade Jews from making fabrics and the
Sale of new goods. Everything is included:
under the following terms:

Prohibitio mercaturæ rerum novarum, Judæis, tum
in statu, tum extra statum Ecclesiasticum, degentibus.

(Benedict XIII. — Const. — Alias emanarunt.
March 22, 1729)

Done, the ban was issued by Benedict XIII, re-
thus renewing the defense of his predecessor
Innocent XII, (Const. Ex injuncto), to all the Jews
residing both inside and outside the States of the Church,

to trade in new things. At the strongest
Therefore, they could not manufacture; for one cannot manufacture-
than to sell.

But satisfied with the generality of the law for beau-
across other industries, Benedict XIII specifies one
which was always, which was then, more than ever a
a source of wealth for Italy, the weaving of silk.

The multiple preparations and manipulations,
that this industry demands, open before it, a thousand
entries into fraud; and the high prices of its products
On the other hand, this makes it an extremely popular trade.
creative.

These were two excellent opportunities instead of one
offered to the Jews. They could deploy all the
resources of their genius. And Jewish avarice and the per-
Jewish fide found a place to evolve. To both, he
It was important to block the passage.

Benedict XIII provided for this. He forbade the Jews all this
which, directly or indirectly, is related to the making
and to the sale of silk:

[ ]

Inter alia statuitur, quod Hebraei, which, in detrimenttum mercatorum Christianorum, bombycinos folliculos (vulgo cocconi vel bocci) to Christianis emere and mercari, ac sericum texere pannosque sericos contexere præsumunt, in posterum, id nullimode possint; express declarando, quod, sub novarum rerum mercimonii prohibitionem eis factam, tam texturam et confectionem serici eujuscunque generis vel speciei, quam emptionem et venditionem, etiam indirectam, novi seriei, sive contexti sive non contexti, ac folliculorum bombycinorum, quos Gallice, cocoons, Italice, coccone seu bocci, appellant, comprehendi et understanding esse, intelligence, cum Judi sola arte stracciaria seu cenciaria, ut vulgo dicitur, contenti, aliquam mercaturam frumenti vel hordei aut aliarum rerum, usui humano necessariarum, facere solum possint. |

“We decree, among other things, that the Jews

"who allow themselves to do so at the expense of the shopkeepers"
"Christians, to buy from Christians and to put
"in trade, small skeins of silkworm
"which is commonly called coccont or bocci, and of
"They will not be able to smooth the silk and make fabrics from it."
"no longer, in any way; declaring expressly-
"sement that, by prohibition, made to them, of the com-
"Merchant of new things, we understand,"
"both the texture and the making of silks of all
"of every kind and species, whether buying or selling,
"even indirect, of new silk, whether woven or not
"smooth, and those of the small skeins of silkworm"
"which are called cocoons in French, and in Italian,
"cocconi or bocci; the Jews having to be content with the
"The workshops of secondhand dealers and ragpickers, as we know them
"commonly called, and only able to make one

"defined and limited trade in wheat and barley or
"Other things necessary for life."

(Benedict XIII. - Cont. Alias emanarunt,
which renews the Constitution of Innocence
one hundred XII. Ex injuncto).

The word aliquam mercaturam specially designates
and exclusively the purchase of the provisions necessary for
the maintenance of the family. To allow the Jews, what one
today we call the food trade
silence was far from the thinking of the Church. Of all the
of the concessions she was willing to make, that one was
One of the last ones, indeed. We'll see later.
that some Christian princes were not as
severe. There were more than one reason for interest
general which forced them to separate, at least
Ironically, on this point, common habits
ordinary powers and rigors of the law.

By these specific provisions, concerning the
sole, Benedict XIII warned of three evils:

The deterioration and poor quality of the tissues, due to
to the use of fraudulent methods: |

The concentration of power in the same hands, of the branch-
the most lucrative industry and commerce sector:

The accumulation, in these hands, (hands of strangers,
(in the hands of enemies) of all the riches of the country.

It provided three corresponding goods:

Jo A nearly universal loyalty in the fabriccation.

Lemal delafraude Juive, when her career was given to herborn, was not only the alteration of the products Jews, followed by all the free ways of theft and bad faith, which the commander used in his operations Jewish mereant. Jewish fraud begat fraud Christian.

The most dangerous pitfall of loyalty to honor

A shrewd man in business is disloyal to such or several of its competitors in the same This kind of business. How often the fear of conditions lower, at risk of loss, where he fears finding himself, Didn't she soften the heart, couldn't she make him... To erode the conscience of the honest merchant?

2° Freedom of trade.

Monopolistic grabbing always oppresses the trade. Inevitably, all the trade of a country ends up being at his mercy, when evil takes hold of the proportions that we saw him more than once. We we can judge by what is happening nowadays, under the false banners of our Revolutionary freedom. Jewish hoarding of food has become, by admission of everyone, in France and throughout the world, the scourge scandals and the ruin, at unequal intervals, of everything a merchant who will not be Jewish.

3. Finally, deliverance from an oppression that returns in the previous one, but which deserves attention particular, because the oppressed, less equipped for the resistance, you feel the weight more, at the same time that it is the immediate and hasty life: the crushsmall fortunes.

Of all the tyrannies of capitalism, this lastThe last one is the most painful. It is the infallible and prompt consequence of the accumulation of wealth.

It is, in fact, a matter of experience that the accumulation of Wealth imposes little expectation on rapacious hands. who once confiscated the sources. There are Jewish fortunes, worth a billion or more, which have not It took him twenty years to train. And he is no less no-

to tell that small purses, depleted, are of
much, the main and predominant element of these
insolent opulence.

The only trade permitted to the Jew was that of

Old things. It was the flea market, the secondhand shop.
rag shop.

However narrowly defined it may seem, this field
However, the scope of business remained broad enough to per-
to allow the Jew's mercantile cunning to frolic there.

It is true that there could no longer be a question there.
of alteration or sophistication. But, among these
Old things include both vile and precious ones;
truly precious and seemingly precious-
his. As it remains easy, for a skillful and unscrupulous-
greedy merchant, to deceive people about their va-
Theirs! What opportunities offered to the deception of
seller and to the deception of the buyer!

And then, there's a certain appeal to old things. There's
the passion, the mania, the near-madness of the antique dealer.
What a great new source of bargains! Com-
very few buyers, even among those we call
amateurs, who parade their being, will be capable-
unable to judge, to within a century, the age of such a fragment
from the past!

That's not all.

A new industry is emerging. You are informing us...
You dare to make new things, well!
We will make old ones.

The lords of the manor in the eighteenth century, having read the
The ruins of Volney were suddenly seized by such
They had a taste for ruins, which they needed at all costs.
There are sympathies that arise from contrast; those-
They came from a resemblance. Dismantled, devastated-
consumed by pleasure and debauchery, ruins themselves and
precursors of ruins, he appealed to these dilettantes of
death, having ruins before your eyes. Add the
The need, for jaded people, to give themselves pleasures
unheard of, which no one had thought of before them.

AI

Tearing down their castles would have been a somewhat
extreme. It was also a task reserved for them. They
They would have regretted depriving the Revolution of it. Here is
how it was remedied. A specialty of architecture
took place, which the cons-
irducators of the Colosseum and the Parthenon, that of built-
ruin builders.

The Jew did as much for the antiquities of his fri-
Perie and his old shop. In any matter where the
false is mixed, the son of Israel has always passed ma-
tre. Thus multiplied under his fingers, the vener-
valuable relics from the palaces of Charlemagne and Aroun-
al-Raschild. Apelles took up his palette again, and Phidias his
scissors, at the back of all the shops and at the back
of all the Jewish ghettos.

It was not the Popes' fault that the Christians were not-
They feel protected from these scams. But the Popes do not
They cannot do everything, and, however prodigal they may be
were of their service, some merciless war they
have done so, on all the lands where they evolve,
to the treachery and folly of men, he remains
will always be, in the full era of the Gospel and although
may make his wise men, many deceitful ones for
to take the fools, and even more of them, fools

to be taken.

SII Professions

If Jewish trade was strictly regulated-
commented on and brought back to narrow limits by the prohibitions
legal principles, the civil professions did not find
the Church less attentive nor its legislation more in-
It is necessary. There, as everywhere, she was concerned about the de-
defense of Christians. On this ground, as on all others

others, she kept her sons armed against the perfidy of
sons of Israel.

Canon law of the Church and Christian law
Princes forbade Jews from a large number
of these professions.

The prohibited professions were:

1° That of a professor in Universities.

How would they have taught in the Universities Catholics, men to whom the Church does not permitdid not even include the private education of a Christian Hey?

Nequeunt docere Christianos scientiam aliquam - vel artem. "They cannot instruct Christians" "In no science or art."

(Ferraris. — Ex variis declarationibus, resolutionibus, atque responsis Sanctæ Inquisitionis Romane.)

The reason for the law is not difficult to grasp. If the Food spoils, and so does science. If the A merchant can deliver merchandise to the buyer. deteriorated and lying, the professor can deliver to the student a pernicious science and a false art. Now, Whether near or far, science and art are linked to faith: and, just as a pure science and a sound art serve always the faith, clear its avenues, smooth its voices, call the soul to its heights (misit ancillas suas ut vocarent ad arcem. — Proverbs — IX — 3) a sophisticated science and an unhealthy art constitutewill likewise, solely due to the falsehood that infests them. harm or a threat to the faith; there will be always danger, more or less imminent, for the purelay and the firmness of the beliefs of whoever will receive it teaching.

But another, more general reason, had to to follow, like many others, this first law of

the Church on the teaching of the Christian by the Jew; the reason that Saint Charles expressed, in these terms, in his first council of Milan:

“Ne dignitatem vel publicum officium, quod ad Christianos pertinere aliquo modo possit, Judi obstinate.

"That Jews cannot obtain dignity or office" "publishes that look at and are of interest, in any way, "Christians."

I] It is true that someone who gives a private lesson is not for this purpose invested with a public office or a didignity. But, if the letter of the canon of Saint Charles dedies unharmed, in this particular case, there is no not of the same mind. The Church, of which Saint Charis the faithful agent and interpreter, does not want, that under no circumstances, not even once in Passerby, let the Jew be superior to the Christian (1). Now There is hardly anywhere in the world where superiority is more pronounced. The same power dynamic is that of the teacher towards the student. Therefore the Church, which does not, from Jew to Christian, a single act of professorship, out of respect for the character of the Christian well, will admit much less, the profession of professor. | |

And so that the Jew couldn't even think about it, she will ensure that he never has the indispensable in his hands key sand of any teaching chair in its Schools:

“Jews cannot be promoted to any of the "doctoral degrees in Catholic Universities"

"liques."

---

(1) Ne filii liberz filiis famulentur ancillae, sed tanquam servi, reprobate to Domino, in cujus mortem nequiter conspirarunt, saltem per effcctum operis, servos se recongnoscant illorum quos Christi mors et istos liberos, et illos constituit esse servos.

(Letter from Pope Innocent IV to St. Louis)
Year 1243)

(See the full text of the letter with supporting documents.)

Judæi non possunt promoveri ad gradum aliquem doctorates in Universitatibus catholicis.

2nd The Medical Profession.

First, for the general reason that we have just to express.

The doctor, as a doctor, takes on a certain character a position of superiority over the patient:

Hebræi medici ne ad curandos Christiansos ad-
mittantur. (Gregoire VIII Const 68. — Alias pic me-
moria).

“That Jewish doctors not be admitted to
"To care for Christians."

The Church therefore did not forbid them from this profession
than with regard to Christians. The reasons for his intervention-
The saying, in fact, only applied to them. There was
all the less reason to proceed with an absolute defense
read and universal, which the Church only permitted dif-
it was practically the Christian doctor's responsibility to go and treat the Jew.
Therefore, the sick Jewish man needed his Jewish doctor.
The Church hastened to grant it to him. There was no
no longer there, nor the degradation of the sick person, nor; above all, a
reason for exclusion which we have not discussed in-
core and which held, by far, the main place
in the concerns of the Church: the perils to-
which, in absolutely intimate and tou-
Trustworthy people, Jewish perfidy exposed trust
of the Christian (1).

Likewise, the sick man was not the only one who had to
to fear. Nothing remained safe in the
family. Whoever enters it before will soon know.
secrets are revealed, and opportunities are created to do wrong.

(1) The Council of Valladolid, in 1322, indicates the first and the
the most immediate of these dangers. He forbids Jews to practice the me-
"It has been observed," say the Fathers, "that they were doing..."
"The use of treacherous arts and poison with Christians."

mentables. It was a Jewish doctor who removed the pe-
tit Simon, the famous martyr of Trent.

3” The profession of pharmacist.

The reasons were the same; and, even stronger in-
core, from certain points of view.

In addition to the risk of poisoning, there was the risk of pre-
magical preparations. We know, from the authors,
that Jewish doctors, pharmacists as well as me-
doctors, and mixing magic with both professions

Zion, composed potions for the use of ladies Roman (t). The new reason we bring The exclusion of the pharmacist therefore applies equally. for the exclusion of the doctor, since the Jew was almost always the combination of the two professions. There I had all the more reason to suspect him of magic, because Several boasted of having her intervene in the cures. The invocation and worship of demons were, in general, one of the eras for which the nation. We will see shortly that, among the The misdeeds of the Jew were reserved for the justice of the Inquisition. One of the cases mentioned is the crime of magic. The fact was

(1) “The Jews have almost always been, in magic, the great

"Masters of the Middle Ages."
(Eliphaz Lévi – History of Magic)

"We know that the Jews were in possession of selling
"philanthropy to Roman ladies, and they still practice it today"
"Medicine throughout the East."

(Bail. The Jews in the 19th century - Pages 91–94)

Doctor and magician thus went hand in hand. The name of Chaldeans, which the Latins preferentially give to magicians, is Far from excluding the Jews, it includes them; on the contrary. These had had the Chaldeans as their masters during their long stay in Babylon, and, moreover, the head of the race, Abraham, was Chaldean. So Chaldean and Jew were one and the same. In matters of magic The Romans did not make the distinction.

"The Jews claim to be the most skilled doctors"
"of the world, but their medical science is nothing but a sham, en-
"Chants, amulets, and practices borrowed from magic"

(St. Chrysostom. – Complete Works)
T. 11 – P. 338. – Ed. 1865)

So it's real. We don't legislate against pipe dreams.
Ho, the hotelier profession.

The reasons are easy to guess after what we have just said of the pharmacist and the doctor-cinema |
There was no need for any special law in the villages those of the Ghetto. In the others, within the Church's domain,

The exclusion of the Jew from all residences meant that he
There was even less reason to legislate on hotels
Jewish series.

This provision could therefore only concern the
Jews from other Christian states. From which it followed,
that it was more a part of the Christian law of the principals
those that are part of the canon law of the Church. But there, as
Elsewhere, canon law contained the seeds of
Christian law. What the Church regulated for the Jewish guest,
possible everywhere, showed quite clearly what she thought of
Jewish lbotelier and quite clearly suggested the mar-
The matter to be continued. That was all the civil authorities needed.
Indeed, he himself knew enough about it that
the wisdom of the Church earned his respect and inspired his
acts.

It's time to eat and drink
do not say no to Christians... do not say no to none
Ospizii o nelle locande, se non foss per viaggio.

(Editor of Cardinale Ginetto Pignatelli)

“Let no Jew be permitted to eat or drink,
"to keep watch at night with Christians, nor to take-
“I stay with them in hotels or hostels,”
"If not for reasons of travel."

How could the Church, which did not tolerate the Jew
ate, drank, kept watch at night with the Christian, and who
made exceptions only for travelers, would have-
She saw, with a clear eye, the Christian sovereigns, the cities
Christians, grant them hotels?

5th The profession of magistrate (1).

Nothing honorable about it, and which designates so much to the consi-
public degradation than the office of magistrate. Everywhere
The Gospel restored justice and the magistrate to honor.
is the foremost figure in civil order. No other
that the sovereign neither precedes nor surpasses him.
How to proceed, superior to the Christian, at this degree, the
Jew, serf of the Christian? For the Jew is indeed a serf, in
the social order created by the new law. That is the term
legal which expresses the full reality of its con-
edition.

Judo sunt in servitude apud Christianos, non quidem penali, sed civili.

(Benedict XIV. — T. 2. Const. 28. — Pos-
iremo mense.

“The Jews live in servitude among the Christians,”
"not as domestic slaves, but as
"civil serfs," wrote Benedict XIV in the mid-18th century.
century.

What would he have said if he had seen a quarter of the courts
of the Most Christian Nation, of the eldest daughter of
The Church, occupied by Jews?

The magistrate must have a love for justice.
such, says Saint Thomas, that one finds in him, as
an embodiment of this justice, justitia animata.

(1) The Talmud took care to give an exact idea of the justice-
the kind of remark one might expect from a Jewish magistrate: "If a Christian
"and an Israelite comes before you for a dispute, if you
"I can ensure that the Israelite prevails in his case, according to Jewish law,"
"Do it, and tell the Christian: This is our legislation, or else,
"Following the Christian law, help the Israelite win and tell the Christian-
"Here: That is your law. If, on the contrary, you cannot
"to make the Israelite win, one way or another, we will em-
"will use tricks and frauds against the Christian."

(Taken from the Babylonian Gemara. Translation by the Review)
Jewish Studies guarantees the exact, precise and highly scientific fi-
(disintegrated). It is the enemy's testimony against himself, the most
unassailable as it may be.

How the treacherous Jew, officially, solemnly-
lyrically, and, knowingly, designated as such,
Will justice ever be animated by the Church?

6. The profession of arms. | ~

More specifically, ranks in the army;
nothing expresses command like authority
military, and nothing abnormal, indecent, to
eyes of the Church, like the Christian commanded by
the Jew.

But the military state, absolutely speaking and abstract-
tion made of any grade, still finds, in the sense of
| Church, the Jew deprived of the indispensable qualities-
the requirements it demands.

At its core lies patriotism. Who can attack it?
to this cosmopolitan, for whom, the people he
will serve the foreigner, that is to say the enemy?

Then there is honor, and of all honors,
the most incorruptible, the most gold-proof who
can be found in men.

What is there, in /aeare Jew, from the point of view
of selflessness; in the case of the perfidious Jew, to the point
from the point of view of honor, which can withstand the bait
Gold?

The Church that gets to the heart of things, the Church that does not
does nothing halfway, therefore will not deliver the interests of
homelands with such precarious guarantees. Not only
She will eliminate the Jewish officer, but she will not want to
a single Jew in a Christian camp (x).

(1) Besides, we have better things to do than produce the
numerous reasons dictated the prohibition for the Jews,
In Christian countries, for certain professions, it's about hearing them
to be presented by those involved, seated in the dock.
by the Jews themselves.

In 1489, the Jews of Arles had received notification of the order of
king who gave them the choice between abjuration or leaving the
kingdom. They wrote to their Supreme Council sitting in
Constantinople. Here is the reply they received:

The permitted professions were those of banquier, — supplier to the kingdoms, — of
jeweller, — printer, — broker, — col-
carrier.

The social basis of these professions and the reasons
respective permissions that authorized them,
were: Jewish wealth and Jewish cosmopolitanism.

For many, both reasons argued in favor of Ja
times; for example, for:

1° The banking profession.

Wealth is the almost indispensable antecedent
sand, of this profession. The advances of funds are,
More than anything else, what we want to be sure of finding,

at the money changer's window. To have many
Having capital readily available is therefore, for the banker,

“You say that the King of France is forcing you to become a Christian- |
"Here; do it, since you can't do otherwise; inais"
"Let the law of Moses remain in your hearts."
"You say they want to take your property; do your
Child traders, so that, through trade, they
They strip Christians of their possessions.
"You say your life is being threatened; have your children mede-"
pharmacists and apothecaries, so that they may take the lives of Christians,
without fear of punishment.
"You say that you are being subjected to other forms of harassment; do
your children lawyers, notaries and people dedicated to business
public; by this means, you will dominate the Christians; you
"You will take their lands and you will take your revenge."
"Do not deviate from these orders and you will see that you
"You will reach the pinnacle of power."

(VSSVEF — Prince of the Jews of Constantinople, the
21 of Casleu.)

With regard, in particular, to the profession of arms,
a very recent event has just made the most resounding
A tribute to the wisdom of Church law. The noise makes
The controversy surrounding Captain Dreyfus's betrayal does not allow anyone
to ignore what a Christian nation can expect from the
The loyalty of a Jewish soldier. That would provide all the necessary experience.
to bring about a change in the laws on this point. But
All laws come from the Revolution, and who would dare, in France,
I'm not saying to oppose an opinion, which would be the height of imper-
tact, but cause the slightest displeasure to the Revolution?

t

€
€

> F

€

~ PR

€
<
€

A PR PR

€

^

a necessity that is imperative. From this perspective alone, Jewish wealth gave the Jew an advantage that few No competitors could challenge him. No one was more suited to the job.

However, the Middle Ages doubled, tripled, dec- This aptitude is appealing. Land wealth, in fact, was almost the only one known in society of that time. The only Jew was an exception. Excluded from the On earth, he turned to gold. The share, of many Major, of the kind, was in his hands. Often same, the dependence one had on the Jew, for the movable wealth, forced to its advantage, the barrier of land wealth. Guarantees of Reimbursement to the financial advisor. And so, the most Were they given to him as a pledge of beautiful lands?

The knights pledged their castles, to to fill their purses before the crusade. What true utility would not have been the Jew in these parties urgent and compelling circumstances, if wear and tear has not would have infested his loans, if his rapacity had not poisoned- Has his services been affected?

If the Jew's wealth facilitated his advances of ar- Gentleman, his cosmopolitanism made him equally well-off, money transport.

But without requiring as many carts and oxen that the currency of Lycurgus, the transport of gold still presented difficulties.

Nothing stops the Jew when it comes to wealth. He invented the bill of exchange.

This substitution of paper for money, pregnant with such perils, which carried within its depths so many ruins, It also offers such advantages that one cannot

to resent the Jew for having endowed the world with it
modern. I say the modern world because it is
He was the one who benefited the most from it. But the invention dates back to

from the Middle Ages, from the time when the property of the Jews,
less covered by law than nowadays, pou-
at any moment, they could be taken back from them to return,
through direct or indirect means, in the hands of
victims of their wear and tear. It was these possibilities
feared that the financial genius had come to provide
of the Jew. Just when we thought we had everything under control, the ri-
Jewish woman passed through her fingers. A letter from
change, surely directed, five hundred leagues away,
frustrated the prince's tax authorities and the hopes of all
The oppressed. One kept one's misery; and the Jew, his gold.

20 The profession of kingdom procurer.

Like the previous one, she found, in the ri-
the Jew's business, a preparation and facilities that
did not allow competition or imposed
The choice. There are only colossal fortunes, such as
that we see them in the hands of some Jews of
our time, and which were always, more or less dis-
simulated, those of these powerful men of Israel; there is only
princely opulence, (more than princely, then-
that they reduced the princes to begging them),
that might be sufficient for commercial operations
of this magnitude.

Jewish cosmopolitanism contributed no less
to their success.

The wealthy Jewish capitalist had, three hundred leagues away,
five hundred leagues from his current homeland, his correspondent
Pondant, a big capitalist like him. He wrote to him.
The foreign capitalist, sure of his brother's credit in
Israel immediately set to work. The operations
were driven by the activity generated by the prevention
sion of an enormous amount. In a few days, the con-
They were organized and lined up on the roads.

Arriving at the destination inevitably involved something
slowness. We did not have, at his service, the railway lines

steam and steam. But the importance of the service increased- was growing precisely from this difficulty of the communes Information. Today, the depopulation of a country by A famine has become almost impossible. In what- a few days, five hundred leagues, a thousand leagues, of ends of the earth, the products of a more favored land- The streams rush in and pour forth. It wasn't like that. In the Middle Ages, an insufficient harvest put everything at risk. the population of a vast, suffering state, and a A poor harvest was causing men to die by the thousands. The Jews were of great help in these matters. poignant circumstances.

If this were argued against the Church and the princes Christians, if their methods were accused of ingratitude customary towards these saviors, we would draw a conclusion- a sion that would far exceed the scope of the pressures mice, and we would show that we are not present at the es- took all the terms of the question.

The Jew, the only one strong enough to lead, with a cele- relative rarity, an operation upon which salvation depended of a people, derived incredible profits from it. Provided With only the necessary leverage, he made them pay dearly. the rental of this lever. We resigned ourselves to it. The necessity- The city was there; its law is not one that evades. and whose execution is postponed. It was endured, and, the Jew, with her. But the saved Christian did not absolve the dishonesty of the Jewish savior. He knew of- to die dishonest and oppressive, even in the emi- services they rendered; moreover, they surpassed themselves in them. to be himself, the brake having lost its force in the the only hand that could hold it.

When God brings good out of evil, he does not prevent the evil of remaining evil and attracting, whether late or not, the lightning that will strike him one day, the same Divine hand that will have brought good from it.

When a Christian prince used avarice Jewish for the salvation of a people, he did not prevent this avarice to remain even when a hated evil ble; he carefully preserved, for the future, and the passable necessity- seated, some right against her. Moreover, there remained, against the Jew, the excess of the file which was enormous.

The Church and the Christian prince were therefore

Ultimately, free to act and quite justifiably
confident in maintaining, or even increasing, their severity.
The only difference is between the severity levels of
the Church and those of God, that the latter can
to wait for eternity; those of the Church and the prince
Christians need more haste. They have no-
before them than time.

3» The profession of jeweller.

Since the gold was in the hands of the Jew, it was na-
turel that its implementation and the sale of the work re-
came to the Jew. It was all the easier to let-
to serve the Jew in this branch of commerce, that fraud
which slips, so nimbly, into so many other ne-
gold, had a difficult entry into that one. Gold and silver
gent, worked and ready for sale, must be verified
Trusted before the sale. Everything has to go through
the eye of the State, which only gives its mark to good
knowingly.

4. The printing profession.

Wealth still prepared the Jew for it. To set up a
Printing has always been expensive. It was.
much more, at a time when the processes were ru-
dimenlaires, throughout this sixteenth century, beyond
from which she barely goes back.

If it is objected that printing is not closed to
fraud, and the worst kind of fraud, the kind that corrupts
the texts, guardians of truth; ipsos custodes, di-
Juvenal would say; we reply that this evil deed-

true is much less that of the printer than of
the publisher (1). Only the following will go from the printing press to the public
alterations bearing the publisher's approval. That is
to him that alteration would remain easy; he would not have,
For this reason, only the source can be altered. That is what the Church
or the Christian prince did not put the Jew in a position
to do. We're happy for him to be a printer; but no,
publisher nor bookseller.

9» Finally, the profession of broker and peddler.

The cosmopolitanism of the Jew predisposes him so much
that his exceptional vocation is immediately apparent here,
and avoids the need to insist further.

Section IV. — Administration of Justice

Here again, the Jew was subjugated, like all the re-
would seek, to a particular right.

To get an idea of the main provisions of
This right, let us follow, in order, the series of persons
what the administration of justice entails.

1. The judge. — We have seen that the Jew was
excluded from the functions of judge, and for what reasons.
20 The aeocat. — The legal profession is an of-

public file. As such, it falls into the category
of those from which canon law excludes Jews.
(See above the text of the Milan Council)
3 The witness. — The Jew's testimony is not
admitted against the Christian. There is, however, an exception,
when the Christian himself produces the witness The excluded-
the Jew's sion, done in favor of the Christian, has become
a right for the Christian. However, everyone can renounce

(1) It is from the publisher that the Italians Dien E Editore—Traditore.

his right. This is the case of the Christian who produces a te-
less Jewish.
(Decretals. — Book V. — Title 6 — 70)

However, the Christian's testimony is always

admitted against the Jew.
| | (Cap. 21 — de Testibus)

In these provisions, concerning the witness, the Church
two thoughts: to maintain the superior situation of the
Christian; to protect him against Jewish bad faith;
everywhere and always, warn Juive Vinsolence and de-
To arm Jewish perfidy.

4. The accuser. — The Jew cannot be accused-
The author publishes; it is a public office. But he can still-
days to be a private accuser, that is, a plaintiff. The
To forbid him would be to exclude him from justice.

5. The accused or the defendant. — There, no reservations
for the Jew. The field is open to him as wide as to
person: wider, it must be said, than anyone else;
because there are offenses prescribed for the Jew, which are not
not, which cannot be for the Christian. He is the
privileged in the indictment, so to speak,
And that's only fair, after all the titles he has earned.
conquered by privilege.

In addition, there are three courts or jurisdictions that
may have Jewish causes:

19. Ordinary courts, for offenses or crimes...
common law matters.

Widely accepted to be part of a
In society, Jews are required to comply with the order
of this society, and, if they disturb it through offenses,
They are liable to the penalties prescribed by the defense.
of this order.

Their tendency was, and indeed was, to dear-
to seek, by all means, to evade this judgment
common rectification, ill-disposed towards them, and of

to bring back, as much as possible, to the realm of their own, where
indulgence and benign interpretations affect them
were. This is what Boehmer observes in the com-
commentary already cited from the decretal, of Hereticis;
but this is only to conclude that a
A strong reaction against this trend.

"Let them not be received anywhere," he said, "except at this
"condition; which, moreover, by the force of the cho-
"its, is implicated in their quality as subjects:"
"that, in all civil actions, they comply with the
"Common law."

Non aliter recipient quam sub hac lege, (quamvis
etiam hoc per se, ex natura subjectionis, subintelliga-
tur) ut suas civil actions ad jura loci communia
component.

(Daohmer. — loco cit).

2» Their own courts, for offenses or crimes-
my against their laws.

The determination and delimitation of criminal sanctions,
in the terms of which their punishment must be rendered
closing is planned and recorded by the legislator
Christian.

For example, although stoning is, according to the
Moses' law, the punishment for adultery, it goes without saying
that a Jewish group, established in a Christian country, even
with synagogue, cannot stone criminals of
adultery (r). :

3° The tribunal of the Inquisition.

First, for all cases common to Jews and
to the Christians, that this tribunal reserves.

(1) We take the example of adultery, however it may seem
to fall under common law offenses or crimes, but
Divorce, which was permitted for Jews, could lead to complications.
which would require separate judges and specific case law-
ciale.

-

Then, in certain cases, specific to Jews,
containing offences that could not be
committed only by them.

We have already mentioned some of them, when talking
Christian wet nurses. Here are the others:

1° If they deny the truths in which they believe
common with Christians (1).

The Church could not, as long as they were not baptized
ses, to demand of them the profession of its symbol. But
having accepted them as Jews, and the principal points
the core of the Jew's belief being clearly
defined, she had the right to demand that they not affirm-
They mass nothing contrary to this belief. And, as
. everything that involved belief in dogma fell under the purview of the In-
search, solely on the basis of a statement contrary to
their dogmas, they found themselves, if not according to all

the rigor of the law, at least, by analogy any future cases, referred to this court.

But, on the other hand, there can never be too much of clarity in matters of justice, the Church had provided that no ambiguity was possible and, Consequently, no escape route was offered to the coup- blue. She had added this special provision of the a right that overcame any pretext of ignorance and pre- any other bad excuse from the offender would have been used.

20 If they invoke demons and sacrifice to them.

Corruption, through the Pharisaic Tradition of the Talmud, from the first tradition (Aabbale), so faithful- The knowledge transmitted from Moses to Jesus Christ had...

Generated the second Kabbalah, antithesis and contradiction complete from the first.

As the first Kabbalah came from conversations Moses' intimate relationship with God and transmitted the teachings the oral teaching of God, the second was born of com- intimate communications of the rabbis with the devil and transmitted the teachings of the demon (1). This is what created Jewish affinities with Freemasonry and what is established at this time between Jews The Freemasons, the close solidarity that each knows (2).

Such a kind of wrongdoing was self-evident. ct by its sheer enormity, to the repression of the Inquisition. However, the Church still held on, here as elsewhere- theirs, so that no argument could be made based on her silence. She It is reserved for him by a positive and express law.

3. If they instruct or incite Christians to these practices (3).

---

(1) Si quis Judæus ct infidelis in iis quæ circa fidem cum illis. sunt nobis communia, veluti: Deum unum et seternum, omnipotentem, creatorem omnium visibilium et invisibilium, et similia, non esse, asseruerit, prædicaverit vel alicui privatim insinua-

truth.
(Gregory XIII. Constitution. Antiqua Judæorum improbitas,

1981.)

(1) Si diemones invocaverit consulueritve aut corum responsa accept; ad illorum sacrificia aut. preces, ob divinationem aliamve causam diverterit, aut quid eis immolaverit, vel thuris alteriusve rei fumigationes obtulerit, aut alia quievis impietatis obsequia prestiterit.

(Same constitution.)
(See also, on this subject, Gougenaud des Mousseaux, pieces supporting documents, at the end of his book: The Jew.

“People rarely put some alleged sorcerer on trial,
"that there was not a Jew involved and, everywhere, they were accused"
"Knows of all kinds of evil spells."

(Baïz. — The Jews in the 19th Century, Pages 91-94. 2nd edition.)

(2 The highest council of Freemasonry, composed of Nine members, must include at least five Jews. The Jews are there They thus find absolute masters, the majority always being assured.

(3) Si christianos, verbo, facto vel exemplo, aut alio quovis modo, nefaria hujusmodi docuerit, vel ad ea perpetranda perduxerity, perseverance, attack. —

"The Jews, the most faithful custodians of the secrets of the Kabbalah,"
"have almost always been, in magic, the great masters of
"The Middle Ages."

(Erinnaz-Lévy. — Dogma and Ritual. Vol. 11. P. 220. 2nd edition. 1861.)

Their personal sin was then compounded by sin more considerable than the one they were leading the Christian towards, betraying his faith, whom they considered a son of iniquity twice as bad as them (1). Prostituting his to the demon baptism and all the consecrations that followed it is far more serious than abdicating, at his feet, his only dignity. of man, increased by a rite, whose vaTheirs has become entirely material since the Gospel. Add to that the fact that this rite loses even more of its meaning. in the one who does not add the feelings of the heart; However, this is now, by everyone's admission, the case of the most Jews, with regard to circumcision.

And then, to engage the Christian in such observations Wasn't this putting his faith in grave danger and

To place him on the slippery slope of apostasy?

4° If they utter blasphemies against the faith (2).

The Church does not force them to profess the faith
Christian, demands that at the very least they respect it.
Had only hospitality and rights been at issue
delicate issues that arise from it, that, not to insult the reli-
group of those in whose home one lived, was of
The most basic decency.

But there were many other reasons, including the gra-
The speed and the evidence are too striking for it to be
neo-essay to insist on it.

5° If they cause a Christian to apostatize (3).

(1) Facitis eum filium gehennæ duplo quam vos.
(Ev. Saint Matthew. Ch. 23. V. 15.)

(2) Si Salvatorem ac Dominum Nostrum Jesum-Christum, purum
hominem vel etiam peccatorem futisse, Matrem Dei non esse Virginem, vel alias hujusmodi blasphemias que per se hæreticæ -
diei solent, in christiane fidei ignominiam, contempt aut corruptionem impie protulerit.
(Same constitution.)

(3) Si, cujusvis eorum, opera, auxilio, consilio vel favore,.
aliquis christianus a fide desciverit, quamque semel susceperat
abnegaverit, vel ad Judæorum aliorumve infidelium ritus, cere-

They could not have done anything more outrageous
for the Church, nor anything that would wound her more deeply.
6. If they prevent the unbelievers from converting to the faith (1).

The attack was minor, but still significant.
among those who cause the most sadness to the Church.

monias, superstitions vel impias sectas, transierit vel redierit, seu in haresim aliquam inciderit, aut cui, ut fidem Christi abneget seu in hæresim incident, opem, consilium, auxilium vel favo-

rem, quomodocumque praestiterit.
(Same constitution.)

(1) Si quis catechumenum, vel quemcumque ex Judæis vel infidelibus, Deo inspirationne, ad fidem christianam montere volentem, post declare nutu, verbo, facto, aut quocumque alio modo, ejus voluntatem, a fide vel fidei instructede, aut a sacri baptismatis. suscepte retrahere, avertere vel dchortari, aut, ne ad fidem veniat, neve regenerationis lavacro abluatur, quoquo modo impe-

diversit.

CHAPTER VII

LEGISLATION PARTICULARLY AFFECTING RELIGIOUS LIFE

The Church's attitude towards Jewish worship,
It could only have been the simplest: this cult did not exist

not.
No temple; no sacrifice; no priest. Dis

So, where and how to find a cult (1)?

There had only ever been one temple, that one of Jerusalem. Yet not a stone of it was left on stone. Even its ruins had disappeared:

...... Etiam periere ruina

(1) “After the capture of Jerusalem, the legislation of Moses was found abolished; for it forbade the Jews to practice their “religion anywhere but in one place. It is therefore forbidden for them, "Today, to make the sacrifices of the law, to have a temple" "and an altar, to celebrate the ceremonies, to purify oneself, to atone" "the sins, to obtain propitiation; and thus, they fell back" "under the anathema of Moses, by the very fact that they wish to observe- "towards a part of their law, since Moses declared it execrable,

"Anyone who does not observe the entire law."
(EUSEBIUS. — Demonstration of the Gospel, 1. 6.)

€

~ PR Pa

Or, if some section still projected its informed on the imperfectly level ground, this debris
painful was almost unaffordable for the son of Israel.
It was necessary to pay, and often very dearly, to obtain it.
eher and cry there.

There was no sacrifice possible except in
this temple, whose trace had been sought in vain;
on an altar, of which one could not have found a
fragment.

It was impossible to find a priest.
alone. The priesthood was to be transmitted through blood;
To prove oneself through a well-established genealogy. Now the
the blood of Israel had become mingled. No more tribes, no more
separate families. Utter impossibility of
to trace back the slightest current that clung to the source.

And, had we succeeded, through diligent research, in finding-
to see, for one alone, the lost thread, which we had not yet
nothing was done, since the only altar, on which he could
He lacked the ability to sacrifice.

And, had the altar come, of itself, to meet the
priest, that we were no further ahead, since he was not
than a vulgar and vile stone, the only temple
who was supposed to sanctify him, no longer covering him with his
shadow.

Jewish synagogues have therefore never been
temples. They certainly have a religious character,
defined and consecrated by their ancient purpose and that
Their present infidelity could not, in any respect, their retake.

Deceived by these appearances, public opinion has become accustomed to
killed by considering them as temples. But to make them
The existence of real and effective temples is not within the purview of
opinion; it does not even depend on it that the syna-

gogue, that is, to a clearly defined extent and
Definable, a supplement to the temple.

The synagogue existed concurrently for a long time,
with the Temple, without any Jew ever having taken the
change based on their essential and absolute difference. On-
The living Temple synagogue remained, except for the
false interpretations of the law that are given there, this.
that it was, during its coexistence with the Temple. The
The disappearance of the Temple did not change his condition.
The Synagogue gained or lost nothing that day;
what she was like the day before Titus's fire, she]
remains the next day and always. There is only his
doctor who has changed. Moreover, this change
dated back further. The doctor was detestable for a long time-
Time before punishment. Even the names
terrible things about the Savior did not designate him as a
new product.

So what is a Synagogue? – One of
teaching.

And, as teaching goes, by its very nature, straight
to religious dogma: that religious dogma is its
soul; that it cannot do without religious dogma;
that the teaching from which religious dogma would be absent would no longer deserve the name of teaching and ife
would never be considered as such, if the sound notion of things
would not fail in men, if everything did not turn upside down
in their minds, at the time and to the extent that the meaning
They abandon religious matters, the Synagogue
is, primarily and necessarily, a chair
religious education. The rabbi is a teacher
of theology: occasionally, a casuist; sometimes,
a justice of the peace; but his role ends there; to extend it

To do anything else would be pure fantasy. (1)

(1) “The rabbis do not derive any authority from the law of Moses.”
"fighting on their co-religionists, and this title, known only -
"Since the dispersal, it constitutes only a mark of deference"
"given to doctors of the law, who distinguish themselves by their

But all religious teaching begins with the
Prayer. Whoever conceives a lesson in religion, that does not pre-
does not yield a glance upwards towards this sublime and pre- object
the first of all religions, whose lesson can only be
praise, and who is called God?

Prayer will therefore be found in the synagogue. After
Prayer, the theoretical lesson in religion; the explanation
Scripture, the repository of truths revealed by God.
After the theoretical lesson, the practical lesson, or the predication.

The Church took great care not to deprive the Jew
of none of these three elements of religious life. Conse-
precisely, she never touched or allowed anything that one
She touched the religious roof that covers them. She always
severely blamed the Christians who were destroying the
synagogues, and she did, when she could, recons-
demolish the destroyed building at the destroyer's expense. We
we had the opportunity to find out what she thought and you-
milk, in this order of things, and how, in the
In the early centuries, this thought and this will had
translated into laws. (1) |

"Merit. They have no jurisdiction; one only addresses oneself to
"They did so voluntarily, as if versed in the law."
(BEDARRIDE. — The Jews in France and Italy. P. 420.)
“If there are no more Levites, priests, or pontiffs, who are there?”
"So, rabbis? Nothing more than accepted doctors of law."
"by their fellow believers to recite prayers and perform
"certain religious and sometimes judicial formalities, for
"which, in Judea itself and at the time when the law was the
“with closer observation, the elders of each family were judged |
"Sufficient."
(Chancellor Pasquier. — Memoirs. Vol. 1. C. x.)
“Our rabbis are not, like your priests, ministers”
"necessary for worship; the office of prayers is not carried out by
"their organ. They are not the confidants of our consciences;
"Their power can do nothing for the salvation of our souls."
(Dracu. — Harmony of the Church etc. P. 121.)

(1) Que nuper de Judaeis et synagogis eorum statuimus firma permanent; scilicet, ut nec novas unquam synagogas permittantur extruere, nec auferendas sibi veteres pertimescant.
(E. Codice Theodosiano. — Lib. 85. Tit. De his qui super religione contendunt.)

No doubt, the Church did not allow Jews

they build, wherever and however they see fit,
new synagogues. The matter was too serious, for
that the appreciation of opportunities did not remain
reserved for his judgment: indiscretion, in this zeal,
On the part of the Jews, the injury, in rights, on the side
Christians were likewise to be feared. The E-
The church had to ensure that, on neither side, the
justice was not to be suffered; she was careful not to fail in it.

But each time a synagogue requests
was well-founded, that all rights were intact, and that he
It depended solely on her; the Church took nothing away from the Jew, of
the condescension she showed to everyone.

This condescension had to remain unconvinced.
hardly and held back very little on its slope so that the
Synagogues flourished in the Church States.
the figure noted in the seventeenth century by historians
Nothing Protestant, Basnage. Allow us to
to quote again a text already known but which a
A new reason arises to recall, because of the
a new element of defense than the apology of the Church
It is found there.

"We wanted to enter into a knowledge
"more accurate regarding the number and current state of their
"Synagogues, in the ecclesiastical state. We find them there."
"Nine in Rome and nineteen in the countryside,"
"thirty-six in the March of Ancona, twelve in
"the heritage of Saint-Pierre, eleven in Bologna and
"Thirteen in Romagna. — This count makes
"to see that there are still a considerable number of
"synagogues, in the place in the world where the Church
"Roman reigns with the most authority."

| | History of the Jews. Vol. IX — Part 2

tie C. XXXII).
This testimony is invaluable, written in a Protestant style.

aunt. Unfortunately, the sectarian couldn't resist going there
mix in its wrong note. It is easy to make it disappear-
traitor and the advantage of an enemy's confession
will remain complete.

To say that there are still a considerable number of
Synagogues in the place in the world where? Roman Church
reigns with the most authority, is to insinuate that the self-

the Roman Catholic Church has been working to decrease
this number. However, the exact opposite is true.
the truth.

The Church has been, for a very long time, the de facto master,
in Rome, and by Rome we must understand the entire territory-
Roman history, that is to say, more or less, all
the portion of Italian soil which has become, by right,
his territory under Pepin. Does Basnage think that there
had, in the time of Saint Gregory the Great, that is to say,
of the first pope who had in hand, if not official-
ment, at least in practical terms, the necessity of things,
an effective temporal power, the 90 synagogues that he
List them? And if they weren't there, as there are
So many reasons to believe it, by what authority,
with what agreement, or at least what tolerance-
How could they have been built there? Under what government?
Were they able to be preserved there?

Could this have been done without the consent of the sovereigns of
country, that is to say, of the Popes, since from Greece-
Gore the Great, that illustrious remnant of the empire, that
heart of the Roman colossus, did not actually know of it
no others (1)?

(1) From the date of Justinian's death, the sovereignty of the emperors
The claims about Rome were no longer merely nominal. Their assertions
They did it until the end, but it was nothing but an unfortunate approach.
to remind them of their powerlessness and to increase for them, if possible
was, the contempt of Westerners. The de facto authority of the popes
was it sufficient for them to take the initiative of the concession?
The construction of new synagogues? One wouldn't dare say so. Besides,
The prudence of the popes often prevents them from doing everything they

And why the preservation of the old synagogues?
gues, and even, where appropriate, the moderate concession
Were the Popes so little averse to new ideas?

We have already given a first example above.
reason. The decision having been made to have Jews in one's household,
there was every advantage to having them good, and the only
Jews, relatively good, that were possible,
They were religious Jews.

If it is objected that this religion was false,
since the coming of the Messiah; we're not done yet
with the reason of moral superiority, due to the practice-

than a cult. She continues, nevertheless, to to present with great force.

The sincere and practicing professed of a false religion gion, (no doubt there are such ones) will always be, simply because he is religious, an element of security-Public order and social tranquility. Always, he will bring its added strength and prosperity to the society that will have taken him in and made him its own; while, to a corresponding extent, the irreligious one does it to him will withdraw. Whatever current interest this truth may offer, This is not the place to elaborate on it. Let us say this in passing, however; that if, by admission For everyone, justice is the primary element, constituting tutif and conservative of any society, he is not of The slightest evidence that the sense of justice does not maintain It does not hold in souls, if they are not constantly ra-led by religion to its eternal source, and which The practice of justice is even less supported in the works, if religion does not hold presents to man the eternal sanctions that await, in another

They can. But in the absence of initiative, it does not seem, at least, that... doubtful, that from the beginning of the seventh century, one does not neither in Rome nor in the Roman suburbs could do anything of substance maple without the consent of the pontiffs of Rome.

life, devotions and betrayals, heroisms "or The cowardice of this present life.

But, however important this advantage may have been, the Church in drew another of a higher order and which was going to di-directly to the victory of faith. Asylum and defense of the Jewish religion, the synagogue was transformed, by The Church, in the vestibule of the Christian religion. The For her, Jewish pulpits became pulpits of Christian apostolate. To borrow the style of the present to things of the past, synagogues were as many ready-made frameworks for the Christian catechumenate of Jewish people. The rabbis had trained them; the rab-bins supplied the Church with recruits; The Church would find them there to enlist them and prepare for his militia (1).

Add that the Jew, made a good Jew, as much as he as much as possible, insofar as it depended on the Church, offered a subject much more suited to Christian Evangelization.

The Old Testament is the avenue to the New; one moving from one to the other as one moves from one living room waiting, in the master's private apartments. The only obstacles are those placed in the way. through ignorance or bad faith, dw visitor. The synagogue undermines both: ignorance of the mind, through the teaching of the law; the deloyalties of the heart, through the practice of good which it inculque to those who know the law.

This is the method Jesus used near this Samaritan woman whom he brought, with such a sweet gradalion, from the darkness of his half-kindness to the splendors of the new law.

(1) The Christian preacher succeeded the rabbi at the synagogue and gave a course on evangelical demonstrations there. He collected, or at least watered the harvest, where the rabbi, without there thinking and, above all, unintentionally, had sown the seed.

From the incomplete Judaism of his country, he led her to the complete Judaism of Jerusalem and, of Judaism from Jerusalem, in the perfect light of the Gospel.

Before making her Christian, he first makes her good Jewess.

“We love what we know, because salvation comes from the Jews. » /Your adoramus quod. scimus quia salus ex Judeis est. |

| (Ev. St John — Chap. IV — verse 22)

Salvation comes from the Jews; therefore follow, woman, the the way through which salvation passes. From Sychar, go to Jerusalem, in order to go from Jerusalem to the Gospel!

So the Church founded and organized, for the Jews, a a work of Christian instruction, which could go and find them ver in their synagogues.

This form of apostolate was not new. The ansome of our catechumens had known him in Better times. Jesus Christ had inaugurated them in their homeland during the days of his public life. How many times Did he not enter the synagogues of the Jews to

to announce the good news to them. The apostles followed-
They follow in the master's footsteps. Among their Acts, described
by Saint Luke, the one who invariably presents himself
first, every time a Jewish colony inhabits the
The city that the apostle addresses is the visit to the synagogue.
ford.

It was therefore decided that:

“Each week, the word of God would be preached
"to the Jews, and that the prelates would have to provide for them,"
"wherever there are synagogues; that this
"The sermon would be delivered by a Master of Theology,"
"or another suitable preacher, instructed in the lan-
"Hebrew, if possible; which one their pen
"would seek the Scriptures of the Old Testament."

Hebreis, qualibet hebdomada, Verbum Dei est.

prædicandum, et id curent Prælati, in terris ubi sunt
eorum synagogæ, per aliquem magistrum in sacra
theologia aut alium idoneum virum, hebraïcæ, si
fieri potest, linguæ peritum, qui Scripturas veteris
Testamenti exponat.
(Greg. XIII — Const. Sancta Mater 1584
— And Clement XI — Propaganda Constitution
— 1704 — ad Calcem)

"In addition, there will be a preacher or catechist."
"in particular, for children of both sexes, which
"will instruct them familiarly and answer all
"Their questions. For these instructions, the children, se-"
"will have been taken aside, in a meeting that will not be
"that of their parents and other people, of age
"More advanced."

Pueri ac pullæ, seorsum a parentibus atque aliis
majoribus natu, conceionatorem audiant qui ipsos fa-
military institute and interrogantibus benign satisfa-
ciat. |

(Ex primo. Conc. Mediolanensi jam citato)

— But, the opponent objects, the Church did not offer
only his preaching, to the Jews of good will
lonté: she was not content with simply approaching her
Apostle and to make it accessible to people, she im-
posed.

— We reply that the Church was at home and
that one is always master in one's own home. She didn't find herself
not in the presence of spiritual subjects, that's true; the
Jews were not her sons, and she did not impose on them
not to be. But the Jews were his guests, and, from
guests of pure mercy, welcomed as such, under
special conditions that had not been granted to them
to ignore; that it had been the right of the Church, to impose-
to serve, firstly, to make observed, then.

The educated and catechized Jew remained free to adhere-

to accept or reject the faith that was preached to him. Nothing more.
expressly forbidden to force any of them to bap-
theme. But they could be forced, and they were forced, to
In fact, to come and receive the preparation, to hear the exhortation at baptism. The law enacted for the constraint-
dre should find them all the less resistant,
that she carried within her, if not all reason, at least,
the most serious reason for the hospitality that is granted to them-
yielded. It was, above all, the desire and the hope of
to lead them to the truth, which determined the Church, libre, moreover, to repel them, to welcome them and to
to tolerate them on his land.

She knew these places well enough to know what
His sons would suffer because of their neighbors. But,
having learned from Saint Paul that the return, at full speed-
Cail, for these lost souls, would be the culmination of salvation.
all: Quod si delictum eorum divitiæ sunt mundi et
diminutio eorum, divitiæ gentium: quanto magis plenitudo eorum (Saint Paul ad Rom. — C. XI); these sa-
The ordeals seemed light to her and she was sure of
seeing them valued as such by children trained in his
school and animated by its spirit.

Between Israel, which demanded land and water, and
the Church that granted them to him, the first clause of the
The contract concluded was therefore this: "All means
"that the Church will deem suitable to lead. Israel to the
"professions of the Catholic faith may be, and will be-"
"will, in fact, be employed by the Church. (1)

It is evident, moreover, that Christian preaching
tienne in the synagogues, did not wear the least-

infringement on the religious freedom of the Jew, since it
neither eliminated nor hindered any of the
his religious acts in the same synagogues. The

(1) See the end of the third chapter: The Juice Law.

The Christian preacher had nothing in common with the intruder, nor even
of the troublemaker. He was waiting to begin, who
reset, nothing more to do at the rabbi's.

Another provision that could have, first of all,
While appearing more intolerant, it didn't actually hurt.
Moreover, this freedom.

The Church prescribed the observance of the holidays for Jews.
Christians: |

“The Jews who live in Rome are obliged to ob-
"Service of holidays observed by the Church."

Hebræi, in Urbe, obligantur ad observationem fes-
torum que servat Ecclesia. (Paul IV — Const. — Cum
(nimis absurdum)

This was the rule for Rome in religious matters,
generally obtained the force of law throughout the Church.
It was inevitable that this would be the case, in the circumstances...
tact. Whatever the place and method of application,
of the present measure, the discipline that it put in
vigor was obviously more akin to canon law
than Christian civil law. Therefore, one conformed to it.
everywhere.

The reader who misunderstands, and, even more so, the one
who cares little to understand, one might conclude, from this
text, that the Church obliged the Jew to all the external part-
laughter at the Catholic cult, to which its faithful were
bound. Nothing could be more inaccurate and there would be
best way to distort the thinking of the Church.
The terms used by the legislator express nothing
of a similar kind. Paul IV does not say that the Jews are
obliged to celebrate Church holidays but, &
their observance, which is quite different. — That means
to say that they must not disturb these festivities; that they
are required to do nothing outwardly contrary
to their celebration; that they need, in all things;

avoid judging by their clothing, their attitude, their actions and gestures, underlying clothing and attitude, the actions and deeds of the Christian; for example, and all especially, that they must, outside, abstain servile works which, on those days, are abstaining from Christians.

I say, outside; for the prohibition does not extend to inside the houses. The Jews can continue, There, to be Jewish and to behave like Jews. It is about So simply, for the Church, it's about ensuring its worship; not at all to hinder that of the Jews.

(See the Constitution of Paul IV. — Cum |
nimis absurdum etc. & 5. — Parts
supporting documents)

And, as evidenced beyond any doubt, is the attentative protection whose observance is covered by the Church of their sabbaths: “Let no one,” wrote Innocent III,
"Do not disturb them on holidays, either by...
"striking, either by throwing stones at them; that per-
"The sound does not impose on them, during these days, any ou-"
"erages they can make at other times..."
"Those who violate these prohibitions will be
"Excommunicated."
= (Innocent LIT. — Epit. 302)

The sanction that the Pontiff affixes to his ordinancenance, shows the importance he attaches to it. He doesn't care about it. could not be more severe. Innocent III, moreover, did not than to renew the edicts of his predecessors, in partparticular, of Alexander III.

The prohibition against Christians participating, even from the furthest away, to these festivals, for example, to make the apclose to the objects, to provide lighting, to allighting the lights, etc., was not contrary to these

Protective measures.
We have already given, during our study on the

~

Jewish family, some reasons for severe discipline
and almost meticulous to which the Church subjects the services of all kinds, from the Christian to the Jew. The ter-
religious rain, on which we find ourselves, in this
At the moment, it suggests new ones of a completely different kind.
They are of great importance. They belong to the special category.
of services that the discipline had to regulate here,
or to prohibit.

For the Church, this was a matter of peril to the faith of its
children. It's not just about making approaches, providing
even, more directly, matter and elements
of the rite, was, in the eyes of the Church, a participation
to the rite itself. These distant helpers were found
in the situation of the worker who makes a
toiletry item or the merchant who sells it. Neither one
Neither party is responsible for the abuse that will be committed.
The conduct of these Christian men and women
was therefore not guilty, either by herself or by the
the nature of things. Even the most severe themselves do not
would not have considered it seriously reprehensible. She
It became so through the prohibition imposed by the Church.

As for everything concerning faith, and from such a distance as it
The Church has always been sensitive to this matter.
extreme. In such a state of affairs, there is never
For her, too many guarantees; she doesn't put any limits.
born to his precautions.

The reason is quite simple. Faith is the root.
Cut down the trunk of a tree, nothing is irreparable.
lost ment; new shoots will spring up; the na-
The tree will repair its losses; flowers and fruits will reappear
in their time.

But pull the root out of the ground, it's all over, it's the
Taking possession of death: that is sterility in everything
Never.
It should therefore not be surprising that, overall

services that it forbids to Christians near the
Jews, the church had done, services related to the Synagogue
gogue and to any religious rite whatsoever —Ja ma-
a third of a special and more severe prohibition.

We have a duty to oppose the Jews doing-
"sent their fires being lit by the Christians in particular-
"lightly on the Sabbath day; even though they
"would acknowledge these services through a donation to
"Pious works."

Non debet eis permitti, ut a Christianis .accendatur ignis, in suis domibus, preserlim, die Sabbati, etiam si offerrent eleemosynam locis piis erogandam.

(Ex declarationibus sacra inquisitionis,
1592-109 7-1612-1616-1628. Ferraris)

All the more so, it is forbidden to Christians
to attend the ceremonies and predicates of
Jews in synagogues, particularly at the rite
of their circumcisions. | E

“Che niun Christiano dell' uno et dell' altro
sesso, di qualsivoglia qualità e dignità che si sia,
Ardisca d’entrere nelle Synagoghe o Scuole degli
Ebrei, ad hear the loro prediche, ad assiste alle
loro circumcisioni o other ceremony, a receivevere da
essi azimelle by qualsivoglia pretesto.

(dictum St Officii — December 21, 1608)

The final words of the Edict define it as an offense
the fact, for the Christian, of receiving from the Jews
Unleavened bread, at Passover time. It is certain
that no religious character was inherently attached to the
gift or acceptance of these unleavened breads. The unleavened breads
They are simply bread made differently.
It is not a question here that he received any benefit-
Jewish diction, nor even having passed through the synagogue. The ac-
Acceptance of this bread was, ordinarily, a simple matter
of curiosity, especially on the part of children.

But the Church never believed it could push things too far.
circumspection, as soon as a religious, non-ca- meaning
Catholic, of any act or action whatsoever
of his faithful, remained possible and could do
to cast the slightest suspicion on the purity of their faith.

There is something safer than banning
To enter is to close all the doors. The Church
he was going for the safest option. Nothing was too much for the safety of his
son.

Moreover, on this point as on all others,
the Church's prohibition did not prevent the Jew
to be free in everything that the accomplishment required-
the most complete and meticulous of his
domestic rituals.

The Church did not hinder the Jew, neither in the making nor
in the eating of his unleavened bread, nor in the observice of no domestic detail of the celebration
of her Easter. She would only have vetoed one attempt at
A cult that would have been reminiscent of the temple. But nothing of the sort-
There was no need to fear blabbering; the Jew didn't even have any.
thought.

But there is one point where the Church was careful not to
She must not forget any of her strict measures, where she had to place herself.
"where she has indeed placed herself in the way of Jewish worship,
with an intolerance that did not include mesure and which no one could think of reproaching him for -
Dear energy, that's the one we still need to talk about.

It is a religious rite of the dispersed Jew, of a character-
Exceptional land, which emerges, with terrifying relief, from
the category of ordinary rites; which has acquired, in
History, a sinister celebrity; we want to talk
ritual murder or human sacrifice.

The Jew, to whom the very text of his law rendered
the sacrifice of the bull, the goat and the alamb, substituted a victim who recalled his blood-

crifices of old on the high places, and made, in
Moreover, an element of his cult, of the most horrible kind
satisfaction from his hatred.

In remembrance of Christ crucified, to give to
the crime of Calvary, until the end of time, with a
a horrific memorial, a kind of indefinite prolongation,
He sanctified, whenever he could, each year-
anniversary of the deicide, through the immolation of a Christian
Here.

As he once wanted, without blemish, the lamb of his
Easter (1), he also takes care of the purity of the
victim: his preferences are for the child. He
She's even preoccupied with finding him handsome; she likes him.
in body as in soul, everything should be irreproachable

ble; so that nothing is lacking in the excellence of an act
religious figures, of whom he makes an exquisite part of his worship,

To speak ill of the Jew and remain silent about ritual murder, to...
would omit what is essential in the case.
We don't like the shadows and we've done everything
to leave nothing behind. To get the most out of it.
The present question is our most fervent desire. Nowhere
The light of history is no longer necessary, because
that nowhere has the lie done more, to create
at night.

Thank God, we don't have to look far.
this light. It is with his torch in hand that we
we have, so far, followed in the footsteps of, across the world,
our tireless pilgrim. Ready to leave him, we do not
we would know how to deposit it in a better place, to remain there
in a fixed manner, the road light. If it is
a point from which its gleams spread better and continue to illuminate with an overall radiance,

(1) The Jews no longer eat the Passover lamb because "it no
could only be sacrificed in the Temple.
(Buxronr. — De Synag. jud. 10. 18.)

the paths covered in the long race, that is,
Certainly, that which we touch.

This question, moreover, does not have the complication
that one might believe him. It all comes down to theory.
general historical certainty. Apply it to
Ritual murder and the conclusion will follow of itself:
Your case will be judged. The rest is just a...
A walk through the facts. They all introduce themselves,
in conditions and with a physiognomy pareilles; their proofs are the same. Who has de-
He showed one, he demonstrated them all.

But there is nothing stronger in all of history
that this demonstration.

Let us observe, first of all, that ritual murder is in
full possession of the story.

And it is not only that, as such a historical factrisk who first acquired this possession in
the annals of a country, to then pass through
a path of annexation, so to speak, to the other countries under
the law of its certainty. That is the ordinary mode

acquisition and possession of the domain of history by the facts, and this method is sufficient for everyone, so that this possession remains peaceful, safe from any attack. Except for the skeptics who dispute everything, nobody she disputes it.

But the ritual murder is, on the spot and of the first by hand, immediately and without communication or annexation, in possession of all the stories: in possession from the history of France, with the child Saint Richard: in possession of the history of England, with the child Saint William; in possession of the history of Esloincloth, with the crucified child of Saragossa, saint Dominicule; in possession of the history of Germany Magne, with the young Saint Werner of Wezel; possession of the history of Italy, with the holy child Simon of Trent.

Only one of these facts, established in a single story local, and then passed into all the others, in by virtue of this public faith, which is the basis of relations tions of the peoples and of which no suspicion succeeds to shake the testimonies, would have all the certainty which ordinary historical facts enjoy; one does not have Nothing more was required for these. No one has Their titles were found to be insufficient, so they are held in these conditions and the best of rights, for proven and indisputable.

Who, then, will be able to say what the degree of certainty is? to which will arise five facts, (there are many others, but five are here in such abundance that each includes); what amount of certainty will produce five facts, pressed tightly together, and whose certirespective study, sufficient for each, multiplies by the certainty of the four facts which surround itnent. Isn't that what we can call, with a a style that history hardly uses, but which gives itcomes eminently in the circumstance, a certiStudy to the fifth power?

However, this is what happens with the act of murder. ritual, performed without any concert, across five theaters: repeated, concurrently, in five national histories nales. | mE |

Only one fact in each case would be needed, so that This prodigious certainty was acquired by everyone.

What if each story contains several?
and affirms them all, equipped with liters of the same value, and
as one affirms what is most indubitable to
world. | |

I ask if there is any historical criticism that can
demand more. Can one even imagine that the thought
come to someone to undertake something
against a similar possession?

The eighteenth century, however, ventured into it.
But what didn't the eighteenth century attack?

And what objections did the tenth-eighth century to the acceptance of what unanimously,
twenty generations of French, English, and Spanish people,
Had German and Italian women accepted before him?

Religious passion, they said, is the scourge of
Religious history. It either blinds or it corrupts.
the historian who writes it. There is no genius or consciousness of history-
No matter how hard you look at it. Deceived or deceivers, it's a
an alternative from which no one can escape.

In these terms, the testimonies of all the historians
Nothing in the world constitutes a valid title.
They are no longer the ones who own it; it is the reader.
He who possesses something against them is prudent; he must revise and
to verify everything they claim.

But, in this respect, we will reply, the certainty his-'Toric makes water from all sides and there is not a single
done in all of history that could escape the ship-question. If religious passion leads history astray, the others
passions will in turn lead him astray, primarily these
high-flying and far-reaching passions, including the
the game constitutes the drama of humanity and whose scene
The world is a stage.

But there is no man in the world, mixed up like
as an actor or as a writer, to the things of history,
who is not, in addition to his small little passions of
no one, no family, no parishioners, already enemies, more
that one would not want, calm and impartiality of
the historian, affected by one or another of the three major
These passions are: political passion, passion for school,
religious passion.

How many times, by all three of them together?

But politics, school, religion, that's the whole field of history.

Let's take, for example, political passion. What Your method of criticism prevails, and the greatest, the most resounding events in the world become- They create, at the time, just as many problems.

Are you quite sure, for example, that the battle of Pharsalus was conquered by Caesar, or even that there was Was there a Battle of Pharsalus? Certainly, if there ever was one passionate people in the world, these were the mixed-race men to these facts and who affirmed them. Who can answer that they did not stage a battle at Pharsalus At their convenience? And if denials were to occur, If an independent voice dared to speak, wouldn't they loud enough, with enough control over the noise, to cover the dissenting voices, to stifle, from the cradle, these Impertinent and powerless testimonies? When one In fact, passion has the final say in things; we must go To the very end. We can only stop where passion leads us. stops; and who could accurately indicate on a map, marpinpointing on a map, the precise point where passion arches rest?

Or, if the battle of Pharsalus seems to occupy you too much space in history for us to be able to impose it to be aware of the world's issues, the number of actors involved, and - witnesses not including it; the imposture being found thwarted in advance, by the impossibility of the concert between the imposters, let's take another fact very close to the prefirst and who was no less than him, agitated, frantic with passion everything around him. |

Caesar's death, our skeptics will tell us, is... a pure invention of Antoine and Octave. There was, . Through them, so many advantages to giving free rein to such noise! Caesar fell, struck down by a sudden stroke. Anle at the foot of the statue of Pompey. That's all the reality. Antoine couldn't find anything better than to... to riddle with blows from his stylus, to run to the rostrum

with his bloody toga and to create the furies of

people against the alleged murderers, of whom all the
Their crime was being enemies of Antoine. They believed him.
This was not the time for denials, it was the time to flee.
and to the quickest. A rioting mob hears
nothing: Brutus and Cassius ran at the first opportunity
bucket and Antoine's deception, aided by this escape and
soon after the victory, took possession for the posterity. |

Thus it became established in history, never to be again.
To go out, the fable of Caesar's assassination.

Our people haven't considered that if passion can
deceive an individual, or cause an individual to
deception, on a private matter, passion cannot
deceive humankind, nor make any humankind
deceives, on a matter of public order; because, on a .
In such a vast field, the passion of some encounters all-
days the opposite and contradictory passion of others.
This one neutralizes that one, and possession remains
to what constitutes the difference, that is to say, to the truth.

This is what gives it a historical truth.
world.

De Maistre's saying: 'history is a constant cons-
aspiration against truth, is just a joke by a man
He was so excited, he didn't even believe it himself.
It was a literary trope that came to the end of the
pen of the great writer, and lent his happy
highlighting the thought he wanted to emphasize.
Joseph de Maistre could not accept the heavy
the prosaic nature of a sentence like this: The way
which the modern historical school uses with history
is a way of doing away with historical truth.
That's what de Maistre meant. But how many
Doesn't his alert turn say it better?

History is even less about this conspiracy

M

that it would be at the same time, on the same ground, to
at the same time, the agent and the victim of the conspiracy-
tion. One does not conspire against oneself. That's what
Joseph de Maistre knew better than anyone else,
and that which gives meaning and measure to his hyperbole

Oratory. Eloquent men instinctively use of all the means of eloquence. Who more than Was Maistre endowed with this instinct? Religious passion Therefore, it has nothing to do with a matter of such proportions. considerable, also widely and powerfully seated in history, that the ritual murder of Jews.

Once established, this fact requires no support or conTreforts. Its very historical composition proves its truth; it derives its strength from itself; mole sua stat. Everything that happens to him will be for him the result of... perflu.

And yet, this superfluity is far from being indifferentto the cause and to appear there as a negligible quantity This fact, so certain in itself, presents itself as the cover and with the countersignature of the public authorities from all countries. And, what is less insignificant Again, these are the terms, under which appear each of these powers. It's Philip Augustus, it's Saint Louis, in France. It's Saint Henry, it's Maximilian, in Germany. That's Saint Ferdinand. In Spain. It's Henry III. In England. It's Gregory XIII is the Italian equivalent of Sixtus V.

To question the integrity of these men is something difficult. -

First, there are three Saints among these men.

We Catholics are honored with the adto at least instill probity in those whom we place fools on our shoulders. Who, for example, can have some notion, even the most rudimentary, of the characterland and the history of Saint Louis, and demand that one

Does it prove the probity of Saint Louis? Indeed, if he does He advised us, we would send it back to Voltaire.

And Voltaire, who spoke so well of the virtue of saint Louis, it was probably not the case. The opportunity presented itself, expressed differently, on that of his cousin saint Ferdinand, of that other admirable Christian knight, who routed so many Moors and who feared more the tears of poor Tee than all the armies of the Moors.

It is difficult to recognize dishonor by these signs.

clear man.

And Saint Henry II, the chaste husband of Saint CuneGonde, he had found, in its marvelous purity, The advisor, without any disloyalty?

Henry III did not rise that high, for virtue, which his royal contemporaries of Franthis and Spain. But he was, by everyone's admission, one of the best and most honest kings of Englandland. | |

Maximilian I left throughout Germany, and particularly in Tyrol, his favorite province, to to which he bequeathed his ashes, a reputation for righteousness which still lives.

Finally, if anyone doubted the fairness of Sixtus and of Gregory XIII, he would give, from his ignorance in history, such abundant proof, that it It would be difficult to add anything. We would not have, with He had no need of our Catholic masters; we... we would see them being educated near the Protestant Ranke.

— But these men were simple-minded, Little culture, prone to credulity. Nothing more It's easy to surprise them. Emerging from the night of the Middle Ages... Age, they held, from the milieu from which they came, a intellectual deficiency that delivered them, feet and With their hands tied, they denounce all imposters and those who expose them.

of herself, to our distrust, everything that can... to come from them.

— It's right there, in one of its many- | its variants, the style of convinced pity of our modern, for their ancestors in science. Indeed, If there is anything in the world worthy of pity, it is pity. of these people. It is impossible. better way to interCast the roles.

We should, for a moment, bring these powerThese students of Pierre Lombard, gifted with intelligence, of Albert the Great, of Thomas Aquinas, of Duns Scot, Bonaventure, and put them in the presence of our scholars of journalism and the Review. The tourOurs would be short, and the first exchange of blows would quickly return our self-satisfied selves, in the feelings of legitimate modesty, which they would have wisely made of Never go out.

To rely on the strength of the body, such a precious foundation
of the vigor of the mind; of what compassion
These robust men would not be moved, honor of
the human race, if we were to have them slaughtered before their very eyes,
a few hundred of their sickly descendants!
This debility is a strange predisposition to genius.
Physical! That's not how Juvenal meant it:
A healthy mind in a healthy body.
"A healthy body," he said! "That is the order of wisdom and..."
the harmony of God's works.

Everything, therefore, contributed to making our voluptuous
ancestors, men of high intellectual worth,
truly superior minds.

We cannot track everyone's every move, nor can we track each other between them.
take a record, even the most brief, of their
works. What confusion would await their detractors!

One will answer for all. Is there among our

government men, who, before arriving
Those in power were almost all lawyers.
Is there a magistrate or minister who took it upon himself to write
The establishments of Saint Louis? If we are told
that it is the work of Étienne-Boileau — Yes, answer-
shall we, as the Napoleonic Code is the work of
Portalis; but on the condition that he does not
an article that had not been weighed and discussed with Napoleon.
Do we think that the most just and righteous of
our kings, the judge of the oak of Vincennes, let
putting one's name at the bottom of a code, without being aware
and without realizing a perfect complex of his con-
held(1)? ..

These men were therefore as educated as they were honest-
These men, each in their own way, represented honor.
of a great people, and their affirmation is none other
something that the word of this honor.

And it is under the guarantee of the authority of these
men, the considerable fact presents itself, the fact,
unparalleled in his possession, including some writings
vain lights, a few daily purveyors of
sloppy prose, in the pay of some tabloid newspaper

(1) Saint Louis made his will before leaving for the second crusade. The main legacies included therein consist of Books: there are some for Dominicans, some for Franciscans, for the monks of Royaumont, and a more considerable lot for the religious community of Compiègne. It was the distribution, as testamentary, from the private library of the saintly king, Saint Louis. would not have thought of touching a public library.

Obviously, Saint Louis was not one of those ama- bibliophiles sellers, who buy books to fill gas cylinders for the sole purpose to be seen from behind in a living room cabinet. If Saint Louis He acquired books, it was to read them. He had not been for nothing the student of Vincent of Beauvais, the most learned man of his century. He had amassed an ample store of knowledge, at that school. He nurtured this knowledge and, for this purpose, he employed the means of all those who do not want to see flee, in the near future, Their minds, all they know: books.

€

ws

or of such a Review born yesterday, want to strip The story? E

But we have just uttered a word which is the Last of all, it requires further investigation. Everything here, in fact, rests on authority. There is no has only one source of evidence, only one fund from which so that the historical truth can be brought to light and made visible Toric, the authority of testimonies. We are not not in the land of mathematics or metaphysics sique. What is asserted does not carry weight, like a an idea or a figure, its evidence in its Intrinsic analysis. All certainty comes from the Outside, and outside there is only testimony, and On the surface of the testimony, there is only one mark The good quality of testimony: authority.

The authority that commands the mind, (for it cannot (it is only a question of that one here,) renders its decisions in two courtrooms which transfer, one onto the other, the support of verdicts of their magistracy: the court and the school. There are the legal authorities and the scientific authorities. fiques.

We say scientific authorities.

For, although history does not derive its light from...
elements, nor compounds that pass through his hands;
although it does not demonstrate the truth
because she affirms, from the very bowels of this
In fact, it remains nonetheless a science; because
that the principle of certainty of fact, discovered by her
apart from the fact, but to which it is closely related—
The fact is, it is a certain principle: that the deductions
tions get away with an equally rigorous logic—
reuse than those that accompany the deductions
mathematics and metaphysics; that the conclusions
they follow with the same clarity; and that, by not—
By shedding this light on the facts, it gives them a

—9392— |
a fixity that discussions will no longer shake (1); that
The assured and definitive result will be, for the mind,
a system on which he can rely, like
It relies on the hypotenuse square theorem
or the thesis of the immortality of the soul.

But, above these authorities which apply to everyone,
For both believers and unbelievers, he is an authority.
which is valid only for the Catholic believer, the authority of
judgment of the Church.

No doubt, every time she intervenes, the au—
Church authority, does not become, by far, the pre—
mine for the latter, and that he should not, without hesitation,
to prioritize it, before any other, in terms of promptness
and the firmness of the commitments, which he grants to the truth.

To give him an example, these are the rights of
this authority that we will state and assert
the first ones. Also, before providing for the di—
set of the foreigner, is it more than just to drive out the
famine among his own people. If anything could
increasing the priority status of Catholics, this se—
would give us the opportunity to double our merits, nearly
of them, through the unexpected accumulation of services. There is, here,
There are more and better things to do than prove the murder to them.
ritual. To restore to them the meaning of their Christian faith,
is of a far greater importance, especially since it is
to decide for them, at the same time, the question of
ritual murder.

Nothing is as frequent and sad an encounter as
Catholic convictions and consciences are insufficient
well illuminated. The sense of the supernatural has become

(1) We mean the substance of the facts; as for the
In incidental circumstances, there are few who can obtain and
who obtain, in effect, this unshakeable fixity which is the condition-
tion of historical certainty.

so weak in a large number, it's like a pulse
of a patient whose groping hand the doctor has.
It's hard to even notice the movement. It's unheard of with
how easily such a Catholic commits, in the con-
current versations; indeed, in such a written page;
sometimes, in a given page delivered to the printer, the dis-
the temptation to forget, that the Catholic Creed remains,
Above all, the intellectual treasure of his mind,
his inviolable reserve of truth and the obligatory verifier
of any statement presented to him; with what
calmly unconscious, he will let it fall from his lips
such rationalist discourse has taken hold in the public sphere,
which he gathered along his way, and of which he increased
the light fund, from which he draws, without further re-
to keep, the daily nourishment of his conversations with the
world; what smiling complacency he holds ready
to the apostle of false science, who comes, with a par-
convoluted path, declare reverie, creation of minds
weak or haunted minds, what's more
venerable in the immemorial Catholic tradition.

Yet they have not withdrawn their submission
to the Church and to be treated simply as weak
in faith, would be, for some of them, the ultimate achievement
of the insult.

In reality, they are not, generally, among those who
They do not, as much as one might think,
At first glance, cheap of their Credo. This does not
they are not rebels; they are not even
They are shaken in their obedience; they are ignorant. They
ignore the titles of the Church, and the value of these titles.
very. And that is why, when they side with the opinion
of the freethinker who frightens their poor minds by
the assurance of its placement, through the air and the rhythmic tone of
his superiority, through the incisive prose of his brochure
and from his journal, beware of mistaking them for

heretics who unmask themselves; they are nothing but
Ignorant people who betray themselves. They don't know that
The Church has long affirmed its opposition to improvisation.
doctor, or, if they know, they have no idea of the
scope of this statement.

In the present question, Jewish journalism, the
noisier these days, by far, will put
by requisition the ban and the arjére-ban of its publicity
dishonest. They will deny it in every style; they will support it.
his denial of all lies.

"It is the stupid obscurantism of the Middle Ages that
"put these absurdities into circulation. This dates back to a
"A time when all accusations were valid"
"against the Jews, where no calamity could establish-
"to focus on a corner of Christendom: plague, famine,
"inclement weather, disturbance of heaven and earth, without which
"A Jew would not have signed his agreements with her. The lu-
"Modern media have done justice to these creations"
"Fantastic, ignorant of the past."

Art, however, will not be lacking in the defense.
and Isracl's lawyer is far from always being a man
talentless.

The Catholic subscriber to the unbelieving newspaper does not hold

-= not in front of this noise. Likewise, the mere fact of its
The subscription gives a pretty good indication of what its
resistance. It is clear that his religious convictions-
His will have little part in it. If he possessed them so much
dimly lit and unlit, they would have provided shelter from
the attack by making it unapproachable to the aggressor.

And then, it belongs to a century where the noise of things
is everything, and their truth is very much on its way to being nothing.
Therefore, how can all reason and all truth not be
Wouldn't they find, at the end of the uproar, what
deafened him?

He therefore harbors no doubt about the perfect

innocence of the accused Jew, no more than on
the fanatical aberration of twenty generations of Christians
Look who's accusing him.

He completely forgot, in the midst of this dizzinessdissement, quite often even, he never had suspicion that the Church had opened an opinion on the question; that she had expressed this opinion very loudly; that an official and significant act of his authority had conveyed this message to the world.

He doesn't even suspect that the Church has canonized the victims of the ritual murder of Jews, that is to say, that in proposing them for Christian worship, she placed, on her au- such, along with their bloody limbs, the Acts, written in his own hand, of their martyrdom. There is an office and a public cult of Blessed Andrew of Rinn, mar-

Tyrol was invaded by the Jews. There is a church and a place of worship.

public of Saint Simon, martyred by the Jews in Trent. The Church even went further in this regard. than in ordinary beatifications; which she does not the fact that for the canonized, she did it for this beatified- trusted; she inscribed him in her Martyrology.

But, to fully grasp the importance decisions and the scope of high-level pronouncements of the Church, in the cause of Saint Simon of Trent, a succinct summary of the history of this cause becomes. almost necessary. We have every ease in this, having than to transcribe. Benedict XIV himself made this summary in his bulla: Beatus Andreas, February 22, 1755.

"In the year 1483, the blessed child, Simon de
“Thirty was cruelly put to death by the Jews; in
"Hatred of the faith; he was not yet three years old."
"This atrocious crime, so much and such great disruption"
"were born, the Jews put into practice such-
"the machinations, to escape the punishment of the wicked-
»fity and divert from them the just animosity of

Christians, whom Sixtus IV could not refuse to put in before his intervention to suspend the worship public (r) that we had begun to return to the Blessed- Simon, until they were brought into full view Miere, that he had indeed been killed by the Jews, out of hatred of the Christian faith. The brief of Sixtus IV has been cited by us in our work on canonization of Saints. (Liv. r. – Ch. IV. – No. ị)

"When the evidence had then become clear and the

evidence establishing this had been produced,
that it had been clearly demonstrated and the death motive which had
pushed to give it; that he would have been similarly cons-
determined that the murderers were Jews, as
It emerges from the trial which is currently being held,
in the secret archives, at Castel Sant'Angelo, as well
as we have mentioned in our work on the
Canonization of the Saints. (Lv.III — Ch. — XV —
No. 6), Pope Sixtus V issued, in the year 1588, a brief of
concession for the celebration of Mass and the re-
citation of a proper office, in honor of the Good-
happy Simon, in the city and throughout the whole dio-
Caesar of Trent, granting, in addition, an indulgence
plenary prayer to all those who have confessed and received communion,
will visit on the same day the church where his
Relics... |

"...Between what we have conceded for worship:
of Blessed Andrew and what our predecessors
decreed for the worship of Blessed Simon,

(1) This suspension of public worship by Sixtus IV does not invalidate in

nothing in the argument drawn from public worship, as proof of historical truth-
risk of ritual murder. This first public cult was born from a
popular movement. The regular procedure had not taken place
and the judgment of the Holy See had not yet been issued. It was issued.
under Sixtus V. It was only from then on that the beatification of
Blessed Simon counts as a judgment of the Holy See, and,
Since then, everything has remained beyond discussion and unshaken.

Jable.

"There is, however, this difference, that the name of the Good-
“Happy Simon was enrolled, by order of the Pope”
“Gregory XIII, in the Roman martyrology, as
"we reported it in our Book I of the ca-
“nonization. Chapter IV. — No. 4 (1). »

Therefore, there is a judgment from the Church in this act.
of his authority, which is called a beatification. This
judgment is of a lower order than that implied by a
Decree of Canonization. There, Papal Infallibility
intervenes and renders a judgment that cannot be overturned. Such is not
no, it must be hastened to say, the scope of the decree of

Beatification. But it remains, below the first,
the most serious thing the Church can do in the ma-

(1) Sub anno 1485, fut ab Hebræis in odium fidei Christi — sævissime occisus beatus Simon, Tridentinus puer, qui nonduin expleverat tertium ætatis suæ annum. Ex inhumano hoc scelere tot tantæque turbo derivarunt totque ae tantis artibus usi sunt Judaei ad promeritas poenas declinandas avertendumque a se justum Christi fidelium odium, ut Sixtus IV refugere haud potuerit, quin ea in re intercederet prohibendo, ne qui antea publicus cultus beato Simoni praestabatur, ei amplius exiberetur, quousque perspicuum evasisset eumdem in odium christiane fidei fuisse a Judieis trucidatum.

(Sixtus IV. Brief relatum a nobis fut in nostro opere de canonizatione sanctorum. Lib. 1. C. 4. N* 4.)

Cum vero subinde palam oninia facta flouisent, allatisque probationibus demonstrata, una eum nece, ejusdemquæ inferendæ caused, atque constitisset etiam Hebraeos interfectores leak, velut evincitur ex processu, which, vel tunc temporis, in secretiori archivio castri Sancti Angeli servatur, quemadmodum monuimus in nostro opere de canonisatione sanctorum (lib. 3. C. 15. No. 6) a Sixto V pontifice, anno 1588, datum fut breve concessionis miss: celebrandæ ac officii proprii, in civitate universaque diecesi "Tridentina, in honorem beati 'Simonis, definita die recitandi, superaddita indulgentia plenaria omnibus which, confessions sionis ac communionis sacramentis muniti, die eadem sacra, visited Ecclesiam in qua ejusdem reliquie coluntur..........

Inter ea vero, quie vel ipsi pro beati Andre» cultu indulsimus, vel predecessores nostri pro cultu beati Simonis decreverunt, hoc unum discrimen est, quo nimirum, jussu Gregorii XIII pontificis, beati Simonis nomen in martyrologium romanum fut illatum, uti prænotavimus in nostro libro 1 de canonisatione C. 4. No. 4. |

(Ex bulla Beatus Andreas. Feb. 22, 1755.)

third. The decrees of.
Beatifications granted by the Popes. Not only
Not a single one has been reformed, but the idea is never
coming to no one, that no reform should ever
modify none.

If we contrast the suspension of the cult of the Blessed-
Simon, as reported by Benedict XIV, answers us-

gifts that no decree of the Church had yet inter-
had come. There was simple tolerance on the part of Rome.
Until the decree of Urban VIII, which established the legislation
of the Church on the matter, the worship, even public, of
people considered holy by the people of such and such a city,
from such a region, dead, as they say, in the odor of
holiness, could enter with the simple authorization-
The lion of the Ordinaries. The Pontiff of Rome had not
again brought back to himself this communicated part of his
jurisdiction. Since Rome reserved these rights to itself-
the decrees of Beatification also remain im- |
mutable in fact that the decrees of Canonization are,
by right.

If the Church did not want, for any of the children or games-
people martyred by the Jews, and of whom we have
cited a few names, moving from beatification to ca-
nonisalion, it is not due to the insufficiency of
their cause. Benedict XIV expresses the Church's motives,
during the aforementioned Bull. We will not know-
one could read the exposition without admiring the wisdom of the great
Pope.

This is, no doubt, to make any mis-
Gregory XIII's grasp on the thinking of the Church
proceeded, with regard to the little martyr of Trent, to a
such an exceptional act, that it only appears this
only once in history and that we don't know he had
There was never any question of renewing it. Gregory XIII
inscribed the child of Trent in the Martyrology, and this, no

under the title of Blessed, but under that of
Saint, on the date of March 24th.

"At Trent, the Passion of Saint Simon, little innocent
"cruelly slaughtered by the Jews, in hatred of Christ"
"and who, afterwards, shone with many miracles"
"keys" (1).

To conclude that a decree of cano-
nisation, would be excessive and would carry, beyond the
Terms of the text, the rights of the case. The subject matter
does not include this equivalence. Canonization
is an act of papal infallibility, and infallibility-
Bilitude has no equivalent. It is a communication
of divine science. An abyss always remains
between the highest degree of human science and the
Divine science. From what the Popes indicate that they

could proceed with the canonization, the canonization
The implicit does not follow. In such a high and extraordinary-
As a matter of religious matters, it is not about what the Popes
could do, nor what one would have reason to think,
what they want to do; we should only look at what they
font. `

But it remains that, beneath the infallible decree,
their testimony is, beyond comparison, the most important-
health that can answer, in this world, for the truth
of a fact, and that the act which expresses this testimony,
is the act of the supreme spiritual authority of the Church.

Therefore, denying the reality of the stated fact will not constitute
The author of the negation is not a heretic, but she is.
will demonstrate recklessness. However, there are a hundred reasons to
to believe that such a Catholic, who accepts denials
Jews on the martyrdom of Trent or Rinn, do not
would not, for anything in the world, endorse this recklessness

(1) Nono kalendas aprilis, Tridenti, passio sancti Simonis, pueri,
a Judiis sævissime trucidati; qui multis postea miraculis
coruscavit. | (Ex martyrologio romano.)

wit. But he is unaware or distracted, and remains frivolous,
in his ignorance and distraction; from this frivolity,
who passes, without him being aware of it, from his life
socialite, where she reigns supreme, in the questions and in the most serious matters of life
Christian.

That he committed a similar enormity in
such another sphere of certainty, which he denies these great
historical and geographical facts that he is used to
to accept, without believing himself to be, therefore, estranged from
the criticism, based on the simple ordinary testimony of
men; for example: the existence of Beijing, where he
never went, or that of Charlemagne, of which ten
Centuries separate them; the world would not be satisfied
certainly not to call him reckless; one would say to him erü-
that he is exaggerating.

Swearing is not the style of Y Church.
But he would be drawing the wrong conclusion, using the euphemism of his charity,
that he is not under a very severe reprimand,
and that he does not actually and duly incur all of this
what could, in a similar case, be thrown at his head

The brutal frankness of men is rather ungraceful.

This, then, is the rule for Catholics.

In all religious matters, the word comes first
to the Church; they owe it to their character, to their profession
sion of Christians, to place at the head of their appreciation
tions, the authority of this word. Now, the question pre-
sente is indeed, if ever there was one, a religious question
gious.

It is fundamentally linked to the sanctity of the Church.
These are the Saints of the Church, and is it possible,
in religious matters, of a more religious nature
than holiness?

Silon objects that, in the sphere where it
discipline of the intellect, the authority of the Church deprives

only the Catholic has the right to be a heretic,
We reply that the right to be reckless is not
not of those from whom there is great profit in enriching a
charter of liberties; that advantages will be found there
more than mediocre; that far from having been granted by
the Church, this right is not even on the list of
human rights, of which nothing, however, seems-
knows how to rigorously exclude it, and where he would have completed,
for the greater honor of the Revolution, the work
moreover, so prosperous and so well managed by her,
of the emancipation of humankind.
Let's now turn to the natural order. This is the do-
. Maine of all; baptized and unbaptized alike move about there
on common ground; there they deliver their oracles, the
legal authorities and scientific authorities.

Neither of these is lacking in our thesis.
and we do not hesitate to state that, with difficulty
one would find, in no other cause, more imposing ones.
health and more decisive factors.

The legal authorities

The sovereigns, named above, who drove out
the Jews and placed, at the top of the list of reasons for expulsion.
The Riluel murder, they all proceeded legally.
For some, the matter is recorded, in pro-

near terms in the Chronicles of Time.
"Diligently King Philip Augustus in-
"War (inquire) Whether it was true or not,
"Before he did any more."
(Scripta rerum Francicarum. T 17- P. 350)
Similarly, Thibaut, Count of Chartres, having to
to crack down on several Jews, guilty of one of these

murders, only handed them over to the executioners after they would have been convinced.

For those who know the language of the Middle Ages, this only The word expresses the entire legal procedure.

When Henry III persecuted the Jews of England, For a similar crime, Matthieu Paris takes care to indicate that he proceeded legally. (Matthew. Paris. Year 1255)

Moreover, one could say that the legal word- "Meni" here becomes a pleonasm. There is no need that no historian explicitly records that heads of state, judging cases of this gravity, proceeded legally. Besides the means Age had a superstition about legal matters; he is not a sovereign, respecting and wanting to make res- to respect his authority, which surrounds him with all the pre- possible guarantees, in such important cases bles, which will, in the next moment, enter into history, the soundness of his judgments. Only tyrants who do without it. However, we have not yet yes, to say that St. Louis, St. Ferdinand, St. Henry, Phi- Lippe-Augustus, Henry III of England, left, After them, the reputation of tyrants.

If we do not simply rely on such presumptions strong, and that formal trials are required, Equipped with all their documents, we confess our powerlessness to make them return to the flames of the in- fires, in the rubble of earthquakes, to the ruins accumulated by all the ravagers of pro- Vinces, of which each century has at least one, and of which such a century, debtor more burdened towards justice of God, presents two and three, on its course.

To stick to France, let them address their requests to the Albigensians, to the Pastoureaux, to Jacques, to the Protestants, to the Jacobins, to the Communards.

Among these looters, there are habitual offenders, for a good name-
Bre, courts of justice, an instinct that leads them
Right to archives. That's where the files are piled up.
that the trial documents or the pieces of
conviction, thievery and dirty tricks
the street, next to those of the financial enormities of the
Bank; reserve fund and counterproof of history
oil, placed under the guardianship of the states. Oil offers,
in this century, our ex-convicts have received unprecedented advantages
naked to the scoundrels of past centuries: we anoint the
walls; and they set them ablaze. But, lacking these
expeditious means, exquisite fruits of our civilization
In the past, it was always easy to move things along quickly.
reduced to ashes, piles of dry bundles, which the
Time seems to have taken care to prepare for this.
If it is, in the sack of a city by brigands, the share
the most enticing, for the reasons we gave
Earlier, it was also, by far, the easiest.

In truth, there would be almost no criminals that one
would not have been condemned without due process, if it is not considered
legally convinced that those whose ar-
Public records keep the interrogations. Where are they?
those that were written for posterity by the clerks of the
The trial of Verres? The praetor of Sicily was, however.
In this respect, in an exceptional situation,
since we still have the lawyer's pleadings.
Cicero! But the speeches of a lawyer are not
the pieces of a trial. Verres remains the most innocent-
a hundred men, in front of the posterity, if necessary.
documents from his trial to convince him.

The Jews were therefore legally condemned;
First, because history testifies to it; second,
because the Christian kings, who persecuted them,
were the most just that history has ever known; that they
are even in possession of, for their worship of justice,

of a particularly and exceptional renown, and
that they remain, on this point as on many others
others, the perfect model of sovereigns.

But we still possess the records of two ca-
its, judged according to all legal forms, according to ©

rules that no human court has ever surpassed,
has not even equaled, neither the meticulous forecasts, nor the
punctual observance: the cause of Blessed Andrew
de Rinn and the cause of the blessed Simon of Trent.

We just learned from Benedict XIV that
The records of this latter case were preserved.
of his time, in the archives of Mont St. Ange. The
Revolution, which destroyed so much in its path, has con-
To meet all expectations, those were respected.

It must be said that this was the time of his first fits of rage
had passed, when she set foot on Roman soil.
Duchâteau St Ange, the said acts have migrated to the shelves
of the Vatican Library, before the old fortress-
The Papal court did not fall to the Piedmontese bands.
The foresight of Pius IX saved this treasure with great care.
other blows. It is in these Vatican archives that the
The editors of Civiltà Cattolica borrowed them.
and enriched the April 1882 issue with their
learned Rome. Anyone who wants to go and find them there is free.
ver, and, if this second-hand piece (and again, of
(Jesuit hand!) does not sufficiently reassure cer-
Some exceptionally demanding men in this
order of things, such scholars of modern training who
They only want sources, they can, when they want them
will want to go back to these sources. Leo XIII did not per-
He doesn't just grant access; he makes the first move; he invites.
all the world's scholars come to draw from it.

— But the Jews persist in denying the reality of these
murders.

— I reply, first of all, that not all Jews have

denied; that history has recorded several confessions.

The leader of the Jewish murderers of Lincoln, in 1255,
who lent his house for the assassination, confessed to his crime,
(Matthew Paris — Year 1255).

Many others confessed in other cases,
as other historians have testified.

— I then reply that those who denied it have not
He didn't play a completely new role that day. It was, at
almost invariably, that of all the guilty parties
whose mind is haunted by the image of a pyre or a scaffold and
inspire the answers. The judges never held
We cannot take these denials into account.

We praise them too much, and the story remains, with us.
They fully agree.

And then, why did the Jews who attacked the
have they not drawn unjust conclusions from this or that judgment?
not resorted to the logical and regular means of repair
Evil; the rehabilitation process? Nothing, however.
of lesser unprecedentedity in the annals of the courts. The E–
The Church gave them a striking example.
has rehabilitated Joan of Arc. Certainly, if a company
It presented difficulties, and that was indeed the one. But
Nothing stops the Church when it comes to justice. The E–
The church marched. It is reaping, at this very moment, the fruit:
A belated and exquisite act of this generous repair! For–
Why didn't the Jews do the same? They didn't di–
They won't be deterred by the legal fees.
all means to make people laugh at their expense, this se–
would, without a doubt, be the best solution: and they will have
Certainly, the wisdom lies in abstaining from it.

If the denial of the Jew retained, here, a shadow of porch–
and demanded further requests from us,
we would add that the Jew is accustomed to men–
dream. It is the wisdom of the Church, it is the wisdom
of peoples, it is the universal experience that has created

the proverbial and liturgical expression: the perfidy of Ju–
daique (1). |

Better still. We could place before the eyes
of the accused, the page from his Talmud which recommended to him
commands to deceive the Christian, more than that, who in
does, for him, meritorious work (Talmud. Ord. r. Tr.
I. Chap. 4).

If a lie that deceives the Christian, in the
everyday life, the lie that makes some
Christian gold coins in the Jew's pocket, is,
For the Jew, a meritorious work, what will become of men–
A dream that will save the Jew's head?

Scientific Authorities

History is a science, we have established that.

The basis of this science is not the intrinsic notion

The sequestration of things. A fact does not say whether it is true or
false by the perception or analysis of its essence.
The intimate complexion of the exact fact and the fact con-
found is the same, and, the same too, the writing of the
document which is proof of both. All the cer-
The nature of the fact comes from outside, and everything that comes
from the outside, whatever form it takes, under whatever
The name it presents itself as can be summed up in a
The word: testimony. But the full power of testimony
rests, in turn, on a primary foundation which is the
rock of construction: the authority of the witness.

That is where the masters truly are masters.
The famous phrase: "the master said so" which has caused so much
Our moderns laugh, astonished that the absolute, which is

(1) In sixteen papal constitutions that we have placed
The supporting documents are mentioned fifteen times, specifically
terms, of Jewish perfidy.

the idea, could depend on the contingent which is the maì-
Keep it there, its whole truth. The scientific authorities-
factual matters, which do not decide on metaphysical things
and mathematical, astronomical and chemical, deci-
tooth of historical events. — What are these au-
Tortious? MM

— These are men — men of science
historical — men of historical probity
— men of historical discernment.

Now, for no other historical reason, we do not
we find men; of higher historical science-
risk, of the highest historical probity, of the highest
historical discernment. — These are Popes Sixtus V
and Benedict XIV. — They are the Bollandists.

The Popes. — Their historical knowledge

We don't need to teach anyone that the Pa-
pes have always been among the most learned men
men of their century. Before presenting themselves to the Catholics-
lic, with the authority of their supernatural character and
of the preeminent office that God entrusts to them, in this
world, for the salvation of humankind, they present themselves
to all, Catholics and non-Catholics, Christians and
infidels, with the authority of such a universal science-
clearly and unanimously recognized that there would be more

It would be absurd to contest it. That would be to undermine the reputation of...
the most deservedly impertinent statement.

And, as the Popes know best, after the theo-
logic and law, of which they bear the scepter and dictate
Oracles are history. The Popes did not be-
care of the science that measures spaces or that com-
They know numbers well. It matters very little whether they know them.
geometry and algebra, astronomy and chemistry.

We do not mean to say that they disdain these sciences
these; even less to remain silent than many Popes in
were highly ornate; that several, including Sylvester II,
for example, that they have not risen to a height which
They were the pride of their century. But they did not
that a very distant relationship with their mission in this
world and with the ministry of salvation which God gives them
charge. History tells a completely different story.

Revelation, of which the Popes are the custodians
and the interpreters, whose gifts they bestow upon the
world, is a fact. And this fact, the most striking in human history—
manité, was placed in such a way in the middle of it, that
All the others radiate from him, as from their own homes.
they all come back to him, as if to their center.

To say that Sixtus V and Benedict XIV have a renown-
To be a woman of science, among the Popes, would be an insult
to the least learned readers. The contemporaries of
these men, including Protestants and Philosophers
| phes, placed, by circumstances, opposite one another and
On the other hand, they bowed before their marvelous
to know. | |
The Pontiff's authority moved them only slightly. Phi-
Philosophers and Protestants have little cult of authority
religious. But the scholar's light did not find,
Near them, the same indifference. The high science of
Montalte, the prodigious erudition of Lambertini, have
were held in high esteem by all, and obtained, from
several, a tribute that has not always remained
mute. Voltaire himself commented on this last point.
his contemporary, in terms of admiration.

— That among all the facts of history, these two Pa-

pes have particularly studied those about whom they write-

were, for the perfect knowledge of which, they would have-they possessed all the satellite knowledge that orbits around

of them, and of whom the sacred college provides the most distinguished
representatives, that much is obvious.
That's their historical science for you.

Their historical integrity

It can be said that, in general, the figure of the Popes
presents itself, in history, with this reflection of honor
sharpness which constitutes the first charm like the
The first honor of the human person.

With a few rare exceptions, which show that
The Popes, taken from a human perspective, do not escape
to the great law of human failings, the Popes
have always been the most honest men of their
time. Without going back any further, into the past, the
Popes of our century could answer for everyone.
and, among those who most resemble them,
among their ancestors, we will place, without surprise
no one, Sixtus V and Benedict XIV.

The comic scene of the Conclave, in which we made actors
The first is a purely fanciful anecdote...
which they never believed, nor did the contemporary Chronicler
neither the poet who tells it, nor the jokers of the postritual that repeats it. Indeed, it is repeated. We have not
renounced again throwing this pointed remark through the
seriousness of a history lesson, to be put in a beautiful hu-
a college audience at the expense of a pope ct
of the truth. The story, so accurate, so serious, of the Pont-
The decree of Sixtus V has long since been fully justified
This ludicrous slander is a tactic. If one had a
The criticism to be made of Sixtus V would certainly not be that he had
used undignified means, including a good reputation
The path of righteousness must have suffered. The rigidity, which
It is merely excessive uprightness; the hallmark has remained.

distinctive of his public life and would earn him, at mcil-
Their title, a completely opposite criticism.

But how did these men who showed themselves, everywhere, of unwavering integrity and above above suspicion, even if they had failed to be honest

in science?

Their historical discernment

We use the word discernment to avoid that of critic, and, because at the present time, this the latter represents a distorted notion of true clarity Clairvoyance in history. Thanks to the actions of what-troubled spirits, neither testimony nor demonstration does not fix, men with tumultuous passions, who disdainfully report back to the past, the irre-softened by their admiration for the present: thanks to new and outrageous methods which they wanted to make the method of science and which are only the unpredictable-In the course of science, historical criticism has taken a position tion very close to historical skepticism.

We therefore use the word discernment, because happier than that of a critic, he escapes the tra-investments which afflict the lan-His time may come, but until now he has remained intact. -

The popes' prudence is no less good.

. renown for their probity and their science, and the dis-

circumscription, which has ceased to be a synonym for criticism, has always been and will hopefully continue for a long time-time still to be the first and best part of caution. z

The Popes, therefore, have not failed to be, in history

as elsewhere, men of the highest discernment-The most intelligent among them have taken this further. master faculty, and, if there are any that count among Those are undoubtedly Sixtus V and Benedict XIV. the finesse of the first, which has remained as famous as his fairness and his energy, the moderation of the second, whose ardor religious passions of his time did not disturb

The calm never returned, only increasing, for one and
For the other, the dose of this discernment. With what
At maturity, such men had to deal with the matters
'more delicate than the Church government could sustain-
to apply this discernment; that is what makes it more than unusable.
tile to say.

The Bollandists. — (1)

We go from the Popes to the Bollandists, because
that after the Popes, they are the men who hold
The most space in the question. We will close the debate.
with them and we will leave, in their company, the reading
a person who would like to learn more; so informed
Whatever he may be, he could not, if he also wants to become sa-
Beforehand, choose the best school and the best teachers.

However, we do not intend to estimate
indifferent, many other authorities including
could stud theirs. It can be said that all the
These authorities were the scholars of the Middle Ages. Those who did not
They did not report the facts, nor did they record them.

Q0) Our praise of the Bollandists stops at one
neo-Bollandian school which seems to depart from the traditions of
old Bollandists. The question at hand, moreover, has nothing to do with it.
to see with this divergence and novelty of mind, and we do not
We do not know that any of the Young Bollandists have yet had the
the idea of questioning the rigor of the conclusions of the ancients

on ritual murder.

as historians, did not accept them, of the latter,
with eyes wide open and in full knowledge
of cause. And, much to the chagrin of those who are unjustifiably self-
trusted, to the more than gratuitous disdain of some modern-
Born of the craft, these medieval scholars remain
authorities. More than just pronouncements and
sneers to strip these great minds of their meaning
of the esteem of centuries.

The sixteenth century, which witnessed all the protests
Talions hardly understands it, in this sense, even from the
The mouths of the Protestants. They continue to admit them there.
everything that the past attributes to the Jews, including the
ritual murder.

The serious seventeenth century did not — not even with the school of historical skepticism that is founded there In France, having considered quibbling over history on the The Jewish question.

The serious attack only began with Voltaire. That is to say, with The Least Serious of Men. At Ultimately, it is merely a skirmish in the vast campaign that the leader of philosophism is waging against the Church. But how can the truth of history, no more than any, to be shaken, by all that puts into circulation: of prose and verse, a man which gives as an epigraph to all his works, the faBest word: Mentions!

In vain does he lead an entire phalanx into war who rushed to his call, and whom he formed into his militia. The weakness of the weapons is written on the flag of the ardefeat is sealed in advance by the word of rallying.

But the worm that killed the party in the eighteenth century, is like the worm of hell: "It does not die." Any reorganization of disbelief that attempts the will find its root cause.

*

The late recruits who will reopen hostilities will have nothing more pressing than to claim to Voltaire (1). His praise will fill half of their proclamations. Fools, who do not see that they They pronounce their own death warrant! To the mendreams which they will not deprive themselves of, we will recognize the perfect pupils of the master, and to the little truth which the remnants of their good nature or the impossibility of They will always save some wreck, we will not addtera more than the light faith which is bestowed, out of love of peace, every showman who takes a buwriter's scoundrel, for trestles, and, honest readers, for a crossroads publication.

Let's return to the Bollandists

The historical science of the Bollandists is provenbiale.

Formerly, who had said, Benedictine science had
That says it all. Today this comparative term is ob-
past, it must be said, Bollandian science.

Historical probity

The character of Bollandus, Heinsius, Pa-
Pebrock and their collaborators or successors
is above all attack. All is honor in
the lives of these men. Integrity is, moreover, a

(1) Scholars, even those hostile to the Church, no longer invoke
. hardly has Voltaire's authority. But everyone understands that he

These are not scholars; they are pamphleteers and
journalists.

virtue which so universally distinguishes the learned
that one would have difficulty finding an example that would demonstrate it.
mente. Anyone who has encountered, in their life, a sa-
before, who deserves the name, breathed, on the same day,
that scent of honesty. And it would be difficult to deny
to the Bollandists the quality of true scholars. The de-
denial would not be accepted by anyone and would not relate-
It would be more accurate to say that the confusion lies with its author.

To rely on their status as Jesuits would be, or
ridiculous childishness, or a joke of the worst kind
taste. It's been a long time, thank God, since anyone has done
Moreover, to such unserious denigrators, the honor of
to hear them.

And then, there's always the famous axiom, which throws
In the midst of this embarrassment, the most determined detraction:
Nemo malus nisi probetur. “We do not consider it bad
I will only go to the one who has proven to be bad.
If disloyalty had inspired these men, then it would have been necessary to...
would at least show the trace in their writings.
Certainly, the field was vast and gave rise to fraud
What to strive for. Well then! Let us follow all the worst-
yours, in sixty folio volumes, and that one mounts there-
To be, on a single page, a single trace of disloyalty!
Was their science found to be flawed, or their integrity
would remain out of the picture. Of all the trail decorations...
of those who have been attacking the Jesuit for a century, none have...

core reaches the Bollandist. He remains master of all the

tributes.

Historical discernment

He lived up to the standards of science and integrity.
If we had one criticism to make of our critics, it would be this
It might be that we have, at times, overstepped the bounds of the rights of

history (1). Having nothing in common with the School
skeptic, whose aberrations we have already mentioned,
In examining the testimonies, they pushed the se-
truth beyond what truth requires (2). It is, in.
Everything, a point where you have to know when to stop, and the rights
the truth is not that of certain minds, re-
resistant to truth, who never know enough of him
evidence. * se %

But regarding this flaw, if there is one, it is clear that
The opponents have no advantage to gain. We are not concerned about that.
finds someone stronger, to conclude against them. In a
A delicate matter, if ever there was one, and one that required more than
no other, with all due circumspection, this extreme se-
The truth did not prevent many from passing, and this, many
times, under the pen of the Bollandists, the affirmation of
ritual murder.

Everything we just said about the
Ritual murder, Drumont said it in another way.

'The authorities we are invoking, he has pro-
duites.

Furthermore, we are very willing to recognize
that he added his own.

Drumont is a man who is extremely well-informed about the
question. To be convinced of this, one only needs to read the
last chapter of his Jewish France (3). Drumont is

(1) This is precisely the criticism leveled at the new
Bollandists.

(2 We have even seen such a Bollandist struck with dismissal for
excessive severity.

(3) The facts he cites therein are supported by irrefutable authorities
gables. We couldn't bring them all back. The goal that we
what we were offered did not include it. To whom does philosophy-
Sophie of law and history, nor the minutiae of law, nor
The menus based on history are not suitable. We are returning

An honest writer. All his pages, even those
Or he is mistaken, they exude this honesty.

Nowhere does the surprised man remove anything
that is to the honest man, and, in the error of writing-
In vain the reader who notices it, does not find ma-
a place for forgiveness.

So, that Drumont was —' in more than one
detail, unrelated to the question, or not pertaining to it
that incidentally, we do not contradict. That
means that Drumont is a man and that, as
As such, he cannot escape the sad law of humanity.
voiced by David: Omnis homo mendax "All

"Man is fallible" (x).

"But yes, because a man can make a mistake and"
He was mistaken, all his testimony is rejected, that's why
is made of human faith. All the testimonies
The best-established ones come only from men who can-
wind deceives and which, almost always, in fact,
are deceived. The whole story collapses; nothing is found
I don't know what to do anymore. The present wavers like
the past, and collapses with it; and the future that seeks
its base in both, no longer finds a way to ass-
It's nothing but rubble. The world is returning to...
chaos; everything becomes the same and indecipherable.
enigma.

But, finally, suppose Drumont's authority is sufficient
compromised to be declared null and void and not
No longer counting in history, there remain all those that he

Done to Drumont, those who would like to have the list (incomplete)
(still at home) ritual murders that history, well and
duly informed, places the burden on the Jews. They will find there, in
in particular, very close to us, and with all its evidence, the

murder of Father Thomas, Capuchin, and his servant, by the
Jews of Damascus, in 1840.

(1) Fallible and not ICU ee is the true translation of mendax
ae David.

invokes and which are absolutely independent of the
His own. These are the authorities that should be approached.
discuss, overturn with good texts and arguments
victorious ments. That would be infinitely better
than to endlessly complain about Drumont. That
would be much better, especially, than bringing him to
fighting in a duel, which is another weakness of
This human being, susceptible to human weaknesses. But
This in no way affects the soundness of his thesis.

The cartel man can be attacked (which
God spare him!) that not the slightest scratch will pass
on the marble of the monument erected by the great
writer. There has been much shouting and much more to come.
Again. Nothing will work. — Drumont's Jews are
The Jews of history. Men come and go, but the truth remains.
remains !

Seen and approved: Imprimatur
Br. B. HEBERT, Fr. Raym. BAKER,

of the Preaching Friars,

(Fr. D.) SERTILLANGE Prior provincialis,

of the Preaching Friars.

SUPPORTING DOCUMENTS

To avoid overloading the notes, a
text that the nature of our work requires
Concise milk, we transport here some
documents which ultimately demonstrate the
exceptional and privileged situation
to the Jews in the Roman Empire. The compenetration of the people to whom God had

He entrusted the truth to the people to whom he
gave the empire of the world, marked a plan
so obviously providential, that every detail
who accuses the realization of it becomes one
of great historical importance. There would be
It's a mistake to neglect it. This mixture of two
races so different, and seemingly so
resistant to each other, prepared the pre-
preaching the Gospel and was the first

element of the catholicity of the Church.
Letter from Augustus to the proconsuls of Asia.
in favor of the Jews. (We don't have the text)
of this letter; but its content is not -
dubious. It is found in a letter from Hé-
(Rodez-Agrippa to Caligula.) Here is the text of
this last one: Dues
“I could cite several examples-
"ples that demonstrate goodwill"
"From Augustus, your great-grandfather, towards us: I —"
"I will limit myself to citing two. Here is the .
"First: He learned that they did not respect
"the sacred first fruits. He wrote to the governors"
"neurs of the Asian provinces to leave the-
“Jews, as an exception, gather in
"their roocsuyar; For these meetings had not
"not for the purpose of drunkenness, orgies. This -n'é-
"They were not gatherings either"
"seditious individuals designed to disturb the peace, but
"contrary to the schools of wisdom and of
"justice, where men practice the
"virtue, collect each year pre-
"mice intended to offer sacrifices, and
"send them to Jerusalem, through the intermediary-
"Diary of a holy delegation. He wanted"
"so that the Jews were not prevented from
"to hold these meetings, to do these col-
"read and send them, according to the custom of

"Their fathers in Jerusalem."
(Philo, Legation to Caius. P. 1035)

"
"
"
"
"

E

"
"
"

"

"
"
"
"
"
"

"

"

"
"

Josephus extracts the following passage:
"Caesar to Norbanus Flaccus, greetings: that
the Jews, in whatever province they
be established, may freely and
without hindrance to send, according to their
ancient custom, in Jerusalem, of Par-
"gent for the temple."
(Josephus. Ant. Jud. L. ro. C. 6.)
Herod Agrippa continues:
"I transcribe the text of a single letter"
who will give you, Lord, faith in my
words. It is by C. Norbanus Flaccus and reports the recommendations
of Augustus.
“C. Norbanus Flaceus proconsul, to the
Greetings, Ephesian magistrates.
“Caesar wrote to me to leave the Jews in
wherever they may be, practice their
meetings following their old practices and

collecting money for the
send to Jerusalem. He wants us not to
The obstacle is pointless. I'm letting you know.
I order that this be carried out.
(Philo, Legation to Caius. P. 1036)
“Catus Norbanus Flaccus proconsul, to
Magistrates of Sardis, greetings.
“Caesar wrote to me that he wants the Jews, |

wherever they may reside, be

kept without disturbance in the possessionsion where they are, to send money to

“Jerusalem. I am writing this letter to you because
"to notify you that the will of the empemy own is that this order be
faithfully executed. E
(Josephus. Ant. Jud. L. XVI. C.

During Agrippa's long stay in the East,
to complete their subjugation, the Jews
often resorted to him so that he would apcould, by his authority, ensure the full execution of
rights established in their favor. Two letters
recorded by Josephus testify to lakea favorable reception that the powerful friend of Auguste complied with their request.

"Agrippa, to the magistrates, to the Senate, to the
People of Ephesus, greetings.

"We order that the guard and Pemploid of sacred money, which the Jews send"
"in Jerusalem, according to the custom of their
"nation, belongs to them, -and that, if what"that after stealing it, he had recourse
"to asylums to find safety, one
"take it out and put it back in the hands
"Jews to make him suffer the penalty"
"that sacrileges deserve."

“Mare Agrippa, to the magistrates and to the
"Senate of Cyrene, greetings. |

“The Jews who remain in Cyrene…”

"having complained about this, that still
"that Augustus ordered Flavius, governor-
"governor of Libya and to the officers of

"
"
"
"
"
"
"
"
"
"
"
"
"
"
"

this province to leave them in a
complete freedom to send sacred money
in Jerusalem, as they have always done
accustomed to it, one finds people so malicious-
heavens, rather than wanting to prevent them,
under the pretext of some tributes which they
claim that they are indebted and that they
should not indeed; on which we
let us order that they be kept in
the enjoyment of their rights, without them
may be disturbed there; and if he is found
that in some city they had entertained
sacred money, let it be returned to
Jews by those who will be appointed for
this subject."

(Josephus, Ant. Jud. L. XVI. C. 6.)

A monument that stands out from all others

the others, is the one where Augustus gives to

God of the Jews, the biblical title of Most High.

"
"

"
"
"
"
"
"
"

“Caesar Augustus, High Priest, vested
tribunician power orders this

which follows:

"As the Jewish nation has always been,
both now and in the past, faithful-
attached to the Roman people and especially
everything, under Caesar's rule, my
father, and in particular, their high priest
Hircan; he pleases me and at my advice, of

the opinion of the Roman people, that the Jews

live under their own particular laws, like

"

They did it under Hircan, priest of the God –

Most High; that no one touch the ar-
that they have consecrated to God; that they
so that they can send it to Jerusalem and... the
to put in the hands of those who have
responsible for receiving it; that they not be con-
traigne point of appearing in court the
Sabbath days nor the day before that day
since nine o'clock. That anyone will be
convicted of stealing their Scriptures

sacred and the money they dedicate to God,
in their synagogues or in their
cash registers, either treated as sacrilegious and
that his property be confiscated for the benefit of |
public treasury.

"I order that the decree they made,
for my kindness towards all
men and for the services that their
rendered C. Marius Censerinus, that is
filed with this present decree in the
famous temple that was dedicated to me
Ancyra by the Asian community.

"If anyone violates this —
order that he be severely punished.

Engraved on a column— (Knowledge |

of the Jewish Sabbath in Rome:

Cultaque Judæo Septima sacra Syro.
(Ovid — Ars amatoria 1 Verse 67)

SENT 289 iere

These sixteen papal constitutions, the principals
principal rights that the law possesses over the Jews,
are the text of our teaching
book. Therefore, they had to have their

place and that they would not pass unnoticed there
cues.

424%. — Innocentius Papa IV. — Illustri
Regi Francis (Lud. IX).

Impia Judæorum perfidia, of quorum cordibus, propter immensitatem suorum scelerum, Redemptor noster velamen non abstulit, sed in ewcitate, which contingit in parte in Israel, adhue manere permittit, prout concome, non attendens quod ex sola misericordia, pietas ipsos christiana receptet, et coha-

. bitationem illorum sustineat patienter, illa committit enormia que stupori, audientibus, et, referentibus, sunt horrori. Ipsi enim in- . free Domino Jesu-Christo, who conversio_nemeorum'ex sualonganimitatis assuescentia expectat, nullam pr:etendentes verecundiam culpæ sux, nec reverentes honorem fidei Christianæ, omissis seu contemptis lege Mosaica and Prophetis, quasdam traditiones seniorum suorum sequuntur. Super quibus in Evangelio Dominus objurgat dicens: Quare

= eos transgredimini mandateum Dei et irritum fecistis propter traditiones vestras, hominum doctrinas et mandatea docentes. —

$ 1. — In hujusmodi namque traditionibus (Quæ Talmud Hebraice nuncupantur, and magnus liber est apud eos, excedens textum Bibliæ, in immensum, in quo sunt blasphemix in Deum et Christum ejus ac beatam J Virginem manifests, inextricabiles fabulæ, abuses erroneæ ac stultitiæ inauditæ) filios suos docent, ac nutriunt; and legislated and Prophetarum doctrina reddunt ipsos penitus alienos, verentes ne, veritate, quæ in eadem lege ac Prophetis est, intellecta, aperte Unigenito Dei filio venturo in carnem testimonium perhibente, convertantur ad fidem ct ad Redemptorem suum humiliter revertantur.

So. —And, his non contenti, faciunt Christianas filiorum suorum nutrices, in Contu_meliam fidei Christiane, cum quibus turpia multiple commits. Proper that Fidelibus is verendum ne divinam indignationem incurrant, dum eos perpetrare patiuntur unworthy that fidei. Our confusion has caused this.

g 3. — Et licet dilectus filius Cancellarius Parisiensis and Doctores regentes Parisiis in sacra pagina, de mandato felicis recordationis Gregorii Pope Prædecessoris nostri, tam prædictum abuseis librum quam alios quosdam cum omnibus glossis suis perlectos

— 291 — |

in potestate, ac examinatos, ad confusionem perfidy Judworum, publice coram Clero and Populo incendio coneremarint, prout in litteris eorum perspeximus contineri, quibus tu tamquam Catholicus Rex and Princeps Christianissimus, impendisti super hoc auxilium congruum et favorem, pro quo regalem excellentiam, dignis in Domino laudibus, commendamus ac prosequimur actionibus gratiarum.

S 4. — Quia tamen nondum Judæorum ipsorum abuse profana quievit, nec adhuc dedit eis vexatio intellectum, celsitudinem regiam rogamus, and obsecramus in Domino Jesu-Christo, ut qui excessus hujusmodi detestables and huge commissos in contumeliam Creatoris and injuriam nominis Christiani, pie inccepisu laudabiliter prosequendo, facias debita severitate percelli. And tam predictos abuseis libros, reprobatosque per Doctores cosdem quam generaliter omnes cum glossis suis qui per ipsos examinati et reprobati fuerint, mandes per totum | Regnum tuum, ubicumque reperiri poterunt, igne cremari.

S 5. — Firmiter inhibendo ne, de cetero, nutrices seu servientes habeant Christianos; ne filii libere filiis famulentur ancillae, sed tamquam served reprobati to Domino, in custody mortem nequiter conspirarunt saltem per

— 292 —

effectum operis servos recognoscant illorum, quos Christi mors, et istos liberos, and illos constitutes esse servos: ut proinde sinceritatis tua zelum possimus in Domino laudibus commandere.

(Datum Laterani. 7 Id. Maii. Anno primo,

1243).

$9. — 1267. — Clemens Episcopus servus servorum Dei. Dilectis [filiis Fratribus Predicatorum et Minorum ordinum, Inquisitoribus lhæreticie pravitatis, author ritate sedis apostolicy, deputatis aut in posterum deputandis, salutem and apostolicam benedictionem.

Sr. — Turbato chord audivimus and narramus quod quamplurimi reprobi Christiani, veritatem catholice fidei abrogantes se ad ritum Judæorum damnabiliter transtulerunt. Quod tanto magis reprobum fore dignoscitur quanto, ex hoc, Christi Nomen sanctissimum, quadam familiari hostilitate, securius blasphematur.

S 2. — Cum autem huie pesti damnabili, quie, ut accepimus, non sine subversione prædictæ fidei nimis excressit, congruis et festinis deceat remedies obviari, universitati vestræ, per Apostolica scripta mandamus, quatenus intra terminos vobis ad inqui-

= dg

rendering contra hæreticos, auctoritate sedis Apostolicae designatos, super præmissis, tam per Christians quam etiam per Judæos inquisita diligenter et fideliter veritate, contra Christianos quos talia inveneritis commisisse tamquam hæreticos procedatis.

S 3. — Judaeos autem, who Christianos utriusque sexus ad eorum vitam execrabilem hactenus induxere, aut inveneritis de cetero inducentes pæna debita puniatis, contradictores per censuram Ecclesiasticam, appellatione post posita, compescendo. Invocato ad hoc, si opus fuerit auxilio, brachii scecularis.

(Datum Viterbii. 7 Kal. Augusti Pontif. nostri. An 3).

3 — 1274. — (Hane constitutionem innovavit, ipsismet terminis, Gregorius eam tantummodo sequentibus verbis

insertis ampliando:

Turbato string narramus quod non solum quidam de Judaice cecitatis errore ad lumen fidei Christiane converted ad priorem reeerst esse perfidiam dignoscuntur, eerum etiam quam plurimi ete... etc...

(Datum Lugdun. Kal. Martii. Pontific. nostri. Anno 2.)

4. — 1278. — Nicolatis (III) Episcopus servus servorum Dei Dilecto filio Priori Provineiali Fratrum Predicatorum Ordinis

in Lombardia, salutem et Apostolicam benedictionem.

Vineam Sorec velut electam plantavit dextera Dei Patris et omne semen verum seminavit in ipsa, angelica custodia sepivit illam, lapides nocivos abjecit ab ea. Hanc of Ægypto, in luto et latere, sub jugo Pharaonis oppressam, in signis et prodigiis transferens, dux itineris ejus existents, in terram promiseis adduxit. Vinea enim Domini exercituum, Domus Israel est; viri Juda delectabile germen ejus. Hane ita mire translatam, quasi adhue rudem campum vomother legali proscindens, prophetali doctrina subaravit, ut and ipsam ad maturam frugem, id est, ad regenerationis gratiam præpararet.

Sr. Sed proh dolor! peccatorum spinis obsita, nullum imbrem gratie spiritualis excipiens, qua sperebatur ut uvas educeret, labruscas eduxit; unde sperabatur judicium processit iniquitas; unde justitia india clmor. Hæc est vinea in qua fiei arbor, scilicet synagoga Judæorum, plantata Evangelica veritate description: cujus, plantator, Christus, coetus apostolicus cultor exists. Haec, triplici tempore, quasi tribes annis, ut fructum producer and expectata, infructuosa reperta, cultori succidenda prædicitur. Nam, nec tempore circumcisionis ad profectum deducta est, quia circumcisionem anime non quierebat, nec sanctificata per legem, quia per eam tantum carnalia sequebatur; nec tandem justification per Evangelii gratiam, quia gratiam recipere noluit, quin potius,

latorem grati justum unjust peremit, and,

quodam modo, indurationem Pharaonis excesses, omnis curantis and curo refutavit antidotum, adeo ut nec verbis, nec signis, nec sacramentis, quinimo nec ipsius Christi and Dei corporali presentia molliretur. Multifarie enim multisque modis, olim Deus loquens antiquis ipsius Synagoge patribus in Prophetis, novissime in fine temporum, locutus est ipsis et nobis in Filio, quem constituit, heredem universorum, per quem fecit et sæcula ; sed omnem escam abominata is anima ejuice; and idcirco justo Dei judicio reprobatam exterminaett eam aper de sylva et singularis ferus depastus is eam. Ablata is sepes ejus, prosternata macertes et in direptionem posita it deserted; nec inventus est amplius in terris locus ejus. Verum quia miserationes Dei super omnia sua opera prædicantur, qui omnes salvos fieri, and neminem vult perire, which ipsum pro nobis et ipsis, Hostiam salutis exhibits Deo patri: qui exaltatus a terra, ex-

iiam cl EEE cele 20M

pansis in cruce manibus, ad se cuncta trahere Evangelica voce praedixit. 2

$2. — Noss, licet immeriti, vicem ejus tenentes in terris, which etiam J udaicam perfidiam a sua misericordia non repellit ;'libenter pro populi illius obcæcatione, labores appetimus, ut affectum nostrum divina prosequente clementia, cognita veritatis luce, who Christus is, a suis tenebris exuantur. Porro quia Judæorum ipsorum, quasi per universum mundum, divino judicio, prævisa dispersio, ipsos ad recipiendüm sacramenta fidei, ac doctrinamconvene in unum convenere non patitur; necessitate our wishes- - urgent orders, for various items. world parties, various seminars eligère per quos semen verbi Dei, prout posibile. est, spargamus in singulos, quorum salutem universality and singularity affectamus. Ad te igitur, inter alios, sub spe divine gratiæ lie our converted oculos, cum tui Ordinis claritate reluceas et credaris, ubilibet, per opera utilia et exempla laudabilia, fructuosus, and ex data divinitus gratia scire te confidamus et posse, et fructus uberes in Domo Domini germinare, discretioni tua per Apostolica scripta mandamus, quatenus confidens in illo, cui proprium est gratias' spirituales enlargiri, tales umbrarum tenebris obcæcatos, in commissa tibi province, per te

| | Te 20) e

`- ac alios fratres tui Ordinis, quos ad hoc, honestate morum, experta scientia, probatis virtutibus, circumspectione provida, and experientia comprobata, idoneos esse cognoveris, et quorum industria atque doctrina, divinis donis, a Domino fæcundata, intrepid pro Catholica fide reluceat et sui claritate non JA stumbles, sed tenebrosas mentes radiorum re- | percussione clarificet, and obstinatas cervices reprimat perversorum, Judæos eosdem in terris and locis in quibus inhabitant generaliter and singulariter convocando, semel and plu- . ries, ac toties repetitis instantiis quoties proficere posse putaveris, prout melius fieri poterit, przedicationibus, salutaribus monitis and discretis inductionibus, Evangelicis doctrinis informans, ipsos studeas juxta datam tibi a Domino gratiam, fugatis tenebrarum nubibus, ad viam reducere claritatis, ut renati font baptismatis, reluceant in lumine vultus Christi, and exinde Chorus Angelicus delectetur. Tu quoque ac hi, quos ad tanti negotii persecutionem duxeris eligendos; perennis bonus premium nostramque benedictionem et gratiam, vobis, de bono in melius, vindicetis.

S 3. — Et ut affectum, quem ad salutem

statusipsorum gerit mater Ecclesia percipiant
_ per effectum, tu illos ex eis, quos ad sucep-

tionem sacri baptismatis gratia divina per-

–

duxerit, Prelatis ac Dominis locorum, in quibus tales habitare contigerit, ex parte nostra affectionately recommendes ut Deo gratias in recovery of drachmæ deperditæ, et filio prodigo redeunti vitulum exultationis et gaudii exhibitentes, eos caritate foveant, Fautoribus muniant, benigne pertractent, nec ipsos, in personis aut rebus, per Judæos vel alios indebite molestari permittant, quin potius, in omnibus favorabiliter ipsis assistant auxiliis opportunis.

S 4. – Sed, so strong (quod Dai!) aliqui ex ipsis, i in eorum obstinata perfidia perdurantes et, velut aspis surda, aures incredulas obturantes, ne tui et illorum, quos ad hee salutis opera deputabis, vocem audiant, ut de tenebris ad lucem exeant incantantium sapienter, tuas et per te ad haec deputandorum fratrum eonvocaliones aspernantes reffugiant, of istis (si tales inveneris), which sunt, in quibus locis, and sub quorum dominis commorentur, nobis rescribere non omittas, ut

circa relevant hujusmodi, de salutari eorum |

remedy, sicut expedire videbimus, cogitemus. Ut autem, from premissis, avidis nostris conceptibus, juxta nostra desideria satisfiat, attend nobis intimare studeas, quality commissum tibi negotium prosperity and qualem fructum seminata repromittant.
Datum Viterbii 2° nonas Augusti, Pontif. nostri. Anno I (See in Raynaldi, year 1286,

`~

a letter from Pope Honorius IV to the archbishop than Canterbury concerning the Jews).

oO. — 1288 — Nicholas IV. Constitutionem
“Turbato chord” in Clemente IV editam
and to Gregorio
tam ipse suam, ipsismet terminis, facit,
additis tantum, in fine. $ 2° his verbis:
contra h:ereticos 3 “eontra faultores quo-
that receptors and defenders eorum
"procedere studeatis."

6 — 1320 — Papa Joannes XXU Venerabilibus Fratribus, archiepiscopis Bituricenci eiusque suffragancis.

. Dudum felicis recordationis Clemens IV, blasphemiis Jud:orum innumeris, abusenibus multis and detestabilibus blasphemiis contra Salvatorem and Dominum Jesum Christum, ac precelsam et gloriosissimam semper Virginem Mariam, genitricem ejus, in quodam libro contentis ipsorum; plenius intellectis; and demum and pie memory, Honorii, Romani pontificis prædecessoris nostri, assertione veridicæ relationis audita, quod, ipsorum Judæorum damnata suggests perfidia, nonnulli fidei Christianæ cultores tam mares quam mulieres, in certis articulis, cum Judseis judaizabant eisdem, et, alia multa, tam Christiani and Christiane quam Judai supradicti committebant que in gravem nostri

me

contumeliam Redemptoris and detrimentum fidei Catholicæ redundabant; iidem prædecessores, videlicet, Clemens Tarraconensi, and, post modum, Honorius, Eboracenci, archiepiscopis, qui tune érant super his, per corum, sub certa forma, contra dictos Judæos, litteras, dixerunt; and, insuper, bonæ memoriæ Oddo, Tusculanus Episcopus, in regno Francie, Apostoliew sedis legatus, quia quosdam Judæorum ipsorum libros, who Talmud nominantur, per se et alios fidei zelatores inspectos, reperit errors innumrabile abuses and blasphemias continere, contra Judæos pronuntiasse dignoscitur supradictos, prout in eisdem litteris de .pronuntiatione, quarum tenores fecimus annodried up presentibus, continetur. |

Our igitur, ad quos specialty pertinet fidei orthodoxæ defensio, in debite considerationis pollio recensentes, quod tam pestilens tamque perniciosus morbus, which adhuc in diversis perdat partibus, non est aliquaheld in contempt, do not, process temporis, inficiens fideles, damnabilius convalescat: sed, potius, ad præcidendum radicitus illius pestiferos palmites, ne in discrimen ipsius fidei dilatentur, solicitis studiis procedendum; fraternitati vestre, dictorum prædecessorum inhærendo vestigiis, in virtute obedientiæ districte, precipiendo mandamus, quatenus Christianos omnes et singulos, per vestras civitates et dioeceses constitutos, tam in cathedralibus et aliis Ecclesiis ipsarum civitatum et dioecesum, per your vel alios, quos ad hoc duxeritis deputandos, quam in preachingibus and sermonibus vestris, quos propter hoc, frequenter fieri volumus and mandamus, monere curetis and eis districtius inhibit, ut a præmissis omnibus et singulis aliis, in litteris eisdem contentis, studeant penitus abstinere, eos, ab iis, per spiritales poenas, from quibus expedire videritis, calllatione postposita, compescendo; and alias super his, contra Christianos and Christianas eosdem nec non et contra pr:efatos Judaeos, ut a pre:emissis blasphemiis, erroribus, imprecationibus et falsitatibus ac aliis, que in litteris continentur eisdem, omnino resilient, juxta statuta canonica et per alia congrua et canonica remedia providendo. And, nihilominus, a Jud:eis, in, civitatibus et dioecesibus consists of tibus supradictis, legem seu librum hujusmodi, quem Talmud, ut predicitur, vocant omnesque alios ipsorum libros cum additionibus ct expositionibus eorumdem, faciatis vobis integraliter assignari, eos ad hoc poenis, of quibus expedire videretis canonicis, compellendo; Talmud sayings and libros, eis prius cum aliquibus of Minorum et Prædicatorum Ordinum Fratribus ac aliis prudentibus and peritis viris, quos in lege Domini noveritis eruditos, diligenti examinatione discussis, vel illos ex eisdem, quos blasphemias vel errors aut imprecationes seu falsitates reperitis continere, igni comburatis, invocato ad hoc si opus fuerit auxilio brachii secularis: attentiveus provisuri, ut una simul, in dicto consilio sic provide, sic consulte, in hujusmodi negotio procedatis, quod, in eisdem civitatibus et dioecesibus vestris, mandatum nostrum hujusmodi, circa Talmud and librorum assignmentem hujusmodi, vobis integrates faciendam, uno eodemque tempore, celeriter effectum executionis debite outputtur, ne Judæorum ipsorum fallacia dictos libros quomodolibet valeat occultare. — Tenores autem litterarum et protestis prædictarum tales sunt:

Clemens Episcopus, servus servorum Dei, venerabilibus fratribus, archiepiscopo Taraconensi et suffraganeis ejus, Salutem et Apostolicam benedictionem..

“Damnabili perfidia Jud: orum, propter ingratitudinis vitium, olim merito reprobata, and synagogæ dato libello repudii, suæ visitationis tempus agnoscere contemnenti, ccecus ille populus, qui peccatum peccavit, juxta Jeremiae vaticinium instabilization is effective tus; imo, vagus and profugus super terram, velut fraticida Cain, who ejectus fled easily

Domini; quasi major ejus esset iniquitas, quam ut posset veniam promereri. Hujusmodi namque miserabilis populus, Patris aeterni Filium Dominum Jesum Christum, quisecundum carnem factus ex semine David, prout ante in Scripturis Sanctis promiserat per Prophetas, frater ipsorum erat et ad participium hereditatis aeternæ illos vocare venerat, tanquam ad oves qui perierant domus Israel; non solum nequiter negaverunt, dicentes in sua despicientia: Non est Deus: verum etiam, cessum, flagellatum and cruxifixum impie occiderunt, ejus sanguinem super se ae suos detestabiliter imprecantes.

Verum, cum dispersiones Judæorum ipsorum adhuc noluerint intelligere ut benefaciant, cum ipsis satis humaniter agitur quod inter Fideles absque gravibus customiliis vivere permittuntur. Sed ecce prava ista generatio, dum cohabitationem ejus pietas sustinet Christiana, dum ipsam, ex quadam benignite receptat, se ingratam inde constituted and harm, reddens pro gratia contumeliam, profamiliaritate contemptum et pro beneficiis illa stipendia quœ mus in pera, serpens in gremio, and ignis in sinu, am hospitibus, juxta vulgare proverbium, largiuntur.

Dolentes quidem audivimus et narramus, | quod Judæi de regno Aragonis, lege veteri

| - 304 -
protermissa, quam, per Moysen suum, contulit majestas omnium Conditoris, quamdam legem aliam, seu traditions quam Talmud vocant, falso, tradidisse Dominum confingunt; in cujus amplo volumine per orbis latitudinem destinato, quod textum novi et veteris testamenti excedere dicitur, abusenes fere innumerable and unstable, blasphemiae contra eumdem Dominum nostrum Jesum-Christum et Genitricem ejus beatissimam continent: quorum relatio vel auditus, sine interventu pudoris et horroris gravissimi, vix potest ab aliquo sustineri, curses quoque gravissimie, ac imhorrible precations, quæ, ab eisdem Judæis ingratis et perfidis contra Christiaour daily broadcasts, in dicta lege seu traditione damnabili sunt adscriptæ. Quid will it please? Hujusmodi et alia detestanda, quæ in dicta lege vel traditione profane sunt damnabiliter annotata, præcipua esse censor causa, propter quam predictus fatuus et: infidelis populus in sua stetit perfidia obstinatus. |

Quia vero, his et aliis abuseibus eorumdem, quie ut accepimus nimis excrescunt, . non sine detrimento Catholice fidei, quoscumque Fideles sed nos precipue which constituti sumus in specula, ut resistamus ascendentibus ex adverso, decet tam congruis, quam festinis remediis refragari, fraternitati vestre per Apostolica scripta, in virtute obedientiæ firmiter precipiendo mandamus, quatenus adversus predictos Judaeos super premissis to be prudent and virile insurgent, carissimum in Christo filium nostrum Aragonum regem illustrem, and omnes barones, nobiles and ballivos regni and terrarum ipsius moneatis, and inducatis wait barones, nobiles and ballivos eosdem, ad hoc per censuram Ecclesiasticam, sinecesse fuerit, calllatione post posita, compellendo, ut a Judaeis sibi subditis totum Talmud, cum suis additonibus and expositionibus and omnes eorum librosfacient exhibiteri. Quibus exhibitis, illos ex eis, qui de textu bibliæ, et alios de quibus nulla sit dubitatio quod blasphemias vel errors contineant seu etiam falsitatem, Judæis restituatis eisdem: ceteros vero, sigillis vestris, ut expedit, consignatos, in aliquibus tutis locis, quibus vobis videbitur, deponatis custodiendos fideliter, donec super his consulta sedes Apostolica computer in posterum, quod de ipsis (senserit) fieri opportunum. "T |

Volumus autem, quod tam examinationem librorum quam hujusmodi restitutionem, consignatureem and depositionem ceterorum, in presentia et de consilio Fratrum Prædicatorum and Minorum, aliarumque personarum, | que licenciatæ sint et provide, faciatis; . provisional attention, ut condicto consilio cum predicto rege, aliisque idoneis personis, prout fuerit opportunum, commissum vobis tam pium et salubre negotium taliter ordinetis, ac ita prudenter et caute procedatis in ipgo, quod id, ubicumque contingat fieri, simul and eodem tempore fiat, ne Judæorum ipsorum fallacia dictos libros quomodolibet valeat occultare, sed nostrum in hac parte potius mandateum executionis votivæ pulchritudinem consequatur.

Ad hee autem dilectus filius noster Pauread. dictus Christianus, from Ordine Fratrum Predicatorum, lator presentium, creditor non modicum profuturus, tum quia ex Judaeis trahens originem, et inter eos litteris Hebreweis competenter instructus, linguam novit et legem antiquam ac illorum errores; tum etiam quia de sacro fonte renatus zcluim habet fidei Catholicæ, et eruditus occurrit laudabiliterin theologica facultate — Praeceptum igitur nostrum in hae parte implere taliter studeatis, ut exinde dignis laudibus et fa- | voris augmento vestra sinceritas habeatur. _

Datum Viterbi, Idibus Julii. Pontificatus nostri anno tertio, sub anno Dominicæ in-

carnationis 1267 — Item:
— Honorius Episcopus, servus servorum

= 307 — .
Dei, Venerabilibus Fratribus Archiepiscopo Eboracensi et ejus Suffraganeis, Hello. And Apost. Benedictionem.

Nimis in partibus Anglicanis, prout accepimus, Judæorum damnata perfidia in nostri contumeliam creatoris et detrimentum >
. Catholice fidei, nefandis actibus et horrensay operibus relaxavit habenas; ipsi etenim librum quemdam, maligna fraud compositum, habere dicuntur, quem Talmud vulgariter nuncupant; abominations, falsitates, multimode infidelities and abuses continuenentem. In hoc quippe libro suum continuant studium et circa ipsius nefaria dogmata ipsorum prava solicitudo versatur. Illius, unaware per, letiferæ doctrinæ, proprios, ab annis teneris, filios deputy, ut hujusmodi veneno- | sis pabulis imbuantur, eosque instructe et informare non metuunt quod magis in book contentis eodem, quam expressis in lege Mosaïca credi debet, ut iidem filii, Dei Filium fugientes, per devia infidelitatis, exhorrifying and ad veritatis semitam non accesdant. Præfati quoque Judei, non solum mentes fidelium ad eorum sectam pestiferam

allicere moliuntur, verum etiam eos, which salubri ducti consilio, infidelitatis abjurants errorem, ad legem Catholics fidei convolarunt, donis multimodis ad apostandum inducere non verentur: quorum aliqui,

— 308 —

dolosa Judæorum ipsorum seducti malitia, publice illis cohabitant juxta ritum et legem ipsorum, in parochiis, in quarum Ecclesiis renati sacro fonte Baptismatis exstiterunt, sævam, imo, nequissimam vitam ducunt, in nostri Redemptoris injuriam, fidelium scandalum et derogationem fidei Christianæ; ac etiam nonnullos ex talibus iidem Judæi ad alialoca nequiter destinant, ut ibi tanquam incogniti ad suam perfidiam revertantur.

“Ne omittit Judeorum ipsorum nequitia, quin orthodox fidei cultores, joke die sabbati ac aliis solemnitatibus eorumdem, invitet ac instanter inducat ut, in synagogis ipsorum, officium auditor, illudque juxta ritus sui consuetudinem solemnizent, rotulo involuto membranes, only libro, in quibus lex eorum conscripta consistit, reverentiam exhibentes, quamobrem plerithat Christicolæ eum Judaeis pariter Judaïzant. Præsumunt quoque prefati Judei Christians in their family retinere, quos in divine majestatis opprobrium, diebus Dominicis et festivis operibus occupari servilibus, a quibus est potius abstinendum, nefaria jussione compellunt. Admitted autem in suis domibus Christianas ad ipsorum inFantes seu pueros educandos, et tam iidem Christiani quam Christiane Judæis cohabias a guest; sicque, dum opportunu-

— 309 —

nitas suggests et pravis actibus tempus favet, Judæorum mulieribus Christiani et Judei Christianorum foeminis, infausto commerce commiscentur. Alii etiam Christiani vicissim in domibus propriis sæpe conveniunt, ut dum simul commessationibus et potationivacant bus, erroribus materia præparetur. Singulis quoque diebus in orationibus vel verius execrationibus suis, in maledictio- ' nem Christianorum, damnabili presumptione prorumpunt, aka nonnulla committendo nequissima, quæ noscuntur in offensesam Dei, and animarum Christianorum dispendium redundare. Verum et si nonnulli ex vobis sæpe sepius fuerint, prout assertur, requisiti ut super his remedium opportunum curarely adhere, id tamen efficere neglexerunt; de quo tanto propensius admirari compellimur, quantity ex debto pastoralis oficii se paratiores et efficaciores exhibere lenentur, ad ulciscendas nostri Salvatoris injurias, and hostium fidei Christian: conatus nefarios reprimendum. |

“Cum itaque non sit tam pestilens et periculosus morbus aliquatenus contemnendus, ne, quod absit, relictus neglectui, tract temporis convalescat; and adversus aunt tamque damnabilis temeritatis audaciam promptis, teneamini consurgere animis, and ad ejus repressionem omnimodam efficax

- of. EEEE

neus DIO –

studio operamque solicitam impertiri, ut frenatis hujusmodi perversis ausibus, Catholice fidei dignitas gloriosis proficiat incrementis, fraternitati vestre, per apostolica scripta, districte precipiendo mandamus, quatenus super praemissis et singulis præmissorum, per inhibitiones et poenas spirituales and temporales, aliosque modos, of quibus, expedire videritis, in prædicationibus vestris ex his and iis, and ad hoc temporibus congruis, for your vel alios expressendos, studeatis juxta officii vestri debitum, ita effi- . eaciter and solicit providere, ut morbus hujusmodi, peradhibendæ medicine remedy, amputation; Vosque proinde æterni regis clementiam, premium consequi valeatis, ac nos vestram curiosam solertiam, and diligentiam vigilantem, dignis in Domino laudibus attollamus. Quod autem in hac parte feceritis nobis, per vestras litteras, plenius intimitis.

Datum Romæ, apud sanctam Sabinam 14 kalendas Decembris. Pontificatus nostri anno secundo, anno Domini 1285 — Item:

— Oddo, miseratione divina Tusculanus Episcopus, Apostolice sedis Legatus, universis presentes litteras inspecturis, salutem in Domino. i

“Noverit universitas vestra quod nos, Parisiis, anno Domini 1248, Idibus Maii, super quibusdam libris Judæorum qui Talmud appellantur, presentibus magistris Judæorum et ad hoc vocatis, definitivam sententiam protulimus in hunc modum: |

“In nomine Patris et Filii et Spiritus Sancti. Amen. |

Exhibitis, auctoritate Apostolica, a magistris Judæorum regni Francie quibusdam libris, which Talmud appellantur, quos inspeximus and per viros discreets et expertsos in talibus, Deum timentes et zelum habentes fidei Christiane, fecimus inspici diligenter; quia eos invenimus, innumerable errors, abuses, blasphemias, and nefaria continue nere, qua, pudori, referentibus, et audientibus sunt, horrori, in tantum, quod predicti libri secundum Deum, sine fidei Christianæ injuria tolerari non possunt; of consilio bonorum, quos ad hoc duximus specialty evocandos, pronuntiamus prædictos libros tolehikes non esse nec magistris Judæorum restitui debere, and ipsos sententiality condemnamus. De aliis vero libris, nobis non exhibitisa magistris Juda orum, licet a nobis, super hoc plurals fuerint requisiti, vel etiam non inspectis, plenius cognoscemus loco et tempore, et faciemus quod fuerit faciendum. “Nomina autem illorum, of quorum consilio, prædicta sentia lata fut, sunt hæc: Venerabilis pater Guillelmus, Dei gratia Parisiensis Episcopus etc... quorum ifgilla apposita sunt præsentibus, una cum nostro, in testimonium hujus rei. — (Subdit Joannes XXII) — Datum Avenione, 2 Nonas September — Pontificatus nostri anno IV

(1320) —

7 — 1554 — Julius Papa Ill, university and singulis Venerabilibus Fratribus, Patriarchis, Archiepiscopis and Episcopis ac dilectis filiis, aliis locorum ordinariis Salutem et Apostle bened.

Cum, sicut nuper, non sine animi nostri molestia accepimus, licet, alias, Venerabithe nostri brothers, Sancte Romane Ecclesise Cardinales, hæreticæ pravitatis in universa Republica Christiana Inquisitores Generathe, certum Hebraicum librum, Ghemarot, Thalmud, nuncupatum, nonnulla indigna and legem divinam orthodoxamque fidem offendentia continentem, de mandateo nostro, damnaverint and igne comburi fecerint; nihilominus inter ipsos Hebreos adhue esse dicantur diversi libri, diversas contra Christum Redemptorem nostrum, euntre sanctissimum nomen et honorem, blasphemias, et ignominnias continentes.

.S r. — Nos, iis premissis, opportune procedere volentes, vobis et vestrum cuilibet, hereby committimus and mandamus, quatenus singulis Universitatibus Hebræorum, infra limits jurisdictionis vestræ consistentibus, ex parte nostra intimitis et notificetis quod, elapsis quatuor mensibus, a die intimationis and notificationsts hujusmodi, omnes et singulari libri, in quibus nomen Jesu, Salvatoris nostri, quod Jeseri Hanossi dicitur, cum blasphemia aut, alias, ignominiosis nominatur, tam in eorum synagogis et locis publicis quam privatis domibus, aut alias locorum, diligentissime exquirantur, and which libros hujusmodi, penes se, quoquo modo, habere reperti fuerint, debitis pænis, tam pecuniariis et confiscationis bonorum, quam, si eorum contumacia aut qualitas delicti exegerit, corporis, etiam ultimi supplicii, ac alias, prout a fide Christi apostantes, irremissibiliter, puniantur, et, nihilominus, eisdem quartet mensibus elapsis, per vos vel alium seu alios, quos ad hoe duxeritis deputandos, libros hujusmodi cum omni vos diligentia inquiratis et studiose investigetis, inquirique et investigari faciatis, et eos, quos hujusmodi libros penes se habere reperietis, poenis, quibus apostantes præfati puniuntur, omnino and irremissibiliter puniatis.

S 2. — Non permittentes, de cetero, eosdem Hebraeos (qui in memoriam Passionis Dominicae a Sancta mater Ecclesia tolerantur,

es ae
ut aliquando mansuetudine nostra allecti, | ad verum Christi lumen, divino afflante Spiritu, convertantur) a quibusvis etiam Apostolica auctoritate fungentibus, occasione cujusvis sortes librorum, apud eos existentium. (dum modo blasphemias, ut prefertur, no contineant), nisi de nostro espresso mandato, quomodolibet vexari aut molestari. Quoslibet contradictors and rebels, acvobis, in premissis, non relatives, per sententias, censuras et poenas ecclesiasticas, ac etiam pecuniarias; arbitrio vestro moderandas et applicandas, ac alia opportuna juris remedia, appellatione post posita, compes- — cendo, ac legitimis, super his habendis, servatis processibus, sentias, censuras, and poenas praedictas, etiam iteratis vicibus, aggravendo, invocato etiam, ad hoc, si opus fuerit, auxilio brachio secularis.
Non obstantibus etc..... "EN
Datum Rome, apud Sanctum Petrum, sub canceled Piscatoris die 29 May, anno millesimo quingentesimo quinquagesimo quarto, Pontif. nostri, anno 5.

(Raynaldi an r340 Constitution of
John XXII on the Jews.)

— 315 —

8 — Paulus IV Episcopus servus servorum
Dei, ad perpetuam rei memoriam.

Cum nimis absurdum et inconveniens existstatus ut Judaei, quos propria culpa perpetue servituti, submisit, sub prætextu quod pietas Christiana illos receptet et eorum cohabitationem sustineat, Christianis adeo sint ingrati, ut eis pro gratia customiam reddant et in eos pro servitute, quam illis debent, dominatum vindicare procurent, Nos, – ad quorum notitiam nuper becomes eosdem Judæos, in alma Urbe nostra, et nonnullis sancte Romane Ecclesise civitatibus, terris et locis, in id insolentiæ prorupisse, ut, non solum mixtim cum Christianis et prope eorum Ecclesias, nulla intercedente habitus distinguished, cohabitare, verum etiam domos, in nobilioribus civitatum, Terrarum and locorum in quibus degunt, vicis et plateis conduct, and good stabilia compare, and possidere, ac nutrices and ancillas, aliosque servientes Christianos mercenarios habere et diversa alia in ignominiam et contemptum Christiani nominis perpetrare præsumant, considerantes Ecclesiam Romanam eosdem judæos tolerare in testimonium veraz fidei Christiane, and, ad hoc, ut ipsi, sedis Apostolicz pietate et benignitate allecti, er-

— 316 —

rores suos tandem recognition and ad verum catholicæ fidei lumen pervenire satagant, and propterea agreere ut, quandiu in eorum erroribus persistunt, effect operis recognoscant se servos, Christians vero liberos, per Jesum Christum Dominum nostrum, effectos flee, iniquumque exist ut filii libere filiis famulentur ancillæ.

S 1. — Volentes, in premissis, quantum

cum Deo possumus salubriter providere, hac nostra perpetuo valitura constitutione, sancimus, quod, de cetero, perpetuis futuris temporibus, tam in Urbe quam in quibusvis aliis ipsius Romane Ecclesise Civitatibus Terris et locis, omnes in uno and eodem, ae si ille capax non fuerit, in duobus aut tribes, veltot quot satis sint, contiguis, and ab habitationibus Christianorum penitus sejunctis, per nos, in Urbe, and Magistratus nostros, in aliis Civitatibus, "terris et locis predictis, designandis vicis, ad quos unicus tantum ingressus pateat, and quibus solum unicus exitus detur, omNino lives there.

S 2. Et, in singulis Civitatibus Terris et locis, in quibus habitaverint, unicam tantum synagogam, in loco solito, habeant, nec aliam de novo constructe aut bona immobilia possidere possint; quinimo, omnes eorum synagogas, lend unam tantum, demoliri and devastate ac bona immobilia, quæ ad præpossident sense, infra tempus eis per ipsos Magistratus præfigendum, Christianis vendere.

S 3. — And ad hoc, ut pro Judais ubique dignoscantur, masculi biretum, feminæ vero, aliud signum patens, ita ut nullo modo çari aut abscondi possit, glazed color palam deferre teneantur et adstricti sint, nec super non delatione bireti aut alterius signi hujusmodi, pretextu cujusvis eorum gradus vel præeminentiæ seu tolerantiæ excusari, aut per ejusdem Ecclesie: Camerarium, vel camre Apostolice Clericos, seu alias illi præsidentes personas aut sedis Apostolicæ Legatos vel eorum Vice-Legatos quovis modo, dispensari aut absolvi possint.

§ 4.— Nutrices quoque seu ancillas autalios utriusque sexus servientes Christianos habere vel eorum infantes per mulieres Christianas lactari aut nutriri facere.

S5. — Seu Dominicis seu aliis de praecepto Ecclesie festis, in publico laborare only laborari facere.

S 6. — Seu Christians quoquo modo grave aut contractus fictos vel simulatos celebrate.

S 7 — Seu cum ipsis Christianis ludere aut comedere vel familiaritatem seu conversationem habere nullatenus presumant.

$ 8. — Nec in libris rationum et computorum, quæ cum Christianis pro tempore habebunt, aliis quam latinis litteris et, alio quam vulgari Italiano sermone, uti possint, and, si utantur, libri hujusmodi, contra Christianos, nullam fidem faciant.

S 9. — Judæi quoque prefati sola arte strazzaria seu cenciaria, ut vulgo dicitur, contenti, aliquam mercaturam frumenti vel hordei aut aliarum rerum, usui humano necessariarum, facere.

S 10. — And who ex eis medici fuerint, etiam vocati et rogati, ad curam Christianorum accedere aut illi nequeant interest.

S 11. — Ne se a pauperibus Christianis Dominos vocari patiantur.
S 12. — Et menses, in eorum rationibus

et computis, ex triginta diebus completis omnino confident; dies which ad numerum triginta non ascenderint, non pro mensibus integris, sed solum pro tot diebus quot in effect fuerint, computentur and juxta ipsorum dierum numerum and not ad rationem integri mensis, eorum credita demanding; ac pignora eis, pro cautione pecuniarum suarum, pro tempore consignata, nisi transactis prius, a die quo illa eis data fuerint, decem and octo integris mensibus, vendere nequeant, and postquam menses prædicti effluxerint, if ipsi Judei pignora hujusmodi vendiderint, omnem pecuniam quæ eorum creditis superfuerit, domino pignorum consignare.

S 13. — Et statuta Civitatum, Terrarum, and locorum in quibus, pro tempore, habitaverint, favorem Christianorum concernia inviolability to observe etiam teneantur.

S 14. — And, if circa premissa, in aliquo quomodolibet defecerint, juxta qualitatem delicti, in Urbe per Nos, seu vicarium nostrum aut alios a Nobis deputandos, ac in Civitatibus, Terris et locis predictis, per eosdem Magistratus, etiam tanquam rebelthe and criminalis the Magistatis rei, a toto populo Christiano diffidati, nostri et ipsorum vicarii ac deputandorum et Magistratuum arbitrio puniri possint. — Nonobstantibus etc... |

Datum Romæ, apud Sanctum Marcum. Anno Incarnationis Dominice Milesimo quintentesimo quinquagesimo quinto. Pridie ldus Julii, Pontiff. our first year.

i

9. — Pius Papa IV — Universis et singulis utriusque sexus Hebricis, in Alma Urbe commorantibus, et commemorari solitis, viam veritatis agnoscere et agnitam ecus-

to say.

Dudum congratulated Paulo Papa IV predecessore nostro, zelo religionis Christiane moto, litteræ Apostolice, circa

vestrum aliorumque Hebræorum vivendi modum, sub data videlicet, pridie Idus Julii, Pontificatus suianno primo, emanarunt, quarum, ut accepimus, pretextu, per calumniam, et cavillationes nonnullorum, vestris facultatibus inhiantium, litteras ipsas, in multis, preter ipsius predecessoris intentionem, interpretantium, your diversimodi vexati et inquietati fuistis.

Sr. — Quare nos, considerantes quod Sancta Mater Ecclesia, Hebræis quos in memoriam passionis Dominicæ tolerat, multa plerumque concedit, ut Christiana benegnitate allecti, errorem suum recongnoscant et ad verum, quod est Christus, lumen tandem, convertantur, plurimorum etiam prædecessorum nostrorum vestigiis inherendo, statui vestro opportuna providere volentes, ac litterarum praedictarum tenores, præsentibus, pro expressis habentes: Motu proprio, non ad vestram vel alicujus vestrum aut alterius, pro vobis super hoc nobis allate petitionis, instantiam, sed de nostra mere deliberation, and ex certa scientia ac of Apostolicæ potestatis plenitudine, vobis omnibus et singulis, ut dum ab uno loco ad alium iter agere contigerit, possitis, in ipso itinere, biretum seu pileum nigrum deferre, ea tamen conditione ut, si ultra unam diem, uno in loco, moram traxeritis, postea solitum biretum glauct coloris gestetis, Apostolica auctoritate, tenore præsentium, concedimus ac indulgemus. — Volentesque quod, yes locus pro vestra habitatione assignatus, ammore and capax, ac negotiis gerendis and thank youbus exerndis aptus and commodus sit, intra illum your contineatis; alioquin, in alio capaci, commodo, vobis assignando, vel priore, - quantum opus fuerit, ampliando, seu jam per dilectum filium Guidonem Ascanium Cardinalem Camerarium jam ampliato, and, forsan, cjusdem Guidonis Ascanii, seu ab eo super deputandorum arbitrio, in posterius amplifying.

S 2. — And, ultra domos in clausura existentenyours, quas per vos acquisri forsan contigerit, quacumque alia stabilia bona seu prædia urbana and rustica, usque ad valorem thousand and quingentorum ducatorum auri, tenere possitis, bonaque ipsis Christianis, and colonis, etiam partiariis, vel sub certa annua pensione prout cum illis convenietis, locare, ac etiam, sine aliquibus fraud and monopolio, culture terrarum et animalium cujuscumque generis aliarumque rerum, societates cum eisdem Christianis contrahere, and /quascumque artes et mercaturas quarumcumque mercium and rerum humano usui quomodolibet necessariarum, etiam olei, frumenti, vini, hordei

ceterorumque fructuum. (Nisi tamen superiores hujusmodi commerce et emptiones, publico Edicto, omnibus etiam Christianis negotiantibus interdixissent) exercised, .and ubi etiam hac vobis, a vestris debitoribus —, in solutum data fuerint, illa recifather, acceptaque quibusvis personis, etiam Christianis, vendere, et, cum illis, pro aliis bonis, permutare et, prout volueritis, alienare. |

S3. — And cum Christianis conversationem, familiaritatem honestas, non tamen eosdem Christians in vestros famulos habere aut quomodolibet tenere. And of pecuniis, for your and vestrum quemlibet mutuatus, pro interest time usque ad datam litterarum prædecessoris hujusmodi decurso, juxta capitula, vobis antea concessa et tolerata, exceptis tamen casibus jam decision vel per transactionnem vel sentiam qus in rem judicatam transierit, finitis, quos in suo robore permanner omnino volumus, nisique, arbitrio. nostro, nova revisione digna videbuntur; alios vero circa, juxta modum ex ejusdem predecessoris ordinatione vobis datum, and donec alius modus vobis, per nos seu nostrum et sedis Apostolicæ camerarium, præfectum pro tempore, statuetur, dummodo tum interest of vestro interest not required tis,exigere.

S4. — Etpignora, that a Christianis quomodocument for your contiguous accipi, of illis, lapsis decem et octo mensibus integris, postquam vobis consignata fuerint, per publicam substation, public official assistance, and party legitima intimatione facta, and alias juxta morem et modum, antequam dictæ litteræ emanassent, in præfata Alma Urbe solitum, vendere, et illorum pretium, pro concurrenti summa vestri crediti, relicum, if quod superflueret, illorum dominis reddendo et consignando, vel in manibus officialis deponendo, vobis retinere, and, de illis, nullam rationem illorum dominis seu cuiquam alteri, reddere teneamini, sed velut de propriis bonis libere disponere valeatis, plenam and liberam, eisdem auctoritate et tenore, facultatem concedimus.

, S5. — Et insuper volumus ut vos, sub statutis et decretis generalibus Almæ Urbis præfatæ, quæ tamen privilegiis et concessionibus vobis indultis contrarie non sint, understands hendamini and she observes teneamini.

S 6. — Etne, ob certi loci, intra quem habitare debeatis, assignmentem et, intra illum, domos conducti necessitatem, ab illarum dominis, ultra debitum modum, pregravemini; and domorum domini, in locis praedictis, Illas vobis, pro justo pretio, per Camerarium prefatum declarando, locare teneantur, ne-

what illud what modo augere vel alterare

valeant.

$7. — Preterea, si i avobis, vel vestrum singulis, vigore Apostolicarum Prædecessoris

litterarum, bona stabilia que possidebatis

vendere coactis, aliqui hujusmodi bona eme- .

runt, et illorum, etiam sub pretextu cautionumber of evictione, seu alias per calumnias, requisitarum, non prestitarum, vobis nondum persolverint, ut pretia conventa vobis, absque alicujus cautionis præstatione, integre persolvere, aut bona ipsa stabilia per eos empta, in eo status, quo erant tempore emptionis una cum fructibus per eos perceptis, restitle holder. Omnesque libros rationum

vestrarum, and alias scripturas publicas et pri-

vatas vobis ablatos et ablatas, seu depositos

and depositas, quibusve sequestris, super illis

factis, sublatis, vobis restitui mandamus, vosque ad reddendum rationem aliquam of contractibus seu instrumentis, etjam blackcurrant et extinctis, nullatenus teneri neque adstringi

me decernimus.

S 8. — Et ulterius, vos, omnes et singulos, D omnibus and quibusvis delictis, criminibus etiam, tam contra dictas Pauli prædecessoris

quam contra, ejusdem Pauli Pontificatus

tempore pendante, quorumvis SRE Cardinalium, aut aliorum quorumcunque litteras, etiam libros non exhibendo aut, aliàs, ipsis

litteris non parendo, excessibus and transgressionibus, quantumcunque gravibus and enormibus, for your use ad prwsentem diem commissis; except duntaxat criminibus homicidii homidioque majoribus, ac lesx majestatis and falsæ monetæ, falsificationis litterarum Apostolicarum, et in contemptum. fidei Christianæ commissis; and juxta format instrumenti per vos, in camera Apostolica, cum dilecto filio Donato Matthæo Minali, generali Thesaurario, modo facti seu celebrati, quoad poenas tantum cuicumque, præ'terquam party, applicandas, and that, hactenaked, depositatæ seu exact: non fuerint; And salvo, in reliquis, jure cujuslibet tertii; nec no a quibusvis residuis vigesimarum and talearum, et aliis quibuscunque, tam civilium quam criminalium, cameræ Apostolicæ debitis, auctoritate and tenore premissis, absolvimus et liberamus.

S 9. — Et, insuper, volumus quod, pro futuris transgressionibus, ratione exactionis vestri interested, quarrels with their accuser annum tantum habeat, ad prosequendum suam accusationem seu querelam, quantum sit, respectu poen:, ut supra, applicandæ; quod vero attinet ad civil interest ipsius querelantis, vel accusentis, vel cujuslibet alterius. tertii, nulla alia sit præfinitio temporis, nisi ea que a jure communi statuta est.

S 10. — And, pariter, quod vestris creditis, tam preteritis, quam presentibus et futuris, ea solum opponatur prescriptio que præfinita is a jure communi, et, quod pro toto eo tempore quo quis pecuniis vestris fruitur, intelligence interested in currere, computing tamen, diem pro die, mensem pro mense, and, pro transgressibus vestris, poen: sint arbitrariæ, de cetero, except tamen illis casibus pro quibus certainly? poen: sunt statute a jure communi.

S 11. — Prseterea, vobis permittimus quod possitis tenere apothecas, extra ghettum seu septum hebraicum, quantum tamen fieri poturit, contiguas, et, in illis, ab ortu solis usthat ad occasum, exceptis diebus festivis, permanner and mercaturam ac artes vestras et bancam, aliaque vobis permissa exercitia, exercise, dummodo, come night, your ad vestras, solitas intra claustra, habitationes reducatis. |

. S 12. — Ceterum, ut fraudibus occurratur, mandamus ut vos rationes, quas cum Christianis habueritis, characteribus lingue vulgaris italicæ, scribere teneamini; aka, vetris libris seu rationibus, aliàs quam, ut præfertur, scriptis seu notatis, nulla prorsus fides adhibeatur; possitis tamen, ad libitum vestrum, privatos libros in usus vestros conscriptbere lingua vestra hebraica, dummodo ex eis Christians non conveniatis; although, no solum vos in Alma Urbe præfata commo-

rants, sed etiam ceteri, extra illam in aliis quibusvis locis moram trahentes, which in eadem negotia et commercia aliqua habitualrint, pro illorum modo et qualitate, teneantur and obligati sint in solutione compositionis, per your nuper cum Camera Apostolica.. fact.. aliisque omnibus oneribus per vos sustinensay and fiendis, juxta ratam, eis per taxatores imponendam, compete and contribute, ac demum instrumentum conventionis, per vos cum camera Apostolica sive ejus Thesaurario, sub die octava Januarii presentis anni, initæ, cum omnibus in eodem instrumento contentis, from verbo ad verbum, prout jacet, auctoritate et tenore præmissis approbamus, ratificamus and confirmamus, omniac in illo concessa vobis damus and concedimus and condonamus, atque præmissa omnia et singula, in presentibus nostris litteris contenta, inviolabiliter observari.

S 13 – Sicque, per quoscunque Judices et commissioners, quavis auctoritate fungentes, etiam Palatii Apostolici Auditores, sublata eis, et eorum cuilibet, quavis aliter judicandi and interpretandi facultate, judicari et definiri debere, ac quidquid secus, to quoquam, quavis auctoritate, scienter vel ignoranter, attentedried up contigerit, irritum and inane decernimus.

Non obstantibus ete .... (1)

(1) This Constitution of Pius IV had very little force of

10. – 1566. – Pius Episcopus, servus servorum Dei. Ad perpetuam rei memoriam. | |

Romanus Pontifex, Christi vicarius in' terris, nonnunquam ea qua pro zelo religionis, a ceteris Romanis Pontificibus prædecessoribus suis concessa dicuntur, ut illibata persistant, approbate and confirmat, prout in Domino conscience healthiness expedire. _

S I1. — Dudum felicis recordationis Pauread, Papa IV, predecessor noster, zelo fidei Christianæ motus, certum modum vivendi: et habitandi Judaeis prescriptit, prout in quadam ejus Constitutione, cujus tenor sequitur and is talis, videlicet.... (vide supra).

S2. — Our igitur cupientes ut Constitutio, statuta, et ordinationes hujusmodi, perpetuis futuris temporibus observer, motu proprio et ex certa nostra scientia and not ad alicujus alterius, nobis super hoc oblate, petitionis instantiam, sed ex mera our deliberation, constitution, statute and ordinationes hujusmodi, et, prout illa law, since the duration of this pontificate was only five years. provoked a strong reaction, as we will see from the text of the following constitution of Saint Pius V, who was one of the first acts of his power; but above all, by that of 1569, which exceeds

in severity everything that the popes had decreed up to that point subject of the Jews.

concernunt, omnia et singula in dicti Prædecessoris nostri litteris contenta, and india secuta quicunque, auctoritate Apostolica, presentium tenore, approbamus, innovamus and confirmamus and robur perpetuæ firmitatis obtinere decernimus, volumus et, sub interminatione divini judicii, precipimus et mandamus ea omnia in posterum observari firmiter, non solum in terris et dominiis nobis subjectis, sed etiam ubique locorum. |

. 83. — Et ad omnem, circa colorem birreti per masculos et signi per feminas deferen- |
, dorum, hujusmodi submovendam hæsitationem, declaramus dictum FOLDERS esse qui vulgo, gialdo, dicitur.

S4. — Mandantes, in virtute Lo Obedientiæ, omnibus singulis venerabilibus fratribus Patriarchis, Primatibus, Archiepiscopis and Episcopis, quatenus, in civitatibus et diœtheseibus propriis, praesentes nostras litteras publicari and observari faciant.

S5. — Et omnes Secular Principles and alios dominos and magistratus temporales rogamus, requirimus, and obsecramus, per . viscera misericordiæ Jesu-Christi; eisdem in remissionem peccatorum nihilominus injungentes; quod, in præmissis omnibus, eisdem. "Patriarchis, Primatibus, Archiepiscopis and Episcopis assistant, et suum favorem et auxi-

lium præstent, ac contrafacientes, poenis etiam temporalibus afficiant.

Non obstantibus etc....

Datum Rome, apud Sanctum Petrum, anno Incarnationis Dominice, milesimo quintentesimo Sexagesimo sexto.

13 Calendas May Pontificatus nostri Annot. .

(NB — Subinde, in decursu Pontificatus Pius V, Judæi, in ditione Pontificia, expulsi sunt, ut patet ¢ ex (sequenti Constitutione.)

44. — 1569. — Pius Episcopus, servus servorum Dei. Ad DORE rei memoriam. |

Hebræorum géns, sola geese: a Domino electa, quæ, divinis eloquiis infusa, cœlestium mysteriorum particeps esset, quantum ceteris omnibus gratia et dignitate excelluit, tantum postea, incredulitatis su: merito contempta et neglecta, in praeceps meruit deturbari; quod adventiente temporis plenitudine, perfida et ingrata, suum Redemptorem indigna morte peremptum, impie reprobárit.

_ Amisso namque sacerdótio, legis auctoritate adempta, propriis disjecta sedibus, quas tanquam lake and mel fluentes, clementissimus and benignissimus Deus jam inde, a prima ipsius gentis origin, illi præparaverat, terrare orbem, tot jam saeculis, pererrans, invisa, probris contumeliisque omnibus objecta, foedas et infames quasque artes,

quibus famem tolerare possit, haud secus

quam vilissima mancipia, cogitur attrectare. Sed Christiana pietas, hunc ineluctabilem casum in primis commiserans, illam humanius satis apud se pasta est diversari, ut scilicet crebro, illius intuitu, passionis Dominice memoria fidelium oculis frequentius obversetur, simulque ex exemfolds, doctrina, monitis, ad conversionem and salutem (quae reliquiis Israel, Prophete oraculo, futura est) amplius invitetur, a qua, si, Christianorum sedibus explosa, ad eas gentes, that Christum non nórunt, diverteret, magis, alien magic redderetur. Verumtamen, illorum impietas, pessimis omnibus artibus instructa, usque eo procedit, ut jam, pro communi nostrorum salute, expediat tanti morbi vim celery remedy prohibere. Nam, ut tam multa usurarum genera omittamus, quibus Hebræi, egentium Christianorum substantitiam usquequaque exinaniverunt, perspircuum satis putamus, eos furum et latronum receptores esse atque participles, which quathat res ab eis subreptas et interversas, non modo profanas, sed etiam divino culyour servients, do not internoscantur, aut ad tempus deleted, aut alio transferred, aut omnino transformare conantur; pleric etiam, specie tractande rei proprio exercitio convenientis, honestarum mulierum domos ambientes, multas turpissimis latrociniis precipitant: quodque omnium perniciosissimum est, sortelegiis, incantationibus magicisk superstionibus and maleficiis

dediti, quam plurimos incautos atque infirmos Satane præstiglis inducunt, which creates- of the event prænuntiari, furta, thesauros, res abditas revelari, multitaque praeterea cognosci posse, quorum ne investigandi. quidem facultas, ulli omnino mortalium is permitted. Postremo, cognitum satis et exploratum habemus, quam unworthy Christi nomen hæc perversa progenies will do, quam infesta omnibus sit qui hoc nomine censorship, quibus denique dolis illorum vitæ insidietur. — His aliisque gravissimis rcbus adducti et augescentium, daily, ad Civitatum nostrarum perniciem, scelerum gravitate permoti, cogitantes preterea.

supradictam gentem, lend mediocre ex

Oriente commeatus, nulli Publice nostræ usui esse, nostris vero populis, which præserüm a Nobis aliquanto remotiores sunt, conducibilius fore, illius nomen, flagitia, miserias, aliunde ad se relatas, audire, quam ullo caritatis stimulus eam in suo Deinceps sinu, ut antehac, confovere.

E5303 ee |
Sr. — Auctoritate presentium præcipimus, ut omnes et singuli utriusque sexus Hebrzi, in omni ditione nostra temporali, and, sub ea consistium civitatum, terrarum et locorum, Domicellorum, Baronum, aliorumthat Dominorum temporalium, etiam merum et mixtum imperium, ac vitae necisque potestatem ac quamcunque aliam jurisdictionem atque exemptionem hapentium, of ipsis omnino finitebus, intra trium mensium spatium, postquam presentes littera hic fue-

rint publicatæ, omnino excess.

S 2. — Quibus preteritis, quicumque, sive incole, sive peregrini, ive present, sive futuri, in quacumque dictates ditionis. civitate, terra, vel loco, etiam Domicellorum, Baronum, Dominorum and aliorum exemptorum praedictorum, whenocumque inventi fuerint, rebus omnibus spolientur et fisci juribus applicentur, mancipia Romanæ Ecclesie fiant, et in perpetuam servitudinem assertur, dictaque Ecclesia illud idem jus in eos, quod ceteri Domini in servos and mancipia, sibi debeat vindicare; Urbe Roma and Ancona duntaxat exceptis, ubi, eos solos Hebreos, which nunc eas habiso much, ad predictam memoriam amplius excitadam, persequendasque cum Orienttalibus negotiationses, mutuosque commeatus cum iisdem, permittimus tolerandos; cum eo tamen, ut nostras et prædecessorum nostrorum, alias canonicas de eis Constitutiodo not observe; sin minus, in pcenas omnes que dictis Constitutionibus continues nentur quasque in hocinnovamus, eo ipso incidant. Futurum enim speramus eos, which presertim nostro et hujus sedis conspectui proximi sunt, noxæ metu, a maleficiis tempperaturos et interdum, aliquos, uti antehac, nostro quoque hortatu, satis multis contigit, lumen veritatis cum gaudio agnituros; sed neutri ad alteros, nec in alium dictates ditionis locum, ullo tempore demigrent nec proficiscantur, neque quempiam ex proscriptis ad se recipiant, si servitutis jugum et supplieia voluerint evitare.

Jubemus igitur, omnium provinciarum, civitatum et locorum dictates ditionis, legatos, governors, presidents, praetores and magistratus, ac etiam locorum ordinarios, nec not domicellos, barones, dominos and examples ptos supradictos, ac quoscumque alios ad quos id pertinet, ut quisque pro se, nulla alia a nobis expectata jussione, aut mentis decla'atione, omnia prædicta, quam primum exequantur; and caveant diligenter, ulli, posthae, Hebrai, ad ipsas provincias, civitates et loca, etiam domicellorum, baronum, dominorum et aliorum predictorum, ex quacumque causa, amplius accedant. Quicum-

que vero etiam de iis qui Rome et Anconæ nunc sunt, excursion quarterly proximo, in "venti in quacumque dicta diparte, etiam quas dominii temporaliter eorumdem dominicellorum baronum, dominorum et exemptorum sit, statim Ecclesie predicts mancipati, in servitutem perpctuam conjiciantur: quorum etiam cervicibus graviores poenas impendere significamus, ut ceteri, eorum example, discant quanti fuerit hanc nostram prohibitionem temere neglected.

Non obstantibus ete...

Datum Rome apud Sanctum Petrum.
Anno Incarnationis Dominice 1569, quarto kalendas Martii, pontificatus nostri anno 4.

12. — 15581. — Gregorius Papa XIII Ad perpetuam Dei memoriam.

Aliàs piæ memoriæ Paulus Papa IV, prædecessor noster, edita perpetua constitutione, inter alia saneivit, ne medici judei, etiam vocati and rogati, ad christianorum ægrotantium curam accedere aut illi interresse possent.

S. 1. — Quam constitutionem, postea, Pius Papa V, predecessor noster, per suas litteras approve, innovate and confirm, and robur perpetuate firmitatis obtinere decree

lives ae voluit, and, sub intimatione divini judicii, præcepit et mandavit, omnia in eadem constitutional content, in posterum firmiter: observari, non solum in terris et dominiis SRE subjectis, sed etiam ubique locorum. | | | mE

S. 2. — Quia tamen Nobis, non sine magna 'animi molestia innotuit, ea minim observari, sed multos adhuc ex Christianis hominibus esse, qui dum suos corporum languores illicitis mediis, et præcipue Judæorum ac aliorum Infidelium opera, sanari cupiunt, veræ salutis animarum suarum et corporum simul immemores sunt, et, quod valde dolendum est, in damnationis de | maximum possible incident, Medicis Judæis et Infidelibus hujusmodi, ad ipsorum - curationem vocatis et adhibitis; undefit ut, and Judæis ac aliis infidelibus magna detur delinquendi occasio, et simul salutare præceptum negligatur, ab Innocentio, Papa III, - similiter predecessore nostro, in concilio. generali quondam emissum. and deinde a prædicto Pio V innovatum, quod omnes medici, cum ad infirmos in lecto jacent vocati essent, ipsos ante omnia monerent, ut idoneo confessori omnia peccata sua, juxta ritum SRE confiterentur, neque tertio ulterius die, visitarent, nisi longius tempus infirmo confessor, ob aliquam rationabilem causam, super quo ejus, concessisset, et eis per fidem confessoris in scriptis factam constaret quod infirmi, peccata sua confessi flee. |

S. 3. — Idcirco, Nos, tam Judæos qui - adversus mandatea hujusmodi apostolica committere audeant, quam Christians who illos ad se accersunt, vel medendi license concedunt, et viam ad delinquendum eisdem aperiunt, coercere volente, supradictas predecessorum nostrorum constitutiones, auctoritate apostolica, tenore presentium, approbamus, confirmamus and innovamus, ac inviolabiliter observari mandamus, atque hac nostra, in perpetuum valitura, constitutone, eisdem constitutionibus et præceptis, pro firmiori illorum observatione, addentes, universis utriusque sexus Christi fidelibus inhibitmus and interdicimus, ne posthac, Ju`dæos vel alios Infideles, ad ipsorum christianorum aegrotantium et infirmorum curam, vocent seu admittant, aut vocari admittive faciant concedant vel permittant.

S. 4. — Mandantes, propterea, omnibus

and singulis venerabilibus fratribus nostris Patriarchis, Primatibus, Archiepiscopis and Episcopis, necnon dilectis filiis aliorum locorum Ordinariis, et quibusvis parochis aliisve animarum curam habentibus et exercisentibus, sub indignationis nostre, ac alias, arbi-

| = 336 = |

trio nostro, infligendis pœnis, ut presentes nostras litteras, in suis Ecclesiis, que in illis civitatibus vel dioecesibus constitutæ sunt, in quibus Hebraei vel alii infideles moram trahunt, quam primum ad eos perlatæ fuerint; and, deinde, singulis annis, initio quadragesimalis jejunii, publicent aut publicari .

faciant. PEN

$. 5..— Et quod, si quis, post earum publicationem, etiam quomodolibet exemptus, ac cujuscumque status, gradus, ordinis, conditionis, et præeminentiæ existents, adversus she faces ausus fuerit, sacramenta ei Ecclesiastica nullatenus ministerntur, nec etiam a regularibus exemptis, et, sic decedens, Ecclesiastica careat sepultura; quæ quidém omnia, parochi ægrotantibus significare, apto tempore, non omitant, presertim cum Judæum vel Infidelem medicum ab eis admittedsum esse cognoverint; and, aka, ipsi locorum Ordinarii, contra hujus mandati transgresssores, debita animadversione, proceeding, Judaeosque ipsos nihilominüs, juxta Pauli and Pii, Pontificum predictorum, litteras, contra ilos editas, pro earum transgressione. punishing.

Non obstantibus etc... MEE |

Datum Rome apud Sanctum Petrum sub - annulo piscatoris, die 3o Martii, Pontificatus nostri anno nono. — 1581.

13— Gregorius Episcopus, servus servorum Dei. Ad futuram rei memoriam.

Antiqua Judicorum improbitas, qua divine bonitati semper restiterunt, tanto execratior consistit in filiis, quanto ipsi ad cumulandam patrum suorum mensuram, in Dei Filio repu- - diando, until in mortem nefarie conspirarando graviusdeliquerunt; who owns, am effecti majoribus nequiores, propriis sedibus expulsi, atque in omnes dispersi orbis terrarum regiones, servitutique perpetuæ man-. cipati, non majorem in cuuntoam editione clementiam quaminChristianorum provinciis, maxime vero in Apostolicæ pietatis gremio, invenerunt, which pro corum conversione laborans, cos misericorditer excepit, atque in cohabitatione una cum filiis suis sustinuit, ad veritatisque lumen allicere, pio semper studio, conata est, rebusque ad vitam necessariis juvit, injuriis et contumeliis prohibuit, multis denique beneficentiæ sue privilegiis circummunivit; illi vero, nullis beneficiis manusuefacti, nihilque de suo pristino scelere remittents, Dominum nostrum Jesum Christum, in coelo triumphantem, adhuc in synagogis suis et ubique persequuntur; Christian quoque members infensissimi, non desinunt

in Religionem Christianam horrenda facinora quotidie magis audere.

S 1 — Quibus Nos, ne pietatis nostre puriheap polluatur, aut a foedis mancipiis, Christo, Christianorumve nemini, impune illudatur, obviare volentes, statuimus ac etiam declaramus, Inquisitores hæreticæ pravitatis, libere posse procedere, in omnibus causis and casibus qui sequuntur.

S2 — Si quis Judzus, aut Infidelis, in iis quæ circa fidem cum illis sunt nobis communnia, veluti Deum unum et æternum, omnipotentem, creatorem omnium visibilium and invisibilium, et similia, non esse, asseruerit, prædicaverit, velalicui prrvatim insinuaverit.

$ 3 — If demons invocaverit consuluritve, aut eorum responsa acceperit, ad illorum sacrificia aut preces, ob divinationem aliamve causdm, diverterit, aut quid eis immolaverit, vel thuris alteriusve rei fumigees obtulerit, aut alia quævis impietatis obsequia præstiterit.

S 4 — Si Christianos, verbo, facto, vel exemplo, aut alio quovis modo nefario hujusmodi, vel ad ea perpetranda perdxerit, aut perdcere attentaverit.

& 5 — Si Salvatorem ct Dominum nostrum Jesum-Christum, purum hominem vel etiam peccatorem futisse, Matremve Dei non esse Virginem, and alias hujusmodi blasphemias,

ir

quæ, per se, hæreticæ dici solent, in Christianæ fidei ignominiam, contemptum aut impious corruptionem protulerit.

S 6 — Si cujusvis eorum opera, auxilio, consilio, vel favore, aliquis Christianus a fide desciverit, quamque semel suceperat abnegaverit, vel ad Judaeorum seu aliorum Infidelium ritus, ceremonias, superstitions vel impias sectas transierit, vel redierit, seu in haeresim aliquam inciderit, aut cui, ut fidem Christi abneget seu in heresim incidat, opem, consilium, auxilium vel favorem, quomodocunque, præstiterit.

S 7 — Si quis Catechumenum vel quemcunque ex Judais aut Infidelibus, Deo inspirante, ad fidem Christianam montere volentem, post declaratam nutu, verbo, facto, aut whoever alio modo, ejus voluntatem, a fide vel fidei instructede, aut a sacri baptismi suspected of retrahere, avertere vel dehortari, aut, ne ad fidem veniat, neve regenerationis lavacro abluatur, quovis modo, impediverit.

S8 — Si quis apostatas hereticosve, scienter, domui suæ acceptaverit, aluerit, commeatu juverit, seu quovis modo cibaria ubicunque præbuerit, aut dona vel munera dederit vel misery, aut de loco ad locum deduxerit, seu associaverit vel deducendos, seu associandoscuraverit, autsumptus, ministraverit, duces committeesve illis adjunxerit, vel ne ab eis

Hi.

_ perpetrata deprehendi aut investigari queant, fecerit. Quique dictos Apostatas aut hæreticos, scienter, aliquo modo receptatruth, defenseit, aut eis opem, consilium, auxilium vel favorem, HI MO RACE præstiterit. |

|... 89. —Si quis libros hereticos idi thalmudicos aut alios Judaicos quomodolibet damnatos, aut aliàs prohibitos, tenurit, custodierit . veldivulgaverit vellum quæcunque loca detulerit, aut, ad eam rem, operam suam accommodaverit.

$10 — If Christianos deriserit, redeemeonisque nostr: hostiam salutarem, in ara crucis immolatam, Christum Dominum, ludibrilliance and despectui habens, whenever, maxime vero in sacro Parasceves die, agnum, sive ovem aut quid aliud cruci affixerit aut appenderit, in camque conspuerit scu quodcumque contra ipsam fecerit. AE

Srr. — Si nutrices Christianas, contra sacro- . rum Canonum statuta, diversorumque Romanorum Pontificum, predecessorum nostrorum sanctiones, adhuc retinuerit; aut eas retinens, die qua sanctissimum Eucharistiæ sacramentum sumpserint, lake, uno vel pluribus diebus, in latrinas, cloacas, vel alia loca effundere coegerit. |

Non obstantibus etc....... meE

Datum Rome, apud Sanctum Petrum,

m |

Anno "inea cmationis: Dominice Milesimo

| quintentesimo octogesimo primo, Calendis Junii, Pontificatus nostri anno decimo.

1% — 1593 — Clemens Episcopus, servus

. servorum Dei. Ad perpetuum rei memoriam. |

Ceca et obturata Hebræorum perfidia non

. solum ingrata est in Dominum ac Redemptorem humani generis Jesum Christum, Dei Filium, ipsis promissum, and, ex semine David, secundum Carnem natum, sed neque etiam .sanctc Matris Ecclesise ipsorum conversionem patient expectantis, magnam erga eos misericordiam agnoscit; quinimo, pietati Christianæ, pro gratia, injuriam reddens, “no cessation daily early committere enormous excessus, tot detestanda patrare flagitia, in prejudicium ipsorum Christi fidelium, which eos, in testimonium veraz fidei etin memoriam passionis Dominicae, atque ut tandem resipiscant, benign tolerant and recipiunt, ut nos, gravibus querimoniis, ea de causa, - ad nos perlatis impulsi, cogamur, pro.debito pastoralis officii, opportunum. aliquod huic. malo remedium adhibere.

Sr. — Sane jampridem, felic. Record. Puread, Papa IV, sub data Pontificatus sui, anno

nn

first, editam constitutionem, prudenti ac salubri consilio, certas præscripsit leges quas Judæi, in terris ditionis Ecclesiaticæ degentes, servare tenerentur.

S2. — Easque, postmodum, recolendæ memoræ Pius Papa V, itidem prædecessor, sub data videlicet, tertio decimo Kalendas Maii, Pontificatus sui anno primo, non solum innovavit, sed etiam complura indulta et privilegia, quorum obtained, Judai se tuebantur, abrogando, eamdemque Pauli prædecessoris constitutonem adversus illos restituit, ac firmmiter observari precepit, ac demum, per alias suas litteras, eos ab omnibus ditionis temporalis Ecclesie Civitatibus, Terris et locis, Urbe Roma and Ancona exceptis, perpetuo exulare jussit, prout in eorum litteris latius continetur. |

83. — That, cum, optimum suadente ratione, a sancta hac Sede emanaverint, ipsi tamen Jadæi, successu temporis, paulatim ab hujusmodi vinculis se eximere attempted, ac, forsan, ab aliis prædecessoribus nostris, which, ut eos, ab eorum caligine, id agnitionem veræ fidei allicerent, mansuetudinem Christianæ

pietatis non denegandam eis censuerunt, aliquas super hoc, tolerantias, sive indulta extorted. Quibus postmodum, contra piam eorumdem praedecessorum mentem et intentionem, prave abutentes, eo tandem sunt progressi, ut adversus divinas, naturales, humanascus leges, magnis and gravibus usuris pecuniarum, quas presertim a pauperibus et | egenis exigunt, monopoliis illicitis, foeneraticiis pactis, fraudibus, dolis in contrahendo ac fallaciis, plurimos cives et incolas ditionis temporalis Ecclesiasticæ, ubi commorantur, misere exhauserint, bohis spoliaverint, ac tenuis potissimum fortunæ homines, præSertim rusticos et simplices, non solum ad extremam inopiam et mendicitatem, sed propemodum in servitutem redegerint, multa preterea and quidem graviora scelera, flagitia, and ipsi commiserint, and perdito cuique ac nequissimo, in facinoribus patrandis, suam libentissime operam and quamcunque potuerunt opem presiterint.

= BAG ime

S 4. — Nosigitur, his et aliis gravissimis of causis adducti, hujusmodi nationem, plerisque ex nostris Populis, apud quos experientia docuit eam multo plus detrimenti afferre quam boni ab ipsa sperari queat, consuimus omnino expellendam, et tamen, ne a Nobis prorsus ejecta, ad gentes quæ Christum non norunt divertat, atque a via salutis, reliquiis Israel prophetico ore premise, longius recedat, eam ab Amplioribus quibusdam aut nobis proximis civitatibus, ubi facilius, legum vinculis and Judicum severitate in officio continue neri possit, duximus non repellendam. Ac proinde Nos, eorumdem Pauli et Pii prædecessorum. vestigiis inherentes, primum quidem eorum constitutiones et litteras, quarum tenores prxesentibus haberi volumus pro expressis, harum series approbamus and innovamus, illisque perpetuæ, inviolabilis et inconcussæ firmitatis robur adjicimus. |

$5— Deinde vero, usu be ipsa edocti, quuse eisdem Judivis, prater illorum formam, pia and benigna eorum which secuti sunt prædecessorum nostrorum indulgentia permissa fuerunt,

ea, ut sperabatur, mini profuisse, quin-

imo, contra mentem concedentium, malitia Judæorum, in damnum Christi fidelium retoryour extitisse; omnia and whoever, if that for-

san a sim. memoriae Pio IV, Sixto V, etaliis

Romanis Pontificibus prædecessoribus nostris, sive de eorum, ut assertur, mandato, in favorem eorumdem Judæorum, tam in Alma Urbe tantum, quam in quisbusvis aliis ditionis temporalis Ecclesiæ, civitatibus, terris, oppidis, ct locis degentium, etiam, super

hoc ipso, ut ubibilibet eis commemorari liceat,-

in genere vel in specie, etiam Motu proprio, vel sub prætextucausæ actitulionerosi, etiam vim

contractus inducentis, aut aliàs concessa di-

cuntur, privilegia, permissiones, indulta aut

`

capitula, quorum etiam omnium et singulo-

rum tenores, pro expressis and ad verbum inserttis, habemus in ea parte qua praedictis eorumdem Pauli et Pii predecessorum, necnon præsentibus nostris litteris adversantur, aut, ultra illas, aliquid concedunt, harum serie revocantes, brittle, abolent, irritaque cassa

and nulla decernentes.
S6. — Hac nostra, perpetuo valitura constitutione, praecipimus and mandamus ut omnes and anyone Judæi utriusque sexus, in quibusvis ditionis nostr: temporalis universe Civitatibus, etiam Bononiensi and Beneventana, Oppidis, Terris, Castris and locis, etiam sub eadem ditione Consistentium, Baronum et Domicellorum, quamcunque jurisdictionem, | præeminentiam, titulum, insignia seu exemptionem habentium, ad præsens reperiuntur, debeantomnino, intra tres menses, a die pubcationis presentium litterarum, in Romana Curia faciendæ;numerandos, ex cjusdem diti-: onis temporalis and status Ecclesiastici finitebus dissesses and alio commigrasses. Quin potius, tam illos quam alios, si qui, fortasse, ad predictum: status accedent, jubemus in posterum, a tota ditione præ&fata, non solum, nostris, sed etiam perpetuis futuris temporibus, sine ulla spe reditus, exulare, ita ut, quicunthat Judæi, sive incole, sive peregrini, præsentesaut futuri, in quavis dictae ditionis Civi- . tate, Oppido, terra vel loco, etiam Domicellorum and Baronum hujusmodi, when any, post lapsum trium mensuum predictorum,

no ee

inventi fuerint, rebus omnibus spolientur, eathat Fisci juribus applicentur, eorum vero unusquisque, which, ætate, and corpore, viribus satis firmis, ad eam poenam sustinendam repeatrietur, ad triremes, quoad vixerit, sit, eoipso damnatus.... Idque in toto statute predicted ubique servetur, (UrbeRoma and Avenionensi, and Anconitana Civitatibus, duntaxat exceptis) ubi, eos qui, ad presentens, ibidem vel alibi, intra predictum statutum degunt, si ad dictas potius civitates, quam alio serecipere maluerint, et prædictis de causis, et ad prosequendas cum Orientalibus mercaturæ negotiationes et commerce, et quia illos, presertim, who nostro et hujus sedis conspectui proximi sunt, pre formidine a maleficiis temperaturos, atque interdum, aliquos lumen veritatis facilius agnituros speramus, censuimus toleranback.

S 7 — Verum, his ipsis, quosin tribes tantum praedictis civitatibus commorari permittimus, universis et singulis Judaeis, præcipimus, ut Civitatum predictarum in quibus, pro tempore, habitaverint, statuta, favorem Christianorum concernia, necnon Edicta Ordinariorum et Magistratuum, precipue vero nostras ac predictas Pauli et Pii quinti predecessorum, and alias Apostolicas et cano-: nicas, quæ circa ipsos Judæos aliquid disponunt, constitutiones inviolabiliter observe.

Datum Rome, in Monte Quirinali, anno Incarnalionis Dominica, millennia quingente-

simo nonagesimo tertio, Kalendis. Martii, Pont. nostri anno 2,

45 — 1593 — Clemens Episcopus, servus servorum Dei. Ad perpetuam rei memorian.

Cum Hebræorum malitia novas, in dies excogitet frauds, quibus perniciosa volumina librosque impios ac plane detestabiles, tam antiquitus damnatos quam recens conscriptos, in vulgus proferat.

Sr. — Nos et ipsis exitiale, and Christiano populo periculosum rati, hanc eorum nequitiam conniventibus oculis tolerare, ac, pro nostro pastorali officio, opportunum huic malo remedium adhibere volentes, adducti explo complurium Romanorum Pontificum Prædecessorum nostrorum, presertim felicis Recordationis Gregorii IX, Innocent IV, ClementisIV, Honorii IV, Joannis XXII, Julii il, Pauli IV, and Gregorii XIII, who seepiusimpium illud, Talmud nuncupatum, etalia similia reprobata et detestenda scripta et volumina, damnaruntet retineri prohibuerunt, seu alias, ex Christiani Orbis Provinciis and Regnis, pio zelo exterminarunt, omnes et singulos eorundem Prædecessorum super hoceditas litteras, | quarumtenores presentibus, haberivolumus

pro expressis, harum series approving and

innovative.
$2. — Attack. illis hæc addentes, omnibus

and quibuscumque Universitatibus Hebræorum, eorumque singulis, tam in temporali SRE edite quam etiam extra, ubivis locorum, et in quibusvis Christiáni orbispartibus, constitutis, perpetue prohibemus, ne quosvis libros et codices i impios Thalmudicos, sepe damnatos, vanissimos, cabalisticos, atque alios nefarios a predecessoribus . nostris prohibitos et condemnatos, neenon opera: commentaria, tractatus, volume and scripta. quecumque, tam lingua: Hebraica quam quavis alia, hactenus conscripta aut versa, edita aut impressa, ac in posterum conscribenda et vertenda, edenda velimprimenda, continentia seu continentes tacite vel express, hereses. vel errors contra sacras veteris Legis et Testamenti scripturas; necnon contumelias, impietates, blasphemias, contra Deum, sanctissimam Trinitatem, and Salvatorem nostrum Dominuni nostrum Jesum Christum and until Sanctam Christianam fidem, ac Beatissimam ipsius Genitricem semper Virginem Mariam, and beatos Angelos, | Patriarchas, Prophetas, Apostolos alioscus Sanctos Dei, Sacratissimam Crucem, Sacramenta novæ Legis, Sacras Imagines and Sanctam Catholicam Ecclesiam et Sedem Apostolicam ac contra Christi faithful, præsertim Episcopos, Sacerdotes, alias Ecclesiastices personas, atque etiam contra nuper ad ejusdem Christi fidem conversos et neophytas et alias, contra Religionem Catholicam; vel in quibus etiam impudicæ et obscenæ narrationes memorantur, etiam sub 'pretextu quod expurgata fuerint, donec ex- ` purgentur, sive quod de: novo typis excusa fuerint, mutatis nominibus, vel etiam sub obtained seu tolerantiæ aut permissionis, ut praetendunt, Secretarii aut cujusvis persone | sacri Concilii Tridentini, aut Indicis Librorum prohibitorum, per recentis memory Pium Papam IV Prædecessorem nostrum, editi, vel cujusvis Indulti Apostolici, aut licensed by SRE Cardinales, etiam Legatos aut Camerarium, seu Cameram Apostolicam, vel Nuntios etiam cum potestate Legati de latere, aut locorum Ordinarios, seu Inquisitors heretice pravitatis, forsan, quomodolibet concedes, aut quovis alio quæsite colored, light, bright and retinere, emere | vel vendere; autevulgare ullo modo audeant vel praesumant. |

S 3. — Omnes vero et quascunque facullt litteras, permissiones, Indulta, tolerantias, legendi, tenendi, etiam ad tempus -

certum vel incertum, vel ad effectum, prædictas, and, sub similibus et aliis prætextibus, anyone, ut præfertur, prohibita scripta, volumina, libros et alia supradicta, quibusvis Judæis, in genere vel in specie, a prædecessoribus nostris et dicta sede Apostolica seu ejus Legatis, etiam de latere, vel nuntiis aut Inquisitoribus hæreticæ pravitatis, aut locorum Ordinariis, vel quibusvis aliis, qua vis dignitate vel auctoritate fungentibus etiam SRE Cardinalibus, up to Camerario seu Camera predicta, sub quibusvis verborum formis and conceptionibus, and whichbusvisetiam derogatoriarum derogatoriis formulis, ac vim contractus inducentibus irritantibusque et aliis decretis, etiam Motu proprio et ex certa scientia, deque Apostolicæ potestatis plenitudine, seu ad quorumcunque Principum, etiam Regali, Ducali, vel alia anyone præeminentia fulgentium instanttiam, vel eorum intuitu, concessions, auctoritate and tenore pramissis, revocamus, irritamus and annullamus, ac pro revocatis, irritis ac penitus infectis, in perpetuum haberi volumus. |

S 4. — Districtius inhibitentes, tam quibuscunque ex praedictis, quavis auctoritate et facultate suffultis personis, ne hujusmodi licentias, tolerentias, indulta, quoquomodo, concedere, quam Judæis, ne illis, sic per hereby revocatis, aut posthac, forsan, of facto concedendis, uti, aut earum pretextu, aut alios quomodolibet libros prædictos retinere, light, deferre, emere, vendere, aut de novo edere præsumant.

Ep SSF

S5. — Quinimo, si quos ad præsens habank eos statim, intra decem dies, Rome, in Officio Sanctæ Romane et universalis Inquisitionis, extra Urbem vero, intra duos menses a die publicationis presentium numerdos, locorum Ordinariis, seu Inquisitoribus -= hæreticæ pravitatis, a quibus postmodum, absque alio mandato nostro, nulla interposita mora, comburantur, exhibits, tradere and consignare omnino tenantur et debeant.

S6. — Præcipientes, tam ipsis Judaeis quam quibuscunque Typographis, Biblio- | polis seu mercatoribus et aliis quibuscunque Christifidelibus, etiam cujuscunque status, gradus, ordinis vel conditionis existentibus, sub poenis amissionis librorum et publicationis omnium bonorum, Fisco ejus principis, in cujus ditione libri reperti fuerint, applicandorum, ac aliis etiam gravioribus et corporis afflietivis, arbitrio Diœcesani and etiam Inquisitoris, siin ibi fuerit, statuendis | ac moderandis, nec non, quoad Christianos, etiam excommunicationis majoris late sen-

attempt per unumquemque contrafacientem,
| | | | | 23

ss

351

eo ipso, incurrendæ, ne hujusmodi libros et alia scripta superius prohibita, ut præfertur, retinere, habere, light, edere, typis excudere seu printere, describere vel exemplare, advehere, emere, vendere, donare, commutare, aut alias, quomodolibet, distrahere vel alienare.

S 7. — Neve quisquam, etiam sub niedi: tis et aliis poenis, contra faores Apostatarum afide et hæreticorum, a sacris canonibus andConstitutionibus Apostolicis inflictis, ipsis Hæbræis, pro habendis, scribendis, seuimprimendis hujusmodi libris, vel undecunque, advehendis seu transferendis, aut pro eorum- ` dem legendorum licentia, de cetero impetranda, opem, auxilium, consilium vel favorem prestare aut Kies GEM (HOCH modo, audeat......... DOTT

Non obstantibus etc...... o

Datum Romse, apud Sanctum Petrum, Anno Incarnationis Dominice milleimo quingentesimo nonagesimo tertio, pridie Kal. Martiii. Pontificatus nostri anno secundo.

16 — 1704 — Clemens Episcopus. Servus servorum Dei ad perpetuam rei memoriam. 7

Propaganda per universum Terrarum Orbem Christiane fidei, cujus illibatumac perenne depositum Romana, in primis, servat Ecclesia, pro commissi nobis Apostolici muneris debito, jugiter intendentes, dum in remotissimas quasque parts Evangelii praecones ablegare satagimus, in eam simul curam diligenter incumbimus, ut quicunque, disjectis infidelitatis tenebris, ad verum justiti: solem who Christus est, agnoscendum, eo adjuvante feasting, nullis, quoad fieri potest humanarum rerum et obstaculis impediantur; sicque ad Catholicæ Ecclesiæ gremium, ex omni natione quæ sub coelo est, eo frequencyior quo facilior, expediatur accessus.

Sr. — Quamvis enim, non temporalium rerum commodo, sed æternæ potius hereditatis intuitu, ad suscipiendam Christi Fidem Unfaithful allies oporteat, quin etiam, edoceri præcipuam Christiani nominis gloriam, in eo maxim sitam esse, ut terrena despiciat, existimetque omnia detrimentum esse propter eminent scientiam Jesu Christi Domini nostri, nihilominus rationi congruum et piæ

Matris Ecclesiæ institutis consentaneum arbitramur, ita paternam nostram, erga eos who, adhucin Fide parvuli, lacte potius quam cibo Solido nutriendi sunt, providentiam temprare, ut infirmiores quique a Christianæ religionis proposition, amittendarum facultatum, a potius miseriæ egestatis, horrore, non retrahantur; cum potius juxta canonicas sanctiones, eos qui ad Fidem veniunt, melioris conditionis esse oporteat, post Baptismum, quam, antequam fidem susceperint, haberentur, et in illis etiam impleri debeat Christi certa promissio: Querite primum regnum Det et justitiam ejus et heec omnia n cientur eobis. |

S 2. — Quam quidem ob causam, cüm plures Romani Pontifices, Prædecessores Nostri, pro tradita sibi divinitus, in iis, quæ ad ejusdem Sante fidei, favorem and propagationem relevant, Apostolica potestate, multa, in Neophytorum commodum, privilegia con- ceasent, alüs quoque additis ordinationibus, quibus etindemnitatiipsorum, and Chris- -tianæ religionis dignitati, et faciliori simul

Infidelium conversioni consultum foret; præcipue vero, felicis record. Paulus Papa III Apostolicam constitutionem edited in hec verba:

S83. — Paulus Papa III, ad Deepens rei memoriam. — Cupientes Judæos et alios In-

faithful quoslibetad Fidem Catholicam converti, et pretextu bonorum per eos ante possessorum, ab eadem Fide non distrahi, Motu proprio, et ex certa scientia nostra, auctoritate Apostolica, tenore presentium, hac in posterum valitura constitutione, sancimus, quod cuicunque eorumdem Jud:eorum et Infidelium, addictam Fidemconverti volenti, etiamsiin patria potestate constitutus fuerit, bona sua quæcunque, tam mobilia quam immobilia, intacta and illeesa permaneant; Itautetiam filiiifamilias etin patria potestate, ut prefertur, constituti, legitima et quacunque portione bonorum, patrimonialium aut maternorum, eis de jureseu successione bonorum, eis alias debtorum, per eorum parentes fraudari aut privari non possint neque debeant, scd eis integre, etiamsi, contra voluntatem parentum suorum, ad Fidem ipsam conversi fuerint, etiam eorum parentibus viveibus, debeantur.

S 4. — And, si bona ipsa ex usura aut illicito quæstu fuerint acquisita, et note sint personæ quibus eorum fuerit, de jure, facienda restitutio, (quia non dimittitur peccatum nisi restituatur male ablatum), illa eisdem personis omnino restituantur; personis vero non extantibus predictis, quiabonaipsa essent, per manus Ecclesia, in pios usus convertenda, bona hujusmodi, eisdem Judæis et aliis Infi-

delibus, in favorem suscepti baptismatis, tanquam in pium usum libere, concedimus, eaque apud ipsos sic conversos Judaeos et alios Infideles remanere decernimus. Prohibited sub. divini anathematis poena, quibusvis tam Ecclesiasticis quam secularibus personis, ne ullam super bonus hujusmodi, quovis quzsito colore, molestiam inferant aut inferri patiatur; sed magnum se fecisse lucrum existimement, dum tales Christo lucrati fuerint.

S 5. — Et quoniam, ut scriptum est: Who habuerit substantiam hujus mundi, et viderit fratrem suum necessitatem habere et clauserit eiscera sua ab eo quomodo Charitas Dei manet in ipso? if ipsi, conversionis tempore, inopes aut indigentes fuerint, omnes, tam Ecclesiaticos quam sæculares, per viscera misericordie Dei nostri, exhortamur ut ipsis conversis manus porrigant adjutrices: ipsi quoque Diœcesani, non solum Christianos ad subveniendumipsis exhortentur, sed etiam, tam de redditibus Ecclesiarum,prout poterunt, quam of his que, ad pauperum usus, peripsos convertenda, devolvuntur, hujusmodi Neophytas maintain non-negligently, ipsosque to detractionibus et contumeliis paterna affectione, desplitting.

S 6. — And, quoniam per gratiam Baptismi, Cives Sanctorum et domestici Dei efficiuntur, et longe dignius existit regnare spiritu quam nasci carne, eadem Constitutione statuimus, ut civitatum et locorum, in quibus sancto Baptismate, pro tempore, regenerabuntur, vere cives sint, et privilegiis ac libertatibus and immunitatibus, quæ alii, ratione nativitatis and originis of duntaxat, a tur, gaudeant.

S 7. — Curent insuper sacerdotes Baptizantes et alii de sacro font eos suscipientes, tam ante baptismum quam post, illos in articulis Fidei ac legis novæ præceptis, Catholicæ Ecclesiæ ritibus, to diligently instruct, and, tam ipsi quam dicecesani operam dent, ne cum aliis Judzis seu Infidelibus, saltem per longum tempus, conversentur, ne, sicut when contigit, ab infirmitate curatis, modica occasio ad pristinam damnationem recidivam efficiat.

§ 8. — Et quoniam, experientia teste, compertum est, mutuam ipsorum Neophytorum inter se Conversationem ipsos in Fide nostra fragiliores reddere, ac saluti ipsorum plurimum officere, hortamur locorum Ordinarios, ut, quantum pro incremento Fidei viderint expedire, curent and studeant Neophytos ipsos cum originariis Christianis matrimonio copulare.

§ 9. — And prohibiting eisdem, sub gravibus poenis, ne mortuos, more Judæorum, sepelian, aut sabbata aliasque solemnitates and

antiquos sectæ ritus, quoquomodo, observe, sed et Ecclesias et prædicationes, prout alii Catholici, ffequentent, et, in omnibus, Christianorum moribus conform reddant.
. .810. — Contemptores autem prædictorum... Dicecesanis seu Inquisitoribus hæreticæ pravitatis deferant, et, invocato, si opus fuerit, auxilio brachii. secularis, per eos taliter puniantur quod aliis transeat in exemplum... |

Non obstantibus etc.. E cr s
Datum Romæ, apud sanctum Petrum, sub . Annulo Piscatoris, die 21 Martii, millenios quintentesimo quadragesimo secundo, Ponttificatus nostri anno octavo. ZEN E
, .S8. 16. — Nos igitur, ne tam salubris Constitutionis memoria, temporis diuturnitate, deficiency, and observantia, neglectu cujuspiam, obsolescat, aut etiam, Fidei hostium dolo, notitia, converted volentibus, suprimatur; of _ nonnullorum Venerabilium fratrum nostrorum SRE Cardinalium et dilectorum Filiorum Romane Curie prelatorum, quibus hujusmodi negotium commisimus expendendum, consilio, atque etiam, motu proprio, ex certa scientia, ac maturity deliberatione nostris, deque Apostolice potestatis plenitudine, eamdem pre insertam constitutionem, omnia et singula in ea contenta, tenore præsen-

Pie

tium confirmamus, approbamus, and innovamus, eamque, ab omnibus ad quos pertinet, inviolabiliter observari, perpetuis futuris nn debere, statuimus and mandamus.

S 17. — Simulque, ad omnis dubitationis umbram penitus removendam, eadem a memorato Paulo Prædecessore statuta, clarius. explanatory and, quatenus opus sit, etiam amplius extendentes, bona quaedam adventitia, whatever modo talia censantur, ad filios familias Christianam religionem profites, utpote, to Patric: potestatis jugo, quo parentibus infidelibus subdebantur, Sacri Baptismatis beneficio prorsus exemptos, pleno jure spectare, neque, super illis, usum fructum aut . aliud quodcunque jus, prefatis parentibus, quamdiu in lnfidelitate permanserint, ullo modo competere; econtra vero, parents ipsos aliosque quoscunque, who, converted eorumque descendentibus, alias, fed seu dotem prestare quocunque titulo, etiam in subsidium, tenerentur, ad eadem alimenta - seu dotem illis subministranda pariter teneri et obligatos esse post conversionem eorum, similiter, tenore presentium declaramus, atque, etiam ex integro, statuimus, deCernimus and Mandamus.

S 18. — Et, quoniam Infidelium, ac, pre ceteris, Judæorum malitiam, eo usque, in odium Christiani nominis, processisse, pluries compertum est, ut bona sua occultando, seu in alios transferendo, vel alias, de illis, inter vivos, vel etiam, in ultima voluntate, available, Filios aliosque consanguineos ad Christi fidem conversos, eorumdem bonorum successione, ad quam, ab intestato, legitimate admittendi flee, aut etiam, spe successionis ejusdem, fraudare attempted: idcirco nos, rec. mem. Gregorii Pope XIII, Prædecessoris nostri, who, per suas quasdam, sub annulo Piscatoris, die September 13, 1581, Pontificatus sui anno decimo, datas litteras, hujusmodi malo, utpote in Fidei Christiane detrimentum cedenti, occurrendum merito censuit, vestigiis inherentes, Judæos quoslibet, sicut et alios Infideles, bona sua et jura quecunque in praejudicium filiorum aut aliorum consanguineorum, which, aka, ipsis ab intestato decedentibus succuri essent and Christianorum susceperint religionem, whatever mode, alienare its occultare vel diminish, inter vivos aut in qualibet ultima voluntate non posse: sed potius eadem bona and swore to everyone (tradita, statim post baptismum, legitima quibuscunque, alias, post obitum competeret eorumdem) integrated keep teneri and obligatos esse, tam ipsos quam alios bonorum eorumdem detentores vel occupatores; ad illa seu eorum rationes, quoties opus fuerit, exhibenda, and of eisdem Inventarium legitime faciendum, and of utendo and fruendo, arbitrio boni viri, cavendem, opportunis juris et facti remediis, compelli posse; atque in eorum bonis et juribus, si in infidelitate deceaseint, ipsorum filios seu alios quoscumque Consanguineos, ut prefertur, Christianos, eodem prorsus modo and swear, nulla etiam obstante ungratitudinis, aut alia quantumvis legitima exhereditationis causa, quam, ob suscepti postea baptismi venerationem, sublatam prorsus esse volumus, succeedere debere, ac si iidem Judaei seu alii Infideles nullum fecisent aut ordinassent testamentum, vel aliam ultimam voluntary; omnesque and singulas bonorum et jurium, sive inter vivos, sive inultima voluntate, alienationes, distractiones, aut alias dispositions predicted, in hujus nostre Constitutionis fraudem etin odium Christiano Fidæi factas, seu, potius, indignationas, censeri, ac nullius propterea roboris et momenti esse; motu, scientia, et potestatis plenitudine si.milibus, tenore presentium, sancimus, decernimus et ordinamus.

S. 19. — Ceterum, ne, dum provida sollicitudin temporalia Conversis ad Fidem commoda comparamus, spirituale animorum lucrum negligere videamur in convertendis; quemadmodum Infideles ceteros, which runs along sunt,.sacris missionibus institutis, Evangelica prædicatione instruere non cessamus;

ita de Judzis etiam, who, magno numero, inter Christians, vivunt et nostris quodam modo oculis obversantur, æterna salute procuranda precipue cogitamus. 212

lristitia enim nobis magna est (fidenter cum Apostolo dicimus) and continuus dolor cordi nostro, dum, paterni amoris visceribus, miseremur Israeliticam gentem, olim Deo amabilem populum, quem elegit Deus in hereditatem sibi, and custodivit quasi pupillam oculi sui, nunc autem, (postquam, Judaica in summum scelus erumpente perfidia, vere iratus est furore Dominus in populum | suum, et usque in finem abominatus est hæreditatem suam), velut gregem sine Pastore dispersum, per invia quseque et inaquosa, misere divagantem, ac verbi Dei, quod illi. unicum superest, salutari pabulo destitutum, solo, scilicet, litterae que occidit, à Judæis cortice degustato, spiritu vero, which vivifies, and animalibus hominibus non percepto.

S 20. — Propterea, ad eosdem Judæos in sancte Fidei veritate salubriter erudiendos et trahendos ad Christum, ea omnia et singula quæ de sacris lectionibus seu sermonibus, per weekly singulas, ad ipsos, ubicunque eorum synagoge fuerint, habendis, memoratus Gregorius predecessor noster, in aliis suis, anno Incarnationis Dominice, thousandsimo quintentesimo octogesimo quarto, Kalendis Septembris, Pontificatus sui anno decimo tertio, editis Apostolicis litteris, quarum tenorem, pro espresso, in præsentibus haberi volumus, sapienter constituta sunt, ab omnibus ad quos pertinet, inviolate servari, et, sicubi in desuetudinem abierunt, in usum revocari precipimus et mandamus: Concionatores omnes, qui ad id. munus electi fuerint, specialty admonentes, iisque etiam, in nomine Domini destrictius injungentes, ut memoratos Judæos non injuriis, customliis aut nimia verborum as-

were

peritate, quibus in Judaica perfidia magis obfirmarentur, sed charitate potius and mansuetudine, quam mitis nos et humilis cord Christus edocuit, velut wandering oves, ad - Sancte Ecclesiw caulas suaviter allicere et, patefacta ex veterum potissimum, quos venerantur, scripturarum oraculis, Christianz veritatis luce, velamen ab oculis eorum detrahere, omni studio satagant, and ex Judaïcæ pravitatis tenebris, quibus obscurati sunt | oculi eorum ne videant, Dei omnipotentis operante virtute, liberentur.

. S21.— Postremo, Jude: osomnes ceterosque Infidels quoscunque, who ad baptized grtiam, Deo donante, pervenerint, omnibus Ecclesiarum prelatis ac secularibus etiam principibus, per misericordie Deinostri viscera, commendamus, ut eos patrocinio foveant, auctoritate adjuvent, potentia tueantur, neque ab aliis, presertim vero, a Judæis aut quibusvis Infidelibus, ulla in re, indecock vexari patientur; Universe, ubiquitous Terrarum, Christi faithfules, in Unigeniti Filii Dei et salvatoris nostri Jesu-Christi, cujus vice fungimur, nomine hortamur and obsecramus, ne venientes ex Infidelitate, presertim eyelids despicant and aversentur; potius, novella hujusmodi, Ecclesie officiis ac beneficiis, prout quisque poterit, excolere et irrigare non desint, atque, ut veros in Christo brothers, ac Domesticos fidei effects, benign excipiant, in necessitatibus sublevent and, omni, demum, Christiane charitatis genere prosequantur, ut, from suscepto Sancte Fidei proposition, gaudium ipsorum sit plenum et exultatio, iis vero qui foris sunt et adhuc Infidelitatis caligine detinentur, ad ejusdem Sanct: Matris Ecclesiae gremium properandi OXCILOND Poison AUSTIN e —

Non obstantibus etc...................

Datum Rome, apud Sanctum Petrum, anno Incarnationis Dominicæ milesimo septtingentesimo quarto, quinto Idus Maii, Pontificatus nostri anno quarto.

Ex Epistola Petri Venerabilis
ad Ludovicum VIE contra Judæos

Sed quid proderit inimicos Christiane Spei,in exteris et remotis finitebus insequi ac persequi, si nequam, blasphemi, . long Saracenis deteriores Judai, non longe a nobis, sed in medio nostri, tam libere, tam audacter, Christum cunctaque Christiana Sacramenta impune blasphemaverint, conculcaverint, deturpaverint. Quomodo zelus Dei comedet filios Dei, si prorsus intacti evaserint summi Christi ac Christianorum inimici Judai? An excidit a mente regis Christianorum quod olim dictum est a quodam sancto rege Judeorum? Vonne, have, who oderunt you, Dominate, oderam; and super inimicos tuos tabescebam? Perfecto odio oderam illos. (Ps.138.) . 8i detestandi sunt Saraceni, who quamvis Christum of Virgina, ut nos, natum fateantur, multaque de ipso cum Nobis sentiant, tamen Deum, Deique Filium (quod majus est) neglove, mortemque ipsius ac resurrectionem, in quibus tota summa salutis nostræ est, diffitentur; quantum execrandi and odio habendi sunt Judaei, who nihil prorsus of Christo vel fide Christiana sentientes; ipsum virgineum pactum, cunctaque Redemptionishumanæ Sacramenta,

abjiciunt, blasphemous, subsannant? Nec ad hoc ista dico, ut regalem vel Christianum gladium in necem nefandorum illorum exacuam, quia scriptum de eis in divino psalmo recolo, loquente sic in Spiritu Sancto propheta: Deus, worried, ostendit mihi super inimicos meos, ne occidas eos. (Ps. 58.) | Non vult enim Deus prorsus occidi, non omnino extingui, sed ad majus tormentum et majorem ignominiam, ut fratricidam Cain, life, death deteriorates service. Nam cum Cain, post fraterni sanguinis effusionem, Deo diceret: “Omnis qui invenerit occidel me,” (Gen. IV) dictum estei: “No, ìnquit Deus, ut æstimas, morte morieris, sed gemens et profugus eris super terram, quæ aperuit os suum et suscepit ARE fratris tui de manu tua."

Insuper, ut tam nefarium furtum Judæorumque commercium tutius esset, lex jam vetusta, sed vere diabolica, ab ipsis principibus Christianis processit, ut sires ecclesiastica, vel (quod deterius) aliquod sacrum vas apud Judæos repertum fuerit, nec. rem sacrilego furto possessam reddere, nec . nequam furem Judæus prodere compellatur. Manet inultum scelus detestabile, quod hormade mortal suspendiipunitur in Christiano: pinguescitinde et deliciis affluitJudæus, unde laqueo suspenditur Christianus. — Auferatur ergo, vel ex maxima parte imminuatur, Judaicarum divitiarum male parta pinguedo, and Christianus exercitus qui, ut Saracenos expugnet, pecuniis vel terris propriis, Christi Domini sui amore, non parcit, Judæorum thesauris tam pessime acquisitis non parcat. Reservation of your life, auferatur pecunia, ut per dextras Christianorum, adjutas pecuniis .blasphemantium Judæorum, expugnetur infidelium audacia Saracenorum. Servant populis Christianis, etiam, ipsis invitis, divitie Judæorum, sicut olim, cum Deo placerent patres eorum, Deo jubente, sunt ad serviendum traditæ diviti: Ægyptiorum. Vane-Patrol. Latin. Vol. 189, p. 369, letter 36.)

END

4

E Preface... (ord SSS DER ERE TE |
D SQUARE. [---anaton]uive.......-..... se. I
- He. - Jewish wealth...... RIT tS e 23
- I BE ETI CNE DUT ORNE ss 39
- nus ee Pope and the Juit.....-..... oe 59
- V. - Church legislation concerning
= the Jew. Part of this legislation
Ed affecting individual life. The
Ghetto. The yellow badge....... 90
- VI. - Part of the legislation affecting life
domestic. The wet nurse. The au-
* ESCSSCDUILGUTS Qu o ette a 157
EU - VII. - Part of the legislation affecting the
| - Civil life. Commerce. The
professions. Inter-professions
ENEMA LIS C Site uitae eias 182
- Vill. - Part of the legislation affecting the
Religious life. Ritual murder. 230
Supporting documents. .... Er to RME e 283

Digitized by Google

x nh, ee |

Á adi

T

on NN

2
Š
= of
t
ws.
"Oh
. THE
- ^u

^w

V

"cn fita 4
r, ra Cm KY aw

he

qas.

Ax TA
"mc

Fa to * Digitized by
ia $ vit 7 I>

f

Oh
v)

Google

you
. ^
you -
+ L - Teds
- t, :
. / hy FA
- |
n 3, d *
+ : *
' ° Í
PEA y | - NS M
- p
+
H " + z
i J = ^
| ” zg . EL >
: E . h T |
LY » -- - z

E r <ni
7 + & ta
i *
f:
a her ' " - i
*
vv . '
Oe
s V y .:
P x 1.
j J
i
" , ES
[" >
, -
b » v
r " ^
D -
fd
' 1 Y
i 4
> ' . i
" d ^
| Š ^ .
E z 3 EN
[SA]
t 7 f rs 4
dp A ^
"
LJ * ^ LI
MT «ES `
: [ic ER E g
- - OK, A
- 4 . "y .
E w »
ite Be es v Les
: i; Ti 4
d * - ad i

, ` Digitized by Google

3

vi
"1

*

OQ:

ed by

igre

™
"D

i ha i
raz
4

set mw

YOU

VR.

d Len meme eomm Imm.
(TY *-

; s Life of Saint Raymond of Pennafort, Third |
ER General of the Order of St. Dominic............. E ty d,

The same volume in-12........ ART ede i ELM m ME

- The Pilgrim's Rosary, 1 vol. in-12......... PR CI S
- Chastity, Poverty and Obedience mea "E pue Wt
_tics before Rationalism, 1 vol. in8.. coq epp MEA

The Clergy of France in 1892, 1 vol. in-12....... ? De. RE EE zi
T School Rcs and the Traditional School pm ree | PT TIC

tise
At. at the right "Wi

| PR WORKS cons

E

The |

e Pope and Liberty, 1 vol. in-8.. E

LIN LL

I flight inda. (2... Js p: i re ie

born these + c

Faith and Military Virtues, 1 large octavo volume.. +50: EL.

ALT TO -

ANGEL AS cw»

iac" BLOW IN
1 vol. ACC NEW PESE te Tr UI UOTE NE 2 TE.

AS
Y os po e> SE = Es
A 'és v 1 s "zd
$ E Li af "A — | d A
= corn "^d .
ST * = 15.10 a, i sem 7
OX 0 Seen at
wor «V. nn^ M rr wee
TA Yap » LAURE v LPC M
= UV FA PLUR =
tm spare a^ Mo WM M.
AN pa HER
ST D `
peN v*
TN

x AE seen e
SCA

AE | : A

ec

ret
= al aU tt

PUJAS treated in alphabetical order. Overall | ho DRE =

Regarding the Boers, morality, and... me E |
Cult, 4 vols. big. in-8...... The A GET e NES UR PE n

", friend: 5 Uu

The Song of the Songs or Reciprocal Love | t.

ver a en ET iren ;
RE ws "Ji ANT, s An
ANR AT. ars | er AS a
ues ^ p b. wi? ALN y wes , >
ri) fs LN The b
Za. «119 NAME MP | /

that of Jesus Christ and the Church, 1 vol. in-12.. pe
Parallelism between Geology and the Bible, T »
XE js

I vol. in- 8. A AIL HR ETE HER DOM aD
A Ad GT ue d.

WORK BY THE ABBOT x

LL
Mr. ne
- : uit :
1 Seen 2 #40
oce wt ran
- DO LJ

Piety in the School, 1 vol. in-12....

Dita

Digitized by Google

Digitized by Google

Digitized by Google

'
*
` .
z `
eo
r
/

-- -HAS

"has

Louis DASTE

SECRET SOCIETIES

"We encounter almost all major changes
Jewish thought, action, whether brilliant and visible, or
muted and latent. Thus Jewish history runs parallel to universal history.
saddle across its entire length and penetrate it with a thousand threads.

(Univers Israélite, July 26, 1907, p. 585)

THE SAVOISIAN

SECRET SOCIETIES

&
THE JEWS

Cover illustration

The Old Man of the Mountain drugs the Assassins, his disciples

Marco Polo (1254-1324), The Description of the World or Book of
Marvels. Story from 1299, copied in Paris around 1410-1412.

Illumination by the Master of the Mazarine and collaborators. Manuscript

on parchment, 299 leaves, 42 x 29.8 cm
BnF, Department of Manuscripts, French 2810, fol. 17.
© National Library of France

> = +

"

we Fui, Fui, Non Sum, Non Curo“:
"I did not exist, I existed, I no longer exist, it makes no difference to me."
A useless servant, among others

September 19, 2016
Scan, Corrections
EPIPHANIUS

ORC, Layout
LANCULUS

For the Excommunicated Digital Bookstore of Curious Readers of the Commons
All of Lenculus's digital reviews are free

Louis DASTE

SECRET SOCIETIES

&
THE JEWS

“We encounter at almost all major chan-
movements of thought a Jewish action, either ecla-
either silent and visible, or mute and latent. Thus the history-

Jewish history runs parallel to universal history throughout
its extent and penetrates it with a thousand threads.

(Univers Israélite, July 26, 1907, p. 585)

PARIS
THE FRENCH RENAISSANCE
3, Rue de Solférino, 3
1912

SECRET SOCIETIES

&
THE JEWS

“We encounter at almost all major chan-
movements of thought a Jewish action, either ecla-
either silent and visible, or mute and latent. Thus the history-
Jewish history runs parallel to universal history throughout
its extent and penetrates it with a thousand threads.

(Univers Israélite, July 26, 1907, p. 585)

In the nineteenth century, certain societies...
Crete are waging an underground war against
Christianity and against the civilization it spawned.
These are the ones we will be briefly studying.
In some respects, they are akin to secret societies.
pre-Christian. We must therefore say
A few words about these, first of all.

Se

Germany and the Baltic countries – "Sonnendwendfeier"
Celebration of the annual summer solstice festival or the longest day of the year, on June

BEFORE OUR LAST JESUS CHRIST

Td): the early ages of humanity, of societies
secret societies – whose members were received after
graduated initiations – existed at the heart of religions

which were intertwined with the civilizations of the Egyptians,
Chaldeans, Canaanites, Persians, etc.

However noble the efforts of the es-
human beings were led towards the Good manifested in these brotherhoods
occult, they always ended up falling into a
profound corruption, by virtue of the very principle of dissimulation and consequently the lie that was at their basis.

However beautiful metaphysics may have been at first
thinkers who often built for the Initiates
Ancient secret societies and ingenious hypotheses
on God, Nature, Man — fleeting lights,
briefly lit, they quickly gave way to
darkness. In short, the persistent flight of the human soul
The climb to the heights was always defeated by cunning.
of the one who was the true theologian of these Societies
religious secrets — the one whom Holy Scripture calls
The Adversary: Satan.

In other words, the life of secret societies
those outside of Christianity, who constituted the elites
For the thinkers of Paganism, it was a perpetual defeat.
of human reason through the suggestions of the Prince of this
World, of the Demon, who was the sovereign master of all
the peoples, except for the Hebrew people.

The history of Israel itself was nothing else.
that a war without truce between the religion of the true God and
demonic religions (1), including priests and devotees
formed the pagan secret societies we have just
to say. It will suffice here to recall that three-quarters of
kings of Judah and all the kings of Israel allowed themselves to be won over by
The Bloody Mysteries of Moloch. What infiltrations?
This is unacceptable in the pagan nation of God!

In reality, throughout the independent life of
of the Jewish people, only a small minority of Israelites retained
The true faith remains intact. The rest—the majority—mixed
more or less to its ancestral Judaism the paganism of
neighboring peoples.

1. — “Omnes dii gentium doemonia. » says the Bible.

THE JEWISH "TRADITION"

when Nebuchadnezzar had destroyed Jerusalem and em-

led into captivity in Babylon, the remnants of Israel,
decimated by massacres and pagan infiltrations into the
Judaism continued, of course. The splendors
material aspects of Babylonian civilization could not
fail to capture Jewish imaginations and to dis-
to submit to the ascendancy of the Chaldean genius. Furthermore, the
Hebrews of distinction who, by royal decree, were ins-
trout in the priestly colleges of Babylon – such
Daniel and his companions – there made contact with the ri-
intellectual pursuits of the Chaldeans: hence, among some
Jews, a penetration of Chaldean religious ideas
in the midst of the mosaic tradition.

Then, when Cyrus' Persians, welcomed as liberators,
the lords by the Hebrew captives in Babylonia, had them re-
Having taken possession of Judea, the contacts of thinkers
Jews – who remained numerous in Mesopotamia – were
naturally more intimate with Persian thinkers
than they had been with the Chaldean thinkers, whose

kings had been so harsh towards defeated Israel: hence the infil-
profound shifts in religious ideas among some Jews
Persian influences, which were added to the Chaldean contributions, and deform-
They are the mothers of the ancient mosaic tradition (in Hebrew, Kabbalah).
to the point of making it the impure "Kabbalah".

This is what the Protestant historian Matter, inspector
general of the University, defined in these terms in an ou-
work "crowned by the Royal Academy of Inscriptions"
and Belles Lettres:

… The Kabbalistic system, so different from the ancients
Hebrew beliefs, is a heavily Judaized copy of the
Parsism, and its elements, date back to the times of exile (of the
Hebrews in Babylon)...

(Critical History of Gnosticism, Paris, 2nd ed., 1843, vol. 1, p. 154.)

Add to that the prestige that powerful societies
secret religious practices of the Chaldean "Kasdim", then of the

Persian Magi, inevitably had, in the eyes of many
of educated Jews, and we arrive at this concept:
everything happens as if some Jews, during the captivity-
Babylonian society, had formed, like their vanquished
Chaldean queurs, a national secret society, of which
the teachings were no longer pure Mosaic law, but
an adulterated Judaism, mixed with pagan theogonies of
various sources, Chaldean first, then Persian.

Let us also note how powerful it must have been for
the Jews reduced to a few thousand and plunged into the do-
their humiliating slavery, the temptation to resort to
The secret society, imitating the Gentiles, makes their conquests
rants! Their nation seemed dead, and yet, their
Prophets promised him an eternal and glorious
life! To help realize the hopes of resurrection-
tion of the Jewish people – without land, without armies, as

today – what better way, on the surface, than
the secret society which operated in Mesopotamia,
Vigorous specimens right before their eyes?

In fact, certain historical events which, other-
However, undecipherable enigmas remain, to be found-
will be fully elucidated in the following pages,
when we are led to observe what is happening
as if it had been formed during the Babylonian captivity,
a Jewish secret society whose doctrines, long hidden
shrouded in impenetrable mystery, will be known more
later under the name of Kabbalah (1).

That the doctrines of Kabbalah have long existed
"in the shadow of the deepest mystery" (which implies
necessarily implies the existence of a secret society tasked with...
to preserve and propagate them), – that is what a
The illustrious Jewish scholar, Adolphe Frank, of the Institute. Here are his
in his own words:

1. – This is only a hypothesis for the time of the Captivity
Babylon becomes a historical reality for the period of the
Roman domination. We use it indeed in the masterful article
by Mr. Jean Berger, published in issue no. 1 of the International Review of
Secret Societies (10 Place de Laborde, Paris):
"Whether by necessity or by nature, Jews have always sought, used

and loved the mystery.
“In Jerusalem during Roman rule, the Secret Society of
Zealots..., whose goal was, at the same time, a return to complete mosaicism
and the social revolution, he thought for a moment under the leadership of Eleazar,
son of Simon, break the yoke of the Caesars.
"They had organized a kind of secret government"...
And "the center of action they created in Judea was equaled only by
"We were in the revolution of '89."
"These strange lines are taken verbatim from the encyclopedia"
from Larousse... »

(Jean Berger, De [Initiation chez les Juifs, RISS n°1, p. 30).

A doctrine... which for a period of more than twelve centuries, without any other proof than the hypothesis of an ancient tradition, with no other apparent motive than the desire to penetrate further intimately in line with the meaning of the holy books, it developed and propagated in the shadow of the deepest mystery; that is what one found, after they have been purified of all alloys, in the monu-original elements and in the oldest remnants of the Kabbalah.

(Ad. Frank, The Kabbalah or Religious Philosophy)
(of the Hebrews, Paris, Hachette, 1843, p. 1.)

During the five centuries that followed the captivity from Babylon to the birth of Our Lord Jesus Christ, the desasters who overwhelm the Jewish people (their subjugation) to the Greeks, then to the Romans) made it increasingly necessary the use of permanent conspiracy — of the A secret society, therefore — in the eyes of the patriots Jews, who attributed the most brutal, material meaning to messianic promises of world conquest made to their race. The more misfortune befalls Israel, the more this nation “with stiff necks” (1) rears up against him. Against all hope, she persists in hoping that the empire of the universe will belong to him, and that the "King-Messiah", his liberator, "will crush the peoples",(2)... such is the figurative expression from a Rabbi.

This idea became widespread and, in the time of Christ, the A large mass of Jews came to regard the Messiah like "a temporal king who would rule the world" entire" and which "would exterminate the enemies by force of arms of Israel” (3). In Jerusalem, the adversaries of Christ (the (Pharisees in the lead), "were indignant at the pretension of

1. — Acts of the Apostles, VII, p. 51.

2. — Dictionary of the Bible, by Abbot Vigouroux Fulcran, vol. iv, columns 1032 to 1036.

3. — Dictionary of the Bible.

Jesus to be the Son of God, that is, the Messiah, he who seemed so despicable to them, and in whom they saw no hope— "an ability to fulfill national aspirations." (1)

Many passages in the Gospel give to
to think that one of the sources of the Pharisees' hatred
against Our Lord was in this fact that Christ did not
it in no way corresponded to the crude ideal they had forged for themselves
of a domineering Messiah destined to "crush the peoples"
benefit of Israel.

1. — ibid.

the mass

ique of
Chr

The symbol

IX.

*

ist on the Cro

Unbloody Renewal of the Sacrifice of Jesus

AFTER OUR LORD JESUS CHRIST

bi

Contrary to the expectations of the executioners of Jesus, the religion born in his blood takes on an extension quick. How the Jew — firstborn of the enemies of the Church, on this earth — how does it go about hindering its Progress? Everywhere and whenever he can, he lash out. he stones his former coreligionists who have converted to the faith of Christ. However, the deicide leaders of Israel realize It quickly became clear that their persecutions were in vain; the number The number of Christians is constantly increasing; how can this be broken? which they consider a dangerous schism for The bastard Judaism that they built with their own hands? Given their weak position and their subjugation to the Romans allowing them to dispose of the Church is not enough to destroy it In its nascent stage, something else is needed: cunning. Now, historical facts—torics — the enumeration of which will extend to all the centuries since the Christian era — will prove that it is real that the Jew used / a trick (a certain trick, always the same) against Christianity. This ruse is the in- the infiltration of Judeo-pagan ideas into the Church, those memes which, much later, will appear to the light of day with Jewish Kabbalah.

who consumed the sacrifice of Calvary.

How is this trick carried out? Here's how.

Teachings different from those of the Apostles of Christ are treacherously given away within the Church, by false brothers, to the new Christians still imbued with part of the ideas in which they were raised. The result of these-teachings — which flattered the converts “the old "Man" — is inevitable: it creates division among the flock. That's heresy.

And who, from the very beginnings of the Church, sowed the tares Heresy among the good evangelical grain? — The Jew.

Who, in later times, continued this work with extraordinary perseverance? — The Jew.

GNOS

Gnostic Secret Societies of Palestine

Oh, we know that the Gnostics (the most heretical) formerly separated from the Church) were organized established in secret societies. But who had originally launched- Is this the Gnostic movement? The learned historian Protestant Matter, Inspector General of the University of France will tell us. Speaking of the founders of the Societies Gnostic secrets of Palestine – the first in date – he writes:

Simon Magus, Menander, Dositheus, and Cerinthus were Jews.

(Art. Gnosis, in the Dictionary of Philosophical Sciences)

Written under the direction of the Jew Adolphe Franck,

member of the Institute, t. I1, p. 553.)

The doctrines of this primitive Simonian Gnosis derived directly from Jewish Kabbalah. The Jew Ad. Franck definitively established this in his book: The Kabbalah, Paris, 1843, p.344, 343, etc.

GNOSTIC SECRET SOCIETIES
VALENTINE'S OR EGYPTIAN

Their initiator,

Valentine, whom Saint Irenaeus places at the head of all the Gnostics, because of the importance of his theories, was of Jewish origin.

It's not us who are saying this, it's the same hisTorian Protestant Matter in his Critical History of Gnosticism, vol. I1, p. 37.

Their systems (those of the Valentinian Gnostics) were only one development of that of Simon the Magician.

(M. Amélineau, Essay on Gnosticism, p. 323.)

Consequently, the systems of the Gnostics
The Valentinians, disciples of the Jew Valentinus, were drifting away from the faith.
also, from Jewish Kabbalah, through the channel of teachings
of the Jew Simon the Magician.

The Jew Valentine also practiced against the
Christianity, a tactic of hypocrisy that we will see
reappearing too often: hidden in Rome itself under the
mask of orthodoxy, within a ca- community
Catholic, Valentin sent throughout the Roman Empire
secret emissaries to infiltrate his Jewish Gnosis into
the Church.

Gnostic Secret Societies of Mark

The heretic Mark is the one who came from Judea to Gaul,
until Lyon where he was the adversary of Saint Irenaeus (1).

Now, here is what the same Protestant historian as us
As we have already mentioned, Mr. Matter wrote about the Gnostic Mark:

Marc, originally from Palestine, tried to win by
Kabbalistic speculations about the Jews of his homeland.
(Critical History of Gnosticism, vol. 11, pp. 106, 107.)

Thus, in Mark's Secret Societies — as
in those of Valentine and in those of Simon Magus and
of his successors, — the initiators were Jewish, the en-
The teachings were Kabbalistic.

Thus, all these Gnoses, the Palestinian ones first
then the Egyptian women and finally those who penetrated
up to and including Gaul were:

1° organized into secret societies;
2° the work of Jews — whose names we know;
3° the vehicle of Kabbalistic Jewish doctrines.

1. – Second bishop of Lyon, after the martyrdom of Saint Pothinus, tortured under Marcus Aurelius.

Intertwined snakes found at Djiroft (3rd millennium BC),
Symbol of the duality of Manichaeism.

Object found in Jiroft (Southern Iran)
Currently on display at the Tabriz Museum, Azerbaijan.

MANICHEISM

c. two centuries, the Gnostics had exhausted their effort against the Church which remained standing, undefeated-cue. Fresh troops were needed against her. That's the Manichaeism, which appeared in the middle of the 2nd century, which... provided.

Manichaeism, too, bears the triple mark already observed on Gnosticism: like Gnosticism, Manichaeism is organized into secret societies; like it, it has initi-Jewish leaders; like her, he professes doctrines of Jewish origin.

That the Manicheans formed secret societies, The fact is well known. Let us simply recall that, in his Encyclical Humanum genus, it is to the Societies that Manichean crests that Leo XIII first compares The secret societies of Freemasonry.

As for the Jewish origin of Mani and Manichaeism, the evidence we provide below, based on Recent discoveries seem decisive to us. But, Impressively, as early as 1806 – well before the discoveries – green in question –the Italian officer Simonini, in a

letter to Father Barruel (1), had stated that Jews, the pre-
Having been identified as one of their own, they had revealed to him that Manes was Jewish, like the Old Man of the Mountain and the founders-members of Freemasonry and Illuminism. In this Regarding Mani, we will see that the discoveries made-the arguments we are referring to support Simonini and his Jewish confidants.

While Gnosticism originated in Judea, Manichaeism is
born in Babylonia, that is to say in a country which, after the
Babylonian captivity, remained one of the centers of Judaism,
to such standards that Graëtz, the most renowned of historians
Jewish nothings, could write that, in terms of purity
Judea itself recognized the superiority of race
Babylonia became a new land for Israel
Promise.

Now, it is south of Babylonia, near the mouths of
the Euphrates, in the region where Jewish colonization was the
more compact than lived — and still lives, after nineteen
centuries — a Gnostic sect, that of the Mandaites or
Mandaeans, which was the mother of Manichaeism.

Mr. Babelon, of the Institute, in his book Les Mandaites,
reports that the Sidra Rabbah, the great book of the Mandaeans,
relates that at an unspecified time:

The Mandaites (primitive people) had been annihilated and had
left completely absorbed by a Jewish sect.
(M. Babelon, Les Mandaites, Paris, 1881, p. 52.)

One of the main founders of this sect became
The Jewish woman was called Elxaï or Elhasai. This is the same Kabbalistic Jew.
list that the Jew Franck, of the Institute, presented, in his
book The Kabbalah, as a supporter of the Kabbalah thesis-

1. — Letter published in full by Claudio Jannet, in La F.'. M.
in the 19th century, Avignon, 1882, pp. 658-662.

A list that sees the Holy Spirit as a female being. (We know
that this belief is adopted by some Gnostics
current.)

The name Mandaites comes from Manda,

...an essentially Semitic expression meaning Science,
Gnosis, so that from an etymological point of view, Mandaite is
the equivalent of Gnostic...

(M. Babelon, /d..., p.10.)

Borrowings... were made by the Mandaites from the Bible, to
Talmud, to the doctrines of Jewish Kabbalah.

(Ibid., p. 27.)

Mandaism is therefore a Gnosis where the grafting
Kabbalistic Jewish tradition is grafted, no longer onto a sy-
rien or égyptienne, known in the Gnostics of Simon
the Mage or of Valentine, but on a Chaldean-per- stump
sane. We will see in a moment the great interest of
this difference.

But now Mani appears. — Mani the Jew, as
Simonini wrote to Father Barruel:

About one hundred years after the appearance of Elhasai, Manes was born,
of Mandaean parents and raised in Mandaean beliefs
until the age of 24, when he conceived the idea of founding his own company
even a religion.

(M. Babelon, /d..., p.22.)

Regarding Mani's "Mandalite relatives," let us add
that the father of Manes (writes Matter, Protestant historian)
of Gnosticism) was Kabbalistic, and let us remember that
Simon the Magician, Valentine and Mark, who, before Elxai, had
also "conceived the idea of founding their own religion",
were also Kabbalists. When one thinks about
enormous difficulties that nova- usually encounter
For authors, it is considered strange that so many Kabbalists have had

successively the idea of founding new religions in
appearance, and that they succeeded brilliantly...

In reality, it is not a new religion that he created
Manes, and we will see in him not a brilliant creator,
but an adapter for whom the paths had been prepared: the
works that Messrs. Brandt, Flügel and Kessler published in

Germany, about thirty years ago, proved in
In effect, Manes merely adapted Mandaism to his
views of religious conquest, and to preach it outside the country
Mandaean.

Based on the work of the German scholars we have just
to say, Mr. Rochat, a Protestant pastor in Geneva, wrote
in 1881 a remarkable Essay on Máni (Manès) and his
doctrine. We read there:

Mania clearly copied the Mandaean sacred books...
(Essay, p. 159.)

In particular, with regard to the substance of the theo-
Manichaean logic, divine life and persons in God,
these — which the Kabbalists call /es Sephiroth and
which the Gnostics call the Aeons — are named
by Manes the Rays of the King of the Paradise of Light. Now,
Manes simply copied them from the King's Rays of
Light, from the Mandaeans.

Mr. Rochat draws a parallel between Mandaean writings and
the Manichean writings devoted to these Rays, and he writes:

The comparison between the two pieces is striking; they are

the same ideas, sometimes the same style.
(Essay, p. 165.)
The numerous comparisons that he also makes
Mr. Rochat, following Messrs. Brandt, Flügel and Kessler,

leave no room for doubt: Manes only ex-
to externalize Mandaism. We are therefore led

to give this definition of Manichaeism: it is not
something other than Mandaism, a Kabbalistic Jewish sect...
skittle for the use of non-Jews of the East, like Gnosticism
was nothing more than Kabbalah disguised for practical use
non-Jews of the West. (Here we are considering the East and
the West in relation to Babylon and Jerusalem). In short, everything
it is as if the Jews Elxai and Manes had taken over
in the 3rd century in the East the task that the Jews Simon the
Mage, Valentine, etc., had accomplished in the 1st and 2nd centuries
to the West.

In support of our thesis, here is a remark from a
The great impact Matter had from 1844 onwards:

He said there is a curious fact to point out in the history of
Mandaism and Gnosticism, the former has attacked
He went to the East and remained confined there, as he still is...
while Gnosticism has consistently moved towards the West
tooth; that all the leaders of his echelons have marched towards Rome,
Spain or Gaul. It seems that the leaders of the two systems-
The three groups had agreed to divide the known world between them.

(Matter, Critical History of Gnosticism, vol. 111, p. 207.)

It is a fact: first of all, Gnosticism conquered the
Western world: then Mandaism — under the name
of Manichaeism — conquered the eastern world and finally
It was something everyone knew about then. Was it by chance?
The gigantic movements of ideas that we call the
Did Gnosticism and Manichaeism arise spontaneously and
without a purpose?...

Let's observe this parallel:

Firstly, in the 1st, 2nd and 3rd centuries AD
yours, — under the impetus of the many Jews of Gnose
that we have listed — the Gnostics cover
the Western world (in relation to Jerusalem) of their
Anti-Christian secret societies. How can they be explained?

their victories? By the fact that Jewish Kabbalah, which is
the core of Gnosis, was very skillfully wrapped in
Syro-Egyptian-Hellenic traditions: these made
accept without their knowledge the Syrians, the
Egyptians, Greco-Romans — in short, the Western nations
dentales — the Crypto-Judaism of Gnosis (to em-
to use a felicitous expression applied by a journalist
English list to the Deunmehs of Thessaloniki, modern Jews
(outwardly Islamized).

Secondly, Manichaeism in the 2nd century
from the hands of failing Gnosis the scepter of the enemies
of the Church. It first spread east of Babylon, among

the dualistic peoples (1) of Persia and Turkestan, before to conquer the entire Western world in stages. How? How can these conquests be explained? By this: Jewish Kabbalah, which is at the heart of Manichaeism, it had been mixed with the traditional Chaldean-Persian dualist traditions. These were the traditions dualists who unwittingly absorbed the Crypto-Judaism from the Manicheans to the Eastern nations of the Persia, Turkestan, and then the peoples of the West already categorized They were worshipped by the Mithraics, who were also dualists.

Finally, let us not forget — and the parallelism will be complete — plet — that at the root of Mandaism, there is the Jew Elxai and at the root of Manichaeism the Jew Manes, exactly as at the root of Gnosticism there had been the Jew Simon the A Magi and his Jewish disciples.

We have just said how Gnostic conquests-Tickly and Manichean. Did they have a why? When we see Jews, and always Jews sowing occulting Jewish doctrines using Gnosticism and then

---

1. — That is to say, peoples believing in two divine principles, co-eternal and equal in power, of Good and Evil.

of Manichaeism which drew crowds away from the Church Given their large numbers, are we entitled to ask ourselves if These Jews did not specifically aim to wrest from The Church, these countless crowds?

If we now turn to what we we said:

1° Kabbalistic Jewish doctrines that lived so long for a long time shrouded in the deepest mystery, and

2^ of the Jewish secret society whose very mystery of these doctrines requires the existence, — we understand-dra the why of Gnosticism and Manichaeism, and we will know WHICH ENEMY had created out of hatred for Christianity, these two war machines that have does so much harm to the Church.

Is there any need to add it?

This enemy was THE KABBALIST JEW.

= CPE = =
has
Mele

Mig:

at the house of
CEORGE GALLET

Muhammad as a war leader.

Frontispiece of a clandestine French edition
from the work The Life of Muhammad by M. Prideaux. 1609.

MUHAMMAD AND THE JEWS

Certainly, Gnosticism and Manichaeism exerted significant influence.

These ravages wrought havoc in Christendom. (These ravages...)
continue to this day, because these heresies, which died in apparentage, persist in living). But Islam – where
we will immediately show the Jewish hand – caused him
alone as much harm as the two great primi- heresies
tives and it causes as much bloodshed as Manichaeism.

It is in the most Judaized region of Babylonia
that Manichaeism was born. It was also in a pro-
Islam will be born from a fundamentally Judaized tradition. The Jews boast
with good reason for the great role they played in Arabia, at the mo-
where Muhammad was going to appear. This is how Graetz,
The great Jewish historian wrote:

It was not uncommon to see Jews at the head of Arab tribes...;
The Jews became, in many respects, the initiators of
Arabs. The history of the Jews of Arabia, a century before the advent-
The formation of Islamism and during the life of Muhammad, forms a
from the most glorious pages in the annals of Judaism.

(Graétz, Henrich Hirsch, History of the Jews t 111, of the destruction
tion of the second temple (70) to the decline of the lexilarcat (920), p. 279.)

Several Arab tribes converted to Judaism;
Among them, Graëtz mentions:

The Benou-Kinanah, a warlike people, relatives of the illustrious
Koreishites of Mecca, etc...
The most resounding and important conversion was
that of a powerful king of Yemen.
(Graetz, vol. III, p. 283.)

From 520 to 530, "the whole of Yemen was Jewish," writes the Jew.
Bernard Lazare (Antisemitism, p. 85.)

The Koreishite Muhammad, relative of the Benu-Kinanah
converted to Judaism, was in contact with Israel, the fact
is well known. Furthermore, "the mother of Muhammad, Emina,
was born Jewish…," wrote von Hammer(1) “Muhammad
"was nourished by the Jewish spirit," wrote the Jew Bernard Lazare.
(Antisemitism, p. 85). "The best part of the Quran is
"borrowed from the Bible and the Talmud," writes the Jew Graetz
(Hist., t. III, p. 289).

Was it by chance and without purpose that Muhammad, the great
The poet, the skillful fisher of men, was "nourished by the spirit"
"Jewish" by Jews who were as subtle and as ardent patriots
What about the Kabbalistic scholars? (2) The skeptics who

1. — History of the Order of Assassins, Paris, 1833, p. 11.

2. — The Jewish secret society of Zealots had survived the capture
from Jerusalem by Titus and had been reconstituted precisely in Medina,
the same one where Muhammad would organize Islam:

“The Jewish writer Graetz (writes Mr. Jean Berger in his ar-
(article already cited) informs us that the Zealots succeed-
They were able to survive the dispersal and reconstitute themselves...

The Zealots, he said, who had taken refuge in northern Arabia, in
the people of the Yatrib region (Medina) succeeded in establishing a settlement there-
"and to maintain it until the 7th century..." (Graetz... t. 11. p. 403).

From what little we know, it seems quite likely that if we could
To know the Zealots' organization thoroughly, one would discover...

would be tempted to accuse us of seeing the Jew everywhere,
will get a taste of it in a major event
of Muslim history, at the birth of the Great Schism
which split Islam in two, just a few years
after the death of Muhammad.

He was a Jew who converted to Islam, like today.
the Deunmehs or Crypto-Jews of Thessaloniki. His name was
Alsauda Sabaï. It was he who, with prodigious cunning,
divided the Muslims who became, to the great scandal of
their Jewish "initiators," the persecutors of Israel. It is he
who sowed among the Muslims the seeds from which will be born
monstrous secret societies. It was he, finally, who...
ignited within Islam fratricidal hatreds like rivers
blood will not be able to extinguish. This Jew, Alsauda Sabai, me-
It's a good ritual, isn't it, that we talk about him for a moment.

the same blow the framework which was later covered by the masonry organization-
nique.... (Jean Berger... p. 31).

9 rat Sa ctia
RES
[^P 1s LE

rm

Petree

rar

s

x - And D RU dra

Othman ibn Affan (574 and died in 656)

He established the definitive version of the Quranic text – what is called the "Uthmanic Vulgate." The Qur'an, composed of 114 surahs, includes— The same 6,236 verses transmitted orally since Muhammad, is indeed not to the time a fixed text. If the verses themselves have been firmly established since the recension ordered by Abu Bakr, who had confirmed the authenticity of each verse supported each time by the testimony of at least two companions of the Prophet, the order of recitation of the surahs, in particular, will-laughs widely.

THE JEW ALSAUDA SABAI

THE SCHISM IN ISLAM

Let us quickly note that Muhammad became an enemy-

half of the Jews, much to the dismay of the leaders secrets of Israel that expected, for the benefit of their hidden ambitions, the progress of the Muslim religion insofar as she was half Jewish. Such a misa- Moreover, the venture of occult powers is not unique in history. To remain secret, their actions cannot to be exercised through orders, but only through suggestions tions. Therefore, it is normal that the occult powers do not may prevent certain movements of which they are the creators of deviating to the point of turning against them. It is also normal that the Jewish occult power, the Jewish secret society used against Islam – the new- the enemy – the same weapons already used against the Early Christianity. In fact, the Jew inoculated it with poison. from Gnosticism to Islam, as he had six centuries earlier, inoculated Christianity with the same poison.

The instrumental being who, in the 1st century, had given to Christianity, the disease of Gnosis – that is to say the Jewish Kabbalah – was, as we recall, the Jew Simon the Mage.

The instrumental being who, in the 7th century, poisoned Islam, with the same Kabbalistic virus, was the Jew Alsauda Sabai. Let's summarize, according to Mr. Dozy, the worrying car- laughter of this child of Israel:

He was a Jewish convert from southern Arabia... Othman
(third successor of Muhammad) whom he openly blamed-
The administration had exiled him from Medina; he had surrendered
then in Egypt where, thanks to his profound knowledge of the Script-
In Saint-Tropez, he soon acquired great esteem...
He maintained that all the Prophets that God had sent on
lands had had an aide or vizier: the vizier of Muhammad was
another quAli (his son-in-law); therefore, the inheritance belonged to him
after his death.

"Othman is therefore not a legitimate Caliph," he said.
Alsauda); he has no right to obedience; he must be deposed
"ser." Othman was not only deposed, but assassinated, and
Alsauda Sabai played a great role on this occasion.

(M. Reinhart Dozy, Essay on the History of Islam, p. 221.)

After the assassination of Othman, Ali, Muhammad's son-in-law,
finally attained the Caliphate, from which he had previously been excluded.
you. Alsauda Sabai pushed the cult of this prince so far that i/
God declared it. Outraged, the honest Muslim Ali sent
the Jew Alsauda went into exile and had some of his
the most fanatical supporters.

Despite this, writes Mr. Dozy, the converted Jew clung to his
idea, and when Ali had been assassinated, he announced that he was not
death, that a part of divinity dwelt within him.

(M. Reinhart Dozy, Ibid., p.222.)

It is on this basis of the divinity of Ali and his descendants-
dants that the Jew Alsauda Sabla founded the powerful sect
Shiites whose schism split Islam in two.

Note that the dogma of the incarnation of a part-
that of divinity in Ali, his sons and his grandsons is not
something other than the Kabbalistic dogma of reincarnation.

The Shiites were waiting for the Mahdi (the Guide of God),
the Imán, descendant and incarnation of Ali, who was to come
on earth to establish the reign of Justice and draw ven-
fear of the oppressors. But this belief in a Mahdi
is nothing other than the Kabbalistic Jewish belief in
a King - Messiah “who will crush the peoples”.

Brief Shiites – who were searching for meaning in the Quran internal or hidden, the esoteric meaning, and this by means of the Jewish Kabbalistic method of the A//egory – appear within Islam, as with the Gnostics, in other words like Kabbalists.

In summary, the Jew Alsauda Sabai made use of the Kabbalah known from a corner, to split in two the oak of Islam.

THE ISMAILIYAH (or Ismailites)

From the end of the 7th century BC to the end of the 8th century AD, seven Imams from the descendants of Ali succeeded one another in direct line, to the state of pretenders persecuted by the Muslims ormethods. Around these Imams, great-grandsons of Ali (and of His wife Fatime, daughter of Muhammad) gathered Secret societies whose doctrines are manifestly Kabbalists, like those of the Jew Alsauda Sabai, their anspiritual being. Let's mention in passing that the famous orientalGuyard's list noted great similarities between the doctrines of these Shiite secret societies and those which, Several centuries later, it would be called Averrhoism. However, the Jew Bernard Lazarus proclaims that Averrhoism in the hands of his coreligionists it was a powerful weapon against the Christian faith. Thus, Kabbalistic doctrines Shiites had served against Islam before serving against Christianity.

The most recent (late 8th century) of the sects The Shiites in question are called the Ismaili sect, from the

Named after Ismail, the seventh Imam. It was she who, in the 9th century, will become the first executive of a secret society for the least as perverse and as terrible as that of Illuminated by Weishaupt, in the 18th century.

A WEISHAUPT IN THE 9TH CENTURY

ABDALLAH SON OF MAÏMOUN
AND ITS NEO-ISMAILITES

Lery, the strange one who was the apparent creator of this secret society of reformed Ismailia (1) (or Neo-Ismailites) was named Abdallah, son of Maimoun the occultist.

Abdallah (writes the Dutch historian, Mr. Dozy) concut the plan... to gather in a secret society that would have differvarious degrees of initiation, both freethinkers and superstitious people of all sects; to use believers to make the infidels reign, conquerors to overthrow the empire they had founded; to finally form a party in namebreux, closely united, erected the passive obedience which, when The moment would have come, he would give the throne, if not to himself, then to the less so to his descendants...

(Historical Essay on Islam, p. 260.)

To achieve the goal set by Abdallah, writes another Dutch scholar, Mr. de Goeje,

a set of means was invented which can rightly to call them satanic: they were exploiting all their weaknesses of man...

1. — See the end of the previous chapter.

And this system was implemented with calm and... resolutions that excite our astonishment and that, if we could forget the goal, would deserve our most enthusiastic admiration. (Memoir on the Carmaths of Bahrain and the Fatimids, p. 3.)

The most admirable thing is that in two generations the colossal goalSal, pursued by Abdallah, was victoriously overtaken.

Who was Abdallah? Who did he work for? For himself or for others? Was the triumph of his designs due to his transcendent genius or perhaps to other powerful aids mysterious health issues?...

Certain passages from the aforementioned work by Mr. Dozy give the impression that Abdullah and his father were (like the Jew Manes and his father before him) of beings more acted upon than acting, instrumental beings silences moved by hidden hands. And we will see that these their hands were Jewish.

Abdallah's father, Maimoun, an ophthalmologist by profession (written Mr. Dozy was a free thinker. To escape the clutches of the Inquisition (implied: of orthodox Muslims), of which seventy of his friends had been victims, he/ had sought a refuge in Jerusalem, where he secretly taught the sciences of the occult religious practices, while in public he presented himself as a pious and zealous Shiite.

(Essay... Islam. p.260.)

We have before our eyes a dual being who carries the mask of a religion he practiced outwardly, but cursed by him within (1) —a being like that

1. — In cynical and frightening “Instructions”, Abdullah son of Maimoun, — supposedly a “pious and zealous Shiite,” that is to say, a partisan San, a passionate follower of Ali's grandsons, ordered his initiates to follow the high pa

who would later be called the Marrano Jew. Now, as already the Jew Manes, Maimoun came from Judeo-Persian Babylon sane where Israel had deeply left its mark, and it was in Jerusalem that he took refuge to teach the occult sciences, Magic, this pagan Magic of which the Kabbalah and the Talmud are intertwined! Aren't we entitled to to wonder now if Maimoun and her son Abdallah were not, if not Jews, at least Secret agents of the Jew? The rest of our story will show this that one should think about it.

ranks to kill without mercy any Alide who fell into their hands.

THE ARCHCHANGEL SAINT MICHAEL

Taken from the painting of the Assumption of the Virgin by Perugino. (Academy of Fine Arts, Florence, 16th century.) — Before the the destruction of the Temple in Jerusalem and the dispersion of the Jews, when already

Everything foreshadowed the horrible catastrophe, it was heard, according to the report o The historian Josephus, the angels of the sanctuary exclaim: "Let's go out, let's go out"Tones from here!" An ancient rabbinical text adds that the western regions Dentales were henceforth entrusted to the government of Saint Michael; as if, precisely at that hour, the glorious archangel had... flew towards Rome and towards our lands, to take possession of them and to establish the seat of its new empire there... Christian France, in Indeed, it was not long before it was born and grew, to become... his cradle, under the protection of Saint Michael, the soldier of Christ and of his Church.

THE JEW OBAIDALLAH

KHALIFE PSEUDO-FATIMIDE

Abdallah – worthy son of the "free thinker" Maimoun, professor of occult sciences – had the goodhappy to meet a colossal Persian a wealthy man named Zaidan, very knowledgeable in the sciences of the occult he too had cults, and was a bitter enemy of Islam who had crushed his country.

Abdallah convinced Zaïdan that the secret of strength For Muslim Arabs, that was their faith. So, that was their faith that had to be broken first and foremost, if one wanted to ruin the Arab power and liberate Persia. Zaidan, enthusiasticHe placed his immense fortune at Abdallah's disposal that he believed himself to be like himself, a Persian patriot. But Abdallah, for us, was only Persian in appearancerence: in reality, the riches of the true Persian have fallen the money in Abdallah's hands will be used to pay the fees of the war of the Jewish nation against the Arab nation and to continue with extraordinary mastery the plans the disintegration of Islam outlined two hundred years earlier early by the Jew Alsauda Sabai. Moreover, a grandson of AbAllah will become the Mahdi Obaidallah, founder of the powerful dynasty of the so-called Fatimid Caliphs who arra-

will give to the true Muslims a vast empire and will nearly kill Islam. Finally, this Obaidallah – who dared to claim descent from Ali and Muhammad, through his Fatime's daughter – was considered a Jew by some historians Muslims. Under this Grand Master of a true Judeo-Medieval Freemasonry was in reality the Kabbalah. Jewish woman who reigned for several centuries, from Syria all the way to Morocco.

After that, our readers will appreciate whether Abdallah and Were Obaidallah agents of the Secret Society or not? a Jewish Kabbalist, like the Jew Simon Magus and the Jew Manes, who did so much harm to Christianity, and as had been after them the Jew Alsauda Sabai who had begun the work of undermining Islam that perperfectionna the Secret Society of the Neo-Ismailites.

Let us also note that the Neo-Ismailites of Abdallah in the 9th century, like the Illuminati of Weishaupt in In the 18th century, they were the enemies of all morality, like of all social orders and that the degrees of initiation of Weishaupt, offer the closest similarities with those of Abdullah.

It is worth noting that it was only in the mid-19th century that Western scholars have begun to study the proceded and the Ismaili doctrines so similar to the procedures dice and the doctrines of the Weishaupt Illuminati — which had taught them during the 18th century and could not So, to know them through European science. But... “Weishaupt was surrounded by Jews,” admits Bernard, a Jew. Lazare in his book Anti-Semitism...

At 28 years old, in 1776, Weishaupt would seem to found his own only a set of secret societies whose design demands a mind of intrigue of dizzying depth. It was also when he was very young that, nine centuries earlier, Abdallah

SECRET SOCIETIES & THE JEWS A5

had seemed to single-handedly establish its superposition of Societies secrets.

A suggestive parallel!... Could it be a meme proteacher of Mystery and Secret, the Jew — who remains the even across the ages — would have given to these two young people monsters. Abdallah and Weishaupt, the same lessons in hyPocrite villainy, nine centuries apart?...

The Church of the Holy Sepulchre

Jerusalem, Christian quarter.

"Ft again, here is
the most magnificent and
The most wonderful thing:
Every year, in the evening
of Holy Saturday, on
the Tomb appeared
rail a fire, better,
a holy light,
which fills and all
the lamps above
hanging around
light up at this fire
and shine brighter.
But learn how it happens, listen: this grace comes and the miracle
appears through the prayers of the holy and Orthodox Patriarch of Jerusalem, during-
With the crowd, he circles the Tomb three times, singing:

"Your Resurrection, O Christ the Savior, the Angels sing of it in the
"Heaven, and we on earth, make us worthy to glorify You with a pure heart!"

Having accomplished this,
the Patriarch enters at the-
The interior of the Sepulchre and the
very beautiful wax candles
white ones are lit by
He saw it in that light. Then he
He got out and sat down in the place
which had been prepared for him, and
all the people ras-
things seem to be approaching and
even light their butts
gies to those that hold in
his hands the Patriarch."

Parfenio Monk
Regarding Jerusalem:

A crowd of pilgrims
se engouffre dans len- ¥ ye. NÉ NUE qu
main entrance, 1898. In 0o VN E^ fac We.

TWO TEAMS

FATIMID PRINCES
AND CARMATHIC BRIGADES

We know that at several times (among others from 1815 to (O 1848, in Europe), the work of the Secret Societies antisocial behavior was shared between two teams that functioned were born either successively or simultaneously: that of agitators and corrupters, and that of assassins.

However, as early as the 9th century, the Kabbalistic Jew succeeded, thanks to to the neo-Ismaelite sect, its instrument, this remarkable blow-capable: to employ simultaneously and successfully Here is a complete list of the corruptors, the Daïs or missionaries. Fatimid “Lodges” (1), and there fanatical assassins, the Carmathes.

At the same time as the Neo-Ismaili Secret Society was preparing the foundation of the so-called Fatimid Caliphate. organized, to the east of Arabia, in Bahrain, — profundamentally Judaized — a new branch where it is practiced qua /e communism the most absolute of goods as well as of women.

---

1. — The Austrian historian Von Hammer often speaks of the “Lodges” of the Neo-Ismaili or Fatimid secret society.

To the "Brothers" of this new sect, all crimes were permitted, provided they had faith. They were allowed to... suaded that

through faith, they had nothing to fear from sin or punishment...
(M. de Goeje, p.30.)

This new neo-Ismaili sect was that of the Carmathes.

Torrents of blood and cities in ashes revealed soon its existence in the world, writes the Austrian historian Von Hammer.

(History of the Order of Assassins, p. 47.)

The Carmatians so effectively weakened the Caliphs of
Baghdad, through their continuous attacks, that when the
Obaïdallah the Jew dared to wear a turban in Africa.
imperial, the court of Baghdad will be forced, in its powerlessness-
sance, to leave this usurpation unpunished.

Such was, in the east and in the west, the double and brilliant victory
the story that the Kabbalistic Jew won, following his
application of full collectivism in Bahrain, near
of the Persian Gulf.

THE HOLY SEPULCHRE OF CHRIST
AND THE BLACK STONE OF MECCA

If one could still doubt that the Jewish hand was ca-
Behind the Neo-Ismaili Secret Society, here is who
would be likely to remove any hesitation.

It is a proven fact that Mecca was taken and sacked by
the Carmatians who, in an attempt to "destroy religion
(Mahometan) in its entirety," removed the palladium
Muslim, the famous Black Stone, and that

on a (secret) order from Obaidallah that would shake Islam
down to its very foundations, and which the faithful were to speak of

with horror, even after several centuries.
(M. de Goeje, p.98.)

One hundred years later, in the time of King Robert I*, son
Hugh Capet, a Jew from Orléans, was sent by his
coreligionist from France serving as ambassador to the Caliph
Fatimid of Egypt, great-grandson of the Jew Obaidallah. The
A Jew from Orléans asked the descendant of the Jew Obaïdallah
to destroy the tomb of Christ in Jerusalem (which was
(in fact) in order to destroy Christianity in one fell swoop.

In both cases, it was Jewish hatred that was being served.
these two Caliphs of Jewish origin, agents of execution of the
Secret Kabbalistic Society of the Neo-Ismailites.

Emile Signol (1804-1892), The Capture of Jerusalem, Palace of Versailles.

VISIBLE ACTION
& HIDDEN ACTION

IN THE WEST

Usquici, we talked about Jewish action in
The Orient in its two opposing aspects:

1° Direct action, in broad daylight (among the Arabs an-
(those prior to Muhammad);

2° The hidden action, concealed beneath the guise of Societies
Gnostic, Manichean, Ismaili secrets, for
to be exercised through the Lodges of these various
Primitive masonry.

However, among the Western nations born on the ruins
of the Roman Empire, and in France particularly, the Jew
waged a similar war of conquest, first in
in broad daylight, then through the occult means of the "Lodges" manifest-
Cheyennes swarmed from East to West.

In the time of certain Merovingian kings, not only-
Our Gallo-Frankish ancestors were on an equal footing
with the Jews — as the Arabs were with their me-
Jewish thieves, at the same time — but they were still at
certain viewpoints dominated by Israel, which levied on
They levied taxes on them and trafficked in the flesh of their enslaved sons.

in slavery. The bishops of France fought with
energy the immense danger that was there to the faith of their
Christian people.

Under the Carolingian Emperors, Jewish supremacy
made great strides in France. Jewish proselytism flourished there.
exercised with intensity. A Jewish historian, Mr. Israel Levi, has
praised Charlemagne's liberalism and his "re- policy"
comforting for the Jews."

The Jew's direct influence was so powerful at the court of Louis the Pious, whom the Bishop of Lyon, Saint Agobard, he was treated with the grossest contempt when he went to pre-to convey to the Emperor his just grievances against Israel. When he declared to the sovereign that his officials, at Lyon was as terrible for Christians as it was gentle For the Jews, this was a scandal in this Judaized court. their tolle (1) against the great Bishop.

THE JEW OF ORLEANS – ANTI-JEWISH REACTION

(Year 1014)

Under the Capetians, the scene changed. We have said above, how a Jew from Orléans (then the capital of Robert I*, son of Hugh Capet) was sent as ambassador Sade by his coreligionists in the presence of the Fatimid Caliph from Egypt.

We need to add some details here. This happens-known in 1014, a date to remember. The Jew of Orléans was por-author of letters in which the Jews of France implored the Fatimids – Ismaili and Kabbalist – to overthrow the Church of the Holy Sepulchre in Jerusalem in order to destroy it from the base

---

1. – (Note by Lenculus) By allusion to the Latin translation of John XIX, where the Jews ask Pontius Pilate to crucify Jesus with this cry: Tolle, tolle, crucifige eum.

Christian “superstitions”: the Fatimid fulfilled their desires; he destroyed the Holy Sepulchre. But, on the other hand, Jews were massacred throughout France, and at its Upon their return from Egypt, the Jewish mail was burned in Orléans.

This is how, avenging the Jewish outrage against the Holy Sepulchre, the legitimate anger of the people of France made to lose in a few days to Israel all the ground that he had made it possible to win the Judaizing policy of the Carolingiens.

But if open action had become impossible-While this was only possible for the Jew, he still had the following to undermine Christen the underground world of Jewish secret societies.

Some of them, the Gnostics, had settled in France as early as
the 1st century; the others, the Manicheans, had succeeded there-
clumsily penetrated by the three northern borders, of
the east and the south.

A MANICHEAN... OR JEWISH SECT IN ORLEANS
(Year 1022)

It was again in Orléans, the capital of King Robert I, that
A new manifestation of Jewish activity took place in 1022.
but hidden this time under the mask of a Society se-
Crete. According to some historians, it was Gnostic.
Manichean according to others. For the Jew Bernard Lazare,
She was Jewish (1).

At the beginning of the 11th century, a Jewish heresy-
The Manichean ideology had therefore won – in the form of
Secret society – of high-ranking figures from Orléans, laymen
and clergymen, nuns, even priests. One
of these, named Étienne,

had even guided the conscience of Queen Constance,
Robert's wife. Several others held the principal chairs.

ecclesiastical schools of Orléans.
(From F. Doinel, Gnostic Patriarch.)

In short, like the Jewish Gnostic Valentinus, these conspirators
the heretics secretly spread their heresy by disguising themselves
lying under the cloak of Catholic orthodoxy.

On December 28, 1022, a number of these Ju-
Deo-Manicheans perished at the stake in Orléans.
the invisible network of secret societies was already too extensive
due in France so that the death of some Manicheans
was the death of Manichaeism.

As early as 1023, heresy reappeared in Limoges. In 1025 it re-
He was born in Arras. A little later in Liège.
(F. Doinel.)

---

1. – Anti-Semitism... Paris, 1894, p. 25.

THE MANICHEAN PEOPLE OF ALBIGE
& THE JEWS

A century later, Manichaeism — stemming from
Jew Manes — was everywhere. Under the names of
Cathars in Slavic countries, Patarins in Italy, of
Brabançons in northern France, d'Albigeois in the
At midday, the Manicheans were swarming and spreading their faith.
semi-Kabbalistic with incredible fervor. Everywhere these
Sectarians were organized into secret societies. They had
their schools, their doctors who knew the
biblical texts, writes Mr. Schmidt, and were very skillful
to interpret them, sometimes according to the letter, sometimes according to the lal-
"Legorie," he said. "So we are brought back to the Jew again."
inventor of the allegorical method by which one makes
To tell the Holy Books whatever one wants.

Michelet — so far-sighted when his anti-fanaticism
Catholicism does not blind him — he noted that

The doctors of Brabant taught aloud
Aristotle; and, very quietly, the Arabs and the Jews with Pantheism

dAverrhoes and the subtleties of the Kabbalah.
(Hist. of France, t. 11, p. 393.)

This amounts to saying that the secret, esoteric doctrine
the Brabantians (Albigeois, Patarins, etc.) were none other
something that Kabbalistic Judaism.

For his part, the great Jewish historian Graez wrote:

...It is in their relations with educated Jews or in
Jewish works that the Albigensians... had partly drawn upon
the idea of rejecting the authority of the papacy. There was even
among the Albigensians a sect which openly declared that "the
"The doctrine of the Jews was preferable to that of the Christians..."

(Graetz, History of the Jews, vol. IV, p. 163.)

Between the Jew Manes and the Jewish scholars who, in the 11th century,
stirred up the Manichean Albigensians against the Church, nine

Centuries have passed. But Manichaeism has remained the same.
immutable like the Kabbalistic Jew, his father, is immutable. The soul of the Albigensian secret societies was
the very soul of the Jewish people, filled with hatred against the Church
and the Christian peoples.

Let us briefly recall the appalling cruelties perpetrated by
the Albigensians against the Catholics for about thirty
years, before Simon de Montfort came to bring down the
the power of these Judeo-Manicheans, in this Languedoc
that Michelet called "the Judea of France" (1) so much the es-
The Jew was taken there and was master.

1. - Hist. of France, t. 11, p. 409.

THE TEMPLARS

when the Albigensian sect fell under the blows

Catholic French from the north, including Simon de
Montfort was the leader, but this was not the end of Albigensianism.
Judeo-Manichean, because the Albigensian Lords escaped
in large numbers to their deaths by entering the Order of
Temple, we will explain how; they transmitted to this
Religious order, the Manichean contagion, and now
The Templars will be the (unwitting) agents in Europe
(for the most part) of the Jewish occult power.

First of all, who were the Templars?

In Jerusalem, in 1118, 90 years before the crushing of the
Albigensians, several French knights had founded
The Order of the Temple to defend against the Muslims
the Holy Land reconquered. The Templars had first
They were faithful to their great duties. But the riches they
accumulated and their influence became very great
designated as superb prey for the enemies of
the Church.

The original statutes of the Templars, attributed to Saint
Bernard, gradually lost their austerity through modifications

formations where the influence of "carefully chosen personalities" covered” can be detected:

A particularly dangerous prescription of the der- Our statutes are those which, in a way, recommend to Templars to seek recruits among the former Knights communed, in order to facilitate "the eternal salvation of their souls"... It would be wrong to believe that receptions of this kind were exceptional. They were so few that the Hospitallers (1) followed the same rule. The historian of Jerusalem, William of Tyre, addressed bloody reproaches to them from the end of the 12th century.

(A. Rastoul, The Templars, Paris, Bloud, 1905, p. 13.)

Here. Mr. Rastoul adds in a footnote:

This scandalous prescription is translated, by a counter-voluntary meaning, of an article of the Latin rule (/a primitive rule), the 645, which specifically excludes excommunicated people from the Temple.

It is by virtue of this clause, which was fraudulently inserted into the statutes of the Templars, which many lords Albigensians had their lives saved by entering the Order of Temple. This was also one of the causes of the fall of the Templars. We say: one of the causes. Not only-Indeed, the Templars were permeated by /a Jewish Kabbalah under its Manichean and Albigensian mask, but they were still penetrated by the same Kabbalah under his neo-Ismaili mask — a mask forged by Abdallah, son of Maimoun, and perfected by another agent secret, whom we have not yet spoken of, Hacan, son of Sabah, the Old Man of the Mountain, the leader of the Hashim or Assassins.

How were the Templars influenced by the sec-Oriental traditions? Here they are:

1. — Rival Order of the Templars (L D.)

Apart from the Knights and Servants, the houses of the The temple housed squires, auxiliaries, or Turcoples. and Muslim slaves, all people with whom perpetuated contact

tuel, combined with the pervasive corruption of Eastern Christianity,
was not designed to facilitate religious life.

(A. Rastoul, The Templars, p. 16.)

We can therefore see how it could have happened that in the
at the same time that, in France, the Order of the Temple was suffering
the dangerous penetration of Judeo-Ma- Albigensianism
Nichean, — in Palestine it was still penetrated by the Ismailism, in the particularly perverse form of the
Secret Society of Assassins of the Old Man of the Mountain,
of Kabbalistic Jewish origin, she too.

= S mP-

QI NTC ns

The Death of Simon Magus

Simon was baptized by Philip.

According to the Acts of the Apostles, after having
A magician wants to buy Peter's power to perform miracles (Acts 8:9-21),

which earned him the apostle's condemnation: "May your money perish with you."

"Money is a gift from God."

because you thought you could acquire it with l

Law,

THE OLD MAN OF THE MOUNTAIN

The Ismailis appeared to us
in two different aspects: as Fatimids,
In Egypt, they operated according to the method of hy- corruption
Pocrite, and like the Carmathes, in Arabia, they worked
in a terrorist manner. These two characteristics were reregistered in the Secret Society of the Hashishim by their foundation

dater Hasan, son of Sabah, the Old (or Sheikh) of the Mountain.

The latter — like the Jew Simon Magus, like the The Jew Mani and like the Jew Alsauda Sabai — it seems to us to have been the man of the Jewish secret society, of the Power Jewish occult.

Here's why.

Above, in our paragraph on Manichaeism, We talked about the letter addressed in 1808 to the Jesuit Father Barruel by the Italian officer Simonini — famous letter This letter has since been filed in the Vatican archives. As we recall, Simonini stated that Jews from Italy— They told him that Manes was Jewish and that the Old Man of the Montagne was also Jewish. Now, this Jewish tradition,

entrusted to Simonini at the end of the 18th century, is found corbolstered by very ancient Persian books translated into Europe long after Simonini.

The Persians contemporary with Hasan, son of Sabah (they (Writing seven centuries before Simonini) indeed say that The followers of Hasan called themselves Bathenians among themselves, that is to say, proponents of the allegorical interpretation of the Quran. Now it is proven that it is the Kabbalist Jews who invented the allegorical interpretation of the Holy Books. It is with the help of this allegorical interpretation that they have changed the pure wine of the Moses tradition into vinegar of their impure Kabbalah, before using it to Judaize and attempt to subjugate the Goyim, both Christian and Muslim Sultans.

The doctrine of the Assassins essentially boils down to the ancient Kabbalah, established in Islam as early as the 7th century? (400 years earlier) by the Jew Alsauda Sabai, precursorsister of the Ismaili Kabbalist Abdallah, son of Maimoun, himself a precursor, Hagan, son of Sabah, who "reformed" and perfected Ismailism. The strangest novel is inferior in strangeness to the real life of man darkness that was Haçan, "the Old Man of the Mountain". Like his 9th-century spiritual ancestor, Abdullah the son by Maimoun — Hagan, son of Sabah, comes out in the XI? century of a mysterious family. Some say he is Persian, the other Arabs. Like Abdullah, he affected to be a zealous A Shiite, an ardent supporter of the Alids – whom he would have killed, all as Abdallah had done. He began his political career by a heinous betrayal that almost equals it in infamy to Judas, the ultimate traitor.

Later, initiated into the mysteries of the Secret Society Hacan was received as an Ismaili, where he quickly rose through the ranks; he was received a prince by the Fatimid Caliph of Egypt, descendant of

Obaidallah the Jew. But a palace revolution drove him out of Cairo, and he returned as a fugitive to his native country, Persia.

Then, this fugitive of yesterday became a great man shadowy leader. Through treachery—always—he seizes the fortress of Alamut which became the center of the power- the establishment of his secret society in seven grades, and he legitimizes it its conquest in the eyes of the neighboring populations a4 with the help of Jewish Kabbalah and its combinations of letters and Numbers.

THE HASHISHIM OR ASSASSINS

Even more treacherous than Abdullah's secret society, the Weishaupt of the 9th century, the sect of Hacan had for characteristic a diabolical innovation of its founder- member: one of the lower ranks of this secret society, said of the Hashishima, was that of the Fedavis or Devoted Ones. Sacrificed; this is the name still borne in Persia by the sec- silent assassins. The hypocrisy of Haçan's system was so so perfected was it that it achieved these results: the Fedavis "did not leave the dagger for a moment" (Von wrote Hammer); they were sent to assassinate here and there all the enemies of the Order, very good Muslims for the most part part, —and these Fedavis, even more duped than complicit, believed that by these crimes they would become the most Muslim pure, the most deserving, while their sect was, to their unsuspecting, a terrible instrument of destruction forged in the tale Islam!

Several European historians have cited this from old chronicles, both Christian and Muslim. He sees how one of Hasan's successors in the Great Mastery of the Order of Assassins concludes against the mu- Sultans and, through the Templars, a treaty was signed.

Creed with the Christian king of Jerusalem. Terrible disasters

they descended upon the Crusaders, in punishment for this shameful and ephemeral alliance of "the Cross with the Daggers".

Let us simply make this serious observation: the Hashishim or Assassins (Disguised Judaizing Kabbalists) (Muslims) fought against Islam in the East — as the Albigensians (Judaizing Kabbalists disguised as Christians) and soon hidden under the cloak of the Templars) have fought Christianity in the West. Here as there, true Christians and true Muslims had, for hidden adversaries, secret societies of Jewish origin, issues of Crypto-Jews (1).

1. — We have already said this. But it is useful to repeat it: Crypto-Jews is a suggestive expression coined by an English journalist for to describe the Deunmehs, the Islamized Jews who, in 1908, made the re-so-called Young Turk revolution.

FALL OF THE TEMPLARS

With the fall of the Templars, we enter, in history-History of Secret Societies, a series of facts so dense that we must renounce being able to give in a few lines something other than a glimpse of the most sum-mayors.

Sectarians of all kinds have long since piled up lies upon lies in an attempt to in-no center the Order of the Temple which were struck by the Pope and the King of France. But the further we go, the more guilt appears. the Templar order which, throughout Christendom, suffered shameful convictions after long and meticulous a lengthy trial, following detailed confessions — the same confessions in the most diverse countries.

It was in reality an incomparable service that the king Philip the Fair returned to the Christian nations when he took the initiative in prosecuting the knights of Christ transformed into Manicheans, that is to say into instrumentalists Elements of Jewish Anarchism.

In a brochure (1) which has become very rare and whose in-
Interest is strong; the late Claudio Jannet wrote these
suggestive lines:

> The minutes and instructions directed against the
> The Templars observed practices and doctrines among them.
> whose identity with the rites and teachings of the highest
> The degrees (of Freemasonry) of the 18th century are striking...
>
> (The Precursors, pp. 1 and 2.)

What avatars does Crypto-Judaism take in secret societies?
has he traversed, from the Templars to the Franks-
Freemasons? That's what we still need to examine quickly.

---

1. — Claudio Jannet: The Precursors of the F^. M. at xvr and
in the 16th century, Paris, Palmé. 1887, in-8.

TEMPLARS
TO THE HUGUENOTS

one can only conceive of an Order as powerful as the Order
The Temple could not disappear all at once.
despite the violence of the blows he received.

Following a tradition that it would be interesting to make
the critics, a number of Templars escaped from
convictions would have continued to spread in secret
their Manichean doctrines within the guilds
Scottish stonemasons. It is a certain fact that...
that the workers' guilds — originally ca-
Catholics — were permeated by anti-Christianity so much
in France as well as in Scotland, England and Germany, the de-
The break of the Albigensians and the Templars inevitably had its
part in this penetration, at the same time as everywhere
Uniformed secret societies proliferated in Europe.
hostile to the Church.

In the 15th century, a new Jewish effort resulted in
injecting a new [evolution] into the veins of the Christian world
A heavy dose of Kabbalah. We want to talk about Humana-

Neoplatonic nism — which was merely a mask for the

Jewish Kabbalah. Humanism spread throughout Italy and Germany.
of secret convents. The following lines, extracted from
the aforementioned brochure by Claudio Jannet, suffice to characterize
to terrify the champions of this Judaizing Humanism:

...In Florence..., the Jewish community, since 1450, not only-
he acquired enormous wealth through usury, but still
penetrated high society and exerted an intellectual influence
undeniable lectual. One of its most distinguished representatives-
The ford was Alemanno, also known as Datylus, who was
Pico della Mirandola's Hebrew professor. Some of
His recently published writings reveal his close relationships
with the principal Florentine nobles.

Marsilio Ficino, the founder of the Platonic Academy...,
had very frequent and very intimate relations with the rab-
Jewish bins. He himself, although a canon, wrote in one of his
letters: "I have made it a rule of conduct to recite
Three times a day, morning, noon, and evening, Psalm 145, this
which, according to Jewish doctors, will assure me of eternal bliss.

Savonarola had all too good reason to thunder against the
Jews and against Judaizing Christians.

(Cl. Jannet, Les Précurseurs, pp. 44, 45.)

These "Judaizing Christians," these double-dealing Humanists
from their Jewish inspirers, grouped into secret societies
were the true driving forces behind the Reformation that split in two
Christendom in the 16th century, known in the 7th century as the he-
Kabbalistic theory of the Jew Alsauda Sabai had shared
Islam in Two Enemy Camps. Divide ut imperes, says the
proverb.

Se

THE BROTHERHOOD
Rosicrucians

While it is true that the Reformation had its primary source in
the Judaizing secret societies of the neo-humanists

tonicians, it is no less true than the Rosicrucians – of whom
The Brotherhood appeared in Germany in the early years
born of the 18th century – “derive directly from the Kab-
Jewish bale" (1).

In 1622 (written Cl. Jannet, the followers (of the Rosicrucians)
covered the walls of Paris with handwritten posters as well
designed:

“We, deputies of our principal college of the Brothers of
Rosicrucianism, let us make a visible and invisible stay in this city
by the grace of the Most High, to whom the hearts of the righteous turn.
We teach without books or brands and speak languages
from the country where we want to be to draw men our sem-
"Nonsense about error and death."

1. – Claudio Jannet, Les Précurs...., p. 47. Let us add that the founder
An apparent member of the Rosicrucian order was the Protestant pastor Valentin Andreae.
grandson of one of the first Reformers, Jacob Andrea.

The impression made by these posters was considerable.
Memories of the time have preserved its trace and the pages vo-
Opinions for and against multiplied on all sides.
propaganda, carried out with the utmost secrecy, was thereby facilitated.
and that's why they had resorted to this bizarre public-
cited. They were addressing themselves particularly to lawyers, to the gentle-
men, to the members of Parliaments...

(Cl. Jannet, Les Précurseurs, pp. 17, 18.)

This is how the Rosicrucians, who pursued sys-
thematically the upheaval of Society(1) all
by presenting themselves as benefactors of humanity (2),
sought to win over the social classes in France that
Freemasonry would succeed, a century later, in cor-
to break and disarm them, before leading them to the guillotine-
tine. But, writes Claudio Jannet,

the propaganda of the Rosicrucian Brothers in France
It did not succeed, and the followers had to promptly leave the country.
because the monarchy and the Church were too closely united, the ideas
Christians were too deeply rooted in the na-
tion so that they could remain there with impunity for a long time.

Some of them were seized and imprisoned at
Mechelen. A certain Adam Hazelmeier was sentenced there to the g-
Theorists and sectarians, foreshadowing the tactics of the philosophers of

16th century, they presented him as a victim of the Jesuits.
(Cl. Jannet, Les Précurseurs, pp. 21, 22.)

The Rosicrucian Order, as we have said, was born in Germany
Magne. It prospered there. But we must observe that
Germany was then deeply Judaized. We
We have also previously pointed out that plu-
sects of Jewish origin, those of the Albigensians, of the
Carmathes, of the Mandaites, were also born and

1. – Claudio Jannet, Les Précurs..., p.20.
2. – Ibid., p. 18.

had also thrived in countries where the footprint
Jewish was profound.
It was logical that it should be so.

It was just as logical as the very Kabbalistic Rose-
Croix prospered similarly in England where the Jews
had gained a foothold, once the Anglican schism was complete.

MAGISTER.
JESUS CRISTO

D. ec H.

– | BENEDICTUS
Dominus – – DEUS – NOSTER
Aix d: $ SA i LS . Ea
qui dedit nobis Signum 4 e 8

t

E Crucis

THE ROSE-CROSS, MOTHER OF FREEMASONRY

€: England (written by Claudio Jannet on a page)
capital city to which we are drawing all our attention
(of the reader), in England where Protestantism had
The ground was better. The Christian faith had long been shaken; the situation was better.
prepared only in France for Rosicrucian propaganda.

The main follower was the physician and alchemist Robert
Fludd (1574-1637)... who published an edition in 1616
clay of the Fama fraternitatis (1). The father of the antiquarian
Elias Ashmole was also one of the most fervent followers.
This one (Elias A.)... at the same time as he continued the
paternal tradition and concerned himself with the occult sciences,
was initiated into Freemasonry (2) in 1646 and collected a
a host of documents on Freemasonry (3) which were used

1. – One of the first books of Rosicrucian propaganda, (LD)
2. – Here we point out that the Freemasons of this ma-
That nonsense wasn't about the modern Freemasons, but rather the members
of the old workers' guilds of the Middle Ages, which began
to be penetrated by men "foreign to the art of building" (LD)

3. – Ibid.

read for the constitution of the Grand Lodge of England
in 1717.

This is the point of convergence established between the new Society
which then formed under the old name of Freemasons
(implied: professionally. LD) and the sectarians who since
a century continued across Europe.

The very curious book of Philalethes (1), The long livers, dedicated in
1720 to the Grand Master, Masters and Wardens and Brothers of the Lodges
(implied: modern-style, LD) of London, strongly indicates
clearly stated in his preface that there existed above the three grades tra-
traditional, borrowed from the freemasons (2), an illumination and
a hierarchy whose nature he does not reveal. The language he
The job is entirely that of alchemy and the Rosicrucians.

The most authoritative historians, Mackay, Whytehead, Yarker, are
unanimous on this point...

(Cl. Jannet, Les Précurs., p.22, 23.)

That's it, as Claudio Jannet so aptly puts it, the point
of junction established between the new Society which is forming
then under the old name of the Freemasons – of me–
third – and the sectarians who had been perpetuating themselves for a century
across Europe.

These sectarians – the fact is historically proven –
are infiltrated (to use Mr. Ab–'s very expressive term)
Barbier) (3) in the old guilds of masons
English by trade and have transformed their old "lodges"
in the first Lodges of modern Freemasonry.

1. – Philalethes is the pseudonym of Camber, author of the pre–
first book published under the auspices of the leading lodges of France
Modern Freemasonry. The brothers are urged to concern themselves neither with
politics, nor religion (already!), while granting, for appearances' sake,
praise of Christianity. See Claudio Jannet, Les Précurs., p. 7.

2. – See Note 2, previous page.
3. – See in his book: /Masonic infiltrations in the Church...

But who were these sectarians whose mysterious hierarchy...
The previous one was superimposed on the three grades of the elders
Masons by trade? – Rosicrucians who proceeded
"directly from Jewish Kabbalah" and were consequently
agents, more or less unconscious, of the Kabbalistic Jew.

Let's say it once again: all of this is historical.
The infiltration of the Rosicrucians–that is to say–
to say of Kabbalistic Judaizers – in the brotherhoods of
English stonemasons called freemasons is something
Proven, undeniable. For all Masonic historians.
Seriously, England and America never did that.
a shadow of doubt.

And it is from this infiltration that Freemasonry was born.
pure nonsense.

dept

Christianity
systematically

You will attack him and the thought
You will not study Greek.

There"

^

You will hunt down racism
especially when it doesn't exist.

You will ridicule the peasantry

and will give up.
You will despise the workers.
and you will relocate their factories,
You will trample on the people
and you will feel guilty.

Its

Through contraception,
abortion and immigration,
a substitution of
population you will organize.
You will shatter your family unit.
and parental authority
You will condemn.

With full sovereignty

You will plunder the State.
The Nation will mention it
You won't even dare anymore.
Big business will decide
You will allow everything.

Subject to dictates
You will be in the markets.

| A A" 'a ya 444 x & &d 5 dd

The looting
social systems
(You will accept without flinching)

THE |
quine

The instruction methodically
You will "deconstruct".
Any sacred dimension
In Art you will find release.
You will make morality seem outdated
and all the deviations
You will encourage him.
Vulgarity, obscenity and
shamelessness in all
"Miscircumstances you will promote.

Mr. You will facilitate the concreting.
And you will disfigure the landscapes!
To great delight
Kebab vendors,
spring rolls and burgers,
You'll forget about your cuisine.

Your mother tongue
You will massacre.

By Gavalda, Balzac
You will replace it.
Any transmission
you will prevent and
you will scourge.

The Noble Unknown

CONCLUSION

In fact, we find at the end of this study

We vomit among the secret fathers and masters of

Freemasonry proper, the three characteristics that we we have observed in ancient secret societies Gnostics, Manicheans, Ismailis, etc., namely:

1° Jews or Judaizers are their initiators;

2. The doctrines they profess are of Jewish origin Kabbalist;

3. They are organized into superimposed secret societies. whose compartments are secret from one another others.

It thus seems to be confirmed that since the time of Simon Magus the Jew, the Jew Mani, the Jew Alsauda Sabai, —not to mention the Kabbalists Abdallah, son of Maimoun, and Hacan, son of Sabah up to the Kabbalist Ashmole and the Kabbalist Camber, both ancestors of modern French Maccabees, a persistent, hidden agenda has infiltrated, within the non-Jewish nations, secret societies of Judaizers destined to become more or less unwitting traitors towards their respective homelands and their original faith.

And this for WHOM'S benefit, if not for the benefit of the Kabbalistic Jew? an ambitious list of conquests to be achieved through cunning and treachery Universal domination?

In order to be condensed into this brochure-chure, the preceding considerations — and which en-span eighteen centuries — are necessarily reduced to their simpler expression. But we have already exposed them-sées with fairly extensive developments, in 1908, 1909 and 1910, in a large number of articles published in the anti-Masonic journal La Bastille (1).

Readers interested in the fascinating question of The Secret Society, the Jew's favorite weapon against civilization-Christian tradition, will find copious documentation on this subject mentation in a long-term work that we we are currently preparing by completing our research previous.

THE DOVE, SYMBOL OF THE PURE AND FAITHFUL SOUL

Bearing the olive branch, she is triumphant in the fight for the faith. Catacomb Frescoes.

1. — The Bastille; office: 42, rue de Bellechasse, Paris. — Director-Copin-Albancelli and Louis Dasté. — Annual subscription: France 7 Fr. — Foreign: 9 francs.

BIBLIOGRAPHIES

Amélineau M. Émile — Essay on Egyptian Gnosticism. Paris, 1887.

Artista Elias — Fama fraternitatis.

Babelon M. — The Mandaites. Paris, 1881.

Emmanuel Barbier (Abbot) — Masonic Infiltrations in The Church. Lille, 1910.

Berger Jean — On Initiation among the Jews, R.LS.S. n°1.

Paris, 1912.

Doinel, Jules (Koska Jean) — Lucifer Unmasked. Paris, 1895.

Dozy Reinhart — Essay on the History of Islam. Paris, 1879.

Franck Adolphe - The Kabbalah or the religious philosophy of Hebrews. Paris, Hachette, 1843.

Goeje Jan Michael de — Memoir on the Carmathes of Bahrain and the Fatimids. Leiden, 1886.

Graetz, Henrich Hirsch — History of the Jews

Hammer Joseph von — History of the Order of Assassins.

Paris, 1833.
Jannet Claudio — In the F. M-. in the 19th century. Avignon, 1882.
" " —The Precursors of Freemasonry in the 16th and in the 17th century. Paris, Palmé, 1887.

Lazare Bernard - Antisemitism: its history and its causes.
Paris, 1894.

Leo XIII — Encyclical Humanum genus. Rome, 1884.

Matter Jacques — Critical History of Gnosticism, its influence
on the religious and philosophical sects of the first 6
centuries of the Christian era; 3 volumes. Paris, 1828.

Michelet Jules — History of France.

Rochat Ernest — Essay on Máni (Manés) and his doctrine.

Geneva, 1897.

Rastoul Amand - The Templars. Paris, Bloud, 1905.

Vigouroux Fulcran (Abbot) — Dictionary of the Bible; 5 volumes.
Paris, 1912.

The Bastille — Anti—Masonic Journal

TABLE OF CONTENTS

Before Our Lord Jesus Christ …..…........... cece in

Jewish “tradition” (Kabbalah) ….............….....
After Our Lord Jesus Christ...
| rui ——————————
The WAT CC ISIN ec oe eoo REM TUE:
Muhammad and the Jews cascada or.
The Jew Alsauda Sabai .... oo aoo ao ao aro a sas so aee ce tee ee
A Weishaupt in the [10th century .... sss
The Jew Obaïdallah PE
TCC ICS a ee a mean
Visible action & hidden action.................. sss.
The Manichean Albigensians and the Jews...
ESSOR ETE bud anata
The Old Man of the Mountain........... sss sess.
Fall of the Templars .... sss sss sss.
From the Templars to the Huguenots .... sess.
The Rosicrucian Brotherhood .... sss

The Rosicrucian Order, mother of Freemasonry...........
Sod cu M ——— EAS
Bibliographies «eae aster sas so soe se aee se ae Use e tad

Table of contents...

F. CONTY Printing Works, 210, Rue Lecourbe. — PARIS.

The ancient and prestigious secret society of "Those Who Pull the Strings"

FIND ALL PUBLICATIONS

reviews of rare or banned books in digital format

The Savoyard & Lenculus

Rare or hard-to-find books and documents

+ Wawa Conspi - Blog and History E-Book
the-savoisien.com/blog/ histoireebook.com

+ Wawa Conspi - Forum + Balder Ex-Libris
the-savoisien.com/wawa-conspi/ balderexlibris.com

+ Free PDF + Aryana Libris
freepdf.info/ aryanalibris.com

+ Aldebaran Video + PDE Archive
aldebaranvideo.tv/ pdfarchive.info

All reviews or digital reissues
The Lenculus resources are free and cannot be used for profit.
All of his publications can be found on the website:

http://the-savoisien.com

This is a reproduction of a library book that was digitized
by Google as part of an ongoing effort to preserve the
information in books and make it universally accessible.

Google Books

https://books.google.com

Google

About this book

This is a digital copy of a work that has been preserved for generations on the shelves o
precaution by Google as part of a project aimed at allowing internet users to discover th
line.

Because this book is relatively old, it is no longer protected by copyright law and is no
"Belonging to the public domain" means that the book in question has never been subject t
Expiration. The conditions required for a book to enter the public domain can vary from c
These are all links to the past. They bear witness to the richness of our history, our cu
too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproduce
of the long journey the book has taken from the publishing house through the library to f

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make
thus accessible to all. These books are indeed the property of everyone and we are simply
However, this is a costly project. Therefore, and in order to continue disseminating thes
necessary measures to prevent potential abuses by third-party merchant sites, in particul
technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search progr
We therefore ask that you use these files for personal purposes only. They may not be use
any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the
research concerning translation software, optical character recognition, or any other fie
For large amounts of text, please do not hesitate to contact us. We encourage the use of
works and documents belonging to the public domain and we would be happy to be of service

+ Do not remove the attribution. The Google watermark contained in each file is essential
and allow them to access more documents through the Google Books Search Program. Do not d
No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is
Be sure to respect the law. If a work belongs to the American public domain, do not assum

other countries. The legal duration of copyright for a book varies from country to country
The works whose use is authorized and those whose use is not. Don't assume that simply pos
Book search means that it can be used in any way anywhere in the world. The sentence to wh
The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languag
contribute to promoting cultural diversity through Google Books Search. Indeed, the Googl
allows internet users to discover the world's literary heritage, while helping authors anc

online searches in the full text of this work can be found at: http://books.qgoogle.com

yx

,

d Dicite

dbi

82272.20 MM

RU RS

B ^
+.
| RC .
f | |
| | (fi
e.
V.

ra once amen PENTA revo degree" DUE e ae
| tw NATIONAL ANTI-JEWISH PROPAGANDA

| LITTLE CATECHISM

ANTI-JEWISH

BY

A. DE BOISANDRE

60* Thousand

| 15 cents
1 PARIS
E ANTISEMITIC BOOKSTORE
| 45, rue Vivienne, 45

(sr ED
WIOOQIC
Dr.

f A»
I. Antisemitism is not a union of political men
seeking to seize power for their own enjoyment.
procare. It is the natural and logical grouping of tum tes
National forces against the common enemy: the Ju
Parasite, speculator, and traitor. 4

| EDOUARD DRUMONT.

They are now free, these Jnifs; they are masters.
With each blow, I find myself on the throne of the world...
MICHELET. |

“Finally, you find in the Jews only a people…”
rant, lazy and barbaric, who has long joined the p
unworthy avarice, to the most detestable superstition, and to the x
horrible hatred for all the peoples who tolerate them
enrich them. » E -

VOLTAIRE.

ES

Why would God have created the Jew, if it weren't for...
to use us as spies.

| BISMARCK. -

Unsociable, strangers wherever they are, without a homeland, sar
Other interests besides those of their sect, the Talmudic Jews
have always been a scourge for the country where fate has them

Ernest Renan.

-
i

(Bothschild...)

Aging 1, hats off! This passerby
He made his fortune at the very hour you shed your blood;
Jl played the lowering and rose as he went
That our fall was more profound and more certain.
JL needed a vulture for our dead, and he was one.
11 fit, hard worker and always on the lookout,
Suer a nos malheurs des chäteanx et des rentes.

Victor Hueco.

. *-

In France, we never have a/mó the Jew who lives, no
his work, but from the exploitation of the work of others.
HENRI ROCHEFORT.

Digitized by Goo le
3

“VRE “NATIONAL. OF. ANTIUNE PROPAGANDA.

e pr 45, rue Vivienne, in Paris.

x os ae
ay ^ : ; « P 3
: ` j
i = fp
As PAR. i

1 we kc
- m +. £
HER S: SPE M MNT e Ie; , -oo
and LE ^ ae . A 7 n : | :
Pine ee pe We et - AE | : A \
This A. DE BOISANDRÉ | - *
EE urna e C PE 3 Ion : re
ite ce us 5 m > at 3 DO H . * ; 2 pa - i
` | - EP ° `
2.
PLE
go ENT
Word ' > $ god E 7
Bow nn
: J | EP jd " ^
TRECE -- : f EE : ;
2655 oa 2 . AMETE EQ y
ov» BOP Mille
Pal Lure m | e
n 5 | " os I" . AS
? ai
, PB . 3 y D È j
B l | j
! i 2 | í jf
izx E
ad ^ a
iS
` +
a 4 dg
'p
; ty
MN xs. .
xi:
A ECCO 1
4
x Li

AC^ PARIS OO "EE
ANTISEMITIC BOOKSTORE
Fu 45, Rue Vivienne, 45th

i

FOREWORD >

` This little booklet does not have the pretension of ap-
to order something for cultivated minds who,
crazy today - except in the case of blindness |

voluntary – are able to understand the im-
The crucial importance of the Jewish question. Written
without pretension, with the greatest simplicity-
cited, 'with the greatest possible clarity, it
is primarily aimed at this hardworking crowd which
doesn't always have the time to educate oneself, who doesn't
He hardly ever reads newspapers, let alone books.
and that it is nevertheless important to keep informed
of the movement of ideas, since through his work
tenacious, through her ceaseless production, she
is more than ever the resource, the reserve and
France's hope.
These millions of peasants, OR
workers, employees, small shopkeepers, small -
civil servants, small rentiers, were doubly-
lying to the victims of the Jew.

- The Jew was not content with ruining them and...
to starve them through speculation and the blows of

BI

Boer A. 3

stock exchange; to enslave them more completely,
He tried to corrupt them, to lead them astray,
-to lead them astray on false trails. After having

-seized the wallets, he wanted to seize:

brainstorming.
This is how the crash of the es and the opi-
nions has become, in our unfortunate country, the

corollary and complement to all crashes
. financial, industrial and commercial.

- For fifty years, the Jew was the
absolute master of the press, and consequently

. . The sovereign arbiter of the opinion he directed

at his leisure.

— For fifteen years, since the day Drumont,
In Jewish France, the mockery rang out,
Despite the revolts, the situation has undoubtedly improved.
but she's not yet where she should be

to be. If in the major centers of the newspapers

...with high readership, they are fighting the enemy today

with ferocity and they strike him terrifically

. Ribes, the remote province, the peaceful villages. |
_ are still delivered almost defenseless to the

infamous propaganda from the Jewish newspapers
their substitutes, the DURUM OR leaves.
socialists. — :

What appalling havoc they wreak in the |

spirits these small district newspapers |

; 2c c
from the chief town of the canton, inspired by hatred,
written by ignorance and stupidity, which
have no other intellectual center than the Lodge voi-
sine, whose political director deserves ae
to be called Homais or Robert-Macaire, and well

“Often both together!”

These are the cabbage leaves, these "ducks",
as they are called, who led the
France on the brink of disaster.

And how can anyone be surprised? x

These small local newspapers reign supreme.
sharing on the intelligences they have nur.
mission to distort and stupefy. The competition
There is no need to fear anything. The independent press...
Dante, the honest man of the departments, is valiant.
It's probably slow, but it's too weak, it
Is he too poor to compete with Avantac?

As for the major Parisian newspapers, they are
~ perhaps too scholarly, too literary, and then —

They often arrive too late, and they don't give _
| not the “local news”.

there is only one way — many of our readers
gentlemen will certainly agree with us — |
to combat this systematic poisoning M

'of minds and hearts: it is to pour the counter-
| poison in the form of small brochures, small —
manuals, small leaflets, easy to read and

of a good market such as it is possible to Ze.
to distribute in thousands of copies.

The Little Anti-Jewish Catechism responds to this
desideratum.

He will point out, once again, the ambition
. to explain the whole philosophy or the whole pro:
political and social gram of Anti-Semitism.
His more modest claims don't resist- sim-
simply to point out some lies, to refu-
to spread some gross calumnies, to sow in
besides some sound and patriotic ideas.
We are asking our friends to help us

~

> with all their power to spread this goodness

_seed, to ensure that it germinates in their
surroundings, to prevent her from being smothered
through the tares of cosmopolitanism...

Long live France for the French!

PART ONE
De VA denied 2

e Dres What is Jin Bins? | /

R. — Theoretically; Anti-Semitism is len-

"seems like observations and studies that have for

the aim of drawing public attention to the Jews and to

the constant danger that their morals and actions pose

Run to the Societies. p? Um

In practical terms, antisemitism is a movement
protest and resistance organized by pa-

triotes against Jewish power, also dangerous
...for nations as well as for individuals.

'Generally adopted. Moreover, it does not lend itself to any, E

. the Semitic race.

- The Arabs are also Semites. That's probably true.

D. — Why do we say “Antisemitism” and not
“Anti-Semitism”: ?

R—“Anti-Judaism” would, in fact, be imprecise /
and more precisely.

“Antisemitism” is a scientific term.

ambiguous in France and in most countries of
Europe, where Jews are the only representatives of

The situation is different in Algeria, for example, o

clearly to avoid any confusion, that in Algiers.

dt more readily: the "(anti-Jewish party)" than the "party

anti-Semite.

D. – Is antisemitism therefore a political party?

that?

R. – Strictly speaking, no.
D

Modern anti-Semitism, in its origins; was not |

hardly more than a philosophical movement, a body of
doctrines logically deduced from the study approx-

PESCE RESI

based on history and impartial examination of the
Contemporary society; but, little by little, the events- |

These factors have led to antisemitism, despite itself.
to become a political party, and most importantly,
the most essential of all, since, at present,
We can say that there is nothing left in our country but
two opposing parties: on one side, the Jews and the
Foreign agents; on the other hand, France:

–© D.– How did the Jews come to be so
'formidable?'
R.–He had written a whole volume for you.
quer.

However, you can get an idea of the

current situation, by imagining what it was like,
… France towards the end of the last century, on the eve of the:
| Revolution, and by comparing the situation of this |

. era to that of today.

The Monarchy which had been so great, and which had.
1 'ondé, at the cost of ten centuries of struggle, unity and the |

The great champion of France had fallen, since Louis XV,
in disrepute and unpopularity,

The nobles who, with Duguesclin, with Joan of Arc, |

with Bayard, with Condé, with Turenne, had
shed their blood on so many battlefields, –
the nobles were no more – for too great a name –
at least one of them – what useless court-
herbalists whose costly conceit burdened the anti-
chambers of Versailles. The clergy themselves, – the
religious orders in particular – were ravaged by
the worst abuses.

– The people, meanwhile, suffered from evils
“terrible. The finances were in disarray, the waste-
"Age reigned from top to bottom. Law and Justice"

“existed in more than name; they offered no
protection, but no security for the little ones and the poor.

Life was joyful only for the privileged; it
"was intolerable for the masses.

What did the people do then?

At the end of his patience and resignation, he stood up,
and in a formidable movement of revolt that
Nothing could stop him; he broke the old regime and made the
Revolution..

(D. – Would the Anti-Semites want to make a
Revolution in their turn?

R. — No, because the anti-Semites are above all

* Patriots know all too well what it costs to health

a people and the future of a race, these terrible
_Social emotions.

'We therefore do not want to repeat the Revo-

ution; we simply want to refine it,
revise it... b

D. — What do you mean by that? — p: ei

i Vv ^
& Ng Hd - ^
st: $: . ~
E EN T

———ÁÁAu—— to M
z^ RE wee -

sd us

R. — I mean that the Revolution was detri-
born from its path, which it was exploited by the facor.
the most audacious and cynical by men
who are only entitled to the share of inheritance that the people
frangais had been generous enough to abandon them
gradually managed to divert to their own advantage all
the succession...

It was the Jets who surrendered to T.
this criminal capture to the detriment of all
classes of the nation... l

D. — How so?

R. — I will explain it to you later.

For the moment, compare the situation of the regime
current, which has nothing of the Republic but the name and which
is nothing but Jewish anarchy, in the situation of the year
old regime in 1789.

It's the same mess, the same favoritism.
The same waste of public funds, the same contempt
of true merit and acquired rights, the same hatred of
Freedom and justice, the same negligence, the same
impotence, the same decrepitude. Only, od
This has intensified over the past century in certain areas; »r

frightening tions.

Thus, in 1789, the budget deficit which was one to
determining causes, or of the reason one of the great nds pi ^
texts of the Revolution, not EL until 52 mi

lions. P |

We would laugh at such misery today.
What would 52 million do, plus:
less in the abyss of our bae already `:

4

|

|

CS = —
past three and a half billion, and which will soon be
to reach the fourth billion, thanks to taxes—
news that is hypocritically being prepared under the
. name of income tax, by making people believe in
. naive as this transformation in distribution and
the collection of taxes, has as its point of view ML the
small taxpayers? | |

What would 52 million be worth in the ba—
I am launching our debt, which is the heaviest in the world,

which reaches the fantastic figure of 84 billion,

while England, richer than us, was born must that 16 billion, and Germany and Russia 14 million

Just liards?

= .Bound by debt and taxes, it is logical that the
life is becoming increasingly difficult for us.

Our industry and our commerce paralyzed by
high labor costs, competing with rich-
foreign values that are more favored in every respect, are
fallen into an inertia that resembles death.
Our merchant navy, once so flourishing, is
reduced to nothing, despite the costly bonuses of cons-
; construction that we pay for; our maritime transport
are in the hands of the Jews; the same is true of our
: railways, and, since the "Sealed Conventions-
rates" negotiated by the Jew Raynal, we are
obliged to pay each year, under the pretext of ga-
interest payments, enormous sums that will
| to be added to the coffers of cosmopolitan bankers:

|
|
|
| "You know how it is,
|

to all the millions taken from the 'raids of
financial and commercial exchanges.

The workers complain that they only receive -
insufficient wages for excessive work, and they
accuse the bosses. The bosses respond that they do not
can pay more or reduce the hours of
work under penalty of being driven to bankruptcy. At each
Conflicts, strikes, and re-
turns that politicians in the pay of the big banks- .
Jewish quiers fuel their excitements, and who
have no other result than to impoverish them a little more
plus salaried employees.

The peasant, bent over the furrow, is hardly more |
happy that his ancestor from the time of Louis XIV, this
an animal with a human face, which La Bruyère described.
Such a striking portrait. When he paid his rents,
It's barely enough for him to avoid seizure.

giving an advance to the tax collector who is pressuring him and
threat. If by chance a happy year, a re-
exceptional harvest allows him to put what-
Meanwhile, the Jews are setting up a buccaneering operation.
gigantic as Panama, and they sweep it up in one
only one day the poor LE of an entire existence-
work term, |

I hardly need to inform you of the situation.
desperate for small businesses ruined by the big
shops and through Jewish bazaars.

The civil servants themselves are to be pitied.
Although their number exceeds 600,000, and that, by
their ever-increasing multitude of new ones |

| recruits, they tend to become a real scourge national, P would be a mistake to believe that everything is
rose in their existence: |

Underpaid, treated like dogs, they are made
buy through all kinds of constraints and humidity
. ties the meager pittance that is thrown to them like a
Bones to gnaw on.

They no longer have the right to have opinions or political views.
nor religious; they are in the service, not only of
|, the administration for which they work, but of
all the politicians, their families and their creations

. tures. They are transformed, willingly or unwillingly, into brokers, -
as electoral commissioners, and, woe to them!
if they balk, if they show 'only insufficient zeal-.
Good heavens! They are veritable serfs bound to the land.

| the policy that feeds them so sparingly. P

Alone, above all this misery and all

In the face of these anxieties, the Jew shines, radiates, and triumphs.
He's billionaire, he's happy, he's OC:
'health.
Not content with now reigning over the Stock Exchange, he
opisem reign over souls and consciences; he
he wants France to be his property, his possession; he extends
his hooked hand on everything, even the army...
Pie, you saw it clearly with the Dreyfus affair...

D. - That's true, though, what you're saying there;

But how can the anti-Semites be Pierre for
Bring the Jews to reason? | /

R. — They will only have to draw inspiration from the lessons of History,

They will remember how it was used in the past with the squanderers of public funds, the Sem-Blangay, the Enguerrand de Marigny, the Fouquet. They will remember Colbert, the child of the people. virile energy, the great minister of Louis XIV, who, in a single hunt for the thieving financiers, brought back - six billion in the public treasury; they will imitate Napoleon I*' who hunted down with such just severity the suspicious financiers and the plundering generals, and who never hesitated to make those who appeal to him "overflow with riches" milk the "public leeches"...

D. — Very well; but supposing that you succeeded in stealing from the Jews part of what they revealed to us, how will you manage for the prevent it from happening again?

R. — We must hope for the Jews that a po
The lesson will suffice for them.
Serious legislative reforms will be implemented.

disposable; it will be necessary to regulate the Financial exchanges and trade exchanges, sup-prioritize any speculation that rests solely on - the game, firmly apply the laws and, if necessary, to forge new ways to combat hoarding in all its forms. its shapes. making wide cuts in all the | administrative branches, finally bringing back a little order, peace and tranquility in a country that - twenty years of political and financial anarchy have re-due to the state in which you see it.

D.— I like this program; but if, despite everything, |
Are the J wifs starting again?

R. — Well, that would be too bad for them; for it is It is likely that, in this case, the outraged nation gave a second, more serious correction than - the first one...

II

Antisemitism is not a war
| of religion. _

D. — The ideas of the Anti-Semites would suit me
Enough; unfortunately, there's something going on that will...
crumpled... o |

R. — Which one? | |

'D. — I heard it said and even read it in the
newspapers claim that the anti-Semites were clerical.
fanatics paid by the Jesuits to row us
to end the government of priests.

R..— And you believe that nonsense?
op. — Damel...

R.— Observe more closely those who re-
pañdent: you will quickly recognize that they are returning

in one of the following categories:

BC Jews; i |

20 Freemasons;

3° Protestant pastors or sectarian Protestants;
. 4? Former priests who have thrown their cassocks to the nettles;

5. Politicians of all stripes and from all backgrounds

in the pay of the Jews.
D. — You may be right; mats ne pourrieg-

You still have to prove to me that Antisemitism |
Isn't this a religious war?

R. — Nothing could be easier; all you have to do is
An appeal to simple common sense.

D. — Go ahead!

AR. — If the Anti-Semites were, as the pre-
some political charlatans tend to
vulgar clerics paid by the Pope and by the Je-
As a result, you will surely admit, I suppose, that the Antise-
Is Mitsism only found in Catholic countries?

D. — Indeed.

R. — Well, anti-Semitism has existed in all the
eras, across all latitudes, amidst civilizations
the most diverse interpretations and religions the pios
heterogeneous.

The cry: "Down with the Tails!" so often shouted at
the current time in the streets of Paris and all the
cities in France and Algeria, is only the repercussion
throughout the ages, protests resounded there
2,000 years ago in the forum of pagan Rome. Read
Cicero, the great Latin orator, read Tacitus, the harsh and
magnificent historian of Caesar's Rome, you will find there
You will find observations and judgments on the Jews.
comments that would also be perfectly at home in the
Jewish France or Free Speech.

Transport yourself to the Spain of the Caliphs, to
x1? century AD. You will hear the Moors of
Granada utter the same curses against Is-
: rael.

- It was during this period that the glorious patriotic poet

| | SAT
Abu Iskak Al Elbiri traveled from city to city reciting
|. his famous Kasida rhymed in noun, to excite the cou-
rages. Everywhere people repeated with him the refrain of his
"song: "The Jews have become great lords;
They reign in the capital and in the provinces; they
have palaces inlaid with marble, adorned with fountains
they are magnificently dressed and dine sump-
murderously, while you are poorly dressed
and malnourished. » l |
Now take a look at the company con-
.temporary; ; you will find that |' Antisemitism there
It exists everywhere. It reigns among Lutheran Germans.
as among the French and Austrian Catholics-
liques, among the Russians and Romanians who appear-
adhere to the Greek Orthodox religion, as with
. the Arabs and among the Persians, who are followers
'of Muhammad. Do you know what the Arabs call-

The Jews? They call them: Dyiffa ben Djiffa,
which means: "Carrion, son of carrion"...
You can see from this that the religious question does not enter
absolutely nothing to do with antisemitism; other-
In fact, it would be necessary to admit that all religions of
the universe have agreed and conspired to perse-
to cut up these unfortunate Jews, a hypothesis whose astonishment- -
This statement would make even the most obtuse Freemason back down...
D.— What you are telling me seems very true to me;
Is it not true, however, that most writers
Vain anti—mites were and still are Catholics
fervent? E
R. — That is yet another gross and careful error- E

*

Eig

a lie propagated by the Jews with the aim of lending credence
a lie and to perpetuate an ambiguity.

The Jews criticize Drumont, who is also
the most liberal and least sectarian of men,
to go to Mass on Sunday. But they refrain
It is worth adding that Drumont is a student of the University
cited, that he received his education as an external student of
high schools in Paris where he had, among other teachers,
Messrs. Camille Rousset and Gaston Boissier, who are one
and the other became members of the French Academy.

This secular education of the author of France
Jewish, The End of a World, and The Last Battle
forms a striking contrast with clerical education
current ministers who pretend to be afraid
of the Congregations, to further postpone the realization-
tion of reforms long promised to the
nation, |
.. Waldeck—Rousseau, Lanessan, Monis, Caillaux,

are all students of Jesuit or congregational schools
nists. The same is true, moreover, of most
the great leaders of socialism, who are playing into the hands of

Ministry and Jews.

When the Jews or their friends will make sion of-
before you, to the alleged clericalism of Drumont,
ask them why they don't speak or
of Luther, the founder of Protestantism, who has

Written about Jews: violence and vulgarity ©
before which the most energetic diatribes of
Contemporary anti-Semites might be mistaken for
Amenities? Ask them what they think too.

of Voltaire, that god of free thought and anti-

"Ralism, which exhausted the arrows on the sons of Israel

sharper and more poisonous in his wit?
In our century as well, the list would be long.
freethinkers and even atheists who have
They were shown to be convinced anti-Semites. I can quote you,

. at random, the socialist Fourier, the inventor of the pha-

Lanstere, who did not disguise his contempt for the
Jews and called them unproductive patriarchal Zeus:
Toussenel, his disciple, who wrote about the Jews as kings of
The era, a masterpiece; the socialist Proudhon,
whose atheism was celebrated: Tridon, a member of the
Commune, author of Jewish Molochism; the doctor
Regnard, a Blanquist, who wrote Aryans and Sémites and who was, during the Commune, secretary of
Raoul Rigault; and finally Chirac, the author of the Jewish Tales and
Kings of the NOR, which is a revolutionary socialist
tionary. ' nd |

If all of this were public knowledge, you would understand-
nose although the Jews: would waste their time to you-
to represent the Anti-Semites as clerical-
| caux; but they speculate on naivety and ignorance-

like they speculate on the Stock Exchange on the maur- .

I'll send you the paper they issue...
` D. — They are then famous hypocrites...

R. — 'Yes, and even more hypocritical than you.'
Think. The Jew, never forget, is the being of the
reversed sign, that is to say that, when he commits
an infamy, he always blames others for it, because

It's better to disguise oneself, to create an alibi...

Thus, when the Jews reproach us for their
to wage a religious war, that is what they are doing on the contrary
who do it to us; it is these foreigners, these hospita-
French politicians who are maneuvering and intrigue |
relentlessly trying to prevent us from believing in God
that we please and to go to the Church which we con-
comes. Have we ever had them?
Prevented from going to the synagogue?

D. — You are right: freedom of conscience remains
the first of goods.

R. — That is probably why the Jews ©
They want to monopolize it like everything else. They want
Complete freedom for them, however they want it.
all the money. How can anyone be surprised after that that in
the entire universe, and throughout all periods of history,
all peoples, whatever their religions and
their races, have always considered the Jews as
the scourge of humankind!

III

Antisemitism is a movement of protection-
tion ee NS and DFE ae natio-
nale. |

D. — If Anti-Semitism is not a war of
religion, as you have demonstrated to me, is it not
Not at least a race war?

R. —— On Pa ditisouvent, et certains Antisémites

THE

They themselves have it. But on reflection, this

The true nature of the anti- struggle is not yet there.
Semitic, although all things considered the slow and treacherous

...Jewish infiltration, if we did not block its path,

inevitably, this will produce the same consequences sooner or later.
| consequences that mass exoduses and brutal in-
_invasions of barbarians that signaled the end of the world
Roman and the first centuries of our era.

If I had to define Antisemitism from the point of view

In terms of the goal he is pursuing, I would readily say that he is a
movement for the protection of the economy and the preservation of |

national vation. . ;
To D. — I don't quite understand...
| . R. .— You'll understand. I say:
`10 LD` Antisemitism is a protection movement
| kills |
Indeed, the Tails, who before the Revolution could not-

worth owning buildings and had nothing but the

A product of wear and tear, the Jews possess today

More than a third, perhaps half, of the fortune of

France...
D. — How many Jews are there in France?
R,— It is difficult to determine the population
ve in an absolutely accurate way, because the Jews
they conceal as much as they can in order to be able to
to fly more safely. It's even to allow them
to hide better than, for the past fifteen years or so
Once born, the census forms no longer bear
no mention relating to worship... |
Despite the lack of a definitive basis, we can estimate

» u
M

that the Jewish population in France is not super-greater than 100 or 150,000, maximum figure.

D. — And these 100,000 to 150,000 Jews would own more of a third of the wealth of France which COPIES almost of 40 million inhabitants?

R. — As I have the honor to tell you!
D. — That's terrifying!
R. — Frightening, indeed, and that's just one en-

A first step in the process, or, if you prefer, just an aperitif.

Some time before his death, Baron Hirsch, one of our richest Jewish billionaires after the Rothschild, he said to his son, showing him a group of eani komme: bearers of the most beautiful ' names of the French armorial:

— You see, my son, these dukes, these marquises and these counts who are so proud of their titles and their coat of arms; in fifty years, they will be reduced to it to marry our daughters or to ask us for a position concierges.

The Hebrew baron could have added that to all the classes of French society, the same miserable future-The rable was reserved. The victorious Jews would have encore consented perhaps, out of vanity, to take the nobles for sons-in-law or for dog-servants; but |
It is certain that, having become absolute masters, they would have-would have brought the mass of the population back to a condition tion worse than ancient serfdom.

If the anti-Semites hadn't risen up, France, in fifty years, it would have been nothing more than a nation of expropriated people and slaves... | |

D. — But it is a real national peril that you Report me! | B

R. — You see, and yet I'm only just arriving to the second part of my definition:

29 Anti-Semitism is a movement of preseroa:

national tion.

Follow me carefully, because here we touch
to the heart of the matter.

And, above all, fully grasp this essential idea-
such that Jews are not isolated individuals,
and that the ties that bind them so closely
are not only ties of blood, race and
family. The Jews are a people...

D. — A scattered people?

R. — Scattered, yes, if you have their in mind
dispersion throughout the world; but if the Jewish people
: is scattered across vast territories, there is no
no less connected, coordinated, unified by a government
through laws, through an entire priestly hierarchy
endowed, political and administrative which make it the na-
the most highly centralized system in the universe.

D. — What are you telling me?

R. — Pure truth; a truth that has been well
often observed and highlighted, like an aver-
weaving, by clairvoyant minds.

Portalis, the great jurist, summarized for
Thus, the entire Jewish question is contained in this sentence.
his illuminating relationship with Napoleon RER:

“Jews are not just a sect,

e | but ONE PEOPLE.

And Napoleon, for his part, said, in the middle of the Council
State: 7 | X Pp
© The evil that the Jews do does not come from the in-
dividus, BUT OF THE CONSTITUTION ITSELF
OF THIS PEOPLE.
In solemn circumstances, the Jews themselves-
they themselves have no difficulty admitting this na-

distinct nationality.

That's how it was a few years ago, Mr. Great.
Rabbi Dreyfus, transferred from Brussels to Paris, exclaimed
in his inaugural address: "Remember

that you are Jews first and foremost...! » | * 4
The Jew Isaiah Levaillant, former Director of the
General security was clearly haunted by the same thing.
thought when he was writing to another Jew, a cer.
tain Schwob: I am convinced, like you, that
we constitute the highest arislocracy of
world”.
Finally, Dr. Herzl, who wants to give back to
Jews a territorial homeland and who founded Zionism
to bring them back to Palestine, — Dr. Herzl has
written: | | | b.

“We are a people, we are a little bit-
ple ONE...» |

However, if the Jews form a single people, although
Scattered throughout, how do you expect the Jews of —
France — to speak only of these — may,
To be both Jewish and French?

D. — That seems impossible to me; the Jews, in
The conditions must form a state within a state...

R. — Say that they form a nation in the na-

due tion; For, I repeat, the Jews form a nation

9^ distinct: a nation that has its government, its
", leaders, all the more dangerous because they are unknown;
a nation that has its laws, its morality which is the nega-

tion of ours, and even to its courts which alone

must be aware of differences between Jews...
D. = You terrify me; and what's more

d. It's because the Jews scream like polecats when

| It seems as if they consider them as foreigners!
R.—I believe you; they will even tell you that they
are three times French, without any of them, moreover-

THERE

-€-

their, never been able to explain what this is based on -

triple part nationality.

— “That is the eternal misunderstanding of the question +

Jewish, said Renan, who was not, far from it,
“an enemy of Israel. The Jew, ordinarily, wants to
_ both common law and separate law.

Meditate on this profound statement from a skeptic that |

The power of truth, for once, has prevailed.
She means that the Jew, so eager to claim the
civil rights that give him equality among the

| The people of Ouilcampe, nevertheless intend to continue >

= to exercise its own right among these same peoples,
which ensures him a special and privileged position.
Look at the foreigners, when they come to our country,
the English, the Germans, the Italians, the Belgians,
Do they ask to be treated like citizens?
French toys? | | |
D.: — DUNS, obviously. TM

.R. — Have you ever seen in history that a .
nation, with its institutions, with all its functions-;

. legal and governmental information has been superimposed ©

somehow to another nation? Would you conceive-

You, Germany and France, living like this, in time
That's normal in such a strange situation.

D. — That would only be possible if France had
conquered Germany and vice versa.
R. — Yet this is our condition

compared to the Jews. The Jews did not
conquered by force of arms, and yet they are
our masters, to the point of being installed in our homes,
no, not, once again, in the state of individuals
isolated; but in the form of organized communities and

powerful, in the state of a functioning national nation-

lying in our nation.
Do you understand what such parasitism is, which
was able to develop as much as he wanted for a
century, is it threatening for the future of France?
D. — Yes, I understand; and how I love my

country above all, I am very close to shouting with |

You: "Down with the Jews!"
R. — That's great!

ve

4 SECOND PART `

4 | D

4 Yas situation of the Jews on the eve of the Nu
sie ` Revolution .

* \

Uc

E mæ You promised me you would "explain yourself" (cotament):

"the Jews, who were once nothing but usurers | =

"despised by all, by foreigners of a special nature-
- regulated by exceptional laws, are DR
EE little by little, "the masters of France."

R. — To fully keep my promise, I must
"tsudiit. First of all, to give you an explanation of the condi- .
The treatment of Jews under the old regime. This leads us to

. would be too far, too far, and I refer you to France in
Jewish woman by Edouard Drümont.

When you have read the homework assignments titled: The 23rd

Jewish in T History of France, you will possess ád-

"miblemeat the question, . -and you will be in a state to —
- to refute the lies and absurdities that the Jews_

- spread in books and newspapers |

scribes in their employ. c T
' D. — Is it not true then that the p were |

“Horribly persecuted during the Middle Ages?”
Re — The truth is that the Jews were first of all.

~

We were very well received on French soil.
summer days the land of hospitality par excellence. =g

Do you want proof? | | "vi |

In the 11th century, in this poorly understood Middle Ages -
that is presented to us today as an epo- .
that of barbarity and fanaticism, one could count in
France had 800,000 Jews, a figure that has never been reached.
Since then, almost. Half of Paris belongs to:
born to the children of Israel, who were already almost as
richer than their great-grands are today-
nephews. It was therefore entirely up to the Jews to mark their.
a place in our country, to live happily and peacefully;

All they had to do was accept the laws of nation, to recognize the new - as their homeland
ground on which they had moved their homes.

This is what emigrants do nowadays who
will settle on distant, spiritless lands
back again. That's what those Dutch peasants had done.
Landais and Frangais who give today a so
heroic example to all nations of the universe in
fighting, one against a thousand, for the independence of
Transvaal. m

This is what they did from the earliest centuries of no- -
three stories the barbarian hordes who had invaded
successively the soil of old Gaul. The Franks,
the Visigoths, the Burgundians, and later the Nor-
The Mands merged with the Gallo-Roman element, and |
From this combination of diverse races emerged good--
a whole new nation, France, which was to be

-

~

His.
Po.

-

-2

after a few centuries, the most centralized, the
unified oe of the globe.

The Jew alone remained resistant to all assimilation.

t “in. While yesterday's enemies, victors and
To: DY's | |
_: {the vanquished reconciled, joined hands to

to forge the homeland, the Jew continued to remain apart.

To be a brother, that is to say, equal to others, a humi-
; bound; he wanted better than that: he aspired to the
. domination. So, as he knew that he would not prevail-
neither by the force of numbers nor by the ascendancy 'lu
courage, he used the only weapon at his disposal

^ position and which suited his temperament: the

Cunning. Hidden in his ghetto, he became a sequicot weigher.
and ducat clipper; including the future of Gold
and the power it would wield in future centuries
In Turkey, he became a usurer.

The oppressed people groaned. The kings came-

to the aid of their people by issuing edicts

against the Jews; but they, far from reforming,

They took their revenge by adding to it, then betrayal.

Eyes perpetually turned towards the East
due to racial attraction, they acted in France as
In Spain, they negotiated with the Saracens and their

delivered several cities in the South, including Bé-

Ziers, Narbonne and Toulouse.
It is through countless misdeeds of this nature
that the Jews brought upon themselves punishments which they ap-

. call for persecutions, which we call,

legitimate executions...
- Towards the end of the eighteenth century, the Jews were

ew

zB as mE d

an object of universal execration. Alsace, -which "they j|
had been three-quarters devoured by wear and tear. ea |
particular horror was born. In Strasbourg, during
For four hundred years, the Jews had been forced to
to leave the city each evening, to the sound of the horn,
to go and get Gite et Mael in CERES from:
the enclosure. E
The Jews at that time paid the corporate toll- '
rel. At the entrance to the cities, it was collected on each
A Jew, one sol. A simple Jewish woman paid six denarii; a
Large Jewish woman, nine pieces of silver. On the toll books, the
The word "Jew" was only mentioned after "beef" and "pig."
Signs were erected along the riverbanks.
and rivers, where Jews could read the defense |
which allowed them to bathe, except on reserved days
veux to dancers and prostitutes. In some.
cities in Germany, well after the Revolution and there.
At barely fifty years old, one could still see at the entrance
of the public promenade of inscriptions thus con-
cues: Jews and pigs are forbidden to enter here.
Today, we see similar signs.
on our main roads in France, but what are they?
Jews enriched by our millions who build them
to forbid passersby from entering their forests. And
parked for the unfortunate peasant who wouldn't be able to handle it
account, who could resist the urge to tender
a snare or poaching a pheasant! The new
Lords do not take kindly to jokes about the law
of hunting; they claim to exercise this right on their lands
the right of high and low justice and have them shot impi-

Y

HAS

_toyably all Jenica caught in the act by
- their guards...

D. — The newspapers have, in fact, reported certain
| monstrous facts; but the Jews will answer you
They have suffered many others in the past, ...
'keys of ignorance and fanaticism...

R.'— So don't take these tall tales for ar-

| gent compte, The truth, I repeat, is that

| Jews, in all eras as today,

| "ended up turning everyone against them epar
^ their banditry and their betrayals.

© Were they fanatics and clerical sectarians?
that the Bourgeois of Paris, in this eighteenth century

of philosophy and tolerance, which saw the publication
the works of Voltaire, of Jean-Jacques Rousseau,
of Diderot, of d'Alembert, of Montesquieu, of |

Beaumarchais and so many other writers that the

Today's freethinkers claim as
their great ancestors?

,D. — That's not likely!
R. — Well, I'll tell you what they were thinking:
Jews and their character, these Se of

the Encyclopedia.

The Jews, who were already dreaming of seizing control of

Parisian commerce, in 1767, wanted to take advantage of

law of a decree of the Council according to which it was law-
impossible for foreigners to enter the bodies of the m-

| third party, subject to obtaining a patent granted by

the king, The six merchant guilds protested angrily
gimentically, and, as Edouard Drumont wrote in

E!

Jewish France: The Request of the Merchants and Traders,
Cians of Paris against the admission of Jews is at /
definitely one of the most interesting documents ger.
exist on the Semitic question.

1

"The admission of this species of men into a society"
Politics, it was said, can only be very dangerous;
can compare them to wasps that do not enter the
hives only to kill the bees, open their bellies and in
to extract the honey that is in their entrails. Such are the Jews
to whom it is impossible to attribute the qualities of a citizen
which one must certainly find in all subjects of
political societies.
"Of the kind of men we are talking about today, none
was not raised according to the principles of legitimate authority.
They even believe that all authority is an usurpation of
They only make wishes to achieve an Empire
universal; they regard all possessions as belonging to them-
nant and the subjects of all states as their own. having removed
their possessions.
"It often happens that in wanting to rise above the
Prejudices lead us to abandon true principles. A certain
Modern philosophy seeks to justify the treatment of Jews.
that they experienced from all the Sovereigns of
Europe. We must either look at the Jews as guilty, or
to appear to reproach the sovereigns, even their predecessors

of His Majesty, a cruelty worthy of the most ancient times | pars
bars »

And this sentence again, which says so much in so little
of words:

"Allowing only one Jew to trade in a city is..."
To allow everyone, AND TO OPPOSE EACH MERCHANT THE

#

STRENGTH. OF AN ENTIRE NATION, WHICH WOULD NOT FAIL TO
/. SERVE TO OPPRESS THE TRADE OF EVERY HOUSE, ONE
AFTER THE OTHER, AND CONSEQUENTLY THAT OF THE ENTIRE CITY...
They are particles of quicksilver that run and wander,
"and which at the slightest slope come together into a main block."

D. — This document is, indeed, quite remarkable,
And he explains many things, but the King and the Church
Weren't the Jews persecuting me?

KR. — I have already shown you that the alleged
persecutions that left so much bitterness and rancor—

: one in the heart of the Jews was most of the time
that measures of justice, not only legitim—
_ times, but necessary. It was essential to protect the
Five peoples against the insatiable greed of these usurers.

As for Louis XVI in particular, far from it.
to consider persecuting the Jews, this benign monarch
on the contrary, he lavished on them the mar—
^. questions. of his 'benevolence.' He had already returned
numerous edicts in their favor, and without a doubt,
He would have pushed kindness and recklessness to the point of
granting these intruders the same rights as everyone else
French, if the Revolution had left him the
time. T | |

D. — And the priests?

R. — On this point, you can ask the

The Jews themselves: they will answer you, they have
`same answer in advance. |

_When Napoleon I* convened the Grand in 1807

Sanhedrin, to try. — in vain, moreover —
to bring the Jews back into order and legality.

L

—

The Israeli deputies began by paying homage to
image to the liberalism of the Church and the spirit of tolerance-
rancidity which she had always shown to their
In this regard, on February 5th, at the suggestion of one of them,

Mr. Avigdor, they voted on the order for the following day:

"The deputies [of the French Empire and of the
Kingdom of Ithaca at the Hebrew Synod decreed the
On May 30th, filled with gratitude for the well-
successive facts that the Christian clergy have rendered in
centuries passed to the Israelites of various states of
Europe;

"Full of gratitude for the diverse online resources."
Popes and several ecclesiastics have done in
different times to the Israelites of various countries, then.
that barbarity, prejudice, and ignorance combined
presented and expelled the Jews from the midst of the so-

companies,

"Stop: |. |

"That the expression of these feelings will be
recorded in the minutes of today
so that it may remain forever, a testimony
authentic expression of gratitude from the Israelites
this Assembly for the benefits that the ge-
The generations that preceded them received from
clergymen from various European countries.

D. — But then I no longer understand the recitations —
Lions, Jewish newspapers against "fanaticism" and
V “clerical intolerance”? |

R. — This proves that: you do not

s

|

eub ez

The Jewish spirit, its power of dissimulation, of furberie and lies | |

II
The Jewish citizens.

D: — How the Jis became citizens

| French; ? |

| R. — By a decree of the Constituent Assembly,
dated September 27, 1791.
© D. — Under what circumstances and as a result of
What incidents led to the passing of this decree?

—© R. — I will give you a brief overview.
We saw in the previous chapter that
Louis XVI had always: displayed an extreme
benevolence towards the Jews. As early as 1784, the King
had issued an edict that abolished corporate tolls

humiliating treatment to which the Jews were subjected.

In the same year, he signed Letters Patents favorable to the Jews of Alsace. Finally, Louis XVI

had entrusted Malesherbes with the task of preparing the

definitive emancipation of the Jews, and to put at
to address this delicate issue with a commission of

Council of State.

These repeated marks of royal protection do not
were not enough for the children of Israel. The Jews wanted to
appeal to public opinion.

In 1785, the CS Society of Sciences and pn

U "undi daw

from Metz, opened a competition with the aim of finding-
dear. "The means of making the Jews more useful and..."
"Happier in France." | TOE

The institution of this competition, which was found to be garlic.
their means of extending for two years, me-
would not be enough to hold attention, because it was the point of
the start of a long series of Jewish intrigues. Bor-
We need only recall that nine memoirs were submitted.
sent and that three were deemed worthy of reward-
his: those of Mr. Grégoire, parish priest of Emberménil,
near Lunéville; Lhiéry, lawyer at the Parliament of
Nancy; and Zalkind-Houritz, a Polish Jew, resident
Paris,

D. — Father Grégoire, whom you cite as pre-
Is the first winner of the Metz competition the same as...?
the famous Abbé Grégoire who would speak of him under
the Revolution and under the Empire? ° —— o

R. — It is indeed from this 'apostate' that he
It is a question. We will see, moreover, that he was not alone.
apostate in the affair, and that the defrocked played
a leading role in the emancipation of the Jews.

D. — How did the Constituent Assembly receive the
Israel's claims?

R. — Rather coldly, at first. She refused.
even for a long time to include the Jewish question |
to his agenda, and the efforts of Abbé Grégoire,
who had been elected deputy. of Lorraine, failed
First of all, completely.

Moreover, I would need to write an entire volume
to summarize, even briefly, the legislative history |

\ :

of Jewish emancipation. It suffices for you to know

that the proposal for emancipation introduced officially-
| lyment for the first time in December 1789, ne
It was voted on only on September 27, 1791.
= During this period of almost two years, the proposal.
was brought to the tribune 14 times, and 13 times it was re-
pushed back and postponed.

In the sessions of December 21, 23 and 24
In 1789, four categories of incapacitated persons were presented
together at the helm of the Assembly to demand the
Civil rights: Protestants, Jews, actors
and the executioner. The demands of three of the categories
out of four were received favorably; the bour-
Reau himself was rehabilitated; the Jews deh oureni to
^ Isn't that suggestive, and doesn't it seem that the |
i Constituents - had as a premonition and
like the anticipated remorse for the crime they were about to commit
commit acts against their homeland, by equating them with ci-
French citizens, these cosmopolitans, these wanderers, these in-
:trus, this people of whom four thousand years have passed prou-
were sociability P | Ho

D. — These long hesitations are curious, in
| effect; but what were, at the ORES ia
2 tea sellers of the Jews;
sa e The same qu waoni hdi We noted at.
Monitor the names of the Assembly members who
. spoke or voted in favor of the Jews: all
were part of Masonic Lodges | |

D. — Corruption cannot be such.
His role?

R. — Certainly, and venality gave him ps
the reply. , |
Mirabeau, along with Abbé Grégoire, was the great advocate
cat of the Jews; he was not content with bringing them
With the powerful support of his words, he took up his pen.
| to demand their “political reform”. But you
You know the famous tribune by reputation. It has been said
from him that "he did not give himself to any party, but negotiated
...with everyone, and that he loved only himself." You are not unaware
Nor did Mirabeau sell himself to the Court for
600,000 francs and a pension of 50,000 francs per
months. This is historically proven.
I should add that Mirabeau had another reason for
defending the Jews is perhaps even more powerful than
the need to have a lot of gold to cover his expenses
A life of debauchery. While pleading the cause of Israel,
He probably gave in to suggestions and cajoling.
d'unene Juive de Berlin, famous at that time parson -
spirit and her beauty: Henriette de Lémos, married to
Dr. Herz...
D — And Abbé Grégoire? j
R. — Abbé Grégoire did not disdain it, he did not
Moreover, the "base metal." From the Revolution, he accepted

bishopric; from Napoleon, the titles of count, senator-
teür and Commander of the Legion of Honour, with
a considerable endowment of money. Finally, Bertrand
de Molleville claims in his History of the Revolution
the resolution that the apostate priest received a sum of
80,000 francs from the Society of Friends of Blacks,
as a token of appreciation for the share

`

3

that he had taken part in the emancipation of the blacks of Saint-Domingue. | |

It would be quite extraordinary, €— that the

Jews should not have imitated the Negroes, and they should not have
The sensitive Grégoire was thanked in the same way...

D — Can you now give me some examples?
Names of enemies of the Jews? — |
R. I'll give you two examples. First, Labbé

| Máuy;: the powerful improviser known as the

“Mirabeau of the Right.” December 23, 1789,
Abbot Maury spoke out against the emancipation project.
tion, these eloquent and prophetic words:

“I first observe that the word Jew is not the name
of a sect, but of a nation that has laws, which
has always followed them, and who still wants to follow them? Ap-
To strip Jews of their citizenship would be as if Pon ©
said that, without letters of naturalization and without ceasing
to be English and Danish, the English and the Danes

could become French citizens... The Jews have

crossed seventeen SEHE: without mingling with the others

peoples. .

"They must not be persecuted; they are human-
My brothers, they are our brothers; and anathema to whoever
They would call it intolerance! 'No one can be worried'
for his religious opinions; you recognized him, and
From then on you ensured the protection of the Jews

“more extensive. So that they are protected like 27%

dividus etnon oe French, since E ne peuvent
citizens...

In these—so eloquent lines, you will find—

-:væ a perfect summary of the Jewish question. Since a-
| century, it hasn't changed 95 times. Like their ancestors.

-

The Revolution, contemporary anti-Semites do not
They don't want to oppress the Jews, but they don't want to
nor do they want to be oppressed by them; they do not want
not especially since Jewish culture oppresses the nation 3
French... |

Let's now talk about Rewbel, who, along with Schwends
and the other deputies from Alsace protested ardently,

in the name of his constituents, against emancipation- |

m of the Jews.
- Did Rewbel belong, like Abbot Maury,
"a" could of the Constituent Assembly?

R. - Not at all; Rewbel, a lawyer from Colmar, was
a fierce Jacobin, finding himself in Mainz at the moment-
In connection with the trial of Louis XVI, he wrote to urge
the condemnation, saying that he was surprised that Louis.
Capet vécát encore.

This is the future regicide, hardly suspicious according to Pep Sûr.
. of having been reactionary or clerical, who exclaimed, at
-. the session of December 24, 1789, in response to a dis. .
Count of Clermont-Tonnerre's course, favorable to
Emancipation:

"The decree that will elevate the Jews to the rank of ci-
toys will be, without a doubt, their death warrant
Alsace, because the people there hate them so much, and because I fear them so much
May his fury be awakened upon them!

The same Rewbel, attacked by Camille Desmou-
Lins, who criticized him for his hostility towards the Jews, se.
defended in these terms:

"Your humanity, after a few days of

--

eem E

-a stay (in Alsace) would certainly lead you to em-

: to devote all your talents to the class named-

. poor, hardworking and brave of my unfortunate com-

patriots, oppressed and squeezed in the most
"Atrocious, due to the cruel horde of these Africans crammed together"

in my country.

I ù $

D. - Apart from the Constituent Assembly, the Jews found-

Do they see defenders?

R. — As in our time, they had the art of

Two: to warm up public opinion and make it favorable.

Jews, in particular, took the lead in the movement: Cerfbeer, an immensely wealthy Jew from Strasbourg, former general manager of animal feed in the North, to which Louis XVI had granted the rights of a royal subject, and Berr-Isaac-Berr, originally from Nancy.

Corruption was, naturally, their principal weapon. cipal. The Duke de Broglie was outraged in full As-
~~ assembled, at the session of January 18, 1791:

= "Among them," he said, "there is one in particular (Cerfbeer) who acquired an immense fortune at the expense of the State, which is spreading sum-

my considerable efforts to win defenders to his "cause" |

Cerfbeer found a valuable ally in a
A young Jacobin lawyer named Godard. An Israelite
Having converted, Father Lémann published in his book:
Jewish Preponderance: The Most Curious Details
on the maneuvers undertaken by this schemer
to force the hand of the National Assembly. [I] success-

\

born

sit to terrorize her by having her taken in hand by the
The cause of the Jews is common.

You can see from this that the Dreyfusards have nothing ,invented when they imagined hiring anarchists insults to the army and disturb the peace in meetings and in the street.

D. — So the "Forty Sous" already existed,
A century ago? E

R. — Perfectly; when they saw that the rep-
the nation's representatives did not show enough em-

eagerness to vote on the emancipation decree that they
The Jews demanded violence, they
interested the future September Massacres in their cause.
the prisoner killers, the "workers" of
Maillard.

Graetz, a historian of the Jews and a Jew himself, has-
vows with cynicism:

'Seeing,' he said, 'that it was impossible to obtain,'
by reason and common sense, what they called their
rights, they resolved to force the National Assembly
to approve their emancipation... They only knew that
too much so that power was no longer in the hands of
the Assembly, but in those of the various parties of the
capital, which, in their revolutionary zeal, dominated-
They were all born, the king, the Assembly, the whole country! It was
So it was to them that the fufu of Paris addressed themselves,
Alsace and Lorraine."

D. — So, it would be a matter of threatening intervention
of the Commune, which the Jews would have said especially
their emancipation?

[
|
|

mm

ER EN Mis. out, and the most extraordinary thing is that

among the meters of the municipality that showed

There was more zeal in pleading the cause of the Jews, there was

a majority of defrocked priests...
| D.— That's possible!

-R. — That's the absolute truth. Let's take, for example
For example, the address of the Assembly of Representatives
from there Commune to the National Assembly on the admission-

registration of Jews in the civil registry. This document, which was presented to the National Assembly on February 25, 1790 by –

a delegation led by Abbé Mulot, president

of the Commune, and by the lawyer Godard, carries four

signatures: those of Godard, of Abbé Bertolio, of

Duveyrier, and Abbot Fauchet, the constituent bishop-
tional of Calvados. With Abbot Mulot, it was

so three priests out of five deputies who came to re-
On the emancipation of the Jews!

D. – That's extraordinary!

R. – What is even more so is
. impudence: Jews of today who dare, after

This, to call their opponents clerical...

–

= rerla faute que une bande de défrocés et d'intrintrigues >

D. – Do you know what I'm thinking?

R.– Always say. | |

D. – I think Paris has changed its mind
on Jews since 1791, because the last elections
| Parisian women were, isn't it true, anti-“
Semites 27. | |

A. – Unquestionably; Paris is in the process of repairing

committed, a century ago, by abusing his great

name. It was thanks to Paris that the Jews became- ci-
citizens; it will perhaps be thanks to Paris that the French-
They will become free again!

III

'The Judaizers'

D.— Our discussions on the Jewish question have
I was very impressed, I won't hide it from you, and I
I wouldn't be far from saying the same as you, Antisé-
Convinced. Only one objection still stops me...

R. — Ixquelle?

D. — The one that socialists do when they
they say:

“Why are you persecuting the Jews and the
Jews alone? Why do you always attack Jews and
never certain Catholics who are no better than
Are they Jews? Capital, however, is still Capital:
Whether he is Jewish or Catholic, he is always the same…»

R. — When they make this argument, the so-
Specialists know very well that they are not telling the truth.
rity. On the contrary, it is they who are relentlessly ex-
exclusively on the industrial sector, which is very rarely
Jewish, and who never dare to attack the powerful fi-
financier, to the big speculator who is one eight times out of ten.

We, on the contrary, make no difference- -
Relation between the Jew and the Judaizer... |

D. — What do you mean by Judaizing?

R. — By Judaizing, we mean the

Pa

—#— |
' \ business brewer — whatever his race or religion-
“gion — who behaves like the Jews, who commits
The same acts of banditry and the same depredations,
that one finds lurking in the Stock Exchanges next to the Jew,
weaving its spiderweb, and watching like him for its

prey, who is the associate or emulator of the Jew in the
unions, in trusts, in land grabs.
Would you like an example?
Let's take the major oil refiners who, thanks to:
to a criminal agreement, set the prices for their fan- -
They keep quiet and make us pay eleven cents for oil then
* that the Belgians pay three or four cents for it. All these
Refiners are not Jewish; there are Catholics among them.
- is one of the Protestants. All of them, however, are in our eyes
equally guilty, and all will have
the same accountability, when justice
The people will have replaced servile and venal justice.
. of today.
- I could say the same about sugar refiners...
"D: — It is no less true that you are attacking
What preference do you have for Jews?
- Rs — If we attack the Jews more often than
"For others, it's because we meet them."
, more often than others in dirty business where
Pon gropes and where one steals. | |
However, we cannot deny the obvious,
we cannot close our eyes so as not to
See the light!
Is it our fault: if the Jews, who number 150,060 in
At most, they possess 80 to 100 mil-

L

liards, while the total wealth of France is]
valued at 260 billion? Is it our fault if the Jews,
these filthy beings, covered in rags and eaten away by |
Lice, which were prevalent a hundred years ago, are now commonplace.
in the most beautiful hotels in Paris and in the most
famous historic castles? Is it our fault if
the richest buildings, the largest forests, the
the most renowned vineyards, the most magnificent hunting grounds
their magnificent properties belong to them, and if the same is true of the mines,

. land and water transport, and most
industries and businesses both in Paris and in
provinces and colonies?

So ask the socialists why, then
that we have never hesitated to take
party against large industrialists like the Lebaudy
or the Rességuier family, who are not Jewish, they dare not
They would never dare attack Rothschild!

Mr. Jules Guesde is perhaps the only one who had.

This courage once existed, and today the Guesdists are the first to call the SO- — sellouts and police officers specialists in the style of Millerand and Jaurès.

Yet it is a significant piece of "capital" that Rothschild, a pretty “block” of solid gold! d

Do you know what the current figure is?
The Rothschilds' fortune? Ten billion!

We were not the first to give this staggering figure; it's the Signal, a pro- newspaper testing, as quick to flatter the Jews as to spread- dre dre de venomeux calumnies contre les Antisémis. |

And what do we see today?

— AT ==

We see the socialists screaming like a

_ pack of ravenous dogs, around 500 million
There are 160,000 members of religious orders in France, but:
stopping and becoming mute, as if struck by a religious terror, before the billions possessed by the Rothschilds, that is to say by a single aa of German Jews.

We have seen these same so-called socialists, these false friends of the people, voting for the abominable law on the inheritance tax regime, under which

small and modest inheritances will now be subject to a progressive tax, while the cent- 'tens of millions stolen from the Stock Exchange by the swindlers' savings will continue to pay only tax |
acim (1) | - 3 .

—

; (I) This unjust law on the tax reform of inheritances has was definitively voted on in the session of the Chamber on the 22nd 1901, thanks to the intervention of a Jewish and radical deputy, |

otz.

The amendment by Anthime Ménard, who demanded the extension with the major legacies of the principle of progressivity,

had only been rejected during the first discussion at the fai-
a majority of 6 votes. The Chamber, overcome with shame, was going to
Maybe vote for it.

It was then that Mr. Klotz intervened to demand the disjunction.

"It is not possible," he said, in essence, "to vote."
the Ménard amendment in its current form. This would be a delay-
Let's postpone the budget vote indefinitely. Let's vote on it as is.
inheritance reform. I then commit to resuming for
my account Mr. Anthime's amendment and has the
transform into a special bill...
You grasp the full ingenuity of this division:
With the Ménard amendment being part of the law on the
inheritances which was itself incorporated into the budget, we

To understand this strange attitude of the politicians
The proponents of socialism, we need to know them.

Do you know who is sponsoring the two?

major daily socialist newspapers existing in

Paris?

By Jews!

The Little Republic, where Mr. Jaurès pontificates, is
subsidized by a Jew, the director of one of these
credit sales houses that killed the little one and the
medium-sized business.

As for the Lanterne, where Mr. Viviani succeeded
as editor-in-chief to Mr. Millerand when

he entered the ultra-bourgeois ministry of

Waldeck Rousseau is even more powerful. The Lan-
Lerne, which belonged to the Pereire family, who are Jews

we had a law that was immediately operational, according to the terms of
which inheritances worth millions, hundred million, and billions
would have been immediately subject to the progressive tax, at the same
A title that modest inheritances.

The Ménard amendment, definitively rejected, which we
Is there anything left?

We are left with Mr. Klotz's project, that is to say, a pipe dream.

"an illusion, a banal bill of any kind that the i

- The Senate will never steal, he who will go to sleep tomorrow
along with so many others in the archives of Luxembourg.

Thanks to this loophole, the millionaires of Upper-Banks will therefore be protected for a long time to come against
the consequences of a new tax law that will affect...
rment, from today, work and savings.

Rothschild and Co. will continue to pay for their millions and
for their billions the simple proportional tax of 2.50 0/0,
while the farmer and the sharecropper, the small shopkeeper, the
PUN rentiers will see their meager inheritances ruthlessly

decimated by the tax authorities, armed against them alone with the new tax -

progressive.

|

EET S |
“Portuguese, has since passed into the hands of the Rothschild, who are German Jews.
However, it is in this high-level banking document that
the Viviani, the Rouanet, the Fournière and so many others
They preach class struggle every day, the
war on bosses, the abolition of capital and the
| Socialization of the means of production! (1)
D. - They certainly have some nerve!
- R. - Isn't that right? Don't you think that in
In terms of socialization, they would do well to begin
by "socializing" the ten billion of the Rothschilds
“Stolen from French savings in less than a century? Because
The Rothschilds were nothing in France before 1816, and
I even demonstrated in Napoleon the Anti-Semite that

the father of today's bankers on Rue Laffitte, Baron James, had been hunted down by the police of Napoleon [for smuggling and espionage]. This did not prevent the Rothschilds from succeeding. You can see it! Let the socialists show us the big one | industrialist, the big boss whose fortune could rival - read with that of these cosmopolitan scavengers of: scholarships! Let them choose whichever one they want, the richest of all; they will find some who possess 10 million, 20 million, maybe 50 million. In will they discover a single one of which we can say:

(1) To be enlightened on the relations of the socialist press

and the main socialists with the financial Jewry, read

'the brochure entitled: Ministerial Socialism, which has for author v a militant socialist, the toysnue Sorgue.

— Legrand, an industrialist with a fortune of one hundred million! That's highly doubtful. Even assuming that... may find this "big boss" a hundred times a million -

In short, what is one hundred million compared to ten thousand? Rothschild liards?

Ten billion, just think, double the rankon _. imposed by Bismarck on France after 70!

And note that the major industrialist, for his part, worked and

that he produced something. He is most of the at the time the representative of an entire dynasty of men those who worked like him, who gave penthroughout their lives a considerable amount of intelligence . ligence and effort, which have created new wealth- . vels whose regional trade is often even The entire national trade has more or less took advantage. OX If these parents are unfair and harsh towards their children Let us denounce and condemn these men, we we see no problem with it and we have no objection to it never failed on our part, when the demands-

The workers' demands seemed legitimate to us.

But, compare, once again, the situation of the >

industrial boss with that of Rothschild or
any other top banker.

What useful work has the financier ever done?

What does it produce?

He only produces stock market orders; his works
are the rise and fall, as this game is called
of the stock market's reversal, which allows a gentleman,
comfortably settled in his office, from ruining to

t.

i

|

— 51 — |
"never, by a few cabalistic phrases sputter- ^
'tagged on his phone's plate, thousands of
'poor people who understand nothing about what is happening to them
“arrives and who don’t even have the consolation of knowing
how and by whom they are ruined.
© Products of Jewish High Finance, read
contemporary history, and you will find the in-
an endless and gloomy list. They are called
crashes: Crash of the General Union, crash of the
. nama, Southern Railway crash, crash of the
Discount Counter. Metal crash, crash of.
Deposits and Current Accounts, Gold Mine Crash...
D.— I know that; I myself have been thrashed
in Panama!
R.— - Bt you are not the only one, unfortunately 1
"D. — It doesn't matter, I don't understand that the social-
TR does not primarily address these
Stock market swindlers, as you call them, is just-
ment? | | |
KR. — They demanded explanations; they did not
They won't answer you, or they'll call you...

1. shareholder, clerical or Jesuit, because it is a
| penu near all they possess in terms of arguments.
D. — And they'll say that in the Jewish newspapers?
R. — Perfectly. Your astonishment will lessen
- maybe when you will know that Lassalle and Karl |
Marx, the two great forerunners of collectivism,
were Jewish; that Frederick Engels, another pontiff,
was probably also of Jewish origin; that Singer,
<` whose influence on German social democracy

-. is predominant, especially since Liebk-'s death
. necht, is a Jew and, moreover, a wealthy merchant
famous in Berlin for its ferocity towards its employees
and employees. Moreover, in France as in Germany
Magne and in all countries, Jews are proliferating in
the socialist party, and they exert influence on its orientation
and its destinies a considerable action.

In France, in particular, the Jews did for the
socialism, what they had done before for
Opportunism and radicalism.

With Gambetta flanked by Reinach, they had
Opportunism confiscated; by Clemenceau, their
liege man, close friend of Cornelius Herz and of
Baron de Reinach, they had had a firm grip on the
radicalism. The Jews told themselves that the leadership of the
socialism, which was a new party and which could
becoming dangerous for them, should also their
. belong. And we have just seen that they have com-
-started by acquiring the main social newspapers- .
lists.. |

D. — Didn't we say that Millerand was Jewish?

R. — Millerand is not entirely Jewish, he is not:
He is only half; he is "the Half-Jew," as I
I called him, and the word caught on. Mil-'s mother
Lerand was Jewish.

D. — Useless to SS Je UE now
The evolution of the socialists...

p ET Fes ds EP oM oe at a E
| 2d Puedes*; US to re = g. i MS: N g pe od 2s =
and to: RN: NC " M | :

ma VEA ns ae uut X 4x El (tes —— 53 CES i -
P Ed (m SES PES N a 3 E , = xai ^
MOTA a = o5 bM rOn Fa A Wo Hueso TS "E ; A i *
SP C SA
FRE z TE
P SAO ii zi
: f BEL IV dom 2
neither pod to i, \ ;
par P # |
= nr Su
D pnis. 3 Doa,: ii | md to EL Ed ED to E: unc
Conclusion. TIE
M 9A - | 2 D eo are: ss '; No. 3: ;

~

"Di — = I see that Pus Anlsdn stes. "UT du- `
“Everything I imagined, they had been described to me —
like sectarians, fanatics, and zealots; fias

“ee: are on the contrary men of bpn Seat of order "d

- has

...and logic..." DIA E '
E SR: —That's it exactly, you: have found the TM
exact, | | 2 | E of

You weren't the only one, by the way, to have false...
of “his ideas on Anti-Semites. _ JL LITT
When I wrote my pamphlet: Napoleon. Anti-ps

MuR. I sent a copy to Prince Victor

Napoleon, which was quite natural since my -

- The study aimed to highlight an aspect E

. strong, interesting and very little known about politics

'son. grafid uncle. |

Do you know what the prince made me reply?

“ay, — I have no idea. . | 7

| ORS —Ib sent one of his familiars who held me.

roughly this, language: | ere

"The anti-Semitic Napoleon was very well received"

“good to the prince, and I can assure you that your bro-

- chure greatly interested him, as did she.

He was a little surprised!

s

E mn bi ur
— And where did this astonishment come from, P. inte
I broke off...
— “Peace was forming a whole new idea about the Air Force.”

Antisemitism. Whatever may have been said about it, it is not in no way beholden to the Jews, and I assure you even

that he knows none of them. The prince is first and foremost a

A man of order. If he were to return to France — I want

to say whether he returned as Emperor — that would be

to restore order. However, violent attitudes
Some anti-Semites had frightened him. The prince had
horror above all of men of disorder.

I then took the floor: |

— “What you just told me proves that
The prince judges us unfairly, and he judges us unfairly because
that he doesn't know us. The prince, who is... forso much. An enlightened mind took it for granted.
the slanders of the Jewish press. He took them at their word.
the scribes and rhetoricians in the pay of Israel who us
represent as troublemakers, as
reverse anarchists, like savages whose
The fixed idea is to one day exterminate all the Jews
to drink their blood and feast on their flesh.

"Our ideal is quite different."

“We are first and foremost French, and we
We love France above all else. However, we see

and everyone can see with us that France

is, at present, the slave of a tiny minority
of Jews and cosmopolitans. We want this
this absurd and dangerous situation must end; we will-
let's hope that France will once again become the property, the

1

born.
heritage of the French, that is to say of the indigenous people
born, of the race which originated in the soil of France, of
. these thirty-eight million beings who proclaim themselves
brothers today, because their ancestors for a while
centuries worked to forge the common homeland.
"We are, above all, men of order,"
we too, since our sole purpose is to give back to
Caesar's property belongs to Caesar, that is to say, to res-
to set at thirty-eight million, from the rich French and
- beloved land of France, one hundred and fifty thousand
Jews stole from them... » | | 2"

D. — With this program, you will soon
- Are all French people with you?

R. — We already have plenty. The Anti-Semite-
ism, poorly understood and slandered in the early
Time makes new conquests every day.
Our idea resonates in all circles, in all
the parties. | E ua

All sincere and independent republicans, who

do not depend on the ruling oligarchy, are ve-
naked to us. Ask the members of the League of
Patriots and of the French Fatherland what they Po
Jews. You will soon be enlightened.

The Bonapartist conspiracy, which has been discussed so much,

for some time now, would find for first and
the irreconcilable adversaries, the Bonapartist militants
themselves, who, Re, are all fundamentally an-
Tisemites.

As for the royalists, whose leaders, at the time of the
Count of Paris, quite willingly flirted with the

princes of Israel, they clearly broke with the
Jews. The Duke of Orléans has made some remarks in this regard.
very formal statements and, I would even add, very
courageous; which it would be unfair not to acknowledge
account.:
— In his San Remo speech, he recognized Peis
the tenor of a Jewish question; he demonstrated its im-
Capital tact.

"...I will only seek appeasement," declared the
"Prince. But would it be persecution to oppose"
"to pose to the oppression of money, rather than to protect the
"Acquired wealth? Could this be persecution that,
"to prevent the monopolization by a few of the
"The financial power of a country?"

I don't insist...

That's enough to show you that Anti-Semitism
ism is today the core idea, the central idea at-
A tower around which all opinions gravitate. None
No serious party can flatter itself that it can solve the crisis.
political and social issues in which France is struggling
and is consumed, without first addressing the

Jewish question...

D. — That is what I observe, indeed; but com-.
How will you go about achieving your pro-
gram? | :

R. — May the good pacers help us, and all
It will be fine.

Our national rebuilding program —

will comprise two distinct divisions: the liquid-
Dating the past and organizing the future,

"t - On the | first point, you already know what we

'Let's do it. [1 The great buccaneers will have to
they throat.

Rest assured, we will not use it for that.
that of a High Court composed of deranged senators.
-or senile. It will be up to the Nation itself to...
The task of recovering his property from the immense loot
amassed by the Jews. The Nation will choose the most di-

gnes, she will delegate the most honest ones, The jurors na-
nationals, having no other mandate than to judge the

thieves and having to separate, once the work was accomplished

fold, will have no other ambition than to
to render an impartial and fair verdict. And besides, the -

The entire country will be both witness and judge at the same time;
All French people will watch, attentively, this vast
AUCH of centuries-old banditry... "o

= D. — I understand; mats when you aureq restt-

tea to the nation the billions stolen by the Jews, com-
How will you reorganize France?

R. — This will obviously not be the work of a:
| day. To build a simple house, you need
months; to rebuild and reorganize a large country ©

Like France, it will probably take years.

We are neither utopians nor dreamers;
We are, I repeat, men of good
-sense and goodwill. We do not believe in the

possibility of curing France in a single day; we

let's not be like the socialists who want to de-
destroy the old world from top to bottom under pre-

...text that they have the key to the golden age in their pockets.

*

D -
More modest and more serious, we are content;

tones of saying: |
– France is being devoured by a terrible ulcer,

No; then we will treat her among ourselves, French.

We will do our best to ensure that his recovery is not...

too long, we will join forces to restore to

_ the Fatherland, its fine health and robust vigor, unlike any other-
. times.

D – It's a beautiful dream; but, tell me, you have

So, have you already decided on a few ideas? By ind tou-

Do you cherish the current form of ownership?

R. – Not at all; individual property is the
legitimate remuneration for work and effort, to
provided, however, that one has a human conception of it.
Maine and broad, that it be the jus utendi -- the right
to use – and not the jus abutendi, – the right to abuse.

|

Let us first brand her with a red-hot iron so that she does not die.

In the France of yesteryear, property had this

the character of gentleness and fraternity that the invasion
Jewish mercantilism caused him to lose; 'we tra-
We will make sure to return it to him.

While preserving and enforcing the pro-
individual privacy in its principle and in its
fair applications, we will not hesitate to strike

false ownership, ownership flawed in its origin
gin and in its purpose, property, which is only the
fruit of b dn, of theft, of all the qu
economic ages...

D — Qw hd - are you over there?

R. — I want to talk about the great raids of the

| — 59 — eet |
'Stock markets that have ruined hundreds of thousands of
French families for fifty years. I want
| also talk about certain industries which, through the
formed from an agreement, a consortium between capitalists,
have become veritable monopolies between the

In the hands of a few feudal money lords.

It is certain that we would not allow it to be established
these trusts that now exist in France as
"in America, and which allow unions.
speculators to set the price of goods as they see fit
the most indispensable: or the most useful for existence,
such as wheat, coal, sugar, the penis: the.
- cate.. : |

D. — nor to say that you would be willing to
|. transforming these industries into state monopolies
naked, in fact, veritable monopolies in the hands of
a few big speculators?

R. — That deserves consideration; for, until now-
state monopolies have not brought any brilliance.
slow results. It is true that the State itself would have |
. the most pressing need to be reformed, both in.

its staff as well as in its administrative processes

tion. l

I am AND that by the mere fact of existence
of an honest and Fe government. many
P would disappear.

The Jews who for twenty years and more have been appointing
ministers and officials, at their own discretion, the _

Jews who have become masters in the art of influencing a parliamentarian
with a few well-placed checks, have, naturally-

i

| lement, abused the Hate to make people vote to remove all of them! the laws that could best favor their operations rations. These laws should be carefully reviewed, and | to completely eliminate speculation, which is nothing but a a game to only tolerate operations on the Stock Exchange clear and fair.

It would be simpler and probably more efficient. what the famous "socializations" that we are talking about constantly the socialists without being able to explain clearly the method of implementation nor the function- practical advice.

However, there are certain "socializations", OR — to use a word I prefer — certain "Nationalizations" which would undoubtedly be necessary to the reconstituted French state. One wonders, by For example, why wouldn't the State exploit it itself? the riches of France's subsoil instead of attributing to burn the mines as a gift, or almost, to concessionaires, under this law of 1810 which is undoubtedly one of the most unjust and the most

absurd things that can be found in our codes.

Similarly, it seems essential to us, to the point From a national security perspective, France has to in the short term ownership of all its road networks. iron. That's what exists in most countries from Europe, and especially from Germany.

We must not judge by state monopolies! jourd'ht i, of what state monopolies would be — under 'ur' transformed and renewed government, The ex- - plotat^ { honest by the State must logically be

Naked

superior to all others. If it is not in The current situation is that the state is riddled with corruption and urri. down to the marrow, and that the men who the" present are only the clerks, the servants- First among the high-level speculators. These are, moreover, only indications. draft not a program of economic reforms- "Ms. a newspaper article. In such a serious matter."

If it is so delicate, one must proceed only slowly.
not, as experience you
idea and allows you to move forward. ut
The socialists, who claimed to have found the
mule of the universal panacea that was supposed to regenerate
to the world, are realizing today that their
These dubious theories are crumbling on all sides. They
They said that big industry and the big.
America by centralizing manufacturing and trading
They were going for them and they wouldn't have the Great Night
u, than to install the victorious proletariat in the
nenses gsines and in the vast stores built
us M e |

See what happens. Electricity enters
iE: and its new applications are perhaps to
destined to shake the world once again
lomic.
n announces today that Von will be able to dis-
to bring motive power to the home at a low cost.
Therefore, the factory towns will no longer have
reason for being, because the boss will like it very much
x distribute the work into separate workshops

e DE res a
gan |
rather than bearing enormous overhead costs
to be exposed at every moment to mutinies and

strikes that come to eat away at the bulk of it
its benefit.

The worker, for his part, would prefer work a hundred times over.
freely at home, with his wife and children q
will be able to help him in their free time, that
to lock oneself away for ten or twelve hours in i
foul-smelling, unhealthy workshops where he comes and goes
The foreman's quiet silhouette. Without comp
that the worker, if he is industrious and if he is second
by his own people, will have every chance of acquiring
quickly the ownership of his craft and, by extension
soon, to become in turn a little PRIOR
modest capitalist.

Thus, instead of economic centralization
absolute that the collectivists foresaw, that K
Marx and Engels had even prophesied and announced
fixed date, it's decentralization that's in place

to happen. These astrologers had glimpsed a p
nomene at the end of their spyglass, and when the
arrives where this phenomenon should, according to them, be:
'visible to the naked eye, it's the opposite E
appears on the social horizon.

We, the Anti-Semites, do not want 1
to expose oneself to a similar disappointment. We ask
simply to work with everyone in Fameloratto.
common fate...

`

D. — I like your language, because I don't like

HAS

"62:

S who cannot open their mouths without promising s
one for everyone.
— Well then, shout with us: Down with the
fs and long live France! Then, when you talk
If you're friends, tell them what they are and what they want
Anti-Semites, and don't miss an opportunity to
to refute the slander and lies of the press
e |

— I gladly promise you, and I hold-
word because I realize, decidedly, that I was
4s, a long time, unknowingly antisemitic.

-

v

4. "
*
! E . È
Paris. — Printed by MASSON, 14, boul. Montma
L 7 S 1
4
Ya
H EN

= :

^
t

ent la | Speculation ire lee

same
i ond eee enr ALFA DM À

dv aifs are alastes in Algeria, this country is
urpitudes.

ROUANET, "nobody.

t like an Asian colony established in France.
Z, we are like in a foreign land, triply so
because they are neither French nor Christians,
es Dion

4 > ALFRED RAMBAUD.

Racial prejudice is alive and well, we agree.
| point: : to hate the Jew. The motives part-
This hatred is not religious, but economic.
| Although money is scarce, the Jew has a certain-
used up the power he has in the handling of
it. Io ei and there, he dispossessed the farmer, "lon or indi-
Its harmful influence extended even to the tribes.

Huaves LE Roux.

breed

to this Bend who no longer has a homeland, no longer has a prince,
eft parasite among the Nations, feigning to recognize
SA mal s en pronos n ODE qu'à son Dieu de Vol, de

I have never seen a Jew doing his work
Work is dishonorable, their religion forbids it.
> 1 fold than the exploitation of the labor of others.

EMILE ZOLA.

The only house in France today is the mai-
HART The French Republic has a king who has
E pua.
JULES GUESDE.

Digitized by Goo le
&

pn to
VIEW

&
af

They

#
—

eU Icy

GE MUI.

—
21m"

= ASIA n
put

RTE AE FE

UeQM S. P ap pe SPA NA LI Pre T€

—

Su 72%:

e. uu en spe OS lle

D

"ESL

EX AT

DLL

————

re Qn - Seek

Oe ee et

A d

The Jews!... Let's not take their [weapons]
with them, let's not agree with them.
of wicked, perverse, venomous beasts
for fourteen hundred years and beyond have been
ruins of governments, plagues 'back
In short, for us, the Jews are:
They no longer have any human dignity for us.
They learn these things from their rabbis.
nests of foul spirits,

- AIC

We must consider the Jews not alone: om ney I
distinct race, but like a foreign people; this B
humiliation too great for the French Nation,
ruled by the lowest race in the world."

NAPOLEON, at the Council of State, the 6th at di. li
4 A

...€ I point out again that we are not complaining
neither Protestants nor Catholics, as we like to say
Jews; that's the evil that the Jews do. (This appears to be a fragment of a larger text ar
individuals, but of the very constitution of. ah XT
caterpillars, grasshoppers that ravage the AD

NAPOLEON, Speech to the Council at

ar

The Jews! Yes, I hate their race, this race
undeniably superior skills for CC agi
Capital, and which, in this nineteenth century, has, in fact, 2
the factor of the Government, of the War, of everything.
"All-powerful"... At the end of the twentieth century
will be the Marquises of Silver of France, above:

'population of impoverished Catholics, whom they hold

'slavery. uM

Ep. DE Goncourt.

Algerian Jews were naturalized en masse, E rs
while we fought against the disciplined hordes
Evangelical people. They certainly hadn't deserved it.
that they were solely from Banking, Commerce, and
tage, de pedportage et de Usure. Nul entie eus ES
plow, do not water the gardens or prune the vines
had not perished in our ranks, under the cannonballs: of the ort
these Berbers, these Arabs, these Neyres who were - D
hero of Reichshoffen.

ELISÉE RECLU:

Todd

Ump. E. MASSON, Boulevard Montmartre, P

Digitized by Google

—*.-

PATH

LU er g ERA rece TE ie
"IS ERE

CURE . ud s ONE CC - s
WA ra Pratt eren and others, ; kidney From aan, ant mu

LI fu

SMALL SOCIAL STUDIES

us

specialists

and Jews
NEW INTERNATIONAL

BY

A. de BOISANDRE

TE ee a
jum od

20

CENTIMES

3RAIRIE ANTISEMITE. \

45, Rue Vivienne, 45

PARIS

Recommended curvatures for the pro

has

SMALL SOCIAL STUDIES
by A. de BOISANDRE

THE SOCIALIST MAJOR STATE

The copy..... O fr. 20 francs.
The 50 copies, frar (CO... 2 ES 9 fr.
The 100 = E -- 15 tr.
The 1000 - - . EL 125 fr.
SOCIALISTS AND JEWS
The * ML. Jranco Te 9 fr.
Lesa = + E. eee 15 fr.
The 1000 - xHEE- c

ANTI-MASONIC MANUAL

by J. TOURMENTIN

The 50 Sa France "Eius NS 9 fr.
The 100 - Á- 3 - ,,,...,..… 12 fr.
The 1000 - m NUT. 112 fr.

THE ANTI-JEWISH CATECHISM

by A. de BOISANDRÉ

A brochure, franeo...... Ofr. 159
The 50 copies, J/FGNCO....... EE 6 fr.
.The 100 LS MOS e. 10 fr.

The 1000 - = 70 fr.

e * 27222?" ee

SMALL SOCIAL STUDIES

o!

Socialists

and Jews
THE NEW INTERNATIONAL

BY

A. de BOISANDRE

—

PEIX: 20 CENTINES

Se

PARIS
ANTISEMITIC BOOKSTORE

45, Rue Vivienne, 45

1303

COMING SOON

The Holy Booklet

Socialism and Strikes

— I'm already going to see it, you were happy!
la Champre: fus fientrez temain puluyer la mienne.

FOREWORD

Pees LL LL LL

First and foremost, I must address my very much alive exes
Sincere thanks to my well-known friends.
strangers who were kind enough to help me spread the word
the first booklet of these short social studies.
Thanks to them, nearly sixty thousand copies
of the Socialist General Staff were sold or di: -
tribus in the space of barely a month, and f'ese
to hope that some good will result from it.

As for this new study, it is only the
a natural and logical complement to the first.
After having painted the leaders of the movement ad vivum
socialist cemení and showed, through facts, what he
They should have thought about the true nature of their legend as apostles.
I prove that the Socialist Party, or, at the very least,
the largest and most powerful fraction
of the Socialist Party, no longer has anything at the moment ac-
the tunal of an independent and autonomous party; j établis that, for several years, the Jaurès, the
Millerand and his associates have exerted their influence,
their oratorical skills, their newspapers and, in a
In general, all forces and all res-
party sources they lead in the service of the
international tuicerie.

And I take this opportunity to state here that I
Don't make any claims that I can't prove.

I have heard that some workers who have read in
the socialist General Staff that Baron Millerand
was a capitalist serious enough to possess
To build four apartment buildings in Paris,
They tried to doubt again and said: – “He
We need to be told where they are, ccs im-
furniture ! "

My response to this objection will be the most
simple.

A directory specifically dedicated to castles,
rental properties, farms, tenant farms, hunting grounds

and properties of all kinds belonging to the gentlemen of the state
clalistes, would offer, I am convinced, a very vivid
interest, and I'm not saying I won't undertake
one day a publication of this nature will be published.

But, everything in its own time.

Regarding these brochures, we are well
I tell the truth, or I lie. If I lie, I
defamation. Now, defamation is punishable by the following laws:
bunauz.

Sij ai defamé MM. Millerand, Jaurès and Cte,
that these gentlemen are pursuing me, decant a
jurisdiction where the prefect is admitted.

I challenge them to do so.

Owe ee ee °

SOCIALISTS AND JEWS

The corrupting Jew. — The socialists are injevi-
Birth certificates. — Lassalle and Karl Marx. —
Singer and his female workers. — The socialist ghetto of
New York. — Socialist newspapers printed in
Jewish jargon. — The heads of industry and the speculators-
Stock exchange traders. — Two types: Menier and
Rothschild. — Providers of men and feeders-
Pheasant gimmicks. — Socialist silence on
The Jews. — A pamphlet by Citizen Sorgue.
— The “Three Wise Men” and “Child Socialism”.
— From whom is Mr. Jaurès asking for money? — Press
Socialist and... submissive. — Liebknecht and the affair

Dreyfus. — Trick and trick. — The mysterious
conductor. — What would have happened if
The "Affair" had taken place in Germany. — The

Socialism held captive by the Jews.

When we have been thoroughly outraged by the pali-
socialist idioms, we seek to explain them to ourselves
that, we strive to discover its causes.

These causes are not very complicated.

He arrived at the Socialist Party exactly
which is what happened to all parties that evolved
in France since the Republic is
founded.

The "ancestors," those who were republicans
under the Empire, seized power, con-
led by Gambetta and Jules Ferry.
He called them opportunists.

The opportunists were no more dishonor-
They are clearer than others. It is even likely that they
were sincere, originally, when they ton-
were born against the corruptions of the Empire,
when they swore to found a regime based
on probity, on honor, and on virtue.

The mistake the opportunists made was to
allow a gang to infiltrate their ranks
Jews who quickly began to corrupt them.
hideous Reinach tribe having managed to
slipping into Gambetta's entourage, he re-
sulta that a few years later the names of
The tribune's best friends were found on
the participation lists and on the heels of
Panama check.

For radicalism, which was not moreover
that a rather insignificant escalation of
opportunism, the same causes produced
the same effects. The only difference was that
corruption, instead of being called Reinach,
His name was Cornelius Herz.

And the socialists, in turn, passed by
the same successive phases as the opportun-
nists and radicals.

As long as they had only a few resources
influence, as long as they did not count in the mu-
municipalities and the Chamber than rare representatives

Sensitive, they were honest, without having great merit, it is true, and somewhat in the style girls who remain well-behaved because they don't have not enough attractions for q vron les couras

The day socialism took its place among the major political parties, the day when the sociallism was able to exert a considerable both in parliament and in the countries, socialism found in its path the tempting powers of money.

The Jews said to these men who were speaking to transform the property and make the Revolution :

– Transform the property, if you wish, but transform it to our advantage; make ia Revolution, if that amuses you, but go ahead and do it.

for us. If you accept this pact, My The competition is won, and you will soon be the masters of France...

The leaders of the socialist movement, who did not are not ascetics, as proclaimed Mr. Jaurès himself did not have enough virtue to resist; they were dazzled, they so-
They enact the pact.

*
* *

To be loyal to the Jews, to become subservient to the Jews Moreover, there was nothing that could displease them. They were already Jewish by virtue of their origins. gines, since the two great ancestors of which They call themselves Ferdinand Lassalle and Karl Marx and his wife were both German Jews. Furthermore, it is common knowledge that world that French socialism is full of Jews or half-Jews like Millerand.

The same is true in all countries, in Germany, for example, where one of the main

The Social Democrats' leader is the arch-Jew.
millionaire Singer, one of the fiercest ex-
human flesh manipulators that exist in the world,
the very same one who was answering someone who
criticized for paying its female workers wages
derisory:

– What are they complaining about? At a time when
They're leaving my house, there are still some
Men in the streets!...

In America, socialism is recruiting – from
the very admission of the Little Republic – its
the largest group of members among the 500,000
Jews of New York (1). These Jewish socialists
Americans make up such a considerable fraction
of the party that we are obliged to publish to their imn-
attention to special newspapers such as the Vo/rs-
newspapers, written in Judische dialect, in jargon
Jewish.

This shows that no party was better
prepared that the Socialist Party would suffer the direction-
Jewish tion.

This subservience dates back a very long time
Socialism for Jews exists, but there is no
It has been visible for a very long time.

*

We should, however, have suspected what-

---

(1) I am using the figure given by the Petite "République". But it
in reality there are nearly 600,000 Jews in the city of New-
York.

something, when we heard from leaders so-
claustrophobes like Jaurès repeating on all the
tones

— There is no Jewish question!

To demonstrate that there was no
Regarding the Jewish question, Mr. Jaurès and his friends explained-
claimed that Anti-Semitism was merely a di-
ingenious version found by Christian capital
it's important to divert all the anger of the pro-
letariat on Jewish capital.

"—We, the citizens," added Mr. Jaurès and
his friends, we do not distinguish between the ca-
Jewish hospital and Christian capital. The same day
and by the same law of expropriation, the proletarians
The sovereign riat will socialize them both at
"For the benefit of the nation and the producers."

Thanks to this bluff, the socialists succeeded
marvelously at deceiving naive workers,
at the same time as they were attracting smiles
and the good graces of the millionaire Jews. And
one lives for years on end with this strange spectacle
of a party called itself the party of the Revolution
social, which was waging a relentless war on
bosses, to the heads of industry, but who do not di-
Never a word from the big thieves of the

Stock exchange; of a party that dealt with exploiters,
of starvers, of slave traders the Schneiders, the
Motte or the Rességuier family, but who was hiding,
who prostrated himself as before the saint of
saints, as soon as the name of
Rothschild!

However rich the Schneiders and others may be
big bosses, what, however, does their
fortune, the few tens of millions that they
can possess, compared to wealth
of the Rothschilds who are rising — it's the Szgza/,
Protestant newspaper, which revealed it to us — to

a formidable, monstrous, provocative figure Mee BILLIONS?

What do the 500 million in assets mean? according to Mr. Waldeck–Rousseau – by the 200,000 French religious that we spoils today, if we compare them to TEN BILLION, which allow a the only German Jewish family to be Maybraids from us, to buy not only ministers and parliamentary majorities, but entire parties?

And the Rothschild case is not isolated. Baron Hirsch, who died a few years ago, has left behind an estimated fortune – for France only and by Registration – to more than 800 million.

The Jews who arrived in our country rags and who today possess hundreds tens of millions taken from our savings They are legion: the Ephrussis, the Dreyfuses, etc. Stern, the Camondos, the Oberndoeffers, the Herz, the Reinach, the Cahen d’Anvers or Besides... Everyone knows those names sinister sounds that echoed mournfully throughout all stock market crashes, during times of panic, ruin and misery.

Behind these great feudal lords of money new generations of Jews are coming forward already millionaires.

The Jew Cattaui, to take one example, was completely unknown before the case Humbert, thanks to whom his name has been revealed. Now, this Cattaui – knight of the Lé-Legion of Honour and client of Mr. Vallé, minister of Justice – possesses more than fifty millions. And Mr. Deputy Prosecutor Legouvé, who... gave this detail, adding that these fifty millions had been stolen from our savings at means of establishing shady companies.

Among these merchants, these scumbags of Stock exchange, and the industrial boss, something tough, However selfish or greedy he may be, There is, admittedly, a considerable margin.

The socialists may well say that the Schneider, Reille, or Motte are exploysters who fatten themselves on the sweat of their workers. I] It is no less true that the Schneiders, the Reilles and the Mottes do To live these workers, he makes them live more or less well — the socialists say: more or less bad — that's possible, but anyway they make them eat bread.

And the proof is that if any of these large factories were disappearing overnight. the next day, devoured by a fire, by For example, thousands of unfortunate people find themselves would see themselves reduced with their wives and their children in the most atrocious misery.

On the other hand, these large factory owners, so bad-said by the socialists, are producers. Schneider produces cannons and ma- Using steel mills, the Reille family extracts coal. Motte manufactures fabrics. Both

are a source of enrichment for the com- French merchandise.

What do the Jews produce, the major cosmopolitan bankers, the high-ranking vo- Their stock market holdings? Let them show us, then. samples of their manufacture!

Let's take an example, to make ourselves better to understand.

Everyone knows Ménier, the famous chocolatier. One of the Méniers is a member of parliament for the “Bloc”, i1 takes Waldeck-Rousseau for a walk in on his yacht, he invites Baron Millerand to his hunts where a small railway was specially created element to this intention comes to take the tireurs after each hunt to avoid them all fatigue. It is therefore an adverspolitical salaried in the fullest sense of the term.

Let's choose him as the type of the big boss, from the head of industry.

Let us oppose him, if you will, as specimen of the great financiers, of the powerful

cosmopolitan speculators, Rothschild himself, The man with 10 billion.

Let's examine them one by one, each at home; it's easy, since Noisiel is located precisely in the vicinity of Ferrières.

In Noisiel, you will find, very close to the factories and not far from the boss's castle, all a working-class village formed from an urban area clean, bright, and cheerful houses. Each family has a corner of land converted into garden that she cultivates in her free time. You You will also see spacious and well-maintained schools airy. Very close to the road, from which it is not separated only by vast gardens, rises a retirement home for elderly workers.

The political attitude can be judged to be detestable. The Méniers, to have only contempt for these multimillionaires who, without being driven to it by the ne-
In this state of emptiness, flatterers and courtiers become the ones who flatter.
Waldecks and Millerands. We're not there yet.
less obliged to note that the Méniers are the representatives of a useful industry and that they do something for their workers.

I know what objections might be raised:

By founding schools, re- homes

–

treaties, etc., the Méniers, like all the great
Bosses don't work for their workers.
but for themselves. These foundations
pseudo-philanthropists are in reality only
Insurance against the strike. And these villages
workers, these corners of gardens that your naivety
attributed to employer generosity, do you know to
What are they used for?

To secure the workforce, to ensure the pa-
The working generations.
Ménier, like the other great feudal lords of
The industry has found a way, under color
hypocritical generosity, to resurrect them
profit from the medieval serf village...

Serfs as much as you like; but, at least, the
serfs of Noisiel, as well as the serfs of
Creusot and elsewhere are serfs who live,
Serfs who eat. And if they live and if they
eat, it is obviously only thanks to the
wages they earn from working.

It must therefore be acknowledged that those who
They give them work, they serve some purpose.
thing.

What is the purpose of the great financier, the high bank-.
Quier the Jew, the cosmopolitan speculator?

Oo

SOCIALISTS AND JEWS I

xe
*

Come with me to Ferrières, let's explore...
it seems the domains of Baron Alphonse de
Rothschild, but above all let's stay on the road and
let us not presume to enter the
fields or in the woods. Otherwise, we laugh-
we would prefer not to be mistaken for poachers and to
to receive some buckshot in the body,
as happened to a poor peasant named
Mazille Cahon, who was killed, 11 years ago
years, in the Lys forest, by the guards

from another Rothschild, nephew of this one.

In Ferrières you will find neither factories, nor
workshops, nor schools, nor retirement homes, nor
workers' village. Guardhouses and
Boxes for feeding pheasants, that's all.
which grows on the vast estates of
baron!

This is precisely what the
difference that the socialists do not want
to see — because they are willfully blind
— the difference between the head of industry and
the speculator.

j4 SMALL SOCIAL STUDIES

The industrial leader provides a livelihood for men;

The speculator keeps pheasants afloat;

The industrialist employs hundreds of people
tens or thousands of workers, and he gives to
these workers receive a wage in exchange for their labor
vail;

The speculator only employs a few
backstage staff, mostly Jewish or foreign, to the-
which ones he gives his stock market orders;

The industry leader produces objects of
consumption that it delivers to commerce, and, by
Consequently, it is a source of wealth for
a country;

The speculator only produces blows of
scholarship, and it cannot, therefore, be for
a country, which is a cause of ruin and misery.

However, the socialists in the Jaurès style and in the
Millerand only have it in for the head of industry,
to the boss, to the employer of workers, who, by
that which is the very fact that he is a job provider,
They accomplish a useful work, they leave complete-
setting aside the speculator, the stockbroker,
who is an eminently sterile and ill-
doing so, which gives no one work, which
does no good to anyone, but who,

by a single telegram, by a single stroke of telephone, can cause a crash, that is to say-to say, to cause a sudden rise or fall and without reason, not only on values or securities, but on commercial commodities of all kinds (wheat, flour, coal, oil, coffee, metals, etc., etc.), and, consequently, cause irRepairable disasters.

However, when we talk about the harmful effects of these scoundrels and these bandits of the Upper Bank, the socialists declare that we do not we are nothing but disguised reactionaries, clerics trying to create a diversion.
Mr. Jaurès, pontiff:

"There is no Jewish question!"

xe

If the socialists, following this line of reasoning, were sincere, one would have to conclude that the Socialists are complete fools, irredubious idiots.

But that's not the case.

And if we want to know why the soSpecialists like Millerand and Jaurès deny With this obstinacy, the Jewish question, he...

It will suffice to listen to the statements of other sospecialists who know them well who have been their colleagues, who saw them in action.

Let's open a small brochure entitled Socia[ministerial sme, and signed by an activist of the Socialism, the citizen Sorgue. We read there On page 5:

By fighting the battles of Dreyfusism under the red flag, and we know with what courage! Jaurès and his friends brought about a rapprochement unique between the two most opposing camps and the most irreconcilable by nature, that of the Traproletarian vail in open war against Capital, and this Capital itself personified by the High-Bank, that is to say, by what is most paramore satiated, more rapacious and more absorbent.

What do we experience then?

We saw millions and billions of Jews coming, such that the three wise men, towards child socialism placed in his manger, offer him frankincense, myrrh and gold. How did it come about that Jaurès, nourished by literature, had not been warned by Virgil against certain formidable gifts? And, indeed, this are not only those brought by Greeks!

The gifts from the Kings of Capital were accepted. The first service rendered was to relieve the great avant-garde organs that were declining, of the to get back on its feet. Pereire secured the fortune of the Landull (1); Rothschild, that of the Fronde; Cohen, that of La Petite République and, later, Paquin, on the eve of being decorated, offered Mr. Maurice Dejean the Little Blue One.

One day the glassworks was 10,000 francs short. worker from Albi to build a third oven. Jaurès announces a conference to benefit the workers' creation. The great orator does, as Always a full house; but, this time, the seats are paid 60 francs.

The entire cream of the Jewish plutocracy arranged to meet there. After the speech, the quest. I was entrusted with this last and modest role. I will never forget the contemptuous and full look on his face with ulterior motives these strange catechumens of socialism threw into my lap which 10 francs, some 20 francs, some 100 francs. That's what the moment I began to open my eyes on the the mistake made and its enormity.

What! It's the arch-capitalist class, arch-parasite, ultra-exploiter who would become a a sincere ally of the social revolution, of which she is The main focus? And it's Jaurès who would have been naive enough to be lulled into such a false sense of security hope?

In any case, this speaks for itself: All the advanced, high-quality newspapers have passed. in the hands of the top financial barons; These are therefore their newspapers, they are no longer the days-

---

(1) For details of Millerand's entry and a draft Socialist at the Lanterne des Percire, see in La Libre Parole of May 25, 1001, my article entitled: Socialists and Jews.

workers' rights. Reverence speaking, these sheets now have the condition submitted by the courtsan: vis-à-vis its protectors. To affirm that they have remained independent, it's an impudent challenge Obviously...

*
* o*

These revelations, to which we would be It's easy to add more, they explain. the fervor with which Jaurès fought for Dreyfus, whose punishment he once believed insufficient and for which he had demanded the Twelve bullets from the firing squad. They at the same time they explain to us the entrance of Millerand in the Waldeck-Gallifet cabinet, formed solely for the purpose of revising the Trial of the traitor.

No intelligent and well-intentioned person... No one can ignore these obvious facts. will only admit socialists like MilleRand and Jaurès formed themselves sincerely the defenders of a Jewish captain and millionaire sentenced to simple life imprisonment for a high crime betrayal, while these same socialists have allowed to be shot so many times without protest

poor devils of soldiers, guilty only-
ment of an act of indiscipline, of a gesture of
revolt or threat against a superior, act
or gesture often softened by the excitement of
Intoxication.

This is what Jules Guesde and the socialists
Not Jewish — they are few in number!
have kept repeating.

And Liebknecht, one of the most self-confident conductors
ridiculed, not only by German socialism,
but of the whole of international socialism —
Liebknecht did not hesitate to make clear
to understand Millerand, Jaurès and Co.*,
that they were not fooled by their charade
righteous indignation.

Speaking of the campaign, so precisely qua-
linked by Colonel Marchand, the "campaign
"infamous," Liebknecht wrote:

It was celebrated by the "initiated" in...
enthusiastic hymns. From Barnum's point of view,
Mosse and company, she certainly deserves these
Praise. Trick and trick. Ad and trick. Never
We never saw any like them, nor any mounted on a
A foot that was also gigantic.

They had only one flaw. Never was anything more
visible, more sensitive, more tangible, nor of a caliber

heavier. It was sometimes a concerto in style
severe, sometimes a well-repeated uproar, one and
the other conducted by a conductor at the slightest
sign duqucl tous les executeurs obesaisicent.

A flick of the wrist, and in Paris, in London,
In Berlin, in Vienna, in New York, everywhere, this same
the motif was sung, blown, whistled, scraped, chirped, moogle. And we are surprised that the belief in a "Syndic-
"cat" was born!

When, in all countries, five hundred newspapers
Members of different parties sing once each day.
twice or more, the same melody, it's really not
It's impossible to believe in "pure chance" or in...
mysterious "sympathies" of nerves and souls.
The time of miracles and belief in
Miracles are unfortunately over.

However, for once and as an exception, I
I want to believe in miracles. In any case, the mysterious
The conductor didn't add much variety.
in the execution. There were only two tones and two
scales: music of celestial spheres for the
saints and angels of the "revision", booed and infernal-
savage insults, fishwife insults against the
big and small devils who did not cheer the
"Revision" and they didn't want to believe the new
"Jesus of Nazareth" from Devil's Island.

After having given for a long time still free
In a twist of terrible irony, the social patriarch-
The list told us what had happened,
if the "Affair" had taken place in Germany.

SOCIALISTS AND JEWS on

If the "Affair" had taken place in Germany
It was possible to take place in "generic" France, I
I've already said: Zola, Labori, etc..., se-aint aujour-
whether today, on the run abroad, or in prison, as
criminals; foreign journalists who, from Berlin,
would have spread the "campaign" abroad,
would have been driven out after three days
capital and territory of the Empire, and, e: case of
resistance, led to the border with a good
"push"; Picquart, for... — let's say for
various things, — would have been sentenced to ten years
of a fortress, without prospect of grace; the Drevfus
The German would have been buried alive!, and, in case of
Attempted escape, shot without thanks.

That's how it's used in Germany with
the prisoners, and I'm not just talking about with the
guilty of high treason, but with iron-scented
rowdy fellows, made facetious by beer, have
offended the sense of military dignity of a sen-
Tinelle and were, for this horrible misdeed, put in
prison. Really, never the biblical sentence on
The proud Pharisees were no more vigorous.
illustrated; never national hypocrisy and

international voices have not been heard or elaborated on further.
Disgusting way.

Shortly after expressing in these
such clearly contemptuous terms his opinion
on the role played by the socialists in the affair
Dreyfus, Leibknecht was dying.

Jules Guesde, who refused to enter the suite

Jaurès and Millerand in domesticity
city of Israel, is today poor, without
influence, abandoned by his friends.

Millerand was a minister.

Jaurès will be tomorrow...

This proves that the power of the Jews is
large. But this also proves that the social-
The lists are no longer free...

lI

THE INTERNATIONAL

The Two Internationals. — What the International was like-
National Workers' Union. — Preponderant role
of the Jew Karl Marx. — The duped proletariat. —
Alliance between Jewry and Freemasons.
The anti-militarist campaign on the eve of 1870.
Congresses in Geneva, Lausanne, Bern, etc. — THE
Fribourg Jews and the general strike in case of
war. — The Jew Hendlé, the Huguenots Clama-
Geran and Buisson. — Buisson and the Germans at
Lausanne. — Jules Ferry's opinion. — Jules
Simon, Eugène Pelletan, Magnin and Co. against
The army. — Names that keep recurring. — The
F,*, Chassin and F,^, Macé. — A Rothschild tre-
wizard of the "League of Disarmament". — The arri-
Prussian revolt. — Jews everywhere! — The recons-
The establishment of the International Workingmen's Association and the Dreyfus Affair.
The new ones, plagiarists of the old ones. — The
citizen Virginie Barbet, member of the Interna-

National Workers' Union. — The work of Jaurès and associates. — The Militias. — A sham historical. — The opinion of the great Carnot on the “Volunteers of ’92.” — Disarmament and Germany. — Declaration of the German Socialists

mands. — The revolutionaries of yesteryear: Barbès and Blanqui.

To explain what the International is, to explain even briefly the role that she has played in the past and that she continues to play in the world now, it is necessary- would be a volume.

It is commonly said that there are two International: International of the rich, representing felt by cosmopolitan speculators, by the top bankers for whom money has no more of smell rather than of homeland, and the Zzzergatzonale of poor people, embodied in a global union of workers from all countries.

This distinction is more apparent than real

Basically, the two /zzernatzonales, most of time, they merge, they obey the same secret leaders, they execute the same mysterious instructions, and this, thanks to the betrayal of the leaders of the proletariat, including Some, it is true, are sincere, sincere even to the point of being killed for their ideas — example: Varlin and a few others — but

most of whom find it preferable to imitate the example of the Tolain and Millerand families, and of betraying their cause at the right moment, in exchange of a Senate seat or a portfolio of minister...

rare

The International Labour Association
their who played in the last years of
the Empire and under the Commune such an important role-
so much so, was founded under the auspices of the
Jewry. Its true creator was the Jew.
German Karl Marx, high priest of socialism
Islam, who was elevated to the status of a demigod after his death,
and of which Messrs. Jaurès and C* do not pronounce ja-
but the name without experiencing a kind of chill-
his religious man.

At that time (1864), Karl Marx, a refugee in
London, at least in France, had not
than a mediocre reputation. The pre- influence
weighty which was then penetrating socialism
was that of the great writer Proudhon, who
was due to die the following year.

This is nonetheless Karl Marx, very small
boy next to Proudhon, very little boy
still alongside these revolutionaries and cons-

famous pirates named Blanqui and
Mazzini, who was entrusted with the drafting of the manifesto-
inaugural festival of |' International.

And, from this first document, the inspiration
the secret of the Jewish community is revealed, without even
the help of a "spyglass bridge".

The Jew Karl Marx, addressing the workers-
Their voices from all over the world are crying out to them:

“Workers of the world, unite!”

But he did not tell them, “Unite to
to be stronger in defending your interests
professionals; do you hear, form a
coalition to be better able to resist
to corporate selfishness" No, the Jew Karl Marx
said to the workers: "Workers, unite!"
for the conquest of political power.

I quote verbatim from the manifesto written
by Karl Marx and published in English on the 1st no.
November 1864, following the meeting of Saint-
Martins' Hall (1)

To liberate the working masses, the cooperative- The ratio must achieve national development.

(1) This is not the document known as Manifesto of the Communist Party, by Karl Max and Friedrich Engels, but from a later manifesto. Also the work of Karl Marx.

but the lords of the land and the lords of the Capitalists will always use their privileges policies to defend and perpetuate their privileges economic laws.

Therefore, the conquest of political power is It has become the primary duty of the working class. seems to have understood this: because, in England, in In Germany, Italy, and France, efforts have been made. actions to politically reorganize the party of workers.

. is not a line of this manifesto written by a German Jew where the direct inspiration The cosmopolitan Jewish community does not betray itself. One touch of the finger in this passage, truly- a moving read to reread today, in the- what Karl Marx advises workers to to become aware of the mysteries of the poli- international tick, to monitor conduct of their respective governments, of the com- to beat them if necessary by all means in their power..."

Fighting for a foreign policy of this nature, added the German Jew with this irony truly diabolical, which is the prerogative of those of his race, is to take part in the general struggle for the emancipation of the workers. The conquest of

political power has therefore become the first duty of the working class.

For having followed good advice too closely of Karl Marx, the workers saw shot 35,000 of their people in 1871. That's what they had obtained in fact of emancipation; but, in On the other hand, the Jewish High Bank is more powerfulhealth than ever, more than ever she reigns on the world, and, to demonstrate his satisfactiontion to those who serve it by continuing to to deceive the workers, she sometimes deigns to distribute buer to his Millerand and his Jaurès of the doorsheets or vice-presidencies...

Corame, we see more and more that Disraeh — this other Jew — was right, when he said knows in Coningsby, always with this iron-The Semite's evil and ferocious denial:

So you see, my dear Coningsby, that the the world is governed by very different characters rents... from what those who are not behind the scenes.

*

What kind of policy did the externalizationnational thus directed by Karl Marx — that is to say by the Jewish community?

BOCIALISTS AND KILLERS 20

This policy was initially reflected in a series of strikes that broke out in Le Creusot, in Fourchambault, and pretty much everywhere in France.

Then, the international players took care of preaching disarmament and the abolition of standing armies.

On this ground, the Jews, directors of l7zinternational, found collaborators eager to support their eternal allies, the Franks-Freemasons. We saw the so-called International Freemasonry. Workers and the Masonic bourgeoisie to fraternize at the Geneva Congresses, of

Lausanne, Bern, etc., and preach in the same terms, in such a language as one might think dictated, "the war to war, the destruction of militarism infamous”, etc., etc.

This brotherhood was not simply a a brotherhood of words, she was indeed a brotherhood of deeds and actions.

The internationalists gathered in Lausanne, in In 1666, they decided to join the Congress of the Peace — essentially a bourgeois congress and Masonic — which was to meet the following year — promotes in Geneva for the specific and well-defined purpose of-

finished trying to obtain by all means the abolition-tion of standing armies.

It is the standing armies that perpetuate the national hatreds, declare the internationalists in Lausanne-nationalists; these are the cripples of conscience and of arms and legs, bearing crosses of honor on the chest, which incite the hatred of the people against each other. We must disarm the armies and arming the sovereign people by organizing the militias.

In Geneva, Bern, in 1868, and in Lausanne, again in 1869, on the eve of the war, these same outrages against the army, which the Germans Magne would have paid a lot, they go out with the same violence and the same profusion of socialist mouths and bourgeois lips. Here we find the Fribourg Jew, one of the founders-members of the Zuzerzatzonale, who, in the vote of an "en-pledge not to participate in any way in "War," adds a proposal advising, In case of war, a general strike, there finds the Jew Hendlé, future prefect of the Seine-Inferior, recently deceased; Cla- is found there Mageran, the Huguenot and Dreyfusard caiman He too died a few months ago; we'll see finds a quantity of individuals of the same acabit, some of which still exist and serve more than ever of agents at the Jewish Quarter and at the Masonry.

Among them, 11 should not be forgotten the Huguenot Buisson, now a member of parliament Paris, and who played a role in the Dreyfus affair role that we know.

At the Lausanne Congress (summer of 1869), this Buisson loudly demanded the suppression of the militarism.

He said it was necessary to go to the villages, to tell them there distributing small pieces of paper and small books in exchange for all liveries (sic), against the God of armies, against the conquerors, and his conclusion was that one should not fear prosecution or prison, and that one day we would have to refuse to submit (1).

This language was met with enthusiastic approval. especially among the German delegates. A Berlin congressman even wanted to recognize-to be born the reported service that Buisson had just to return to Prussia by requesting that its speech was printed, reprinted and distributed to profusion!

(1) The Idea of Fatherland and Humanitarianism, by Georges Goyau.

Jules Ferry, who was also attending the Consandstone, was less enthusiastic. |} found that Buisson and the others were going a little too fast at the task.

“You won’t get away with the big nations, said-1l, the United States of Europe: they live too much in military and uni- ambition "Silence."

This did not prevent Jules Ferry from finding Buisson some twenty years later and of him

entrust the reform of our primary education
Mayor Ferry, who had heard Buisson at Lau-
Sanne, no doubt thought that it would be impossible for him to...
impossible to designate a man more capable of in-
to instill sound values in young French people
patriotism and the duties of a citizen
towards the nation!

"m
The discussions at these Congresses, where the false
workers of the Zzzerzgatzonale lived in si
close communion of ideas with the bourgeoisie
the Lodges, had their repercussions in the

press and Parliament.
The National Opinion of Guéroult, the Avenzr

National, by Peyrat, Le Temps, by Nefftzer,
were fulminating against the "militaristic] system".
Jules Simon invoked the example of the An-
England to ask that the people be given-
French tits a military education which rem-
would advantageously position the barracks.
Even J. Simon exclaimed, in the Legislative Body:

When I say that the army we want to make
would be an army of citizens and that it would not have to
no degree of military spirit, it's not a con-
The transfer I'm making is a declaration, and a
a statement which I am happy about, because it is so that he
that there is no military spirit in France that we
we want to have an army of citizens who are invincible
targeted at home and unable to wage war on
Outside... If there is no army without a military spirit,
I demand that we have an army that doesn't
so not a...

The Huguenot Eugène Pelletan, father of Ca-
mill, approved of these insanities and shouted of
with all the strength of his lungs:

— No Praetorian Army!

In the Legislative Body, also, Mr. Magnin,

later rewarded with a seat in the Senate
and by the eminently honorary position and
well-paid governor of the Bank of

France, - Mr. Magnin declared, on December 21-
December 1867:

Standing armies are judged and condemned
born. There is only the general armament of the country, then
that we would be threatened by foreigners, who would-
would reject it from our borders.

And Gambetta himself, the future dictator
of the "all-out war," when he posed his
candidacy in Paris against Hippolyte Carnot
had written in his electoral notebook "the
the elimination of standing armies, the cause of
ruin for the finances and affairs of the
nation, source of hatred between peoples and of
"Distrust within."

The Freemasonry joined in the chorus in mul-
using a profusion of brochures and pamphlets
in favor of disarmament, universal peace
saddle and the brotherhood of peoples. The Demo-
cratie, weekly organ of the F',*, Chassin,
circulated a petition in favor of the subscription
lition of standing armies, and among the
signatures were found, next to names of
deceased, some more sadly known than others,

those of survivors who are no less so:
Senator Cazot, from "Alais au Rhône",
Naquet, of Divorce and Panama, Antonin
Proust, from Panama, the old Professor Drey-
Grimaux, the Yves Guyot of von Reinach,
And finally,... Mr. Anatole France!

That's the case, as in "I don't know"
What a melodrama!

- Already!

Brother Jean Macé, founder of the League of Teaching, was going on a pilgrimage in the Lodges of Italy and Germany, preaching the hatred of war, prophesying reconciliationtion of the peoples, the next constitution of United States of Europe, and the F.*, Prussians they mocked this old man as much as they could imbecile.

The International Workingmen's Association does not per- He also didn't take his time. His commission parisienne appealed to the solidarity of the comradesworkers' docks in Berlin, reminding them that "War between peoples cannot be considered desere that like a civil war, a setback of civilization."

The International League for Disarmament launched a manifesto whose signatories declaredralemt:

To strongly condemn the current weapons system the one who, making war a profession, makes the inevitable war;

To protest against standing armies and to demand, as a transitional measure, the organization national militias, the most effective means of destroy forever the preponderance of force brutal on the intellectual and moral power of peoples.

This manifesto of the International League of Disarmament was intended to provoke a vast subscription, the minimum of which was set at 10 cents.

Among the members of the Initi- Commission liative who had signed it, Germany comp- There were two representatives, both of them residing In Paris: Mr. Schilg, lawyer, 4, rue Saint-Quentintin, and Mr. Hugo Rothschild, merchant, 54, rue Lafayette.

After the signatures of the various members,
included this short phrase, eminently suggestive
gestural, as we would say today:

Subscriptions and membership lists

$2045, are provisionally received, 54, rue
Lafayette, at Mr. HUGO ROT HSCHILD.

Thus, at the head of the so-called Jxzternatio-
Workers' union included a Jew who...
Karl Marx, resident of London.

At the cash register of this same International,
responsible for receiving memberships and subscriptions
descriptions in favor of disarmament, are found-
had another German Jew, Hugo Rothschild,
residing in Paris.

It was full!

The Prussians only had to come to
us. They arrived, indeed. Paris saw the che-
It's worth the uhlans to trample its Champs-Elysées.

Behind these centaurs, all clad in iron and glitter-
steel steeds advanced, astride their horses
They're as good as tweezers, bizarre characters
dressed in long, brown, padded cloaks.
Long faces, gold-rimmed glasses, long hair,
dirty red beards, worm-shaped
pigs, wide-brimmed hats, these were all...
Israelite bankers, as many as [Saac Laquedem] follow-
before the German army, like vultures.

With this outfit, it was not difficult to
to recognize their professions. They were, obviously-
Jewish accountants or financiers in charge of

the collection of our billions. After the general staff
Military, it was the headquarters of the Ghetto (1)...

A German Rothschild had been, on the eve of the war, the treasurer of the League of Disarmament moment.

He was another German Rothschild — thishe from rue Laffitte — who dealt, after the war, of our ransom with Bleichroeder, three-sixth German Jew, but who had had to, this one, to remain in Prussia, to serve as an agent and confidant to Bismarck.

France, which had believed the declarations "Disarmament activists" and peace leaguers, atoned for his credulity by the loss of two proVinces, not to mention the five billion to pay.

The workers, for their part, who had given in to the incitements of the Jews of the International League, left on the cobblestones of the streets of Paris, on the wall splashed from Père-Lachaise, in the plain bloody massacre at Satory, thirty-five thousand corpses of their own, not to mention all the poor dupes that were being taken to the New World.

Such was the outcome of the Zzzerzationale des Tra-

(1) Mr. René de Lagrange, article in Le Figaro of February 28, 1583, cited in Jewish France.

vagrants, founded by Jews, run by Jews with the help of Freemasonryperie...

*
o

And that's the operation we would like Let's start again today!

Because we want to start it again, and the new This work of treason, modeled on the old one, is already well on its way.

The International had hardly survived the war and the Commune. It was dormant and no longer made headlines.

Well, Internationale has been reconstituted
officially, at the precise moment when the leaders
Socialists, betraying their cause, signed the
pact with cosmopolitan Jewry for the
infamous campaign directed far less
against the Jewish traitor and millionaire Dreyfus
that against France and its army, The thing
took place at the International Socialist Congress
Final scene at the Salle Wagram, September 25, 1900,
at the morning session. The motion to reconstitute-
The official tuition was filed by a delegate
Dutchman named Van Koll and voted by acclamation

mation to the cries of: Long live the International!
Workers! |

It was also decided at that same meeting,
that the reconstituted International would have its
secretariat at the People's House in Brussels.
Now, in a noteworthy coincidence, the entire
Everyone knows that Brussels is the major center
of German espionage.

What is certain is that, like the an-
cienne, the new /z/crnationale was born from
Jewish inspiration, which is directed by the
Jews, what is the agent of execution of these plans?
of universal Jewry.

These plans are the same today as
in the final years of the Empire; they
consist of discrediting the army which
protects France against a new invasion
it was a new dismemberment, to demand the
suppression of this army and its replacement-
ment by militias, to provoke innocuous-
terrible strikes to finish ruining our
industry and our commerce, to finally prepare
by any means necessary a revolution for the
fishermen in troubled waters.

The new Internationals have nothing

invented; they plagiarized slavishly, not only-
the processes, but the sentences, the words
same as their predecessors.

"Vendéens", "Chouans", "Jesuits", "Ter-
"White anger," all these declamations
whose sole purpose is to arouse suspicion
the army and to divide it, to cut it off
Secondly, we find them in speeches,
in manifestos, in proclamations
pre-war internationals and
from before the Commune.

Read instead:

The moment is decisive; the very survival of the
France, and with it the salvation of liberty in the
the whole world. For this freedom, Paris fights with
the resurrected heroism of our brothers of '92; but if
Paris is abandoned by you, it will perhaps succumb
“under the bastard coalition of the Jesuits and the Vend-
dens of all monarchical regimes that have
Sorry, France, and they brought it to a permanent state
of external and civil wars. (Revolutionary Committee)
Provinces' leader.— Appeal to Republicans
devoted. — 1871.)

The "Chouans" are denounced in d'im-

numerous pieces of this style.
Listen to this appeal from the "central republican committee-

Socialist republican of southern France
to the residents of Lyon:

Two parties are present today:

One group consists of successors and heirs.
of these vampires who for centuries have been sucking the
blood and the treasures of France, royalists, imperialists
realists, false republicans, Jesuits, monopolists,
exploiters; these are the ones who, with the help of declarations

hypocrites and schemes of all kinds
are trying to deceive you.

It is the Versailles government that is fighting
for them with an army of gendarmes, of ser-
townspeople, Vendéens, and sacristans...
(May 16, 1871.)

You find there, thirty years earlier, the fa-
Meuse, a formula so often used by the press
Jewish socialist: Sword and holy water sprinkler!

I tell you, they are vulgar plagiarists.

Do you believe that the defrocked Charbonel who
launches bands of Apaches against churches, a,
He, at least, invented something.

Not in the slightest. This defrocked priest is not
- like the others, just a pale imitator. Fn
1870 and 71, the speakers of the International De-
declared at all the meetings that "in order to
Getting rid of the priests, the most

The most effective way is to seize their stables.
(the churches), and to turn them into schools for our
children (1).

You saw at the Rennes trial prancing
around the "Intellectuals," these amazons of the
betrayal, actresses who have fallen into gallantry,
bluestockings in search of adventure, who, likewise,
they raged as much as they could against the
"Forgers of the General Staff" and the "Jesuits"
braided.

These so-called emancipators who have not
They have so far only succeeded in emancipating themselves.
memes, they too, invented nothing. Their
older sisters went even further
that they, as evidenced by the "Manifesto of
women from Lyon who were members of the International-
nale, to recruit young people from 1870 to
refusing military service, adopted by a re-
private meeting held in the Valentino room, at Croix-
Rousse, January 16, 1870, and communicated to
all sections and committees of the Zxfernatio-

"nal".

It was through a revolutionary act, that of the

(1) Meeting at Le Creusot, November 26, 1871.

refusal of conscription, which must be protested, and not
through useless declamations, we read in this documentary
ment... |

Young citizens of the class of 1870, you are
part of the new generation, therefore
you are called upon to be among the first to benefit from
reforms stemming from the social revolution; therefore
It is your honor and duty to open the
struggle. An opportunity presents itself to you to give
an example of human dignity, do not let her
pass. In a few days, the Empire will call you-
lera to enlist you under the fringe flags
(sic), don't answer him, or rather, answer him
This: "We are the soldiers of France, we
we are not yours, because between France and others
"Today and you, there's nothing in common..."

Do this, citizens, the whole world will...
will applaud and you will have well deserved the revolution
tion. What are you afraid of? Prison? We, your
Mothers, your sisters, your friends, we will watch over
We will fight alongside you. As soon as
we will have learned that one or more of you
They have been arrested, we will go in droves to demand your release.
to the competent authority, and we will have to be told
to do justice.

This manifesto was signed

For the citizens present at the meeting and by

order:
VIRGINIE BARBET,

Member of the International Association

Workers.

These inane, criminal statements
excitements, which look like a call, an in-
quickly to the invader, we find them today-
from today in the Soldier's Manuals distributed
in the barracks, thanks to tolerance, so as not to -
not to mention the government's complicity; we
We find them in leaves such as the Cons-
crit or the Pioupiou of the Yonne, where some profes-
University professors, history professors
like citizen Gustave Hervé,
write that the flag of the
France under the manure of the barracks.

xe
»

More cautious and more hypocritical, — for he
feared that this violence would alienate from
for him for a while longer the wallet
of his dreams, — Mr. Jaurès is content to attack-
surreptitiously undermine the Franco-Russian alliance in
letters to his Italian socialist friends, or
it is still good to affirm that the question
Alsace-Lorraine has had its day, and that it
not only should we never talk about it, but also

Gambetta said, but there's still no more of it
think (1).

Ultimately, the Jaurès group accomplished the same thing.
task that the authors of the Soldier's Manual
and the editors of the Pioupiou de l'Yonne,
when she calls for the abolition of the army
and its replacement by national militias
nationals, as in Switzerland. The Jaurès gang tra-
will lead to a new dismemberment of the
France, when it tells the people that the
Professional armies are useless and that he
All it takes is a national guard, a mob of
citizens, armed hastily and haphazardly, and not

exercised, to defend the national soil and re-push back the invasion.

That is a lie.

The famous legend of the Volunteers of 1792 is the most infamous and the most criminal historical imposture perpetrated by forgers History has ever invented for the most great profit to the foreigner and his agents.

(1) Just recently, on October 26, during the meeting organized by the Pro Armenia Committee at the Sarah-Bernhardt Theatre, Mr. Jaurès attacked the Russian alliance and praised the new * “French-Italian-English” triplicate

Would you like me to give you some information on these "Vo-"Lentaires" supposedly heroic, the opinion of a a man whom no one would suspect of lukewarmness revolutionary?

This is Lazare Carnot — yes, the great one Carnot, from Père-la-Victoire himself!

On April 29, 1793, Lazare Carnot and Duquesnoy, representatives of the people, deputies to the The armies of the North wrote to the Convention:

The volunteers do not want to be subject to any discipline; they are the bane of their hosts and bring desolation our countryside. Scattered in barracks where all they do is drink and run, they expose themselves to to be scattered and cut into pieces, if only that The enemy was enterprising. Fortunately, we we are strict on the ban on communications, because the enemy could have already surprised our forward operating bases and our positions themselves...

We don't know what the office of the war; our volunteers are always naked. We must to admit that it's a chasm; hardly a soldier If he has shoes, he should go and sell them; he is who sell even their clothes, their rifles, burn their gunpowder, and insult their fellow citizens toys.

To put an end to these acts of banditry, Carnot and Duquesnoy, are demanding strict measures exceptional

Your new military penal code is not enough not: if every soldier who steals a pin is not Shot on the spot, you'll never do anything... As for us, citizens and our colleagues, it is up to us It is impossible to bear the sight of such a person. disorders, and we ask you to bring them back to us-to appeal within the Convention as soon as possible possible.

'

However, the two representatives remain at The army, on June 3rd, they addressed the Committee of public safety and they express their concerns to him. studies

We believe we should consult you on a A crucial point. We can, more than likely, how to take Ostend by force; we will do it-Us, yes or no?

With wise troops, there would be no Hesitate, but here is what we have to fear of ours: that is, they will go as soon as the assault will be given, spread through the houses, plunder and get so drunk that, two hours later, they will slaughter like calves in every corner of Street.

In this same letter, Lazare Carnot and Duquesnoy ask what they should do of the immense number of thieves and receivers those who were placed under arrest.

"JI would probably be very appropriate to do some examples, they say, but there are so many cou- "It's understandable that we're very embarrassed."

Here they are, not as a legend... She deceitfully and deceitfully portrays them, but such that they were in reality, these "heroic" "Volunteers." Brave at times, no doubt, when veteran troops surrounded and escorted them they lingered, but much more often cowardly, ready in disarray, quick to panic, and par- above all undisciplined, plunderers, debauched, drunkards to the point of selling their shoes and their guns to drink more.

And that's not just the opinion. Lazare Carnot. All the generals of the Revolution, Dumouriez, Kellermann, Biron, Custine, Wimpfen, Beurnonville, speak "Volunteers" in the same terms, and The same applies to the people's representatives on assignment with the armed forces: Billaud-Varennes, Carnot-le-Jeune, Camus, Treillhard, Gossuia, Merlin-de-Douai, Dubois-Crancé, etc., etc. The The entire convention eventually shared this opinion, — since February 21, 1793, She voted for Lamal Game — that is to say, the merger

"Volunteers" with the line troops, the old troops.

The men who cite the example of "Volunteers" of the Revolution to do accepting the idea of national militias is not So, as we can see, only ignorant or imposters.

X OSX

And why, when we talk about disarmament- ly, do we want France to be the one to- Sarme the first?

The men of the new Zzzerzationade are showing themselves, and for good reason, to be very sober in their ex- Explanations on this point.

They limit themselves to vague protests where
The issue is the solidarity of the proletariat.
from all countries. It's very nice, in words, the
solidarity. In 1870, the former Internationals
already claimed that German workers did not
would not wage war on France. However, they are
Germans of all classes without
except for those who bombed and set fire to Paris
Bazeilles.

What would the socialists from across the border do tomorrow?

Rhine, if a new war were to break out
between Germany and France?

Here is the answer, which Mr. Jaurès will keep to himself
well, — I'll bet on it — to reproduce in
the Little Republic:

The annexation of Alsace-Lorraine is an accomplished fact.
fold, and here, within this enclosure, we have, of
on our side, declared in the most categorical way-
risk, which we recognize as a right
the current state of affairs. (Auer. Reichstag Session)
(of February 9, 1891.)

No one, however enthusiastic they may be about
internationalist ideas, will only say that we do not have
no national duties... (Liesknecut, Congress)
(from Halle, October 15, 1890.)

If the Triple Alliance could be concluded... it
summer, because the interests of three powers, in
facing the Franco-Russian agreement, are necessarily
solidarity (1), outside of the mutual relations of
different peoples of these countries.

I am convinced that no statesman, nor
in Austria, nor in Italy, nor in Germany,

---

(1) This is a complete lie, since the Triple Alliance is
This predates the Trans-Russian alliance. This lie by Bebel,
Mr. Jaurès recently adopted this view when he declared that the
The Triple Alliance was the necessary counterweight to the Franco-Russian alliance.

The opposite is true.

will want to detach themselves as long as this situation lasts. of this alliance, because by that very fact he would expose his country has a large dariger, in the event that the Two other allied powers would be defeated in a war. (Beper. Session of the Reichstag of June 25, 1890.)

We have already stated many times and, for I reiterate this statement, that we are ready to fulfill their obligations to the exact homelandthe same duties as everyone else citizens... I know there is no one among we who think differently on this subject. (AUER.) Session of the Reichstag of October 8, 1890.

It has been said... that the German Reichstag does not tradoes not deserve such fervor in the defense of the homeland than the French Parliament.

Well, I declare that when it comes to In defense of the homeland, all parties are united; that if it is a matter of defending oneself against an enemy No foreign party will be left behind. (LinkKNECHT. Reichstag session of May 16, 1801.)

The attack against official Russia was cruel. barbaric, even the annihilation of this enemy of civilization, is therefore our most important duty sacred, which we must fulfill until our last day to deny a sigh in the very interest of the Russian people, oppressed and groaning under the whip. And if then we fight in the ranks alongside those who Currently, they are our adversaries, we do not Let's not do this to save them and their institutions

political and economic, but for Germany in general, that is to say, to save usmemes and to deliver from barbarians a country where we think one day we will realize our own ideal social. (Beret. Vorwaerts, September 27, 1891.)

If hope exists somewhere abroad, then it may still exist.
that in the event of an attack against Germany
could count on our abstention, this hope
would be completely disappointed. As soon as our country
will be attacked, there will only be one party left, and we
Others, democratic socialists, we would not be
Certainly not the last islands to fulfill our duty.
(Vozzuar, in the Münchener Post.)

This is what the German socialists think
of all shades of opinion on the issue
of Alsace-Lorraine, on the Triple Alliance, on
The Franco-Russian alliance, on patriotic duty
General eri. [They are right to think so, then-
that they are German; but, what is entirely to
The inexplicable and incomprehensible fact is that
Our French socialists think on these memes
questions exactly like theirs, that is to say
as if they were Prussians, and not French.

The German socialists warn us
very loyally.

"Don't be under any illusions," they tell us; the
The day war is declared, we will be

the first to run to the border, and us
we will no longer hesitate to cross the Rhine and
crossing the Vosges mountains was something we did not hesitate to do.
in 10/0, 2

On this point, it would seem that the socialists
French people should answer:

“— Since that’s the case, we too will fe-
We will fulfill our duty as Frenchmen and soldiers...

Not at all, the French socialists are beating
they raise their hands and cry out:

"Bravo! Down with the army! Down with the fatherland!"
Long live disarmament! No more borders!

All peoples are brothers...

Admit it, that's still pretty weird!

*
+ *

Mr. Jaurès and his friends are not, however, unintelligent to the point of not understanding that it is impossible for us, in the current state of Europe and the world, to force the powers new laws, and in particular Germany, to disarm at the same time as us.

Mr. Jaurès himself said:

SOCIALISTS AND JEWS

It is certain that humanity is not progressing of a uniform movement; all peoples, all the races, do not manage to develop at the same time economic system which enables the socialist institution. And so, when a people realizes the idea at home As a socialist, he will inevitably be in contact with peoples who will not have achieved it... (1).

So what will happen if we commit the imprudence of carrying out the first ones, we Other French people, the idea of disarmament?

This very simple thing will happen: A disarmed France will find itself in contact with A Germany armed to the teeth. Germany Magne will then do with us what she wants; She will add whatever provinces she pleases. to take from those she has already stolen from us, and soon all of France, this land of joy and freedom, our land, will not be more than a German colony. He will arrive at French people, what happened to the Poles, including children, even today, more than a century After the annexation, they receive the whip when They dare to express themselves in their mother tongue. nelle.

(1) Speech by Mr. Jaurès to the Chamber of Deputies. Session of June 19, 25 and July 3, 1897.

Well, if that's the ideal of Internatiosocialist and Jewish, that's not ours. We, the anti-Semites, want to live free and happy on the land of our fathers, who is the most beautiful and sweetest there is to the world. We think on this point as thought the great socialists of yesteryear, at back when it was still permissible to call oneself in At the same time, socialist and French.

We think like Barbès, the "Bayardof Democracy," who wrote, towards the end of the Second Empire (January 24, 1867), to George Sand:

> I am a chauvinist. May we have peace unitedVerselle, so be it. No need for Achilles then. But so much that there will be English people trafficking in all kinds of hatreds against anything that is not their business, and Prussians dreaming of conquests, I don't understand. why egalitarian France would want to muto unleash his warrior energy.

We think like old Blanqui, who, in Paris, besieged by the Prussians, was growing this beautiful cry of patriotic hatred:

> The glory of Paris is its condemnation... Its They want to extinguish the light; they want to suppress his ideas.

> into nothingness. These are the hordes of the 5th century. overwhelmed a second time in Gaul, for engulf modern civilization. as they have devoured Greco-Roman civilization, its ancestor.
>
> Can't you hear their savage howling? "Perish the Latin race!" It is Berlin that must be the holy city of the future, the radiance that illuminates

the world. Paris is usurping and corrupt Babylonbroken, the great prostitute whom the messenger of God, The angel of extermination, Bible in hand, will sweep away Sela face of the earth.

Are you unaware that the Lord has marked the race Jermaine, under the seal of predestination? She has a One meter more of guts than ours!

Let us defend ourselves. This is the ferocity of Odin, dowounded by the ferocity of Moloch, who marches against our cities, the barbarity of the Vandal and the barbarity of Semitic. Let us defend ourselves and not rely on perrings.

“—Old song,” Mr. Jaurès would say…

It's possible, but it's still ours.

Because his new song, his Internationale,
It is the Jews who are in charge of this, and
We're the ones who pay for them.

We don't want that kind of music...

PRINTING OFFICE OF THE ANTISEMITIC BOOKSTORE

PARIS -- 45, Rue Vivienne, 45 =: PARIS

ANTISEMITIC BOOKSTORE

45, Rue Wivienne, AS == PARIS

WORKS

by Edouard Drumont

Jewish France, illustrated edition, a magnificent Large octavo volume, bound in an amateurish style, corners, spine — occupied by Wecllte coms soosseosoese 10.85 »

Jewish France, 2 vols. in-16, paperback, French... 7.0
Jewish France before public opinion, 1 volume in-16;

sonne oo soso 3.50

Of Yor, mud, and blood, 1 vol. in-16, illustrated by
G ENSE CIranco... rh rre nt error 3.5
The Last Battle, 1 vol. in-16, French edition........ 3 59
Masonic Tyranny: Our Masters, a powerful pamphlet
in-16, 152 pages, French....................... 0.78
Jews against France: A new Poland,
E hureun-6, franco...........- ern nnn 0.50
The Testament of an Anti-Semite, 4 volumes, 16mo
CO 84 868 OR aa CC 3.50

The End of a World, 1 vol. in-16, French edition........... 3.50
The Secret of Fourmies, 1 vol. in-16, French edition...... 3.50

Bronze Figures and Snow Statues, 1 illustrated volume
Portraits and drawings by L. MÉTIVET, 3.50 francs

Heroes and Clowns, 1 vol. in-16, illustrated with port-

Lines and drawings by L. MÉTIVET, Franco 3.50
My Old Paris, 2 vols. in-16, illustrated with 100 drawings
by Œ CoiNpre. Each volume, French style... 3.50

Old Portraits.- Old Frames, 1 vol. in-16, illustrated
110 drawings by G. COINDRE, Franco........... 3.50

READ EVERY DAY

Free Speech

MAJOR DAILY NEWSPAPER

LEARNED II IP PLC

Diver: Edouard DRUMONT

TE RDP SIS Dm o

THE NUMBER: 5 CENTIMES
AVAILABLE FOR SALE EVERYWHERE

Special printing press of the Anti-Semitic Bookstore.

Full text of " 1800s French Nationalism Pt 7 "

See other formats

JEWISH COUNTRY

GEORGE DE PASCAL

WITH A PREFACE LETTER BY ÉDOUARD DRUMONT

PARIS

BLERIOT BOOKSTORE
HENRI GAUTIER, SUCCESSOR
90, QUAI DES GRANDS-AUGUSTINS, 55

1887

AT THE SAME BOOKSTORE

has

Jewish France, by Edouard Drumont, numerous
illustrations, franco...... location price -.. 42 fr. »»

The book consists of four parts.

Each part is sold separately. Price including shipping... 3 francs.

The conquest of the world by the Jews, by the major
OSMAN-BRY, francophone price............. eree 0 fr. 50

'To receive each of these books free of charge by post,
Simply send the price in stamps or by money order to
Mr. Henri GAUTIER, publisher, 55, quai des Grands-Augustins,
in Paris.

LETTER-PREFACE

BY EDUARD DRUMONT

My Reverend Father and Friend,

The very day that the
Jewish France, at this hour of indecision and
of anguish where the writer, doubting others, —
begins to doubt himself, La Croix published
the first article about the book.

_ Your name was at the bottom of this article.

You had wanted to be the first at this ba-
Size of ideas. Representative of an old breed,
you had insisted on sitting next to a son
former Frenchmen who were attempting a breakout against
this cosmopolitan Jewish community whose hordes
incessantly increasing, they besiege us and us
paralyze.

Today we can pause to
Let's talk a little before the final fight. We
we know what we wanted to know: there are
our dear country of France, in the fields as
in the city, both in the north and the south, many
French people to whom the Jewish suggestion has not
removed all brain activity, — a lot of
French people who are very awake.

Perhaps this awakening is still a little confusing.
Everyone rubbed their eyes in the place where they were
when we tried to put him to sleep; everyone keeps
a bit of the old-fashioned attitude. Everyone
In any case, he agrees to settle down a little
almost the same question:

— Ah, that! What is it that is this country
laborious, this country, whose prosperity made
once the envy of Europe, is reduced to begging
city. We see what has never been seen before.
that the world is a world: the peasants do not find-
wind more to live by cultivating the land; the ou-
farmers no longer work enough to eat;
We keep piling on tax without being able to achieve
to fill the gap. Some are squawking, others

THERE

some weep; some groan, others shout.

Above all this, one can see hovering in paper glories, in apotheoses à la Meyer, all sorts of babbling beings and exotic ones, Cahen d'Anvers, Camondo -from Constantinople, from Bichoffsheim de Bruxelles, from the Erlanger family of Frankfurt, who own Hundreds and hundreds of millions. What's happening?

The conclusion reached by all these Fran- That's what we'd really like to have some | Clarifications on the immense displacement monetary which has been accomplished in the last few years. The more moderate among us would be happy to consult some accounting documents to help to understand how those who had nothing Fifty years ago, they now find themselves having everything, while the others have nothing left.

This is still a very interesting movement Once and for all, for the sociologist. Everything that thinks, independent writers, artists, workers, know perfectly understands that the outcome is inevitable

and that this starving country will not bleed itself dry

always at the four veins to allow the Rothschilds to increase their billions.

Meanwhile, our one hundred and eighty de- right-wing whores who call themselves soldiers of Christ, who were chosen by France Christian and honest like the champions of Faith, they dare not say a word from the podium They don't address what is really at issue. The financial question was never addressed except from certain angles. subordinate and childish.

The fierce left-wing MPs, the bri- Chain men, whose motto is: "Neither God "Neither master nor master" are even more afraid than the others; They get colic at the mere thought that we can discuss in Parliament the fortune of Rothschild.

These newspapers, which have elevated disrespect to the the height of an institution, which talks about everything, They discuss everything, mock everything, lower their voices suddenly, as soon as the subject of Jews comes up: "Ah! you

`You know, my dear friend, it's very delicate for
us. Deep down, we find that you are

far from having told the whole truth, but

We are required to exercise a great deal of restraint.
This whole end of society is very curious.
Once again, very interesting to study, either
of a cell, or of a study.
You're doing double work with your Jewish friend.
very. You are performing the work of an exorcist and work
As a social worker, you make full possession
a session of themselves, with a little holy water,
to the possessed and the suggested, to whom the
The Jews have taken away all freedom of thought. You
analyze the Jewish system perfectly, and you
Show that the act of seizing someone else's property
by organizing financial companies that are
outright scams, nothing in common
with the principle of property.
You thus dismantle the ambiguity on which the
Jewish. He begins by stealing the property of
others in the name of the instincts of his race, and he places
then the proceeds of his theft under the auspices of
the sacred institution of property. Even among
Our friends, there's no shortage of people who say:
“Erlanger took three hundred million from
French savings with companies, such as

the Bingham mines which never contained
a vein of ore, that's undeniable, but
demand that he return those three hundred million
"It shakes the very foundations of society."

The foundations of society are elsewhere, and you
You're right to say that. If you want the bottom line
From my perspective, I am convinced that if we par-
let's come and heal the leaders of the Conservative Party
a respect as incomprehensible as it is profound
that they feel for thieves, everything would end
very cheerfully. All the French re-
would bind in a burst of laughter where they would find themselves

all the common sense of our race and also its ar-
love of justice.

Satan is undoubtedly terrible, but he is also
Very naughty and very cowardly. For a Robert...
Devil who defies divine power there is
many Robert Macaire than the sight of a
A tricorn hat would be enough to send them running.

For me, I see the ultimate explanation as very
Joyful, with a bayonet glint
in the distance, and, to preside over the matter, a
brave, resolute officer, despite his very blue eyes

gentle, like the one who came to congratulate me at
his classmates' names.

— What did you have when you were
"Once in France," they will say to the German Jews.

— I had. I had a peddler's bale.
on the back.

— What do you have now?

— One hundred and fifty million at most.

— What work did you do to earn
that ?

— My God... I've launched a few businesses
whose shares are now worth zero, but
who, by a singular chance, enriched me and
ruined the shareholders.

— One hundred and fifty million... Keep some
One... Return the rest... and have a good trip!

France is awake, my Reverend Father
And friend, that's the essential and the main thing. That
God only allow this country, once so
full of good cheer and today St. Morose
and, however gloomy, may we start to laugh again a little
and the curse will be broken, the nightmare will be over.
dissipated. The sinister caravan Jacques was talking about

de Biez will resume its activities, "following the
storks and walking through brambles to re-
to conquer Palestine and Egypt.” God, as
As you say, he won't be wrong, and France will have

He was right again.

Epovarp DRUMONT,

Paris, to March 1887.

ee

E FOREWORD

Jewish France was a revelation.

Like lightning that, in a stormy night,
shows the precipitate to the traveler, the book ran-
Drumont's geux showed everyone, even the most
stubbornly refusing to see the national peril that we
was stirring up cosmopolitan Jewry, which has
struck down upon our poor country.

To popularize, to make this serious lesson accessible to the general public,
to point out the problem, to indicate the remedy, that is the goal
of this modest writing. No thought of hatred has
inspired these lines; we only want to do
an act of truth, justice and legitimate self-defense.
It's the very least we could do.
not to expropriate our homeland without resistance
without a fight, by a band of rapacious foreigners.

We do not say: Down with the Jew; we say:
Get the Jew out of here.

THE JEWISH COUNTRY

PART ONE

THE PERIL — THE JEWISH CONQUEST

rem ——

CHAPTER ONE

The Plan

First, let's make a necessary distinction: Let's not confuse Judaism and the Jewish woman. Judaism, whose religion is divine, whose The law revealed on Sinai proclaimed eternal morality. nelle, and endowed the chosen people with a constitution admirable social structure; Judaism, with its great kings, with their inspired prophets, with their history heroic tale, more marvelous, more worthy of to rekindle the enthusiasm that the history of Greece and From Rome, Judaism deserves all our respect. He is the living seed of Christianity, and one day, At the end of ages, this is the doctrine of Saint Paul,

by the mass return of his children, he will rejoice the heart of the Church in the last days. The Jewish woman rie, is the opposite of Judaism; it is its perversion and 'the deformation, it contains in within her bosom, the blind sons of Israel, who after having The unrecognized and crucified Messiah, they kept against the Christian name and against everything that is inspired by An unquenchable hatred of Christianity. Jewish community, aided in its work by the indifferentrence and by the stupid complicity of its victims themselves, pushes their conquests with a tenacity that nothing discourages, with a audacity that does not back down from any obstacle. It is she whom we attack; it is she whom we Let us denounce it as a public danger. Let no one ignore it. Make no mistake: conquest, that's the goal of the Jewry, and therein lies the danger. It has been claimed that the Jewish people, as they crossed the nations and the centuries, has been continuously directed and governed by an uninterrupted succession of leaders supreme; which these leaders have always cherished the hope of returning to Palestine, their homeland, and to come to dominate the world. This assertion, supported by documents that do not are by no means to be despised, is perhaps too much absolute in some of its parts. But what, is indisputable, as attested by the witnesses-

the most authentic claims, and what is verified In reality, it is the thirst for domination that drives it. Israel, it is its desire to put to the soil the Christians and to expropriate them for his own benefit.

Throughout history, the Jewish people have held the thought that, one day, the triumphant and glorious Messiah, would make them the world's leading people. the idea comes from a distorted and entirely Earthly Messianic prophecies. After his ruin and its final dispersal, the Jewish people carried this hope throughout the world indomitable. She survived all the disappointmentstions, and even today the mass of the nation awaits this powerful triumphant figure, this liberator who will end Israel's exile and bring it the empire of the world.

Let's leave the past centuries behind, and bring back... only a few more modern accounts. The German scholar Reuchlin speaks of the Jews of fifteenth century in these terms:

"They eagerly await wars,"
"the ravages of the provinces and the ruin of the
"kingdoms. Their hope is that of a triumph"
"similar to that of Moses over the Canaanites,
"and which would be the prelude to a glorious return to
“Jerusalem restored to its ancient splendor.”
"These ideas are the soul of the rabbinic commentaries-

They have been traditionally associated with the prophets.
"naturally transmitted and instilled in the .
'“spirits of this nation; and thus they prepared themselves,
Throughout history, Israelites have been involved in this event.
"The ultimate goal of the aspirations of the Jewish race."

In the first half of our nineteenth century, the learned rabbi Drach confirms Reuchlin's assertion is striking:

"The Messiah must be a great conqueror, who
"will make all nations of the world slaves"
"Jews. These will return to the Land-
"Holy, triumphant, and laden with riches"
"taken from the infidels."

The purpose of his mission will be to deliver and
gather together scattered Israel, and bring them back into
the Holy Land, to establish and consolidate a reign
temporal, the duration of which will be that of the world.
All nations will then be subject to
Jews, and the Jews will dispose of the Indians as they see fit.
vidus who compose them and their possessions.

Among modernized Jews, steeped in culture
“contemporary intellectual, and doing quite well
market of old legends, the belief in a
Personal Messiah, conqueror, king, liberator, fact
giving rise to the idea of a messianic people, a primal race
a villain destined to dominate humanity. In 1860,
a German Jew, named Stamm, publishes in Amsterdam-

=

Dam, a book in which he announces to the world
that the kingdom of universal freedom upon the
The land would be founded by the Jews. The same year
another German Jew, who signs himself Stammter,
addressed a long letter to a Berlin newspaper
to demonstrate that "from now on the Jews must
"to take the place of the Christian nobility,"
and that "God scattered the Jews over the earth"
"whole, so that they may be like leaven"
"for all peoples and as the chosen ones destined-
"Born to one day rule over all men,"

What will this "reign of universal freedom" be like?
"saddle" another Jew from Frankfurt had announced it
in 1858:

“Rome, which eighteen hundred years ago trod
"At the feet of the Jewish people, must fall by the
"the combined forces of this same people who, by this means,
"will spread light across the entire world and ren-
"It will render humanity an eminent service."

In 1861, the president of the Israelite Association

universal, the lawyer Crémieux who played a role
so important in our revolutions, he exclaimed:

Israel will not end. This small people,
"This is the greatness of God... A messianism"
"New days must dawn and develop"
“per..... A Jerusalem of a new order, holy-
"situated between East and West, dott se

"to replace the dual city of the Caesars and the
"Popes."

In 1864, a French Jew from Nancy, Mr. Lévy
Bing wrote:

"...We would have to shut it down from the first juice-
"that in the last of our books, if it were necessary to hunt"
"Jerusalem of our thoughts! And these aspirations
"are not just an intimate, personal thing-
"It is a universal need for our race..."
"It is necessary to see a court soon"
"supreme, seized of major public disputes, of the
"complaints between nation and nation, judging in der-
"To deny the spring and whose word is law: And this
"The word is the word of God, spoken by
"his firstborn sons, the Hebrews, and before whom"
"all the younger sons bow respectfully, that is to say-
"To speak of the universality of men, our brothers, our:"
"Friends, our disciples."

Mr. Lévy Bing does not err precisely by
Excessive modesty. Ultimately, according to him, the
The Jewish people, who have become the universal arbiter of the world,
must be the People-Pope. He is not alone in expressing
A sea of similar ideas!

“God,” said the Israelite Universe in 1866
“Paris has chosen Israel to be the torchbearer”
"The beauty of humanity."

In 1868, Mr. Isidore, Chief Rabbi of France,

declared that the metropolis of the world regenerated by
The Jew must be neither London, nor Paris, nor Rome.

but Jerusalem, rebuilt from its ruins, "a
“New Jerusalem”, called to great
destinies, and which will be "both the city of the past
"and the future."

To these testimonies from Israel, let us add...
Christian testimonies.

The solemn manifesto of the Romanian deputies of
1868 will provide us with proof that the ideas and
the hopes of nineteenth-century Jews
are identical to those of the Jews of the Middle Ages.
"Habit proves," he said, "that Judaism is
characterized by predominance and exclusion
the most severe sivism... Driven by a force
"instinctive to isolate themselves in the midst of peoples who
"surrounding them, the Jews feel they cannot
"not to make common cause with the people
"Christians, because they are diametrically opposed to them in every way"
"Opposite. On the contrary, it has been observed that
"Wherever they are transported, whether in large quantities,
"either in small numbers, they introduce everywhere,
"by the very effect of their presence, germs"
of destruction and dissolution; for their tendance is about rising everywhere on the ruins of
"others. And as for the recognition-
"They believe themselves to be completely uninhibited."

"

"

towards the peoples who gave them hospitality
tality, because they look at them as
usurpers. That is why they make use of
all means to reacquire the
rights of supremacy and domination over the universe
towards, rights which they believe to be assured by their
ancient religious pact...

"Jews consider the time they spend
among other peoples as a time
of expiation, of trial, of exile, and the inhabitants

of the country where they are scattered like enemies put, for they await the promised moment when they will again constitute a distinct nationality tint. Their religion nourishes them with this hope, by giving them a glimpse of the prospect of a bright future, where ultimately they alone dominate-will affect the entire human population.

"It is for us an established fact, which results of all these details, as well as of Persiaverance with which the Jews take root and are increasing in Romania, that is because they are trying to establish here this Jewish state which is the first realization of their ideas of predomnation over Christian peoples.

(1) Explanatory memorandum for the bill against the emaucipa-

“the tone of the Jews of Romania.

These consistent assertions, from sources and Such diverse dates demonstrate in the most undeniable, that passion for domination and conquest is also alive among contemporary Jews porains than among their elders.

Likewise, the religious, political, and social code, to which Judaism, the Talmud, is well made. to maintain within her, along with the hatred of Christianism, that bitter feeling of ambition.

It has been rightly said: "The key to Judaism,
"It's the Talmud, and who doesn't know what it is?"
"The Talmud is radically incapable or of
"to decipher history, or to penetrate the mysteries"
"of Judah. What then is this sphinx with the head of
"Janus, whose mouth smiles and tears?"

The Bible had never been considered by the Jews as - the unique rule of their faith: a priesthood, hereditary in the tribe of Levi, had responsible for interpreting the law and teachings of Moses. When the tribes had been united at following the last dispersal, it became difficult-civic that the priesthood was maintained, according to the exi-agencies of the law, in the Levitic tribe alone.

Religious authority, personified, no longer in the priests of the temple, but in the rabbis of the synagogues had been established since the ruin of Jerusalem. Salem, in the city of Jemniah, then in Tiberias,

And there, she continued to rule the race Israelite and to interpret the Bible. Around the year 220 (others say 189, and some 450), the school The rabbinical court deemed it appropriate to collect the teachings teachings of the ancient doctors and precepts of the tradition in a volume, which was named the Mishnah (second law). Two comments (Ghemara) later completed this compilation and gave to Jewish doctrine a new form; one was the product of the school of Palestine; the other, composed in Babylonia, was closed ...from the sixth century. From that time until... Nowadays, this collection has become for all the nation the sacred book par excellence, superior even to the books of Moses. He was considered by 'all like the supreme code of religious law– The Talmud: religious, moral, political, and social. 'This is, quite literally, the mold of the Jewish conscience' orthodox.

One of the most famous Jewish doctors, Moses Maimonides, a twelfth-century rabbi, "whose "The authority is so great," said Drach, "in the "Modern synagogue" speaks of the Talmud in these terms: |

"Everything contained in Baby-'s Ghemara "Ione is obligatory for all of Israel. And one "obliges each city, each region, to con-

to train in the customs established by the doctors from the Ghemara, to follow their orders, to to conduct according to their institutions. And again: Those who violate the precepts of the scribes must be punished more severely than those who Violates the Law of Moses. The lawbreaker Moses may be absolved, but the violator The precepts of the rabbis must be punished by death... » |

These words are echoed by these other words from a

Nineteenth-century rabbi, Mr. Lagard:

Aa

HAS

The immense compilation (of the Talmud) has
spread rapidly among the Jews
almost miraculous. She was accepted as soon as she...
appearance as the true and sincere expression
of traditional law. Many schools
where the Talmud was the object of the most rigorous study
pecuniary, suddenly arose in the East
and in the West. Casuistical decisions
were accepted by all communities,
and this triple barrier, erected by the rabbis
of Palestine and Babylonia around the
Thora did not encounter a single reckless person who
wanted to cross it... » «The Talmud, says the Uni-
towards Israelite culture, it is not only the civil code
and ecclesiastical of Judaism, but he is a

a work of great importance to the scholar.
2

"cannot deny that the authors of the Talmud have
"Well deserved by the Jews... The Talmud, during
"two thousand years, has been and still is an object
"of veneration for the Israelites, of whom he is the
"religious code."

Mr. Achille Laurent, one of the members of the
_ "Oriental Society" the most knowledgeable about the que-
Jewish traditions of Asia, testifies in the same
meaning on the supreme authority enjoyed by the Tal- "
mud, in our time, in the eyes of all Jews
In general, and of oriental people in particular:

"The law given by Moses to the Hebrew people"
is only superficially the law of today
Jews. She disappeared in the comments, and
"The Talmud, that is to say, the book that has the most
"Of authority among this people, consists of the
"Mishna, which is its text, and of the Gemara
"Who is the commentator? Their meeting forms _
"the complete body of traditional doctrine"

"and religion... That's where E are confined"
"all beliefs; and when one has the courage
"by browsing through this immense collection, one finds
"the ever-present causes of hatred of
"peoples against the scattered remnant of Israel."
"This is the book that they study and comment on"
"all those among the Jews who claim to
"scholarly title. . It is from this commentary (the

HAS

HAS

(Ghemara of Babylon) from which the
"Chimeras of the cabal, dangerous errors"
"magic, the invocation of good and evil-
"Where are the minds, a long pile of moral errors"
"and a theogony borrowed from Chaldea and
"to Persia. The Gemara is, according to the Jews
"modern, the achievement of perfection."
"And that is precisely what his name means in
"Hebrew; but, in reality, this commentary
"destroys the law through its ridiculous interpretations"
"or absurd, and by the principles of hatred that he
"contains for all men who do not
"part of what he calls the people of God."
Is that clear? Let's now give a few
samples from this strange book which, despite
certain self-serving modern denials,
remains the inspiration for all of Judaism.

The doctrine of the Talmud was briefly expounded
sated, about ten years ago, in a brush-
German church, quite rare, because the names-
numerous editions and French translations,
English and Russian lands are being monopolized by the Jews.
zealous as they appear. The author, the

Dr. Rohling agrees to pay 1,000 thalers to anyone who proves the falsity of a quote any. His work is in its essential part- tielle a texture of passages extracted from Talmud and Israeli books, magazines or newspapers- lists, and arranged in order of subject matter.

I'm leaving aside the dogmatic part, the fabric of absurd and impious dreams. The moral doctrine is more important for the question that we busy.

MORAL DOCTRINE.

1° On the next one (pp. 32-34):

"An Israelite is more pleasing to God than
"Angels. To slap him is just as much
"than to give one to God. A gohi, that is-"
"To say that a non-Jew who strikes an Israelite is worthy
"of death. The race of Christians is a race
"Livestock... They're not next, no"
"more than the animal, and it is not permitted to
"to show them mercy..."

2° On the property and on the wife of another (pp. 34-45): | i

“You shall not steal from your neighbor,” he said.
"The Decalogue of Moses; but the gohi is not
"our neighbor, and Moses did not write: You shall not
"You will steal nothing from the wicked. The world belongs to them."
“Jews: stealing from others than from Jews is not
"No injustice."

"It is permissible to deceive a gohi... God"
"will not forgive the Jew who returns to a gohi
"the lost good; for it strengthens the power"
"the impious..."

“The life of the gohi belongs to us, to what extent |
"All the more reason, then, to use his money!" Abarbenel
famous rabbi, who enjoys the favor of Al-
Phogus V, King of Portugal, and Ferdinand, King
of Castile, and who was Minister of Finance in
Spain around 1500, had said that the Jews
believed they had the right to exercise usury at the expense
foreigners, but they did not mean by
There the Christians said: “They are not foreigners,
"He added, with regard to the Heavenly Father;"
but he justifies this protest before
his fellow believers, saying that he did not wash
done only "for the sake of peace", so that the
Jews could live among Christians without being
worried.
“It is written: Shall I not hate the one who…
Hate, Lord? The best of idolaters,
"Take away his life. He who pulls a man out of the ditch..."
“gohi, save an idolater;. it is forbidden to
"To take pity on an idolater. He who sheds the
The blood of the wicked, offer a victim to God.
The precept, "Thou shalt not kill," means: Thou shalt not
You shall not kill a son of Israel.

'The precept of Moses against adultery,'
2.

m

R

HAS

HAS

"must be understood to mean the one who commits himself to
"The prejudice of a Jew, and not of a goki: There is no
"No real marriage among foreigners, no"
"More so than in animals..."

Let's draw a veil over the depravities that are being displayed -
cynically in this abominable book. The reader
Christians want to be respected.

3° On the oath (pp. 45-48):

The Jewish newspapers have often complained from the fact that one breaks the oath sworn by the Jews. There's good reason never to trust them. They don't take a similar oath as when they are there constrained by our laws, but it does not entail they have no obligation, nor if they prewere towards an animal; besides, it is enough for them, and they believe they have the right to use restrictions mentality to strip the oath of all value. There are days of remission in the synagogues Zion, where the rabbis absolve from all sin and any oath, without any question of .restituition... |

I° On Christians (pp. 49-52):

Hatred against Jesus Christ and against everyone those who bear the name of Christian breathe at every page of the Talmud. Whatever he acknowledges to varying degrees in idolatry, he considers us . however, like true gohim, pagans, idolatres. "The first day of the week, the day "of the Nazarene, must be counted among the feasts" "idolatrous." The carpenter's son is called a Nazarene, the fool, the clean one, the apostate... When the Jew has the power, he will put the hereticsticks to death; ordinarily, he will look for a pretext, but he will also employ violence orgreen... | =

Frightened by these revelations, the Jews have have long sought to mitigate its effect, The Polish synod ordered, in 1681, that one now left certain pages blank which 'those that might offend Christians, those that renfueling insults against Jesus Christ, of the Blessed Virgin, the apostles, and others who designate Christians to hatred and persecution cution. These could not be passed on in the future passages that are transmitted by oral tradition. All the edtions of the last two centuries include a a large number of these blank pages and supnumerous pressures. These precautions cannot-The wind erases the truth. The teachings of

The Talmud became law for the Jewish people. They originated from these Pharisaical traditions struck down by the the word of Jesus Christ, stifling the true law of Moses and the prophets, they form the San- code glant of hatred, in which, even to this day,

The Jews came to draw inspiration from them. sinister, often resulting in terrorist attacks appalling.

We believe in the sincerity of the Jews of France, Belgium, and the Netherlands when they declare that they are far from admitting in practice such and such theories of the Talmud; we do not render Messrs. Péreire and de Rothschild, for example, responsible for the attentions-monstrous acts committed in Syria and Hungary; we are convinced that civilized Jews hate, although their gold has powerfully con- dedicated to turning off the light and stopping the course of justice. But only acts of murder and human sacrifices have occurred and are occurring still drank (have we already forgotten the assassin- Father Thomas's seminary in Damascus in 1840, and the disappearance of a fourteen-year-old girl Tizla-Esslar, in Hungary, in 1882), among the lower classes of Orthodox Judaism, and that they - occur there under the influence of fanaticism inspired by the doctrines of the Talmud, it is for we have a conviction supported by the documents the most certain in history.

This hatred of the Jew against the Christian, legitimate daughter- the time of Talmudic teaching, has translated through a variety of acts, which made Israel a

an enemy race of Christian society, who have called upon him the just severity of kings and popes, who throughout history have created what nowadays we call an anti-se- movement mythical, and which often aroused Ja on the part of nations oppressed, exploited by the Jewish community, of terrible reprisals.

I know very well what they are shouting at us: they are telling us- The history of the past. The Jew is on the march, His morals change, he enters the high road Through progress, it transforms and becomes civilized.

Drach himself acknowledges that "the program "Talmudic schools have been updated to "at the expense of the Talmud"...that "the science of "The Talmud has declined considerably." The Jew, therefore he becomes more human, he allows himself to be influenced by society modern. Wouldn't it be more accurate to say that The Jew of progress has begun modern society, that he was imbued with his own ideas and that she is her very humble servant, held and confined by him from all sides, as if in a network?

Moreover, Talmudic Jews train in ten-ninth century, as in the past, the most large part and the indestructible core of the nation.

As for modernized Jews, the portion of Israel the smallest in number and the most active, they

hide, beneath sweet appearances and under often courteous forms the anti- ideas Christians and anti-Catholic hatred. June 29 In 1869, a large Jewish synod was convened in Leipzig, Representatives of the Jewish nation, people from all over Europe gathered there under the chairmanship of Professor Lazarus, of Berlin, |

The debates were very lively between the different-rents fractions of Judaism.

Finally, the following proposal, presented by the Dr. Philipson, of Bonn, and recommended by the chief rabbi of Belgium, Astruc, was adopted unanimously approved by all members:

"The synod recognizes that development "and the realization of modern principles are "the surest guarantees of the present and of the future" "The origin of Judaism and its members. They are the "the most energetically vital conditions for expansive existence and the highest development- the nature of Judaism.

HAS

=

We are not naive enough to ignore what big words mean: principles modernes. Basically, it's a revolution, it's anti-Social Christianity, master of all. May those who are aware of contemporary history comparent 4869 and 1886! Can they deny that the

"Implementation of modern principles" does not soil increasingly carried out? Will they doubt that by This increasingly perfect achievement "the "Judaism and its members" have not obtained "sure guarantees" for the "present," and not are about to reach a more magnificent a future? » The current “existence” of the “Judaic-Isn't "me" supremely "expansive"? degree, and does he not walk towards "the highest "Development," universal domination? Who brought about "this realization of the principles" "modern" voted by the Israelite synod of 1869? The Jew, this progressive, humanitarian Jew, philanthropist, whose tolerance is praised, whose celebrate charity, not the sordid, mangy Jew, in rags, from Poland and the Principalities-Danubian, but the civilized Jew, gloved, dressed of fine cloth, high-ranking baron of finance, character mysterious and influential in the political world, supported the powerful means of action at his disposal, Por, the press, Freemasonry, etc. | Let's not kid ourselves, all these Jews modernized or Talmudic, for whom the prin-modern cipes have become like a second sacred code, unite and will always unite in a destructive joint action against the idea and the Christian societies, they will walk hand in hand

the hand to carry out their plan of conquest and

domination. We would be fools if we
we trusted their outward veneer of civilization
and philanthropy, and if we let ourselves
to take into account the individual qualities of certain
Jews. Kind and gentle in their relations
private matters, they are and always will be, with regard to
of the Catholic society, as the
Prince Metternich, who knew them well,
"First-rate revolutionaries."

Two words from two very modern, betrayed Jews
He senses all the appetites of the race. Stern dared well
to say one day, right in the middle of the Rue Royale circle, without
that no one stood up to protest: "In
"Ten years, I don't know how a Christian
"will do it to live." And Baron Hirsch, from his high vantage point
from its famous staircase, watching the stairs rise
dukes, princes and marquises, he told his son,
with a smile of triumphant contempt: "You
"Look at all these people, in twenty years they
"They will be our sons-in-law or our caretakers."

THE INSTRUMENTS OF THE GONQUETE

CHAPTER TWO

Gold

The Jews faithfully noted this meaning.
the point of Ecclesiastes, which is the observation
practice of a sadly all-too-real fact:
“Pecuniæ obediunt omnia: Everything obeys Par-
"gent." |

They are undoubtedly the kings of finance.
and through finance, they are truly "the kings of
"The era."

"Venest city!" cried Jugurtha, crossing the bridge.
the threshold of Rome, that proud republic, whose
senators and consuls accustomed to plunder
of the world had so often lowered their
soul before Vor which he had provided them; city

mercenary! Why can't a merchant be found who is more...
BY

Rich enough to buy you! Today this merchant
exists. – |

Master of Yor, the Jew is the master of everything.
Gold possesses the world, for what is the thing,
What is the man spared from the strong and austere?
influences of religion, which does not have its tariff
of sale? and the Jew owns gold (1).

Let us not go back to the dawn of time;
Let's leave aside this prince of usury from the old days
At the time, this Jew of whom Michelet wrote: "In the Middle Ages-
'Age, he who knows where Por is, the true alchemist-
"Miste, the real sorcerer, is the Jew, or the half-
"Jew, the Lombard; the Jew, the filthy man;
"the man who can touch neither food nor
"Women should not be burned; men should not be insulted"
"The one everyone spits on is him"
"that we must address! Filthy and prolific nation!"
"But they solved the problem of making the
"Wealth. Freed by the bill of exchange, they
"They are now free! They are masters!"
"With each blow, there they are on the throne of the

world! "

The Revolution had barely emancipated them

---

(1) The Jew buys everything. Elisée Reclus reports, in his
Universal Geography, which Cromwell raised the question of
sell all of Ireland to the Jews, in exchange for an annual annuity
annual income of fifty million francs.

that they rush to the feeding frenzy. They play the prince-
main role in this looting of the storage unit, if
Still obscure, surrounded by so many mysteries. The
crown diamonds fueled for a long time
the trade of German Jews.

All the Jews of Paris were involved in the affair.
We find the Dacosta family in the debates,
Lyon Rouef, traveling merchant and innkeeper, street |
Beaubourg, as well as his wife Leiden, Israel,
Aaron Hombergue, the Anglès father and son, that
sell to the Jew Benedict Salmon a large

quantity of diamonds. This Salmon had already pro-
took advantage of the opportunity to buy one hundred and fifty
one thousand francs worth of fine pearls.

Corrupt France and meddling with the director
The oire offered the Jews a rich prize.

“The Jews,” wrote Capefigue in his History
"large financial operations, once
"Paris, open to their speculations, came there from
"on all sides and took from all hands; they
"began, at first timidly, with the small com-
"merchandise, the supply of horses and the small
"Usury, limited speculation on assignats: they
"did not yet have a firm enough foothold on the
"ground to dare the bank they left to
"Genevans: they were content to buy the
"old furniture from castles, relics of

"churches, confiscated jewelry, to lend what-
"that Louis to the emigrants in exchange for good
"values.

"In some departments, they had
established on the farmers' land, like
"crows on their prey; in the high and low
In Alsace and Lorraine, they were becoming more common.
"very land ownership, by pre-emptions on
"Mortgages and repurchase agreements. In Paris, they
"flooded the neighborhoods around the Temple,
"They've become, in a way, their own ghetto. Let's call them
"let him walk freely, and, in a period
"In time, they would be the masters of the market"
"an industrialist and money."

The junior artillery second lieutenant, who had become
Suddenly the head of an empire, he was struck by the peril that
caused the country to run the relentless infiltration into
the social organization of the Jewish quarter, an element of
Decomposition and turmoil. A cry of pain.
part of Alsace, devoured by the usury of the Jews,
provoked the famous decree of March 17, 1808 which
regulated the situation with justifiable severity
and the more or less ambiguous operations of
son of Israel. From then on, "the all-powerful emperor
"had against him this mysterious force of the
"finance that one cannot resist, even
"when one is Napoleon I," as Léon Say said,

R

R

Rothschild's man, a journalist declared- "Only in the Chamber (1)."

"The future banker of the Holy Alliance, Rothschild showed, when the time for the denouement- The approach was made, an activity without equal; the The very magnitude of the events seems to have elevated above itself, this nature of Jews are generally not inclined towards acts of heRoism.

"When evening fell on Waterloo, when the emperor had tried in vain to enter the last square, Rothschild, who was watching in BruXelles was immediately informed of the defeat by the Jews who followed the army to buy to tend to the wounded and strip the corpses. If He arrived first, in England, he won twenty million; he ran to Ostend, but a A terrible storm seemed to make the crossing Impossible. Perplexed for a moment by these waves crashing in furiously, the banker He nevertheless gave the order to leave. "Don't "Not afraid," he could have said to the captain, "you're wearing More than the ancient boat, you carry misfortune. of Caesar, and the Rothschild fortune (2).»

---

(4) La Francejuive, vol. 1, p. 327.
(2) Ibid., p. 328.

R

R

R

R

R

HAS

"

“Bonaparte was dead,” wrote Michelet; The Iron Age was born, the Silver Age by the loans taken out for the war in full peace and for all things. An intelligent Jewligent, Olinde Rodrigues, on behalf of Saint-Simon wrote the Gospel of this new religion. gion.

"The Jews, who until then had been in reperepublic, constituted themselves as a dual monarchy. German Jews, and later those from the South of France, created two reservoirs into which the capital. While the former made the funds for the armies of the Holy Alliance, the latter gave themselves to the second Bonaleave.

"Michelet seems to indicate an antagonism" or at least a rivalry. In reality, the peace had been signed on the ruins of the France between the Jews of the two cities; always Okay, despite the apparent fluctuations of the Stock Exchange, they were going to monopolize the money of the universe. Peoples and kings were now nothing more than puppets whose owners were the Jews son. The nations had fought until then for the fatherland, glory, the flag; they do not will now fight more than to enrich Israel, with the permission of Israel, and for the Israel's only satisfaction (1).

With the rise of the Rothschilds, this dynasty-

tie exit from Frankfurt's Judengasse where she
was nibbling away ducats, and who now of his
safe, like a citadel, was going to govern
To conquer the world, a new era began for Judaism.
of prosperity and glory. After the good opera-
The Waterloo settlement, the liquidation account,
which resulted in the formidable movement of
twenty years of battles, singularly inflated the
Rothschild stock exchange. "Centralizing between its

R RA ARA

hands all the particular claims of Alle-
From Magne and England, Rothschild was putting in
at the same time funds are available to
French government; it provided the money
that he demanded, and demanded the money he provided
nissait... Under the pressure of this Schylock
helpful, France had to pay until the very end.
denier sou the most impromptu claims
Babies, the most fantastic repairs,
the most fanciful debts. All of this
armies of one million five hundred thousand
men could have caused real damage
or imaginary in their walk through

(1) Jewish France, vol. 1, p. 329.

"Europe was returning to the Restoration, but
"swollen by the filth of the hands of the subal- Jews"
"dull, by which these claims had
"passed before reaching the hands already more
"clean, but still just as greedy, of Roths-
“child (4).”

Thanks to these dealings, James de Rothschild, who
had already settled on rue de Provence, was no longer
the little companion of yesteryear. Now a baron
Austrian by the grace of Mr. von Metternich, he
it was beginning to be a kind of character.
The Jews from across the Rhine, who were beginning to
gaining a foothold in Paris, they got used to looking at the
Rothschild house as the parent company of
French Judaism. "With the spirit of solidarity"

"which animates the race, the Rothschilds helped the
"new arrivals, provided them with
"funds to engage in petty lending, at the same time"
"At that time they received valuable information from them—
"They organized this police force which is
"unparalleled worldwide (2)."

With the government of Louis-Philippe
The reign of the Jew expands and strengthens. In reality,
Rothschild was the prime minister of the monarchy.
July shit, and he kept this immutably

(1) Jewish France, vol. I, p. 334.
(2) Ibid, p. 337.

placed under changing board presidents.
"As Toussenel says, there was no longer any
"the monarchy in France and the Jews held it"
"Enslaved." A wave of patriotic outrage arose
the heart of a man, who is neither a Jesuit nor
even a Christian, from the Fourierist Toussenel, and
inspired him to create an imperishable masterpiece: The
Jewish kings of that era. Read this admirable page.
where the generous writer places before your eyes vivid
and active Jewish exploitation. "The king can
"to appoint properly to the positions of officer and judge,
"to jobs whose holders enjoy a
"salary of twelve hundred to three thousand francs;
"but all high-level or lucrative jobs of
“France, and even those in the judiciary, are at the
"The appointment of Jews. It is the Jew who distributes"
"the general recipes to his pious servants,
"He dismisses the receivers general who..."
"generous. The Jew, exclusive possessor of the administration"
Administration of transport throughout the kingdom
will soon have, on its own, more employees than
the State.

"An enormous influence, a power already
A formidable [result] emanates from the Jews and is felt in
far away. The king himself, without their help, would not
Don't make treaties. I defy the king and the
"Chambers to make a treaty of alliance doua-

HAS

RR

R

34

AAA

"

Pe

And

THE JEWISH HOUSE.

nière, a treaty of cotton, hemp, iron,
which the Jews don't want! Anzin doesn't have
desired from the union of Belgium and France,
And that meeting did not take place...

"Who holds the monopoly in France and that
Transport, the two arms of commerce?
The Jew. — Who has the monopoly on gold and
Mercury? — The Jew. — Who has the monopoly on
announcements? — The Saint-Simonian, valet of the
Jew... If Pair could seize and sell himself,
there would be a Jew to seize it and buy it
Why, in the matter of sugars,
having crushed our maritime trade and our
colonies? Because in the question of
sugars, all national interests are in
direct opposition to the interests of: a side-
the refiners' laughter, etc., etc., — which are attached to
the high bank, and that the Chambers and the
Power could only concern itself with one
thing: to truly deserve the financial powers
cières (4). » |

In this vengeful book, one must read the story of strange market obtained for the construction of the operation of the Northern Railway by

Rothschild. Out of one hundred and sixty million to spend

(

1) The Jews, kings of the time, passim.

ser, the State spent a hundred and took from its land purchase costs, terrace workment, etc. Mr. Rothschild only had to ask the rails and to acquire the necessary equipment; self- expenditure Tenty million. In return for these sixty million, he had the enjoyment for forty years of the Northern Railway, whose net profits, which have since risen to such high rates, | were then evaluated by the individuals concerned themselves. the same, at fifteen million per year. The indignation-public information made the conclusion impossible of the treaty as it stands. Meanwhile, we liknows in the Journal des Débats, this sentence worthy of passing into the most distant posterity: “Mr. de Rothschild requests permission to "To ruin."

Thus, stone by stone, the edifice of this financial feudalism, of which Toussenel's hand has such a terrible picture was drawn: |

"Industrial, or financial, or feudalism
"commercial, is based neither on honor nor on
"honors, like the Republic and the
"Montesquieu's Monarchy. It is based on the
"trade monopoly, oppressor and anarchist-
"Greed. His defining characteristic is greed, greed."
"insatiable, mother of cunning, of evil"
“Faith and conditions. All its institutions

"They bear the mark of hoarding, of men-
"Dream and iniquity."

"If monarchical despotism only overthrows the
"superb and respectful of the humble, there is none of them"
"not so with the despotism of the safe.

"This one invaded the poor man's cottage"
"like the palace of princes; every food con-
"comes to its voraciousness. Like subtle mercury
"which insinuates itself through its weight and fluidity to
"through every pore of the matrix to embed itself"
"to adorn the smallest particles of the metal"
"precious that it contains; like the hideous
"tapeworm, whose parasitic segments follow in
"their convolutions all the viscera of the body
"human, thus the mercantile vampire makes run
its suckers to the extreme ramifications of
the social organization to pump all of it
"substance and extract all its juices."
"The tone, under the regime of silver feudalism,
It is selfishness that truly seeks to dispel itself.
mule under the banner of hypo- philanthropy
"crite. i |
"His motto is: Every man for himself."
"The words 'homeland,' 'religion,' 'faith' have
It makes no sense to these men who have a shield
in the place of the heart.
"Merchants do not have a homeland."

=

R

R

R

HAS

“Ubi aurum, ibi patria. Industrial feudalism-
"trielle is personified in the cosmopo- Jew
"lite."
The lightning strike of 1848 frightened the first ba-
ron of the Jewish quarter. The Jew Goudchaux infiltrated

surreptitiously as finance minister in:

the provisional government, and he saved the bank
brothers and friends. Rothschild resumed the course of
business; he crossed the empire honored, respected,
despite his well-known sympathies being
ted to the fallen house of Orléans, and under the
Third Republic, this more than royal family
ostensibly possesses three billion just
For the French bank, three billion that do not
do not remain idle and are skillfully thrown into the
balances carry everything to the Stock Exchange, in the
world, in the press, in politics. These
three billion, how did they come to the Roths-
children who, it is said, in 1812, were no more than one
A million? They haven't invented anything, they haven't
They discovered no mines, they cleared no land
land. They speculated. Ah! the beautiful word, that is-
to say they took those three billion from the
substance of nations by means of a mechanism
ingeniously and admirably organized for drainage
and to siphon off the money. In truth, we had rai-
his way of saying it: "The Hebrew hands have I do not

"I know what mysterious virtue attracts Por,
"Like a magnet attracts iron."
= Alongside this largely exquisite portrait, he
To complete the gallery, one would need to paint the
Pereire, the Mirès, the Camondo, the Fould, the
Bischoffsheim, the Dreyfus, the Hirsch and so many
| others. We should mention the 'exploits of the
| a cosmopolitan Jewish and Judaized bank; it would be necessary
to recount their epic ventures, imbued with
Honduras, the Tunisian Land Credit, the tripo-
financial arrangements attached to the Tonkin expedition,
especially the Jewish orgy which is in full swing with ka
Gambetta's dictatorship. But we must limit ourselves. He
However, it is impossible for us not to say one
word of this singular affair of the General Credit
Frenchman who caused quite a stir. It is said that he
There is a slight loss for naive subscribers
fifty million in this boss-
born and ruled by a high and mighty lord
d'Erlanger, a Jew disguised as a Protestant. After much
discounts, after multiple incidents of
In the proceedings, the case finally came before the
Seine correctional police court.

Let us reproduce verbatim a few sentences from
Substitute prosecutor Mr. Chérot's closing argument:
"In addition to violations of the law on
"The companies, in addition to violations of —"

THE JEWISH COUNTY. 39

Article 419, is that really all we can do?
To blame Messrs. Erlanger and Berthier brothers?
Fines, if they exist, are sufficient-
they explained the situation of Crédit Général-
French politics and its complete ruin? We have, you
It is said that fictitious dividends were distributed. So be it.
but the capital of the French General Credit
should only be diminished by which-
millions distributed in excess, and the Credit
The French general is ruined. There has been a great deal of agitation, specifically...
focused on the shares and made them rise or supported
fraudulently the courses. Fine, but these
courses, which would have been fraudulently raised
up to seven, eight, nine hundred francs, should,
Now that the speculation has ceased,
to find the emission rate, and the actions of the
French General Credit currently worth
Sixty francs. Dividend distributions
fictitious, stock speculations, if they
exist, therefore they are not the cause or of.
less the sole cause of the Credit's ruin
French general. What is this cause?
The French General Credit Bank succumbed, because
that, as a result of fraudulent competition,
Messrs. d'Erlanger and Berthier brothers succeeded
to seize it, they saturated it, following the energetic
expert's expression, of inflated values

40 THE JEWISH COUNTY.

"on a formidable scale, they have thus
"completely discredited, and by discrediting him
"They ruined him in the process."
These are the accusations that are being leveled against them.
Lips of a substitute for the republic! Such
These are the customs and practices that this indictment
highlights! This is the source to which
it forms, feeds, and grows disproportionately
this capitalist wealth, which assures the Jewish spirit,
to the financial rapacity of modern speculators
domination over labor. The judges have con-

damned the Berthier brothers at six months, one year of
prison and a fine of three thousand francs; they have
no doubt they were very happy that their conscience
allowed them not to inflict a similar blow.
Sadness to Mr. d'Erlanger, although one of their
considering that his conduct is guilty and
harmful to the company's affairs. And many-
Are we not entitled to say with
Toussenel: "Workers who exhaust themselves and
"three-quarters of them die in hardship"
"the surface area of the globe, working to enrich"
"a few million lazy nabobs from Buda,
"From Amsterdam and London?" And - again!
"The Jew has struck all states with a new
"mortgage, and a mortgage that these States
"will never repay with their income."

HAS

THE JEWISH COUNTY. Ai

Europe is subservient to the domination of Is-
Raël... Jerusalem imposed tribute on all the
States; the clearest product of the work of
all workers pass through the stock exchange

Jews under the name of national debt interest-
nale (1).

(1) This truly epic affair has just reached its conclusion-

lying before the Correctional Appeals Chamber of the Court
from Paris. The following excerpt from the judgment deserves to be highlighted:

“u

"Regarding fraud:"

"Considering that if the thorough examination of the facts of the
the cause reveals speculative habits among the defendants

"unscrupulous action, and particularly in one of them"

a profit-driven mind skilled at arranging all things in view
of his own self-interest, by leaving the burden on others
responsibility for the companies he actually designed and
directed, it is constant that the offense of fraud cannot
to exist only on the condition that funds have been transferred
obtained through specific maneuvers; that it follows
From the foregoing, the facts invoked by the parties
civil, or are not well established, or do not pre-
do not perceive the nature of criminal maneuvers; that
Therefore, the offense cannot be established.

This was followed by the outright acquittal of all the defendants, and

the shareholders' liability for costs and expenses.

Humble mortals, be silent and understand if you can.

vez l...

Unhappy shareholders, pay up, and learn what it's all about.

It is costly to attack Lord Erlangen (also known as Erlanger).

CHAPTER THREE

The Press

The Bible says somewhere: Terribilis est in
civilate sua homo linguosus: the talkative man
is a plague on his country. Who has suffered more
that France, the disastrous influences of this
A plague spread by the tongue! The virus is still there.
perhaps more active, it produces disorganizing effects
a more complete social organization when it is
inoculated by the press, and by this periodical press-
a discipline that we call journalism.

Certainly, journalism, this modern power
which on the one hand shapes public opinion and on the other hand in
is the resounding echo, repeated a thousand times over-
cut, account of valiant and honorable representatives
sentient beings who struggle, I dare say, with heroism,

amidst the widespread indifference of
good, for justice and for truth. But this
With that reservation, it must be admitted that the press, and
journalism in particular, is the majority of
time a venal power in the pay of gold.
And Por, as we have seen, is the Jew who
possesses. One would have to be quite uninformed about
things of the day to ignore that a very large
many of these writers who play the brave ones
against God, against the Church, against the priest,
are mere pen-wielding lackeys, obeying the
a sign of the Jew. Some would still have one
debris of conscience, a remnant of Christian blood
who would protest, but they are committed, they are
regimented; they have the freedom to obey or to
To die of hunger. It is a great art, that of
to manufacture public opinion, and the Jew has become a master at it.
in this art. Does he want to launch or denounce a case
or a character, does he have any interest in turn-
to ner the spirits here or there, like a chief of or-
This clever chester only has to make a gesture, and immediately
the press officers give the rating
desired.

"The owner, the master of this machine"
"to stir up public opinion, we will say with a writer-
"Vain and distinguished, latent speculator, who the most
"often in most EU states"

rope is of Jewish descent or extends a hand to
favors. of the Jew, never sometimes nor fa-
He didn't brick or write a single sentence. But one
One of his merits is having a steady hand in the
choice of his subordinates, of these entrepreneurs
literary figures, themselves adept at providing themselves with
these artists in style, whose number is immense
already, it is growing every day, thanks to impolite-
a cruel and barbaric kind of education that pro-
a relentless bulwark against the needy classes.
These mercenaries are trained in the art of
to turn a sentence, and inevitably foreigners or
mostly hostile to any social doctrine,
You see them doing everything according to a principle of fixity.

of their talent a profession that could not admit
of unemployment, and to fight ruthlessly over
a hand that deigns to offer them a wage.

"Such are the cases in much of Europe,
high- and low-paid people who abound

They are on the places where a certain supply is obtained

press; eager artisans that we see
countless crowds flocked to offer their services
vices, and, without batting an eye, submit to orders
from the workshop foreman who hires them, the cheerful
destroyers of the social order of Christian countries
hold on. Now these pen-wielding lackeys, and we wish-
let's avoid a stronger term than the one used

"

"

"

"

Lamartine, are mostly just
the executors of the Jew's works, exact to pay
what was promised, and endowed with rare skill
to hide the hand that draws up the plans and settles the accounts

the book.

“We all know that each periodic sheet-
says, that each newspaper is a property;
that similar to any object, to any building capable
To attract a buyer, he changes owners.
whenever death or propriety
demanding. We know that it then sells to
auctions, and that the buyer is free to accept them.
to manage the tenant, that is to say the spirit which Pha-

bite; to house and install one's own: Grace
Therefore, due to the abundance of his gold, the Jew is,
sometimes openly and sometimes under a name
borrowed, buyer of this mobile property
who leans and pours constantly on his land:
"Ah, rain,"

One couldn't say it better. Except for the leaves

clearly and boldly Catholic, how many there are
has he, even in conservative opinion, who does not
_ or not submitted, even if only in the bulletin
financial, to a more or less manifested degree of influence

` (1) Gougenot des Mousseaux, The Jew, Judaism and the
Judaization of Christian peoples, % edition, pp. 360-361.

of the Jewish community? And in the opposing camp, is it
all or almost all newspapers, since the serious
Journal of Debates, where Léon Say, the man-
the Rothschild family, up to the Nation of Israel-
Dreyfus's bed; since the soporific Republic
French, where Reinach the Jew delivers his oracles,
even Le Figaro, that disgrace of the French press
where, alongside Ph. de Grandlieu, a spiritual son
From Israel, Millaud entertains the crowd; since the
Gaulois, organ of Arthur Meyer of which we know
fine manners and skillful fencing, up to
the dreadful Lantern of another Mayer, up to the
filthy pornographic sheets that insult
and those that defile, do not exist for the greatest
glory and for the greater benefit of Israel, pro:
pageant ses affaires et ses haines, exalting his
great deeds and those of his friends, killing by the
ridicule, through outrage, through silence, whoever has
It's quite audacious to want to block the passage to the
Jewish power? A few selected examples
A thousand will suffice. Everyone knows that the
Eugène Mayer, a Jew, is the lord and master of the
Lantern, but also what we don't know,
What we don't know enough about is this thing
shameful: Mayer and his Lantern, gou-
government of the first order; it is terror
What this Jewish journalist inspires is vile obedience.

the wisdom of those who claim to govern the
France, under this man's orders. It was enough to
Mayer to treat the most honest magistrate of
forger and thief so that the unfortunate man was
immediately executed by Martin Feuillée, a
Keeper of the Seals, who has nothing in common with
Mathieu Molé. In December 1885,
Mr. Denormandie criticized this servility
the Minister of Justice who had no answer to give.
"For the court of Angers," said Mr. Denorman-
“The Lantern of August 21st reported a magistrate-
"trat of the name of Mary as having to be rev-
Yes. And it was a few days later.
“On August 29, the same newspaper contained the
Words: "Come on, let's quickly sweep the floor." The
“On October 6, the three magistrates in question were
` « swept away.
"For Mont-de-Marsan, it's lc
the Lantern which denounces the president of this tri-
"bunal, Mr. Tourné, as a forger and unworthy
"to preside for a longer period."
“Naturally, his dismissal did not happen
to wait for.
"But that's not enough for the newspaper which, in
a new article, declared that all the judges of
this court was full of forgers, and that it was necessary
to get them down from seats they weren't

=

R

HAS

HAS

AR

R

HAS

"not worthy. He published their names with
"comments of extreme violence, and, little
"Days later, they were dismissed."
The same events are occurring at the Pau court, for
the court of Vannes and for that of Dax.

"Come now," insisted the newspaper I quoted,
"Come now, Mr. Keeper of the Seals, we must
"to come to Clermont and sweep things away"

a that you gave to Mont-de-Marsan and to `

"Pau."

Who pursued the case of
The expulsion of the princes? The Jew Mayer of the
Lantern. The Jew Dreyfus became its mouthpiece.
to the Chamber, and the Jew Levaillant, with the Jew -
Hendlé, prefect of Seine-Inférieure, for auxi-
Liaire, carried the expulsion decree to Eu.

Cardinal Guibert died around the
venerated by all. But the Lantern watches over, the
Jewry, whose hatreds it serves, could not par-
to give the holy old man indomitable energy
with whom, until the very last hour; he has
defended the rights of Christian conscience;
Mayer forbids the government, still hesitant, -
to return to the remains of the glorious pontiff
public funeral honors, and the government,
in defiance of all conventions and even
most official regulations have been obeyed.

Do you want another example, less well-known, but
which is certainly something that makes men think
seriousness on the all-powerful influence of the press
and of Jewish speech?

During the session of the Chamber of Deputies of
Saturday, July 10, 1886, the protective right over the
-cereals were going to be raised from three to five francs per
This right, although well

insufficient, was demanded by the agricultural unions
coles to alleviate the intolerable suffering of
our countryside.

Mr. Develle, the Minister of Agriculture, came,
at the last minute, request the project be postponed
of the bill to the committee. The House adjourned
In two days, it's safe to say that the law wouldn't be...
Not examined.

If Pon refers to what happened before-
Laughably, we will see that already on several occasions
The hopes of the protectionists were dashed.
at the moment when everything could have led them to believe that they
were nearing their goal.

There is a fact here that seems inexplicable, namely
of a people knowingly condemning themselves
and willingly, into misery. In the presence of
elections for the general councils, the government-
the movement would have, it seems, been of the greatest interest
to let the proposed surcharge pass. But it is necessary

THE JEWISH COUNTY. öl

that above all he submit to the watchword of the
Jewish community, which commands through the voice of the mason-
nonsense.

This watchword, with regard to the question
agricultural, we find it clearly formulated
in a speech delivered by a chief rabbi,
and of which the Contemporain of July 1, 1881 gave
An important excerpt: |

"Under the pretext of helping the classes
"Working women, we must make the big ones bear the burden"
"Landowners bear the full burden of taxes,"
"and when the property has passed into our
"hands, all the work of the day laborers and proletarians"
“Christian silence will become for us the source
"huge profits."

“Poverty is slavery,” said a poet,
"The proletariat is the most humble servant of the
"speculation, but oppression and influence"

"are the most humble servants of the spirit"
"that which inspires and stimulates cunning: and who could
“to deny the children of Israel the spirit, the pr-

"...sensitivity and perspicacity?"

And now the poor, witty people who
they take this for old wives' tales
If they are told stories about Judaism, they will understand.
They? Perhaps... when, stripped and ruined, they
will have become the serfs of the Jew.

HAS

CHAPTER FOUR

Social influence

Here we are touching on a raw wound in society.
French.

The courageous and, alas, all too true chapter
Drumont's work on Jewish Paris and French society
caused even a crowd of honor-
clever people who like to live in illusions and who
They are naive enough to believe that the scandal does not exist.
No, because he walks triumphantly, head held high,
without anyone telling him to his face that he is the
scandal. That there is in this chapter of France
Jewish, an overly violent confrontation with a cer-
a Judaizing and Judaized aristocracy, of the per-
excessively loud sounds that led to the incidents

regrettable events that we know of; that Drumont, carried away
k.

because legitimate anger has sometimes struck too hard
and with an overly generous hand, it may be, and I
I do not intend to dispute it; but the facts – except
a few inaccurate details – are of a truth
poignant; they show with such obviousness
brighter than midday, the gradual invasion
of the Jewish community, no longer solely in finance,
in business, in the press, but in the
Parisian world, how unfair it would be, I can't wait to...
to say, to confuse with French society, which remained
French and Christian still in such a great

number of its representatives. We can.

to say without boasting, but with a legitimate _pride, our middle-class wealth, of the nobility and the bourgeoisie, especially in proVince, prevail in true honesty, in lofty sentiments, of moral delicacy, on the corresponding classes from other EU countries

rope. There is a valuable reserve there, and what –

one can derive patriotism and devotion from it religious, continuous and truly heroic sacrifices that, we saw it in the bad days, we would see again. This exception being made, and very largely, it must be admitted that too often laristocracy in the spotlight, real or fake, which shines at firsts, at the circus on rue Molier, at the dances of animals, on the boulevard and in the columns

THE JEWISH HOUSE. 55

from certain newspapers, supporting with equal ardor for the throne, the altar, and free loves, and that the wealthy bourgeoisie who seek to copy his manners, have displayed the most detestable examples, and thus gave a new and more vivid element to revolutionary passions that rumble in the soul crowds. For whom, in this democratic century, still believes in hierarchy, and has retained a sense of Respect, it is sad, deeply sad, to see the descendants of the great families who made France cluttering the salons of Jewish nabobs, to make a trophy of an invitation to their balls or to their hunts, to gratefully receive the gifts from these sons or grandsons of merchants of opera glasses and coin clippers have the insolence to throw into the wedding basket of young nobles Christian girls, and sometimes mingling their blood, heroic blood that flowed across twenty fields of battle, in the blood of the cursed, usurious race, plunderer, hateful of the Christian name. Lespères have they reaped honor with open hands? So that the threads can use it as bedding? Did old knights bear their resplendent names?

proclaiming glory at the point of the sword so that
degenerate nephews humiliate them in Pavi-
Smoothing the Jew's company? If you want to do
something in your country, start with

be someone, and don't pretend to be someone
respected authorities if you do not want
accept the high responsibilities that you
impose history and inflexible duties
passed down through tradition. It is, in truth, an irony.
too strong, to want to take a place in
the class that we call ruling, when we
no longer knows what to lead, in the society of sons
from Israel, a ball petticoat or a mail coach to
Racecourses. The aristocracy lost, I have
not to say here why, his social situation, his
civil service and the privileges that came with it
the sign and outward recognition; but with
intelligence, along with serious work, with
sustained and well-directed efforts, guided by meaning
of tradition combined with an intuition for the future, she
can regain an important place in the gold
Organization of the new times.

I would even add, even if I were to be called a reactionary-
tionary, that this is necessary for the honor
social order. But what do you want the country to do?
facing a mixed and hybrid caste that only has
A love of pleasure and money, and who for
to have fun or to make some kind of profit tends the
hand to the Jewish community, becomes its humble servant and
puts what little influence he still has at his disposal
And prestige? A race of useless parasites, who

doesn't want to understand the signs of the times
the warnings from above, and that one day#well-
Perhaps too soon, Providence, tired of waiting,
will deliver to the winds of popular anger!

Let the Jewish community make the rules behind the scenes.
the theaters, that she be queen in the world of
ham actors and clowns, fine: but
Please, let her not cross the threshold of the
Crusades Hall; that it even be consigned

at the door of the anteroom. I don't want to app-
to dwell on this painful subject; but let us not get bogged down in it
Don't be fooled, this invasion of the world and of
society, through its Jewish community, constitutes for it a
of his most real triumphs and one of his
the most powerful instruments of action.

ee Oe eee like me ©

CHAPTER FIVE

Politics and the Universal Israelite Alliance

A statesman who played an exceptional role-
Mr. Disarié, |
: Jewish by birth, later converted to Protestantism-
Anglicanism, perhaps a Catholic death, writing
said in 1844: "The Jews!
"The Jews! Will you ever see them?"
"to pronounce an intellectual movement in Europe-
"Of some importance without the Jews
"They feature prominently?... Gette diplo-
"Russian matter, so full of mysteries and before
"which pales all of Western Europe,
"Who organizes and directs it? Jews!... The power-
"health revolution that is being prepared and brewing in
"Germany, where, in fact, it will soon be a

"second Reform, more considerable than the first-
"Mière; this revolution of which a hint of daylight"
"barely allows, in the eyes of Great Britain"
"Tragedy to penetrate the mysteries, well! under
"Under what auspices does she take the fullness of her
Developments? Under the auspices of the Jew...
"This world is governed by entirely different people-
"sonations that those who do not see
"Not what happens behind the scenes."

The Prime Minister of the Queen of England
lived long enough to witness the full
political flourishing of this Jewish community, of which
He was one of the most brilliant offspring. He is not
No century, no doubt, has passed that has not seen Jews,
despite the instinctive repulsion they were

the goal, to distinguish oneself in various careers
where human intelligence shines. "But," he said with
"Mr. Gougenot des Mousseaux, of our
"days we would give up trying to count, in the different-
"Rent states of Europe and the world, those of
"sons of Jacob who burden and roam with
"distinguishing between liberal and scientific careers"
"fiques; Those who do not sit on the
"fleurs-de-lis, — they never had this honor-
"neur, — but on the high seats of our
"—magistracy; those who stand out and distinguish themselves"
"by their skill in administrative positions;

"those who, thanks to the voter's vote, fran-
cross the threshold of our rooms and become
"ent, — O marvel! — the legislators of
"Christian nations; those that are remarkable"
talents elevate to the rank of members of the great
advice from statesmen, ministers, or,
"Let's call a spade a spade, the most powerful directors"
kingdoms or the most powerful sovereigns of
"The earth (4)."

But let's restrict ourselves to France. Since 1870
In particular, she is, politically as
financially, in the hands of the Jewish community;
Jews like Raynal, like Lockroy, have
seated around the table of the Council of Ministers;
This had already happened. What is characteristic,
This is the shining sign of the conquest of our
country by the Jewry, it is the dictatorship of Leon
Gambetta, the grandson of a Württemberg Jew,
A. Gamberlé; this is the hidden, more active reign,
perhaps more effective, from the Jew Crémieux, by
The Universal Israelite Alliance. With Gambetta,
"the new layer" composed of many
Jews with Freemason support, escalation
power. {Look at the dictator's entourage.
"It's by far the most heterogeneous assemblage we've ever seen."

has

R

HAS

(1) Gougenot des Mousseaux, op. cit., p. 383.
5

fR

R

HAS

HAS

=

=

HAS

has

~~

HAS

HAS

HAS

R

one could imagine, a bouquet of Jews, a veritable selam of jousters from all countries and of All colors. All the Jews of the world, old enough to travel, were there, they had clustered at the Palais Bourbon like the moeggs in the center of a coffee cup. A few- Some came from Spain and were born in Hamtown, others came from Austria and were born in France. There was Porges, Reinach, Lévy, Crémieux, Raynal, Strauss; there were Dreyfus, who was born in Germany Stephen, relative of the Stephens of Austria: Thomhis, whose family was English; Veil-Picard

'who was only arriving from Besançon. All of this

he fiddled, speculated, speculated, denounced, flattered; all of this shared the common motto of the word of Narcissus and Pallas: Hoc agamus ne quis quidquam habeat (1). »

It is within this small, hateful group and

eagerly awaiting the loan proposals, sectarian persecution and senseless war. Hence the watchword was going out which, circulating from mouth to mouth His mouth would go everywhere to excite enthusiasm. and give the signal for applause to gestures and words of the master: "This corner of em-

4, Jewish France, II, pp. 545-546.

has

LA SUIVERIE. 63

worst Jew, suddenly appearing in the middle France will be the wonder of the future that will not will see nothing so extraordinary again for a good while. for a long time (4). » |

Finally, the bon vivant tribune, this "madman," where he

There was Vhistrion and the gypsy, and who, oh shame! had seen at his feet the France of Charlemagne, of Saint Louis and Louis XIV, fell miserybly and mysteriously struck. "The orgy

He died in a final act of shame. This contempt- "Seur de tous," Drumont aptly put it, "ende mes-" prized by all. He had emerged in an end of an empire that already resembled a republic, with abjection, sacrileges and persecutions tions less; he disappeared in an end of republic” which looked a lot like a empire, with bankruptcy thrown in for good measure. He was he himself drew a caricature of an emperor, a Jewish emperor, we said in comthreatening; he would have planned, if indeed in outside the dream of a senseless war he had poutstivi some well-arranged design, of insto establish a Jewish empire within the framework of the old French society and to be crowned at Grand Orient of Cadet Street in some

(1) Jewish France, 1. 1, p. 547.

HAS

AR

R

R

R

HAS

R

HAS

R

burlesque ceremony. The apron of the freemason would have taken the place of the cloak strewn with abeilles, and the trowel would have replaced the scepter and the hand of justice (4).....

“Gambetta, with his inexhaustible eloquence and his Mangin's mannerisms, was hardly more than a personswimming, all demonstrative, tasked with putting on a parade at the door and showing off cotton biceps in beating the bass drum... Crémieux occupies a unique position... He is a true impresario of contemporary comedy... Sovereign Grand Master of the Scottish Rite, President of Universal Israelite Alliance, important leader Crémieux embodies French democracy the Masonic revolution in what it had of more comprehensive. He contributed more than anyone else. on the other hand, to confiscate the French Revolution at profit from the Jewish community, to give to a movement which had been mixed with a part of idealism, of aspirationgenerous tions, dreams of an organization better, a strictly Jewish character; it prepared and he announced loudly, in the lastThe last years of his life, the messianic reign, the long-awaited time when all the nations will be subject to Israel, where all

(1) Jewish France, vol. 1, p. 573.

"Men will work for the representatives" “So many of the race blessed by Jehovah (1).”

Crémieux has attached his name to two works policies of vital importance and which make of him the most eminent personification of the Jewish statesman working in the interest of the Jewish community; I want to talk about the naturalization of Jews in Algeria and the founding of the Alhance universal Israelite.

What a Jew is in Algeria, the contempt that this abject race, which lives only off shameful trafficking, inspires the Arab, son of a noble and proud race, Nothing we see here could possibly...

to give an idea. Usury practiced by Jews ©
established in Algeria has reached truly significant proportions
incredibly. In a Republican newspaper,
and certainly not very hostile to Jews, France,
Mr. Hugonnet wrote, on July 3, 1884,
on the occasion of the Semitic disturbances in Algiers:
"The wear and tear is truly appalling." Here's why.
An example: "The Turcos and the Spahis, on the eve
"to receive their pay, they borrow one franc
"to return two of them the next day, that is to say
"3,650 francs per 100." A writer who is not very well-
respect for clericalism, Mr. de Maupassant, in

(1) Jewish France, t. If, p. 3-5.

Au Soleil has traced some interesting protected areas.
Crémieux, the following portrait full of color and
movement: "In Bou-Saada, we see them ac-
"rotting in filthy dens, bloated with
"fat, sordid, and lying in wait for the Arab like
"The spider is watching the fly. They call it,
"try to lend him a hundred sous against a note"
"that he will sign. The man senses the danger, hesitates,
"doesn't want to; but the desire to drink and other things
"Desires still torment him: a hundred sous repre-"
"They feel so much pleasure for him! He gives in"
"Finally, take the silver coin and sign the paper"
"greasy. After six months, he will have to
"40 francs, 20 francs after one year, 400 francs"
"After three years. Then the Jew makes them sell"
"his land, if he has any, or, if not, his camel,
"his horse, his donkey, everything he owns"
"Finally. |

"The chiefs, caids, aghas, or bach'agas fall
"also in the claws of these birds of prey who
"are the scourge, the bleeding wound of our colony,
"the great obstacle to civilization and well-being"
"From Arabic. When a French column goes
"to raid some rebellious tribe, a swarm of Jews"
she follows, buying the loot at rock-bottom prices and reselling it to
Arabs as soon as the army corps moved away.
If Pon seizes, for example, six thousand sheep

R

R

R

AARR

AAAARA RAR A

fR

In a given region, what should be done with these animals? To lead to the cities? They would die on the way. because how to feed them, give them water during-within the two or three hundred kilometers of land naked that we will have to cross?

"And then, it would be necessary, to bring and keep such a convoy, twice as many troops as The column doesn't count. So, kill them? What? massacre and what a loss! And then the Jews are there are those asking to buy, at 2 francs each. Sheep worth 20. Finally, the Treasure will always earn 12,000 francs: we give them gives way. Eight days later, the first proceedings The landowners have resumed, at 3 francs per head, their Sheep. French revenge costs nothing. dear. a

"The Jew is master of all southern Algeria."

Indeed, there is hardly an Arab who waits for a debt, because the Arab does not like to repay, he prefers renewing one's ticket for one hundred or two hundred cents One hundred. He always thinks he's saved when he wins.

time. A special law would be needed for

to change this deplorable situation. The Jew,

Moreover, throughout the South, it is hardly practiced

that usury by all means, however unfair

as much as possible.

And here are the beautiful characters that Crémieux'

in the midst of the war against Prussia, while the
The Arabs heroically did their duty, and that
the Jews applauded our defeats, did
to rise to the rank and honor of French citizens
cash. The timing was truly perfect, and
It can be said without any exaggeration that there is
This was a pure and simple betrayal of France.
profit of the Jewish community.

A man who certainly won't be accused of being
A supporter of our ideas, Élisée Reclus, in the ou-
work entitled: France, Algeria, Colonies,
judged this measure harshly:

"Algerian Jews were naturalized..."
"block, by decree, -while we were fighting"
against the disciplined hordes of the Evan people
They certainly hadn't deserved it.
occupied as they were solely with banking,
of commerce, brokerage, peddling and
of wear and tear; none of them holds the plow,
He doesn't water the gardens or prune the vines. None
had not perished in our ranks, under the bandits
from the North, like these Berbers, these Arabs, these
blacks who were among the heroes of Reich-
shoffen; and if they did not defend Algeria -
against us, from 1830 to 1871, they did not defend it-
"They will not be against our enemies either."
As for the disastrous consequences of this decree...

AR ARRA RA RRR RA A

R

pable, everyone knows them, and I general
Ducrot was able to write in all truth: "The decree of
"Mr. Crémieux on the naturalization of Jews"
"He started the fire everywhere."

It also appears that Mr. Crémieux has not
He took the secret of favors to his grave.
special privileges granted to Algerian Jews.
Not long ago, Mr. Boulanger came to
to declare that the Israelites of Algeria would not
not obliged to come to France to do the service
military service prescribed by the law of 1875. They will do it
in Algeria, and we will in fact have a military corps
Jewish silence in Algeria.

But Crémieux's great work is PAIL-
universal Israelite alliance, and he was right to
to say, from her point of view, that she was "the insti-:
"the most beautiful and fruitful tution that has been
"Founded in modern times."

"One cannot dream of an instrument of domination-
"a more powerful nation, and it is understandable that it
"rules the world."

The Covenant constitutes for the Jews a kind
of official power, an effective representation
of their nation and who speaks on their behalf to Europe
Its organization is extremely simple. Everything
A Jew can be part of the Alliance provided
a low annual contribution of ten francs.

The Alliance is governed by a central committee
which consists of sixty members. The Camity
central resides in Paris; he corresponds with the
general or local committees. The members of the
committee members are appointed for nine years by vote
universal of Alliance members, to revive
labeled by thirds every three years indefinitely and
eligible for re-election; they elect each year, from among themselves,
an office composed of a president, two
vice-presidents, a treasurer and a secretary
general. |

A committee can be formed in any location.
a society where the company has ten members, and
regional committees established in every country where it
several somitea laqaux existed.

Local and regional committees act by
themselves in matters of pure interest-

local ment, but gous leur propra responsabilb.

Jls transmit to the central committee at en
receive communications on any object,
of interest to society.

Jis solicits and collects subscriptions
by pouring the product into the committee's Ja eaisse
central,

The number of members is twenty-eight thousand
approximately. The ostensible budget available to the as-
The association's capital is one million francs, but the

Real resources are virtually unlimited,

Countless companies are affiliated with the Alliance.
tes spread throughout the world, and, besides the
major European press which bribes by
With her money, she maintains hundreds of days
special rates that are only for
sons of Israel,

Crémieux perfectly characterized in a few
words reflect the cosmopolitan spirit of the institution.

The Alliance is not a French alliance.
"German, or English, she is Jewish; she is
"Universal. That's why it works, that's why."
"Why she succeeds."

The slanderous novel: by Eugène Sus on the
in the company of Jesus, the Wandering Jew gives a
little idea of what the Israeli Alliance actually is
universal lite. Which is not true for the
Jesuits, that is for her. The Jews themselves
were struck by this rapprochement.

“I remember right now,” said one of
"their speakers at the general assembly of
“February 3, 1870, when Pon made such a warm gesture.”
"Praise of Germany, a conversation that
"I once had a conversation with a fellow believer who
"had attended a meeting of the Alliance the day before.
"I asked him his opinion on Alliance, and
"Here is what he replied to me:

"While attending your session yesterday, I thought
to the Wandering Jew, by Eugène Suë, to that scene where
“Rodin, going through his correspondence, finds
"Letters from all corners of the world."
"The comparison between these two companies is
"fair as to the extent and scope of our
"relationships with the world, but it stops there.
"Ah! What a difference between these two works:"
"One of them, it is said, has the means to oppress,"
"the other to liberate; one extends to
"to stifle freedom, the other to give it;
"One wants to turn off the lights, the other..."
"relight; one spreads cold and death,
"The other is warmth and life." (Cheers).

“What’s amusing,” Drumont adds, “is
"that these Jews who openly declare that they do not
"are neither French, nor English, nor German,"
"constantly reproach Catholics in
"their newspapers to recognize the authority of the
"Pope, to obey a foreign sovereign."

"A foreign sovereign!" exclaimed the innocent man.
"Proletarian. Is that possible? And this good Jew is—"
"It is patriotic of him to thunder against this enormity!"
We can understand how much weight it carries in the balance.
the participation of these men from all nations
nilities, obeying a watchword. We have it well
seen, to cite just one example, when the Alliance

HAS

HAS

tsraélite, dealing as an equal with the powers,
sending notes, protests, ultimatum, actively intervened regarding the
Romania's role in foreign policy.

In their masterly presentation of 1868, document
that those who watch should read and reread
like a chimera, the "Jewish peril," the deputies
Romanians used to say:

"The invasion of the Jews into Romania took place,"
"in recent years, such proportions
"considerable that it terrified the popula-
"Romanian tions; because they see themselves flooded"
"a separate, hostile race, which formed alongside
"of the Romanian nation a foreign nationality-
"manages and opposes the interests of that one... These
"Invaders currently form a
floating population of over five hundred thousand
souls that are continually increasing.
Is it surprising that the Romanian government
had vigorously opposed the invasion
of these cosmopolitan predators, and refused them
equality of civil and political rights with the
natives. There was a simple measure of good there.
meaning and national salvation. Immediately the Jewish press |
and Judaized made a terrible noise about this
Intolerance, in a century of progress. The Alliance
Universal Israelite enters the battle line.

R

"HAS

A reason to intervene was quickly found: Jews
da Moldavia would have been in huts at perse-
popular cuts (in 1867). The government
The Romanian government may well have demonstrated, through a serious
investigation, which the Jews themselves had "acca-
"He had initiated, if not provoked, the movement," the pre-
The text I was looking for was found; that's all I wanted.
The Jewish quarter. Immediately the president of the Alliance,
Crémieux launches his campaign, and he makes his voice heard
the world of grievances and threats from Israel
oppressed! He writes, in a more dictatorial "I" tone,
letters to letters, to the European governments,
and these, more or less led by Freemasonry
Jewish woman, instead of silencing the insolent woman
lawyers, respond deferentially that they are taking care of-
seriously address this matter.

However, the efforts of the Jews and their pro-
detectors did not then have full responsiveness; they
sq broke against the unanimous resistance and dis-
Desperate for Romanian passion. Crémieux and

The Alliance did not give up, and they continued-
nurent to work on minds in Romania and
in the rest of Europe.

- Ten years later, the Congress of Berlin (4878),
Article 44 of it established the principle of the emane-
complete abolition of the Jews of Romania. This success
was mainly due to the tireless Crémieux, whose

French minister plenipotentiary, the Freemason
Anglian Waddington, obediently carried out the
orders. It was in vain that the government...
main made vigorous protests heard.

The French Republic exerted its full influence
in favor of the Jews. She made the execution of the eat
Article 44, the essential condition of the regon-
official birth of Romania as a power-
independent sanae, Since Jars Romania has
was established as a kingdom (1881) and Prince Charles
has taken the crown. Is it believed that political influence
The influence of Jewry is unrelated to these results.
and that there was no kind of market there
mysterious.

This story that we have just outlined will...
Quickly is most instructive. She learns
to the fools who want to pass themselves off as intelligent people,
mocking the alarmists who denounce the
danger, that Jewry constitutes a force of
first order; that basically it leads the poli-
European tick; that it tends to establish on the
on the banks of the Danube, a veritable Jewish state which,
gradually annexing the provinces of the surrounding regions
neighboring areas teeming with Jews will become, in
less than a quarter of a century perhaps, extended and
compact, will group and concentrate all efforts
of the Israelites, and will end, thanks to the power of

money, the press, Freemasonry and
of its annexes, by dominating and directing all the
European governments. In the remarkable
As we have already mentioned, the Rou- deputies
hands, which are not dreamers, signal

highly this dreadful possibility: "He is
"For us," they say, "it's an established fact, which re-
"results from all these details, as well as from the
"perseverance with which the Jews take
"take root and grow in Romania. It is
"that they try to establish here this Jewish state which
"is the first realization of their ideas of
"Predominance over Christian peoples."

Let him who has ears open them, and let him
understand.

CHAPTER SIX

Your Jewry and the Revolution

The Revolution is essentially nothing else
that the social upside-down, through the organization
The formation of the revolt. Ignorance of duties.
the most sacred, contempt for the most fundamental rights
tains; rights of God, rights of the Church, rights
of power, family rights, Christian rights
The whole Revolution is about rights and human rights.
There. At certain times, terrible explosions.
reveal to the world, momentarily horrified, the next day-
stupidly reassured, the underground fire that
works in the bowels of society. Habi-
typically the Revolution follows a regular march
her, seemingly calm, and she accomplishes
surely its ravages, rather like a worm

rodent, like lightning. She has
manufactured from scratch, for its intended use, a
marvelous instrument of destruction: the franc-
Freemasonry. Freemasonry is truly the
demolition man's pick; it disjoins the foundations.
better linked to the social order, they tear them away from
their base, overturns them and pulverizes them. Who doesn't
doesn't want to take the schemes and the
Freemasonry companies are condemning themselves
to understand nothing about modern history; he
He can see the facts, but he doesn't know the underlying mechanisms.
hidden, the mysterious and powerful engines of
events.

At present, there is abundant light on this
point, but what is less known is that the
masonry, especially in its highest part,
the most active, and therefore the most dangerous-
reuse, is inspired and directed by the Jewish community, a
opinion has spread nowadays, which claims
"that a command and management center"
"has always existed among the Jews since their dis-
"general perception up to the present day; that this
"The leadership is in the hands of princes"
"occult, whose succession is perpetuated regularly"
"little, and that thus the Jewish nation has always
"was conducted like a huge society se-
"Crest which in turn gives impetus to

"other seo- companies." There are, I recognize-
willingly, a clear exaggeration in
this thesis, but what is undeniable is
that from the eighteenth century onwards the Masonic lodges
Conical doors open before the Jews, the most
They boldly enter, and soon they are the masters.
the inspirers, the supreme directors, of such
so that a serious French review, could there be
At four years old, write these words: "Judaism and
"Freemasonry today appears to be a
"Identical formula... Judaism governs the
"world, and it is necessary to conclude or
"that Freemasonry has become Jewish, or that the
“Judaism has become Freemasonry (4).”

The Historical and Political Papers of Munich,
publication, as we know, very serious and very
well-informed, reproduced in 1862, on the occasion
from Alban Stolz's brochure on Freemason-
nerie, the grievances of a mason (2). These pages,
It is claimed that they passed before the king's eyes.
Guillaume, and the author, however attached he is to
Protestant worship, there, points out the danger
more imminent for the throne and for the altar "the
"power that the Jews were able to acquire through the

(1) Review of Historical Questions, 67th issue, April 4 —
1882.

(2) See Le Monde of November 5, 1862.

"Means of Freemasonry, power which
would have reached its zenith today... It exists
"In Germany," he said, "a secret society in
"Masonic forms, which are subject to
"unknown leaders. The members of this association-
"tion are mostly Israelites; their
"ranks and their systems have no rites and of
"Christian symbols are only for form, and serve"
"Thus, all the better to cover up their actions."
"Jews only make use of Christianity there through
"Mockery or to further conceal the darkness"
"of their plans and their intrigues. In
"Lately, the Jews have been excluded from a
"a certain number of lodges; now they are
"universally received in all the lodges of the
"world... In London, where is located, as one
"knows, the heart of the revolution, under the great
"Master Palmerston, there are two Jewish lodges"
who never saw Christians pass their
"Threshold. This is where all the threads of
all the revolutionary elements that are brewing
"In Christian lodges."

That we link these revelations to this fact
that in Italy the most important members of
The supreme sellers were Jews, and that was the most
famous, the one who worked the hardest to revolutionize
the Peninsula's settlements, the formidable "Little-

AR

L

R

R

"Tigre" (Piccolo-Tigre) was a Jew, and one
will understand that we are right when
we affirm the current identity of these three
Terms: Revolution, Freemasonry, Jewry.

Any sensible person will recognize, I think, that

the religious persecution that is rampant in France, .

skillfully organized, slow and clever-
a carefully conducted approach, which focuses particularly on
poison the soul of the child and the people, who
He too is a child, while on the other
On her side, she seeks to dishonor, to kill morality.
and finally to abolish the clergy, that is the work
of Freemasonry. Who pushed the famous
War cry: "Clericalism, that is the enemy!"
Gambetta, a Freemason, but at the same time,
As we have seen, an organ, an instrument of the
Jewry? Which newspapers are the most fervent?
to lead the dechristianization campaign
France? The French Republic, of the Jew
Reinach, the Nation, of the Jew Dreyfus (4), the Lan-

(4) His proposal for income tax gives the citizen
Camille Dreyfus, a Jewish stockbroker and Radical deputy, his little
notoriety. The Paris correspondent for the Journal de Bruxelles
He takes the opportunity to sketch the character:

"Mr. Dreyfus, before becoming a deputy, was a member of the Council
municipal councilor of Paris. He is a Jewish man in his forties.
very involved in politics and business. In the
"Business is perfectly natural: Jews have a genius for business."
Business is their element; they are currently in

—
◦

dull, from the Jew Mayer. Who is the tireless apostle?
divorce, this fatal attack on sacred law
of marriage and the formation of the family? The
Naquet the Jew. Among those who are hunting our
poor priests, and to our humble sisters, who
break the crucifixes and throw them away haphazardly
with garbage in dump trucks, shine at
First row Jes Jews: Hendlé, now pre-
Seine River: Lower: Isaiah Levaillant, seeré-
Chief of Staff of the Paris Police Prefecture; Hérold,
Prefect of the Seine. And the double scandal of

the solemn burial of Victor Hugo and the
desecration of the Pantheon, what is the main reason?

almost all our major cases, I should say in
all of them, but in politics it's different: they are one
a tiny minority, their great wealth causes them a lot of trouble.
In old age, politics has frequent and sometimes recurring themes.
vidletits; I believe they are lacking in their traditional prudence-
helle by throwing herself into it as if the career should never be their
to present obstacles, but that's their business.

"M: Dreyfus is at the head of a little-known newspaper, which
is called the Nation. On the first page of this issue
Today I find the following article titles: Orlédneries,
Lavigerié and Co. (Cardinal Lavigerie), Clerical Antics. These
Headlines tell you the spirit and tone of the newspaper, which is
A radical statement of poor taste. The Nation has no political significance.
nor literary merit: it's a poorly written journal and that you

~ You will rarely see it discussed or even cited in the Parisian press-

glenne., 1

“Although radical, Mr. Dreyfus did not lead an equal life-
to keep quiet; he travels with a large entourage, leads a luxurious lifestyle, as
Mr. Clemenceau and most of our radicals who have
fortune or those who earn money, and that the radical plebeians

organizer? Lockroy, in whose veins...
mixes the blood of Jews, Jacobins, and show-offs.
Who assists the Jules in their nefarious work?
Ferry, the Paul Berts, prominent scoundrels between
all, for they dishonor and defile the soul of ees
little ones, whose foreheads still bear the mark of
Caresses of Jesus Christ? Jews like Fer:
Dinand Dreyfus.

To defend and support this, enter
It's a hell of a catch, you need servants.

The law on purging the judiciary is
voted. Then incredible things happened in the Senate.
The Freemasons went to steal ballots

imagines living on dry bread and pure water, so that he can come 2 in aid to what she calls the workers and the wretched; Radicalism is simply a political path like | another, a main road that cuts across fields and which | leads more quickly to fortune and power; it is no longer a | Everything, and I don't know if it ever was, a moral rule!

"Mr. Dreyfus's political and financial background is common to Paris; this type, in fact, is neither a financier nor a politician; he is an active, bold, ambitious type, but one who rarely deviates from the plans inferior, which remains bastard, and that is why I call him politico-financial, because it nibbles away at politics and the finance, |

Mr. Dreyfus was secretary to Mr. Wilson, son-in-law of the president: President of the Republic, and he remained very close to him. Mr. Wilson likes business, not just for the money. that one can gain from it, but through a certain love of art: his mind delights in combinations, in difficulties; and he is interested, if he is not already interested, in all these matters that the brain of Paris produces.

the lie that acquits the Protestantized Jew Erlanger.

In the Drumont-Meyer case, the tenth Chamber- the court, presided over by Mr. Barthelon, delivers to the Jew Meyer, from Gaulois, a certificate of loyalty which It makes you dream. Certainly, as a priest and a Christian, we re- Let us grumble and blame our friend's duel. - Drumont, but, the duel being given, we do not We can only be amazed by this consideration:
"Indeed, the hand-to-hand combat where the limbs
"intertwine, breaths mingle, the
"chests collide, where movements are
"disordered, as in the species it has been
"described by everyone, is nothing other than the duel at
"knife, with the only difference being the length"
"Blades. (Oh, Mr. Prudhomme!) That there is cause
"However, it must be acknowledged that, on this point, the
"The accused bears only a small share of responsibility."
"bility, etc., etc."

This will teach Drumont to go on the terrain, in defiance of Church laws, and to fight | with a Jew. The court taught him a lesson fencing, and I congratulate him on getting off so lightly. walk.

And the army... Don't we know the power it possesses?
enjoys himself in the offices of the Ministry of War,
Mayer and his Lantern? In truth, the Jew has everything
Overwhelmed, completely captivated, he outlines the program and he

directs the blows of the Revolution. When then,
not only Catholics, but all
men who have some concern for honor
and the happiness of the homeland, they will say in return-
quoting Gambetta's words: the Jewry, that's Fen-
nemi!

PART TWO
~ THE REMEDY

In the foreword to this booklet I wrote:
We do not say: Down with the Jew; we say:
Get the Jew out of here.

Violence is both unjust and powerless;
but legitimate self-defense based on justice and
which translates energetically into the moral order,
in the political and economic spheres,
can erect ramparts that will put society
Christian sheltered from Jewish invasions.

That's what we're going to show in the second part.
part of this work.

CHAPTER ONE

The moral remedy

When the Jewish spirit rises, the Christian spirit -
decline. At present, the Juiveverte begins,
corrodes Christian society from all sides.
morally, practically, economically.
First and foremost, morals must be reformed; once this is done,
Not everything, no doubt, will be done; but without
That, everything that could be attempted would be absolute-
futile and sterile. Political reforms and
social issues, which do not have a solid foundation for reform

Moral considerations are merely palliatives, expedients.
who live what the expedients live. The media-
the most learned and best applied cation
can only prolong existence by a few days
of a terminally ill patient; it is necessary, in order for her

to obtain a happy outcome, may she be helped
by the vital forces of nature. Thus it is
for human societies; the most beautiful systems
Themes of government, the wisest theories
political economy, are powerless to conjugate
to rectify an illness that has reached the very core of health
national, and against which each sick person in
in particular, does not want to react forcefully.
Believing that there is a single recipe for healing
a society that stubbornly refuses to be cured,
This demonstrates a profound ignorance of the laws.
of history and a singular naiveté. The conver-
Zion is essentially an individual moral act.
and any social recovery must take as its starting point
from the start the free, generous and valiant energy
of each one.

So, what is the current moral situation?
"Be rich and you will be respected." This word
This reflects a profound degradation of character.
The Jew possesses Vor; that is what makes it so great
Part of his worldly power, in the absence of honor,
Vor gives him outward consideration, Vin-
social influence places him in a separate sphere.
at the same time as he opens all doors for her,
even those that should remain closed in front
He attracts people to his hotels and castles.
at his parties, at his hunts, those who, at all costs

and in any way they seek pleasure and
want to have fun. Dromont said it with a
truth that we found severe and which mast
that just: "The dominant feeling in laris-
"French tocratic and in the upper bourgeoisie"
"whoever walks in his wake, it is the love of
"pleasure... This compelling passion gives, we —
"includes, all the great lords feet at
"With their hands tied to the Jews." The Jews are rich:

although they were careful with their money, having conquered, one
knows by what means, on the naive Christians, they
know how to sow Por who, under the
magic fingers of the pleasure fairy, dazzling,
enchants, bewitches. Why such and such porches?
so many honored, sometimes illustrious names,
of an undisputed reputation for honor, brave,
generous, they go, away from the old traditions
tions, among these, were enriched more or less by wear and tear,
And do they receive them in their demauras? At once
Surely, these French people, these Christians,
They sought help from the upper echelons of Jewish society, that's not
"Pi the spirit, nor the amenity of relations, nor the distinction"
tion of manners, niun intellectual treat or artigr |
tiquo, nothing in a word of what our is so fond of
a race with refined tastes and lofty sentiments, but
in the palace, in the castle of this Jew one
to have fun; to be a guest of a Rothschild,

To be distinguished from a Hirsch, an Erlanger
To be part of the crowd is to be categorized. The newspapers of the
Boulevards mention your name; you are the favorite
of His Majesty's money, you are admitted to court
of a king of finance; what grace! and what
Greatness! The proud democrats of our time
are outraged upon reading such a letter from Madame
de Sévigné, in which the witty marquise
tells his daughter about his happiness at having been the object of
the king's attention, who addressed a word to him
commonplace. How much even among the descendants
ancient heroes puff themselves up as they read their
names printed vividly in the sheets which have
the privilege of recounting the great deeds of the Jewish community
Elegant! That's almost worthy of a reprimand.
of the day for a spectacular action. Next to these birds
bright and light attracted by the glitter of
Por and the shimmering of pleasure, a host of others
are driven by curiosity, vanity; others, finally,
they obey a base and less avowable sentiment.
The Jew is the king of the purse, he is the priest of
this temple, where sacrifices are offered to the calf
Gold brings wealth, peace, security, and dignity.
morality, sometimes the lives of so many men and
of families. To count among his courtiers is to
to be almost certainly the favorite of fortune.
With the Jew and through the Jew, one speculates, one

People speculate, they fiddle with things, they neglect their occupations. healthy, serious and noble work, to run quick gains often turn into ruin. Like The great beasts of the desert, the Jew is escorted of a troop of small carnivores, with teeth less sharp, with less grippy nails, and who live off its leftovers. The Jew is aware of He knows his power, he feels his triumph, and he He makes it felt. He, the age-old oppressed, he feels it. a bitter pleasure in seeing at his feet these Christians He is one of whose servants he was. To one of these Jews, king of finance, it is said that he let slip, speaking of one of his Jewish rivals: “Ah! if this man and I could get along, Would anything else soon be left for Christians besides "Their eyes to cry with?" This sovereignty colossale, implacable, constantly increasing Por Judaic, stems from the forgetting of Christian laws, which must govern societies; it comes especially from forgetting the moral law, which should govern the the heart of anyone who believes in the Gospel. Give me a society whose members be imbued with the teachings of Jesus-Christ on wealth, on the duties that it imposes, on the responsibilities it creates, on the formidable dangers to which it exposes, a society that has understood the greatness and the

within the scope of this first beatitude, which is in at the same time a moral law and an economic lawmique: Beati pauperes spiritu: Blessed are those whose hearts are detached from perishable goods; a a society where duty and this flower of duty, which It's called honor, it comes before everything; a society where honest and regular work is kept in high esteem, where, in the family that preserves jealously guarding the deposit of old traditions, unite, for the common good, the authority, the respect, piety and filial obedience, where the intimate joys of home replace the joys of evilhealthy and feverish; a society, finally, where everyone, may it stand under the gaze and in the hand of God to his rank and in his place, to fulfill his calling, modestly and laboriously traces its furrow, without letting oneself be bitten by the tooth of greed

and proud ambitions; give me, tell me-
I, this society, and if the power of Jewry,
is not thereby completely annihilated,
However, it will be significantly reduced.
You will have cut off his supplies, you will have
deprived of these sad accomplices, these guilty parties
complicity, which paves the way to his heart
even within Christian society. Think about it carefully.
we will tell our compatriots, especially those
who, by their conduct and their examples, have

contributed to the worldly invasion of the Jew, think about it
seriously and starting today; without reform
Individual morality, without the improvement of morals
Christians, in private life and in life
public, you will inevitably become prey to
Jew. Slaves to his gold, you will be slaves
of his wishes, and when one day, overcome with shame
and feeling a final drop of
Christian blood, you will cry out: let us shake off the
yoke, it will be too late.

CHAPTER TWO

The political remedy

In terms of government, even less so
than in everything else, laissez-faire, laissez-Passing by is not appropriate. To govern is to lead.
with authority; it is above all about protecting and
defend. The old poet, interpreter of wisdom
naive and primitive common sense of the people, appe-Milk, the shepherd kings of the people. What to think?
of a shepherd who would not defend the flock of
the teeth of wolves, or that which would lead him into
Poisonous pastures? The Bible says so, and experience
History confirms this statement: "Where there is no
"Without a governor, the people will collapse like
"a house in ruins: Ubi non est gubernator,

“populus corruet. » And again: “The wise prince "is the strength of his people: Princeps sapiens “stabilimentum populi sui. » As for the one who, ignoring his duties towards God, no longer the intelligence of the responsibilities of his position, -“It’s a roaring lion and a hungry bear for “the people: Leo rugiens et ursus esurtens prin“ceps impius super populum. " Intelligence, strength, devoted love, are these not the highest qualities? and basic qualities that should adorn those who are in charge of the people? In the question that What concerns us is the duty of a government. worthy of the name and which is not a company of exploitation. As we have seen, the Jewish quarter constitutes a National danger. We have stated the necessary effort. to oppose him on moral and individual grounds. Do we believe that in the political order, there is nothing What to do? The press and the revolutionary organizationHaire, whose soul is Freemasonry, are among the most effective in the service of the Jew; we have not to repeat this demonstration. Everything needs to be done. price break politically in the hands of These two destructive devices are Jewish. The work is far from being impossible for an intelligent power, bold, resolute. The man who will courageously affixsows the seeds on lying lips, and who, with a stroke of his sword, will break the feathers

poisoned, will have well deserved of the fatherland.

The press in the pay of the Jews is impious – to varying degrees.– and licentious–also in different measures carefully measured according to the diversity of the clientele; – it perverts PesIt was taken and it defiles morals. Who would be repelled? by a joke that was too crude, by an attackthat it is too violent against religion, it presents a honeyed cup, with a beverage composed of the most subtle and deadly venoms. She knows perfectly well the part of the perfidious insinuinnuendo, slanderous suspicions, mencleverly concealed dreams. Who knows how it spread in the blink of an eye, to the four corners of the country, a new, skillfully crafted, recognizednaked fake the next day, but who despite all

the denials, of all the requested corrections,
moreover, carefully omitted or truncated,
will leave a painful impression on the mind of –
drive ?

If necessary, and addressing the crowd, she
will borrow street language, she will throw at
hands full of the mud of outrage on the dress that
priest, she will slander without restraint, she will bind the
the holiest chasers, the most ply people
showing respect to the jeers of the rabble, she
will stir up the plebeians against the nun, against the

humble brother of the Christian schools, against the
poor country priest, and to complete
her work, she will cynically hold school of
pornography.

In such cases, the indifference of those in power is a
treason. The government is providing certain
general conditions of public health, is there
Are there no public health measures to be taken here?
In our major cities, precautions are being taken.
often meticulous to ensure freedom and
street cleanliness, and we Christians, we don't have-
Let us not laugh at the right to be protected in freedom
of our beliefs, in the dignity of our customs
against the insults and filth of a press
sold to our worst enemies |
`It is also difficult to suppress sem-
Excessive blabbering?

Ultimately, a good press law is this
that could be simpler.

In terms of the press, I only know the
Common law, or preventive censorship; certainly,
the latter being the legislation of the Church,
would be preferable, but as, for a crowd of
reasons that would be too lengthy to elaborate on, she
It seems impossible nowadays and in our country except
perhaps temporarily, it remains ineffective
than common law.

Crimes and offenses committed through The press must be repressed, that much is obvious. Why punish these offenses or crimes according to a Special legislation?

Are there two moralities, one for those who write, and another for those who do not write: Not? | |

Why the double standards?

Strengthen common law, if necessary; Have judges who are honest and upright, and prosecute. In front of them were journalists like everyone else citizens, nothing more, nothing less.

Place these principles above all reach religious principles, these moral laws, this Decalogue eternal which form the primordial constitution of Any society that wants to live.

Hit them hard, and even harder with a fine. than through prison, and without the repercussions of the court of assizes, the writer, the journalist, who substitu the outrage, the insulting sarcasm to the methods of a high and serious discussion, which under a propagates immorality in any form or by any other means. who, deliberately lying, defames impu- Religion is a powerful force. Here are a few examples. _ have been done, severe and well chosen, the rest The troupe will take it as gospel, and you will see how quickly will the foul atmosphere be cleansed

in which we breathe. The Jewish community doesn't like not to pay.

She wants to have fun at our expense. Well! that “she pays the costs.

I assure you she will soon remain silent. cautious.

But for this work of justice, it would be necessary... What? A government that wasn't of the band...

The other strength of Jewry is frankness masonry, with all the associations which radiate around her.

Here again, the duty is clear and simple.

At present, Freemasonry leads
Everything must lead to nothing. Drumont has
wrote: Jewish France, he could just as well have
Write about Freemason France. We must wash away
France must be cleansed of this shame; it must be purified of this.
leprosy; the chancre that defiles it must be eradicated and
who devours it.

A simple, bold, and fair measure would have
the reason for this occult power that surrounds the
country in the folds of its rings.

Declare that any person legally convinced-
how to belong to Freemasonry or
to an affiliated association will be private, for a
time to be determined, perpetually in case of

recidivism, in the exercise of his political rights.
For me, I will even go, in certain cases, as far as the
Deprivation of civil rights. I'm not going into the...
details that the subject matter demands; I am content to indicate-
to determine the path to follow. Let it also be clearly understood
that the quality of Freemasonry is inexorably firm-
the entry into any public function which
that she may be. These will be very legitimate representations.
sailles. Our victors don't hold back for us
to say: "You are a member of a religious order, a Jesuit, a simple
A cleric, would you be a miracle of genius, you
You're good for nothing, and you should value yourself
"Happy that you are left a modest place
"in the sunshine of the homeland."

"After all, the old pagans were right."
"when they shouted at that cursed breed"
"nascent of Christians: Non licet esse vos; he:"
"You are not allowed to exist." Well!
Let us apply the law of retaliation, and if we become
One day the masters will be fooled, let's not be fooled
with these grand words of progress, tolerance, etc.,
etc.; that would be foolish and cowardly.

A few years of such a system would have
shattered the revolutionary organization and reduced to
Freemasonry is nothing. This is proof.
is done, is only formidable to those who
feared.

When you look at it straight ahead and walk
Resolutely upon her, she faints and hides
underground.

I know, the kind-hearted men who will dedicate themselves
their lives and strength to this task, must
Expect anything. The Revolution, concentrated at
high dose in the lodges, does not give battle to
Big day.

She defames through her press and she kills in
shadow by the dagger of his assassins. But
the man tall enough to undertake this
work of justice and national liberation
will have a heart noble enough to despise such things
threats, and if he falls, he may, in falling,
to hurl to heaven and to his country this cry of the illustrious
President of the Republic of Ecuador,
_D. Garcia Moreno: God does not die.

CHAPTER THREE

The economic and social remedy

"France for the French!" That should be the
first principle of a true economic policy-
national ment. There is a serious danger in this,
or the land, or the country's capital, are between the
foreign hands. The danger increases when,
As a result of skillful maneuvers, the stranger arrives
almost to the point of monopolizing public wealth. We
We must treat the stranger as a brother, no
like an enemy; the Christian spirit demands it. From one
On the other hand, the earthly homelands are in order
of Providence; they have their determinate vocation-
undermined by their historical tradition, and those who
Governments have a duty to protect the interest-
Grievousness of this vocation and of preserving at each

people the organs and instruments which

are necessary to fulfill his role here on earth. The fraternity proclaimed and established by Catholicism destroys the haughty, harsh, ferocious feeling selfishness of the pagan towards the foreigner; he is perfectly compatible with a love of favoritesreference to the homeland, the land of the ancestors, and our Old theologians linked it to filial piety the virtue that commands us to love and to serve our country.

In this matter, one must be wary of, I don't know... `what humanitarian sentimentality, advocated and propaved by the Revolution, which does not prevent Europe to resemble a vast forest of Bondy, if you prefer, has a huge field battle, where millions and millions Men are ready to slit their throats for the greatest profit of the Jewish community, which collectswill be gold in their hands, in these pools of blood.

But what is happening beneath our eyes? Next to For us, Austria sees ten thousand dorural town halls fall under the intarledii of the adpublic judgment as a result of Vinsolvency of Homeowners crushed by mortgage debt lractée avec les Juifs.

In Fhalice hoûs tei soifies not čnčörë there:

but that the agricultural crisis is worsening, — and it will get worse — you will see the same thing happen phenomenon; you will see the peasant's property, of the petty bourgeois, of the little gentleman, of those Finally, who are the driving forces of the country, sold to cheap price, falling into the hands of speculators for which property has no character moral or social, and enrich the wealthy Jewish praetor or Judaizing, more or less usurious. Waiting for dant, MMors the high barons of feudalism financeCière carves out large pleasure estates in the departments surrounding Paris, and ressusThey cite, for example, the latifundia of the decadence of the Roman Republic. This peril must be opposed a powerful remedy, and here is the remedy: it A law must be drafted with two articles worded as follows:

ARTICLE ONE, — It is forbidden for any foreigner-

to own a portion of the rural land of
country.

ARTICLE TWO. — The Jews are assimilated
to foreigners.

Article 1 is a defense measure
perfectly legitimate national policy. Whether one wants
Note well that I am restricting the prohibition of
to possess rural property; the strange poüř-
would own urban property. The spirits
The wary ones will grasp the difference at first glance.

which exists between these two orders of properties;
For the others, the explanation would be long, and without
Unnecessary doubt.

As for the second article, it is imperative-
demanded by the cosmopolitan nature of the Jew.
Who would dare to claim that the Jew is either French or Jewish?
or Austrian, or English; he is Jewish, and he remains
He's Jewish. So he must be treated as a Jew. I know that.
what people used to paying with words, and
"God knows how many there are," they will object.
Equality! Common law. I will naively admit
that I don't understand common law any better
to unequal social situations, that a measure
common to unequal sizes. What is needed, this
What is right is, according to the profound word
of a prominent Austrian statesman "the res-
"Equal respect for different rights." That's what...
Our fathers understood, that's what...
that their company, despite many flaws-
sites and many irregularities in construction
tion, was, all things considered, a harmony, not a
anarchy.

But this external defense measure does not
That's not enough yet. It's necessary to build
a wise internal system of property, partial-
particularly small property, and to enact
measures to protect against rapacity

of Jewish usury. Why not borrow from

foreign legislation such as these provisions,
which consolidate rural property, which attach
inextricably linked to the home and the family, and which
declare the agricultural domain, or at least one
portion of the agricultural domain, unattainable for
debts. If we do not adopt measures similar to
blables or similar things, we will soon see, the crisis
With economic support, alongside the proletariat of
cities are forming the proletariat of the countryside
loincloths, plebeians without domestic shelter, wandering in
across the country , far from the children's cradle and
the ancestral tomb, deprived of the hearth, guaranteed
of moral dignity and material life, not possessing:
dant plus a parcel of the national soil pulverized
- by mortgage debt, and thrown prey to the
a band of ruthless creditors.

There will no longer be a homeland, because there is no
will no longer have family or home, and France will not
will be more than just a farm operated by the Jewish community.

Is that all? No. We must prepare for danger.
more pressing.

Capitalism, to use a rather crude word-
bare, like the thing itself, is the master,
And the Jew is the undisputed king of capitalism.
Capitalism is a system in which money
and speculation hold first place, go-

govern the entire economic life of nations.
They enslave labor. Certainly, money plays a role.
very useful to play in human affairs, and
Saint Thomas determines it with his characteristic precision.
tuelle.

"He," he said, "who, by virtue of a contract of
"society entrusts its money to a merchant or to
"Uh, worker, keep ownership of this money, and"
"His associates do so at their own risk and peril."
they argue it; therefore he can legitimately claim-
“a portion of the gain which is its fruit (4).”
But this very moral and very fruitful contract, in
_ which the different factors are remunerated pro-
proportionately to their effect and activity,
contract favored by the Church, protected by it
against usurious businesses, has nothing to do with
common with these modern speculations born

of the freedom of the money trade and which, in definitive, resulting in more or less effective means less complicated to cruelly oppress those who have nothing and to rob those who have little. This theory of the freedom of money, so dear to

R

(1) She who commits pecuniam suam vel mercatori vel artifci per modum sociotatis cujusdam, non transfer dominium pecuniæ sue in illum, sed remanet ejus: ita quod cum periculd ipsius mercator de ea negotiatur, vel artifex operatur; and ideo sic licite potest parlem lucri inde provenientis expetere, tanquam dere sua. Sum. Tea. 2a 2® q.68 Art. 2, ad quintum.

liberalism, so severely judged by the Church, of which Practical indulgence in no way diminishes the truth of the doctrine, produced the beautiful result that we see: the concentration in the hands of some of the public wealth.

A German scientist, Dr. Ratzinger, has He very rightly said: "The expropriation of society "through mobile capital is carried out with as much "regularity as if it were a law of nature. "Zion is doing nothing to stop it, in space" "fifty years, or at most, a century, "The whole of European society will be delivered, feet "and with their hands tied, a few hundred ban- “Jewish quiers.”

Don't you see that through these injustices... mules, by this enslavement to money all of man's strength, through the deployment of the soil of an entire people of workers, by the The ruins you create, through the greed you ignite, through the hatreds you provoke, you prepare for the coming and dreadful advent of the Furious socialism? "We claim, I will say "with Abbot Morel, in his remarkable "a work on interest-bearing loans, such a state "Things that create hatred, that hatred." "centralized by the same secrets that have "centralizes capital, loads the machine"

"social of so many atmospheres which it must ecla-
"ter, however much thickness you give to the
"The metallic coating of your machine, that is-"
"that is to say, whatever number you add to
to your soldiers, to your gendarmes, to your po-
"Lice."

The real remedy would lie in a return to these
_ old principles of evangelical morality which
lay the foundation for fair relations between the
Capital and labor. But who will have the courage?
to administer this vigorous remedy? And who would you-
Shall we take it? The events, docile mini-
The very justice of God will one day force the
societies made wise by ruin, as well
material as well as moral, to turn back and to
to ask the wisdom of the Church for the secret of
their temporal prosperity.

Until that hour, perhaps less distant-
Given that we don't believe it, should we cross our arms and
Do nothing to stop the evil? God forbid.
Please.

I confess my profound incompetence, in fact
of finance, but it is not necessary to be
a great scholar in this matter to understand
that fair and inexorable financial legislation-
applied, especially to the potentates of capitalism
lism, should above all severely punish the

. fake news spreaders, prohibit the gains
illicitly obtained through manipulation
fraudulent, suppress the speculation that thrives on lies
dreams that fool the naive public,
always a little gullible, like children. S'in-
bowing before the audacity of the powerful buccaneers of
the Stock Exchange, not daring to touch it with the tip of your finger
to one of those cosmopolitan nabobs who practice
financial piracy on a large scale, and reserve all
the harshness of the law for a poor devil of
second-rate privateer who took on too many
liberties taken with the Penal Code, that's a detestable thing
an example that offends public morality and that
dishonors justice. What can be said, especially of a go-

government that would tamper with things for its own benefit or that would stifle a case, when the action- Those involved in this affair would be seen as recruiting. in the parties that are hostile to him! But this is only the beginning. The limited company invades all spheres of human activity. This is particularly the mani- the manipulation of money which is his work of prediction election. It attracts both small and large capital, She takes from all the girls, she seduces even the most cautious are lied to with self-serving lies of a venal press, and by the lure of fabulous gains- For them, it is disgusting to find honest and patient work disheartening.

and it inevitably leads to these catastrophes colossal where millions of fortunes and human existences, and from which arose- They felt more radiant, more triumphant, more insolent than ever the Jewish conquerors. Thanks to the a limited company, behind which are hidden knights of industry of every class, of every order, wealth is concentrated in proportions gigantic lions in the hands of a few powerful unions dominated by this cos- Jewish community A heartless, gutless mopolite who would sell the tears of families under pressure, the wounds bleeding and the torn flag of the homeland in mourning.

I am not claiming that every public limited company be guilty of such misdeeds, but wielded by For some, it leads to these disasters. I acknowledge that it is a powerful, useful, necessary instrument saire if one wants under the economic conditions questions of modern societies; I hasten to add without fear of being denied that she is an instrument dangerous. Therefore, it must be handled with care. The process is regulated and closely monitored. A little bit almost everyone agrees to ask a revision of the 1867 law.

A distinguished publicist, Mr. Urbain Guérin. in a very well-researched article, published a few

months in Catholic Association (4), lists

the main reforms to be introduced into the law
from 1867.

"

"

"

"

"

"First of all, a company will not be formed"
that when half of the capital has been actually invested

subscribed to, contrary to the errors:

followed now, in a large number of
societies where money only exists on paper...
Any author of a fictitious subscription, any
administrator who will have represented as valabel a subscription of convenience, tomwill be subject to criminal law; they will have
committed forgeries. The actions must remain
nominative until their complete release,
and such a provision will put an end to the brigandages so frequent under the law of 1867.

"Every subscription form must contain
a precise enumeration of the quantum of
contributions and the real figure; many simple people
of which a figure of several million
produced a great impression, will be less
eager to subscribe, when they learn that he
There's nothing behind that number.

"The stock market predators have mainly depublic savings were tied up through bonds

(1) The Necessary Reforms: The Law of 1867, by M. Urbain

Guérin. Catholic Association, July 1886,

linked © THE JEWISH HOUSE.

"

"

=

AR

AR

tions; the name inspired more confidence than
that of shares, and the process was all the more
convenient that bondholders are left at the mercy
to companies. No rights are granted to them;
They cannot, in a general assembly,
like shareholders, express their opinion on
the march of society, to provoke its dissolution-
tion, or some other measure. From now on
They will be granted mortgage guarantees.
The companies in which this guarantee
will not exist, will not be able to issue bonds
tions, and it will be forbidden for others to do so.
subscribe before the share capital has been
paid and used for work. Bondholders
will appoint commissioners responsible for the
to represent; they will have to intervene every
once a correction is made to the con-
primitive editions.

"The law will prohibit the distribution of any dividends"
dende taken from the reserve; it will be provided by
the real benefits, otherwise it doesn't exist.

"The reform of boards of directors will
also recommends to the attention of the legislature
administrator; the directors will receive remuneration
fixed generation; they will no longer collect this tan-
tième on the operations of the company which has
has given rise in recent years to

"Outrageous abuse..." I timidly add that he
It might be a good idea to prohibit foreigners from
to be part of the board of directors. That would be
a severe blow to cosmopolitan Jewry.

With regard to industrial companies, pre-
Special precautions would be taken. They would
required to deposit a bond intended for
to guarantee, in the event of liquidation, the salary of the personel. Like other companies, they do not distribute
dividends would only be paid on actual profits;
and in case of a breach of this rule, they would
subject to a higher penalty. Any action or
part of an industrial company should remain nominal
native, it could only be transferred with the
consent of the other shareholders or participants
pants.

It would even be advantageous to substitute in
the future of anonymity, the sponsorship for the
companies of this kind.

The example of Le Creusot, a limited partnership,
proves that it adapts just as well as society
anonymous to large companies; it is the pre-
France's largest factory, one of the most significant
of the world.

Furthermore, this reform eliminates one of the principal-
Minor drawbacks of capital communities:
the absence of a responsible boss.

=

R

R

'HAS

“Instead of a director who is merely a subordinate
given, instead of a board of directors,
to be collective, impersonal, which loses itself in a
In the distant cloudy distance, she settles face to face with
the workers a being of flesh and blood, and on
which will bear all the responsibility.

"He will be obliged to reside, and, in the large
industries, the sponsors will keep themselves
It's good to put a manager at the head of the company
fictional, which, in difficult times, for example
In the strikes, he will be the only one to negotiate with
The workers alone will bear the weight of the decisions
sockets.

"Recognition of futures markets;
whatever objection it may raise in

"The spirit of lawyers would have a practical result"

"

RA

R

e AR

R

"

excellent.

"It would exclude people from all over the Stock Exchange
class who are seduced by its promises,
and it would inspire in them a mistrust that would be the
the beginning of wisdom.

"The abuse of emissions would be prevented by yn
very high special tax, doubled and tripled when
It appears to be a matter of foreign affairs, affecting Tays
financial articles, announcements or advertisements
recommending new business, as well as

all published and distributed leaflets.

"A right proportional to the value would strike
"Any share sold. Real estate."
_“supports, in the event of alienation, a right of registration-
"Deposit calculated based on price."

"Why an action that the men of agio-
"Tiers push by five hundred francs for example
"at over three thousand, wouldn't she be able to bear a
"The same right? It would be all the stronger because the
"The share price would reach a higher figure."

"These various provisions, we will conclude ©
"with Mr. Urbain Guérin, will result in
"to restrict trading in securities,
"and, by raising the share of speculation in the
The country's expenses will be all the less significant.

a heavy share falls on the pro- classes
"Conducive." They will also have the effect of
to stop, if not completely eliminate
the exploitation of labor by Jewish capital.

That is why, with regard to companies
industrial, I would gladly recommend a system
conceived by generous minds, which one can
easily dismissed as utopians, but who, in my opinion,
their only fault is being twenty years ahead of
common ideas and to better understand the
conditions for a serious social reform.

To the community of anonymous capital without
distinct personality, and therefore without responsibility-

defined bilite, one would substitute the cor- assumption
porative of people.

Public limited companies or limited partnerships do not.
could be formed in the future, for an exploit-
industrial activity, provided that: 1° of organisation
manage the operations staff (engineers,
foremen, workers) in corporal association
tive; 2° to ensure the amortization of the capital
establishment in such a way that, in a

within a specified timeframe, the professional body can be substituted for the public limited company in the ownership production equipment; 3° to pay a cauoperation designed to guarantee staff in in the event of the company being liquidated before the deadlines amortization. Favors would be granted. to currently existing public limited companies which would constitute a corporate society with amortization of the establishment capital in a time to be determined. They would be unloaded. of a portion of the patent; they would be alone admitted to state tenders, departments municipalities and communes; they would receive on the customs products a subsidy to facilitate depreciation.

Another project would make workers actionmembers of the companies in which they would be employees; they would not have to pay any capital,

but their work would be considered a contribution.

It is possible that these projects will provoke to the point of... from a technical point of view, and placing ourselves in the order of current facts, 'numerous objections. They do not constitute no less a theory based on the true human and Christian principles, and they lay the solid foundations for an anti- solution Judaism of the social question.

But I'll stop there; I've already been quite bold enough. And I greatly fear that many wise minds, from the In their high esteem, they don't hurl insults at me. From Festus to Saint Paul: "You have lost your head; "Too much reading has clouded your brain: Insa“Nis Paule; multe te litteræ ad insaniam convert< tunt. »

GONGEESION.

Sai said the danger; Pai indicated the feinédés.

Everyone, I believe, will recognize the danger; few will try the remedies. They will be declared inapplicable eables, disagreeing with the principles of the modern society, contrary to this solemn stupidity- the one that is called common law: in short, Von will practically conclude that nothing should be done.

The Jewish quarter will continue its course of conquests, and then what will happen? Listen:

— “The tide of popular vengeance is rising
"and rises ceaselessly with iniquity and threat"
"to break through its dam, and it's easy to predict"
"The hour of catastrophe. Already the braële inipur

R

HAS

of the prevailing religion, the coryphaeus of the Thurii- The warriors of the golden calf cried: The Barbarians are at our doorstep. Yes, you're right, the Barbarians are at our doorstep... and when they threaten A world that is too old is, as Salvien said, that the infamies of this world have filled the measure and that it is time to regenerate it.

"Because this is where the social war begins," I tell you; the war of those who have not against those who possess; the war of the affwar against the well-fed; a merciless war of reaction and extermination... (4) »

"The new power, the Boyrsico- feudalism third party invaded everything, replaced everything; it alone has the privilege of arousing passions, of exciting enthusiasm and hatred, to make the hearts, to reveal life... |

"His spirit pervaded all of Europe. Of all shares arise movable property loans, cobankers' alliances, mergers, agglomerations capital and business ratios in the image about what's happening here... |
"There is no turning back now; this must happen." the situation has a way out; and there are only two possible — or the triumph of the system, that is-

(1) Toussenel.

"

that is to say, the large-scale expropriation of the country, the
concentration of capital, of labor under
all its forms, for the benefit of a handful of
insatiable croupiers, — or liquidation (1). »
"The ministry is publishing this and is making me a crime for having..."
He demanded the Rothschild estate be stripped of its assets.
So forget about French history. Is it that
in old France they did not establish
court chambers to make the
financiers; are the prosecutors of the time
they did not demand the annihilation of their

ill-gotten gains?

"What the old royalty dared to do was..."
financial thieves, the governments
modern ones can no longer do so: because the financiers-
The ciers were the kings of the time.

"The feudal lords lay in ambush in
crossroads for collecting taxes on
passing merchants; financiers
lying in wait in the Bank to put pressure on the
commerce and industry.

"Convicted or acquitted, we will continue"
to denounce the Rothschilds and the thieves of the
finance, to stir up popular anger
against their crimes, until the day when, having arrived

(1) Proudhon.

"in power by the Eveheitils, kotis potn"
"them locked up at Mazäé and (their fepréñtFe all
“Fes big volas to your nation (1). 3

Totisséfiel, Proudhon, Léfafgié prephetident
Pavenir. Seduced, endkvés, 6k plotted pat 18 Jaiverie
fiferñätiônalé, you have fejété [at Péfernté sétiale
based on stif 14 Christian justice hd, seale eapabé de
to rebuke socialism: të Sediahsmeé; Reuvel
Attila, Chéimitiéra terfible et tttdiphatt à tra¥ers
the world; confused with an EbfhmMané feine,
– Jews, vassals and serfs of the Jews: Vétis raver pès
willed by Jesus Christ: you sure Batrabas; and
Dieii Haurd pas tött.

(1) Lafargue before you eout a' assists de le Sding. .

TABLE OF CONTENTS

TABLE OF CONTENTS

FIRST PREFACE BY MR. EDOUARD DRUMONT..... Street

FOREWORD......... CO 200... erere
e

PART ONE

THE JEW. – THE JEWISH CONQUEST

Cuar. ler. – The plan........... located ee dec

THE INSTRUMENTS OF CONQUER

Cuar. I], – Gold........ ETAR eee ere Dessert
Chapter III. – The press.......... PR ce denaws
Cuar. IV. – Worldly influence..... indie

Cuar. V. – Politics and the Israelite Alliance at the University
saddle... icssioresessceeisesesiesses

Chapter VI. – Jewry and the Revolution.........,..

PART TWO

THE REMEDY.

Chapter 1 — The Moral Remedy.............. nan 89
Cuar. I]. — The political remedy................... 99
Section III. — The economic and social remedy........ 105
CONCLUSION. .... cece re sitio desc ia ss 123
i omm

4276. — ABBEVILLE. TYP. AND STER. A. RETAUX. — 1887.

X Sa? Ps 4€ iB Bo ALT ASP awe aes ee * ae
Wings thot VAE AT TA f eee 5N poes
VIAN ÉDOUARD DACHORS eee
) "3 years

ILLUSTRATED

Scenes, Views, Portraits, Maps, Reproductions |

DRAWINGS BY OUR EARLY ARTISTS 4 oe

La Presse was right to say that, if the appearance. ae ee
France Juive had been an event, the publication in edition
The exhibition of Mr. Drumont's work was another event.

This edition, as conceived by the author, okay —

with the publisher and artists, adorned with remarkable illustrations,

historical pages treated with exceptional care, with eee 'a
Reproductions and graphic documents borrowed from the Ebtempes!= cs
at the Carnavalet Museum, etc., will form a large-format volume, —
and the most precious, the most interesting, the most curious. Dr.
our era, a volume whose place is predetermined by
all libraries.

The complete work will cost 42 francs.
It will consist of four parts.

Each part is sold separately for 3 francs:

The first part has been on sale since April 1st, 1887.
The second part will be published on July 15, 1887. TIMES
Part three will be published on November 1, 4887. ws EN
– Part four will be published on February 14, 1888.
apr to

To receive each part free of charge, simply send 3 francs.
by postal order or stamps, to Mr. Henri GAUTIER, Publisher,
| B3, Quai des Grands-Augustins, Paris. re

'You can subscribe to the complete work now'
+ FO ee

If

Paris. – Imp. G. Rougier et Cie, 4, rue + Cokes oe

This is a reproduction of a library book that was digitized
by Google as part of an ongoing effort to preserve the
information in books and make it universally accessible.

Google Books

https://books.google.com

Google

About this book

This is a digital copy of a work that has been preserved for generations on library shelve
precaution by Google as part of a project aimed at allowing internet users to discover the
line.

Because this book is relatively old, it is no longer protected by copyright law and is now

“Belonging to the public domain” means that the book in question has never been subject tc
Expiration. The conditions required for a book to enter the public domain can vary from cc
These are all links to the past. They bear witness to the richness of our history, our cul
too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproducec
of the long journey the book has taken from the publishing house through the library to fi

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make
thus accessible to all. These books are indeed the property of everyone and we are simply
However, this is a costly project. Therefore, and in order to continue disseminating these
necessary measures to prevent potential abuses by third-party merchant sites, in particula
technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search progra
We therefore ask that you use these files for personal purposes only. They may not be usec
any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the
research concerning translation software, optical character recognition, or any other fiel
For large amounts of text, please do not hesitate to contact us. We encourage the use of
works and documents belonging to the public domain and we would be happy to be of service

+ Do not remove the attribution. The Google watermark contained in each file is essential
and allow them to access more documents through the Google Books Search Program. Do not de
No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is y
Be sure to respect the law. If a work is in the American public domain, do not assume that
other countries. The legal duration of copyright for a book varies from country to country
The works whose use is authorized and those whose use is not. Don't assume that simply pos
Book search means that it can be used in any way anywhere in the world. The sentence to wh
The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languag
contribute to promoting cultural diversity through Google Books Search. Indeed, the Google

allows internet users to discover the world's literary heritage, while helping authors and

online searches in the full text of this work can be found at http://books.qoogqle.com

–

.
.
–
~

has

ry
+
–0
if
=

rr

one
rev

—— awry
<=
> b
+$
–emea

1557

ro
gold

"t.
> res

–

+.

Pe OP SP ews

=.

aes hand hs re

and be
gg

glass

ver jer
7
she —en
rrr'

reser. is

27222

D:

>

“_ororere

"ii

+

EE om des. nl
+

not Moata
irr

~–

iy" Py a

+
did

vo ee aid
–
did es Gre > are
–
>
screw

#2 hid

hi = to
er > one
Sb ee weap ee pe
pee < –
POMR teper r aa rr
CP ed D aa © À P '
“
eyy
=
D 4

i~

Prerio 77 ~

+

ro.
oor

And

zi

"re ps and re.

>

i
=. -oi oe
See ae

es Sed ied tel te ge S46 ere E

$ r
ah eh, a ce eth
rrr

oer oe red
" e
reste

I̥-

ws

a lad row
nar
ab Re eh el

oe

pt reg be
'ono me.

and ey ware

at ea. a ean Ol nk a ee

ARLES De bel ne ae 24 2

"Tor

t br
4 i Fe '$ si
– b abe
È E SH As tors H ++
+ $ rea' t 1 i ity
r LE > ter pr?' n
| CENTER te
4 rs HA $120 sit .
ate ate tae f
$ pe ta H brake f
Ijt te HE hotel? +e
tole ite HAE s
+: HN RIT Apria St
+ } The `~
tent to: The re ir
$4 baby mne H at
rie: rand beberle jà
sae rt 35 pol
4 tet ot $o
abe A, + *
+
4
PV

ate
4 o
WERI

old dk ad +4

7
bi

t £
–

aims

LA Ed)

Hs

e+?

Pe eee

J

gold
22

Sx}

+

The To

–
tase

you

is
> p

ttt
ae

J
"
st +f. t;
| ts Ps "5
> – vd“ :
tit is | DH rtf
yet rhet rotor) fot
HiFi II
$ L +
+ t
pe
| 4 ri
Let:
f pr rh
d 7 ees

i.e.

+

~

4.

>

+4
ves"

-
pa

be

~ 9s hs oe

summer
AMEN)

teya

~ > -ha ka i
74 hie het 14 rel | 14-24
a +

Has

> Ree aap
pe

7

Breet tst RE
i {-head h
" at h ofat
« 1 > Teb + rei (212128 rer e d
b APRS EL y what eet eee oe oat +=? porebet hte ty terate ji ` eres
acer RARE: AMAR LERSE Set DD EL PIE Seb eee PET NTI EEE
pot eter iiice Tere) pepeten tet pope heads ot Dehetre appt phat MARAIS
+ in to Tb bab ener Patate ert etetetst to

```
LAETUS RME EST STI ES
< | pi PORK PR PR RTE T ee abe t RE aN
F Here PET Tee Ve PTE stopper ee popat dt
head gone? +5 inpar et Pons apr ere seit ai erst (PTE
Tatters Ares Mt | :
$i preg gatte
n $ 5 .
2 Ab d
> + 4
Well?
3 pepper ' +
put SA ht 4 + eters ut De r+ r
A Te) Orn aeeese ee S ibe Fte tóte
x. ad, "2 mothers. IT Lars ve! steht
i — ++ if LEE +
var Silda tar PTT AES bles eeteteterscsees
MAMMRMAT AUTO SRE TEE ANNEE
pe bape? +> iets +4 1122 AE ra Liberte bere >
4 over l potab poetot tE Pop otal a!
TIN Ah The ra To tests =
alerereterrt thee eebeb rt ore ees) abeio
baby tE Iil pptetete Hiisi TELE ES? hi
NOTE TE TM EE Tree head MANTETETITE
ATELIER eas with ete res ria ots otetorerer rte *
rebate? stotrteteceerpeeererele? PARTI
to ith 'Sapete reper aa Hii as beret a ats
“= aboot Licecret HEADS rer per
ister fafei bes FN Te pets iat ate re
1141250 tr TR PTT TT Lit headtetat Hi
Free tr Arete stereo tnt 11274) ie
aero Ry Spe ee Pe rert Pl eb abareneret ete
“7 — + ? he tee ET DE ET ire Tes me Et et Ee Are TT ST stat eerte
CURE Pete PAPIT EL > AERIS MM tofs tsee DT LE cbr Pers RATS LE Ter
4 te tpl SP TE verbs art etehehet " pltabeheeeertals MATE > vert lotitete va
MIPE patot TETE, peters he t— ' been RTs peek PTE Lhote tel een saree atir
+ ote tt hehehe ha P Rare A 4 parent aperet NL esdee
+ sagehe) het er
eres tr rotetatet hrs RIRIELEILL t
het meters arte bet LIe rset trhepehei ris
Title In baby beast ts) porat rberereteperet err
or ers ore tT a toretet x Lérretetetehehet MELLE
L Me Dtoretr head Distetehe tors Toprepet te rbebetercte:
oto Vi Lose here tare ete ie pre LEtter Peped eter re pi
eee seetisisarsreter ti licasaweee Forepererresrjeeterel
summer SM HE MH Here tent
ete te '+ Paper phe t | 4 A heireppretcteteretstn
p. bis sistere ebere ete Sope:
Li iioreteteteate e
Piippo rti iii
Peboparabsterebctetrts
shareperrterP tr TETELE a
popitereto DIN RS
```

– b$ “ 2 to 7 J 5 ae beh terer ae PRE
Lore? aa 1 popoe top} te $ betorr Peters t L > toretste
AMD TES + Pht oe rt MIN AMENER
Morte Li poeeparetet> aud +i she bebe MAMMA
LOTO RTE HEAD TO HEAD
4 popeners pa porene ers ….
+ i

HRHURNE
t$ ARTE TES SRE
'ga pateg ortin Tg ré
to “4 reqepeteceietet opti
l eae ate! jipe
QUIL EE pitt riers se

erent nh Oe {tot 497 ot.
wt Lr Lae states my

IT
go

2, st

ee nd ||
–
+

|
!
|
$
1
1

Digitized by Google

Digitized by Google

j

HAS

YEARS
P
I have to

go"

+

your

A PRESEUR re
teats 2 LES, Wiss y

"AND and YOU"
GTR PUR LS ER

be stk

uc
THE
Me, at

ae

nis

soogle |

aa ©

PERSON

481575

to be

-4

THE ANTI-CHRISTIAN CONSPIRACY |

ms Lo Fi ÉsÈus

DOCTOR OF THEOLOGY

The Conspiracy
ANTI-CHRISTIAN

The Masonic Temple
wanting to rise from the ruins of
the Church
The powers of hell do not prevail
She.

they won't be against it
(MATTHEW 16:18)

ED VOLUME I

Saint Augustine Society

Desclée, De Brouwer and Co.
LILLE, 41, Rue du Metz

NIHIL OBSTAT:

Insulis, die November 11, 1910.

IT, QUILLIET, s. th. d.
librorum censor.

IMPRIMATUR

Cameraci, die November 12, 1910.

A. MASSART, vic. gen.
Domus Pontificiæ Antistes.

DAL VATICANO, October 23, 1910.

SEGRETERIA DI STATO
DI SUA SANTITA

has

MONSIGNOR,

The Holy Father Pius X received with a paternal
interest the work entitled: "The Anti-Conspiracy
"Christian," which you asked me to give to Him
on your behalf.

His Holiness warmly congratulates you on having
successfully completed the composition of this work
important and suggestive, following a long series
studies that also do credit to your zeal and
to your ardent desire to serve God's cause and
of the Holy Church.

The guiding principles of your fine work are
those that inspired the great Catholic historians
liques: God's action in the events of
this world, the fact of Revelation, the establishment
of the supernatural order, and the resistance that the spirit of the

Monsignor Henri Delassus,
Prelude from the Pope's House,
Lille.

evil opposes the work of Redemption. You mon-
will you go to the abyss where the antagonism between the

Christian civilization and the so-called civilization
which regresses towards paganism. How many you
You are right to establish that social renewal does not
will only be able to do so through the proclamation of the rights of
God and the Church!

Expressing his gratitude to you, the Holy Father

made wishes so that you can, with a
health still robust, fully realize the
summary plan that you have drawn up for yourself, and as

As a token of his particular kindness, he sends you
The Blessing to the post-obligatory.

With my personal thanks and congratulations-
Please accept, Your Excellency, the assurance
of my most devoted sentiments in Our Lord.

Cardinal MERRY DEL VAL.

| FL Warie
PRESERVED FROM ORIGINAL SIN ~
IN VIEW OF THE MERITS
OF
'OUR LORD JESUS CHRIST'

God said to the serpent: I will put ini-
friendships between you and the Woman, between your pos-
truth and its posterity. This one will meartrira
to the head. And you will bruise her at the heel.

(GENESIS, CH. III, 15).

The Church and the Temple.
2

The two French editions of THE PROBLEM
The current ones are sold out. Resten'
a few copies of the Italian version (1).
Booksellers are requesting that this work be
put back into print so they can respond.
to the requests of their clients.

The author did not feel it necessary to limit himself to
a TEMPTATION.

The problem that Americanism had with a-
edge presented to his meditations is soon
which in his mind had become that of the Revolution
then that of modern civilization which dates
of the Renaissance.

Today, he designs it in an amplifier
an even greater study: this is the problem of
the resistance that naturalism opposes to the state
supernatural that God has deigned to offer to his
Intelligent creatures. Thus considered, the
The problem encompasses all times. It arose
to the creation of angels, in the earthly paradise,
in the desert where Christ chose to submit to
the temptation; it will remain a question, for Christendom
and for each of us, until the end of the
world. |

1: Desclée et Cie, Rome, Piazza Grazioli, Palazzo Doria;
Lille 41, rue du Metz.

To redo the work, which is exhausted from this point of view
offered advantages. After careful consideration
The author preferred to section off his work.

The problem was thus posed: there is a struggle
between Christian civilization which is in pos-
state session and modern civilization which
wants to supplant her; she will be the product of this
antagonism? =

… Of the three questions;

That of the Jew and the Freemason who are
well today, in everyone's eyes, the besieged
giants of the Catholic citadel.

That of Democracy which is, according to the
asstigating themselves, the mother suggestion of which
they use it to undermine civilization-
Christian tion in the or and consequently
within institutions.

That of religious, social and
family that the ruins already command
heaped up and those that are antichristian
will do it again. NE |

These three questions have been intimately linked.
in the book entitled The: Problem of the Hour
present. The author thought it best to include them.
in order to be able to process each of them ™ a.
background.

The question of the Himoa ae taken up again in the work which has just been published under this

liter. * SOCIAL TRUTHS AND Sn and
CRITICS.

The question of the anti-Christian conspiracy yours, whose soul is the Judeo-Masonic sect and arms is the subject of this book.

The author did not stop to search the origins of the sect; he is not attached to study it from various points of view where others _ publicists have positioned themselves. What he wanted To highlight is the part of the action that ba Judeo-Masonic sect delivered in the war to the Catholic institution and the Christian idea, and the aim of this war. This aim is to seize humanity to the supernatural order founded on the Redemption of the divine Savior and to fix it definitively within naturalism.

We will still need to talk about the renovation. cannot be the result of the restoration of ` The Authority:

Dien's authority over his work, pan particularly on intelligent creatures;

The authority of Our Lord Jesus Christ, the new | A damn, on humanity which he redeemed through his blood and of which he is the Lord by his person- divine nature;

The Church's authority over the Denis. endowed with Christian civilization and who will rush into his arms under the pressure

of the distress into which the progress of the modern civilization;

The authority of the princely families over the nations that they have made;

The father's authority in his family and that ancestors on the FE of which they were the principle;

Finally, the right of ownership over property whose family or individual have become the authors through their work and virtues,

and not on wealth acquired through pity:
and injustice.

The Renovation requires this sixfold restoration
ration. Sz it does not begin to occur under
Little by little, the family, civil, religious society
will plunge into the abyss toward which she runs
with a speed that accelerates every day.

With this third task completed, there would be re-
to construct the synthesis from which the solution would emerge
the explanation of the enigma that worries generations
contemporary and which would project its light
on the future of humanity.

The author, who has been in his seventies for five years, does not
can hope to fulfill such a task. Please
God, if it is in His plan, to entrust her
to whoever can bring it to a successful conclusion.

I

STATE OF THE QUESTION

`

CHAPTER ONE

o THE TWO CIVILIZATIONS

vy

The Syllabus of Pius IX ends with this pro-
A reprehensible and condemned position: |

"The Roman Pontiff can and must reconcile and
to compromise with progress, liberalism and civilization-
modern station.

-The latest proposal for the decree that we have ap-
Pelé, the Syllabus of Pius X, a proposal also
condemnable and condemned, is thus conceived:

"Today's Catholicism cannot be..."
align with true science, unless one transforms oneself

sea in a non-American Christianity, that is to say-
to express in a wise and liberal form of Protestantism.

'It is undoubtedly not without nleahoi that these
two proposals were received, in both Syllabus, this place, the last one, appearing there like
their conclusion. That is, in effect, they summarize the
previous ones and clarify the spirit of it (1).

rity; considers the proposals condemned by the Syllabuses as the very foundations of our society."

v

&

The Church must reconcile itself with civilization
modern. And the proposed basis for this reconciliation-
tion, it is not the acceptance of the data of the
true science, which the Church has never repudiated, which
has always favored, to whose progress she
has always applauded and contributed more than anyone else
So be it; but the abandonment of revealed truth, abandonment
which would transform Catholicism into Protestantism-
broad and liberal ism in which all men
they might meet, regardless of their
ideas about God, his revelations and his commandments
comments. This, say the modernists, is only through
this liberalism that the Church can see in new
days opening up before her, securing the honor of en-
to enter into the ways of modern civilization and of
to move with progress.

All the errors reported in both

'Syllabuses are presented as the various clauses

---

1. The members of the deliberation on the law concerning freedom of education
Higher education, Mr. Challeme!-Lacourt said: "The Univers-
Catholic universities will want to prepare in the future me-
doctors, lawyers, judges, assistants of the mind ca-
Catholic who will seek to support and apply the principles
Syllabus of Errors. Now France, in its vast majority-

of the treaty proposed for signature by the Eclis for this reconciliation with the world, for its admissionsion in the modern city.

Modern civilization. Therefore, there is civilization and Civilization? So there was one before the so-called modern era. a civilization other than the one enjoyed by, or of the less than what the world of our time pursues?

Indeed, there has been, and still is in France and In Europe, a civilization called civilization Christian.

What distinguishes these two civilizations? they ?

By their conception of the end ofthe nature of man, and by the various and even effects opposites that one and the other conception produce in the social order as well as in the private order.

"Man's entire purpose is to be happy." said Bossuet (1). This is not unique to him: it is the goal towards which all intelligences strive without exception. The great orator is not lacking. to recognize it': "Intelligent natures do not have of will and desire except for their happiness.” And He adds: "Nothing could be more reasonable, for what is there to better than wishing well, that is to say the happiness? (2) ». We also find in the heart man has an invincible impulse that drives him in search of happiness. Even if he wanted it, he could notwould get rid of it. That's the basis of all his thoughts. sées, the great driving force behind all his actions; and then The very fact that he throws himself into death is that he persuade find in the void a fate preferable to thishim where he sees himself.

Man can be mistaken, and indeed he is mistaken often in the search for happiness, in the choosing the path that will lead him there. "Putting the Happiness wherever it is found is the source of all good, he said. Bossuet again; and the source of all evil is the putting where it shouldn't be (3). Cola is also true for: society as well as for the individual. The impulse-The path to happiness comes from the Creator, and God is there adds the light that illuminates its path, direct- through his grace, indirectly through the teachings the teachings of his Church. But it belongs to man, Whether individual or society, it belongs to free will. to head, to go and find his happiness where he It's nice to put it in what is truly good.

1. Meditations on the Gospel.

2. Bossuet's Oratorical Works. Edition that and comp- ae aoe Abbot J. Lebarq. | Sermon for All Saints' Day,

5. Meditation on the Gospel.

and, above all goodness, in the absolute Good, God; or in what only has the appearance of good, or which is only a relative good.

From the very beginning of humankind, man has misled. Instead of believing in the word of God and to obey his command, Adam listened to the enchanting voice telling him to put an end to his

within himself, in the satisfaction of his sensuality,

in the ambitions of his pride. "You will be com- "me of the gods"; "the fruit of the tree is good to eating, beautiful to behold, and of an exciting appearance "Desire." Having thus deviated, from the very first step, Adam led his race in the wrong direction that he had just taken.

She walked there, she advanced there, she plunged into it for many centuries. History is there to tell us. the hardships she encountered during this long period of wandering. God had mercy on her. In his council of infinite misery- With mercy and infinite wisdom, he resolved to hand over man on the path to true happiness. And in order to to make his intervention more effective, he wanted a A divine person came to earth to show the way- by his word, pave the way by his example.

r

-

The Word of God became incarnate and came to spend thirty-three years |

years among us, to pull us from the path of

perdition and open for us the path to a happiness not

misleading.

His words and his actions overturned all the
preconceived ideas until then. IT said: Blessed are
Poor! Blessed are the meek, the peacemakers, the
Merciful! Blessed are the pure! Until He,
We had said: Blessed are the rich! Blessed
Those who rule! Blessed are those who are in

to the point of denying their passions nothing! He was -

Born in a stable, he had made himself the servant of

He had all suffered death and passion, so that one
he did not take his words for declamations, but
for lessons, the most persuasive lessons that one
could conceive, given that they were given by a God
and a God who annihilated himself out of love for us.

He wanted to perpetuate them, to make them always speak-yourselves and acting, in the eyes and ears of all
the generations that were to come. For this, he founded
of the Holy Church, established at the center of humanity,
She has never ceased, through the teachings of her doctors
and the examples of his saints, to tell all those
that she saw pass before her eyes: "You are looking for-Among 6 mortals, happiness, and you are looking for a
good thing; just be careful that you
Look for it where it isn't. You're looking for it on the
earth, and it is not there that it is established, nor that
we find these happy days that the

Divine Psalmist: Diligil dies videre bonos... These are
Here are the days of misery, the days of sweat and to-
valleys, days of groaning and penance to the-
which we can apply the words of the pro-
Phetius Isaiah: “My people, those who say to you, ‘Heu-’
"They mislead you and overturn all your conduct."
And again: "Those who make the people believe that it is
"Happy are deceivers." So where are we to find-
to happiness and true life, if not in the earth
Of the living? Who are the happy men, if not
Those who are with God? They see beautiful things
days, because God is the light that illuminates them.
Those people live in abundance, because God
"is the treasure that enriches them. These, finally, are uh-
reux, because God is the good that satisfies them and _
that he alone is all to all (1).

Dour oratories. by Bossuet. Sermon for All Saints' Day,
vV, è li |

From the 1st to the 13th century, the peoples became
increasingly attentive to this discourse, and the number
of those who made it the light and the rule of their
Life grew larger and larger. No doubt, there
had failings, failings of nations and de-
failings of the soul.

But the new conception of life remained the law
of all, the law that the errors did not make
to lose sight of and to which everyone knew, everyone felt
they said that they had to come back as soon as they had moved away from it
Our Lord Jesus Christ, with his New
Testament, the doctor listened to, the guide followed.
The king obeyed. His kingship was acknowledged to this extent by
princes and peoples, that they proclaimed it
even on their coins. Engraved on all of them
the cross, the august symbol of the idea that Christianity
had introduced into the world, which was the principle
of the new civilization, of Christian civilization,
which was to govern it, the spirit of sacrifice opposed to
the pagan idea, the spirit of enjoyment that had made
Ancient civilization, pagan civilization.

As the Christian spirit penetrated souls
and the peoples, souls and peoples ascended into the
light and goodness, they rose by that alone
that they saw their happiness above and that they would move there-

They were silent. Hearts were becoming purer, minds
smarter. The intelligent and the pure introled to a more harmonious order in society,
the one that Bossuet described to us in the sermon on
the eminent dignity of the poor. The most perfect order,
made peace more general and deeper; peace
and order brought prosperity, and all these
things that opened doors to the arts and sciences,
These reflections of light and the beauty of the hollows.
so that, as Montesquieu observed: "The

the Christian religion, which seems to have no other purpose
that the bliss of the afterlife still makes our goodhappiness in this one (1). » This is also what saint
Paul had announced when he said, "Pietas ad
omnia utilis est, promisees habens vite que nunc

is and future. Piety is useful in everything, having the pro-

masses of this life and those of the future

1. The Spirit of the Laws, Book XXIV, Chapter III.

Mr. de Tocqueville therefore gave a reason which
is not the only one, nor even the main one, but that it is
It's good to point this out.

"In centuries of faith, the ultimate goal of the
life after life. The men of those times became accustomedtherefore naturally, and, so to speak without the desiredormouse, to consider for a long series of years a
stationary object towards which they constantly walk, ct
They learn, through imperceptible progress, to repress
a thousand: small, fleeting desires to better arrive at sato satisfy this great and persistent desire that torments them.
When these same men want to take care of things
From the earth, these habits are found again. They fix volontiers to their actions here below a general and certain goaltain, towards which all their efforts are directed. We do not
sees no point engaging in daily attempts to nouthey have fixed plans that they will not
They tire of continuing.

This explains why religious peoples have suwind accomplished such lasting things. It so happened that in

occupied with the other world, they had encountered the great
The secret to success in this is that religions give the-
general habit of behaving with a view to the future. In
These are no less useful to the happiness of this
life is more important than the happiness of the other. It is one of their most
major political aspects. But as the lights
faith becomes dim, men's sight becomes distorted
greenhouse, and it seems that every day the object of the actions
Humans seem closer to them.

"Once they have become accustomed to no longer occupying themselves with..."
per of what is to happen after their lives, we see them
easily fall back into this complete and bru- indifference
tale of the future which is all too consistent with certain
instincts of the human species. As soon as they have per-
due to the practice of placing their main hopes in the long term
In the long run, they are naturally inclined to achieve without re-

and their every desire, and it seems that from the moment

re (1). » Had not Our Lord himself said:
“Seek first the kingdom of God and his righteousness.”
(2) This
This was not a promise of a supernatural order, but
the announcement of the consequences that were expected to emerge logically
[unclear] of the new direction given to gender
human.

Indeed, can we not see that the spirit of poverty
and purity of heart dominates passions, sources
of all the tortures of the soul and all the troubles
social. Clemency, pacification, and mediation.
Mercy produces harmony, makes peace reign
between citizens and within the city. The love of
justice, even when traversed by persecution and suffering
France, elevates the soul, ennobles the heart and provides it
the healthiest pleasures; at the same time it elevates
the moral level of society.

What kind of society is it where the Beatitudes preached?
would be placed in full view of everyone, as
but to pursue, and where would be offered to all
means of attaining perfection and bliss
marked by the Sermon on the Mount:

Blessed are those who have a spirit of poverty!

Blessed are the meek! m:

Blessed are those who mourn!

Blessed are those who hunger and thirst for righteousness!

where they despair of living an eternity, they are dispositioned to act as if they were only to exist as one our.

i » In centuries of unbelief, it is therefore always a fear that men will constantly engage in ha- daily sardine of their desires, and that, renouncing utterly to obtain what cannot be acquired without long efforts strong, they do not build anything great, peaceful, or sustainable. "

1. I Tim., IV, 8 | O
2. Matt, VI, 88. 0: og SEO

Blessed are the merciful!

Blessed are the pure in heart!

Blessed are the peacemakers!

Blessed are those who suffer persecution for the - Justice! |

The ascension, I will not say of holy souls, but nations, reached its peak in the 13th century key. Saint Francis of Assisi and Saint Dominic, with their disciples Saint Louis of France and Saint Elisa- Beth of Hungary, accompanied and followed by so many others very, maintained for some time the level which had had been affected by the emulation that had been excited in the souls the examples of detachment from things of this world, charity for one's neighbor, and love of God, whom so many other saints had given. But while these noble souls reached the highest high peaks of holiness, many others were cooling in their fervor towards God; and towards at the end of the 14th century, the a retreating movement that swept through society and which has brought about the current situation, that is to say the triumph next, the imminent reign of socialism, term obliged to modern civilization. For while the Christian civilization elevated souls and tended to give people social peace and prosperity even temporal, the leaven of pagan civilization, tends to produce its final effects; the pursuit by all of all pleasures, war, to seize them to procure, from man to man, from class to class, from people against people; a war that could never end than by the annihilation of humankind.

CHAPTER II

THE DUAL CONCEPTION OF LIFE

Christian civilization stems from a conception of life other than the one that had given birth to pagan civilization.

Paganism, pushing humankind onto the slope where original sin had led, he said to the man he is on earth to enjoy life and the goods that this world offers him. The pagan does not ambifunctioned, sought nothing beyond; and society paganism was also established to procure these goods. abundant and these pleasures also refined or also crude as they may be, to those who were in in a position to claim it. Ancient civilization was Departing from this principle, all its institutions in decmilks, especially the two main ones, slavery and war. For nature is not generous enough, and especially since it had not been cultivated for long enough long enough and good enough to provide for all coveted pleasures. Strong peoples subjugatewove the weak peoples, and the citizens put enslave foreigners and even their brothers for to create wealth producers and instruments moments of pleasure.

Christianity came, and made man understand that he should look in 'another direction' happiness, the need for which constantly torments him. fl overturned the pagan's notion of the present life. The divine Savior taught us through his His word, persuaded us by his death and resurrection, that if this present life is life, it is not THE LIFE to which his Father destines us.

This life is merely a preparation for life eternal. That is the path that leads to thathere. We are x via, said the scholastics, bringing us to our destination, en route to the Heavens. Today's scientists would express the same idea. by saying that the earth is the laboratory where they are formed souls, where fa-
supernatural cults of which the Christian, after completingment, will enjoy the celestial abode. Such is the embryonic lifeborn within the mother's womb. It is also a life, but a A life of learning, where the senses that will to function during a terrestrial stay: the eyes that connature will be templed, and hearing will gather its harmonies, Ja voix qui y mulera ses chants, etc.

In heaven, we will see God face to face (1), that is the A great promise is made to us. The whole religion is based on it. And yet no created nature is not capable of this vision.

---

1. Vidimus nunc per speculum in enigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut cognitus sum. (I Cor., XIII-12.) Now we see in a mirror and in an enigma: but then we We'll see each other face to face. Now I know imperfectly: but then I will know as I am known (by intuitiontion.) (Conf. Mat., XVIII-10. I Joan, III-2.)

The Council of Florence defined: Anime sanctorum.. antuentur clare ipsum Deum trinum et unum siculi est: 'The souls of the saints clearly see God himself as he is in the trinity of his persons and the unity of his nature.

All living beings have their own way of communicating. to be born, limited by their very nature. The plant has a certain knowledge of the juices which must be used vir to its maintenance, since its roots extend towards They seek them out to ingest them. This con-
Birth is not a vision. The animal sees, but He lacks the intelligence for things that his eyes perceive. They stir. Man understands these things, his reason...

Penetia, abstracts the ideas they contain and by
They rise to the level of science. But the substances of
things remain hidden from him, because man is not
than a rational animal and not a pure intelligence.
Angels, being pure intelligences, see themselves
in their substance, can contemplate directly
substances of the same nature as them and more
The inferior substances are of strong reason. But they do not
They can see God. God is a separate substance.
of an infinitely higher order. The greatest effort
of the human mind has come to define it as an "Act"
"pure," and Revelation has told us that it is a tri-
unit of persons in substance, the second
generated by the first, the third proceeding -
of the other two, and this in a life of intelligence and
of love that has neither beginning nor end. See God
as he is, to love him as he loves himself — which is the
promised bliss — is beyond the powers of
all created and even possible nature. For the com-
taking it should be nothing less than legal
of God.

But what does not belong naturally can
to occur through the free gift of God. And this is:
We know this because God told us he has
Done. This is for the angels, and this is for us.
The good angels see God face to face, and we
we are destined to enjoy the same happiness.

ei
on
sqan:
this €

Dies

is i,

3 TO

horn
er Ja
aga."

per

esti

4 vols!

We
no:

We can only achieve this through something. of added value that elevates us above our nature, which makes us capable of what we are radically powerless on our own, like the would be the gift of reason to an animal, or the gift of the view of a plant. This something is called heredown with sanctifying grace. This, says the holy apostle Peter, a participation in the divine nature. And he It must be so; for we have just seen, in no being does the operation exceed, cannot surpassto understand the nature of this being. If one day we are to be able to see, that is something of The divine will have been deposited within us, will have become a part of us of our being, and will have raised it until it seemsbe to God. “Beloved,” says the apostle Saint John, we are now children of God, and what we will be one day does not yet seem: we him will be similar, because we will see it as such

that he is.” (1 John, III-2.)

This something, we receive it right here below at Holy Baptism. The apostle Saint John calls it a seed. (1 John 3:9), that is, a life in principle. It is what Our Lord was showing us, when he par'milk to Nicodemus of the need for a new birthsance, from one generation to a new life: life that the Father has within himself, which he gives to the Son, and that the Son brings us by grafting us onto him through holy Baptism. This word of grafting, which gives such a vivid image of the whole mystery, Saint Paul had taken from Our Lord saying to his apostles: “I am the vine, you are the branches. Like The branch cannot bear fruit by itself, without

to remain in the vineyard, so you too, if you
"Do not remain in me."

These lofty ideas were familiar to the early
Christians. This is shown by the fact that the apostles,
when they are led to speak about it in the Epistles,
They treat it as if it were something already known. And indeed,
This is how they were presented in long
Catechism classes on the rites of baptism. Then, the clothes.
The white novices told them that they were beginning-
They were starting a new life, that they were part of it for this
life in the days of childhood: Spiritual sons, their was-
He said, like newborn children, ardently desire-
The milk that must nourish your supernatural life:
the milk of faith without alteration, sine dolo lac concu-
Piscite, and the milk of divine charity. When the
the development of the germ you received will
Having reached its end, this faith will become the clear
vision, this charity, the beatitude of divine love.

All of present life should strive towards this flourishing.
ment, to the transformation of the old man, of the man-
me of pure nature and even of fallen nature,
in the deified man. That is what is done here below in
The faithful Christian. The supernatural, infused virtues
In our 4th year at baptism, they develop during the day
in a day through the exercise we give them with the
help of grace, and thus make her capable of
supernatural activities that she will have to carry out in
Heaven. Entering heaven will be like birth, like
Baptism was the act of creation.

This is what it is. This is what Jesus did and what
He came to inform humankind. From then on,
the conception of present life was radically changed
age. Man was no longer on earth to enjoy
and to die, but to prepare for the life above and
to deserve it.

ENJOY, DESERVE, these are the two words that characterize

which separate, which oppose the two civilizations
stations.

This is not to say that from the moment the chrisTianism was preached, men no longer thought to nothing other than their sanctification. They concontinued to pursue the secondary goals of life present, and to be filled, in the family and the sosociety, the functions they require, and the duties they entail that they impose. Moreover, sanctification does not... Father, point only through spiritual exercises. but by fulfilling all duties of state, by any act done with purity of intention. "Somethingwhatever you do, said the apostle Saint Paul, in paroin works, do everything in the name of Our Lord. Lord Jesus Christ... Work to please God by all things, and you will bear fruit in every good artwork. » (Ad Colos., I-10 and III-17.)

They remained in society and will remain there. until the end of time, the two categories of men my which Holy Scripture so aptly calls: the good and the bad guys. It should be noted, however, that the number of villains decreases and the number of good things increase as faith takes hold. worse in society. These, because they have faith in eternal life, love God, do good, observe They promote justice and are benefactors of their brothers. and through all this they establish security in society Faith and peace. These, because they do not have faith, because their gaze remains fixed on this earth, they are. selfish, without love, without pity for their fellow men bles: enemies of all good, they are in society a cause of unrest and a standstill for civilization.

Mixed together, the good and the bad, Believers and non-believers make up the two cities. described by Saint Augustine: "Self-love

going so far as to despise God constitutes the sosociety commonly called "the world", love of God carried to the point of self-contempt produces the holytété and people "the heavenly life".

As the new conception of life apbrought to earth by Our Lord Jesus Christ, It entered minds and penetrated hearts, Society changed: the new point of view changed gea the morals, and, under the pressure of ideas and

Customs and institutions changed. Slavery The power disappeared, and instead of seeing the powerful subjugate themselves throwing their brothers, they were seen to devote themselves to the point of... Romanism to provide them with the bread of this present life, and also, and above all, to provide them with bread from the spiritual life, to elevate souls and sanctify them. The war was no longer waged to seize territory other people's secrets, and take men and women into slavery, but to break down the obstacles that opposewere concerned with the expansion of the kingdom of Christ and proto cure the slaves of the demon the freedom of the children of God.

To facilitate and promote the freedom of men and women peoples in their efforts towards good, became the but towards which social institutions are moving rent, otherwise always their expressly determined end. And the souls yearned for heaven and worked to reach it. to deserve. The pursuit of temporal goods for the the enjoyment that could be derived from it was no longer the only one: nor even the main focus of Christian activity, at least those who were truly imbued with the es-_ adopted Christianity, but the pursuit of wealth spiritual, the sanctification of the soul, the increase virtues that are both adornment and true delights

of earthly life, along with the pledges of. eternal bliss.

The virtues acquired through personal effort are transmitted through the education of one generation to the other; and thus the new hierarchy was gradually formed social order, founded no longer on force and its abuse, but on merit: at the bottom, the families who stopped at the virtue of work; in the middle, those who, knowing how to combine work with moderation in the use of the goods he provided them, founded the property through savings; at the top, those which, freeing themselves giant of selfishness, rose to the sublime verthe duty of devotion to others: people, bourgeoissie, aristocracy. Society was based and families arranged according to the ascending merit of virtues, transupdates from generation to generation.

Such was the work of the Middle Ages. During its course, The Church accomplished a threefold task. It fought against the evil that came from the various sects of the paganism and destroyed it; she transformed the good elements ments that were found among the ancient Romans and the various races of barbarians; finally she did triumph the idea that Our Lord Jesus Christ had a given of true civilization. To achieve this, it had first focused on reforming the heart of man- | me; from there came the reform of the family, the The family had reformed the state and society: the opposite path to the one we want to follow today.

No doubt, believing that, in the order we see- No one was marking, there was no disorder, se- could be mistaken. The ancient spirit, the spirit of the world that Our Lord had anathematized, was never, will never be completely defeated and annihilated. Tou- days, even in the best of times, and when FE-

The church gained the greatest ascendancy over society; There were men of joy and men of prey; but we saw families moving up, 4 reasons for their virtues or decline because of their vices; one saw the peoples distinguish themselves from one another by their civilization, and the degree of civilization, are taken from dominant aspirations in each nation: they are arose when these aspirations were refined and my- were; they regressed when their aspirations led them towards pleasure and selfishness. What- that it should happen, however, that nations, families, individuals vidus abandoned themselves to the instincts of nature or resisted them, the Christian ideal always remained inflexibly maintained under everyone's gaze by the Holy Church.

The impetus given to society by Christianity began to slow down, we have said, in the 11th century key; the liturgy confirms it and the facts demonstrate it. First there was a halt, then a retreat. This retreat, or plu- early on, this new direction was soon so manifest- it was celebrated that it received a name, the RENAISSANCE, renaissance- sance from the pagan point of view in the idea of civilization- sation. And with hindsight came the downfall. "In taking into account all the crises that have been experienced, of all the abuses, of all the shadows on the picture, it is im- It is possible to dispute that the history of France — The same observation applies to the entire Christian republic. ne — is an ascent, like the history of a nation, as long as the Morai influence of the Church dominates there,

and that it becomes a fall, despite everything that
This fall sometimes has moments of brilliance and epic grandeur.
as soon as writers, scholars, artists and the
philosophers replaced the Church and ousted it-
rent from his domination (1). » |

1. Mr. Maurice Talmeyr.

CHAPTER III

THE RENAISSANCE, A STARTING POINT OF MODERN CIVILIZATION

In his admirable introduction to the Life of Saint
Elisabeth, M. de Montalembert, known as of the 12th century,
which was, – at least as far as the past is concerned, –
The apogee of Christian civilization: "Never can-
Being the Bride of Christ had not reigned through an empire
so absolute in its influence on the thoughts and hearts of peoples.
So, more than at any other time during this harsh
fight, love for his children, their devotion
boundless, their number and their courage each
The days were waxing, the saints she saw each day
to blossom among them, offered to this immortal Mother
strength and consolation which she has not experienced since
that, too cruelly deprived. By the grace of Innocent III,
which continues the work of Gregory VII, Christendom
is a vast political unit, a kingdom without
border, inhabited by multiple races. The sei-
Lords and kings had accepted supremacy -
papal. It took the arrival of Protestantism to
destroy this work.

Even before Protestantism, a first and well

A severe blow was dealt to the Christian Society as early as
1308. What gave it its strength was, like the
said Mr. de Montalembert, the recognized and res-
respected by the Sovereign Pontiff, the head of Christendom
Tenede, the regulator of Christian civilization.
This authority was contradicted, insulted, and broken by the
violence and through the cunning of King Philip IV, in the
persecution which he inflicted on Pope Boniface VIII;
It was also diminished by Clé-'s complacency

ment V for this same king, who went so far as to trans-
temporarily move the seat of the Papacy to Av-
gnon in 1305. Urban VI was not to return to Rome
than in 1378. During this long exile, the Popes lost
a good part of their independence and prestige
sen found himself singularly weakened. When they ren-
They returned to Rome after seventy years of absence, all
was ready for the great Western schism that was going to
lasted until 1416 and who beheaded for a while
the Christian world.

From then on, might began to prevail over right.
as before Christ. We saw the wars re-
take on the pagan character of conquest and lose
the character of emancipation. The "eldest daughter" who
had slapped his mother in Anagni, suffered the first
the consequences of his treachery: the Hundred Years' War
Ans, Crécy. Poitiers, Azincourt. Nowadays, for
to say nothing of what came before, the occupation of
Rome, the expansion of Prussia at the expense
Europe's impassivity towards its neighbors
the massacre of Christians by the Turks, and the immolation-
tion of a people to the covetousness of the British empire-
Damn, that's all very pagan.

Pastor begins his History of
Popes in the Middle Ages:

"The era in which the transformation of
Pagan antiquity aside, and apart from Christianity,
There is perhaps none more memorable than the
a transitional period that links the Middle Ages to the present day
modern. It was given the name Renaissance.

"It occurred during a time of relaxation-
ment, of a near-general decline in life
religious, lamentable period whose characteristics
are, from the 14th century onwards, the weakening of
the authority of the popes, the invasion of the worldly spirit
within the clergy, the decline of philosophy and of
scholastic theology, a dreadful disorder in
political and civic life. It is under these conditions
that was placed before the eyes of an in-
mentally and physically overexcited, ill-:
dive in all respects, the deplorable lessons
contained in ancient literature.

"Under the influence of excessive admiration, one one might say morbid, for the beauties of writers classics, we frankly waved the banner of paganism; the adherents of this reform claimthey would model everything exactly on antiquity, the customs and ideas, restoring the preponderance of the pagan spirit and radically destroy the state of choits existing form, considered by them as a degenerate revescence.

"The disastrous influence exerted on morality" humanism also made itself felt in a good way. hour and in a frightening way in the area of religion. The adherents of the Renaissance pagans considered their philosophy ancient and the faith of the Church, like two entirely different worlds distinct and without any point of contact. » |

They wanted the man to take his happiness from the earth, with all its strength, all its activity

be employed to procure temporary happiness rel; they said that society's duty is to to organize herself in such a way that she can reach to provide everyone with what they need to satisfy their entire needs drunk and in every direction.

Nothing could be more contrary to doctrine and morality Christians.
"The ancient humanists," as Jean Jans- aptly put it, sen (1), had no less enthusiasm for the magnificent legacy bequeathed by the peoples of antiquit than their successors later had. Before these, they had seen in the study of the antileft one of the most powerful ways to cultivate with human intelligence's success. But in their penthe Greek and Latin classics should not — to be studied with the aim of reaching within them and by They understood the end of all education. They heard the to serve Christian interests; they desirewould, above all, achieve, through them, an indeeper intelligence of Christianity and to theimprovement of moral life. Moved by the same motifs, the Church Fathers had recommended and encouraged the study of ancient languages. The struggle it only began and became necessary when the young humanists rejected all the old theological and philosophical science as not being

that barbaric, they claimed that any scientific notion-
tifique is found only in the ou-
works of the ancients, entered into open conflict with
the Church and Christianity, and too often threw
a challenge to morality.

The same observation applies to artists. "The E-
The church, says the same historian (2), had put art at

i 1. Germany at the end of the Middle Ages, p. 50.
2. Ibid., p. 130.

service of God, calling on artists to cooperate in
the spread of the kingdom of God on earth and
inviting them "to proclaim the Gospel to the poor."
The artists, faithfully responding to this call, did not-
They didn't raise the beautiful on an altar to make it a
idol and worship it for its own sake; they worked "for
the glory of God.” Through their masterpieces they
wished to awaken and increase in souls
the desire and love of heavenly goods. As long as art
retained the religious principles that had given him
From birth, he was in constant progress. But
to the extent that loyalty and so-
The simplicity of religious feelings, he saw the inspiration
to escape him. The more he gazed at the foreign deities,
the more he wanted to resurrect and give an artificial life
to paganism, and moreover, he saw his disappearance
creative force, his originality; he finally fell into
a drought and complete aridity (1). »

Under the influence of these intellectuals, the modern victory
took a completely new direction which was the opposite
of true civilization. For, as has very well been said
said Lamartine:

“Any civilization that does not originate from
God is false.

1. Mr. Emile Màle, who published such scholarly studies
and so interesting on RELIGIOUS ART IN THE 13TH CENTURY
and on RELIGIOUS ART AT THE END OF THE MIDDLE AGES, ter-
The second of these works is undermined by these words: It is necessary
to recognize that the principle of medieval art was
in complete opposition to the principle of art of

Renaissance. The late Middle Ages had left their mark on all the humble sides of the soul: suffering, sadness, reSigning, acceptance of the divine will. The saints, the Virgin, Christ himself, often frail, related to the poor people of the 15th century, have no other - rayThis art is of a nature other than that which comes from the soul. Profound humility: the true spirit of Christianity is within him.

The art of the Renaissance is quite different, its principle

"Any civilization that does not arrive at the idea of God is short.

"Any civilization that is not imbued with the idea" God's is cold and empty.

"The last expression of a civilization byDone, God is better seen, better worshipped, better _ served by men (1). »

The change first took place in people's minds. Many lost sight of the concept according to which All ends are in God, to adopt the one who wills that everything may be in man. "To fallen man and redeemed, as Mr. Bériot so aptly put it, the Renaissance opposed the man neither fallen nor redeemed, rising to a admirable height achieved solely through the power of his reason and of his free will." The heart was no longer for to love God, the spirit to know him, the body to serve Him, and thereby merit eternal life. a higher concept that the Church had put so much care to establish, and for which it had been necessary so much time, was obliterated in this one, in this onethere, in multitudes; as in the time of the paganism, they made pleasure, enjoyment, the purpose of life; they sought the means in wealth, and, to acquire it, people no longer cared about-

Pride is hidden. Man is now self-sufficient. even and aspires to be a God. The highest expressionThe essence of art is the human body unveiled: the idea of a fall, a decline of the human being, which deThe artists of the nude have been turning for so long, it does not present itself not even to their minds. To make man a radiant herobrimming with strength and beauty, escaping the inevitabilities of the race, to rise to the type, ignoring the dou- Their compassion, resignation, that's all (with all kinds of nuances). The ideal of 16th-century Italy.

[1] Cited by Bishop Perraud of Autun during the festivities of the poet's centenary.

taking into account the rights of others. For states, the Civilization was no longer the sanctity of the masses. and social institutions of ordered means to to prepare souls for heaven. Again, they contained the function of society over time, without regard for souls destined for eternity. So Just like today, they called it progress! "Everything is pointing in the right direction," he exclaimed enthusiastically Campanello, the renewal of the world. Nothing arrests the freedom of man. How could one stop the march and progress of humankind? » The innew inventions, printing, gunpowder, teleCope, the discovery of the New World, etc., coming to add to the study of works from antiquity, proevoked a heady sense of pride which led people to say: the Human reason is sufficient in itself to govern to conduct one's affairs in social and political life. We don't need an authority that supportsdoes not correct reason.

Thus was overturned the notion upon which the sosociety had lived and through which it had prospered from Our Lord Jesus Christ.

The renewed civilization of paganism acts of afocusing first on isolated individuals, then on the public mind, then on customs and institutions. Its devastating effects. manifested themselves first in the aesthetic order tic and intellectual: art, literature and science They gradually withdrew from the service of the soul to to submit to the dictates of animality: which led in the moral order and in the religious order this The revolution that was the Reformation. Of the religious order, The spirit of the Renaissance won over the political order and social issues related to the Revolution. Here he is attacking the economic order with socialism. That's where he it had to come to this, that's where he'll find his end, or

we, the net; its end, if Christianity resumes
his empire over the frightened peoples or rather acc-
wheat of the evils that socialism will inflict upon them;
Ours, if socialism can be pushed to its logical conclusion
the experience of the dogma of free enjoyment here below
and make us suffer all the consequences.

However, this did not happen, and it did not come to pass.
It continues, without resistance. A multitude of souls
remained and still remain attached to the Christian ideal
here, and the Church is still there to maintain it and
to work towards its triumph. From there, within the so-
society, the conflict that has lasted for five centuries, and
which has now reached an acute stage.

The Renaissance is therefore the starting point of
the current state of society. Everything we suffer from-
frons comes from there. If we want to know our
evil, and to derive from this knowledge the radical remedy
to the present situation, it is to this that we must re-
mount (1).

And yet, the Popes favored her, which was the
The starting point of so-called modern civilization! One
A word of explanation is necessary.

The Church Fathers, we have said, had re-
commissioned the study of ancient literatures, and this
for two reasons: they found in them an excellent-
slow instrument of intellectual culture, and they in
had placed Revelation on a pedestal; thus the
Reason is the foundation of faith.

---

1. Mr. Jean Guiraud, professor at the Faculty of Letters
from Besançon, who has just published an excellent book under
This title: The Church and the Origins of the Renaissance, we
will serve as a guide to briefly recall what happened ©
passed at that time. This volume is part of the "Bi-
Library for the teaching of ecclesiastical history
published by Lecoffre.

Faithful to this direction, the Church, and in particular-

to bind the monks, put all their care into saving from the
the shipwreck of barbarism, according to ancient authors, to the
to copy them, to study them, to make them serve the demons-
Transmission of faith.

It was therefore quite natural that, when we began-
This in Italy, the literary and artistic revival, the
The popes were in favor of it.

In addition to the advantages mentioned above, they saw
adding others, of a more immediate character-
very useful at that time. From the mid-13th century:
In the 19th century, sustained relations had been established.
between the papacy and the Greek world to obtain the
The return of the Eastern Churches to the Roman Catholic Church.
Both sides sent embassies to each other.
Knowledge of Greek was necessary to argue-
to fight against the schismatics and offer them the fight
on their own turf.

The fall of the Byzantine Empire provided an opportunity for
this type of study has a new and decisive im-
impulse. The Greek scholars, bringing to the West
the literary treasures of antiquity excited a
genuine enthusiasm for pagan literature, and
this enthusiasm was not manifested anywhere by da-
Advantage that among church people. The printing press
came at the right time to multiply them and to make them
the acquisition is infinitely less expensive.

Finally, the invention of the telescope and the discovery of
New World opened up to broader thoughts
horizons. Here again we see the popes, and
First of all, those of Avignon, by their zeal to en-
sending missionaries to distant lands,
to provide a new stimulus to fermentation
spirits, good in principle, but whose or-
human pride abused, as we see from our

days of abusing the progress of natural sciences.
The popes were therefore brought in by all sorts of
of providential circumstances, to be called upon and fixed
alongside them were the designated representatives of the movement
literary and artistic experiences they witnessed.
They made it their duty and their honor. They lavished-
rent the orders, the pensions, the dignities to
those whom they saw rising through their talents to the-
above the others. Unfortunately, the gaze fixed

they did not take into account the goal they wanted to achieve
point enough to pay attention to the quality of the people they
thus encouraged.
Petrarch, who is generally called "the pre-
"the leader of the humanists," found at the court of Avignon
the highest protection, and there received the charge of se-
Apostolic crederator. From then on, he established himself at court
the papal tradition of reserving high functions
instructions from apostolic secretaries to writers
more renowned, so that this college became well-
early on, one of the most active centers of the Renaissance.
It was home to religious saints such as the Camaldolese.
Ambroise Traversari, but unfortunately also
crude epicureans such as Poggio Bracciolini, Filifer, and the Are-
Tin and many others. Despite piety, despite even
the personal austerity of which the popes of this era
that the Church built (1), they did not know, rightly
from the atmosphere that enveloped them, to defend themselves
excessive condescension towards writers

1. Martin V had a constant taste for justice and:
charity. His devotion was great; he gave proof of it
brilliant on several occasions, especially when he brought back
He brought to Ostia the relics of Saint Monica. He supported them with
a profoundly Christian resignation to the grief that
They came and struck him blow after blow in his dearest places.
affections. From his youth, he had distributed most
of his possessions to the poor. ; To

Eugene IV retained his habits on the papal throne

who, although in their service, soon became, by the
the slope to which they surrendered, the enemies of
morality and the Church. This condescension...
tended to the works themselves, although, all things considered-
They were, in effect, the negation of Christianity.

All the errors that have since corrupted the world-
of Christian, all the attacks perpetrated against his ins-
institutions, had their source there; one can say that everything
What we are witnessing has been prepared by humans.
nists. They are the initiators of monistic civilization.
last. Petrarch had already drawn from commerce
from the antiquity of feelings and ideas that would have
The papal court was distressed, if it had measured
the consequences. He, it is true, always bowed down

before the Church, its hierarchy, its dogmas, its morale; but it was not so with those who followed, and it can be said that it was he who... put them on the wrong path they embarked upon. His criticisms against the authorized papal government- Rent Valla to undermine the temporal power of the popes, to denounce them as the enemies of Rome and Italy, to portray them as enemies of the people. went so far as to deny the spiritual authority of the Sunverains Pontifes in the Church, refusing to the popes the right to call themselves "Peter's vicars". From- Many appealed to the people or the emperor to to restore either the Roman Republic or Italian unity

austere religious figures. His simplicity and frugality had He was given the nickname Abstenius by those around him. Vespasiano rightly celebrates the sanctity of his life and his morals.

Nicholas V wanted to have the spectacle of con- in his private life continued monastic virtues. For this, he called upon from him Nicolas of Cortona and Laurent of Mantua, two Carthusians, with whom he liked to talk about things from heaven amidst the tortures of his final illness.

a unified, or a universal empire: all things that we see nowadays, or tempted (1848), or realized (1870), or presented as the culmination of aspirations of Freemasonry.

Alberti prepared another kind of attack, the most characteristic of contemporary civilization. Ju- A writer as well as a writer, he composed a treatise on law. In it, he proclaimed "that to God belongs left the care of divine matters, and that things "Human matters fall under the jurisdiction of the judge." It was, as Mr. Guiraud observes, proclaiming the divorce of civil society and religious society; it was open the way for those who want the gou- Governments pursue only temporal ends. and remain indifferent to spiritual matters, they argue. material interests and disregard supernatural laws principles of morality and religion; that is to say that earthly powers are incompetent or must be indifferent in religious matters, that they they do not have to know God, that they do not have to to enforce its law. In short, it was to formulate the great social heresy of the present time, and ruin based on the civilization of the Christian centuries. principle proclaimed by this apostolic secretary renclosed in embryo all the theories to which it lay claim our modern “defenders of secular society” that”. All that was needed was to let this principle developlopper to achieve everything we are Today, the witnesses are saddened.

Thus attacking Christian society from its foundation, the humanists were simultaneously overturning in the heart of man, the Christian notion of his desdestiny. “The sky,” wrote Collaccio Salutati, in his The labors of Hercules rightfully belong to men energetic people who have supported great struggles or ac–

"Complicated by great works on the earth." They drew from This principle and the consequences that followed from it. The ideal ancient and naturalistic, the ideal of Zeno, of Plutarch and of Epicurus, was to multiply the energies to infinity the principles of his being by developing harmoniously the forces of the mind and those of the body. It became the ideal that the faithful of the Renaissance substituted in their conduct, as well as in their writings, to the supernatural aspirations of Christianity. This was in our time the ideal that Friedrich Nietzsche pushedhis to the extreme by advocating strength, energy, the lithe development of all passions such asbefore bringing man to a higher state the one where it is located, as having to produce the superman. (1).

For these intellectuals, and those who listened to them, and those who, to this day, have made themselves their disciples, the supernatural order was, more or less comcompletely, set aside; morality became the satisfactiona faction given to all instincts; enjoyment in all its forms was the object of their pursuit Yours. The glorification of pleasure was the favorite topic dissertations by humanists. Laurent Valla affirmssaid in his treatise De voluptate that "the pleasureSir is the true good, and there are no other goods than "Pleasure." This conviction led him, and many others, to... Others, to poeticize the worst debaucheries. Thus were prostituted the talents that should have been employed to revitalize Christian literature and art.

In all respects, the divorce was therefore taking place in–

between Renaissance trends and traditions
of Christianity. While the Church continued to

1. The glorification of what Americanists call
"Active virtues" also seem to come from there, by
the intermediary of Protestantism.

preaching the downfall of man, to affirm his fai-
wounds and the need for divine help for the lake-
fulfilling one's duty, humanism took on the
leading the way for Jean-Jacques Rousseau to proclaim
the goodness of nature: he deified man. While
that the Church assigned a purpose to human life |
and a supernatural purpose, placing the end in God
our destiny, humanism, having become pagan again, lim-
gave to this world and to man himself the ideal of
the life.

From Italy, the movement spread to other parts of the world.
ties of Europe.

In Germany, the name Reuchlin was, without
If this scholar wanted it, the battle cry of all those
who worked to destroy the religious orders, the
scholasticism and, ultimately, the Church itself.
Without the scandal that arose around him, Luther
and his disciples would never have dared to dream what they
have accomplished.

In the Netherlands, Erasmus also prepared the way _
to the Reformation through his Praise of Folly. Luther.
did nothing but proclaim aloud and boldly execute-
which is what Erasmus had constantly been suggesting.

France had also been quick to welcome
at her home, human letters; they did not produce there
point, at least in the order of ideas, of such bad-
I will have effects. The same was not true for the
customs. "Since the customs of foreigners have
"It has begun to please us," said the Grand Chancellor of the
Vair, who has seen what he speaks of, — ours
are so perverted and corrupt, that we
we can say: It has been a long time since we were-
my most French.

Nowhere did the leaders of society have enough

of foresight to effect the departure of what he
there was something healthy and something infinitely
dangerous in the movement of ideas and feelings,
of aspirations which received the name Renaissance.
so that everywhere there was admiration for pagan antiquity
did not move from form to substance, from letters and arts
to civilization. And civilization began to
to transform into what it is today,
while waiting to be what she will show herself to be tomorrow.

God, however, did not leave his Church without...
course, in this trial no more than in any other
Saints, including Saint Bernardino of Siena-
They did not cease to warn and to point out the danger.
They were not listened to. And that is why the
The Renaissance gave birth to the Reformation, and the Reformation...
Revolution whose avowed aim is to annihilate civilization- –
Christian tradition to replace it with the whole universe
so-called modern civilization.

- CHAPTER IV

THE REFORM
DAUGHTER OF THE RENAISSANCE

In his book The Reformation in Germany and in
France, a former magistrate, Count J. Boselli,
"He recounts that Mr. Paulin Paris, one of the scholars..."

more learned about the Middle Ages and one of those who
knew him best, he said one day in his presence,
an interlocutor who was surprised by the great difference
comparison of modern France with that of the past,
"obscured by the darkness of the Middle Ages": "De-
Don't be mistaken, the Middle Ages weren't so different
of modern times, as you might think: the laws
were different, as were the customs and traditions.
My, but human passions were the same.
If one of us were transported back to the Middle Ages,
He would see around him farmers, soldiers,
priests, financiers, social inequalities,
Ambitions, betrayals. WHAT HAS CHANGED,
THAT IS THE GOAL OF HUMAN ACTIVITY. We cannot-

That would be better said. Men in the Middle Ages were... same nature as us, nature inferior to that angels and more fallen. They had our stepssions, like us, let themselves be carried away by them, often to more violent excesses. But the goal was Eternal life: morals, laws, and customs religious institutions and civilians were leading the men towards their final endnier, and human activity was, first a place for the improvement of the inner man.

Today — and this is the fruit, the product of the Renaissance, the Reformation, and the Revolution, — the point of view has changed, the goal is no longer the even; what is desired, what is pursued, not by isolated individuals, but by the impulse donborn into all social activity, it is the improvement of current living conditions to arrive at a more greater, to a more universal enjoyment. Which counts as "progress", it is not what contributes to a greater moral perfection of man, but what increases his domination over the matter and nature, in order to make them more comcompletely and more docilely at the service of well-being temporal.

To achieve this well-being, successive steps were taken proclaimed necessary the independence of reason With regard to Revelation, the independence of the so civil society vis-à-vis the Church, the independence of Morality in relation to God's law: three stages in the path of PROGRESS pursued by the Renaissance sance, the Reformation and the Revolution.

We must not believe that humanists, literaryfailures and artists, whose aberrations we have seen from the triple point of view of intellectual, moral and religious gieux, formed only small, closed circles, without echo, without action outside. First, the artistes spoke in full view of everyone; and when, for To take just this example, Filarete borrowed 4 the

mythology the decoration of the bronze doors of
the Basilica of Saint Peter, he certainly did not build
not the people who went there. Moreover, it was at the
court of princes that the humanists had their
academies; that's where they composed their books;
It was there that they spread their ideas, that they were-
their morals; and it is always from above that
descends all evil and all good, all perversion com-
any edification.

It is therefore not surprising that the Reformation,
which was a first attempt at practical application
that new ideas put forward by humanists, was
received and propagated with such ardor by the princes in
Germany and elsewhere, and if she found it among the people
such an easy welcome.

Resistance was quite weak in Germany; it
It was more vigorous in France. Christianity had
penetrated more deeply into the souls of our
fathers than everywhere else; fought in theory by
the humanists, he survived longer in the
way of living, thinking, and feeling. From there, at
For us, a more arduous and prolonged struggle. She
It began with the religious wars, it became con-
_ it continued in the Revolution, it still lasts, as
Waldeck-Rousseau noted this very well. By other-
very means that in principle, continues tou-
days the conflict between the pagan spirit, which wants to be reborn
and the Christian spirit, which seeks to maintain itself. Au-
today, as from the very first day, one and Tau-
they want to triumph over their opponent: the priest-
first, through the violence that closes free schools, de-
plunders and exiles religious figures and threatens churches;
the second, through recourse to God and continuation

of Christian teaching by all means which
remain at his disposal.

The various twists and turns of this long drama hold
suspended heaven, earth, and hell; for if Fran-
This eventually led her to reject the revolutionary venom; she
will restore Christian civilization throughout the world
she was the first to understand, to adopt
to spread and to propagate. If it succumbs, the world has everything
something to fear.

Protestantism came to us from Germany and
especially from Geneva. He is well named. He was im-
it is possible to describe Luther's Reformation differently-
she lies only through a whisper of protest, because she is
protest against Christian civilization, pro-
testimony against the Church that had founded it, protest-
tation against God from whom it emanated. The Protestant-
Luther's 'tism' is the echo on earth of the Non serviam
of Lucifer. He proclaims freedom, the freedom of the rebels,
Satan's: liberalism. He tells the kings and the
Princes: "Use your power to support and to
to triumph in my revolt against the Church and I will
"book of all religious authority (1)."

Everything that the Reformation had received from the Renaissance
knowledge and that it was to transmit to the Revolution
is in that word: Protestantism.

Communicated from individual to individual, the Protestant
Theism soon spread from province to province. The history-
German Tory and Protestant Ranke tells us what
His great means of seduction was license, which
The Renaissance had brought it into the spotlight. "Many
people embraced the Reformation, he said, with the-
expectation that it would ensure them greater freedom

---

1. Works of Luther, XII, 1522 and XI, 1867.

freedom in private conduct. That's because, indeed
There is, between Catholicism and Protestantism, such as
that it was preached by Luther, a radical difference
In this respect, Catholicism promises rewards.
think of future virtues and threaten the vice of cha-
eternal emotions; by this means, he puts human passions-
The most powerful brake. The Reformation, for its part, was coming
promising paradise to every man, even the most
'criminal, subject only to an act of faith in-
external to his personal justification by the imput-
tion of the merits of Christ. If, by the sole effect of -
this persuasion, which is easy to give oneself, the
men are assured of going to paradise while con-
continuing to indulge in sin, even crime, well
He would be foolish to refuse to obtain it here.
...down everything he can find within reach.

The presence in a deeply Catholic country

of people who share these principles and strive to
propagating them, was already expected to bring a certain amount of pressure into the Stat
tain trouble; it became profound when the Protestant-
Tism no longer limited itself to preaching to individuals
faith without works, but felt strong enough to
wanting to seize the kingdom in order to wrest from me
its traditions and shape it to his liking.

Since Clovis, Catholicism had not ceased
just one day to be the state religion. Traditional...
Carolingian and Merovingian traditions, it is the only-
the one that was kept completely intact until
the Revolution. For half a century, the Protestants
tried to separate the eldest daughter from her mother
the Church; they alternately used cunning and
force to seize the government, to
to put the French people, so Catholic, under the yoke
Reformers, as they had just done in

Germany, England, and Seme were
on the verge of succeeding.

After the death of François de Guise, the , Hugue-
They were masters of all the South. They did not hesitate
not, in order to seize the rest, to appeal to
To the Germans and the English, their coreligionists.
The English abandoned Le Havre; the Germans,
They promised to administer the bishoprics of Metz,
Toul and Verdun (1). Finally, with La Rochelle, they-
They had -materially created a state within a state.
Their intention was to replace the monarchy
Christian government and way of life “mo-
delés on those of Geneva," that is to say, the republic-
that (2). “The Huguenots,” said Tavannes, “are in the process
to found 'a democracy.' The plan had been
traced in Béarn, and the Estates of Languedoc in
demanded execution in 1573. The Protestant jurist
François Hatman exerted influence on minds, in the sense
democratic, a great influence through his book
Franco-Gallia, 1573. He puts theories at their service.

---

1. See Ranke.

2. M. Hanotaux (History of Cardinal Richelieu, t.
XII, Part 2, p. 184), thus justifies the revocation of the edict
from Nantes:

“France could not be strong as long as it ren-
would enclose within its bosom an organized body, in full
peace, on a war footing, with independent leaders,
Military personnel, safe houses, budget and justice at
part, army always ready to take to the field. Fal-
Would it be possible to recognize the existence of a state within a state? Pou-
Are we to admit that there are many ardent French people
always had threats on their lips and rebellion
in the heart? Would we tolerate their perpetual and insolent recourse
abroad? A state cannot subsist if it is thus
divided against itself. To ensure the unity of the kingdom,
to gather all national forces, with a view to
external conflicts were brewing, so it was necessary to undermine
the body of Huguenots in France or to bring it to composition. "

Republicans, a history in their own way, to bring back
with a great deal of text and assertion, the Fran-
The French to "their primitive constitution." "The memory-
rain and principal administration of the kingdom, di-
he knows, belonged to the general and solemn assembly
wheat from the three states. The king reigns, but does not govern
No. The State, the Republic is everything, the king almost
nothing. He throws his readers into the full sovereignty of the
people.

The Franco-Gallia had an enormous impact.
Huguenot pamphleteers pillaged it with abandon.
better. The system described in this book is the de-
Democracy as it is understood today. That is
that this form of government, by giving to
agitators provide easy access to the initial loads
the State provides them with the power to spread their
doctrines; at the same time, it responds better to
ideas of independence that were at the heart of the Reform, to the right that the Renaissance sought to confer
for man to direct himself towards the ideal of
happiness that she presented to him.

France, through the actions of the Huguenots, was at
edge of the abyss.

The situation was no less critical for the Church
Catholic. She had just lost Germany, the
Scandinavia, England and Switzerland; the Netherlands
They rebelled against her. The apostasy of France,

if it were to happen, it would cause in the
the world the most pernicious scandal and the shock-
the deepest element: all the more so since Spain
had to follow. The most consistent objective of all the
Protestant party, to which Coligny never ceased to work-
The first objective was to train France in a general league.
rallies with all the Protestant states to crush

Spain, the only major Catholic nation that remained then-
health. It would have been the complete ruin of civilization
Christian.

God did not allow it, and neither did France.
The Valois were weakening,* hesitating, varying in their
politics. The League was born to take control
the defense of the faith, to maintain it in the country
and in the country's government. The kafholics,
who still made up almost all of the Fran-
The Spanish (1) wanted to have absolutely innate leaders.
They were wavering in their faith. They chose the house
of Guise. "Whatever one's opinion of
The religious wars, said Mr. Boselli, it is impossible-
It is impossible to ignore that the House of Guise was,
throughout this entire period, the very embodiment of
the state religion, the national and traditional worship
to which so many French people remained attached. She
personified the idea of Catholic fidelity. The Guise
would very likely have become kings of France
if Henry III had become a Protestant, or if Henry IV had not
"He hadn't converted to Catholicism."

God wished to preserve France's royal line,
as he had done once before by the mis-
the vow given to Joan of Arc. The heir to the throne, of a-
near the Salic law, was Henry of Navarre, a student of
Coligny, Protestant and leader of the Protestants. God changed-
'gea his heart. France regained peace, and Louis
XIII and Louis XIV put our country back on the path

---

1. There were only four hundred thousand Protestants in
1558. That's the figure given by the Protestant historian.
Ranke. Castelnau, a well-informed witness, goes further;
He claims that the Protestants were at the expense of the rest of the nation
in the proportion of 1 to 100. That's for this handful of.
Calvinists saw their country ravaged by Catholics.
for fifty years.

of Catholic civilization. Let us say, however, that
The latter committed this error, which must have had so many consequences.
serious consequences, of wanting the declaration of
1682. She carried within her the constitution of the following...
vile clergy, she began the nefarious work by-
all of them, from the secularization that continues today
from today until its latest consequences.

Louis XV, who indulged in the customs of the Renaissance-
This saw the work of dechristianization begun by
the Reformation, taken up by Voltaire and the Encyclopedias-
your precursors of Robespierre, ancestors of those who
They govern us now. Taine understood this very well.
'said: "The Reformation is only a particular movement
in a revolution that began before her. The
The 14th century led the way; and since then, every
century is occupied only with preparing, in the order of:
ideas, new designs and, in practical order-
that, new institutions. Since that time, the
Society no longer found its guide in the Church.
nor the Church, its image in society (1).

1. Studies on the Barbarians and the Middle Ages, pp. 374-375.

CHAPTER V

THE REVOLUTION
INSTITUTE NATURALISM

Protestantism had failed; France, after
The religious wars had left France Catholic. But
A bad leaven had been placed within it. Its
This fermentation produced, in addition to the corruption of morals,
three intellectual toxins: Gallicanism,
Jansenism and philosophism. Their influence on
the social organism brought about the Revolution, second and
a far more terrible assault on Christian civilization
yours.

As the conclusion of this book will demonstrate, the whole movement imprinted on Christendom by the Renaissance, Reformation and Revolution is a satanic effort to tear man away from the super- order natural established by God in the beginning and restored by Our Lord Jesus Christ in the midst of time, and confine it to naturalism.

Since everything was Christian in the French constitution- In the caise, everything had to be destroyed. The Revolution began there. She folded conscientiously. In a few months, she wiped the slate clean of the French government, of its laws and its institutions. She wanted to "shape"

+

"a new people": this is the expression that we re- found, on every page, in the words of the reporters members of the Convention; much better: "remake man- me » himself.

Also, the Convention members, in accordance with the con- new conception that the Renaissance had given human destinies, did not limit their am- attachment to France; they wanted to inoculate: madness revolutionary to neighboring peoples, to the whole world. Their ambition was to overturn the social order in order to to rebuild it from scratch. "The Revolution," said Thuriot in the Legislative Assembly in 1792, is not alone- for France; we are accountable for it. humanity." Sieyès had said before him, in 1788: “Let us suddenly rise to the ambition of vou- "Let us ourselves serve as an example to the nations (1)." And Barrère, at the moment when the Estates-General... gathered at Versailles: "You are," he said, "appe- "They're forced to start history all over again."

We can see the path that the idea of the Renaissance has taken; how much more at the Revolution she showed herself to be raised in its development and more daring in her company, which she had not appeared to have for two centuries, Raver, in the Reformation.

In its April 1896 issue, Le Monde macon- nique said: "When what has long been re- Kept as an ideal, it is realized, the horizons more broad, a new ideal offers to human activity Maine, always moving towards a better future,

new fields of exploration, new conquests to undertake, new hopes to pursue-
true.

This is true in the path of good. As it says

1. What is the Third Estate?

The Psalmist, the righteous one, has placed in his heart degrees to rise to the perfection that he ambitionne (1). This is also true in the way of evil.

Renaissance men did not wear their views – at least all of them – as far as those of the Reformation. The men of the Reformation were superseded by those of the Revolution. The Renaissance had moved the location of happiness and changed its con-editions; she had declared that she saw him in this world. The religious authority remained to say: "You "Deceive; happiness is in Heaven." The Reformation dismissed the authority; but she kept the book of Re- divine revelations, which continued to hold the same language. Philosophy denied that God ever had spoke to men, and the Revolution strove to drown his witnesses in blood, in order to be able to to freely establish the worship of nature.

The Journal of Debates, in one of its issues of April 1852, recognized this lineage: "We we are revolutionaries; but we are the sons of the Renaissance and philosophy before being son of the Revolution.

There's no need to elaborate at length on the work undertaken by the Revolution. The Pane Pius IX characterized by a single word, in the Encyclical of December 8- December 1849: "The Revolution is inspired by Satan himself; his goal is to destroy fundamentally in fills the edifice of Christianity and rebuilds "On its ruins, the social order of paganism." She first destroyed the ecclesiastical order. "For twelve- 100 years and more, according to the expression ener- Taine's gic, the clergy had worked on the cons-

1. Ps. LXXXIII, 6-7.

construction of society as architect and as ma-
"noeuvre, first alone, then almost alone"; we
rendered unable to continue his work, one
wanted to make it impossible for him to ever
to resume. Then they abolished the monarchy, the living link
and perpetual champion of national unity, the champion of all
who wanted to harm it. They got rid of it
of the nobility, guardian of traditions, and of the cor-
workers' preparations, also conservative of the
_ past. Then, with all those sentinels gone, we
put to work, much to destroy what was
easy, but little to rebuild, which was less so.

We do not need to describe these here.
ruins and of these structures. Let's just say
that, as far as the political structure is concerned, the Revo-
lution hastened to proclaim the Republic, that
The Renaissance had dreamed, even for Rome itself, that
the Protestants had already wanted to substitute in France
this to the monarchy, and which today does so well the
Works of Freemasonry.

Disciples of J.-J. Rousseau, the Conventionnels of
1792 laid the foundation for the new building
principle, that man is good by nature; on this point, _
They established the Masonic trilogy: liberty, equality,
Fraternity. Freedom for all and for everything, since there is no
in man only good instincts; equality, because
that, equally good, men have rights
equal in all things; fraternity, or rupture of all
barriers between individuals, families, nations, to let-
to unite humankind in a Republic-
than universal.

In terms of religion, they organized the cult of na-
ture. The Renaissance humanists had
called for by their wishes. The Protestants had not dared

to push the Reformation that far. Our revolutionaries
tempted him.

They did not go to that extreme at first.

They began by calling the Catholic clergy to their celebrations. - |

Talleyrand pontificated on July 14, 1790, to the great Federation Day, surrounded by the 40 chaplains of the National Guard, wearing on their robes tricolour sashes, orchestrated by 1,800 musicians, in the presence of 25,000 members of parliament and 400,000 spectators tators. But soon he no longer wanted even those exhibitions, more "patriotic" than religious: "I] It is not appropriate, he said, for religion to appear in public festivals, it is more religious than it seems discard.

With the national cult set aside, it was necessary to search for it. Another one. Mirabeau proposed a very abstract one: "The purpose of our national holidays," he said, "must be only the cult of liberty and the cult of law. "

It seemed meager. Boissy-d'Anglas regretted everything up to the time when "political institutions and re- nuns” lent each other mutual aid, where “a "Brilliant religion" presented itself with dogmas which promised "pleasure and happiness", or- born from all the ceremonies that strike the senses, the most delightful fictions, the most soft.

Her wishes were soon granted. A new religion was founded, having its dogmas, its Priests, his Sunday, his saints. God was replaced by the Supreme Being and the goddess Reason, the ca- cult Catholic through the worship of Nature (1).

---

1. At the festival of the Supreme Being, it was Nature who received the tributes from Robespierre and representatives of the

“The great goal pursued by the Revolution, di- Boissy-d'Anglas knows that it's about bringing man back to "Purity, in the simplicity of nature." Poets, Speakers and members of the National Convention kept on doing to offer invocations to "Nature." And the di- In these months, the minister Robespierre was marking the tend- dances, the will of the innovators: "All sec- yours must blend in with the universal religion of Nature (1).» This is ac-

actually what the Israelite Alliance wants saddle, what she works on, what her mission is to establish in the world, only with less than Haste and more know-how.

Nothing could better fulfill the aspirations Renaissance humanists. In the festival of On August 10, 1793, a statue of Nature was erected on the Place de la Bastille, and the president of the Conventiontion, Hérault de Séchelles, addressed this tribute to him at Official name of France: "Sovereign of the saWaves and enlightened nations, 6 Nature! this people immense, assembled in the first rays of day Before your image, he is worthy of you. He is free; he is in your bosom, it is in your sacred springs, that he regained his rights, he regenerated himself. After having Having traversed so many centuries of error and servitude, he you had to get into the simplicity of your ways to regain freedom and legality. Nature, receive the expressure of the eternal attachment of the French to your laws! » |

The official report adds: "Following this a kind of hymn, a single prayer, since the first

nation. See In Search of a Civil Religion, by Abbot

Sicard, pp. 133-144. We borrow the facts from this book. which we report here.

1. Speech of May 7, 1794.

centuries of humankind, addressed to Nature by the representatives of a nation and its legislators, The president filled a cup, of ancient shape. water that flowed from the bosom of Nature: he has he made libations around Nature, he drank in the cup and presented it to the people's envoys French. » As we can see, the worship is complete: prayer, sacrifice, communion.

Along with worship, institutions. "It is through the insinstitutions, wrote Police Minister Duval, that "These are composed of the opinion and morality of peoples (1)." Among these institutions, the one deemed most necessary |

to make the people forget their old habits religious and to have him take new ones, was The Décadi, or civil Sunday. Also, it is on this creation that the Republic spent the most on decrets and efforts. At the Décadi, there were added... annual festivals: political festivals, civil festivals, holidays morals. The political festivals aimed to... Ion Chénier, to "consecrate the immortal eras where the various tyrannies collapsed under the national spirit, and the great strides of reason which cross Europe and will strike the borders of world (2). » The quintessential republican festival was that of January 21st, because that's when they celebrated "the anniversary of the just punishment of the last king" of the French." There was also the founding festival donation of the Republic, fixed at 1 Vendémiaire. The great national holiday, revived in our time, was that of the federation or the oath, fixed at July 14th.

1. Monitor of the 9th, 10th and 11th of Pluviôse, year VIT.
2. Speech of November 5, 1793. Moniteur of the 8th.

As for morality, there was the youth festival, those of marriage, motherhood, old age and especially those related to human rights. Many others festivals were, if not instituted and celebrated, at least decreed or proposed.

As a crowning achievement, a cal2mdrier was invented. a republican system founded entirely on agriculture. It was a solemn consecration of the new cult, the worship of Nature.

Such was the fatal outcome of the ideas that the The Renaissance had sown seeds in people's minds. The Reform had attempted a timid, impardone: she had merely debased the Christiannism; the Revolution annihilated it as much as it had been in She, and upon its ruins, erected altars to Reason and to Pleasure.

We know where naturalism led which, in the thought of its promoters, was meant to exalt the dihuman dignity. Barbé-Marbois, in his report at the Council of Elders, denounced the school- youth laire as "exceeding all the excesses of limits, and even those imposed by nature itself seem to have been assigned to childhood disorders. And at the other end of life, all the documents from that era show us the deceased delivered to "Unclean gravediggers," families becoming accustomed to "to consider the remains of a husband, a father, a child, of a brother, of a sister, of a friend, like those of any other animal that one gets rid of.” In 1800, Citizen Cambry, commissioned by the administration-central section of the Seine to make a report on the state of the graves in Paris, did not believe he could-I forgot that in Latin, there was so much shame in these

barbaric funerals. Often the bodies were don-born to be fed to dogs.

All those who had retained some honesty They were horrified by the disorder of morals that had thus arisen at its height. With the ruin of morals and the abolition-tion of Christian worship had come to the bank-road and misery.

Such was the outcome of modern civilization in its first attempt. The one we are currently-The way things are delivered will not have a better ending.

Ruin, misery, moral disorder, could not all-days to last and worsen. The public outcry demanded the restoration of Catholic worship. He had already told me-but ceased to be practiced with disregard for life. priests had remained among the people, who . exposed themselves to all dangers to promote lexer-clandestine cice of the holy ministry.

In 1800, the restoration work was essential, tou-all creations intended to replace Christianity had fallen into absolute and complete disrepute. Versel. The General Councils were unanimous in the recognize and to declare it (1). Napoleon came. If he restored, in concert with Pius VII, the Church of France, He took his measures – through the organic articles, the institution—of the University, the Civil Code, etc.—for that Christian civilization could not resume its entire power over souls and that she was not restored in the institutions.

He did nothing more than contain the situation, as has been aptly stated.

the Revolution.

The Revolution was therefore able to resume its course with

1. Analysis of the minutes of the General Councils
departments for year VIII and year IX. National Library.

a kind of regularity that she wants to maintain until
that the time had come for a complete reversal
complete and this time definitive, she believes, of civilization
Christian and of all that has been built upon the
Christ, to establish upon the ruins of the supernatural order
turel, the reign of naturalism, the deification of
man.

CHAPTER VI

THE REVOLUTION, ONE OF THE WORLD'S ERA

At the beginning of the 19th century, one could believe that
the French Revolution had been primarily a
political revolution and that this revolution having been accomplished,
The company was going to get back on its feet. We can't
no longer having that illusion today, even if
to consider the Revolution only in its first phase
period. As Mr. Brunetière said: "The grandeur of the events overflows and surpasses it in every way
I sense the mediocrity of those who believe themselves to be so, or that one
according to the authors. The disproportion is prodiA beautiful connection between the work and the workers. A current
Stronger than them, it drags them along, carries them off, rolls them over,
It breaks them... and continues to sink.

When the Duke of La Rochefoucauld-Liancourt re-
Louis XVI watched over him to announce the capture of the
At the Bastille, the king asked: "So this is a revolt?"
The duke replied: "No, sire, it is a revolution."
He doesn't say enough, it wasn't a revolution, but
the REVOLUTION that was emerging.

What appears at first glance in the Revolution,
what de Maistre saw and pointed out there from the day when

He began to consider her, and what we see in the current situation, even more clearly, is ANTICHRISTIANITY. The Revolution essentially consists of so deeply in the revolt against Christ, and even rebellion against God, or rather, the denial of God. Its ultimate goal is to remove man and society from society to the supernatural. The word FREEDOM, in its mouthche, has no other meaning: freedom for the human nature to be hers, as Satan wanted to belong to him, and this, as we will explain later far away, at the instigation of Lucifer who wants to recover the supremacy that the superiority of its nature gives it-was based on human nature, and from which the elite ousted it the Christian's connection to the supernatural order. And that is why-what J. de Maistre very aptly characterized the Revolution through the word "satanic".

"Undoubtedly, the French Revolution has traveled a period in which no two moments are alike no; however, its general character has not changed, and even in her cradle she proved what she "It had to be." "There is a characteristic in the Revolution-satanic quality that distinguishes it from everything else we have seen and perhaps of everything we will see. She is sàtannic in its essence (1).

Pius IX, in 1849, said, — we already have your pan these words — with even more authority: “The ReEvolution is inspired by 'Satan himself; its goal is to destroy the edifice of ChristTianism, and to 'rebuild order on its ruins' social aspects of paganism.

After our disasters of 1870-1871, Mr. de Sine Bonnet said: "France has been working for a century on to remove from all its institutions the one to whom it

---

1. Complete Works of J. de Maistre, vol. I, pp. 51, 52, 55, 308. ime

must Tolbiac, Poitiers, Bouvines and Denain, that is to say-To say the One to whom she owes her territory, her existence!

To show him all his hatred, to make him an in- vows to expel it from the walls of our cities, the sect has, since 1830, stirred up a hateful press to watch for the time of the feast of this "Christ who loves the "Franks," from the One who made himself "Man for "To save the man who became bread to feed him!" And he concluded: "And France is asking for the cause of His misfortunes!

To the hatred of Christ that one was not believed Within Christianity, the revolt is joined. direct against God (1).

There is reason to believe that this revolt against © God could not take place even in the ardor of the great Battle between Lucifer and the archangel Saint Michael.

[It takes a limited mind of man to rise to con- to be the Infinite. It also requires corruption and Ro baseness of heart.

What was previously unseen is now visible. "The Revolution is the struggle between man and God; this is meant to be the triumph of man over God. This is what those who say that at the time Currently, the question is who will prevail. Revolution or Counter-Revolution.

Also, Mr. de Saint-Bonnet doesn't say anything excessive, he

---

1. In one of his letters to d'Alembert, Voltaire assgne for special character in Damilaville of "hating God" and to work to make him hated. That's probably why that he wrote to her more frequently and with more intensity timidity than to all his other followers.

After the death of this unfortunate, bankrupt and se- Adorned with his wife, Voltaire wrote the following to the same person: "I I will miss Damilaville all my life. I loved the fearlessness of his heart. He had the enthusiasm of Saint Paul (that is- that is to say, as much zeal to destroy religion as saint Paul (to establish this): HE WAS A NECESSARY MAN.

perhaps he doesn't say enough when he states that "the present time can only be compared to that of the revolt of the angels.” And consequently, of Maistre, de Bonald, Donoso-Cortés, Blanc de Saint-

Bonnet, and others no doubt agree, will say: "The
The world cannot remain in this state.

Or it comes to an end, in hatred of God and
of his Christ, which the Antichrist will make more general
and more violent; or he is on the eve of the most
great mercy that God has shown in this world
of, outside of the Redemptive act.

This is the state we are in, the one that the Revo-
The revolution created him who has never ceased to be since the
the first days of the Revolution, under the rule of
which we still are.

In 1796, two years after the fall of Robespierre,
J. de Maistre wrote: "The revolution is not
It's over, but nothing suggests the end. It has already
The product of great misfortunes, it foretells even more.
still large (1). »

On the eve of the day when it seemed to minds to su-
perficiaries that Napoleon's coronation would make
"The new order of things is stable," he wrote to M.
de Rossi (November 3, 1804): "One would be tempted to
to believe that all is lost, but things will happen-
Things that no one expects... Everything points to
a general upheaval in the political world (2). »

At the height of the Napoleonic epic: "Never
The universe has seen nothing like it! And what do we owe it?
See again? Ah! How far we are from the last
act or the final scene of this dreadful tra-
"Gedie!" "Nothing signals the end of the catastrophes,"

---

1. Ibid., vol. I, p. 406.
2. Complete works of J. de Maistre, vol. IX, pp. 250-252.

and everything suggests, on the contrary, that they must-
rer (1). » It was in 1806 that he formulated this prediction
The following year, he invited Mr. de Rossi to do
with him this observation: "How many times, of-
Then, the origin of this terrible Revolution, we have-
We had every reason in the world to say: Acta est
A fabula? And yet the play continues...
It is indeed true that wisdom consists in knowing how to envy
to view this era with a firm eye for what it is,

that is to say, ONE OF THE GREATEST ERA OF UNIVERSITY TOWARDS; since the barbarian invasion and the renewal- nothing has changed in terms of the societal shift in Europe. passed away, unrivaled in the world; it takes time to I am equally averse to such operations. to believe that evil might have no end or that it may end tomorrow... The political world being absolute- thoroughly shaken, right down to its foundations, nor the current generation, nor probably the one that follows it will succeed, will not be able to see the fulfillment of everything what is being prepared. We may have some for two centuries... When I think of all that must to arrive in Europe, and in the world, it me It seems that the Revolution is beginning (2).

Then came the Bourbon Restoration. He had not never ceased to announce, with an imperturbable assured, despite the advent of the Empire, the coronation of Bonaparte and the constantly triumphant march of Napoleon across Europe, that the king will return. His prophecy comes true; he sees the Bourbons again on the throne of their fathers, and he said, “A certain [person], I do not "I don't know what, it announces that NOTHING is over." "The com-

---

1. Ibid., vol. X, pp. 107-150.

2. Ibid., vol. XI, p. 284.

\

The worst thing for the French would be to believe that The Revolution is over and the column is replaced because it is raised. {one must believe, at On the contrary, that the revolutionary spirit is without com- Comparison stronger and more dangerous than he was a few years ago. What can the king do when the lu- Are the first generations of his people extinguished? (1) "Nothing 'is not yet stable, and on all sides one sees the se- 'beginnings of misfortune (2). » «The present state of Europe (1819) is horrifying; that of France in par- This particular situation is inconceivable. The Revolution is underway. no doubt, and not only is she standing, but She walks, she runs, she streets. The only difference

that I glimpse between this era and that of the great
Robespierre, that's when heads were rolling and
that they are now turning. He is infinitely pro-
It's possible that the French will give us another
bones (3). » | | |

Doesn't this news seem like...
My next one?

This gave J. de Maistre this certainty of
In his view, it was because he had managed to raise his gaze above
revolutionary events of which he was a witness:
than to their root causes.

“Since the time of the Reformation,” he said, “and even-
'Me since that of Wiclef, it existed in, Europe a
certain terrible and unchanging spirit that worked
relentlessly to overthrow European monarchies
and Christianity... On this destructive spirit are
all the antisocial and anti- systems that have come to be grafted onto them

1. Complete works of J. de Maistre, vol. II, 'Of the Pope.
Int.
2. Ibid., t. XIII, pp. 133-188.

3. Ibid., vol. XIV, p. 156.

Christians who have appeared in our time: Calvinism,
Jansenism, philosophism, illuminism, etc. (let's add:
liberalism, internationalism, modernism); all of this
is one and should only be considered as
a single sect that has sworn the destruction of Christ-
Fianism and that of all the: thrones. Christians, but
above all and most importantly that of the House of Bourbon
and of the See of Rome (1). »

Not only did de Maistre see the Revolution
to have, over time, a plate that extends: on
four centuries, but he saw it in the space reached-
to all peoples.

At the beginning of a memorandum addressed in 1809 to his sovereign
rain, Victor Emmanuel I, he said: "If there is any-
One obvious thing is the immense base of the Re-
current evolution which has not Cantor: pores AMS the
world (2).

"Things are falling into place for a major upheaval"
general. of the globe. -»

"It's an era, one of the most endowed"
of the universe," he kept saying, seeing at the Re-
evolution of such great preliminaries and such a great
surface. He added: "Woe to the generations who
attend the eras of the world (3)! »

"The French Revolution was a great era,
and its consequences in all genres will be felt.
well beyond the time of its explosion and the limits-
"tes of his home (4)." "The more I examine what is happening
The more time passes, the more I convince myself that we are witnessing

---

1. Complete Works of J. de Maistre, vol. VIII, p. 312.
2. Ibid., vol. XI, p. 232.

3. Ibid., vol. VIII, p. 273.

4. Complete Works of J. de Maistre, vol. I, no. 26.

one of the greatest eras of humankind (1).
"The world is in a state of childbirth."

The state of childbirth, that's precisely what makes a
Time is an era. There was the era of the flood,
who gave birth to the new generation of men,
the time of Moses who gave birth to the forerunners
sister, the time of Christ who gave birth to the people
Christian.

The era of the Revolution is the era of the anti-
the most acute contradiction between Christian civilization
and pagan civilization, between naturalism and
the supernatural, between Christ and Satan.

What will be the outcome of the struggle? Lucifer and his followers
They fully expect to triumph. The Jews say that the coming
'of their Messiah, that the reign of the Antichrist is
near, and that this reign will open, to their benefit, the most
great era of the world.

We hope that our readers, after reading
This book will share our conviction, which is everything.
opposite. The defeat of the Revolution will inaugurate the

social reign of Our Lord Jesus Christ over the humankind now forming a single herd under a single Pastor.

1. Ibid., vol. IX, p. 358.

CHAPTER VII

WHAT THE REVOLUTION IS DOING AND SAYING TODAY

– In the speech he delivered on October 28 1900 in Toulouse, as a preface to the discussion of the law on associations, Mr. Waldeck-Rousseau posed in these terms the question which, at this time, holds France in suspense and the world attentive to what It's happening here.

“In this country whose moral unity has, through towards the centuries, strength and grandeur, two gamesnesses, even less separated by their condition social than by the education they receive, granthey speak without knowing each other, until the day they will encounter, so dissimilar, that they risk to no longer understand each other. Little by little, things are preparing thus two different societies, – one more in more democratic, carried along by the broad current of the Revolution, and the other increasingly imbued with doctrines that one might have thought had not survived to the great movement of the 18th century, – and destinborn one day destined to clash.

The fact noted in these lines by Mr. Waldeck-Rousseau is real. Indeed, there is not only two youths, but two societies in our FranThey don't wait for the future to clash, They have been locked in a struggle for a long time. This dithe vision of the country against itself goes back beyond the period assigned to him by Mr. Waldeck-Rousseau, at beyond the 18th century. This was already observed in the 16th century. key, in the long efforts made by the Protestants to constitute a nation within a nation.

To encounter unity, morality which has been achieved, through... over the centuries, the strength and grandeur of our pasorting, and which Mr. Waldeck-Rousseau regrets, it is necessary to go even further. It was the Renaissance that began to share ideas and customs, remaining Christian among some, they returned to paganism among others. But after more than Four centuries, the spirit of the Renaissance could not to triumph again over the spirit of Christianity and reto do in the opposite direction the moral unity of the country. Nor the. violence, perfidy and betrayal of the Reformation me; nor. the corruption of minds and hearts 'betweentaken by Philosophism;' nor confiscations, the exiles, the massacres of the Revolution, could not have: because of the doctrines and virtues of Christianity has permeated the French soul for fourteen centuries. NaPoleon still saw him standing on the ruins amontconcealed by the Terror, and he found nothing better. than 'to let him live, while refusing him the means to fully restore Christian civilization yours. From then on, the conflict with di- vicissitudes verses, maintained, as Mr. Waldeck- notes Rousseau, not so much because of the diversity of the classes social than by the two educational systems present: university education, founded by Napoleon, and theChristian education which was maintained in the familes, to the church 'and soon -in 'the teaching libre.

So, the Church is still there, continuing to say that true civilization is that which responds to the the true condition of man, to the destinies that Her Creator made her and those whom her. Redempter made possible; therefore, that the company must be constituted and governed in such a way so that it promotes efforts towards holiness.

And the Revolution is still there too, saying that Man has only one earthly end: intelligence. it was given to him only to better satisfy his appetites; and that consequently society must be organized in such a way that it manages to provide to all the greatest possible amount of satisfaction worldly and carnal.

Not only is there division, but there is conflict: A conflict that has been evident since the Renaissance, a simmering conflict since the origins of Christianity; for from the day where the Church strove to establish and propagate the true civilization, she found before her the bad insinstincts of human nature to resist him.

“We must put an end to this,” Raoult Rigault had said. leading the hostages to the execution wall; there are ten- This has been going on for eight hundred years, it's time for this "End it." It must end! That was the word of the Ter- "Reaper," that was the word of the Commune. That is the word of Waldeck-Rousseau. The two youths, the two socompanies must clash in a supreme conflict; one, swept away by the broad current of the Revolutiontion, the other sustained and propelled by the breath of The Holy Spirit against the revolutionary tides. One must triumph over the other.

Having learned from experience, the sect of which Mr. Waldeck-Rousseau acted as agent, employing, for to achieve its goals, less bloody means than in '93, because she believes them to be more effective.

The first of these means was annihilation. religious congregations. Mr. Waldeck-Rousseau, in the Toulouse speech, he stated in these terms the reason for giving priority to the law that has makes disappear: "Such a fact (the coexistence of (two youths, from two societies) cannot be explained through the free play of opinions: it presupposes a substraa range of influences that were once more hidden and are now more visible, a power that isn't even hidden, and the establishment of a rival power within the state. This substratum of influences, this rival power, that Mr. Waldeck-Rousseau denounced in this way, he predictedtended to find it in religious congregations. "This," he continued, "is an intolerable situation and that all administrative measures have been impowerful enough to make disappear. All efforts will be in vain. as long as rational, effective legislation cace, will not have been substituted for legislation to illogical, arbitrary, and ineffective.

This effective legislation, Mr. Waldeck-Rousseau, of concert with Parliament, gave it to us. She had had been studied at length, meticulously prepared in the lodges for the desired effect; it was voted on and promulgated without incident in all respects, and perfected afterward by decrees and orders and measures that seem to no longer leave any room for doubt

France offers no refuge for monastic life and well-being.
early religious education.

However, the annihilation of the congregations did not
Mr. Waldeck was not unaware of this, which puts an end to the conflict.
not. He also took care to say that "the law of the as-
"Associations is just a starting point." And indeed,
suppose the congregations disappeared, all of them and without
hope of resurrection: it would be naive to believe that

the Christian idea donata with them. Behind their
battalions are located near the Holy Catholic Church.
And it is the Church that says, not only to the con-
Greganists, but to all Christians and to all
men: "Your final end is not here below;
"Aspire higher." It is in Her that we find,
to speak like Mr. Waldeck-Rousseau, this substra-
a tangle of influences that has been constantly at work for ten-
eight centuries. It is She who would have to be destroyed in order to:
to kill the idea (1). Mr. Waldeck-Rousseau knows this, and it is
That is why he presented his law as not being
than a starting point.

"The law on associations is, in our view, the
starting point of the largest and most li-
social evolution, and also the indispensable guarantee
sand of the most necessary prerogatives of the so-
modern society.

A SOCIAL EVOLUTION, that's it, by his own admission
Mr. Waldeck-Rousseau, what the law he is preparing is...
then proposed to submit to the sanction of the Parliament-
ment, and which is now in office.

The desired, pursued social evolution is, for us
we will see it throughout the rest of this work, the sor-
tied, without hope of return, to the paths of civilization
Christian, and the forward march in the ways of
pagan civilization.

How the destruction of religious congregations
Could her be the "starting point"?

Ah! It's just the presence of religious figures at
The Christian community is a preaching con-
routine that never lets him lose sight of the end
the last of man, the main goal of society

1. On July 12, 1909, Mr. Clemenceau said from the podium:
“Nothing will be done in this country until we have
changed the mindset introduced there by the Catholic authority."

and the character that true civilization must have.
Dressed in a special costume that marks what they
are and what they pursue in this world, they di-
they are familiar to the crowds among which they circulate,
that we are all made for Heaven and that we
must. tend. To this silent preaching is added
that of their works, works of devotion which
do not ask for any reward here below, and who af-
affirm by this selflessness that it is a reward
think. better than all should aspire to. En-
their teaching in schools and from the pulpit will not end
'cease to sow in the souls of children, to make grow:
in the souls of adults, to 'spread throughout' all
directions, faith, to eternal blessings. Nothing that opposes
poses more directly and effectively to the reta-
establishment: of the pagan social order. Nothing whose re-
uprising of this order planned, desired, pursued
For four centuries, it has been demanding a more prompt response.
disappearance (1). So long as religious people are

1. In the 15th century, as today, the monks fu-
rents attacked by Renaissance humanists, because
that they represented the Christian ideal of renunciation.
Humanists pushed individualism to the point of selfishness;
by their vow of obedience and stability, the monks
They fought against it and suppressed it. The humanists exalted it
pride of the mind; the monks extolled humility and
voluntary abjection. Humanists glorified ri-
Chess: the monks took a vow of poverty. The hu-
Finally, the monks legitimized sensual pleasure; the monks
They mortified their flesh through penance and chastity.
The pagan Renaissance sensed this opposition so keenly that it
he attacked all the religious orders with just as much hatred
than our modern sectarians.

The more rigorous a religious observance was, the more
It aroused the anger of humanism.

(The Church and the Origins of the Renaissance,
(by Mr. Jean GUÉRAUD, page 305.)

The Encyclopedists had the following views regarding the Religious
same sentiments as the humanists.
On March 24, 1767, Frederick II, King of Prussia, wrote

»

WHAT THE REVOLUTION SAYS TODAY 75

There, let them act, let them teach, there is and there is
will not only have two youths, but two Fran-
These, Catholic France and Masonic France,
each having a different and even ideal
opposed, fighting amongst themselves to see who will make the triumph
his own. And like 'the: masonry, as well as the
Catholicism extends to the whole world, that everywhere
The two cities are present, and this is evident everywhere.
at the same time the same commitment in the same
battle. Everywhere war is declared on religious figures,
Everywhere the order is given to drive them out,
to annihilate them. How many laws, how many decrees France-
Freemasonry has had laws promulgated against them, in all
country, nothing but the nineteenth century.

But the annihilation of monastic life is not
and cannot be, as Mr. Waldeck-Rousseau says,
that "a starting point". After the religious rest-
tempted the priests, and if the priests themselves came
If they were dispersed, the Church would remain, as in the days
the Catacombs, to maintain faith in a certain
a certain number of families and in a certain number
of hearts; and sooner or later, faith would recall
priests and religious, as she did in 1800.
So we need something more.

First, finish subjugating the Church, then annihilate it-
shooting. To subjugate it, we tried by "strict execution"
of the Concordat”; to annihilate it, we hope to achieve this by
the law separating Church and State.

Voltaire: "I have noticed, and others like me have, that
The places where there are more monasteries are those
where the people are most blindly attached to the super-
tition (to Christianity). There is no doubt that if one
manages to destroy these havens of fanaticism, the people do not
become somewhat indifferent and lukewarm towards these objects which are

currently those of his veneration. It would be a matter of de-destroying the OURs at least to start reducing them the... »

CHAPTER VIII

WHERE DOES MODERN CIVILIZATION ENTAIL?

The need to annihilate the Church to ensure the the triumph of modern civilization, that is what Mr. Waldeck-Rousseau had suggested in The Toulouse speech. That's what Mr. Viviani said. abruptly, on January 15, 1901, from the top of the tribune,

“We are responsible for preserving from any attints the heritage of the Revolution... We we present here, carrying in our hands, in addition to the republican traditions, these French traditions attested by centuries of combat where, little by little, the-secularism has eluded the embraces of society religious... We are not only facing In dealing with the congregations, we are faced with — facing the Catholic Church... Above this struggle of a day, isn't it a trait that one meets once Moreover, this formidable conflict, where spiritual power-The temporal and civil power are vying for prerogatives. sovereign women, trying, by tearing away the consciences, to maintain control of until the very end humanity?

"As I said at the beginning, do you

believe that this law leads us to the final basize? But this is only a skirmish at the re-Guard of the battles of the past and the future! The ve-The truth is that here, according to the beautiful ex-pressure from Mr. de Mun in 1878 (1), the founding society based on the will of man, and the society founded on the will of God. It is a question of whether, in this battle, a law on Associations will... suffice. The Congregations and the Church do not lead younot only by their actions, BUT BY THE PROPAGATION OF THE FAITH... Do not be afraid of the battles that would be offered to you, go; and if you

find before you this divine religion which
poeticizes suffering by promising it reparations-
future actions, oppose him with the religion of humanity
who, too, poeticizes suffering by offering him
as a reward, the happiness of generations to come.

That's the question clearly stated.

In these words, we hear less the thoughts per-
Mr. Viviani's sonnelles than those of the anti- sect
Christian. She claims to have been fighting for centuries against-
between the Catholic Church: it boasts of having already
achieved that the secular spirit gradually breaks down in the
embraces of religious society; she knows that, in
the effort made to destroy the congregations, she has not
engaged in a skirmish, and to ensure,
a definitive triumph, she will have to deliver new
and numerous battles.

On his behalf, Mr. Viviani declares that... in the ba-
Given its current size, it is something entirely different from
"Republican defense" on the one hand, and on the other hand
acceptance of a form of government. This which

1. Or rather, May 22, 1875, closing of the congress ca-
Catholic Church of Paris.

Here it is: "to steal the secular spirit from the embrace-
"tests of the religious society," "take the lead"
of humanity," and "and destroy the society founded on
the will of God, to build a new society
new, founded on the will of man (1). »

That is why the war declared on the congregations-
tions is only a commitment. The real campaign
is the one that brings together the Catholic Church and
the Masonic Temple, that is to say the Church of God
and the Church of Satan, a formidable conflict on which depends
the fate of humanity. As long as the Church will be
standing, 'she will spread the faith, she will put in the heart
of all those who suffer — and who does not suffer?
— eternal hopes. It is therefore only on its
ruins that "the religion of humanity" can build
nity," which promises happiness on this earth.

The discussion continued, both in the Senate and in

The Chamber only served to emphasize the importance of these
statements. A few short quotes will show
that the speeches of Messrs. Waldeck-Rousseau and Vi-

1. We know the watchword given by Gambetta: "The
"Clericalism, that's the enemy!" and in what circumstances.
The center-right republic, inaugurated with the seven-
Marshal MacMahon's birthplace had soon had to disappear.
to serve in front of a center-left republic. Mr. Buffet
had been replaced at the head of the ministry by Mr. Du-
Faure. Mr. Dufaure, tired of always having to resist the demands-
These radicals resigned. MacMahon called ~
then the left was in power, in the person of Mr. Jules Si-
Mr. MJ Simon made concessions to the far left that
Mr. Dufaure had done so on the left and Mr. Buffet in the center;
Three-left. Mac-Mahon then wanted to go against the current. The
On May 16, he sent MJ Simon a letter which the latter
interpreted as 'a request for resignation.' The pre-
President- charged: then Mr. de Broglie to form the Cabinet,
and, on May 18, he addressed a message to the Chambers in which,
After explaining his conduct to them, he adjourned them to
one month, in accordance with Article 24 of the Constitution.
Dürãñt cet'ajoutement; le 1er juin 1877, Gambetta reçu
a delegation of young people from law schools, of me-

viani do indeed have the meaning we just mentioned
to say. | of Le.

Mr. Jacques Piou: "What the socialists want-
Mr. Viviani said it quite frankly the other day. It's
wresting consciences from spiritual power and con-
to seek the direction of humanity.” The speaker is in-
interrupted by a member of the left who shouts at him:
"It's not just the socialists who want it-
"Slow, that's what all Republicans are like."

Mr. Piou did not contradict him. He read aloud a
Mr. Bourgeois had said in his speech: "Since
French thought has been liberated since the mind
-of Reformation, Philosophy and Revolution
has entered the institutions of France, the clergy-
"Calism is the enemy." Mr. Bourgeois interrupts; Mr.
Piou replies: "The quote I made is exact-
and Mr. Bourgeois maintains it entirely. He
maintains it, because it is the core of his thinking; it
explains his enthusiasm for supporting the law on associations
ciations, because the law on associations is the vic-

medicine, etc., and he said something to them that would never have-
but must have been forgotten, for none throws, on the quarter
of the century that has just passed and on the character of
the current struggle, a clearer light. "We have,
he said, 'AIR to fight for the form of government.'
the integrity of the Constitution THE STRUGGLE IS DEEPER:
the struggle is against everything that remains of the old world, BETWEEN THE
AGENTS OF THE ROMAN THEOCRACY AND THE SONS OF 89.

An Englishman, Mr. Bodley, after a long investigation made
In France, it was published under the title: FRANCE, An Essay
on the History and Functioning of Political Institutions
French. This statement by Gambetta can be found on page 201.

As for the battle cry, "Clericalism, that's the enemy-
"Me!" Gambetta declared from the tribune in 1876 that he
Peyrat's influence was evident. Peyrat, in fact, had written, in the time of
the empire, in the National Opinion, this plerdse: "The
"Catholicism, that's the enemy!" By substituting the word clerical-
calism in the word Catholicism, Gambetta used FRYpor
a crisis familiar to Freemasons.

The Spirit of the Revolution, of Philosophy
...and of the Reformation regarding the affirmation of Catholicism.

At the meeting of January 22, Mr. Lasies replaced
These terms bring the question to its true ground: "There
In two sentences, I would say two dominant acts
This whole debate. The first sentence was uttered-
Created by our esteemed colleague Mr. Viviani. He has
said, "War on Catholicism!" I stood up
and I replied, "Thank you, here's some fran-
"Chise!" Another word was spoken, and this-
by the Honorable Mr. Léon Bourgeois. On the invitation of
Mr. Piou's statement, Mr. Bourgeois affirmed, once again...
calf, that the goal he pursues with his friends, is
to replace the spirit of the Church, that is to say the spirit
of Catholicism, through the spirit of the Reformation, the spirit
of the Revolution and the spirit of Reason. These words
hover over the debate, they dominate it, and I want
To address them directly, because that's the whole issue.
free from linguistic subterfuge and hypocrisy
discussion sessions.

On March 11, MC Pelletan also stated that the the current struggle is linked to the major conflict underway between human rights and the rights of God. "See- therein lies the conflict that hangs over everything in this debate. "

On June 28, at the close of the discussion, Father Gayraud feels compelled, before the vote, to remind MPs, what they are going to do, what they are going to do to decide. "The law you are about to vote on is not not a law of appeasement and pacification. We are mistaken- This country is being condemned with these words. It's a hate law. against the Catholic Church. Mr. Viviani unveiled the at the heart of the project, when he declared | from the podium the "War on the Catholic faith."

Mr. de Mun fulfills the same duty: "No one has not forgotten Mr. Viviani's memorable speech which will remain, despite the abundance of speeches and posters, the best understood of all. Mr. Viviani sees in the law the beginning of the war against the Catholic Church, which is the alpha and omega of his party... In the report that the Official published this morning and which we had to read hastily, the honorary Mr. Trouillot said that the law of associations is the prelude to the separation of the Churches with the State, which must have as its indispensable corollary A general law on the policing of religious practices. The Chamber And so the country is enlightened. It's open war. declared to the Catholic Church. For this general law the policing of religious practices will only be a set regulations likely to hinder, by all possible means, the ministers of religion.

Mr. Viviani takes the podium to confirm the Mr. Trouillot's threat, which, moreover, only did repeat what many ministers had said before him: "During the sessions in which the The Republican party brought the current project to fruition, if incomplete and imperfect as its form might be gale, we fully embraced it, with the des- well stopped at strengthening it in the future by new measures. » (Very good! very good! to lex- (extreme left).

What should these measures be? What should they do?

They tender? Mr. Viviani said it: "to substitute reli-
"the union of humanity with the Catholic religion," or,
according to Mr. Bourgeois's formula, "to give to the-
taken from the Revolution, from Philosophy and from the
"Reformation, the victory over Catholic affirmation":

the Catholic affirmation that shows the end of man
beyond this world and this present life, and the spirit
of Philosophy and Revolution which is of bord-
to broaden humanity's horizon to include animal life and to ter-
rest.

If the words we have just reported had
were spoken in a club or in a box, they
would merit consideration due to their seriousness.
But that they were said from the podium, and repeated,
Here again, almost six months apart, applause-
dies by the vast majority of representatives of the
people, and finally sanctioned by a law made in
the spirit that dictated them, that is surely a se-
A serious subject for meditation.

Mr. Viviani said: "We are not only
In the presence of the Congregations, we are faced with
"facing the Catholic Church," in order to combat it,
to wage a war of extermination against him.

This thought has haunted the mind for a long time.
enemies of God. They have been for a long time
They flatter themselves with the idea of being able to exterminate the Church.

In a letter written on February 25, 1758, Voltaire
He said, "In another twenty years, God will have an easy time of it."
To Police Lieutenant Hérault, who accused him
his impiety and said to him, “No matter what you do,
Whatever you write, you will not come to
"To destroy the Christian religion," Voltaire
replied: "We shall see (1)."

God had a good game... against Voltaire. As for what
is of the Church, not twenty years ago, but a hundred
fifty years have passed; and the Catholic Church is still-
days standing.

The same will be true today, although they believe they are confident that this time they have taken their decisions better. measures.

On January 15, 1881, the Journal de Genève published a conversation from his Paris correspondent with one of the leaders of the Freemason majority who then, as today, the Chamber of Members of Parliament. He said: "At the heart of it all (of all these laws promulgated one after the other), there is a dominant inspiration, a fixed plan and methodical, which unfolds with more or less of order, of delay, but with an invincible logic. What we are doing is the formal siege of the Roman Catholicism, taking our point of reference in the Concordat. We want to make him capitulate or break it. We know where its vital forces lie, — And that's where we want to reach him."
= In 1886, in the January 23rd issue of the In the religious week of Cambrai, we reported on these Other words that had been spoken in Lille: "We we will relentlessly pursue the clergy and all who touches on religion. We will use against the ca-Catholicism of means of which he is not even aware. We will make every ingenious effort to make him disappear. rise of this world. If, despite everything, it were to happen that he If I resist this scientific war, I would be the first-to declare that it is of divine essence.

MG de Pascal writing in the Catholic Review and royalist, March 1908 issue, said:

“Many years ago, Cardinal Mermillod he told me a story that perfectly illustrates the situation, when He was still in Geneva: the illustrious prelate was seeing from time to time Prince Jérôme Bonaparte who lived in The land of Prangins was silent. The revolutionary prince greatly enjoyed the conversation of the spiritual bishop. One One day, he told him, "I am not a friend of the Church."

---

1. Condorcet. Life of Voltaire.

As a Catholic, I do not believe in its divine origin.
but knowing what is being plotted against her, the efforts
admirably executed against his existence; if
She is resisting this assault, I will have to admit.
that there is something here that transcends the human.

In June 1903, La Vérité Française reported that
Mr. Ribot, in a private conversation, had spoken
Similarly: "I know what is being planned; I know
meticulously examining the meshes of the vast net that is ten-
Well, if the Roman Catholic Church escapes from this...
This time in France, it will be a miracle, a miracle if
shining brightly in my eyes that I will become a Catholic with
you. » (l

This miracle, we have seen it in the past, we will see it again
in the future. The Jacobins could also believe themselves
sure, even more sure of success than our free-pen-
sirs; they had to admit that they had been mistaken-
Pes,... and they did not convert. "I have seen," he said
Barruel, in his Memoirs (2), I saw Cerutti abor-
insolently der the secretary of the Nuncio of Pius VI, and
in impious joy, with the smile of pity, him
to say: "Guard your Pope well; guard this one well,
and embalm him well after his death, for I tell you-
nuncio, and you can be sure of this, you will not have
"Nothing else." He didn't suspect then, this supposed
a prophet, Barruel continues, who would appear before Pius
VI before the God who, despite the storms of Jacob-
Binism, like so many others, will not be
less with Peter and his Church until the end of the
centuries. » |

1. In the session of November 8, 1909, in the Senate, Mr.
Ribot said: "We will maintain secular schools as a
A necessary instrument of progress and civilization.
Speaking in this way, Mr. Ribot no longer appeared merely as
one of the insiders, but as part of a conspiracy.

2 Volume V, p. 208.

Mr. Viviani said that if the Freemasonry wanted
to destroy the Church was in order to be able to replace
to the religion of Christ, the religion of humanity.

To establish a new religion, the "religion of "Humanity" is, in fact, as we shall see, the term to which Freemasonry wants to bring about the movement- a process that began during the Renaissance: emancipation humanity's condition.

In a book published in Fribourg under this title: "The deification of humanity, or the positive side of Freemasonry, Father Patchtler has clearly shown the meaning that Freemasonry gives to the word "Humanity" and the use it makes of the word. "This word, -he said, is employed by thousands of men (initiates or unconscious echoes of initiates), in a confused meaning, no doubt, but still, thispendant like the nom de guerre of a certain part of a specific goal, which is opposition to Positive Christianity. This word, in their mouths, does not does not only mean the human being as opposed to to the bestial being,... he posits, as a thesis, independence absolute of man in the intellectual field, religious and political; he denies for himself any ultimate end. natural, and demands that perfection purely the natural state of the human race is conveyed to the Paths of progress. These three errors correspond to Three steps on the path to evil: [Humanity without God, Humanity making itself God, Humanity against God. Such is the edifice that Freemasonry wants to erect. in place of the divine order which is Humanity with God. "

When the sect speaks of the religion of the future,

of the religion of humanity, it is this edifice, this The temple she has in sight.

In 1870, late July and early August, a holiday, in which the lodges of StrasBourg, Nancy, Vesoul, Metz, Chalons-sur-Marne, Reims, Mulhouse, Sarreguemines, the whole East in a word, was held in Metz. The question of the "Supreme Being" there was posed, and the ensuing discussions began... They move from lodge to lodge.

To put an end to this, the Masonic World, issues of January and May, made this statement: “The French-Freemasonry teaches us that there is only one

A true religion, and therefore only one
natural, the worship of humanity. For, my brothers,
this abstraction which, erected into a system, has served to
to form all religions, God is nothing else
that the sum of all our highest instincts,
to whom we have given a body, an existence
distinct; this God is ultimately only the product of a
a generous, but flawed, conception of humanity,
who has stripped herself bare for the sake of a chimera.

Nothing could be clearer: humanity is God, rights
human laws must be substituted for divine law.
the cult of man's instincts must take the place
from that which is returned to the Creator, the search for progress.
in the satisfactions to be given to the senses, to substitute-
to kill aspirations for the future life.

At a joint session of the Lyon lodges, held
on May 3, 1882, and whose report was published
in the Chain of Union of August 1882, the F.:. Régnier
said: "We must not ignore what is not
no longer a mystery: that for a long time two armies
are present, that the fight is currently open
in France, Italy, Belgium, Spain, between
light and ignorance, and that one will be right
On the other hand, we need to know that the General Staffs,

The leaders of these armies are, on one side, the Jesuits.
(read the clergy, secular and regular) and on the other
Freemasons.

But the destruction of the Church will not bring about the
space clear enough for the construction of the
Masonic temple; also, to the clamor against the E-
church, cries no less hateful are always joined by
children against the social order, against the family and against
Property. And it must be so, for the truths
of the religious order have entered into substance
even of these institutions.

Society is based on authority, which has its principle
in God; the family, on marriage which is part of
divine blessing, its legitimacy and its indissolubil-
property; ownership, according to the will of God who has
promulgated the seventh and tenth commandments
to protect it against theft and even against
covetousness. That's what needs to be destroyed, if

the aim is, as the sect claims, to found
civilization on new foundations.

Leo XIII noted this in his Encyclical Huma-
num genus: "What the Freemasons propose-
"This is what all their efforts are aimed at," he said.
it is to completely destroy the entire religious discipline
religious and social, born from Christian institutions,
and to replace it with another, adapted to their ideas,
and whose principle and fundamental laws are
derived from naturalism.

The ideas and projects presented at the podium and
in the lodges, are the expression of a thought and
of a will that is found everywhere. France, the
Belgium, Switzerland, Italy, Germany, the ent-
tooth to all democratic Congresses, read them
every day in a multitude of newspapers.

In 1865, the congress of students was held in Liège.
deans. It was from this congress that everything was drawn
first the general staff of the international, then the auxiliaries
Gambetta's hairs. More than a thousand young people, who came
from Germany, Spain, Holland, England,
Representatives from France and Russia were present.
they were unanimous in their sentiments of
hatred against dogmas and even against morality
Catholics; unanimous adherence to doctrines and
to the acts of the French Revolution, including the
massacres of 1793; unanimous hatred against the...
current social order, "which does not include two insti-
"Justice-based tuitions," a word spoken at the
opinion piece by Mr. Arnoult, editor of the Precursor of An-
verses, and applauded wildly by the assembly. A
Another speaker, Mr. Fontaine, from Brussels, concluded
his speech began with these words: "We, revolutionaries"
and socialists, we want physical development
The musical, moral, and intellectual development of humankind. Note
I say physical first, intellectual second. We
we want, in the moral order, through the annihilation of
prejudices of religion and church, leading to denial
of God and to free examination. We want, in
the political order, through the realization of the republican idea-
Canadian, to arrive at the federation of peoples and at the solidarity
diversity of individuals. In the social order, we wish-
lons, through the transformation of property, through
the abolition of heredity, through the application of the principles

through association, through mutuality, to achieve solidarity
interests and justice! We want, through liberation-
the worker first, the citizen and
the individual next, and without distinction of class,
the abolition of all authoritarian systems.

Others spoke in the same vein. That is because
The annihilation of Christianity cannot be conceived,

without the ruin of all the institutions born from him
and based upon it; logical men understand it-
nent, the frank men say so, the anarchists
will execute.

At that same congress in Liège, Lafargue asked:
"What is the Revolution?" And he would answer:
“The Revolution is the triumph of labor over the
capital, of the worker over the parasite, of man over
God. That is the social revolution that the
principles of '89, human rights brought to their
last expression. » He also said: «There is
For four hundred years we have been undermining Catholicism, the
the strongest machine ever invented, in fact
of spiritualism; she is still solid, unhappy-
"Lying!" Then, in the last session, he pushed
this cry from hell: "War on God! Hatred of God!"
PROGRESS IS HERE! We must break through the sky like a
paper vault: »

Lafargue's conclusion was: "In the presence
of such a great and pure principle as that
(also free from the supernatural and everything that has cons-
titling up to now the social order), one must hate or prove
that we love.

Other French people joined him in demanding that the
The separation became clearer and more complete between
those who hate and those who love, those who
hate evil and love good, and those who
hate good and love evil. Mr. Regnard, Paris
his own, came to say where Freemasonry puts evil and
good: evil in spiritualism, good in
Materialism. "We are reattaching our flag."
to the men who proclaim materialism: everything
A man who is for progress is also for the
Positive or materialist philosophy.

When these words "progress" and others like them fall from Masonic lips, there are some cathicles to collect them with a sort of respect and naive trust, believing they saw in it aspirations rations towards a desirable state of affairs. Lafargue and Regnard have just told us what the sect, whoever put them into circulation intended to bring them into circulation.

Germain Casse: "It is necessary that upon leaving here we let us be from PARIS or ROME, or Jesuits, or revolutionaries "lutionaries." And as a sanction, he demands "extotal, complete exclusion of any individual who represents to feel, to some degree, the religious idea. A necessary condition for it to be established and above all, to maintain the desired new order of things and continued.

There's no need to elaborate on these shorthand quotes. by the editors of the Gazette de Liège on the The congress tables themselves. The other newspapers had fear of reproducing these words in their beautiful crudity. Citizen Fontaine reminded them of the need to respect the Truth: "Only one newspaper," he said, "only one was In good faith, it's the Gazette de Liège, and that's because that she is frankly Catholic, apostolic and Roman. She published a comprehensive analysis of the debates.

The following year, at the Brussels congress, the ciToyen Sibrac, a Frenchman, appealed to the women for the great work; and to encourage them he said: "It was Eve who uttered the first cry of revolt." against God.” — It is known that one of the cries of admission The ration of Freemasonry is: "Eval Eval"

There again, citizen Brismée said: "If the property resists the Revolution; it is necessary, by decrees of the people, annihilate property. If the bourgeoisie re"Siste, we must kill the bourgeoisie." And the citizen Pilgrim: "If six hundred thousand heads stand in the way, let them _ fall!

After the congresses in Liège and Brussels, he There was one in Geneva, composed of students and...

books like & Brussels. There too God and religion were dismissed by mutual agreement, the ideas religious practices were declared harmful to the people and contrary to human dignity, morality was proclaimed to be independent of religion. There was talk of gold- to organize "huge, invincible" strikes, in front of to end in a GENERAL STRIKE.

Let's cut to the chase. Another international congress took place In The Hague in 1872. Citizen Vaillant also said there that the war against Catholicism and God could not to go without war on property and property owners silences.

"The bourgeoisie," he said, "must expect a war." more serious than the latent struggle to which the International is currently condemned. And he will not delay- dera pas, the day of the Commune's revenge from Paris!

"Complete extermination of the bourgeoisie: such must be the first act of the future revolution social (1). » |

If we wanted to give an idea of what happened said and of what has been printed in these last thirty- In the last few years, we would be infinite. It's a con- birth of all, that the republican regime, above- everything lately has let in, or even spread throughout all levels of society the most subversive ideas.

---

1. Those who desire more numerous quotes and More extensive information can be found in the book Les Secret Societies and Society, by N. Deschamps, con- continued by Mr. Claudio Jannet.

CHAPTER IX

IT IS FREEMASONRY THAT IS IN CHARGE THE WAR AGAINST CHRISTIAN CIVILIZATION

In the wake of the publication of the Encyclical, by which Leo XIII denounced once again to the world Freemasonry as the secret agent of the war against the Church and the entire social order, the Bulletin of the Grand Symbolic Scottish Lodge expressed The sect's thinking was expressed in these terms:

"Freemasonry can do no less than..." to thank the Sovereign Pontiff for his last encyclopedia click. Leo XIII, with unquestionable authority and a wealth of evidence, has just demonstrated, a Once again, that there is an unbridgeable abyss between the Church, of which he is the representative, and the Revolution lution, of which Freemasonry is the right arm. It is good that those who are hesitant cease to... to maintain vain hopes. Everyone must... They are starting to understand that the time has come TO CHOOSE between the old order, which is based on Revelation, and the new order which recognizes no other foundations ments that science and human reason, between the spirit of authority and the spirit of freedom (1).

---

1. Quoted by Don Sarda y Salvany. Social evil, its causes his, his remedies.

This thought was expressed again at the Conwind of 1902, by the speaker charged with pronouncing The closing speech: "...What separates us? It is an abyss, an abyss that will only be filled on the day when Freemasonry will triumph, the tireless worker of prodemocratic principles and social justice... So far, no - no truce, no rest, no rapprochement, no Concessions... This is the final phase of the struggle of the Church and the Congregation against our society Republican and secular. THE EFFORT MUST BE SUPREME... » The Church overthrown, everything else will crumble.

Also, La Lanterne, an unofficial organ and of our rulers and Freemasonry, has not ceased Since then, they have been saying it every day and in every tone: “Before any other question, before the so- question Before the political question, we need to finish. with the clerical question. That's the key to everything else. If we were to commit the crime of capitulating, of raslowing down our action, letting the opponent escape, It would soon be over, both for the Republican party and of the Republic. The Church would not allow us to repeat the experiment. She knows today that the Republic will be fatal to him, and if this Don't kill her, she's the one who will kill the Republic. Between the Republic and the Church, it's a duel... death. Let us hasten to crush the infamous thing, or resign ourselves- "We have allowed freedom to be stifled for centuries."

A recent event demonstrates in rac-
I will explain what will be presented in the second and third parts.
Part six of this book: how the sect acts
to achieve his goals.

On a flimsy pretext, a revolt breaks out in
Barcelona, fires and massacres force
the Spanish government to put the city in a state

of the siege... The instigator Ferrer is apprehended. Instead
to have him shot on the spot, he is handed over to the court
The military officer who condemns him to death. The judgment is
ratified. False documents are sent to
Newspapers from all countries: Ferrer has not been tried
according to the law. His lawyer was arrested. The clergy,
The Pope himself is implicated. "The hand
bloody Church, party to the trial, writes La
Lanterne led everything; and the king's soldiers
Those in Spain are simply carrying out his wishes.
The people must revolt against this religion
"Of murder and bloodshed." A caricature was shown to support this claim.
depicts a priest, a dagger in his hand.
threats of reprisals, assassination of the king and the
Pope petitions are pouring in from Madrid and Rome.
circulate in Paris, Rome, Brussels, London,
- in Berlin to protest the verdict. Ferrer
is executed. Immediately, demonstrations, including several-
bloody lords, occur in the main
Cities in France and all European countries. For
To top it all off, a kind of triumph seeks to glorify him in
the streets of Paris, under the cover of the police, with
the army's participation, in the singing of the Interna-
national.

The government is being challenged in various ways.
parliaments, protests are signed by the
Departmental and municipal councils. Fifty-seven
French cities decide to name their city after Ferrer
to one of their streets.

The spontaneity and the prodigious ensemble of these
demonstrations for a cause unrelated to interests
The results from various countries indicate an expanding organization.
affecting all peoples, and having influence even in
their humblest localities. Among the pieces of the
In the Barcelona trial, some established that

Ferrer belonged to the Grand International Lodge,
the mysterious center from which the world is exerted
The hidden power of Freemasonry.

But now the sect is denouncing itself.

The council of the Grand Orient of Paris
sent to all his workshops and to all the powers:
Masonic world, a manifesto of protest
against the execution of Ferrer. He claimed there the emu-
third for one of his own: "Ferrer was one of us.
He felt that in Masonic work was expressed
the highest ideal that can be given to man
to achieve. He affirmed our principles to the very end. This
"What we wanted to achieve in him is the Masonic ideal-
fuck

"Before the indefinite progress of humankind."
A force of arrest has been assembled, the principals of which...
The traps and the action aim to throw us back into the night
of the Middle Ages.

'The Grand Orient of Belgium,' hastened to reply
to the manifesto of the Grand Orient of France: “The Grand-
Orient of Belgium, sharing noble sentiments
which inspired the proclamation of the Grand Orient of
France, on behalf of the Belgian Lodges, joins the
indignant protest that he addressed to the Ma-
Universal stupidity and the civilized world against:
unjust sentence pronounced and mercilessly executed
cut off with regard to Brother Francisco Ferrer.

The Italian Grand Orient and others no doubt did
Similarly: "François Ferrer, an honor to culture and
of modern thought, tireless apostle of the idea
a layman, was shot on the orders of the Jesuits, in
the horrible dungeon of the Montjuïc fortress, still
all resounding with the cries of countless victims...
A shudder of horror swept across the world, which
in a sublime surge of human solidarity, mau-

said the known and hidden perpetrators of the murder and the
destined for execration and infamy.

The central committee of the TETE League Human Rights, meeting in extraordinary session On October 13, 1909, it was decided to erect a monument to the memory of Ferrer, "martyr of free thought and of the democratic ideal.” He invited all the organizations the principles of free thought to contribute to the realization tion of this project, and resolved to erect it in Montmartre, opposite the Sacred Heart church.

Freemasonry therefore declared in words and in actions that she considered Ferrer and defended him as the embodiment of the "Masonic ideal." What So, was this Ferrer's ideal? He himself made it known. born in May 1907 in the educational journal HumaNidad Nueva where he set forth the principles of "the School modern” that he had just founded with little money lawfully obtained from a practicing Catholic and even pious.

“When we loved, six years ago, the very Great joy to open the Modern School of Barcelona, we hastened to make known that his the education system would be rationalist and scientific tific. We wished to inform the public that, the Science and reason being the antidotes to all dogma, we would not teach any religion in our school gion..

"The more we were shown the recklessness that we we had to place ourselves so frankly opposite the all-powerful Church in Spain, the more we feelings of courage to persevere in our projets.

"However, it is necessary to make known that" the mission of the modern school is not limited to just-

[This] stems from the desire to see religious prejudices disappear. gieux of intelligences. Although these prejudices are of those who most oppose intellectual emancipation elective of individuals, we will not obtain, with their disappearance, a free and happy humanity, thenthat one can conceive of a people without religion, but also without freedom.

"If the working classes were to free themselves from prejudices"

religious authorities and retained that of property
as it exists at present, if the workers
constantly believed in the parable that there will always be
days of the poor and the rich, if teaching
The rationalist was content to spread notions
on hygiene and science and to prepare alone-
good apprentices, good workers, good
employees of all professions, we would continue
to live more or less healthily and robustly with the mo-
food that our modest
salary, but we would never cease to be always
the slaves of capital.

"The Modern School therefore claims to fight all the
prejudices that oppose the total emancipation of
the individual and it adopted, for this purpose, the rational-
humanitarianism, which consists of instilling in young people
nesse the desire to know the origin of all the
social injustices so that she can manage to com-
to fight using the knowledge she will have acquired
quises.

"Our rationalism combats fratricidal wars"
of, whether internal or external, the exploitation of
man by man; he fights against the state of serfdom
velocity in which the
woman within our society; he fights in a word
all enemies of universal harmony, such as
ignorance, wickedness, pride, and all vices

and flaws that divide men into two classes:
The exploiters and the exploited.

In a letter addressed to one of his friends, Ferrer
manifested the thinking of his school even better:
"So as not to frighten people and not to provide
to the government a pretext to close my establishments-
I call them "Modern School" and not
"School for anarchists." Because the goal of my propaganda-
Great is, I frankly admit, to train in
My schools run by convinced anarchists. My wish
is to call for a revolution. For the moment, we |
However, we must be content with implanting in the
the brain of youth the idea of upheaval
violent. She must learn that there is no opposition.
The gendarmes and the tonsure, only one means:

"The bomb and the poison."

The investigation of the trial led to the discovery at the
the villa "Germinal" where he lived, hidden documents
in a cleverly concealed underground passage and having
several exits. They proved that he was
the soul of all revolutionary movements which
have occurred in Spain since 1872. Here are
among other things, extracts from circulars written in
1892: —

"Comrades, let us be men, let us crush these in-
Famous bourgeois... Before building, let's destroy everything...
If, among the politicians, some appeal
To your humanity, kill them... Abolition of all
laws... expulsion of all religious communities
gious... Dissolution of the Judiciary, of the Army
and the Navy... Demolition of churches...

Finally, in Ferrer's own handwriting, this note:
"I've included a recipe for making panclastite."

This is the man that Freemasonry presented
to the world as professing his IDEAL.

A few days after Ferrer's execution, the cabinet
net of Madrid was forced to resign, the
leaders of the Liberal Party and the Democratic Party, obey-
no doubt acting on the orders of the Lodge,
inform Mr. Maura that they would create an irre-
compliant with any measure, any project that he may pre-
would feel. However, in Spain, without two-thirds of the
With fewer votes, everything can still be stopped
and becomes legally impossible. The Liberal Party
and the Democratic Party now refusing their con-
Course, administration became impossible. This de-
The mission delighted freethinkers and atheists.
throughout Europe. The newspaper said:

"Is there a major duel taking place worldwide?"
The same everywhere, no conflict exists between religions.
* and Free Thought, between 'Autocracy and Democracy,
between Absolutism and Revolution? Is it
There are borders for the Church and a homeland for
The Vatican? Isn't the drama of humanity playing out there?
not around these international forces which are
The Convent and the School? The fall of the Maura cabinet,

as well as Ferrer's execution, will not have been that one of the episodes of this great, ongoing drama. x

We have elaborated on this fact. Nothing could better prepare the reader to understand what what will follow: the history of Masonic activity in France during the last two centuries, the exposition of the organisation — of the sect, its means of action and of his methods, the conjectures about the outcome of the struggle engaged between the synagogue, of “Satan and the Church of Our Lord Jesus Christ. 3

| ND Ke a 2 UNG \

ee ie. l
+ | NA d © 7
Yom Re ouch

Digitized by Google

IT

THE AGENT OF THE
MODERN CIVILIZATION

HISTORICAL

FIRST PERIOD

FROM BEGINNINGS TO REVOLUTION

Digitized by Google

CHAPTER X

FREEMASONRY IN ITS BEGINNINGS

In a Pastoral Letter, written in 1878, Bishop Martin, Bishop of Natchitoches, in the United States, has Very well said: |

“In the face of this persecution of a universe
unprecedented seriousness, due to the simultaneity of his actions,
from the similarity of the means it employs, we
we are inevitably led to conclude the existence of a
given direction, of an overall plan, of a strong.
organization that executes a fixed goal towards which
Everything is tense.

"Yes, this organization exists, with its goal,"
its plan and the hidden direction 4 which it obeys;
a compact company despite its global spread:
a company mixed with all companies without being subject to any of them
cune; society of a power above all
power, except that of God; terrible society,
which is, for religious society as for the
civil societies, for the civilization of the world, no
not just a danger, but the most formidable
dangers.

Leo XIII explained in these terms the goal that for-
follows this international organization.

j

"The supreme purpose of Freemasonry is
to completely ruin the entire discipline
religious and social which arose from Christian institutions
yours, AND TO SUBSTITUTE FOR IT A NEW one
conceived according to his idea, and whose fundamental principles
rates and laws are borrowed from NATURALISM (1).

The idea of replacing Christian civilization
another civilization founded on naturalism, is
born, as we have said, in the middle of the 14th century; a
superhuman effort, continued to this day, was attempted
to create it, at the end of the 18th century. We conceive
with difficulty, fought for all this time
through the Church, it has survived and developed
across five centuries, finally bursting forth with the
the power we see in it today, if we
assumes that through this long space, it has
found men to pass on the guard
and the propaganda passed down from generation to generation and
a powerful society to prepare for its triumph.

A true conspiracy against Christianity
presupposes, in effect, not only the wish to the de-

to kill, but intelligences, a concert in the means of attacking, fighting and annihilating it.

These followers, since they were conspiring against the state of things that existed, had every interest in hiding during their lifetime, and to leave behind them only the least possible traces of the existence of their associationtion and their conspiracy.

However, there are serious indications that suggest that Vide des humanistes was collected by the Freemasonry. Whether or not it existed before them, She attempted to realize their plan in the 18th century. and she has taken it up again in our time with the experience that he gave rise to his failure.

Freemasons claim to trace their origins back to the past.

1. Encyclical of April 20, 1884.

originating from Solomon's Temple, and even being the heirs to the mysteries of paganism. We have not The point to examine here is the validity or unjustification of these claims; but we must see if, in the In modern times, the sect has truly been the soul of the social transformation begun by the Renaissance sance, continued in the Reformation, and which seeks to bring aboutshot by the Revolution (1), continued for more than a century.

The second generation of humanists, even more so that the first one introduced into people's minds a an absolutely pagan way of conceiving existence. This trend was finally going to provoke resistance of the supreme authority of the Church. That is what happened during the reign of Paul II. This Pope renewed the college of abbreviators of the chancery and made to expel all those who were not of integrity and of perfect honesty. This measure led to the final limits the anger of those who had to They suffered from it. For twenty nights in a row, they satmanage the gates of the papal palace without arriving to gain admission. One of them, Platina, then wrote to the Pope to threaten him with going to the kings and the princes, and invite them to convene a conthe city before which Paul II would have to exonerate himself his conduct towards them. This insolence led to his arrest and imprisoned in Fort Saint-Ange.

The others held meetings at the home of one of their members. Pomponius Letus, of whom Pastor says that “never can Being learned did not imbue his existence with paganism. "ancient to the same degree as him." He professed for the Christian religion held in the deepest contempt, and

1. Note the following between these three words: REnaissance, Reform, revolution: a clear kinship. They mark the major stages of a single movement.

he never stopped spreading violent speeches against his ministers (1).

These meetings gave birth to a society which they called the Roman Academy. A crowd of young men, pagan in ideas and customs, came to join them. By entering this inner circle, they were leaving their given name to take on other names from antiquity, and even chosen from among the most disreputable. At the same time, they were appropriating the the most scandalous vices of paganism. Valater-Ranus acknowledged that these meetings and parties that what was celebrated there was "the beginning of a movement of-leading to the abolition of religion.

Did a moment come when they no longer believed themselves to be in Safety in Pomponius's house? That being said... that the names of the members of the Roman Academy are found inscribed in the catacombs; that Pomponius Letus is described as “Pontifex maximus” and Pantagathus, "priest" (2). To these names are added-These are inscriptions relating to debauchery. They were not ashamed to engrave them on these walls so profoundly venerable. The historian Gregovorius does not hesitate to call this Academy, "a lodge of traditional Freemasons.” She had chosen the te-darkness of the catacombs to better hide its existence tence to authority; and, by giving to its leaders the titles of "priest" and "Sovereign Pontiff", she clearly indicated that it was not a literary society raire, but a kind of Church in opposition to the Catholic Church, a religion, this human religion-

1. See, for all these facts, HISTORY OF THE POPES of Then the end of the Middle Ages. A work written based on a great number of unpublished documents extracted from the archives se- Vatican crete and others, by Dr. Louis Pastor, t. IV, pp. 32-72.

2. See de Rossi, Roma sott., t. I, p. 3 et seq.

nitarian or this religion of Nature that the Revolution:- tion later wanted to substitute religion in France of God the Creator, Redeemer, Sanctifier; and whose the sect, as we shall see, continues the adoption for all of humankind.

To pagan impiety and license they had given as a companion the republican ideal. One of the In the last days of February 1468, Rome learned of its waking up to the fact that the police had just discovered a conspiracy- tion against the Pope and to carry out numerous arrests tations, mainly between the members of the Academy demic. The plan was to assassinate Paul II and proclaim the Roman Republic. "We will not dispel probably never entirely, said Pastor, the darkness which hangs over this conspiracy. » All of this points well the characteristics of a secret society.

At the time of the Reformation, the existence of France Masonry becomes more evident.

It was in the 16th century, says N. Deschamps, in the year- born in 1535, which dates back to the oldest document in the- authentic of Masonic Lodges. It is known as the name of the Cologne Charter. It reveals to us lexis- tence, already ancient, perhaps dating back two centuries keys, of one or more existing secret societies clandestinely in various European states, and in direct antagonism with religious principles religious and civilians who had formed the basis of the Christian society.

N. Deschamps provides evidence of authenticity of this charter. Let's say they are not accepted accepted by everyone. Claudio Jannet admits them. The docu- the original would be found in the archives from the mother lodge in Amsterdam, which, it is said, preserves also the act of its own constitution, dated 1519.

Everything about this document is remarkable: the facts,
The ideas and the names of the signatories. He reveals to us
existence and activity, for at least a century,
— which takes us beyond Paul II and
the secret society of humanists, — of a society
already extending throughout the universe, surrounded by the se-
the deepest creed, having mysterious initiations-
laughing, obeying a supreme leader or patriarch,
known only to a few masters.

"Not obeying any power in the world," they say
the signatories, and subject only to superiors
elected representatives of our association spread across the globe in-
third party, we carry out their secret commissions and
their clandestine orders through a letter trade
secret and by their agents responsible for com-
express missions.

They claim to only give access to their mysteries to
those who have been examined and tested and who
will be linked and dedicated to their assemblies by
oaths.

They characterize the distinction between them and the world
profane by these words which are found in all the
Freemasonry documents: "The Enlightened World"
and "the world plunged into darkness," words which
express the entirety of Freemasonry, because its
the goal is to bring Christianity out of darkness
in the light of pure nature, of Christian civilization-
ties to Masonic civilization.

Among the signatories of this charter are
not only Philippus Melanchthon, the great friend
of Luther (1), Herman de Viec, archbishop-elector

1. Melanchthon's editor, the scholar Bretschneider,
said: "Melanchthon received strangers in his private life-
gers he had never seen before, and he re-
commanded warmly wherever they went and
provided for all their needs. I don't know if

of Cologne, who had to be ostracized by the empire for © his collusion with the Protestants, Jacobus of Antwerp, provost of the Augustinians of this city, and Nicolas Van Noot, who both incurred the same re- relatives, but also Coligny, the leader of the Cal- party — wine merchant in France.

Twelve years earlier, four years after the cons- Institution of the Amsterdam Lodge, Franz de Seckongen, whose revolt had failed to put all of Al- Lemagne, embroiled in civil war, died of his wounds in his fortified castle of Landstuchl, besieged by the allied princes of Trier, Hesse and the Palatinate. "Where are all our friends," he cried? "Where are the lords of Arnberg, Furstenberg, Zollern, the Swiss, my friends, allies of Strasbourg, and all the friends of the brotherhood who had promised me so much and who "They kept their word to me so badly?" MZ Janssen, in His work, *Germany and the Reformation*, asks: "What elements comprised this FRATERNITY?" "What is the dying man talking about?" It is not impossible that the answer lies in what precedes it. It is indeed worth noting that the cities where, according to The Charter of Cologne established Lodges, These are the places where Protestantism found its first members. |

From these facts, we see a probability emerging. serious, that Freemasonry played a very part great in the movement of ideas that manifested itself during the Renaissance, and who wanted to impose himself on the so- Christian society through the Reformation, whether it existed previously, either because it owes its existence to the hu- manists, who would have created it precisely to embody-

such familiarity was caused solely by the virtues of these men or the renown of Melancho- tuna and the doctrine which he shared with them.

to somehow instill in it their conception of the life and their conception of society.

In its origins, Freemasonry was supposed to be... to develop a secret far more impenetrable than she cannot do so nowadays, after continued action for several centuries; hence the difficulty of re- to find her traces. But the part she played in the

Revolution gives us clues that we have just re-
to obtain probative value that they would not have
equally great in themselves; for that is indeed the thought
humanists, as we have seen, that the
Revolution sought to achieve through the destruction of
the Catholic Church and in the establishment of worship
of nature.

Louis Blanc acknowledges that this is indeed the goal that
Freemasonry continues: "In the grade of
Knight of the Sun, when a reception was taking place,
The Most Venerable began by asking the pre-
First supervisor: "What time is it?" And this one
was to reply: "The hour of darkness among the
men.” When questioned in turn about the reasons that
They brought it, and the recipient replied: "I come
to seek the light, for my companions and I
we are lost through the night that covers
the world. Clouds obscure Hesperus, the star
of Europe; they are formed from the incense that the
Superstition offers something to despots. One cannot say
more clearly than Catholic civilization has thrown
Europe in darkness, which humankind has
lost sight of man's natural end, and that the
Freemasonry has given itself the mission of him or-
open your eyes.

For a long time, historians deliberately excluded
Freemasonry in history; and through this they have

presented the Revolution in a false and deceptive light
fear. :

Mr. Wallon, by publishing the minutes which
were erected on Theure, we were finally shown
the facts as they occurred; but he did not
do not go back to the causes and the primary agents who
brought about this cataclysm, to the ideas whose propagation
Great made it possible. Tocqueville and Taine, who
have brought to the study of the Revolution a critique
so enlightened, they did not extend their investigations.
on the subject of secret societies.

The actions of Freemasonry in these
Recent times have brought about awakening. We see it.
prepare for further upheavals and new-
old ruins. One wonders if the misfortunes and the
crimes that marked the end of the 17th century

They are not attributable to him. Mr. Maurice Talmeyr did recently a conference which he later published in a brochure, under the title: Freemasonry and the French Revolution. Mr. Copin-Albancelli, Mr. Prache and others applied themselves, in different publications, to bring out of the darkness carefully-maintained, the share taken by the companies seCrete in the Revolution. For their demonstration. they were able to draw from the work published thirty years, by N. Deschamps, under this title: The Societies secrets and society, completed in 1880 by Claudio Jannet. And these had largely contributed to buting an earlier work, published in the midst of the Revolution lution, in 1798, by Barruel: Memoirs to serve to the history of Jacobinism. - |

These Memoirs do not provide, as the title suggests, documents to implement would suggest this. to write the history of the crimes committed by the Jacobins; what Barruel, in his five volumes, endeavored to provide future historians of the Terreur, it is the information that would allow them to establish the starting point, the primary agents and the hidden causes of the Revolution. “In the French Revolution, he said, everything, even its forThe most appalling events, everything was planned. said, combined, resolved, decided; everything was the result of the deepest villainy, since everything was brought by men who alone held the thread of the consplots hatched in secret societies, and which knew how to choose and hasten the opportune moment for the complots. » |

The conviction of this premeditation and of these conspiracies results from reading its five volumes. At the head of the fourth, in the "Preliminary Discourse"naire," he asks: "How do the followers seDid the crets of the modern Spartacus (Weishaupt) preshocked by all the crimes, all the disasters of this scourge of banditry and ferocity called the "Revo"Elution"? How do they still preside over all those that the sect meditates in order to consummate the dissolution human societies? (1) |

"By dedicating these last volumes to shedding light on these
questions, I do not flatter myself that I can solve them with
all the precision and detail of the men who
would have the ability to follow the "Illuminati" sect
in its underground passages, without losing sight for a moment
the leaders or the followers... By gathering the traits
that are revealed to me, I will nonetheless have enough
to report the sect wherever the crimes signa-
slowing its fatal influence. »

1. What she was planning to resume the very next day after
The Revolution, she is carrying it out today before our very eyes. These are

Well, it's still the Freemasons who preside over everything we
Let's see.

We understand the powerful, poignant interest that
presents the reading of this work at the present time-
(1). What is happening, what we are witnessing,
is the second act of the drama that began a
century, to realize the idea of the Renaissance: subs-
to title a so-called modern civilization to civilization
Christian. It is the same Revolution, revived at its
home, with the intention that Barruel had already been able to
to observe, and to spread the fire throughout the world.
shows us this design, this will, expressed from the outset
the beginning of the 18th century. The conspirators for-
Will they achieve their goals? That's God's secret.
But it is also ours. For the outcome of the Revolution
depends on how we want to use our
freedom, as well as eternal decrees of God.

It's to support, to encourage the good
wishes that Barruel expressed in his Memoirs: "It is
to finally triumph over the Revolution and everything
price, not to despair, but to study the splendors
of the sect. Be as zealous for good as she was.
To be for evil. That one may know how to will. To save
the peoples; that the peoples themselves may know how to...
to save their religion, their laws, and their wealth
as she knows she wants to destroy them, and the means
"There will be no shortage of salvation." That's also good.
will and hope that we would like to see emerge
from reading this book.

f

Before giving a very brief summary of
Barruel's work, it is good to bring our
readers... familiar with the author, so that they
know what credit they should give him.

1. It had become impossible to find, it is being republished
with explanatory notes by the management of the newspaper La
Bastille.

Augustin Barruel was born on October 2, 1741 in Ville-
Neuve-de-Berg. His father was lieutenant of the bailiwick
of the Vivarais. He studied and entered the Com-
Society of Jesus. When it was threatened, he surrendered
in Austria, where he took his first vows.
stayed for a few years in Bohemia, then
in Moravia and was a professor in Vienna, at the college
Theresien. He was then sent to Italy and Rome.
He returned to France after the suppression of his
Order, in 1774. His fortune made him independent,
he devoted himself entirely to philosophical work
quaestives and historical works, and subsequently published works
ges which, although in several volumes, reached
up to five editions.

From 1788 to 1792, he wrote the Journal almost single-handedly.
ecclesiastical, weekly publication of the most pre-
valuable for the literary and ecclesiastical history of
the second half of the 18th century. By taking the
In this direction, Barruel tells his readers: “We feel-
to bear the full weight and extent of the duties
that we impose upon ourselves. We do not foresee,
without being frightened by it, all the diligence they demand,
by now prohibiting us from any occupation which
might distract us from it. But destined, by its very nature, to
worship of the true God, in defense of our sacred truths,
that these same duties will become dear to us!
Yes, this day under which we like to consider our
functions of ecclesiastical journalist, makes them available to us
precious. » He carried this in all his works
spirit of faith.

The worse the days became, the more the abbot Barruel displayed zeal and courage. He changed frequently leave their homes to evade warrants stoppage. After August 10, he had to suspend publication he would write the contents of his journal and travel to Normandy. From there, he He took refuge in England.

He published there, in London, in 1794, a History of Clergy of France during the Revolution. This is it also that he conceived the plan for his great work: Memoirs to serve as a history of Jacobinism. He worked for four years to gather and prepare the materials materials from the first parts. Volumes I and I publishedrented in London in 1796.

In 1798, they were reprinted in Abu Dhabi: acaccompanied by the third, the one about the sect of the Illumined. The last two also appeared in Hamtown in 1803. Barruel published a second edition of it. tion, "revised and corrected by the author" in 1818, two years before his death, in Lyon, at Théodore's Pitrat.

You have to read this entire book if you want To understand the Revolution in its essence. To write about it, Abbot Barruel received direct revelations from several gentlemen of the period, and he found in Germany a series of first documents

order. "I owe it to the public," he said in the Observers preliminary views of the third volume, the one which makes known the [enlightened ones, — a special account

works from which I draw my evidence.” He gives the list of the main ones, ten in number, with a information sheet on each of them, which allows one to judge their authenticity. The list of works is being completed by that of several other less important documents clothes racks. He adds: "That's quite enough to see that I do not write about the Illuminati without knowledgesance of cause. I would like, out of gratitude, to... see name those whose correspondence has provided me many new supplies, letters, memoirs, which I cannot appreciate enough; but this recognition

"Birth would become fatal for them." And further on:

"What I quote, I have in front of me, I translate it;
ct when I translate, which happens often, cho-
his amazing things, things that one would hardly believe
that could have been said, I quote the text itself, inviting
Each person has their own way of explaining it, or having it explained to them.
and to verify. I even compare the various testimonies-
ges, always with the book in hand. I'm not mentioning
not a single law in the Code. of the Order, without
evidence from law or practice.

Upon returning to France, he was consulted regarding
the promise of loyalty to the Constitution, substituted,
by decree of December 28, 1799, to all oaths
previous. I] published, on July 8, 1800, a notice favorable. His reasons, very clear, combined with the explan-
de cations of the Moniteur, declared official journal, deci-
Mr. Emery and the archiepiscopal council of
Paris to declare itself in favor of the legitimacy of
the promise. Some, on this occasion, accused
Barruel would flatter Bonaparte to save himself
his favors. Far from flattering, Abbé Barruel was
of unprecedented audacity: speaking of the first Consul;
He calls it "the scourge of God." In 1800, he adds:
“All the princes of Europe would recognize the
Republic, I don't see that Louis XVIII is the reason for this.
He was less the true heir of Louis XVI. I
I am French. The consent of the other sovereigns
this object is just as useless to me as that of the
Jacobins; he may well diminish my hope, tran-
"It is expensive; it does nothing to the law (1)."

Barruel did not return to France until 1802. There he took
the defense of the Concordat and published on this subject his

---

1. The Gospel and the French Clergy. On Submission
Pasteurs in the Revolutions of Empires, p. 75, London. |

Treatise on the Pope and his religious rights on the occasion
of the Concordat (1). |

During the Empire, Barruel kept to himself, and did not receive: Neither place nor treatment. He undertook the refutation. of Kant's philosophy. During the case of the cardinal Maury, he was suspected by Napoleon of having propagated the Brief of Pius VII, and he was imprisoned at the age of 70. The police continued to pursue him in Hundred Days. He ended his life in the house of his fathers, in Villeneuve-de-Bery, at the age of four-twenty years old, on October 5, 1820.

It was necessary to go into these details in order to to show how much this author deserves our confiancée. This will finally win her over.

_ During the five and seven years that pass between

the publication of the first three volumes and of In the last two years, his work was read and it aroused some observations from the Freemasons. “Fu- "Before some of these brothers," said Barruel, "I..." He said far too much; according to others, it's not enough. Although I've said everything. We know that the first are among those I have included in the exception tion of the FF.:. too honest to be admitted into the final mysteries; and the others, of those who, after having seen everything in the back rooms, have finally blushed and repented of having deserved the honors Masonic brothers. I owe it to both of them thanks, but I also owe them a re- "Answer." He gives them this answer, showing that he said everything he had to say, and nothing but that that he was supposed to say.

Other Freemasons were irritated to find themselves thus exposed. and accused Barruel of bad faith. This was sur-

1. Paris, 1803, two vols. in-8°.

the entire work of an Englishman, Griffith, editor of the Monthly Review. This writer finds passable, satisfactory-even providing the evidence that Barruel gives of conspiracy against the altar; but he said that those the conspiracy against the thrones is imperfect-demonstrated. In particular, the abolition of the The monarchy in France, he said, was due to circumstances local, more than to the wishes and plots of the inspirates of the Revolution. Saying this, he does not not the slightest mention of the evidence provided by Barruel in favor of his thesis.

To answer the accusation of bad faith, Barruel observes that he has given, and that he gives of New, the texts in their original language to on the side of the translation he made of it. And for this which is one of the most important documents to | which he refers to, 11 says that not only is he Everyone is free to consult the printed volumes, but to control these volumes on the manuscripts which are located in the Royal Archives of Munich. Barruel It does more: 1 liter offers its accuser a date in Munich to show him the original writings the obvious evidence of his slander. Griffith He was careful not to go there and he even refused to to publish Barruel's reply in his Review.

Weishaupt, the founder of Illuminism, came to preach to provide strong support to Giffith, who was undoubtedly one of of his followers. Barruel also gave to Weishaupt go to the Munich archives, where he could review the originals of his own letters, including those he disputed the existence or the text. "But," added Barruel, as could not be expected without expose to be hanged (because of his crimes against (morals), he will be able to appoint a prosecutor.” He He went neither in person nor by proxy.

CHAPTER XI

FREEMASONRY IN THE 18TH CENTURY

I. — THE ENCYCLOPEDISTS

Voltaire was one of the first and most powerful agents of the Revolution.

She proposes, as we have said, following Mr. de Haller, after Leo XIII, after many others, and better incore, according to his own admissions, the annihilation of all religion and the overthrow of all authority. Voltaire took charge of the first part of this programme, if not in its entirety, at least in part- the highest tie, the annihilation of the religion of Christ.

Did he conceive this project himself, or was it suggested to him? managed? Condorcet doesn't say so, but he gives us this information: "It was in England that VolTaire swore to dedicate his life to this project; and he has kept his word (1). » |

Did this oath make him do it in his heart, or the Did he lend to conspirators? It is this last supposition-This is the most likely scenario. "It was

1. Condorcet. Life of Vollaire.

"In England," said Condorcet. Now, at his first During his trip to this country (1725-1728), Voltaire was received Freemason in one of the sodalities described by Toland in his Pantheisticon dedicated Lectori Philometho and Philaleti... (This name of Philalethes) will be that of one of the most advanced lodges in Paris in the revolutionary movement). During these Voltaire spent three years on English soil "the life of a Rosicrucian, always on the move and always-hidden days. » |

We are no longer here in the infra- darkness chissables from the early periods of Freemasonry We are being stupid, as Claudio observes. Jannet, on a perfectly str. historic site. This dates from the time of Voltaire's trip to England. land and his initiation into Freemasonry The English established the first settlements. lodges in France, at least those that have been established to prepare for the Revolution (1). They were establishedblies by the English, and in cities where the Relations with them were frequent. Such were those of Dunkirk and Mons in 1721, of Paris in 1725, from Bordeaux in 1732, from Valenciennes in 1735, from Le Havre in 1739 (2).

1. The Freemasons (Liberi Muratorii) were condemned for the first time by Clement XII in 1738.

Mr. Gustave Bord published a very serious book in 1909 documented under this title: Freemasonry in France, from origins to 1815. Volume One: The Workers of the Revolutionary Idea tionnaire, 1688-1771.

2. It was also the English who instituted the pre- prime locations in other countries.

Sir George Hamilton, dignitary of the Grand Lodge of An- England took charge of Switzerland. Count Scheffer was Lord Chesterfield was appointed for Sweden, and Lord Chesterfield for Holland. of, the Duke of Exter for Saxony, Martin Folkes for the Kingdom of Piedmont, the Duke of Middlesex for the great- Duchy of Tuscany. The emissary sent to Rome was the

F.:. Martin Folkes; and the Duke of Wharton received the mandate of the masonry of Spain and Portugal.

England has always had a large part in the revolutions of the continent, and she always knew to derive great profit from it. The French Revolution annihilated our fleet, caused us to lose our colonies denied, and secured for England empire of the seas which she has enjoyed ever since (1). The hand of the Angleland was also seized during the Revolution, which Russia is currently suffering.

Voltaire was first joined by d'Alembert, Fréderic II and Diderot. Voltaire was the leader of the conspiracy d'Alembert was its most cunning agent, Fr- Diderot, the protector, often the advisor, in was the lost child. All four were filled with a deep hatred for Christianity: Voltaire because that he envied the divine Author and all those of whom He brought glory to d'Alembert because he was born the wicked heart, Frederick, because he does not know- Diderot knows Catholicism only through its enemies.

1. Mr. Lacourt Gayet has just published in one volume The summary of his course at the Ecole supé- is very well documented. marine research. We see there that, after the era of Colbert, the reign of Louis XVI was the most shining example of our maritime power. During the fifteen In the years preceding the Revolution, we have, for the first and for the last time so far, we were able to to position themselves as rivals to the English in the possession of the empire of the seas.

The Revolution occurs and the phenomena of "anarchy" spontaneous" events immediately manifested in the ports of war. Even before the meeting of the Estates-General, the

clubs, municipalities claim to be replacing the car-
military order which soon found itself radically
Annihilated. The crews desert. Often we observe
that warships set sail with a deficit of
sixty to one hundred men. That England drew an im-
mense profite de ce disorder, the proof is not there
to do. Did she collaborate directly? In a letter to
One of his friends, Lord Granville, confessed that "the governor-
The British government has a habit of exciting and maintaining
"To maintain internal unrest on French territory."
For his part, Lord Mansfield declared in open parliament

because he was crazy about nature, which he wanted,
like the humanists, to substitute worship for that
of the living God. They led away a great number
of men of all ranks in their conspiracy.

Returning to Paris around 1730, Voltaire did not
mystery of his plan to annihilate Christianity
against whom he had already published so many writings. Mr.
Hérault, a police lieutenant, reproaching him one day
His impiety told him: "You can do what you want, but what
Whatever you write, you will never succeed
to destroy the Christian religion." Voltaire replied:
"We shall see (1)." He also said:
"I am tired of hearing them repeat that twelve men-
My efforts were sufficient to establish Christianity, and I have

wanting to prove to them that it only takes one for
destroy it (2).

that "the money spent to foment an insurrection in
France would be well employed.

More recently, in 1899, when England was
engaged in the Transvaal War, the minister's son
of the colonies, Mr. Chamberlain Jr., said in a cor-
Intimate response published by Le Jura de Porrentruy:
"Besides the assurances from the French government, we
we are guaranteed against all reprisals from Fashoda by
domestic events that will take place in France.
If we can hardly count on the Dreyfus affair which
is silenced; if the High Court trial does not appear to create
a sensation sufficient to absorb the attention of the
nation, we know that, from the moment Parliament reconvenes

In Paris, the government will introduce, with the support of the majority-
rite, various bills against Catholics, who, by their
violence could plunge France into a state of over-
extreme quote and divert the attention of the French from
southern Africa. My father only walked with all
the guarantees on the French side.

How can we explain such confidence and such com-
complicity, if not through the agreement and actions of companies
international secrets?

---

1. Condillac. Life of Voltaire.
2. Ibid.

But what best demonstrates his intention is the word that constantly recurs in his writing and on his lips. "All the conspirators," said Barruel, have a secret language, a watchword, a formula unintelligible to the common people, but whose explanation is-Crete constantly reveals and reminds its followers the main object of their conspiracy. The chosen formula-Voltaire's siety consisted of these two words: "Ecra-"Sez the infamous one." "What interests me," he wrote to Damilaville (1) is the degradation of Vinfame. "Commit all the brothers to pursue the infamous..." orally and in writing without giving him a moment of Relax. » « Do, as long as you can, the most wise efforts to crush the infamous one. We forget that the main occupation must be to crush the infame. » « Such is our situation that we are-my loathing of humankind, if (in this effort) We do not have honest people on our side (the people of high standing). Therefore, all the To have, at any price: Crush the infamous thing, I tell you (2).

Who is this infamous person who had to be prosecuted? relentlessly, to degrade, to crush, at any cost was it and through the efforts of all the conspirators?

In the mouth of Voltaire and in the mouth of everyone For its followers, these words constantly meant: Ecra-Choose the religion that worships Jesus Christ. The evidence abound in their correspondence. Crush the infamous thing, It is undoing what the apostles did; it is fighting The one whom the deists and atheists fought against; it's running after any man who declares himself for

Jesus Christ. That is the meaning Voltaire attaches to it, and

1. Letter of June 16, 1762.

_2. Letters to Damilaville, to d'Alembert, to Thercot, to Saurin. .

#

this meaning is no less evident in writing
of others. Christianity, the Christian sect, the
Christmas superstitions are synonymous in writing
of Frederick. D'Alembert is more reserved in his usage
of that word, but he always takes it in mind
that Voltaire attaches to it. The other conspirators do not understand-
They don't use the "watchword" any other way. They don't.
don't find it too strong to express the wish diabolic
which is in their hearts. The extent that they don-
Their plot must not be allowed to continue on earth
the slightest vestige of the doctrine and worship of the divine
Savior

The conspirators found themselves completely organized
seized upon Voltaire's return after his stay in Prussia,
towards the end of 1752.

To crush the infamous thing, the means they believed to be-
seeing employed before any other was to attack the faith
in souls. "To undermine the building silently and without noise-
"Fice," wrote Frederick to Voltaire, "is to force him to
"fall of its own accord" (July 29, 1775). However,
Even in this respect, d'Alembert warned to be cautious.
and not wanting to arrive too quickly. "If the
"Humankind is becoming enlightened," he said, observing the effect.

produced by the Encyclopedia, it's that we took the pre-

"A precaution to only reveal the truth little by little."

The conspirators made the Encyclopedia the repository
of all the errors, of all the sophisms, of
all the calumnies invented so far against the

religion. But it was agreed that she would not pay
the poison, imperceptibly. An admirable art.
was used to achieve this result. "No doubt,
d'Alembert wrote to Voltaire, we have bad
articles (i.e., orthodox articles) of theology and metaphysics. With theological censors

gians and a privilege, I challenge you to do them better-
theirs. There are fewer articles on the day when everything
is repaired (1). » We knew how to take advantage of opportunities to
slip in these repair items. "During the war
Parliaments and Bishops, Voltaire had written
to d'Alembert the previous year (November 13, 1756),
You will have the leisure to fill the Encyclopedia with truths.
that we wouldn't have dared say twenty years ago." And
In Damilaville: "I place all my hopes in
the Encyclopedia (2). » In fact, it was, according to
Diderot, an abyss where ragpickers of sorts
threw together a jumble of countless bad things
naked, undigested, good, bad, uncertain
and always inconsistent; and this, because, according to
the same, they wanted to insinuate what they couldn't say
openly without revolting (3).

While they sought to shake the foundations
of faith, the conspirators worked to make disappear-
to raise its defenders, and first and foremost the religious leaders.
This was the second means they employed to
to achieve their goals.

As early as 1743, Voltaire was entrusted with a secret mission
with the King of Prussia, with the aim of secularizing
ecclesiastical principalities.

In France, there were no ecclesiastical electors
ques to be stripped, but there were Orders to be suppressed
First. The Jesuits were the first to be attacked.
Choiseul gave the reason for this choice: "Education

---

1. Letter of July 24, 1757.
2. Letters of May 23, 1764.

3. The Encyclopedia was printed in 4,200 copies, in 35
folio volumes. The distribution plan was set up with
with all possible care and success. The booksellers there

earned 500 percent. It was a kind of review where The publication lasted twenty years.

that they give being destroyed, all the other bodies "The religious will fall of their own accord." We know how. They succeeded in their suppression.

The third method was peddling. The correspondence The conspirators' response shows them attentive 4 meet dre mutually accounts of the works they preparent against Christianity, from the fruit they bear of it wait, for the art with which they employ themselves 4 in to ensure success. They had them printed to most of them in Holland, and new ones were appearing calves every month.

To obtain the right to disseminate them, they had at the court of powerful men, even ministers who knew how to silence the law and promote this comtrade in impiety. It is in recognition of this foreignthe use of the authority entrusted to them, that Voltaire exclaimed: "Long live the French ministry!" Long live Choiseul (1)! » Malesherbes, who had the daggerthe trend in bookstores, was, for this propaganda, of intelligence with d'Alembert. He showed in his functions, an odious bias in favor of the EncycloFoot soldiers. He crossed out everything from Fréron's articles that who could have hindered their work. This guillotined man at 70 years old had done everything in his power to see in order to spread the ideas by which he was to die and fight those who could have saved the sosociety.

In their correspondence, the conspirators congratulated each other on the successes they achieve in Switzerland, in Germany gne, in Russia, in Spain, in Italy. Which shows that in their minds, the avowed plot to annihilate Christianity was not limited to France.
Mr. Brunetière pointed this out: "the Encyclopedia

---

1. Letter to Marmontel, 1767.

was an international work. » With respect to the An-
England, they have no concern; it abounds,
They say, of the Socinians. As for France,
Voltaire and d'Alembert complain about the obstacles they
they encounter, despite what we have just said
of the help they found in the highlands.
Where they could not spread the open writings-
impious or licentious things, they published even more
very much aimed at making the great
Words of tolerance, reason, humanity, including the sect
has not ceased to make use of, faithful to the recommendation
Lorie's mandate! who told her to make it her
war cry (1).

Bertin, in charge of Padniinidieadion of the cassette of the
the king, understood the danger of this propaganda and brought
His attention was on the peddlers. He saw which books
They were spreading it in the countryside. When questioned by
They told him that these books cost them nothing.
that they received bundles of it without knowing where it came from
This came to them, they were only warned to place them
in their shopping at the lowest price. The insti-
Guardians were also rewarded. On days
At set times, they brought together the workers and the
peasants, and one of them was reading aloud
from the book that had been used to corrupt him.
This is how the paths to the Revolution were
prepared even in the lowest classes of society
key.

Bertin's research to trace back to the
the source of this propaganda, led him to a
school teachers' office, created and run by d'Alembert.

This office was also responsible for procuring institutes
to the villages and to place teachers in
The colleges. The followers, scattered on both sides,

1. Outline of the historical picture of progress. Period 9.

inquired about vacancies, instructed
d'Alembert and his coadjutors and gave in the same
time for information on those who present themselves
were there to fill them. Before sending them, we
outlined for them the rules of conduct to follow and the pre-
Deposits to be taken depending on the location and the people
and the circumstances. Even then, Freemasonry

had understood that no one could spread his

ideas, better serve his purposes than the schoolteacher.

To gain control of the people, they resorted to other means. very average still. Barruel notes in particularment the one used by those who called themselves- The first "Economists," because they presented themselves as friends of the people, concerned about their interests, eager to alleviate his misery and to make him observe more order and economy in administration. The race is not lost. "Their works," said Barruel, are filled with those features that announce the resolution to establish a successor religion: purely natural to the revealed religion.” As proof, he offers his analysis of those of Mr. le Gros, provost of Saint-Louis du Louvre.

These "economists" had persuaded Louis XV that the rural people and the urban artisans languished in an ignorance that proved fatal to themselves. and to the State, and that it was necessary to create Vocational schools. Louis XV, who loved the fewple, seized this project eagerly, and showed himself- willing to use his own income to to found these schools. Bertin dissuaded him. "There were "For a long time," he said, "I had been observing the various sects" of our philosophers. I understood that it was indeed less to give to the children of the farmer and of the craftsman of agricultural lessons than to prevent them-

dear to receive the usual lessons from their catechnism or religion. I did not hesitate to deto declare to the King that the intentions of the philosophers were very different from hers.

Bertin was not mistaken. Barruel reports the confessions and remorse that he expressed three months before his death, a great lord who had fulfilled the functions of secretary of this club of the "Economisyours": "We only admitted into our society that those of which we were quite sure. Our assemblies held regular gatherings at the Baron d'Holbach's hotel. For fear that its purpose might be suspected, we We called them economists. We had Voltaire. for honorary and perpetual president. Our principal-

Two members were d'Alembert, Turgot, Condorcet, Diderot, La Harpe, Lamoignon, Keeper of the Seals, and Damilaville, to whom Voltaire attributes the special character of-"Cial, the hatred of God." To further clarify The King, Bertin, revealed to him the meaning of these half-words. “Ecr. Vinf.”, with which Voltaire ended a so many of his letters. He added that all those who received letters from Voltaire ending born from the horrible formula were or members of the secret committee or those initiated into its mysteries.

This club was founded between the years 1763 and 1766. At the time the Revolution broke out, he was working so for at least twenty-three years, trying to seduce the people, under the specious pretext of coming to him in: help and relieve his pain.

To achieve the grand goal of their conspiracy. The sectarians believed that it was not enough to em- to employ the general means we have just mentioned and to which all were expected to contribute in common effort. They each assigned themselves a particular task.

particular to which they devoted themselves more specifically element.

Voltaire had taken charge of the ministers, the dukes, princes and kings (1). When he could not He approached the prince himself, he surrounded him. had placed a doctor, Quesnay, near Louis XV, who knew so well how to seize control of the direction of ideas of the king, who called him his "thinker". And the means chosen by the thinker to intrude on The king's mindset was the one used by economists: to draw his attention to what could do the right thing-happiness of the people.

D'Alembert was tasked with, or took it upon himself to, recruiting young followers. "Try," Voltaire wrote to him, For your part, try to enlighten young people as much as possible. that you will be able to (September 15, 1762). Never The mission was not accomplished with more skill or zeal. and activity. D'Alembert established himself as the protector of all the young men who came to Paris with what-

1. EJF Barbier, lawyer at the Parliament of Paris, has kept a "Historical and anecdotal journal of the reign of Louis XV, published by the French Historical Society, - based on the unpublished manuscript from the National Library by A. de la Villegille (Paris, at Jules Renouard's and Company, 6 rue de Tournon, 1849. We see there how the princes were particularly sought after by the Leaders of Freemasonry: "Our lords of the Court have newly invented an order called the Frimasons, following the example of England, where there is also difvarious orders from individuals and we will not delay in to imitate foreign impertinences. In this order were enlisted some of our Secretaries of State and several dukes and lords. We know nothing about their statutes, their rules and the purpose of this new order. They assembledblaient, received new knights, and the first The rule was an inviolable secret regarding everything that happened. Since such assemblies, also secret, are very dangerous in a state, being composed of lords, especially in the circumstances of the coming change Upon arriving at the ministry, Cardinal Fleury felt obliged

talent and some fortune. He attached them to himself by the crowns, the prizes, the academic chairs which he had almost complete control over; that is as perpetual secretary, either through his intrigues. His influence and maneuvers in this regard extendthey were coming well beyond Paris. "I am coming," he wrote to Voltaire to admit HelVelius and the Chevalier de Jaucourt. He gave some special care to those he intended to forsea of other followers by entrusting them with the functions teachings or tutoring. He succeeded in to place them in all the provinces of Europe and they all kept him informed of their phi- propaganda philosopher. "There you have it, my dear philosopher," he wrote. To Voltaire, in the joy of his wicked soul, here is which was pronounced in Cassel on April 8 (1772) in the presence of His Grace the Landgrave of Hesse-Cassel, of six princes of the empire and the largest aseemed by a history professor I gave to His Grace the Landgrave. The document sent was a a speech full of invective against the Church and the clergy.

It was especially among the young princes destined to govern the peoples he imported to the conju-

to stifle this order of chivalry in its infancy, and he
forbade all these gentlemen to assemble and to
(To hold such chapters.) Vol. II, March 1737, p. 448.

In 1738, a book appeared in Dublin which the Freemasons published
especially for France. The title is: Apo-
dogmatic and historical of the Society of Freemasons, by
5. GDMFM This apology was condemned by the St-
Siege in February 1739. Clement XII had just launched the pre-
First papal bull against Freemasonry; Cardinal Fleury
had given General of Police Hérault the order to do
an investigation into the Freemason assemblies and the
On September 14, 1737, a police order had prohibited
their meetings. The attention of the spiritual and temporal Powers
Porels was called upon to represent the sect. The civil power that had

The means of coercion in hand did not go far enough.
that at the end.

the task of placing teachers initiated into the mysteries.
Their correspondence shows their care not to
neglecting such a powerful means. They used every means
tricks to put in the good graces of Louis XVI's heir
a priest willing to inspire their principles in his
illustrious student, as they had managed to place the abbot
Condillac with the Infante of Parma (1). However
The conspirators were not given the opportunity to see the philosopher
a phism seated on the Bourbon throne as he
He was on the thrones of the North. But Louis XV, without
to be impious, without being able to be counted among them
followers, it was nonetheless one of the great
causes of the progress of the anti-Christian conspiracy.
It was so through the dissolution of its morals and publicity
of his scandals. Moreover, Louis XV surrounded himself or himself
allowed himself to be surrounded by faithless ministers, who had
close ties with Voltaire and his conspirators.
Barruel devotes chapters XII to XVI of his
first volume to publicize the conquests they
among the crowned heads, the princes and the
princesses, ministers, high-ranking lords, the
magistrates, men of letters, and finally, alas! in
the clergy (2). It is true to say that the conspirators
1. Grand Duke Nicholas Mikhailovich of Russia comes
to publish a book, Count Paul Stroganow. Stroganow
was entrusted by his family to the care of the future member of the National Convention ar
Regicide Rome, like Alexander I, whose friend he became
and the advisor had the enlightened La Harpe as his tutor.

Romme took his student to France and did not leave him to miss a single session of the Constituent Assembly, "the best-their school of public law.” In January 1790, Romme founded a club, the "Society of Friends of the Law"; there he... to train his student, whom he henceforth names Paul Otcher. On August 7, 1799, Paul Otcher was received as a member of the Jacobin Club. Catherine, warned by her ambassadordeur, recalls Stroganow, who had to return to Russia

2. F.-J. Emile Daruty inserted into one of his works, a TABLE OF OFFICERS AND MEMBERS OF

GRAND ORIENT OF FRANCE, in 1787.
This list included: 1 prince of the blood: the Duke of Gold-

drawn from the ecclesiastical body were almost all of those who were called the "court abbots". BarRuel pays a well-deserved tribute to the entire The clergy of France on the eve of the Revolution. particularly praises the clergymen who, through their writings, strive to hinder the corruption of the estaken so ardently pursued by the conspirators.

léans, Grand Master; 2 dukes: the Duke of Luxembourg, AdMinister General; the Duke of Crussol, Grand ConserPromoter of the Order in France; thirteen priests, religious: Honorary Officer: Pingré (Abbot Alexandre Guy) member of the Royal Academy of Sciences, librarian of the abBay of Sainte-Geneviève; — Officers in office: Beaudeau (abbot), mitred provost of Vidzini, vicar-general and Plenipotentiary of the Prince-Bishop of Vilna; Coquelin (Abbot), canon of the Royal Church of Saint-Aubin, of Crespy in Valois; — Sauvine (abbot); — Vermondans (abbot), King's chaplain!!! — Non-dignitary deputies: Baudot, Benedictine monk; — Bertolio (Abbot Antoine René Constance) substitute for the Grand Master of the Scottish Philosophical Ritephique in 1776; — Champagne (Abbot Jean François), Professor and founder of the Collège Louis-le-Grand; — Expilly (Abbot Jean Joseph d'); — Guessier de la Garde de Longpré, priest, doctor of theology; — Le Febvre (abbot), Attorney-General of the Royal Abbey of Sainte-Geneviève; — Robin, a Benedictine monk; one of the founders of the lodge Les Neuf Sœurs, of which he was still a member in 1806 and Tavernier (abbot), canon of the church of Meaux (op. cit., pages 161 to 169 inclusive).

It is worth noting that the Chaplain

of Louis XVI, the Abbot of Vermondans, was, in 1787, Officer of the Grand Orient of France. The unfortunate monarch was therefore surrounded on all sides by Freemasons, of those Freemasons whose representatives had joined to the Illwminés, as we will see later, to vote his death at the Convent of Wilhelmsbad!

CHAPTER XII

FREEMASONRY IN THE 18TH CENTURY

II. — THE ANARCHISTS

The Encyclopedists were not alone in preparing The Revolution; Barruel was not unaware of it. He is divisive. in three classes the demolition crews he saw applying-which undermine the foundations of Christian society: Voltaire and his followers, whom he calls "the sophists" of impiety," because their main objective was to overthrow the altars of Our Lord Jesus Christ; the Freemasons, whom he calls the sophists of the rebelligerence, because they intended—those at least who were privy to the sect's secrets — to overthrow the thrones of kings; the enlightened ones, whom he calls the sophists of anarchy, because, by oath of They overturned the altars of Christ, adding that to annihilate all religions whatsoever, and to the oath to overthrow thrones, to make everything disappear government, all property, all governing society born by law.

Later, we will see the appearance of the Freemasons of the Sales that resumed after the Revolution that she had not been able to fully accomplish. The car-

Bonari, or Masons of the Lower Sales, will have with the special mission of inciting political revolution tic and to replace monarchies with republics Chies, the High Sale, that of destroying sovereignty temporal power of the Popes, and thereby prepare for their ruin of spiritual power.

Barruel therefore calls on the Freemasons, rightly so. of the specific function assigned to those of his time:

"The sophists of the rebellion," rebels because they had to continue the overthrow of thrones; sophists, because the first method used for Achieving this result was achieved through propaganda within the society of a sophism, the sophism of equality, father of anarchy.

As we progress through this study, we will see more and more clearly that sophistry and Lying has always been and still is the great methods of action employed by the sect to achieve to his ends. He couldn't have wanted any other for to veil from the eyes of the public and from the eyes of the French Freemasons themselves, what the Power conceals forthen, what he makes them do.

This is why the first sothe phism used to bring about the revolution was apPelé, the Masonic secret par excellence.

Barruel recounts how he was able to gain entry one day in a Lodge to attend the reception of a apprentice (1). "The important article for me," he said, was to finally learn the famous secret of the masonNonsense. The recipient was made to pass under the vault. of steel to arrive in front of a kind of altar, where one gave him a speech on the inviolability of secrecy which was going to be entrusted to him and on the danger of failing to the oath he was to pronounce. The recipient swears

---

1. Volume II, p. 278 et seq. Edit. originators.

that he wants his head cut off if he betrays the secret. The Venerable, seated on a throne behind the altar, then said to him: "My dear F.:., the secret The essence of Freemasonry is this: All the Men are equal and free, all men are "Brothers." The Venerable said nothing more. They kissed and then moved on to the Masonic meal. "I was "So," Barruel continues, "so far removed from suspecting" a further intention in this famous secret, that I almost burst out laughing when I heard it and that I said to those who had introduced me: If that's all "Your big secret, I've known it for a long time." And indeed, if by "equality" and "liber"te" that men are not made to be slaves to their brothers, but to enjoy the freedom

freedom that God gives to his children; if by "fraternity-"Unity" means that, being all children of the Father Heavenly, men must all love and help each other. mutually like brothers, we don't see that he one must be a mason to learn these vertés. "I found them much better in the Gospel than "in their childish games," said Barruel. He added: "I must say that throughout the Lodge, whatever it was There were quite a few of them, but I didn't see a single bricklayer. to give the great secret a new meaning.

Barruel observes that there were only non-third parties; and the proof he gives is that none of those who attended this meeting did not give in the Revolution, if not the Venerable.

Indeed, if Freemasonry is a a very large association of men, united by oaths and all bringing more or less cooperation less conscious and more or less direct at work as desired, only a small number of initiates know-representing the association's ultimate goal. This

object, therefore, it is necessary, for this period, to find it "...in these words "Equality, Liberty," since they were given to the apprentice as the secret of the company, A secret to be kept under the most severe penalties, consent-bound by oath, a secret to ponder and whose meaning profound knowledge would be revealed gradually through initiations. successive.

In his recent work, Mr. Gustave Bord confirm this way of seeing things. According to him too, the first suggestion launched in the world by the Freemasonry to prepare the way for Jerusalem Salem of the new order, the Temple that the Franks-They want to build on the ruins of civilization Christian, it was the idea of equality.

Our Lord Jesus Christ had preached equality, but an equality stemming from the humility he knew to place in the hearts of the great. "The kings of the nations rule over them. But you, do not do that; but let the greatest among you be like the last, and he who governs as he who serves" (Luke, XXII, 25-26). To this equality of condescension which inclines the powerful towards the powerless, France-

Freemasonry substitutes the equality of pride which says to
small things that they have the right to consider themselves at the level
of the great or to bring the great down to their level.
The proud equality she preached also says
equally to the brute and the unfortunate: "You are the
equals of the highest intelligences, of the powerful
and the rich, and you are the number.” The word “li-
"berté" clarified this meaning: perfect equality
can only be found in total freedom, in
the independence of each individual, in relation to all, after
=- the definitive breakdown of social ties. No more master-
tre, no more magistrates, no more pontiffs or sub- |
verains; all equal under the Masonic level, and
free to follow their instincts — such was the meaning
Total fiction of the words: equality, freedom.

This dual Masonic dogma was supposed to have and has
with the effect of destroying all hierarchy and of him
to substitute anarchy, that is to say, to annihilate the so-
society. While the doctrine preached by Our Lord-
The Lord Jesus Christ had the effect of abolishing the-
slavery and the exercise of authority and obedience
taking hold, one her inspiration, the other her power
to see in the will of God what regenerated humanity
unity and produced Christian civilization.

"The idea of proud legality that France-
Freemasonry endeavored to bring into the bowels
of the nation is, says Mr. Gustave Bord, the most harmful,
the most terrible imaginable. The substitution
The shift from the idea of equality to the idea of hierarchy is destructive.
It is fundamental to any social idea. It guides societies
to the worst cataclysms. » |

And further on: “The ideas of social equality impre-
their mentalities (of Freemasons), to such an extent
to the point that they manifested themselves before their ideas
anti-religious movements, which in turn triumphed, not
as the sole purpose of Freemasonry, but as
as a consequence of applying their theories of
equality in the afterlife, after having applied them to the
social and political life; not only do they im-
They were pregnant, but they will also make France adopt them.
and to the whole of Europe their doctrines which became the

the reason for the existence of new companies.

It was on August 12, 1792 that Freemasonry believed
that the time of mystery was over, that the secret
was now useless. "Until then, the Jacobins had not-
- had dated the splendors of their Revolution only by
|

the years of their supposed freedom. On this day,
Louis XVI, declared forty-eight hours ago by
the rebels, stripped of all rights to the throne, were
He was taken captive to the Temple towers. In that same
day, the entire rebel group declared that on the date
of freedom, we would now add in the acts
public the date of legality. This decree itself was
dated from the fourth year of liberty; the pre-
first year, the first day of equality (1).

"On that same day, for the first time, erupted
finally publicly revealed this secret so dear to the Freemasons
lessons, and prescribed in their Lodges with all the reli-
region of the most inviolable oath. Upon reading
At this famous decree they exclaimed: "At last we
There you have it; the whole of France is now just one big
Lodge; the French are all Freemasons and the uni-
The whole world will soon be like us. I have been
I witnessed these transports; I heard the questions
and the responses they elicited. I have
given that the masons, until then the most reserved, responded
now without the slightest disguise: "Yes, in-
Finally, the great objective of Freemasonry has been fulfilled.
Equality and Liberty; all men are equal and

1. It should be noted that the two words of which is composed
posed the name that the Freemasons gave themselves mar-
quent, the first, what they are, or at least what they
want to be, and all of humankind with them, that is-
that is to say free or frank, in the marked sense of independence;
and the second, what they want to do: build masonry cons-
destroy THE TEMPLE. We will say later what this
temple wants to be.

The word fraternity only completed the trilogy more
late. It served as a mask for society to make it pa-
to become a charitable institution.

Note that the sacred formula of the Masonic mysteries-
niques was so precious to Voltaire that Franklin having

He had the decency to present his children to be blessed;
He only uttered these words over them: Equality, Liberty.
(Condorcet, Life of Voltaire.)

Brothers, all men are free; that was the essence of our code, the entire object of our wishes, all our "Big secret." I heard more specifically these words coming out of the mouths of Freemasons more zealous, of those I had seen decorated with all the orders of Freemasonry and invested with all the rights to preside over the lodges” (1).

A curious thing: it was strictly forbidden to Freemasons never present these to the uninitiated Two words juxtaposed: Equality, Liberty (that's the order) in which they were then). This law, he said Barruel, was so well observed by the writers maconical, that I don't know I've ever seen her raped in their books, although I read one well a great many, and some of them highly secret. Mirabeau himself— even when he pretended to betray the secret of Freemasonry, dared to reveal only a part of it, Liberty here, equality of conditions there. He knew that the time had not yet come when his F.:. could
I would forgive you for having, through the juxtaposition of these two words, awakened attention to the meaning they could-
"They were going to take action, enlightened by each other."

The word freedom, considered alone and in itself, presents to the mind not a mysterious thing and se-
Crete, but something known and eminently good.
It is even the most precious gift that has ever been given

---

1. “There is,” said Barruel, “a book that was printed a while ago fifty years (therefore around 1750) under this title: On the origin of Freemasons and their doctrine. This or-
My knowledge would have been very useful to me if I had known about it earlier.
Don't accuse me of being the first to reveal than an impious and disorganizing equality and freedom were the great secret of the back rooms. The author di-
knows as positively as I do and clearly demonstrated it- by following the masonry grades step by step Scottish, as they existed at the time.

by God to human nature, he who places it in a reign so superior to that occupied by the animals evils: the gift of performing acts that are not necessities, which, consequently, carry with them responsibility and merit, and thereby allow each of us has the opportunity to grow indefinitely.

The word equality, when applied to humankind, marks, that in the diversity of conditions, the community of origin and final end gives to all the per- the sounds that compose it share the same dignity.

Therefore, Freemasonry saw no no drawback, far from it, to presenting it to some as glorifying freedom, others as glorifying equality. Which she did not want in outside of her dressing rooms, which is what she wanted on the contrary within them, it was that these words were prefelt together and united. The intelligence of what it had intended to put into their union, that's it what she wanted to be seized by her followers and hidden to the common people. That was its mystery. And this mystery, he It is still important today to uncover it, because Freemasonry has never ceased to mystify the public by these words, that she and her family take in one sense and honest people in another.

Let us first note what kind of equality France-Freemasonry was exalted in its lodges. All the masons, Even if they were princes, they were "Brothers." The equality that it established between them marked that what she had given the mission to establish in the world, it was not legal point that we hold from our municipality origin and of our communities destined, but legally-social order, the one that must abolish all hierarchy and consequently all authority, to make lanar- reign Shit. The word liberty attached to that of equality came to emphasize this meaning to the very last point. He di- knows that the desired equality would only be found in freedom, that is to say, the independence of all with regard to everyone, after the breaking of all ties which connect men to one another. Therefore, no more masters or magistrates, no more priests or of sovereigns, and consequently of subordinates to some whatever the title: all equal under the Masonic level-nique, all free from the freedom of animals, able to follow their instincts.

This is what Freemasonry wanted from the outset Upon arriving, that's where she wanted to lead the kind human; but it was a secret to keep. Let's spread the word. in the public the words liberty and equality; but Let us keep its ultimate meaning to ourselves.

Voltaire had already declared his intention to restore freedom to reason oppressed by dogma, and to restore between men the equality that the priesthood armed with the revelation had broken. "There is nothing so poor and so wretched, said Voltaire, that a man recoverasking another man to find out what he owes believe (1). He longed for "those days when the sun will only shine on free men and recognizing no other masters than their own raiits (2). »

At this first equality in disbelief, the high The masonry team deemed it necessary to attach them. Another was social equality. It was therefore necessary to... to get rid of kings and priests alike, to overthrow thrones like altars and above all he who dominated all others, the Bourbon throne. Lilia pedibus destrue, that was the watchword, which spread from lodge to lodge, and from there, among the people.

1. Letter to the Duke of Usez, November 19, 1760.

2. Condorcet. Sketch of a historical picture of the pro'sandstone of the human spirit. 9th century period).
}

In the boxes, it was being said that there was no neither freedom nor equality for a people who are not subservient Verain, who cannot make his own laws, who cannot nor revoke or change them.

The people did not need lengthy explanations. tions. All you have to do is let him hear these words: liFreedom, equality. He understood, and immediately he showed himself ready for the battles that were to bring him the objects of his most ardent desires. Also, in a instantly, armed with pikes, bayonets, and torches, He embarked on the quest for freedom and equality. [He knew where to find the castles to burn and the heads] to cut off so as not to see anything above him and to have, in all respects, complete freedom.

Freemasonry is not spoken of negatively when one claims that the secret she kept hidden under these Words, liberty and equality, that was the Revolution with all its horrors.

However, let us mention, because of its importance and of its clarity, as John Robison, professor of natural philosophy and secretary of the Academy of E-Hamburg. He was initiated into Freemasonry in the. second half of the 18th century, and soon obtained the degree of Scottish Master. With this title, he visited the lodges of France, Belgium, Germany and of Russia. He acquired such great credit with the Freemasons, who offered him the degrees the highest. It was then, in 1797, that he published the result of his studies in a book entitled: Evidence of conspiracies against all religions and all the governments of Europe, plotting in the secret assemblies of the Illuminati and Freemasons. “I had the means,” he said, “to follow all the attempts made over fifty years, under the prespecious text to enlighten the world with the torch of philosophy, and to dispel the clouds with which the Religious and civil superstitions are used to reto keep the people of Europe in the darkness of Slavery. Always the same words to express the same intentions: to annihilate Christian civilization yours to replace it with a single civilization-based on reason and intended to provide satisfactory tion here below to all the desires of nature.

“I saw,” John Robison continued, “a association whose sole purpose is to destroy, until at their foundation, all religious establishments gious, and to overthrow all existing governments so much in Europe. I have seen this association spread her systems with such sustained zeal that she is which had become almost irresistible; and I noticed that the figures who played the most part in the Revolution French members were members of this association, that their

plans were designed according to his principles and executed with
his/her assistance. » |

An even more authoritative figure, Count Haug-
Witz, the Prussian minister, accompanied his sovereign
at the Congress of Verona, and, in this august assembly-
He read a memoir that he could have titled: "My
confession.” He says there that not only was he frank-
mason, but that he was put in charge of the superior direction-
laughter at Masonic meetings of a part of
Prussia, Poland, and Russia. "The ma-
"Nonsense," he said, "was then divided into two parts."
in his secret works"; what another mason
calls it "the peaceful part", responsible for propaganda-
tion of ideas, and "the warlike part", responsible
to make revolutions. "Both sides give themselves-
joined forces to achieve domination of
world... To exert a dominant influence on the sub-

verains: that was our goal (1). » This desire to arrive-
The desire for world domination is specific to the Jews;
The Freemasons are in this respect only their instruments
comments; she explains almost all the events
of the last two centuries, and especially those of the present day
present.

The Revolution is the work of Freemasonry; or
rather, as Henri Martin says, "freema-
Stupidity was the laboratory of the Revolution (2)”.
Moreover, she herself does not fail to re-
to claim the honor of having brought her into the world.

In the Chamber of Deputies, session of July 1st
1904, the Marquis de Rosanbo having said: "The
Freemasonry has worked behind the scenes, but of a
a constant way of preparing for the Revolution.

Mr. JUMEL. — That is indeed what we boast of-
tones.

Mr. Alexandre ZÉVAËS. — That is the highest praise
that you can do with it.

Mr. Henri Michel (Bouches-du-Rhône). — This is the
the reason why you and your friends hate her (3).

Mr. de Rosanbo replied: "So we are

I completely agree on this point regarding masonry.
was the sole author of the Revolution, and the applause-
_ statements that I gather from the left, and to which
I am not used to it, gentlemen, prove that you
You must admit with me that she made the Revolution
French.

Mr. JumeL. — We are doing more than just acknowledging it.
We proclaim it.

1. This statesman's writing was published for the first time
once in Berlin, in 1840, in the work entitled: Dorrow's

Letters and briefs about the characteristics of the weather and
literature. (T. IV, p. 211 and 221.)

2. History of France, vol. XVI, p. 535.
3. Official Journal, July 2, page 1799.

In a report read at the Plenary Meeting of the Respec-
Tables of the Lodges of Peace and Union and Free Conscience, at
The East of Nantes, Monday, April 23, 1883, we
Let's read:

"It was from 1772 to 1789 that Freemasonry developed-
Bora, the great revolution that was supposed to change the
face of the world...

"It was then that the Freemasons popularized the
ideas they had taken from their Lodges... (Rap-
port, p. 8).

In the circular from the Grand Council of the Order
Masonic sent to all lodges to prepare
On the centenary of 1989, we find the same admission
followed by a threat: "The Freemasonry that prepared
The Revolution of 1789 has a duty to continue its
work; the current state of mind compels him to do so.

Long before that, in 1776, Voltaire had written to
Count d'Argental: "A Revolution is on the horizon"
"All sides."

He knew what he and his friends from the lodges were planning
to the Church and to society; the Convention member Guffroy

He characterized it thus: "Never the history of the few-
barbaric peoples, never the awful history of tyrants,
will not offer the image of a more terrifying conspiracy
table nor better combined against humanity and the
virtue. » |

Already in that same year, 1776, the central committee of
The Grand Orient had chosen, from among the Freemasons, some
men tasked with traveling through the provinces and
visit the lodges throughout France,
to warn them to: be ready to bring their
contribution to what was about to be accomplished (1).

Mr. Copin-Albancelli made a very accurate observation.
vation: "To become mistress of des-
destinies. of France, it was necessary for Freemasonry
nearly seventy years of preparation.

"Why so long? This is due to the method."
that she was obliged to use.

"When Freemasonry appeared in France, we
coming from England, during the Regency, she was totally
she was powerless. Yet, from then on, she aimed to
destroying French traditions, that is to say the elements
the elements that made up the entity called France.
Let's make France a different France! How to achieve this
to the achievement of this goal, as crazy as the one that
would tend to make a man into an anti-man, of the Hu-
Man, an anti-humanity?

"The occult Masonic power, unable to act"
by force, since originally it did not have the

---

1. Here is an example of what, according to Barruel, was attempted in Flanders:
"As early as 1776, the central committee of the Orient chargea his deputies to prepare the brothers for insurrection, to
explore and visit the lodges throughout the entire area
France, to press them, to solicit them under the terms of the service
Masonic ment, and to announce to them that it was time
finally, to fill it with the death of tyrants.

"He, among the great followers, whose mission was..." Northern provinces, was an infantry officer called Sinetty. His revolutionary races brought him to Lille. The Saar Regiment was then garrisoned in this city. It was especially important for the conspirators to secure the brothers whom they counted among the military; the mission de Sinetty achieved nothing less than the success he had hoped for. flattered, but the way he carried it out was enough to our object. To make it known, I only want to repeat Here is the exhibition which was kind enough to make me a witness to it eye, then an officer in this Saar regiment, chosen by Sinetty to understand the purpose of his apostolate, thus than several others from the same regiment.

“We had our lodge,” this worthy soldier told me. "Masonic; it was not for us, as for the "Most of the other regiments, that a real game; "The trials of the new arrivals served as our..." "Entertainment; our Masonic meals charmed our "Leisure activities and they relaxed us from our work. You feel

force, reduced to acting through persuasion, through suggestionstion. But it is not easy to suggest to a nation that it must destroy its traditions, that is to say, unto destroy it herself. One cannot achieve such a thing The result is that by proceeding through successive suggestions, managed with extreme skill and prodiGentile hypocrisy; a hypocrisy whose measure is given by the fact that the motto liberty, equality and a fraternity that has been constantly presented, as long as it The aim was to win over the nation, like a charter. of emancipation and universal happiness, manifested its venom as soon as we had managed to dominate this RANCE, by terror and the guillotine.

"To make the entire series of NTs acceptable" through which it was necessary to pass, for to create the essential intermediate states of mind Upon achieving the desired result, it becomes clear that it It took a long time.

"although our freedom and equality were nothing" "Less than the liberty and legality of the Jacobins. The great "Generality and almost universality of officers knew" "to demonstrate it when the Revolution arrived."

"We were thinking of nothing less than this Revolution-

» tion, when an infantry officer named Sinetty, fa-
"A Freemason, presented himself at our lodge. He was re-
"Received as a brother. He initially showed no emotion."
"contrary to ours. But a few days later, he in-
"He himself summoned twenty of our officers to a parish assembly"
"particular. We crimes that he simply wanted us to commit."
"to give back the party we had organized."

“Following his invitation, we went to a guin-
"A lookout called the New Adventure. We expect-
"We were aiming for a simple Masonic meal, when the neighbor-
"There, someone speaks like an orator who has important secrets"
"To be revealed by the Grand Orient. We are listening."
Imagine our surprise when we saw him take
"Suddenly, the tone became emphatic and enthusiastic,"
"to tell us that it's finally time; that the pro-
"jets so worthily conceived, so long pondered by the
"True Freemasons must fulfill themselves; that the universe"
"At last he will be freed from his chains; let the tyrants called

Turning his gaze on what is happening
Today, Mr. Copin Albancelli adds: "The franc-
Freemasonry therefore prepared its first reign during
nearly seventy years. However, this reign lasted only
a few years. Smothered in the blood of the Terror
and in the mire of the Directory, Freemasonry
she found herself as weak as she had been at her
beginnings.

She was forced to start her work again, saving
field, to prepare the mindsets again
on which she could one day rely to
to climb, a second time, the power she had
was forced to give up. It took her no less
eighty years old.

"Seventy years of patient and miserable effort-"
Hypocritical lies, the first map eighty years

"Kings will be defeated; all religious superstitions will be eradicated."
"Greekness will give way to light; may freedom, equality"
"Lity will succeed the slavery in which the universe"
" he groaned; that the man would finally regain his rights.

"While our speaker was delivering these declamations,
"we looked at each other as if for ourselves"
"To say: What is this madman? We took the

Having listened to him for over an hour, we reserved-
"before laughing about it more freely among ourselves. What we
"What seemed most extravagant was the tone of con-
"fiancée with whom he announced that henceforth the kings"
"or the tyrants would oppose the great pro-
» jets; that the Revolution was infallible and that it was
"Aaa, that thrones and altars were going to fall-"
» ber

"He probably realized that we were not..."
"Masons of his kind; he left us to go vi-
"To cite other lodges. After we had been separated for some time-"
»verted by what we took for the effect of a cer-
"What a disturbed woman, we had forgotten all about that scene,"
"when the Revolution came to teach us how much"

"We were mistaken." (Barruel, Memoirs, Volume 1)
IL, page 446). In the Notes on some articles of
In the first two volumes, Barruel included other testimonies.
therefore applies to the one he has just reported here.

the second! We understand that, having been educated by her predecessors...
early experiences, she could not resolve herself
determined to spill the beans!

... "So she doesn't want to leave power and we
we can be assured that she will do everything possible to
to remain there and finally complete the work of ruin to which,
For two centuries, she has employed so much cunning and
of violence.

CHAPTER XIII

FREEMASONRY IN THE 18TH CENTURY

III. — THE ILLUMINATED ONES:

L. Blanc, in his History of the Revolution, cons-
test the existence of these darker sanctuaries
that the lodges, "whose doors do not open to the adept"
that after a long series of calculated tests of
in order to observe the progress of his education
revolutionary, to test the steadfastness of his faith,
to test the mettle of his heart.

It is from these sanctuaries that the descend into the lodges, and "the light", and the impulse.

Before 1889, it was the sect of the "[Illuminati] who imprima to Freemasonry the desired directions so that the project to revolutionize the PTT can succeed France and Europe. After the Restoration, it was It was at Haute-Vente that the role of preparing the events that we are witnessing and that must to complete and finish the interrupted work of the Revolution Solution.

"Following the historical work of the latter years, said Bishop Freppel, it is no longer permissible to be ignorant-

to establish the perfect identity of the 1789 formulas with the plans drawn up in the sect of the Illuminati (1). »

Barruel brought to light the organization of the IlluMinimism, its doctrines, the influence it exerted on the Freemasonry and through it on the re- movement Revolutionary.

To make these revelations, he relies on documentaries comments, whose origin and authority must first be stated.

Around the year 1781, the Bavarian Court suspected the existence of a sect that had formed in this countries to overlap with Freemasonry. It ordered investigations, which the sectarians had the art to discard or render useless. However, on June 22 In 1784, His Electoral Highness published in his States: Absolute prohibition of "any community, secret or unapproved society and brotherhood by the State. Many Freemasons closed their lodges. The Illuminati, who had F.:. at The Court itself continued to hold its assemblies.

In the same year, a professor from Munich, Babo, revealed what he knew of their existence and their projects in a book entitled First Opinion on the Freemasons. The government then deposed Weishead of the chair of Law which he occupied in Ingolstad, no, because we knew him to be the founder of the Enlightenment, which was not clear, but in the capacity of "fabetter master of the lodges (2). » At the same time, two

1. The French Revolution. On the centenary of
789, p. 34.

2. Weishaupt, "the most profound conspirator who ever
"Never appeared," said L. Blanc, better known in the an-
born in the sect under the name Spartacus
Bavaria around the year 1748. Here is the portrait drawn by Bar-
Ruel: "A remorseless atheist, a profound hypocrite, without au-
one of those superior talents that give truth
famous defenders, but with all these vices and all this

Humanities professors 4 Munich, the priest Cosandey
and Abbot Benner, who, after having been the disciples
Weishaupt's men, who had separated from him, received orders
to appear before the 'ordinary court,' for
to declare there, under oath, what they had seen at
the Illuminati, contrary to morals and religion
bion. At the time, no one knew about these back rooms
were also tasked with conspiring against the
governments. Barruel published their depositions.
Yours on April 3rd and 7th, 1786. The Aulic Councilor
Utschneider and the academician Grümberger, who had
removed from the order, as soon as they had learned all of it
the horror, they also filed a legal deposition
which Barruel also published.

These depositions, important as they were, _
did not lead to taking the measures they called for

zeal which gives great strength to impiety and anarchy
conspirators. This disastrous sophist will not be known in
the story that, like the demon, because of the evil he did and
by the one he planned to do. His childhood is obscure,
his unknown youth; in his domestic life, only one
This trait escapes the darkness that surrounds it, and this
its trait is that of depravity, of wickedness con-
yes (incest and infanticide confessed in his own
nits.)

"But it is more specifically as a conspirator that he
It is important to know Weishaupt. As soon as the eye of justice-
Tice discovers this; she sees him at the head of a conspiracy.
alongside which all those of d'Alembert's clubs
and Voltaire's are merely childhood games. One does not

knows, and it is difficult to determine whether Weishaupt had a master, or if he was the father of monstrous dogmas about which he founded his school.

A tradition, which Barruel could not control, holds that around the year 1771, a merchant from Dland, named Kol. sea, after having stayed in Egypt, began to travel Europe. He is credited with having the famous Caglios as a disciple. tro, and it is claimed that he made contact with Weishaupt.

It is possible that Kolmer was a messenger for the committee

milks, or that the Illuminati had intellects-
agencies within the court itself, either by distancing themselves from Weishaupt's lie. He made people believe that the sect, being If decapitated, it would disappear on its own.

It took, said Barruel, for heaven to intervene. Filed From his duties, Weishaupt had taken refuge in Regensburg. good, more ardent than ever in pursuing his work-
He had near him an apostate priest, named Lanz. At the moment he was giving him his instructions, before sending him to Silesia to deliver his mysterious and deadly plots, lightning struck them down and Lanz was killed alongside Weishaupt (1).

The terror did not leave the conspirators enough freedom of mind to subtract. in the eyes of justice the

central to international secret societies, or of the Patriarch which, from an impenetrable sanctuary, rules and di-
He waged war against Christian civilization.

The end of the Enlightenment, what it was supposed to lead to, did not varia never in Weishaupt's mind: no more religion, no more society, no more civil laws, no more pro-
Priesthoods, was always the fixed objective of his plots; but he understood that it was necessary to lead his followers there by concealing his last thoughts from them. Hence the initiations. mysterious and successive which occupy a large partie of Barruel's work. "I cannot," wrote Weis-
Haupt to Xavier Zwack, employ men as they are: I need to train them; each class needs of my order, be a school of trials for the following boasts.

Like his secret, his last thought could have been, a
One day or another, if it was disclosed, he was careful to expose it.
his person. He wrote to his confidants: "You know
the circumstances I find myself in. I must lead
everything by five or six people: it is absolutely necessary that
I remain unknown” (Original writings). “When the object of
this wish (his own), he added, is a unified Revolution
Verselle, it could not erupt without exposing the one who had it
conceived for public condemnation. It is in the privacy of
secret societies that one must know how to propagate Fopimion: » (T.
(I, Letters & Cato, 11 and 25.)

---

1. Barruel gives here as a reference: Apology for the Illusions
mined, p. 62.

papers that Lanz was responsible for. Reading these documents recalled the depositions of Cosandey, of Benner, Utschneider and Grümberger, and we resolve Just to search the homes of those known to have had closer ties with Weishaupt.

On October 11, 1786, at the time when Xavier Zwack, court advisor to the regency, — called Cato in the sect, — believed itself to be safe from any investigation, . magistrates went to his house Landshut. Others made a descent at the same time. at Sanderstorf Castle, belonging to the Baron of Bassus, — Hannibal for the sect. These visits put Justice, in possession of the statutes and rules, projects and speeches, in short, everything that constituted the archives of the [enlightened]. On billlets, most of which were written in cipher by Massenhausen, advisor in Munich, — called Ajax by the conspirators, — were recipes for making Aqua toffana, to make the air in the apartments unhealthyments, etc. The seizure also included a collectiontion of one hundred and thirty seals of sovereigns, lords, of bankers, and the secret of imitating those whom the order could not obtain.

Weishaupt's conspiracy revealed itself in these documents so monstrous, says Barruel, that one could could hardly conceive how all the villainy human nature had been sufficient to lend itself to it.

The elector had the seized documents deposited in the

State archives. He also wanted to warn the sovereigns of the danger that threatened them all, them and their peoples. For this reason, he had them printed under this Title: Original Writings of the Order and the Sect ENLIGHTENED ONES at Ant. François's, printer of the court of Munich, 1787.

The first part of this work contains the writings discovered in Lanshut at the home of the councilor of the Regency, Mr. Zwack, October 11 and 12, 1786.

The second part contains those that have been found during the visit made by order of His Electoral Highness rale, at Sanderstof Castle.

At the beginning of the first volume and on the frontispiece of the second, there is this warning, quite worthy of attention. Attention: "Those who might have any doubt about the author The authenticity of this collection only needs to be announced to Secret archives of Munich, where orders are given for their "Show the original pieces."

These two volumes contain everything that which can clearly expose the anti-Christian conspiracy yours is the most distinctive. We see the principles there, the object, the means of the sect, the essential partstielles of its code, the correspondence between the adeptyourselves and their leader, their progress and their hopes. Barruel reproduces the pieces in his Memoirs the most interesting (1). Each of the Powers Europe therefore received these documents. All were

The other works from which Barruel drew his evidence her

10 The True Illuminati or the Perfect Ritual of the Illuminati. Baron Knigge, nicknamed Philo in the sect, who is The author of this code attested to its sincerity in these terms. from this publication: "All these grades, as I see them described, appeared this year printed in Edessa (that isthat is, in Frankfurt am Main) under the title of Genuine enlightened. I don't know which publisher it is, but they are abexactly as they came from my pen, as "DA n ai écrits." (Philo's final clarification, p.

20 Philo's final clarification or last word.

These are Knigge's answers to various questions about his connections with the Illuminati.

30 Various works of Spartacus (Weishaupt) and of Phi-Ion (Knigge). After the original writings, this work is the most important one that has appeared on Illuminism.

40. Critical History of the Degrees of Illuminism. All of this

thus genuinely warned of the monstrous Re-
a deliberate evolution for their downfall and that of all
the nations. The very excess of these plots made them
perhaps to regard them as chimerical, until the mo-
where the events they were preparing unfolded.

In Bavaria, a price was put on Weishaupt's head;
he took refuge with His Highness the Duke of Saxony-Gotha. The protection he found there, the protection he enjoyed-
rented several of his followers to various courts.
can be explained by the number of disciples he had
in the most eminent positions, at the very highest level
princes (1).

What is said there is proven by the very letters of the great
followers.

50 The Enlightened Leader. This is the complement to No. 3.

6. Notable depositions on the Illuminati. As Everything in these depositions is legal, as they have were confirmed by oath before the courts, no need to emphasize their probative value.

70 Apologies for the Illuminati.

Besides the documents he had in his possession, Barruel was able to to gather information through other channels. The trips he had events in various countries had put him in contact with name-
a group of characters who, in person and by correspondence, They informed him of what was happening near them.

1. Barruel gives the list of characters who have made part of the Illuminati sect since its founding in 1776, until the discovery of his original writings in 1786. We find there the proper names of the conspirators, their their nom de guerre, their residences, their qualities, functions

terms and dignities, etc.

We note the following because of the greater interest
particular that it presents.

In the ecclesiastical world: 1 bishop, vice-president
of the spiritual council in Munich, — 1st preacher
— 1 parish priest, — 1 priest, — 1 clergyman, — 2 Lutheran ministers
nothing.

— 1 priest, — 1 clergyman, — 2 Lutheran ministers.

Among the nobility: 1 prince, — 2 dukes, — 2 counts, —
7 barons.

In the judiciary: 1 court councillor of the Re-
agency, — 1 vice-president, — 17 councilors, — 2 judges,

Except for Weishaupt, who had managed to escape his
judges, not one of the conspirators had been convicted in
Bavaria to penalties harsher than exile or a
temporary prison, and from Holstein to Venise, from Livonia to Strasbourg, not the
Not the slightest search had been carried out in their lodges.
Most of the followers recognized for the most coupables, had found far more protection than
of indignation. Therefore, the sect was careful not to abandon-
to give the part. Zwack wrote: "It is necessary; to restore-
clearing our affairs, that, among the F.:. who escaped our
setbacks, some of the most skillful take the
in the place of our founders, that they rid themselves of the evils
pleased and that, in conjunction with newly elected officials,
they are working to restore our society to its former glory
vigucur. Weishaupt, in a letter to Fischer, fal-
knows how to hear this threat against those who chase him-
people from Ingolstad know: "We will change their
"Joy in tears."

Built upon the value of the documents that Barruel presents.
implemented in his Memoirs (1), we can,

— 1 prosecutor, — 1 secretary of state, — 1 secretary
of the embassy, — 1 chancellor, — 1 coadjutor, and a se-
coadjutor, — 1 superintendent, — 1 treasurer,
— {1 commissioner, — 1 bailiff.

In the army: 1 general, governor of Ingolstad, — 1 officer, — 1 captain, — 1 major.

In education: 1 professor of Catholic theology lique and 1 professor of Protestant theology, — 4 professisters, — 1 schoolteacher in a princely household, — 1 Governor of an earl's children, — 1 librarian, — 1 bookseller.

Other professions: The doctor of the Douai electorate rière, — another doctor, — etc., not to mention, said Barruel, a prodigious number of other designated followers known by their war names, and whose real name has not summer. discovered..

ak, Barruel refers to the original writings.

“with complete confidence, enter the lair of the Illumined and make us spectators of the plots: by thewhich they were preparing for the Revolution.

Weishaupt was, as we have said, a professor at the University University of Ingolstad when he laid the foundations of Inuminism, March 1, 1776. Among the students who were following his course, he chose Massehausen, who He later became an advisor in Munich and to whom he gave the name Ajax, and Merz who later became secretary of the ambassador of the Empire in Copenhagen; he gave him his nom de guerre Tiberius. He said to the first: “Jesus-Christ sent his apostles to preach throughout the universe. You who are my Peter, why should I leave you Idle and quiet? Go ahead and preach. » The yearborn in 1776 precedes by very little that of the Revolution; And these are very weak beginnings. But Let's not forget that Freemasonry was organized for longer and than the sect of the IlluMinés only had to give it its final push.

No more than two years later, on March 13, 1778, Weishaupt, in a letter addressed to Tiberius, Merz He thus congratulated himself on the success of his enterprise: "I have an extreme pleasure in teaching you the happy ones progress of my order... I implore you, then put The hands-on approach. In five years, you'll be amazed. of what we will have done. The most difficult thing is on-"We've got it. You're going to see us make giant strides."

What gave him this confidence was the ease- the pleasure he found in seducing men who enjoyed public consideration. In Eichstad, where are located- He had the lodge which he himself presided over, he pushed his attempts even on two canons.

Soon, he was able to send missionaries throughout Germany and all of Italy. We'll talk about that later. how Illuminism was introduced in France.

From the depths of his sanctuary, he followed all his: followers and maintained continuous contact with them. Voltaire's correspondence is prodigious; it does not approach that of Weishaupt.

Like Voltaire, or rather like d'AlemBert, he was ingenious at placing his men near the princes, to introduce them into their councils, to to gain entry to their congresses (1). "History will undoubtedly one day have to explain the skill with which he knew how, at the Rastatt congress, to combine interests of his sect with those of the Powers and with his vows to destroy them all. That of his disciples Xavier, who followed him best in this respect, was the one who followed him best. Zwack: "No one ever knew better how to take the airs of a zealous servant to his prince, to his homeland and society, while conspiring against its own. prince, his homeland, and society.

In various places throughout his work, during From his narrative, Barruel is led to speak of the high characters that Weishaupt won over in large numbers, either by himself or through his affiliates. He knew how to do of these princes of instruments, of apostles and the propagators of a conspiracy of which they were to be the first victims.

But what Weishaupt applied himself to most, this was to seize control of the Freemasonrynetie. From the very first days of its founding sect, and perhaps even before, he had composed took the side he would draw for his plots from the multitude of Freemasons spread across the various points of the world, if ever he could obtain their competition.

In the year 1777, he had been received in Munich,

1. See Barruel, IV, p. 47, 52, 174, etc.

at the lodge called Saint-Théodore. He had thus quality to infiltrate their convents. What he He had done it himself, and he recommended it to his initiates. to do it as well. "He had the secrets of the Freemasonry, Barruel observes, and the Freemasons lessons didn't have his own. He knew that he and they tended towards the same goal, but found themselves placed, on the road leading there, at unequally distant from the goal. We will see all this happen again- leading into the next century with Haute-Vente. Mr. Copin-Albancelli, in his book The Occult Power Against France has brought this hierarchy into sharp focus. between the various secret societies, and the superiors penetrating through some of their members 'into the lower ones to give them the direction that without Doubt they themselves receive from a higher source.

The demon of Revolutions, said Barruel, served Weis- He was perfectly suited to the execution of his plan. sent him a Hanoverian baron named Knigge "Phi- "Ion-Knigge." "Give me six men of this temper, said Weishaupt when he had met him, and with "For them, I change the face of the universe (1)." These two The infernal tisons complemented each other. An occasion- A unique sion presented itself to put their plans into action. to execution.

It was the year 1780. Under the protection and the under the auspices of His Highness Prince Ferdinand, Duke of Brunswick, a general assembly of the ma- deputies conic had just been summoned to Wilhelmsbad for the following year. "It wasn't an initiatory society- significant, said Barruel, than that of which the deputies They flocked from all parts of the world. Good Freemasons at that time believed they could

1. Original Writings, Vol. I, Letter 56.

to bring the number of their initiates to three million;
those of the lodge La candeur, established in Paris, flattered themselves
in their encyclical of May 31, 1782, found-
around one million in France alone.

“What strange interest calls to a court of
Germany, from all parts of Europe, from the bottom
even from America, Africa, and Asia, the
agents, the chosen ones of so many men, all united by the
oath of inviolable secrecy regarding the nature of their
associations and the object of their mysteries? what
projects brought with them the deputies of an association-
"So formidable a cation?" The answer is that the Revolution-
The solution was decreed, that the hour of the Revolution had arrived
was close. In this corner of Germany and by this
The convent was located and the hearth was lit from which was to
to start the fire that would ravage Europe.

Other Freemason assemblies had been
held in Brunswick for about twenty years,
in Wiesbaden and other German cities; none
had not been so widespread; none had gathered a
such a variety of sects. "It was, in a way,
said Barruel, all the elements of Masonic chaos
gathered in the same center.

"The F.-. were arriving from all sides equipped with passes-"
ports of civil authority. For more than six months,
They went in and deliberated quietly in their
immense and shadowy lodge, without the magistrates
deigned to worry about what was happening to them there
or for their people. If the religious bodies, if the
the episcopal body itself had, in those days, held
a general assembly, the sovereign would have demanded
the right to send commissioners there; he would have
charged with ensuring that, under the pretext of ques-
religious practices, nothing contrary to
to the rights of the State. Here, politics rested from it.

no doubt on the princes that the masons comp- .
were among their F.:. She didn't know that he
For followers of this rank, it is nothing more than half-con-
confidences.

Weishaupt therefore sent his lieutenant to Wilhelmsbad
holding Knigge (1); in thought and perhaps with
the mission, which came from the highest management of the companies

secret meetings, which had summoned them, to train all-
all the various sects of the FRE RCORREns in
the revolutionary movement.

Knigge judged it more expedient to stand at the door
of the assembly, to monitor its actions and
to act through his confidants more than through himself.
He made particular use of the adept Minos, that is to say, the
Baron Dittfurth, advisor to the Imperial Chamber
of Wetzlar, whom he knew to be filled with zeal and enthusiasm
siasm for Illuminism and that he had taken care to
to be elected to the ranks of deputies. "The main
arrangements agreed between Knigge and Dittfurth, said
Barruel, were decreed by the congress. » We do not-
We will not go into detail about the maneuvers he will perform.
complit to achieve its goal; they can be read in
the fourth volume of the Memoirs to serve as
The history of Jacobinism, it will suffice to say that this
goal was achieved.

"If I weren't afraid of overwhelming them with astonishment"
and of sorrow the honest Freemasons, said Barruel,
I would urge them here to consider for a moment these pa-
roles: 7

1. Baron Knigge, nicknamed Philon, is the most fa-
best of the Illuminati after the author of the sect. He is charged with
gea to draft and indeed drafted almost all the code of the
Illuminated under this title, "Truly Enlightened," printed in France
fort-sur-le-Mein. In another work: Last flash-
In this way, he gives his own story, that of Illuminism.
of its agreements with the leaders of the sect and ae tra
worth what he undertook for her.

"Everyone was delighted, everyone was enthusiastic!"
Elected and Rosicrucians, Templar Brothers, Zen Brothers
Nendorif and Brothers of Saint John, Knights of the Sun
and knights Kadosh, perfect philosophers, all e-
tent, receive with admiration the oracles of the Epopt
Hierophant (Knigge) restoring to the original clarity
their ancient mysteries, showing in their Hyram
their Mac-Renac, and their polished stone, the whole story
of this primitive freedom and equality, all
this morality, which is nothing other than the art of
to do without a prince, a government, religion
and property!

One of the most distinguished members of the no wounded from the Dauphiné, the Count of Virieu, who had been deceived by the mystical appearances of the system of Saint-Martin, founder of an Illuminism distinct from Weishaupt's was part of the lodge of Beneficent Knights of Lyon, and had been, in this quality, delegate to the Wilhelmsbad congress. From re- I went to Paris, urged on by the Count of Gilliers: "I "I won't tell you the secrets I bring," he said. But what I think I can tell you is that he a conspiracy is brewing, so well-orchestrated and so profounded, that it will be very difficult, both to religion, and to governments not to succumb. (1)

L. Blanc, in his (History of the Revolution, has strongly Weishaupt's work was well characterized: "By the only the allure of mystery, the (sole power of association, to submit to the same will and to be animated by the same

1. In a letter addressed to the Gazette de France, the February 26, 1909, Mr. Gustave Bord said: "Virieu not only-Lement did not abandon Freemasonry, but I can to prove that in 1788, he made every effort to retain in the sect, the Duke of Haire, who had resigned.

breath of thousands of men in every country of the world, but first in Germany and France; to make these men, through education slow and gradual, entirely new beings; to make them obedient to the point of delirium, to the point of death, to invisible and ignored leaders; with a legion pareille secretly weigh on hearts the sovereigns, directing governments without their knowledge, and lead Europe to such a point that all superstition (read: all religion) was destroyed, all monarchy dejected, all privileges of birth declared unjust the very right of ownership abolished: such was the gigantic plan- "Thesis of Illuminism."

CHAPTER XIV

FREEMASONRY IN THE 18TH CENTURY

The convent of Wilhelmsbad dates from
progress of the Bavarian sect which was to give the im-
definitive impulse towards Revolution.

"Following the historical work of the latter
'years,' said Bishop Freppel (1), 'it is no longer permitted
to ignore the perfect identity of the formulas of 1789
with the plans devised within the sect of the Illuminati,
of which Weishaupt and Knigg were the promoters, and
particularly at the general congress of the lodges
Masonic meeting held in Wilhelmsbad in 1871. We cannot know-
one might forget, moreover, with what eagerness accou-
returned to Paris, to take an active part in all
the events, the Swiss Pache, the Englishman Payne,
the Prussian Clootz, the Spaniard Guzman, the Neufcha-
Telois Abarat, the American Fournier, the Austrian Prey,
the Belgians Proly and Dubuisson, a prince of Hesse, some
Poles, Italians, Dutch, and defectors

1. The French Revolution (regarding the centenary of
1789), p. 34.

of all the countries whose Revolution accepted the services
vices and made a fortune.

The deputies from the lodges, after receiving the baptism-
theorem of Illuminism, return to their countries
and Freemasonry works everywhere in the
The meaning that was marked on them: in Austria, in France,
in Italy, in Belgium, in Holland, in England,
in Poland. "The contagion is so rapid that soon
The universe will be filled with Enlightened Ones. Their center is
now in Frankfurt, at least as far as gold is concerned
to organize revolutionary action. We will see what
It was resolved there against the Capetian dynasty, summit
of the European social order. Knigge established its headquarters there.
From there, it extends from East to West and from North
In the South, he shares his conspiracies and initiates people into his mysteries.
and he recruits this multitude of heads and arms including
the sect needs for the revolutions it desires
said.

“Regarding France,” said Barruel, “the sect has des-

"Deeper breasts." In Weishaupt's plan and
de Knigge, the French were supposed to be the first
to act, but the last to be educated. We comp-
It was about their temperament. "We felt reassured."
that their activity would not wait to erupt
The time has come when all of Europe would be in re-
evolution to tear down the altars and the
throne.

However, there were already a few followers there.
as early as 1782, those deputies from the lodges who had
was admitted to secret sessions during the assembly of Wilhelms-
bad. The two most well-known, and who were supposed to have
The most disastrous action was carried out by Dietrich (1), mayor
of Strasbourg, and Mirabeau.

---

1. It was at his home that it was sung for the first time
The Marseillaise. Fe E

He was sent on a mission to Prussia by the
ministers of Louis XVI, became closely associated there with
Weishaupt and was 'initiated' into the Brunswick sect of
enlightened, although already belonging for a long time
to other secret societies, Upon returning to France, he
enlightened Talleyrand and other colleagues from the lodge,
The Friends United (1). He also introduced the new-
mysterious calves in the lodge called the Lodge of the Philaletes.
The leaders of the conspiracy were then primarily occupied with...
mainly from Germany. Mirabeau assured them
that in France the ground had been admirably prepared
by Voltaire and the Encyclopedists and that they could
to set to work with complete confidence. They gave-
therefore send a mission to Bode, close advisor, 4 Wey-
mar, whom they nicknamed Aurelius, and to this other
Knigge's student, known as Bayard in the sect, and
whose real name was Baron de Busche,
Hanoverian in the service of Holland.

The circumstances were indeed, one could not have more
favorable to their propaganda. As Bar-
ruel, "the disciples of Voltaire and Jean-Jacques
had prepared in the lodges the reign of -this
equality and of that freedom whose last mys-
teres became, through Weishaupt, those of impiety
and of the most absolute anarchy.

"Equality and liberty," he said, "are the

essential rights that man, in his perfection
original and primitive, receives from nature; the first
This infringement on equality was brought about by property rights;

1. In 1776, wrote Henri Martin, the young Mirabeau had
drafted a reform plan, in which he proposed to the Masonic order–
It's a matter of working with moderation, but with resolution.
and sustained activity, to gradually transform the world,
to undermine despotism, to pursue civil emancipation,
economic, religious, the full conquest of freedom
individual. (History of France, vol. XVI, p. 435.)

the first attack on freedom was carried out by the
political societies or governments; the only
support from property owners and governments are the
religious and civil laws: therefore, to restore man
in its primitive rights of equality and liberty, it
We must begin by destroying all religions, all
civil society and ultimately the abolition of all pro:
privacy (1).

In these same speeches, Weishaupt outlined to
initiated this course of action to achieve annihilation
weaving of property, civil society and
Religion, the purpose of its institution.

"The great art of making a Revolution infallible–
The purpose of any mission is to enlighten the people. The enlightenment–
To rer, it is to subtly influence public opinion
to the wish for the changes which are the subject of the Re–
A deliberate evolution.

"When the object of this vow cannot be fulfilled, without
to expose its creator to public condemnation,
it is within the intimacy of secret societies that one must
knowing how to spread the opinion.

"When the object of this wish is a unified Revolution–
Verselle, all members of these societies tending to
same goal, supporting each other, must
to seek to dominate invisibly and without appearances
this of violent means, not on the part the
more eminent or the least distinguished by a single little–
plain, but on men of every station, of every
nation, of every religion. To breathe the same spirit everywhere.
spirit, in the greatest silence and with all the activity–
as quickly as possible, direct all the scattered men onto the

Earth's surface towards the same object.

"This is what the domain of so-

1. Barruel, III, 24.

secret societies, what the empire should focus on Illuminism.

"This empire, once established through union and multistudy of the followers, that force succeeds empire invisible; tie the hands of all who resist, Subjugate, stifle wickedness in its germ, that is to say, all that remains of the men that you you will not have been able to convince” (1).

Thus instructed by the delegates of the Illuminism, The boxes, or at least the back boxes, began to the work and began by organizing themselves more stronglyment.

A “Report read at the plenary session of the RespecTables, Lodges of Peace and Union, and Free Conscience "to the East of Nantes, on Monday, April 23, 1883" was

1. Instructions given to the one who receives the rank of Epopt or enlightened priest for the leadership of the Order of the Illuminati lower.

"It is to carry out our work that you are called todayof today. Observe others day and night; train them, the To rescue them, to watch over them; to revive the courage of the cowards Nîmes, the activity and zeal of the lukewarm; to preach and to teach the ignorant; to raise up those who fall, to strengthen those who falter, repress the ardor of the reckless, prevent the. disunity, hiding faults and weaknesses, preventing imprudence and betrayal, finally maintaining subordination tion towards superiors, love of the Brothers among themselves. Such and even greater are the duties that we impose upon you Let's ask ourselves... Help each other, support each other; increaseTell us your number. Have you become numerous to a certain extent? tain point? Have you been strengthened by your union? Don'tquote more; start making yourselves powerful and formidabledebles to the wicked (that is, to those who resist our projects). By the mere fact that you are sufficiently named-

breux to talk about strength and that you talk about it, by that
Only the wicked, the uninitiated, begin to tremble.
To avoid succumbing to the sheer number, many become good
(like us) of their own accord and fall in line under our dra-
Skins. Soon you'll be strong enough to tie hands
to subjugate others. » Barruel, III, p. 171

printed as a brochure under this title: On the Role of the
Freemasonry in the 18th century.

On page 8, we read that the foundation (in 1772)
of the Grand Orient of France, which was a concentration
French Masonic troops, hitherto scattered
gave "considerable strength to Freemasonry"
Nonsense.

"It took its entire development (continues the
Report), so that in 1789 it did not count
fewer than 700 Lodges in France and its colonies
not to mention a large number of Chapters and Areo-
pages. It was between 1772 and 1789 that she developed the
great Revolution that was to change the face of the
world...

"It was then that the Freemasons popularized the
ideas they had gleaned from their Lodges...

"What men emerged from those Lodges where boiling-
Human thought was born! Sieyès (L.:. no. 22), the
two Lameth, Lafayette (L.: La Candeur), Bailly,
Brissot, Camille Desmoulins, Condorcet, Danton, (L.:.
The Two Sisters)... Hébert, Robespierre and so many others
very!... (Report..., p. 8).

The Grand Orient was from then on what it is today.
today the great Masonic Parliament of all the
lodges of the kingdom that sent their deputies there.
The table of his correspondence shows us, in the year-
born in 1787, no fewer than 282 cities each
regular lodges under his direction. In Paris alone-
At that point, he counted 81; there were
16 in Lyon, 7 in Bordeaux, 5 in Nantes, 6 in Marseille,
10 in Montpellier, 10 in Toulouse, and almost in
each city a number proportional to the population-
tion (1).

---

1. Mr. Gustave Bord was able to locate 154 Parisian lodges-

nes, 322 provincial lodges and 21 regimental lodges. We know

The lodges of Savoy, of Switzerland, of Bel-
gic, of Prussia, of Russia, of Spain, re-
the necessary instructions came from the same center
to their cooperation. In that same year, 1787, we
counted, said Deschamps, according to historical sources
very safe torics, 703 lodges in France, 627 in Germany
Magne, 525 in England, 284 in Scotland, 227 in Ireland
moor, 192 in Denmark, 79 in Holland, 72 in
Switzerland, 69 in Sweden, 145 in Russia, 9 in Türkiye,
85 in North America, 120 in the possessions
overseas territories of European states.

Louis Blanc's words are all too true: "A
on the eve of the French Revolution, the Freemason-
nerie had taken an im- development
mense; widespread throughout Europe, it presents-
- everywhere conveyed the image of a society founded on 'the
principles contrary to those of civil society.

Under the Grand Orient, the Lodge of United Friends was
in charge of foreign correspondence. Her Venerable-
Savalette de Lange was in charge of the guard
of the royal treasury, honored therefore with all the
confidence of the sovereign, which did not prevent him
to be the man of all the lodges, of all the mys-
He had made his lodge
the pleasure ground of the aristocracy. While the
concerts and dances kept the F.:. and the S.:. there.
of high lineage, he would retreat to a sanctuary where
one was only admitted after swearing hatred to all
cult and to every king. There were the archives of the

that the Revolution was only possible thanks to the sudden
dissolution of the royal army: however, upon careful reading
composition of the 21 regimental lodges, one is persuaded
easily that nothing was — in 1771 — more likely
that this dissolution. Freemasonry was established in
the army from the outset by the Irish regiments; it en-
My national troops; she inevitably threw the indis-
discipline.

secret correspondence, that's where the councils met
Mysterious.

“There were,” said Barruel, “less con-
naked and even more formidable. That's where they were talking about the
spirits and the dead were questioned, or, as in
In the Ermonville lodge, they indulged in the most horrible
"Disintegration of morals."

For Freemasonry to move from documentary propaganda to
trinal and moral influence on political action,
a work of organization and concentration of all-
All obediences were necessary. It was done, and the
Duke of Chartres, later Philippe-Égalité, was
the linchpin. This prince was the obvious choice to be the
leader of the conspirators and to serve as their shield. "It was necessary."
powerful, said Barruel, to support all the for-
acts they had to commit; it had to be atrocious,
so that he would be less frightened by the number of victims
what all these misdeeds would entail. He needed
Not Cromwell's genius, but all his vices.
wanted to reign. But, like the devil, who wants to
less. ruins if he cannot exalt himself, Philippe
had sworn to sit on the throne, even if he were to find himself
crushed by its fall (1). » Louis XVI had been warned,

1. Mr. Stephane Pol published, in 1900, a manuscript
unpublished work by Elizabeth Duplay, widow of the revolutionary Le
Below. In the Scattered Notes, we read: "Robespierre had a
The vote (for the death of Louis XVI) was a terrible impression.
from the Duke of Orléans: "What!" he said, "when he could re-
to accuse so easily.

Citizen Le Bas adds: "This profound man-
immoral and so eager to become king, had spread-
he spent most of his fortune to achieve his
but: the Mirabeaus, the Dantons, the Camille Desmoulins,
the Collot-d'Herbois, the Billaud-Varennes and so many others
as despicable as he had been had taken part in his extravagances
corrupting alliances.

Upon the death of Louis XVI, seeing that he had been tricked, he
sent his resignation to Freemasonry in a letter
full of bitterness.

he remained in a state of security whose illusory nature he did not recognize.
sion than upon his return from Varennes. "Why didn't I believe,

Eleven years ago! Everything I see today,
I had been told so (1).

Philippe was already Grand Master of the Scottish Corps, The most significant event of the time, when, in 1772, He added to this Grand Mastership that of the Grand Orient. His conspirators then brought him the English Mother Lodge of France. Two years later, the Grand Orient affiliated regularly the Lodges of Adoption and did so to come under the same management. The following year, the The Grand General Chapter of France also joined to the Grand Orient. Finally, in 1781, a solemn treaty intervened between the Grand Orient and the Mother Lodge of Scottish rite.

Having thus concentrated, they prepared for action. At the conclusion of the Wilhelmsbad convent, Knigge had The Eclectic group was founded in Frankfurt. This groupe was only four years old at the time. that it was found to be quite numerous and quite widespread outside to convene a general assembly

1. History of the Revolution, vol. II, pp. 74-81.

Since Varennes is presented here in our writing, rappelons than when the German armies were on the march -Regarding Paris, the King of Prussia halted his troops at Varennes and there, with Bismarck and Moltke, the two geniuses, at his side Following the victory, he gathered the principal officers around him. and addressed them with these words: “You know where we are and What attack took place there eighty years ago? It is from here that all the misfortunes that have befallen us originated. on France. When a nation treats its king in this way, the hand God weighed heavily upon her.

Some time later, King William, first em- The German father, as a fruit of victory, recalled himeven the incident at Cardinal de Bonnechose and the commentyour way of making it a lesson for France. (Life of Cardinal de Bonstechose, by Mer Besson, vol. II; p. 146.)

at the Grand Eclectic Lodge. There, the assassination was resolved. The court of Louis XVI and the King of Sweden (1). The fact is Today it is undeniable: the testimonies are abundant. First, that of Mirabeau who, at the opening of the Estates-Generals, he said, pointing at the king: "Here is the vic-time"; then that of Count Haugwitz, minister of Prussia, at the Congress of Verona, where he accompanied his sovereign, in 1822. There he read a memorandum which he could have titled it "My Confession." He says no. only that he had been a Freemason, but that he was in charge of the senior management of the meetings maconnics in various countries. "It was in 1777 that I "I took charge of the management of the Prussian Lodges, "of Poland and Russia."

"I acquired the firm conviction there that all this "which arrived in France, since 1788, the Revolution- "French tion, finally, including the assassination of the King" "with all its horrors, not only had been decided at that time, but that everything had been » prepared through meetings, instructions, services "mentions and signals that leave no doubt" » on the intelligence that prepared and con- "Duit." "Those who know my heart and my

1. It was at the Grand Theatre in Stockholm that Gustav III was assassinated by four lords of his court. The murders Triers spread the rumor that the king had been struck by a French revolutionary. But soon they were uncgreens. Gustave had only been wounded, but the fourteenth "He died one day, poisoned," declared the doctor Dalberg. The murder of Gustave and the rise to power of his brother were prepared long in advance by the lodges, as well as in as evidenced by the papers of the Duke of Südermania, as well as the official reports that he had drawn up and initialed following the Masonic magnetism sessions atwhich he had attended in 1783. Freemasonry had put nine years to find five thugs in Sweden to murder Gustave.

intelligence judges the impression that these discoveries make produced on me (1). »

On April 7, 1875, Cardinal Mathieu, archbishop-Bishop of Besançon, wrote to one of his friends a letter which was communicated to Mr. Léon Pagès and puforgotten by him. It reads: "There was in Frankfurt in 1784, an assembly of Freemasons, where were Two prominent men from Besançon were summoned, Mr. de Raymond, postal inspector, and Mr. Marie de Bouleguey, President of Parliament. In this meeting-

nion, the murder of the King of Sweden and that of Louis XVI
were resolved... The last survivor (of the two) has
said to Mr. Bourgon, 'Honorary Chamber President'
at the Court) which left a great reputation of
probity, integrity, and firmness among us. I
I knew him well and for a long time because
I have been in Besançon for forty-two years and it is
He died quite recently. He recounted, remembering the fact
to me and others.

Monsignor Besson, then Vicar General to Cardinal Ma-
Thieu, and later Bishop of Nîmes, completed this
revelation in these terms: "I can confirm the
the cardinal's letter contains details that are not
of no interest and which were often told to me in Be-
sançon, not only by Mr. President Bour-
gon, but by Mr. Weiss, the city librarian,
member of the Institute and the principal author of the Bio-
universal writing, published under the name of Michaud.
Mr. Bourgon and Mr. Weiss were men of
well, in every sense of the word... Mr. de Raymond

1. This statesman's writing was published for the
first in Berlin in 1840, in the work entitled
Dorrev's 'Denkscrifften und Briefen zur charackteristik
der wet and literature. (T. IV, p. 211 and 221.)

The above quote is taken from History and Documents
on Freemasonry, by Dr. Eckert.

He lived until 1839. He was the one who revealed the secret to them.
lodges. on the condemnation of Louis XVI, to a
age when one owes the world nothing but the truth. Mr.
Weiss and President Bourgon were still quoting on this
subject the confessions of Baron Jean Debry, prefect of Doubs.
A Freemason, a member of the National Convention, and a regicide, this character,
that events had illuminated, played, in Besan-
to play an honorable role, in the twelve years that he
He spent time there from 1801 to 1814.

But here's what will seal the deal. In the pre-
First days of March 1898, Father Abel, Jesuit of
great renown in Austria, in one of its
lectures for men given in Vienna at locca-
Lenten sion, says: "In 1784, there was in Frankfurt
an extraordinary meeting of the Grand Lodge Eclec-
One of the members put the condemnation to a vote

upon the death of Louis XVI, King of France, and of Gustavus, King from Sweden. This man's name was Abel. He was my Grandfather. A Jewish newspaper, La Nouvelle Presse free, having reproached the speaker for having thus de- Father Abel, stunned by his family, said at the conference next: “My father, in dying, left a mark on me, com- his last wish, which I would strive to fulfill- to undo the harm that he and our parents had done. If I had not had to carry out this order of my father's will, dated July 31, 1870, I I would not speak as I do now (1).

1. Father Abel is the son of the famous Bavarian minister whose career deserves to be recalled in a few words.

Initially a liberal, an agent of the Prussian-Masonic party, in Bavaria, and therefore faithful to his father's tradition, The Freemason of 1784, Minister Abel, converted to the following the death of his wife, and became what the Prussians- His followers call him a cleric, an ultramontane, because he is These two words came from Prussia, immediately adopted by our lodges.

Abel was overthrown in 1817 by... the dancer Lola Mon-

Mr. Gustave Bord believes that the king's death was not decided only after Varennes. He is probably unaware of this. Father Abel's statement which was published in the Austrian newspapers at the time it was made, that is to say, on the date marked above.

With the king's death decided, it was necessary to find the means to accomplish it and, for that purpose, to find an assembly composed of men capable of committing this for- do.

Messrs. Augustin Cochin and Charles Charpentier, in a study published on November 1st and 16th, 1904 in the Revue l'Action française, showed com- how the 1789 election campaign was conducted Burgundy. From this study and several other similar studies... They reached this conclusion, which was verified, based on their nonsense. through all their research, that in the state of disso-

lution where all the former independent bodies had fallen
pendants, provinces, orders or corporations, it has been
It is easy for an organized party to seize control of public opinion.
and to direct it without owing anything to any of its
affiliates, nor the talent of its leaders. This organization
They show it as existing and active through documentaries.
ments of archives (1).
very. The king wanted to make her a countess, and it was necessary for
This was an act of indigenism, which the minister refused to acknowledge.
gner. He was dismissed and replaced by Maurer, the first

A Protestant who served as a minister in Bavaria. His first act
was the signing of the requested document.

1. In 1888, Mr. Auguste Carion published in Peon _(Librat-
(rie Vitte) this brochure: The Verification of the Old Regime and
'The Revolution. We find there this passage which enters into
The line of thought developed by Messrs. Charpentier and Cochin:

It is found in certain notebooks (of grievances of the 'Third-
State in 1789), writes Mr. Carion, proposals where pe
the revolutionary spirit. Mr. Taine provides the explanation
Done. Lawyers, prosecutors, notaries of small firms
cities had written grievances and pre-

By studying them closely, noting the names and
the dates, they manage to "sweep" the bricklayers, to find-
to trace their steps in a series of actions which,
These shots, taken separately, are not striking, but which, seen
Taken together, they reveal an ingenious system and a
mysterious agreement. When comparing the results
of this work in two different provinces and eloi-
With these images, the impression becomes striking.

André Chénier, who had been an enthusiastic follower
ideas that produced the Revolution, that caused it to
He himself was led to the scaffold, and had clearly seen when he:
said: "These Societies, all holding hands,
form a kind of electrical chain around the
France. At the same moment, in every corner of
the empire, they stir together, push the mê-
My cries imprint the same movements.

As the opening of the States General approaches...
In the raux, secret societies redouble their activity to

discredit the royal family and destabilize the government

sent his notebooks to the chief town of the bailiwick, without having
even assembled the community to give him reading
ture. (See Taine, The Old Regime, p. 5109.) (The Truth-
(Te on the Old Regime, Carion, p. 68.)

ML Ricaud in a substantial book: Bigorre
and the Hautes-Pyrénées during the Revolution. (Paris, li-
Honoré Champion bookshop, and Tarbes, Croharé bookshop
1894), made the same observation for the Pyrenean region.

Examining the 260 grievance notebooks of the Third Estate which
are kept in the Archives of the department of
In the Hautes-Pyrénées, Mr. Ricaud researched how each
The commune had written its own, and he finds that these notebooks
were not written by the municipalities at all.

Here, first of all, he said, are the notebooks from Argelès-Bagnères and
of Bonnemazon. At first glance, one notices who neither
Neither was composed in the village from which it
expresses grievances. Both, in fact, are designed
in the same terms and written almost entirely of
the same hand. This indicates a common origin; because
It is impossible that these two villages, separated by a dis-

ly. Thanks to the followers spread everywhere, the words
Orders are passed on, legends circulate, lagi-
The situation spreads; unrest breaks out: everything
done without any apparent organization. It's a
movement, it is a revolution that appears spontaneous.
However, followers placed at court are lulled to sleep
Royal mistrust, some knowing what they are doing,
the others not realizing, such as the prince-
Lamballe ceases to be with the Queen.

Then came the "affair" of the necklace. We know at-
Today, what is a "case", and by whom?
She has risen up and what she produces, Dreyfus tells us
learned about it. There were several of them then: the case of the
Jesuits, the Calas affair, the La Chalotais affair and by-
above all, that of the Queen's necklace, mounted
by the Jew Cagliostro. Philosophers and Freemasons,
after launching them, they published brochures for
to stir up class jealousies and awaken passions

—

considerable size and without any neighboring relations, ajent had the same ideas, at the same time as two writers, for express them in the same terms and with the same writing style ture. Moreover, the author of the two plays had left some blanks so that the name of the village, that of the members of parliament who would be appointed, as well as the date of the day when the community would gather to sign its notebook and choosing one's representative... (La Bigorre, pp. 12, 13). |

In the Hautes-Pyrénées, eight or ten villages... sins sometimes deposited the same notebook written on the same paper with the same handwriting, while for others groups of localities, the peasants merely copied general formulas that had been given to them (The Bi- 'gorre, pp. 15-21).

The same was true, moreover, forty leagues from the Bigorre, in Armagnac, where a report dated May 29, 1789, emanating from the Marquis of Fodoas, who governed this con- The draft, we learn that "... On a single draft, (the lawyers, prosecutors and notaries of small towns) were doing, for all the municipalities, similar copies, which they sell they held the advice of each parish dear. countryside.” (Quoted by M. Ricaut, La Bigorre, p. 21.)

nuns. At the same time, Turgot and Necker were imposed on the King, the provincial assemblies and the Parliament obeyed secret committees.

The preparatory movement for the Revolution spread... further.

"Elusive informers," said Louis Blanc, "fai- know how to move from one place to another, as if by a thread electric, the secrets stolen from the courses, from the colleges ges, chancelleries, courts, councils Some people were seen staying in the cities. unknown travelers, whose presence, purpose, the fortune, were: so many problems.” He shows Cagliostro fulfilling the role of traveling salesman of Freemasonry in France and Italy, in Poland and Russia.

In 1787, a new change occurred in French Freemasonry, a new grade was introduced

introduced into the lodges. The Freemasons of Paris hastened-
rent to communicate it to the provincial F.:. "I have
before our eyes, says Barruel, the Memoir of a F.-. who
received the code for this new rank in a lodge
more than eighty leagues from Paris.

The resolutions adopted at the Grand Orient were based
for all provinces, addressed to the Venerable Masters
from each lodge. The instructions were accompanied
from a letter worded as follows:

"As soon as you receive the enclosed package,
You will acknowledge receipt of this. You will attach the
oath to faithfully and punctually execute all
the orders that will come to you in the same form,
without bothering you to figure out which hand
They don't leave, nor do they know how they reach you. If you
Refuse this oath or if you fail to do so, you will be
regarded as having violated the one you made

Upon your entry into the Order of Friars Minor: Remember
from Aqua Tophana; remember the 'pOIRnAres which
"Await the traitors (1)."

The regulatory club could at least count on
five hundred thousand Freemasons, full of zeal for
the Revolution, spread throughout all parts of
France, all ready to rise at the first signal
of insurrection and capable of drawing others into the conflict, by
the violence of an initial impulse, the greatest
part of the people.

We then witness what we see happening again.
Today: Freemasonry needed to
the execution of his plans on a prodigious number
of arms; and that is why she, who did not admit just-
that in her home than men having a
In a certain situation, he then called upon the dregs of the people.
Even in the villages, the peasants came to-
to speak of equality and freedom and to warm up the
head on human rights. For these people, the
The words liberty and equality did not need to
to be understood by the initiations of the back lodges, and he
it was easy for the leaders to impress them through these alone
words all the revolutionary movements that we want-
milk to produce.

In the same vein, the Duke of Orléans called to the lodges and brought the Guards into the sect French women.

Nothing is done without money, and revolutions less than everything else.

The steering committee, chaired by Sieyès, and which included, among others, Condorcet, Barnave, Mirahandsome, Pétion, Ropes peri; Grégoire, was not lacking to collect and raise funds for the great business.

Doudat, in a book published in 1797, says: "This It was through the Freemasons that a correspondence was established. general weighting and the raising of necessary funds to the party (of the Revolution). These levies under the name Freemason rewards were made in all the countries of Europe and served, without all the The brothers foresee this, fueling the Revolution of France. With these funds, the party maintained a from one end of the kingdom to the other, emissaries, and in Paris, residents; he threw candidates into the corporaarts and crafts training programs, he bribed agents, spies, preachers, and assassins were unleashed. It was The treasure was in Nîmes, that's where it ended up all the channels which, responding to the various hideouts Calvinists brought and distributed the contributions butts, and with a lever, put all their machines in motion. This money was used for. bribe emissaries throughout France to to preside over the bailiff assemblies. It served to put "The people under arms." (The Verifiable Authors) of the French Revolution, pp. 451-456).

Mirabeau, in his book The Prussian Monarchyne (1), published before the events of which he was himself Even one of the great actors speaks of it this way: "The masonry in general, and especially the branch of Templars, produced annual sums of IMMENSES through the costs of receptions and contributions tions of all kinds: a portion was employed in expenses of order, but another VERY CONSIDERABLE

---

1. Barruel, II, p. 476.

flowed into a general fund from which no one, ex- accepted the first of the brothers, did not know the imp- fold. » |

---

1. Volume VI, p. 67.

The same information is given to us by the pa- secrets found at the home of Cardinal de Bernis. Deschamps cites one of these documents belonging to the propaganda club attached to the steering committee Philalethes whose mission was not only to cooperate in the French Revolution, but to tra- to work to introduce it among the other peoples of Europe rope. We can see that, on March 23, 1790, there were 11 1,500,000 francs in the treasury, including the Duke of Orléans had provided 400,000 francs; the surplus had been given by other members upon their arrival. From- The clubs or lodges had other resources. the general fund of Freemasonry had in 1790, twenty million pounds, cash; suil- Before the reports, there were supposed to be ten millions more before the end of 1791. When Ca- Gliostro was arrested in Rome by the papal police. In September 1789, he admitted that Freemasonry had a large amount of money scattered in the banks Amsterdam, Rotterdam, London, Geneva, Venise, that he, Cagliostro, had received six hundred louis cash, the day before his departure for Franc- strong (1).

With everything thus prepared, the day of the insurrection is set for July 14, 1789. The Freemasons, reve- Those in power today, naked, know very well why They chose July 14th in preference to other dates. Dates for the national holiday. "The Third Republic" chose this anniversary, said Mr. Gustave Bord, because that it is merely the political representation of France Freemasonry, and that the storming of the Bastille, despite of all the romantic legends, was she herself

---

1. Deschamps, II, p. 126.

The result of a vast Masonic conspiracy

… " (L)

1. The details, of absolute precision, that Mr. Edges, leave no room for doubt, do not lend themselves to au-no ambiguity.

It was initially the army that was hired for the com-plot through the military lodges. We approached to the Lodge of the Three United Brothers, which successively for venerable: Minette de Saint-Martin, exempt from the gar-of the corps; Schmidt, naval clerk; Chauvet, aoe of war; Desbarodières, cavalry captain erie

In another Lodge of the time, also military, Patriotism, we find Vauchelles, principal clerk of ar-tillerie, and Mathieu de l'Epidor, secretary general of the gar-...of the body.

The French Guards, whose defection will ensure the The day's successes have their Lodge: The Friends of the Glory; the non-commissioned officers even have their own special Lodge, of which The venerable one is Beyssac, sergeant: it's the Union of Good Men Cros à l'O .:. de Panis.

Freemasonry had, moreover, infiltrated all the E ria of the administration, no less than in lar-née

She held the Post Offices through the superintendent of Ogny, from the chapter of the United Friends; the Messengers, by Chignard; The King's Finances, by Savalète de Lange. Latouche, Chau-Mont, Pelletier de Lépine, Gillet de la Croix, represented the Duke of Orléans and his supporters; Perronnet brought the contingent of bridges and roads; Boucault, the waters and forests; Méry d'Arcy, the East India Company; Lalande re-believed the scientists; Roettiers de Montaleau, friend of Caglios-tro and very closely involved in the purely Masonic affair du Collier had the employees of the Mint behind him. Surgeons, doctors, lawyers, concierges The royal buildings were mostly affiliated with

ges.

The City government was populated by Masons. "Widower" was represented there by the police lieutenant Thiroux de Crosne, by Ethis de Corny, King's Attorney, by Veytard, chief clerk. The provost of the merchants, Flesselles was also a Freemason, but a lukewarm one. and timid, who showed little enthusiasm for the complot. To guard against an inopportune defection or even Faced with the possibility of treason, they decided to massacre him...

In the insurrectionary committee, we still see the Marquis de la Salle, of the Lodge Les Deux Sœurs; Deleu-

The Bastille falls (1). The messengers who carry it- They spread the news to the provinces and come back saying that everywhere they saw villages and towns in Insurrection. The barriers in Paris are burned.

tre, of the Social Contract; Quatremière, of the Heradom Lodge; Jamin, of Constant Truth; Osselin, of Perfect Contenttement.

On July 13th, at eleven o'clock in the morning, the conspirators... gather in the church of Petit-Saint-Antoine. Order of the day: troop withdrawal; organization of the bourgeois militia The session is chaired by Dufour, an official lawyer. by the Grand Orient, and by Villeneuve, deputy of the Lodge Moderation.

The next day, when everything is already ready for The attack, the insurrectionary committee sends four deputies requests to the governor to encourage him to open his doors and to surrender. The first delegation is composed of Ethis de Corny, Macon; de Bellon, aide-major, Macon; of Billeford, artillery sergeant, Mason. In the third- In my delegation, we find Abbé Fauchet and Chignard, Mason; in the fourth, Poupart de Beaubourg, Macon; of Milly, Macon; Jamin, Macon.

It is once again Freemasons who are leading the attack. against the Bastille, and among them, Moreton de Chabrillan, of the Lodge La Candeur.

Once the fortress was taken, the Committee informed the As- The national assembly of this popular achievement is composed of, among others, from Garran de Coulon, Macon, from Ja Feutrié, Mason; from Morillon, Mason.

In the deputies receiving the delegation from the Assembly national, there is Deleutre, a Freemason. The member of the |'assem- national wheat which will be tasked with entering into negotiations with the Insurrectionary Committee is called Herwyn, and i

Macon, too, as if by chance.

Finally, when the Commune officially occupies the Bag: It was the Chevalier de Laizer who installed him; he was an officer. of the G.:. O.:., Venerable of the Future of the Friends of the Glory, and deputy of the Military Union, from Valognes...

1. Proof that the French Revolution was organized through a cosmopolitan association: Auguste Vaquerie wrote in the Reminder of 27 Messidor year 102, in other words, 15 July 1794, an article that ended with these words:

'Master of the Bastille, the people demolished it, and it seemed- P.S. that a weight was removed from the chest of the mon-

e. "It wasn't just France that breathed a sigh of relief."

In the provinces, castles are burned. The redou- The lantern game table has begun; heads have were carried on pikes; the monarch was besieged- He was in his palace, his guards were sacrificed; he is. he himself was taken captive to his capital.

Then begins the reign of organized terror. in order to give the sect complete freedom to execute his sinister projects.

It was inaugurated towards the end of July 1789. on the various points of France, said Mr. Frantz Funck-Brentano (1), from East to West, and from North In the South, a strange terror suddenly spread, Mad terror. The inhabitants of the fields were taking refuge in the cities whose gates were subsequently closed in great haste. The men gathered, armed. on the boulevards; they were, people shouted, the brigands. In some places, a messenger would arrive, the

In London, there was a banquet where Sheridan drank "at the "The destruction of the Bastille during the Revolution."

"The storming of the Bastille was given as the subject of | or in English universities.

» Italy acclaimed him through the mouth of Alfiéri.

"In Saint Petersburg, people kissed in the streets..."
crying with joy.

"Indeed, all peoples were interested."
to the deliverance of the fraternal people who do not work
for himself alone, and who, when he makes a declaration of rights,
declares, not the rights of the Frenchman, but the rights of
the man

Mr. de Ségur, who was then in Saint Petersburg, wrote
in his Memoirs: “Although the Revolution was not assured
I am not seriously threatening to anyone in Saint Petersburg.
I would not know how to express the enthusiasm that they aroused among the
merchants, the bourgeoisie, and young people of a class
higher, the fall of this state prison and the first
triumph of a stormy freedom. French, Russians, An-
English, Danish, German, and Dutch people congratulated themselves.
as if they had been freed from a chain that weighed them down
upon them. Each one felt that a new dawn was breaking.
"was".

1. Social Reform, no. of November 1, 1904, p.
670-672.

wild eyes, covered in dust, on a white horse
of foam. The brigands were up there on the hill,
They were lying in ambush in the woods. In two hours, they would be...
would be in the city. (Mr. Frantz Funck-Brentans describes
Here is what happened particularly in Auvergne,
in the Dauphiné, in Guyenne, etc.) The memory
this alarm remained very vivid among the generations
who knew her. "The great fear" was the denomination of...
the mination that was given to him in central France.
In the South of France, they say "la grande pourasse", the "grande
"paou", "the paou's annada". Elsewhere it was
"Brigands' Day" or "Crazy Thursday", "the
"Black Friday," depending on the day the panic broke out.
In Vendée, the memory of the event has remained
under the name "the Madeleine quarrels". The
fear did indeed erupt at the Madeleine festival
July 22nd. » |

The decree that the National Assembly published on
August 10, 1789, notes in its preamble the gene-
reality and the simultaneity of the panic. "The alarms
were sown in the different provinces, he said
the Assembly, at the same time and almost the same

day. "

The documents compiled by Mr. Frantz Funck-Bren-
Tano shows that the "great fear" has erupted in
the following provinces: Ile-de-France, Normandy,
Maine, Brittany (French-speaking), Anjou, Tou-
raine, Orléanais, Nivernais, Bourbonnais, Poitou, Sain-
Tonge, Angoumois, Périgord, Limousin, Agenais, Gu-
Yenne and Gascony, Languedoc, Provence, Dauphiné,
Forez, Auvergne, Burgundy, Franche-Comté, Cham-
"Spain, Lorraine, Alsace." He adds that he doesn't know any of them.
a document reporting fear in Brittany
Breton-speaking regions include Picardy, Artois, and Flanders. I
I remember, however, having heard about it from
my mother. | a

This panic-stricken terror led citizens to arm themselves-
rent. The National Guard was formed. In less than
For fifteen days, three thousand men were enlisted
armed and adorned in the national colors. The fear of
brigands begat true brigands who
were currently providing the necessary weapons.
“Popular thought,” says Mr. Frantz Funck-Bren-
Tano may not be wrong in considering this event-
ment as the most important of the entire Revolution-
resolution. Overnight, the French saw
to destroy everything that had constituted their centuries-long existence.
Faced with this sudden void, there was "great fear".
in simple souls, the great pre-fever attack
indicator of the terrible crisis that will shake the nation
entirely and to the very depths of its being
trailles » (1).

1. In 1797, a book entitled: was published in Neuchâtel.
"The True Authors of the French Revolution"
1789,” by Sourdat. On page 453, it says: “It was
by the Freemasons which spread in July
1789, the same day, at the same hour, throughout the
kingdom, the alarm of the alleged brigands; it was by
the Freemasons established a general correspondence
rale and the raising of funds necessary for the party.

The journal La Révolution française, June 1904, page 556,
published testimonies from men about the great fear
who have a veritable cult-like devotion to the Revolution:

Mr. Marcel Bruneau, Academy Inspector, (The Beginnings)

of the Revolution, Cher and Indre, 1902): "The great
fear, through its consequences, became one of the greatest events
"Events of the Revolution." Mr. Georges Bussière, (Event-
Historical details of the Revolution in Périgord, vol. III. The
Bourgeois Revolution, The Spontaneous Revolution, pp. 73, 74):
“The great fear can be considered as one of the events”
'most significant elements of the Revolution'. Mr.
Aulard: This great fear of July and August 1789 which
is perhaps the most important event of the Revolution
French tion”.

“Many historians have seen this as proof of an organization-
scholarly and comprehensive study of the revolutionary party, of which
The agents, throughout the territory, reportedly obeyed
to a watchword. (M. Pierre de Vitt. Fear in 1789.)
© The Day of the Brigands in Limousin, p. 7.)

Who was powerful enough to lift at the same time
The same fear, across a vast expanse
of territory by the same methods, by the same
Lies? How can such a movement be explained?
if not through the concerted action of a spreading sect
due in all parts of the kingdom, in order to make
What crimes could she have been planning?

To accomplish them, a concerted effort was needed.
and arms. To direct them both, Mira-
Beau calls his conspirators to the church of the reli-
grievous people known as Jacobins; and soon
The whole of Europe doesn't know the leaders and the players
of the Revolution, only under the name of Jacobins.
designates by itself everything that more than
violent conspiracy against God and against his Christ,
against kings and against society.

We do not need to recount it here, nor even
the table, the purpose of these chapters being solely
to respond to the wish thus expressed by Louis Blanc
in his History of the Revolution. “It is important to introduce-
to lead the reader into the mine that they were then digging,
Under thrones and under altars, revolutions
naires, profound and active instruments of the Ency-
"Clopedists."

In this den we find all the characters
who played the most active part in the upheaval
political, social and religious issues of the late 17th century

key: Philippe-Egalité, Mirabeau, Dumouriez, La Fayette, Custine, the Lameth brothers, Dubois-Crancé, Rœderer, Lepelletier de Saint-Fargeau belong to the Lodge of Candor; Babeuf, Hébert, Lebon, Marat, Saint-Just, to that of the United Friends; Bailly, Barrère, Guillotin, Danton, Garat, Lacépède, Brissot, Camille Desmoulins, Pétion, Marat, Hébert, Collot-d'Ilerbois,

Dom Gesle emerged from the idea of the Nine Sisters at which had belonged to Voltaire, d'Alembert, Di-Derot and Helvétius. Sieyès was part of that of the Twenty-two, Robespierre was a Rosicrucian of the Chapter from Arras.

It was Mirabeau who, on May 6, 1789, showed Louis XVI saying, "Here's the victim!"

It was Sieyès who, on June 16, specified that he would not There can be no veto against the assembly that will to regenerate France.

It was Guillotin who, on June 21, 1792, led the deputies in the Jeu de Paume room, and it is this another mason, Bailly, who improvises the oath of the revolt. It was Camille Desmoulins who, on July 14th, in the garden of the Palais-Royal, throws to the crowd the The cry: "To arms!" signal for the first murder and looting.

It was Lafayette who, on June 21, 1791, sent to Varennes, this other mason Pétion, to seize the king fugitive who makes himself guardian of the Tuileries. The same Pétion, mayor of Paris, delivers, on June 20 1792, the royal family at the mercy of the avi- hordes born in the suburbs.

It was Roederer who, on August 10, after a new assault on the Tuileries, delivers the royal family to the Convention.

It was Danton who organized the September Massacres. bre, while Marat has a well dug, rue de the Tomb-Issoire, for burial in the catacombs From Paris, the corpses of those whose throats were slit.

This is Garat, a Freemason like all the others, who, on the eve of January 21st, came to inform the king martyr, his death sentence without reprieve.

And after the regicide, it was Robespierre who became
Grand Master of the Scaffold.

The Freemasonry project was not limited
not to Jacobinize France, but the entire world:
we have also seen the Enlightenment carried simultaneously-
lying in all countries.

The lodge established on Rue Coq-Héron, presided over by the duke
de la Rochefoucauld, had become especially that
of the high-ranking Freemasons and was in charge of propaganda
European; that's where the greatest
advice. The one who knew this establishment best-
Mr. Girtaner is... In his Memoirs on the
French Revolution, he said: "The Pro- club
Paganism is very different from that of the Jacobins, what-
that the two of them often mingle together. That
The Jacobins were the main driving force behind the National Assembly.
The one from Propaganda wants to be the driving force
of humankind. The latter already existed in 1786;
The leaders were the Duke of La Rochefoucauld, Con-
Dorcet and Sieyès. The main objective of the propaganda club-
The aim of this project is to establish a philosophical order, dominating
on the opinion of humankind. There is in this so-
society has two kinds of members, taxpayers and
The non-paying users. The number of paying users is approximately
five thousand; all the others pledge to spread
everywhere the principles of society and to strive to all-
days to its object.

Their efforts were not in vain. "Of all the
phenomena of the Revolution, says Barruel, the most
Surprising no doubt, and unfortunately also the
What is most undeniable is the speed of the conquests which
have already revolutionized such a large part of
Europe, and which threaten to turn it into a revolution
the universe; it is the ease with which its armies
displayed its tricolour flag and planted the tree
of its disorganizing equality and freedom in
Savoy and Belgium, in Holland and on the shores

of the Rhine, in Switzerland and beyond the Alps, of Piedmont:
Mount, from Milan and even as far as Rome itself," Then,

after having acknowledged the value of the French troops French and the skill of its leaders the part which belongs to them due to these conquests, he adds: "The sect and his plots, his legions of secret emissaries of- They advanced everywhere on his armies. The traitors were in the fortresses to open the gates, they were even in the enemy's armies, in the advice from the princes to thwart their plans. His clubs, his newspapers, his apostles had dis- "Set the populace at bay and prepared the way."

Barruel provides numerous proofs of this assertion. information. The true story of the conquests of Republic and the Empire confirmed it.

THE AGENT OF MODERN CIVILIZATION

HISTORICAL BACKGROUND. — SECOND PERIOD

FROM THE REVOLUTION TO THE PRESENT DAY

CHAPTER XV

i '

FREEMASONRY UNDER THE FIRST EMPIRE

The overthrow of pro- Christian civilization thrown towards the end of the 14th century, we have seen pursued by a secret society which, from generation In generations, the plan indicated by The Humanists, as developed by the Encyclopedists, definitively arrested by the [enlightened and put to execution] 'cution by the Jacobins.'

Suffocated in the blood of the Terror and in the mud of the Directory, Freemasonry was unable to raise the Temple of Humanity on the ruins of the Church of France, which she had overthrown.

The Church rose again. Freemasonry did not renounce She returned to her project as soon as the first

days of the empire. It grows year by year
the circle of its action; and at the present time, it
is confident of succeeding this time, all the more so

She surely knows what caused her to fail at
18th century.

Slowly and surely, that is the motto she
imposed on her agents and herself, which was held
and who, she thinks, will finally give her what she
has been going on for five hundred years.

She wants to destroy the entire existing order of things.
religion, society and property, to replace them with the state
of pure nature. She could not. The Empire was a
A reaction that the Restoration accentuated. We shall see it
under the governments that will succeed one another, tra-
to work through their good intentions and to para-
to channel their efforts into good, to inspire them and to
to assist in evil; then finally to seize her-
even of power, and then openly pursue the
realization of the designs of the encyclopedists, the
Freemasons and the Illuminati had conspired.

The initial reaction was in the religious sphere.

Catholicism could not be completely suppressed.
His doctrine and morality had never ceased to live
in a multitude of hearts, and his very worship
to be practiced at the risk of life. When that
who had conceived the thought and who had given himself the
power to restore a certain order in society,
He wanted to get to work, he understood that, for
It was necessary to rebuild France from its ruins –
How to begin with the restoration of worship. Portalis had perfectly demonstrated this in the speech
which he delivered to the Legislative Body, in the session of
15 Germinal, Year X. But what cult? None other than the
If the Catholic faith had not been accepted, no other would have been
viable. Everyone felt it, and Napoleon
better than any other. However, the Catholic faith cannot-
was to be restored only by the Pope: from 1a, the necess-

Napoleon saw this, and also- early on he began the negotiations that were to lead to to the Concordat of 1801. However, Freemasonry-Nerie was still there and she wasn't giving up at all. to his plan to annihilate Catholicism and with it Christian civilization. So we will review it. at work, no longer with the impetuosity of '93, but discreetly, slowly, and, she thought, more safely-ment (1).

From the very day of the conclusion of the Concordat – even under Masonic inspiration? it is difficult-the cost of saying it (2) – the reservations began, and Soon, the anti-Christian sentiment will resurface. After A century of relentless work, this spirit has arrived nowadays to consolidate almost all the conquests that the Revolution had undertaken, and that it had was forced to abandon under pressure from the-Catholic.

The restored Catholic religion should have been like formerly the state religion (3). It seems so that the thing thus presented itself to NapoLeo, during the first overtures he made to Pius VII.

---

1. On the history of the Church in France in the 19th century (deer nE 1900), the lectures given to Catholics by ML Bourguin. Two volumes in-12. P. Téqui, editor-teur, rue de Tournon, 29, Paris.

2. What is certain is that Talleyrand, Grégoire, Fou-the constitutionalists, the old Jansenists who had returned to the government councils, the revolutionaries of the Bonaparte's court, the skeptics and the impious who as-were besieging Malmaison, despairing of preventing the consul to deal with, they coordinated their efforts to distort the mind and the Concordat letter.

3. The state religion is the religion that the state does not impose to no one, but he practices it for his own benefit. The Republic has a religion, atheism, and it limits poses to his subjects.

In the draft Concordat dated November 26, 1800, the French negotiators let the word through of "state religion." In Title IX, Article 1, it was said: "Under the above conditions and given their acceptance" tation by the Holy See, the French government declares that the Catholic, Apostolic and "Roman religion is the state religion." Bonaparte vowedmilk therefore' restore the national cult as a cult public, as a state cult, while leaving to individuals the freedom to practice one atthree. And yet the First Consul defended himself against it soon; and all efforts were in vain, those of Spina, those of Consalvi, those of Pius VII himself, to bring it back to the original, so natural, project, so logical, which should have been obvious to such a mind lucid than his own.

Again, we cannot say whether there was, close to Napoleon, from that moment on, an intervention of this Counter-Church which we saw as the repository of Renaissance thought, and which, for four centuries, worked, with a perseverance that nothing did not discourage her, to make her triumph. What we we know, that's what history has collected, from the bouCardinal Pacca's office, this exchange of words between Volney and Bonaparte, the day after the signing of the Concordat: "Is this what you Did you promise? — Calm down. Religion in France Death in the belly: you will judge for yourselves in Ten years!

It was to an 18th-century Jew, Guillaume Dohm, that we need to trace the initial idea of equality back to its origins of cults. He was their instigator and doctor among the princes of the modern world. He was archivalrist to His Majesty the King of Prussia and secretary to foreign affairs department when he wrote, in 1781. his memoir On the political reform of the situation of the Jews, addressed and dedicated to all sovereigns.

He elaborates on the theory of the indifferent state by religion, neutral, atheist, and, what is more serious, dominNative of all religions.

"The great and noble job of government," he said, consists of mitigating the exclusive principles of all these different societies Catholic, Lutheran, socialnienne, mahometane, so that they do not turn point to the detriment of the larger company.

"That the government allow each of these small, specialized companies with a strong sense of group identity which is unique to him, to retain even his prejudices when they are not harmful; but let him strive to inspire each of its members with a more relevant topic great attachment to the State; and he will have attained the grand goal that he should have in mind, when the qualities of a gentleman, a peasant, a scholar, of craftsman, Christian or Jew will all be subordinate data to that of a citizen.

This is indeed the Napoleonic idea: this program outlined Twenty years ahead of time, Napoleon wanted to achieve it.

After lengthy debates, he succeeded in introducing into the Concordat itself, and above all he deposited in the organic articles, which he surreptitiously accompanied- a seed that was just waiting to develop to become this other civil constitution of the clergy that Mr. Briand forged in the law of separation and that he fully hoped to get us to accept it.

The Concordat states: "The government of the The Republic recognizes that the Catholic religion, apostrophes Tolic and Roman, is the religion of the great majority

"the pride of the French people." In these words, there is no that the recognition of a fact, a fact which would have could not have been there at that moment and that can change over time; not the recognition of the right that gives the Catholic Church its divine origin, and that of the unique situation that this origin creates for him. The Concordat, through this wording, recognized the Protestantism and Judaism, 4 reason for the fraction of citizens who make a profession of it, of the rights in the state, similar to those of Catholicism. These Similar rights soon became equal rights. and, currently, it is up to the Protestants and the Jews, which, however, always remain the small, very small number, which constitutes the privileged situation.

The Pope, on May 12, 1801, wrote to First Consul to express his sorrow at this requirement: "We will not hide anything from you, and everything On the contrary, we will make a clear confession to you,

how much joy we experienced at the pre-
the first openings that were made for us.
restoration of the Catholic religion in France;
and the flattering hope that this religion would be re-
established in its ancient splendor as dominant,
made me see, with great pain, the article disa-
pleasant which, in the official project, was proposed
like the basis of all the others... We cannot-
will we prevent you from seeing this?
that being constituted by God for the defense of this
religion and its propagation,... we cannot, by
an article of a solemn convention, as a sanction-
to prevent degradation... If the Catholic religion is
that of the majority of French people, can you doubt-
ter that their wishes will not be fulfilled by returning to him
its first luster? Will you be held back by the opposition?

the sion of the small number, over which the majority prevails
to such a high degree? Because of them, will you deprive yourself
France and the public authority of the major advantages
the benefits that the complete recovery of
The Catholic religion?

Nothing worked; and the Pope, to avoid a greater
unfortunately, it had to go through the will of Bona-
part (1).

The question was of paramount importance. Mr. Emile
Olivier is exaggerating when he expresses the opinion that this
Article of the Concordat enshrined the separation of the E-:
church and state, which is now being demanded, he said,
as if it hadn't been made for a century. Far from it.
to enshrine the principle of separation, the Concordat
sanctions the union under a new system. It is
It is true that the Catholic religion is no longer the reli-
state government. But although less intimate, less
advantageous for the Church than the old order of cho-
his, the one that was substituted by the Concordat is not
not of a different nature. It maintains with the State
links, and mandatory links. The Concordat has con-
Having preserved the principles intact, he did not enshrine the separation-
ration, "the religious dogma of the French Revolution-
"Cause."

But the Revolution, which wants separation, which
wants it everywhere, she has been preparing it in France as much as ever
that he was inside her.

States separate from the Church and the Roman Catholic Church deprived of temporal sovereignty, such are the two most constant concerns of the French

1. In a communication delivered to the Count of Chambord by M. de Vaussay, Cardinal Pie did not ask for Catholicism, the qualification of "state religion", but this statement: "The religion of fourteen centuries in the past and thirty-five million citizens in the pre-

"sent is the religion of the country and its institutions."

N

Freemasonry, the dual object of its most continuous efforts. The Church must, so that we can... to be right, either first without any point of support on the earth.

It was for this purpose that efforts were made to lower Catholicism in France to the status of a religion any way to diminish its prestige and strength to humiliate and paralyze the clergy. He returns in France, but it no longer forms an Order within the State, He no longer has any rights as a body; he is no longer more than a collection of individuals who will soon no longer exist. distinguished from others only to undergo more advances Denials and further outrages. He's not even the owner anymore. We know how necessary property is to independence; the clergy will no longer have it. Its possessions, the no matter how legitimate they may have been, they will not be given to him. due; he will be reduced to the status of an employee, and We will not hesitate to cut off his food supplies. to remind him of his subjugation. It is true that arti- Article XV of the Concordat states: "The government will care to leave Catholics the freedom to do as they please, if they wish, new foundations in favor churches," and thus reconstitute the old patri-

monk of the Church of France. But we know by What a clever tactic this freedom has been restricted! day by day, and then how the pious foundations must always have been constituted as annuities on the State. so that it would be easier to seize it on the day of the separation, and finally how the compensation relates to The data entry system was itself eliminated.

The government, already tasked with providing for the clergy food and shelter, the Concordat also granted the choice of persons to be raised to ecclesiastical dignities

Siastics: "The First Consul will appoint, in the

three months following the publication of the Cons- apostolic institution, the archbishops and bishops who must govern the dioceses of the new districts descriptions. – Likewise, the First Consul will appoint the new bishops to the episcopal sees who Va- will subsequently be quelled. The Apostolic See will give them- The canonical institution will be established. The bishops will appoint to the parishes, and they will only choose people approved by the government.

At various times, rulers made themselves a duty of religion or public honesty of choice- sir, the most worthy; but, at other times, they went and took, on a biased basis, incompetent people and even unworthy. Napoleon set the example. He imposed to Cardinal Caprara fifteen bishops constitutionnels. Later, he looked for ways to do without them of the canonical institution. He convened for this purpose a National Council; but he could not obtain from it what he wanted. It would no longer have been the dependence for the clergy- Neither dance nor even enslavement, that would have been schism.

Alongside the secular clergy, there is in the Church the regular clergy. The latter could find in its the very constitution of the conditions of independence of refugees sees in the first place. Also, Bonaparte was careful not to to allow the religious orders to reconstitute themselves. The de- decree of June 22, 1804 pronounced the dissolution of the association of the Fathers of the Faith, and "of all other congregations or associations formed under "Religious pretexts and unauthorized." Furthermore, He ruled that: "No congregation or association- no tion of men or women will be able to form in the future under the pretext of religion, 4 less than she had not been formally authorized by an imperative decree rial. » Bonaparte also said and repeated that he did not want congregations, that this is unusable tile, that there is no fear that he will restore the monks (1).

However, he authorized the Lazarists and the priests. Foreign Missions. "These religious," he said, "at The Council of State will be very useful to me in Asia, in Africa and America. I will send them to get information on the state of the country, these will be secret agents of diplomacy.” He also authorized the Brothers of the Christian Schools as a cog in the machine of the university machine. “The Grand Master of 1 Uniuniversity will target their internal statutes, will admit them Upon taking the oath, they will be provided with a special garment and will have their schools monitored.” (Decree of March 17) 1808, art. 109). The authorization granted to the Sisters charity falls under the same plan. "The superior general manager will reside in Paris and will thus be readily available of the government.” He imposed his general rule Mr. Hanon's own mother, Mrs. Leetitia Bonaparte, did observe respectfully that the rule does not apply to the person He didn't put it in. He was locked up in the prison of Fénesbene: '

Returning to the secular clergy, Bonaparte is watching. to ensure that his recruitment is not easyment; the priests must not be in nombre. Thirty-seven thousand four hundred priests are insappointed in the aftermath of the Concordat. Bonaparte declares not to be obliged by this treaty to pay retribution only to the priests deans, numbering three thousand four hundred. He nevertheless grants five hundred francs to twenty-four One thousand parish priests. The other ten thousand, thus that all the vicars will remain the responsibility of the communicipalities, which are generally too poor or too

---

1. Correspondence, X, 127.

imposed in order to give them the means to to live (1). Also Roederer, one of the presidents of the The Council of State says: "The priests have not yet could obtain a fixed treatment in any com- The peasants ardently desired their mass. and their Sunday service as in the past,

But paying is another matter (2). » It was hardly
Encouraging for vocations. They are not enough.
_ point to fill the gaps that death multiplies among
these old men returned from exile; nevertheless, the events
that are required, before proceeding with an ordination,
to send to Paris the list of those to whom they wish-
slow to confer Holy Orders (3). Napoleon shortened it
at his own pleasure. Bishop Montault, Bishop of An-
Gers, and Bishop Simon of Grenoble, were unable to,
the first in seven years, the second in eight, order
each of the eighteen priests.

But there's more. Napoleon wants to monitor and direct-
to manage the teaching of seminars. "We must not,
he said, abandoning to ignorance and fanaticism the
taking care to train young priests... We have three or
four thousand priests or vicars, children of ignorance
France, and dangerous because of their fanaticism and their pas-
ions. We must prepare more suitable successors for them.
enlightened, by establishing, under the name of seminaries,
special schools that will be under the control of
authority. Instructional professors will be placed at their head.
trout, devoted to the government and friends of tolerance

1. The budget for Catholic worship in 1802 was 1,258,197 francs.
The 1803 budget amounted to 4 million. The latest budget
regular of Catholic worship under the First Empire (1813)
exceeded 17 million by a very small margin.

2. Works, III, 481.

3. Organic Articles, 25. This provision was not ap-
only became available in 1810.

France (1), They will not limit themselves to teaching the theory-
logy: they will add to it a kind of philosophy and a
honesty and worldliness (2). » The decree of February 5th con-
damned as being too ultramontane the theology of
Bailly! We'll see these ideas reappear later.
to teach a certain philosophy in seminars
Sophie, to give it a certain worldliness
and to prepare young priests to be friends
of tolerance.

Napoleon wanted to have the hand at the same time on worship. In the negotiations that preceded the signing of the Concordat, the Pope demanded the recognition of freedom of religion and of the public practice of his worship. This practice had was outlawed by the Revolution; it was important that he was formally recognized in the Concordat that these Tyrannical laws were repealed. This point gave giving rise to the most painful discussions. "By dint of indi-targets fatigue, suffering and anxieties of all kinds kind of thing, said Consalvi, finally the day arrived when it seemed-"He wanted us to reach the desired end." He had done to recognize, in Article 1 of the Convention, Freedom and openness of Catholic worship. Just as he was about to sign, he realized that we had slipped under his pen a text completely different from that which had been agreed upon. Everything had to start all over again. New discussions and negotiations. Consalvi, at this sentence: "The Catholic, Apostolic religion, Roman law will be freely exercised in France," you-milk, that only these words were added: "His worship will be public." The French commissioners had or-to demand this addition: "By complying with

---

1. This word reveals Masonic inspiration.
2. Thibaudeau, II, 485.

"Police regulations." Consalvi sensed a trap. He was not mistaken: the trap was the articles organic matter that the government held in reserve and which had never been mentioned during negotiations. The Holy See solemnly protested-ment against this extra-diplomatic act. The articles The organic cells were maintained; they were present tes as if forming a single whole with the Concordat. We know the abuse that was made of it in during the 19th century. Police regulations have completely overrun, and it is given to the mayor of the most humane-The village can formulate it as it pleases. Soon the cult The public exists only as a memory. No not only any manifestation, but any external sign-The laughing of religion will eventually be banned under the beautiful under the pretext that one must not infringe upon the conscience of the freethinkers.

The Church cannot be entirely reduced to slavery as long as the Pope is free; also there is nothing that Freemasonry will pursue with more perseverance than the abolition of the temporary Power The Popes' office, necessary for its independence.

Was it under his inspiration, or following the impulses-ions of his own ambition that Napoleon I attempted to make the Pope his vassal? He was still only General Bonaparte, commander of the Army of Italy, when, after the capitulation of Mantua, he surrendered in Bologna to make, said Mr. Thiers, "the law at Pope." From there, he wrote to Joubert: "I am to be dealt with with this priesthood, and, for this occasion, Saint Peter will save the capital again by giving us its most beautiful States." The next day, he wrote to the Director-
"My opinion is that Rome, once pri-
Bologna, Ferrari, Romagna, and the thirty

The millions that we take away from it can no longer exist: "THIS MACHINE WILL MALFUNCTION ON ITS OWN."
This letter contains the first diplomatic outbreak. the nature of the Napoleonic idea, which we will see pursued by Napoleon III, then by Napoleon III; an idea identical to the Masonic idea. On September 22nd Upon hearing of the Pope's illness, he pres-
he cried to his brother Joseph, "if the Pope were to come to to die, to do everything possible to prevent that another one was made and to spark a revolution-tion. » Mr. Thiers gives the reason on this occasion the last of everything that has been done in the last century against the Papacy: "The Directory saw in the Pope the spiritual leader of the party hostile to the Revolution, » That is to say, of pagan civilization. That's why The Directory and its general wanted there to be no No more Pope. In the Memorial of Saint Helena, Napoleon openly expounded this fundamental idea tale of the masonry, and how he had thought first to carry it out. Speaking of his proclamations to Muslims, he said: "It was charlatanism, but From the highest point... Look at the consequences: I pre-
Europe turned on its head; the old civilization remained-
would have been surrounded, and who would have then thought of worrying the course of the destinies of our France and of the regeneration-tion of the century? (1) » To annihilate the old civilization, Christian civilization, regenerating the century to the pagan, and this through France, that's the word that It delves into the heart of contemporary history.

If Napoleon was thinking these things, one might wonder... Why is he restoring Catholic worship in France? He explains it in his Memorial: "When I rise again the altars, he had said, when I protect the mi-

---

1. See also: Published correspondence of Napoleon I by order of Napoleon III, t. V, p. 185, 191, 241.

\

ministers of religion as they deserve to be treated In every country, the Pope will do whatever I ask of him; He will calm their spirits, gather them in his hand and will place them in mine.” And elsewhere: “With Catholicism allowed me to more surely achieve all my goals. great results... Inside, at our place, the The large number absorbed the small (Protestants and Jews), and I promised myself I would treat this one with a such equality, that there will soon be no more need for to know the difference. (In other words, I arrive- I would like to see indifference reign in religious matters | (gious). Outside, Catholicism preserved me i.e. Pope, and with my influence and my forces in Italy, I did not despair, sooner or later, by some means or by another, to end up having the direction of this Pope, and therefore, what influence, what le- to change our opinion about the rest of the world! (1) » We will- Rons la Haute-Vente will take over this idea and strive to bring it to a successful conclusion.

On the imperial throne, Napoleon did not lose his point of view. We know what he did for to confuse the true religion in the minds of the people with heresies, putting everything on the same level rank, which he did to gradually eliminate- sea all external worship, to make the clergy a body of officials, and even to do without the Pope for the canonical institution of bishops. All of this does not could be sustainable, if one could not manage to to take away the Pope's independence. Napoleon did so. he did his best. On February 13, 1806, he had wrote to Pius VII: “Your Holiness is sovereign at Rome, but I am its emperor.” Two years later, General Miollis seizes the Eternal City, and,

1. Memorial of Saint Helena, vol. V, pp. 384, 388.

On June 10th, Napoleon published a decree which brought together
all the Papal States within the French Empire. On July 6th,
Pius VII is removed from the Quirinal Palace, while the cardinals
'naux are interned in Paris or locked up in the
state prisons. A prisoner, too, the gentle old-
Lard suffered the double assault of violence and
trickery to obtain the annulment of the Concordat of ©
1801, and have him sign another one where it was done
near-complete abandonment of its jurisdiction over the Church
of France (1). z

In the Memorial of Saint Helena (2), Napoleon
said that by thus destroying the temporal power of
Popes, he had "quite different views." Speaking of the
proposal he had made for another Concordat:
"I had my goal," he said, "and he didn't know it";
and, after the signature had been torn from the
weakness of an old man exhausted and terrified:
“All my grand plans,” he exclaimed, “had been a-

---

1. When Napoleon's prison on Saint Helena became
narrower and harder, Pius VII wrote to the cardinal
Consalvi, this admirably Christian letter:

"The family of Emperor Napoleon introduced us to,
through Cardinal Fesch, that the climate of Sainte-
Helen is deadly, and the poor exile is wasting away before our very eyes.
We learned such news with in-
finished, and you will undoubtedly share it with us because
that we must both remember that, after God,
It is primarily thanks to him that the recovery of
Religion in the great kingdom of France. The pious and
The courageous initiative of 1801 has made us forget and forgive-
to have long since atoned for his subsequent wrongs. Savona and
Fontainebleau are nothing but errors of the mind and of
the follies of human ambition. The Concordat was an act
Christianly and heroically a savior.

"It would be an unparalleled joy in our hearts that
for having contributed to reducing Napoleon's torture. He:
can no longer be a danger to anyone, we would like.
that it would be a source of remorse for no one.

2. Vol. IV, p. 208, and Vol. V, from page 391 to 401.
The Church and the Temple. 14

Compliments under disguise and mystery... I was going To elevate the Pope excessively, to surround him with pomp and tributes, I would have made an idol of him, —he said stayed near me; Paris had become the capital of the Christian world, and I would have led the religious world "Gieux, as well as the political world."

The concordat followed by the organic articles and the em-imprisonment of Pius VII in Savona and Fontaine-Bleau are the concordant fruits of this same thought. These acts follow one another; they are the realization by-tielle and successive of the single plan conceived. by, the Revolution. Revolutionary doctrine proclaims the om-the powerlessness of the State; it cannot admit the existence of an independent and superior spiritual power, such than the Church. How to bring it down? The State will begin by uniting with the Church and making use of this union to enslave her; then when he believes her to be sufficiently weakened-He forgets, so that he can no longer live on his own; he will separate from her again; hoping that, deprived Without his support, she will perish. Napoleon, — these words and These acts prove it — he wanted, by making the Concor-that, to subjugate the Church to his absolute power. When he believing the moment had come, he exhausted all the resources of cunning and violence to seize power spiritual, not even afraid, in order to achieve it, to af-secretly weaken the Pope with potions of morphine.

In order to be able to lead the religious world in the paths that were supposed to lead to "the regeneration of the siege-"cle" it was no less necessary to impale oneself to reduce the direction of minds rather than the The Pope was treated as an idol. Napoleon understood this well. To that end, he wanted to suppress the religious press to reorganize it in his own way: "My intention," he wrote

to Fouché, the Minister of Police, that the days-ecclesiastical bodies cease to appear, and that they be gathered in a single newspaper, which will... will manage all subscribers. This newspaper is intended to serve The instruction of the clergy will be called Journal of the Parish Priests. The editors will be appointed by the Cardinal Archbishop of Paris.

It was with this same thought that he instructed the Uniuniversity and gave it a monopoly on teaching. Brother Fontanes, future Grand Master of the University cited, questioned about Mr. Champagny's note which had concluded with the reconstruction of the Oratory, of the Order of Benedictines of Saint-Maur and the congress"Conventions of Christian doctrine," replied what say our teachers of the day: "In teaching, one mustmovement, as in all things, unity of view and government. France needs only one "The University and the University as one." "It is "That," replied the dictator, "you understand me." And F.-. Fourcroy brought to the Legislative Body, the May 6, 1806, a bill was drafted as follows:

“Art. I. – It shall be formed, under the name of University” imperial, a corps charged EXCLUSIVELY with Penpublic teaching and education throughout Emworse. "

In his work, Public Instruction and Reevolution, Duruy praises Napoleon for having, through the intiUniversity tuition saved the Revolution and the spirit revolutionary. "What a wonderful concept that this University of France with its grand master, its council, its inspectors general, its ranks and its powerful hierarchy! What a stroke of genius to have! understood that it was just a large secular corporation than to compete with the younger generations for the debris old teaching corporations and especially

their spirit! Before the 18th Brumaire, one could already predict when the reaction would have regained in the field of education the entire field Lost since 1789. Grave danger and which does not holdit was nothing less than a matter of calling into question, in a In the very near future, the principles of tolerance and of equality, the conquest of which had been the goal of so many efforts and which have remained the excuse for so many exthese... After having riveted the present to the Revolution by The Civil Code and the Concordat assured him of his future through education. Of all the services that Napoleon made them, I don't know of any more memorable than of having wrested education from the worst enemies of the new regime to entrust it: to a pro- "Deeply imbued with modern ideas."

That such may have been the thoughts and designs Napoleon himself affirmed the same thing.

On the evening of the Duke of Enghien's assassination, he said to His close associates: "They want to destroy the Revolution. I I will defend it, BECAUSE I AM THE REVOLUTION, ME (1).

| From the Consulate and the Empire, by Thiers, V, Pp. l

Was Napoleon I in contact with Freemasonry? Nonsense?

In the French Revolution, Review of Modern History and contemporary, published by the Historical Society of The Revolution, under the direction of Mr. Aulard and Mr. Georges Bourgin published a series of articles under this title: Con- contribution to the History of Freemasonry under the pre- First Empire. On page 45 of the issue dated July 14, 1905, He quotes: "I told him (Napoleon)," said O'Meara, (Napoleon's English surgeon on Saint Helena), what- I asked him questions about Freemasonry and inquired about his opinion of them: "They helped in the Revolution and in lately, the power of the "The Pope and the Influence of the Clergy." I expressed to him the dis- sir, to know if he had not encouraged the Freemasons. "A little," he replied, "because they were fighting the Pope."

Mr. Philippe Gonnart has just published a book on the origins of the Napoleonic legend where he studies "Napoleon's historical work at Sainte-Hélène. » He identifies and claims to resolve this question- tion: "Did Napoleon alter the truth and distort his ideas by representing himself as the continuator "A catalyst for the Revolution?"

"Napoleon was right in repeating to his- "Tieté," said Mr. Gonnard, "in the writings of Sainte- Hélène, who had been a defender of the ideas of 1789 in France, as the defender of the principle of national- nurturities in Europe. What did he say that wasn't accurate?

when he recalled that in Vendémiaire, in Fructidor, In 1815, he had opposed the "reaction" and that he had saved "the great truths of our revolution- tion." He spoke the truth when he proclaimed: "I have "I dedicated myself to the Revolution, I infused it into these laws." He was right when he called himself "the Messiah of the Revolution. In the Tales of the During his captivity in Montholon, he said: "I have sown freedom." with both hands, parlout, where I implemented my code civil. » |

Napoleon III, faithfully interpreting this thought in his work: Napoleonic Ideas, rendered to his uncle this testimony: "The Revolution soft- rant, but not 'defeated,' had bequeathed to Napoleon her last wishes. Enlighten the nations, even if it meant tell him, firmly establishing the main points results of our efforts. Executes on a large scale what I had to do it in depth. Be FOR EUROPE WHAT I WAS TO FRANCE. This great Napoleon carried out his mission to the very end (1).

In fact, everywhere Napoleon carried his arms, he He was doing there what had been done in France. He was-

has

---

1. Napoleonic Ideas, vol. I, pp. 28-29.

it violated the equality of cults, most certainly one the main results pursued and obtained by the sect that made the Revolution. "There is a RE- UNIVERSAL LIGION, di le Bulletin du Grand-Orient (July 1856, p. 172), which contains all the reli- particular regions of the globe: it is this religion that we profess; it is THIS UNIVERSAL RELIGION THAT THE GOVERNMENT PROFESSES WHEN IT PRO- "He proclaims freedom of worship." Pius VII did not Therefore, he was not mistaken when he said in his Encyclical of March 22, 1808: "Under this equal protection of all cults, the perse- hides and disguises itself the most dangerous, the most cunning cut he It is possible to imagine something against the Church of Jesus Christ, and unfortunately the best-considered one to throw it into the confusion and even destroy it, if it were possible that the force and cunning of hell might prevail "_dormice against her."

While establishing equality of religions everywhere
His weapons bore him, Napoleon expelled the religieux and sold ecclesiastical property; and for
to change the social order as well as the religious order, he
imposed the forced division of inheritances, it abolished
the workers' corporations, he was disrupting the pro-
Vincennes, he destroyed local liberties and overturned-
He knows the national dynasties; in short, he annihilates-
knows the old order of things in order to establish one
anew, he strove to substitute for civilization-
Christian tradition, a civilization whose dogmas re-
revolutionaries would have been the foundation and the principle-
cipe.

CHAPTER XVI

UNDER THE RESTORATION

With the empire collapsed, France believed that only those
those who had made it could, after so much turmoil-
payments and so much ruin, to raise it up and make it
to get back on track. So she turned her eyes
towards the sons of St. Louis (1). Already, in 1799, his heart
He called them. Freemasonry would have liked,
If the monarchical regime were to be reinstated, we

1. An unsuspected writer, Duvergier de Hauranne,
acknowledged that "the Bourbons found no support"
in the monarchies of the continent."

The opponents of the Restoration were forced
to admit at the first moment that no movement was
more national. Marshal Ney: "To avoid the pa-
sorting through the terrible evils of a civil war, there remained
more to the French than to fully embrace the cause of
their former kings" The regicide Carnot: "No doubt
no reasonable thing could be done regarding the wishes of the French nation
"French in favor of the Bourbon dynasty." Lafayette
He said he was happy to see the return of the Bourbons.
"to become a signal and a guarantee of happiness and freedom"
public" and he added that he was deeply united with
this national satisfaction.

And Guizot: "The more we prove that no will gen-
general, no great force, internal or external, ap-
peeled and did not make the Restoration, the more one will put in lu-
the inherent and intimate strength of this superior necessity
which determined the event."

to deliver to foreign princes. Mirabeau had advanced
the candidacy of the Duke of Brunswick and, as early as 1791, Carro
had proposed to the leader of the Jacobins the candidacy
'of the Duke of York, son of the King of England. But the sect
felt so good that the nation's wish called for the
return of the Bourbons, and that one day or another this
her wish would become irresistible, that she wanted to take
take the lead and seize the movement for the domin-
to lead and direct it. Two distinguished masons, the generals
Malet and Oudet, founders of the Philosopher's Society
ladelphes in Besançon, began negotiations
with Louis XVIII They were preceded by Sieyès
and those who, with him, were preparing the dictatorship which
was inaugurated by the coup d'état of 18 Brumaire.
What Freemasonry wanted, by one means or another
Another was, while enduring the necessities that
It was imperative to save the Revolution, to maintain its es-
to take and keep as much of his conquests as possible. The
the sect had obtained it from Napoleon through despotism;
of Louis XVIII, she promised herself she would obtain it by
what she calls "freedom". What Malet and Ou-
those who had wanted to negotiate with Louis XVIII, that was,
what he endured fifteen years later, the establishment ©
of the constitutional regime, of the parliamentary mechanism-
silence which would allow the war to continue in the E-
church. . |
In 1799, Louis XVIII was able to more easily
to break free from the Masonic embrace. It would have been more
free to restore the ancient national constitution
stripped of its abuses. The restoration of worship
Catholicism was, as we have seen, so essential to this extent
that Napoleon saw nothing more urgent than
negotiate with the Pope. If Louis XVIII, instead of
Had Napoleon negotiated the Concordat, he would have been at
tre. 11 clearly demonstrated this through the steps he took

took the initiative with the Holy See after the se-
conde: Restoration, with the aim of improving that

that Napoleon III had bequeathed; and, free, the Church of France, purified by martyrdom, rid of the stains- The effects of Jansenism could have put the nation back on track. Christian in the ways of true civilization.

All of Europe was in turmoil. So it was to all of Europe, and not just to France, that he It was necessary to lay firm foundations. The sovereigns of 'Russia, Austria, and Prussia wanted to get involved therebend, and made among themselves this famous agreement which was called the "Holy Alliance".

“There is in this affair,” wrote J. de Maistre, from Saint Petersburg, to Count de Valease, — a touching and respectable side that must

to be appreciated and revered, regardless of any a question that could be raised about the mind that created it dictated and WHO IS NOW POWERFUL ENOUGH TO SE "TO MAKE THE ROVERS OBEY." What was this? spirit? In whom, in what, was it incarnated to have this power? J. de Maistre, in a new communication to his king, said that this spirit was that of the Illuminati. "It is this Illuminism (not this- (the one from Weishaupt, but the one from Saint-Martin) who dictated the Paris Convention, and especially the phrases extraordinary aspects of the article that resonated throughout Europe... I am perfectly aware of the ma- the schemes that these people used to get closer to close to the august author of the convention (the father of Russia), and to seize his mind. The women entered, as they enter through- Everything... If the spirit that produced this piece had spoken Clearly, we would read at the top: Convention by the- which such and such princes declare that all the Christians are just one family professing the same

religion, and the different denominations that The distinctions between them mean nothing (1). This religion universal, in which the sectarians wanted to then, confusing all religions, they called it transcendental Christianity, and conceived it as- a pure religiosity or a religion without dogmy. That's what our © continue to pursue days, albeit under other names, the Israelite Alliance

Lite-Universal and Freemasonry. And today as then, Freemasons and Jews used each other, to To achieve this, rulers and governments. J. de Maistre had observed this for the previous century: "It can be stated that, during the 18th century, European governments have almost nothing a somewhat remarkable fact that was not directed by the secret spirit towards a goal of which sovereigns do not "They had no idea (2)." He noted it again at the beginning of the 19th century; and today it is facivic, to all those who know how to see, to do the same observation by their own eyes.

Powerless to oppose the course of events- In these matters, secret societies therefore strive, during of the Restoration, to direct them to their own benefit for prevent the faith-based social order from being established sitting in Europe, and especially in France. What they had obtained through the "Holy Alliance" of the emperor the Prince of Russia, the Emperor of Austria and the King of Prussia, they endeavored to obtain it from the king of France. Undoubtedly, Louis XVIII, personally, he was not a devout Catholic, he had drank from the cup of his century; but he had the sense royal, and if he had not been circumvented, if he had had the

---

1. J. de Maistre, Complete Works; vol. XIII, 219-222.
2. J. de Maistre, Complete Works, vol. XIII, p. 339.

With his hands free, he would undoubtedly have given to the France, a more perfect and more soide.

Of all the conquests of the Revolution, that which was the most important in the eyes of the sect, the most useful to his designs, the most necessary to to keep was the indifference of power towards religion. Also; what she feared most in the royalist restoration which, in 1799, was announced as imminent, it was the restoration of the state religion; and what she strove above all to obtain when the Restoration took place, it was the maintaining equal protection for all religions that Napoleon had put it into effect (1). Another question

1. The Charter of 1814 stated the following:

Article 5. — Everyone professes their religion with equal freedom, and obtains the same protection for its worship.

Article 6. — However, the Catholic, Apostolic religion and Roman is the state religion.

Art. — The ministers of the Catholic religion and Roman Catholics and those of other Christian denominations receive only Roman Catholics ar royal treasury treatments.

The Sovereign Pontiff, in a brief dated from Cesena, said of it complained to the Bishop of Troyes: "While we hoped- we would, said Pius VII, that after such a happy return litigating the Catholic religion would not only be a disaster - relieved of all the obstacles she encountered in France and against which we had constantly protested, but restored to its former splendor and dignity. We have seen that the constitution maintains on this subject. a profound silence and that she doesn't even mention the Almighty God, through whom kings and princes reign command. You will easily understand how much it is for us It is painful to see... that this religion, which is the one of the majority of French people, that should not be proclaimed that the laws and the government protect with their authority. Our pain increases upon reading article 22 (of the plan). of the constitution adopted by the Senate in its session of April 6. The Senate, created by Bonaparte, was composed of Freemasons lessons), which not only allows freedom of worship and conscience, but promises protection to this freedom and to the ministers of the various faiths. You must not demonize-

that was also close to her heart was that of the souverainèté. She was happy for the king to reign, she could not consent to him governing, to him had in his hands effective and real authority. The Charter declared that the authority resided entirely in the person of the king, and that the Catholic religion was the religion of the State: Article 6 testified to the in- the king's claims, but these were merely contradictory words. by Article 5 and by Article 7. And likewise, the The Constitution granted freedom of worship and the freedom of the press, it restored the freedom of the tribune, silent for ten years. Two mai- Very enlightened, Talleyrand and Dallery, used nearly of Louis XVIII, the influences we just talked about J. de Maistre; to obtain that the king bring with

to him these plagues, as Gregory XVI calls them. From-
tres acted near Alexander, and it was at his invitation-

to find what fatal wound this article inflicts on the re-
the Catholic religion in France. Because as soon as one affirms the
freedom of all religions without distinction, we confuse the
truth with error, and we place them on the same line as the
heretical sects and Jewish perfidy, the holy and imma-
The Church, the bride of Christ, is the abutment of Christ, outside of which there is no
a point of salvation. On the other hand, as soon as one promises favor
and protections to heretical sects and their ministers, no
We only tolerate and protect people, but in-
core the errors; and that is precisely what constitutes this heresy
disastrous and too deplorable, which, in the words of S.
Augustine claims that all heretics follow the good
path and hold the truth: an assertion so absurd that it
seems incredible. We were also surprised and
afflicted by Article 23, which grants freedom of the press;
This is a great danger, the certain loss of morals and of the
Faith: if there were any doubt about it, the experience of times past
would demonstrate it; for it is by this means above all, it is
certain, that the morals of the few were first corrupted
ples, then corrupted and destroyed their faith, and finally stirred up the
Seditions, unrest, and revolutions. Among the great cor-
Given the prevailing turmoil, these same ills are to be feared.
If we granted to each person what God forbid, the fa-
"The right to print whatever he pleases."

UNDER RESTORATION 221
\ .

peremptory statement that Louis XVIII made the declaration
of Saint-Ouen, who gave the sect the pledge of
constitutional freedoms. It was at that moment that...
It was through this that the word liberal was created, intended to serve as
veil to the ideas and works of Freemasonry-
nonsense.

However, the surge of love with which France ac-
picked her king, and the joy with which she
carried towards the altars, causing fears that the precautions
Captures became useless. The return of Napoleon
It was resolved, prepared, accomplished.

In the first days of January 1910, Vhis-
Napoleon's Torian, Mr. Frédéric Masson, published the
unpublished papers by Camille Gautier and Dumonin.
They provided proof that the return of Vile d'Elbe
It was a Masonic plot. In Grenoble and in

In Dauphiné, the number of masons was considerable It was formed in 1789. In 1814, it was augmented by all the officers dismissed, who regrouped under the leadership of Gautier (1).

1. Gautier, initiated into the lodge "La Concorde", Orient of LiVourne, became a master there in 1802; he received, two years later late, from the lodge "Les Amis de l'Honneur français", Orient of Porto-Ferrajo, considerable dignities, which he completed, at the East of Ile-Rousse, the knight prince of the Eagle and of the Pelican, perfect free mason of Heredon; January 26 In 1805 or 1807, east of Bastia, he was raised by the "Sovereign Chapter of the Rosicrucians," with the dignity of prince and perfect free mason knight of Heredon, under the title of sovereign prince knight of the Rose Cross, with all powers to convene the lodge, to hold the meeting of the assembled lodges, to do and to perfect masons up to the rank of Knight of the Sword said of the Orient. Finally, on August 8, 1808, he received from the Grand-Eastern France of supreme powers which confirmed, with the representative of the Grand Master, the delegates of the Grand Symbolic Lodge, of the Grand Lodge of Administration tion and of the Grand General Chapter. He could not, in the capitular grades, to rise higher.

suddenly, these Masonic honors could not failing to assure him, on all regiments and on all the cities where a regular lodge operated, a undisputed supremacy.

This was done with the certainty of a base of operations. It was high in the mountains that Napoleon answered the call which was done to him (1).

It is therefore to Freemasonry that we We owe the second invasion. The first was the conconclusion of the Revolution that the sect had prepared, organized, perpetrated, and the third was the result of the Napoleon III's policy faithful to the oaths he had lent them to him.

After Waterloo, the Freemasons, who were supposed to The Bourbons were so criticized for having returned in the "foreign vans" (2), solicited the

1. "Let lovers of extraordinary adventures," says Mr. Frédéric Masson, may have conceived in another way and may have also-They recounted the return from the island of Elba; that they had found

The Emperor would be more poetic if he arrived in France without having no one was warned, nor anything prepared for his return; that they had found the nation more moving, if it were only Conquered by the appearance of Napoleon, that's possible; but the version that, for the first time, allowed me to to give the unpublished papers of Camille Gautier and Dumill will appear, to anyone who reflects, at the same time more pro"babble and more worthy of the Emperor's wisdom."

2. Until March 31, 1814, the allied sovereigns had continued to deal with Napoleon, and when the disappearance of The emperor seemed inevitable; they sought a combination-a political birth that excluded the Bourbons. The Tsar especially didn't want to hear about them. On the other hand, the tetestimonies from contemporaries least suspected of parterritoriality, like Carnot, Ney, Lafayette, General Foy all establish that the unanimous wishes of the French were for a monarchical restoration, and the historians A. Sorel, L. Blanc, Guizot, Henry Houssaye, in his work capital 1814 and 1815, all agreed that it was required in the national interest.

Mr. Edmond Biré, whose historical knowledge and integrity are universally known, wrote Alfred Nettement, his life and works, pp. 267-279:

"There was no bias among the Allies in 1814." in favor of the Bourbons; on the contrary, they had disunkind positions fear the old dynasty, which had reigned over France for so long and held the first rank in Europe. They started the war without the restoration of monarchical principles came to nothing

allies willing to give, with their own hands, to the France, a king other than the head of the house of Bourbon. Twice, a delegation of Frenchmen-The masons went to the Allied camp to ask them to impose the kingship of a Dutchman, the Prince of Oranage, or that of Louis-Philippe, which they succeeded in. to be installed later. The head of this embassy was Charles Teste (1). Louis XVIII, returned from Ghent was at the gates of Paris as early as July 6th. but the Masonic diplomacy that surrounded the kings The coalition only allowed him to enter his capital on the 8th, after he had dismissed those of his ministers who had followed him into exile, and that he had remplaced by men of the Revolution (2), the two apostates Talleyrand and Louis, with the regicide Fouappointed as Minister of Police (3).

The constitutional system was then established.

in their projects; they completed it without this com-
The combination presented itself to their thoughts. They had until the very end
the intention to deal with Napoleon; even after having
Having given up on dealing with him, they did not yet consider
to Louis XVIII.

1. Eckert of Dresden, Protestant: Freemasonry,
1852, etc., vol. II, pp. 162-172. — Vaulabelle, History of
two Restorations, vol. V, chap. II and IV.

2. Rohrbacher, XXVIII, 194.

3. Fouché was imposed by Freemasonry. After the
one hundred days, Mr. de Vitrolles having gone to Arnouville to sound out
Regarding the coalition's intentions, Wellington told him: "I ya
In all this, it's a question of things, the tricolor cockade-
Re, and a personal matter, Fouché. Mr. de Vitrolles
having reminded the Duke that the tricolor cockade was the
sign of the revolt against the king and Fouché, a regicide:
“Well,” replied the English general, “perhaps we could-
to be abandoning the question of things, but for that.
It's impossible for anyone (L. Blanc, History of Ten
years. Introduction). Fouché being the master of the police
Freemasonry was able to reorganize itself freely. When
He retired, making way for another career mason.
Descazes: "Descazes," L. Blanc continued, "was Fouché."
diminished.

in France, and with him Freemasonry remained May-
braid. "Louis XVIII," said the secretary of the Grand-
Orient, Bazot, gave the Charter. It is the government-
constitutional principle. This principle protects us (1).
It was indeed a monarchy limited to executive power.
cutative, and the real authority given to ministers, com-
ephemeral majorities in the Chambers, which themselves-
they would eventually end up being devoted to
the sect. Thus Thiers was able to say in a speech
delivered in 1873 to the Legislative Body: “The Cons-
The constitution of 1814 emerged from the very bowels of
the Revolution.” No political system is more

none of them were favorable to the sect's aims.
gives him more ease in paralyzing authority
legitimate, to chain the Church and persecute it.
She did not fail to do so, even under the legitimate kings.
times. They did what they could, Charles X especially,
to resist his ventures; the system was more
stronger than them. Therefore, it is not surprising that, having been instructed by
This sad experience led Henry V to refuse to
to start it again in his own person in 1873. It was

1. To explain the collapse of political power.
of Napoleon I's colossal, Chateaubriand said: "The strength
"The camp concealed the city's weakness." And to explain-
regarding the fall of the Restoration, he said with equal conviction...
Tesse: "We thought we had restored the monarchy, we had
simply established a royal democracy. The
sheets of the imperial bed, we didn't even turn the ma-
telas". To the revolutionary virus introduced into the laws
French by Napoleon I is thus joined by the par-
a mentalism where fleeting passions subs-
These two causes are based on plans that have been carefully considered for a long time.
were bound to accomplish their work of destruction
the moral energies and material forces of the nation.

In his Memoirs published in 1908, Baron de Frenel-
He expresses the same thought when he says: "There was against-
meaning to restore the legitimacy of people without restau-
"To restore the legitimacy of things."

Nothing could be truer. Why wasn't this understood in 1871-1872?

also the constitutional regime that they wanted to impose on him-
to pose with what was its symbol, men
who did not know which spirit they were obeying,
perhaps even what influences they were subjected to and
Into what abyss they were going to drag us.

Despite the precautions taken by the sect to
prevent the Restoration from favoring a return to
a truly Christian civilization, this one did this-
during what she could to support the action of the
clergy in its work of religious renewal.

From February 29, 1816, religious orders were authorized to
to provide education. Cantonal committees are
appointed to monitor and encourage education;

Not only are priests part of it, but also the preresident. Permission is given to the bishops to establish ecclesiastical schools, seminarians are not no longer required to attend high school classes, the evewho can order whom they deem worthy without Authorization from the authorities. Parish missions are encouraged, despite the clamor and slander nees, the songs and caricatures of liberals, and the missionaries are placed under the protection of the Grand Almoner. Chaplains are assigned to the army. A law is made for the observance of the di- A commission is appointed to study the ways to restore the Church to its former glory. The Archbishop of Reims is responsible for presenting to king chooses the subjects he deems most worthy to be elevated to the episcopate. Finally, an agreement with the Sovereign Pontiff increases the number of diocessations. |

In the instructions that were given to the count de Blacas to negotiate a new Concordat more favorable to the Church than was the one concluded with

Napoleon, the king said: "His Majesty appreciates, as She owes it to herself, given the difficult position she was in at the time. the Holy See: but she also sees that the provisions actions taken in such different circumstances, if stormy for the Church of France, do not apply more to the current situation, and that which could agreeing to save it from sinking would no longer be enough for its regeneration.

To carry out this plan, a draft agreement. was drafted on August 25, 1816, signed by the Pope on September 4 and immediately forwarded to Louis XVIII. The Concor- The date of 1516 had to be reinstated; the two parties contracting parties would proceed together to a new new district of the dioceses and to the translation of certain bishops; finally the organic articles would be abolished.

The high-ranking Freemason Decazes, who was taking the day In a day, more influence over the king was demonstrated, showing that the The Sovereign Pontiff was demanding far too much, and that in in particular it was not possible to allow deletion thus organic products, the main guarantee of rights of the State and Gallican liberties (1).

The Chamber of 1815; the elusive Chamber (2), favored the king's good disposition. But the The masonry was watching. It had known how to place near the memorial rain, to let one of one's own into one's inner circle, Decazes, commander of the supreme council of the 33rd degree of Scottish Rite Freemasonry. Ousted from the ministry after the

---

1. The Restoration requested and obtained the veis blissement of twenty-two bishoprics.

2. This name, which could not be found, was given to this Chamber by Louis XVIII as a compliment, because of the community- a clash of principles between her and the monarchy.

Upon the death of the Duke of Maa, he took the lead of the opposition. sition.

It was then that, from within the Freemasonry, arose... nerie, another more secret society, with ser- more terrible measures and inevitable sanctions, Carbonarism. Originating in Italy, it spread with - astonishing speed throughout Europe. In France- To this end, he organized the military conspiracies of Belfort, of Saumur, La Rochelle, etc., which could be fortunately thwarted (1).

The lodges were multiplying; they were admitting the officers on half-pay, the purchasers of the property the nobility and the clergy. The Grand Orient was to investigate where they were located in name- sufficient to form a lodge; he sent them a venerable man, a foreigner in the country; the venerable man settled- milk in their midst, and through them spread into the population, Masonic ideas, gave the word order every time there was a measure to to take or to have taken, in the advice com- municipal or departmental, to achieve oppression to the Church with wisdom and with art.

At the same time, the tribune and the press were leading campaign against the Restoration. They never ceased to oppose the immortal 89 to the revived old regime, the freedom versus despotism, democracy versus autocracy, revolution to counter-revolution.

While minds were thus being worked on, the Carbonarism was arming itself and preparing the men of disorder to act when the time would be deemed opportune of a new revolution. The lodge of the Friends of the Vérité organized the June 1820 uprising. It was she who also organized the military plot of August 19th.

However, Charles X had succeeded Louis XVIII. Despite the difficulties that the sect was causing its government, the people were happy. J.'one of the most tenacious opponents of the Church, one of the revolutionthe most determined, Henri Beyle, pseudonym Stendhal is an irrefutable witness to this. Forced He clearly characterizes this reign as follows: "It will be necessary perhaps centuries for most peoples of Europe to reach the degree of happiness of which the France enjoyed under the reign of Charles X (1). » In At the same time, she regained possession of her prenence in Europe and in the world: Algeria was Once conquered, the alliance with Russia would give usto cross the Rhine border without bloodshed.

It has been said that history perhaps does not offer of a more extraordinary work than that of the government the Restoration process which in so few years knew how to repair the material and moral ruins madeyourselves by the Revolution and restore the country to peace strength and prestige.

Despite this, or rather because of it, the The noble old man is surrounded by so many traps that he It is impossible for him to escape everyone, he only has the choice of mistakes. Measures are extracted from him which they make his heart bleed as the eldest son of the Church, that he wanted to be not only in name but in reality.

---

1. A lodge, called the "Friends of Truth," says Louis Blanc, had recruited from law schools, medical schools cinema, pharmacy and among young people destined for apprenticeships "Weaving of commerce," It is from this lodge that the carboNarism, which we will have to discuss, spread throughout the France. It had received the statutes from Naples. Clavel admits that the "Friends of Truth" were the PETERs to to take up arms during the July Revolution.

All the franchises of the charter are employed
to demolish the throne. He yields on one point, on a
another, and he finally said: "I am confirmed in

---

1. Walks in Rome, 1st series, p. 27, 1858.

the faith of my entire life: any concession to the liber-
"Raux is useless." He could have said "fatal." What
Sometimes, in recent years, the Church of Prange: a
I was able to convince myself of this truth!

By relying faithfully on Article 14 of the
Charter, Charles X signs, on July 25, 1830, ordinances-
laws which are not contrary to either the text or
the spirit of this act. They regulate freedom
of the press, they tend to repress the most blatant
abuse. Instead of being accepted as a benefit,
They are the signal of the revolution that the sect
she had been preparing for a long time, in concert with the one she
had chosen to benefit from it.

Deschamps and Claudio Jannet demonstrate, by approaching
based on documents (1), that the main actors
of: "the fifteen-year-old comedy" (2) were all
Freemasons. It was a Freemason who put an end to it.
At the decisive moment, when Charles X was surrounded

---

1. Secret Societies and Society, Book II, Chapter VIII, §5

2. "There has been a charade for fifteen years," wrote the Globe,
Shamelessly, on April 22, 1831. For those of the liberals
of that time who did not conspire, either because they feared their
lightness, or that they themselves had refused to play
If it's a big game, the Benjamin Constants, the Casimir Périers and
A thousand others, at least, knew without a doubt that
They were conspiring, that there were organized Carbonari in
sales; they sympathized with the conspirators, wished-
they concealed the success of their enterprise, and yet they swore
Their great gods that there were no plots and committees
director than in the sick imagination of men of the
right; they vehemently accused the police, their beast
black, then, to be the agents provocateurs of base intrigues,
to compromise innocent and peaceful citizens.
A little further on, the journalist addresses the president of the
Advice, Casimir Périer, and told him that he "should know well-
to see that Mr. Barthe, his colleague (then Minister of Justice)

(tice), was involved in the coal mining and makes no secret of it."

The entire article is written in this tone, and the journalist does not hesitate not to declare that the comedy is still going on, with others characters, at the time he is writing and that it will continue during the reign of Louis-Philippe.

of troops loyal to Rambouillet, and had every fa- the ability to suppress the revolt and return in control in the capital, it was Marshal Maison who, by the the most odious betrayal of the military oath, consummated the work of the revolution. Louis Blanc gives some evidence which does not permit I doubt (1).

The conspirators could not contain their joy and the manifestation of the hopes that the fall of the throne He made them conceive. As soon as he saw the family On the royal road to exile, M. de Barante wrote to his Woman: "They've left. I think we're going to..." walk (2). » An inspector general of the University- Mr. Dubois, speaking at the same time, said, with more with emphasis, to the youth of the schools: “We mar- we are heading towards a great era, and perhaps we will witness- "We are at the funeral of a great cult." Three years Previously, on November 30, 1827, Lamennais had wrote to Berryer: "I see a lot of people worried- Third for the Bourbons; we're not wrong: I think that they will share the destiny of the Stuarts. But that is not Not there, most certainly, the first thought of the Revolution. She has much deeper views. des: it is Catholicism that she wants to destroy, unique- He lies to him; THERE IS NO OTHER QUESTION IN THE WORLD (3). » 4

1. History of Ten Years, 4th ed., vol. I, pp. 'mag a 431.

2. Memories of Baron de Barante, III, 571.
3. Posthumous works of Lamennais. Correspondence, vol.

I, p. 303.

CHAPTER XVII

UNDER THE JULY GOVERNMENT

The hand of Freemasonry is evident in
the revolution of 1830. "Don't believe it," said a high-ranking official.
mason of the Trinosophist lodge, Mr. Dupin the elder,
Don't think that three days did everything. If the
The revolution was so swift and so sudden, if we
We did it in a few days, that's what we had
a key to put in the vault, and that we have
could immediately substitute a new order of
"All things complete to him who had just been destroyed."
The sect could no longer bear to see
on the throne the senior branch of the Bourbons; of the-
On the other hand, the horrible memories of the first
The Republic was still too recent to dare
confront public sentiment by proclaiming a Re-
new public. That's why she took a means
_ term and placed "as keystone" of the building

which she had been preparing for fifteen years, "the son of the re-
"gicide" (1), the son of the former Grand Master of France

---

1. Metternich's recently published Memoirs, jet-
cast the brightest light on the Masonic conspiracies which
resulted in the overthrow of the legitimate monarchy for him
to replace the Voltairean government of Louis-Philippe.

Masonry, who himself had been the secretary of the...
Jacobin Club.

The society "Aide-toi le ciel t'aidera" (Help yourself, heaven will help you), of which Mr
was president, had been specifically tasked with
to prepare the way for him. On May 18, 1833, Mr. Didier in
made the admission to the Chamber of Deputies: "It is through the
care from our society that all the brochures against
The Restoration publications were published and distributed, that
the subscriptions were organized in favor of the
political prisoners, that was the order given,
who for a long time complained about the Jesuits and
shouting in the riots: "Long live the Charter!" We de-
would take every opportunity to discredit
the power, to cause him embarrassment and increase-
to those that chance could bring into being. (1)

This society was not Freemason in the strict sense of the word.
to speak, but under the direction of Freemasonry
Nonsense. Another one, which was above the Lodges
and the East, were working in the same direction. It was
the Order of the New Temple. It had been founded before
the great Revolution, and one of its members, Aswel1,
This marks his character: "A single hatred rem-
it bends the hearts of its followers, those of the Bourbons and
Jesuits... Before the Revolution of 1789, the new-
The Templar calves had no other avowed goal than
the annihilation of Catholicism... At the time when
Foreign hordes came to impose the Bourbons,
the Templars confined themselves to continuing the expulsion
of the enslaved race, and we have all been faithful,
Until August 3rd, to this patriotic duty... Hatred
tempered with contempt and slumbered for several years.
born; but, in the day of oppression, it burst forth as
lightning... The irritation calmed, giving way to be-
Care to work, with perseverance towards the goal that is

1. Cited by Deschamp, II, 274.

all factions of the Temple proposed: the freedman-
absolute destruction of the human species; the triumph
popular rights, legal authority; annihilate it-
of all privileges without exception, and a
war to the death against religious or political despotism
tick of whatever color it may adorn itself with. A
immense propaganda is now being organized in
this general goal.

The New Temple. Like the Haute-Vente which
who succeeded him, was one of those more profound societies
mysterious madness, created by the occult Power
depending on the needs of the moment, with elements
chosen, and to which he delivers, to the extent necessary-
saire, the secret of his ultimate intentions. We
We find them expressed here: "War to the death to the au-
civil and religious authority; annihilation
of all privileges, that is to say, private laws,
particularly those that govern the ecclesiastical body
Siastic and those who make up the Catholic Church
a separate, autonomous company; rights to be granted to
the blind multitude, to use it as
instrument of war against both authorities and
the two companies; finally, the ultimate goal, emancipation
the absolute of the human species, even and especially to

with regard to God. As a means of obtaining all this:
"Immense propaganda" of revolutionary ideas...

Such was the aim of the 1830 revolution. It was
a starting point and served as a base for everything
the anti-social and anti-Catholic movement which
Paris expanded throughout Europe. The government
July favored him in Italy through the occupation of An-
cone, in Spain and Portugal by the establishment
regimes similar to what he himself was, and
especially in the Papal States by the Memoran-
dum.

Inside, one of the first acts of the government-
The July Revolution clearly demonstrates the actions of the Power
occult in the Revolution of 1830. Jewish infidelity
daïque was placed on the same level as the commun-
Christian unions. Article VII of the Charter of 1830
said: "The ministers of the Catholic religion, apos-
Tolic and Roman, professed by the majority of
French people, and those of other Christian denominations, receive-
"Sale of the public treasury's treatments." By a
expressly derogating from this article, the rabbis were
included in the budget from the following year (1). "At-
"Today," said Rabbi Astruc on this subject, in
his book Conversations on Judaism, his dogma
And its morality, in our countries equality is complete:
Our worship walks alongside others. Our temples
are no longer hidden; they are on full display for all to see,
built by states and municipalities as much as
by ourselves. We no longer desire anything but

1. There was no valid reason to grant 'a
Salaries to the so-called ministers of the Jewish faith.
Jews themselves do not recognize any characteristic in them
priestly, nor any authority over their coreligionists. By-
Regarding the privilege that had just been granted to the Jews,
Portalis said: "This is a public recognition of the sect."
Whoever obtains it is granted an establishment.
These are letters of great naturalization that one has given him
This gives a solemn endorsement of his doctrine.
and its dogmas, the propagation of which is encouraged and
whose teaching is provided.

The Bourbons of the Restoration had resumed with regard
the Jews, the wise policy of Louis XVI, which Napoleon had not

They could not abandon it. They had made every effort to spare the Jews
any vexation, but they had not deemed it necessary to do
to forget to the Jews that they were guests and not sons
of the house. They hadn't considered that any measure of
protection must be abandoned against the ambition of the Israelites.
lites to dominate the Christians, according to the Talmudic sentence
dictates: "The world belongs to the Jews." They had accorded the full enjoyment of the rights of nations and even that
of civil law; they had limited their political rights, and
above all they had ruled out Bush's recognition of

to freely worship the God of universal freedom.
The government of Louis-Philippe was not content-
It was more a matter of misunderstanding, like that of Napoleon I,
the divine origin of the Catholic Church; he declared
to deny the divinity of Our Lord Jesus Christ,
by granting undue favors in every respect to
those who make a profession of denying and blaspheming
ephemeral. It was a new and very great encouragement-
to religious indifference, the last object of vows
and the efforts of the anti-Christian conspiracy.
Louis-Philippe had surrounded himself with all the Pontiffs
of Freemasonry: Decaze, Lafayette, Du-
Eure bridge, Talleyrand, Charles Teste, etc. Also
A silent war was waged against Catholicism. This was not
plus exile and the scaffold which were used against
him, but the public contempt provoked by all sorts of...
Your means. Religion was insulted on almost
In all the theaters, the clergy was represented under

their beliefs and their worship in relation to the Christian faith
yours.

As early as August 7, 1830, that is to say two days before
The Duke of Orléans did not accept the title of King of the French,
Freemason Viennet requested the inclusion in the budget of
payment of the rabbis. On November 13, 1830, the minister
of public education and religious affairs, Mérilhon, franc-
a mason affiliated with the Carbonari, submitted a draft law accommodating
granting rabbis a stipend payable by the Treasury.
The law was promulgated on February 8, 1831.

It is worth noting that the treatment
The number of rabbis was approximately twice as high in France.
than that of Catholic priests. They received 1,800,
1,200 or 900 francs, depending on the extent of their treatment; and the
'average obtained by dividing by the number of priests len-

The amount of credits allocated in the budget was 1,014 francs. However, the average salary of rabbis was 2,105 francs. Protestant pastors were treated worse than the rabbis, but better than priests, since they received 1,900 francs.

Thus, those to whom the State owed nothing were better treated-those to whom the State has pledged to serve a part of the interest on confiscated assets!

the most odious traits; debauchery, murder, the fire was blamed on his actions ordinary. At the same time, the administration to all the degrees relentlessly tormented him in every way. nières. I] one must follow in the Friend of Religion the the humiliations he was subjected to daily.

It was at that time that the question arose—vrière which was soon to be, under the name of question social, to take such a large place in the preoccupation passion of all, workers and bosses, governed and rulers, and even in the thoughts of the Sovereign The Pontiff himself. The formidable Lyon uprising-naise was the revelation and the first achievement.

The Restoration had inaugurated the great boom in-industrial which was to develop under the regimes which followed. During those fifteen years, there was Not a major strike. Agreement prevailed everywhere. between bosses and workers. "During the winter From 1829 to 1830, said Mr. Le Play, I observed, in most Parisian workshops, between the boss and the workers, a harmony comparable to that that I had just admired in the mines, the factories and the farms of Hanover (1). But, with 1830, A new spirit took hold of industry. The economists Official ministers put the theory in honor according to in which labor is merely a commodity like another. Many bosses adopted it with em-In their haste, they thought only of making their fortune, and exploited their workers instead of striving to to raise them up through their lessons and examples. It-was the necessary consequence of the decrease of the spirit of faith and the progress of natural doctrines realists who see no other end for man than

1. The Reformation in Europe and Salvation in France, p. 51.

enjoyment and 'well-being'. For their part, the ou-
The priests listened attentively to those who preached to them.
progress, after having placed it in ease and the
multiplication of pleasures, to those who excite them
were in contempt of the clergy and who put them in
distrust of the doctrine that elevates souls in
showing them, as the ultimate goal of their efforts,
eternal rewards. What we see is not
than the development of what happened at that time.

However, the Catholics did not let themselves
to do as they do today. Moreover, they were striving
to react. They started with the General Agency
for the defense of religious freedom, then the Confederates
religious academies of Saint Vincent de Paul;
Religious communities established themselves in almost all the major
cities of France; the Notre-Dame Conferences fu-
rent inaugurated, and finally and above all the Catholic Party-
'lique-opened the crusade for freedom of teaching-
ment. | EM NN |

The Charter of 1830 had enshrined in principle the
freedom of education, which had entered into it, we don't know
how. The first one who, in order to claim it, en-
pledged by public letter the struggle which was to be
So ardent was the old Bishop of Chartres. After him,
the great champions rose up, Mgr Parisis, M.
de Montalembert and ML Veuillot. —

This demand for freedom of education
raised other questions: the rights of the clergy
to express one's opinion on major social issues
ciales, and that of the bishops to be able to agree
and to consult together for the defense of religious interests;
the use of the press in the discussion of these in-
interests, and the support that laypeople can and should-
vent bring to the clergy in the defense or the con-

= quest for the freedoms of the Church; the iniquity of the attacks
against religious life and in particular against the Ins-
Jesuit titut.

In this great struggle, we see the government- The French are looking for a foothold in Rome. He sent Count Rossi, an Italian by birth, who came in France after the 1830 revolution, named, coup At that moment, Dean of the Faculty of Law of Paris, Member of the Institute, Peer of France. This is the for- ordinary tune of those on whom secret societies cast their eyes for specific missions; as well as Rossi's death by stabbing The death of an assassin is the usual end of those who disobey. they did not follow the instructions given to them until the end. given. | |

As an extraordinary envoy to the Papal Court, he received, despite the repugnance shown by Gré- Goire XVI, the title and functions of ambassador. His mission was to obtain, through the Secretary of State, the concessions the government needed to achieve his goals. We can see in the book by Mr. Follioley, Montalembert and Bishop Parisis, com- He knew how to conduct these negotiations and the success which he obtained. ML Veuillot expressed its character and pleaded its justification in these words: “There was among us are enough timid hearts for the The Pope would have thought it wise to pray and wait (1).

---

1. Miscellany, first series, vol. II, p. 293.

CHAPTER XVIII

UNDER THE SECOND REPUBLIC

From 1844 to 1848, the campaign for freedom of the Church was led with as much courage as talent. So Freemasonry began to study the ways and means to put an end to it. To this end, it resolves- she was determined to convene a large convent, which she always does on the eve of these public upheavals, that she did not lack of effort to arouse every time she sees to raise serious opposition to the work that she It has continued for five centuries. Nothing could stop it. appear more opposed to his designs than freedom for the Church to raise children in a Christian manner; and the Catholic party showed its strength at the con- to seek.

This convent met in 1847 in Strasbourg, a place

central location for the meeting of French emissaries,
from Germany and Switzerland. Eckert gives the names of
all members of this assembly. We remark-
Let us consider among the delegates from France: Lamartine,
Crémieux, Cavaignac, Caussidière (1), Ledru-Rollin,

1. Marc Caussidiére can be considered a type
among the agents of Freemasonry. We see in him where from

They go out, wherever they are pushed, whatever they do. He was employed
in a silk factory in Saint-Etienne, when he...

Louis Blanc, Proudhon, Marrast, Marie, Pyat, etc.
the entire provisional government (1).

In the first days of the following year, the revo-
The revolution broke out not only in France, but in
all of Europe, with an inexplicable simultaneity,
if we disregard the international conspiracy-
national lodges. The explosion took place at the same time
in Paris, Vienna, Berlin, Milan and throughout
Italy, in Rome itself. "The Revolution," said Eckert,
he waved his bloody dagger and torch everywhere
arsonist.

filia to the revolutionary party. He took part, in 1834, in the in-
Lyon uprising. Sentenced to twenty years imprisonment
Having been granted amnesty in 1839, he became a wine broker. He was.
still when the revolution of 1848 broke out. He promoted himself to
his own authority as police prefect, and he created for the guard
from its prefecture, the Montagnard corps, composed of
members of secret societies and former convicts
litigious. And since he was criticized for these strange choices,
He said he was "bringing order to the elements of disorder-
"Dre." After the June days, where he played a role in the
more ambiguous, he took refuge in England and then in the United States
United, and after the amnesty of 1859, he returned to France
to die there.

He protected Mr.'s hotel so well during the days of the riot.
Rothschild, who largely commissioned it after
the coup d'état to allow him to resume trade
wines.

1. L'Osservatore cattolico of Milan published in the month
from August 1888 a series of letters he had received from Ber-

Lin regarding the provisions of the German Emperor
with regard to Freemasonry and Judaism. Between
many interesting facts reported there
find this one:

“Glasbrenner, a Jew and Freemason, published in Berlin,
in October 1847, a calendar in which he had written under
the date of February 26, 1848, the following: "The house of
Louis-Philippe takes stock: the liabilities exceed the assets.
"tif." Thus, four months in advance, this Jew scored two goals.
days to the day of the revolution that was to break out in
Paris and much of Europe. Obviously,
as in 1789, the hidden Power had prepared the events-
details and dates. » |

It is worth noting that legal anti-Semitism took
end in the West with the revolution of 1848. Emancipation-
The persecution of the Jews was then carried out in Austria, in Germany
Magne, in Greece, in Sweden, in Denmark.

The Freemasons who had sat at the convent
from Strasbourg seized control of the government in France
ment. On March 6, 1848, the provisional government
received an official delegation from the Masonic Lodges
questions. The delegates, wearing their insignia, were
received by Messrs. Crémieux and Garnier-Pagès, members
of the provisional government, also wearing their
Masonic insignia: "They saluted the triumph
of their principles and applauded themselves for being able to say
that the entire nation received through its members
of the government, the Masonic consecration. Qua-
fifty thousand masons spread across more than five hundred
workshops, forming together a single heart and
a same spirit promised their support to ache-
towards the work begun (see the Moniteur of March 7)
1848). E

Four days later, the Supreme Council of the Ecos Rite.
Sais also went to congratulate the members of the government
provisional of their success. Lamartine replied: "I
I am convinced that it is from the depths of your lodges that
emanated, first in the shadows, then in the
twilight, and finally in full light, the feelings
which ended up creating the sublime explosion of which we

we witnessed in 1789, and of which the people of Paris
has just given the world the second and, I hope, the

last performance, a few days ago (1).

1. It is impossible to better explain how the re-
evolutions. They are prepared by ideas and feelings-
messages thrown into the public which, thus warned, leaves
to do or even applaud. These feelings and these ideas

are developed in the shadows of the lodges for the result at
The Church and the Temple. 16

The Grand Orient also came to offer its congratulations.
and another member of the provisional government,
The Jew Crémieux told him: "The Republic is in
masonry (1).» After this admission and this pro-
Mass, he indicated what kind of work the Repa-
Belgium was to accomplish in concert with France
Freemasonry: "The union of peoples on all points"
of the globe against the oppression of thought (by TE-
church) and against the tyranny of powers"; in other
In other words, the insurrection of humankind while-
third party against any civil authority and any other authority
religious, against everything that opposes the establishment
the foundation of Masonic civilization. Shortly after, for
prepare the way for this civilization throughout the universe
lisation, the same Crémieux founded the Alliance-Israé-

in dim light, then in full light. When the sect
She judges them to have sufficiently entered the public consciousness, giving
the signal for the explosion. These feelings and ideas
all and always connect to "Modern Ideas", to
"Principles of '89," to "Human Rights." We will see-
further on, in the chapter on "the corruption of ideas"
that these "Principles" were forged, by their own admission,
by the Jews to establish their domination over the Christians
and indeed, on all humankind.

1. A senior employee of the city of Paris named
de Flottard published the story in the Weekly Review
of the capture of the City Hall and the creation of the government
provisional government. It was composed of only five
members; but when the decree came off the printing press
nationally, he wore seven. Crémieux and Marie had
were added. "I maintain," said Flottard, "that this addition
was not deliberate and it had not been done on
the proof returned from the printer and which I have under the

eyes while writing this." A single name would have provoked protests. Mary's was supposed to make that one pass of Crémieux.

Crémieux also took up residence in the government. provisional arrangement of 1871 to also carry out the af- to make Jews. He decreed their mass naturalization in Algeria.

obtain, then launched into the current of 'When first

Lite-Universal, whose stated goal is the annihilation- the sowing of Christianity and the hegemony of race Jewish above all other races.

The revolutionary movement thus sparked by Freemasonry, supported and developed by the so-. secret societies experienced their strongest surge in the June days. But the conservative current that we had seen it emerge in 1843, which had grown under the actions of the Catholic party, and which had seen the arrival to him all those who were frightened by the threats of socialism lism, became powerful enough to stop the mou- revolutionary movement. Soon the conservatives will... They believed that salvation lay only in religion. and this feeling became quite widespread and quite strong to force Cavaignac and Napoleon to compete in advance- these to the Catholics. This was what imposed the experiment. the Roman Curia and the law of freedom of teaching These two great victories brought about others. We witnessed the rebirth of the freedom of councils and the freedom of Christian devotion: a pre- weighty power was given to the clergy and the communities religious institutions in favor of the sick- happy, and in the study of means to resolve- to address the social question posed under the previous regime, but that socialist doctrines aggravated sin- regularly.

It seemed that the Church was going to triumph over the es- revolutionary. But no; the Catholic current- that was not pure enough, and the Masonic current was only momentarily suspending its course to to push its waters with more vigor.

The Catholic movement was already infected with liberation.

ralism (1). Catholic liberalism consists essentially-

1. Liberalism is not an ordinary heresy. It has was very aptly called by Abbot Chesnel (the rights of

tielle in the effort made to bring the Church closer and the World, the Gospel and Human Rights, to reconcile, as Pius IX said in the last proposals from the Syllabus, the Church and "civi- "Lisation," civilization as understood by humanity Renaissance manicism, as the Freemasonry. All the work of the Catholics li- For three-quarters of a century, Béraux has been a unique tenant. to arrange this marriage, a thankless and disastrous task which can only lead to the triumph of evil. Lamennais was the creator of liberal Catholicism. ral, like the Abbot of Saint-Cyran, with whom he has of the resemblance, had been the true creator of the Jansenism. Both were particularly attached to rement to let the poison of their doctrine penetrate

God and modern ideas) heresiarchy. It is the here- its own, personal sie of Satan, since it consists, for the creature, to usurp for its own benefit the independence and the sovereignty which belongs only to God, of all eternity nity, and in the order of time to Our Lord Jesus- Christ. This shows how modern liberalism differs of all that preceded it in terms of rebellion and sin. This is sin itself, the ultimate and highest term. degree of sin. Liberalism calls "the man of sin- "He is preparing the way for the antichrist."

The seductive power of liberalism has blinded almost all intellectuals. ligations; the latest notions of true Christianity complete- The wind is fading from people's minds. What a transformation! in ideas, in customs, in beliefs, of- then the royal jurists of the 14th and 15th centuries up to the present day, through Luther, Voltaire and Jean-Jacques Rousseau and Lamennais, the great seducer- Catholics! They are the sons of the same idea, the agents of the same seduction. Their successful appearance- sive marks the stages of the revolutionary movement.

The latest arrival, Lamennais, is not the least da- gereux and the least disastrous. He is the father and head of the school, both Catholic and revolutionary, of the pa-

modification, adaptation, union, and finally, fusion
between Christianity and the Revolution.

L. Cuapot, Catholic Review of Institutions and Law,

September 1904, number 9, page 198.

i

\

the clergy, quite convinced that from there he would easily descend-
an element in the soul of the people. Even today,
those Christian Democrats who come to put
under this label something other than what Leo XIII
approved, claiming to follow Lamennais; and they have
that's right, because he truly is their father and their master.

“Lamennais,” said Mr. Crétineau-Joly, “is coming forward”
me, the exterminating angel of rationalism, and he arrives
leaping headlong into the apotheosis of human reason:
He only talks about the principle of authority, and he undermines it.
at all its degrees and in all its forms; its
The first battle cry is against indifference, its
last breath will spread, will sanction indifference-
my reality, through the confusion of the various cults in
a universal cult originating from Freemasonry;
He sacrifices the priesthood and the empire to the tiara, then
He eventually lowered the tiara to the authority of the masses.
ignorant or uninformed: he surrounds himself with youth
Whether clerical or secular, it monopolizes goodwill.
and leads them to the abyss, at the edge of which Gré-
Goire XVI arrested them both in France and in
Italy, Belgium and Germany... The concealment
lation was in the ways of Lamennais. He did not ex-
he didn't explain sincerely; but he knew how to outrage the
hopes, and pushing the fever to its limit
It was quite apparent that his opinions were bound to change sooner or later.
to realize (1). » How many features of this portrait have become-
naked, those of our contemporaries who pride themselves
to be and to call oneself his disciples!

Announcing the second volume of his Essay, La-
Mennais had written to one of his admirers about
United States: "The Church is quite abandoned here; we
In truth, we only have a shadow of a church.

"Right now." We hear these remarks.

---

1. The Roman Church facing the Revolution, II, 276-284.

Even today. Another similarity: The
Cardinal Bernetti, reporting on the audience granted
The gift to Lamennais by Leo XII said: "He will not be
neither the first nor the last to want to dominate us
from the heights of his obedience... to make us pay for his
defense by imposing its doctrines on us and by us
making his exaggerations his own… Affected zeal
for the defense of "papal directives" he has not
point also served nowadays as a passage to exams
dangerous management and even to doc-ines mau-
vases?

CHAPTER XIX

UNDER THE SECOND EMPIRE

The revolutionary movement of 1848 was premature
killed. The reaction it provoked in public opinion
republic, in France and in the various countries of the Eu-
rope, made Freemasonry understand that, hand-
To maintain the Republic within our borders was to force a retreat
her work in other states. She therefore resolved
to replace the Republic with a dictatorship, and choose-
sit, to be the holder of it, a man linked to her
by terrible oaths, which she will take more care of
late to remind him: the carbonaro Louis-Napo-
Leon Bonaparte (1). We can see in the work of
Messrs. Deschamps and Claudio Jannet (volume II, pages
315 to 324), how this dictatorship was prepared and
sponsored by international Freemasonry, and party-
particularly by one of its top leaders, Lord Pal-

---

1. Napoleon III had joined Freemasonry
at the age of 23. His brother had become a Carbonaro.
me to him and with him. The sect immediately set about suggesting it.
manage. She gave him a glimpse of the pure halo of glory
reserved for the prince who would like to impose justice everywhere
to restore people to themselves. From politics to politics
nationalist tic.

Merston (1), and how the sect that had taken so much
care was taken to restrict the power of Louis XVIII and
of Charles X, lent himself to the establishment of a veritable autocracy (2).

The hidden power has never ceased to act in this way. During-
that he finds himself thrown off balance by events, this
What he does is create a supposed savior or
to give support to the one pushed by the circumstances
current trends. Because of its origins, this-
He is doomed to save absolutely nothing.
On the contrary, it continues to weaken the country materially.
both mentally and morally. That's what happened with

---

1. Palmerston happened to be both minister in An-
English and Grand Master in Universal Freemasonry.
Some people assume that he had a personal policy
and that he imposed it on Freemasonry. This concept is
completely wrong. There is no personal action in
matters of Freemasonry. All Masonic education-
whose sole purpose is to annihilate the characters, of
shaping minds, and the degrees of initiation mark the
progress made by the mason in self-denial
and in passive obedience.

2. We talked about the convention held in Strasbourg in
1847. In 1852, another convention of leaders was held in Paris.
European secret societies. There, the
dictatorship, under the name of empire, in the person of Louis-
Napoleon and the Italian Revolution. Mazzini, then under the
blow of a death sentence pronounced against him
In France, he would only go there with a signed safe-conduct pass
of Louis-Napoleon himself. Only three members of the
The large convent persisted with him in demanding the establishment-
the establishment of a democratic republic. But the great
The majority thought that a dictatorship would do business better.
of the Revolution and the empire was decreed.

On October 15, 1852, ten months after the coup d'état of the 2nd
December and six weeks before the proclamation of the lem-
Worse, the Grand Master's Council of the Grand Orient voted for a
addressed to Louis-Napoleon, ending thus: "The French-
Freemasonry owes you a greeting; do not stop at
in the middle of such a wonderful career; ensure everyone's happiness
by placing the imperial crown upon your noble brow;
Accept our respects and allow us to do so.

"Let us give voice to the cry of our hearts: Long live the Emperor!"

Napoleon I and Napoleon II, one and the other left-
rent France, the wound of the bleeding invasion
flank and as exhausted in soul as in body.

However, upon ascending the throne, Napoleon nl
had understood, or at least seemed to understand, where
was the salvation of France, and what the interest demanded-
The end of his dynasty. He had said beautiful and good things.
words, given satisfactions to the clergy, but to-
one of those that could have reached the conquests
Tests of the Revolution on the Church. Thus, having
asked Pius IX to come and consecrate him; the Pope had
replied: "I'm willing, but on the condition that the
"Organic articles will be repealed." Napoleon pre-
will force him to renounce the coronation.

In the book he had previously published
under the title: Napoleonic Ideas, Louis-Napoleon
had laid bare the depths of his thoughts. "The great
men have this in common with divinity, that they
never die entirely; their spirit sustains them
lived, and the Napoleonic idea sprang from the tomb of
Saint Helena, as well as the morality of the Gospel
rose triumphant despite the torment of the Cal-
Napoleon, upon arriving on the world stage,
saw that his role was to be Vexeculeur testamen-
silence of the Revolution... It took root in France and
introduced the main goods throughout Europe
facts of the great crisis of '89... The emperor must be
considered as the Messiah of new ideas (1), »

New ideas, a new Gospel, a new Mes-

---

1. Works of Napoleon III, vol. I. See pages 7,
28, 65, 102 and 125, Five years ago, the heir of the Na-
Poleons said in a manifesto: "You know my
ideas. I believe it is useful to clarify them today for my
Friends. Remember that you are the defenders of the
Revolution of 1789. Napoleon, according to his own expression-
sion, has "stripped the Revolution bare." He has maintained its strength
"The principles."

sie, no word can better characterize what the Revolution wants to introduce into the world and what Napoleon III, after Napoleon I, established the servant... He was more discreet but also determined-undermined that his cousin, who, in the Senate, on February 25, 1862, adopted these words of Mr. Thiers in 1845: "Listen carefully to my feelings. I am from the party of the Revolution, both in France and in Europe. I wishes that the Revolutionary government remains in the hands of moderate men; but when This government will pass into the hands of men. Ardent, even if they are radicals, I will not abandon my cause for this; I will always be on the side of the Revolution. "

The tradition continues.

On the occasion of the centenary of the Civil Code, the prince Victor-Napoleon wrote a letter to Mr. Albert Vandal where he says: "We are going to celebrate the centenary of the Code which summarized the social work of the French Revolution French in its fundamental data, the freedman- . the transfer of people and property... Men of 1789 had proclaimed the principles of the new social order. He seized upon these principles; he gave them gave it a clear and precise form; he made it the monument legislative measure that Europe later hailed as the name of the "Napoleonic Code". The Napoleonic Code enshrined In France, the doctrines of 1789. He even carried them well beyond our borders: »

As we can see, Napoleon I still has heirs. of his thought and his work. Like Napoleon III, Like Prince Jerome, Prince Victor received it. He is its faithful guardian, having deposited it in his care.

From the very first day, Napoleon III showed that he was Indeed, the man of the Revolution,

believing, or giving themselves the mission "to root it"

in France and to introduce it throughout Europe." The French troops had barely opened to Pius IX the gates of Rome, which he wrote to Edgar Ney: "I would summarize the recovery of the pousee the Pope's temporal powers: general amnesty, secular-

administration, Napoleonic Code and government
"liberal nement". General amnesty, it was a new-
nelle bonus d'encouragement given to its F.-. the
Carbonari; secularization of the administration, that was
secularization without any limits other than its annihilation-
absolute power of the ecclesiastical court (1); Napoleonic code
Léon meant: destruction of the old property
and the abolition of legislation which was presided over
the name and authority of God; liberal government,
Napoleon did not want any for himself, and he
claimed to be able to impose it on the Pope.

Freemasonry wanted more than that. The wait-
Orsini's father came to remind the emperor of this, and he had to
to prove himself faithful to his oaths. He therefore set out
duty to carry out what the First Republic,
Then the first emperor had attempted: destruction
of the temporal power of the Popes. We know this la-
a terrible story: the emperor, caught between the interests of...
obvious weaknesses of France and its dynasty, and its
desire to become, after his uncle, the executor of his will-
commentary on the Revolution, advanced, retreated, played
double game, one official through his ministers and his
ambassadors, the other through a clandestine diplomacy of which

According to the records established | then by Mr. Fr. de Cor-
there were in the administration of the Papal States
caux, 6,836 lay officials versus 289 ecclesiastics-
ques, including 179 prison chaplains and those attached to

Vicariate of Rome. Army officers were not included.
in this comparative table.

the agents were taken from secret societies (1).
The goal has been achieved. For forty years, Italy has been
firstly, temporal power no longer exists except in the state
of memory or shadow. We prejudge nothing
designs of Providence. We do not know if,
when and how she will return to the sovereign Ponti-
ficat its ordinary and necessary means of action
in the regular order of things; but the sect
She's quite sure it's over. And if she wants
a change to what she did, that's the trans.
formation of Italy's current regime as a republic.
Uniting with the sister republic of France, with the republics
Spanish and Portuguese churches that will be on the day

and at the time that Freemasonry deems appropriate, to others
Again, no doubt, it will contribute to forming the core
of the universal Republic, or of the Jewish government-
governing the world exposed from one end to the other
being of the universe.

Napoleon III's entire foreign policy was
inspired and driven by the desire to liberate Italy

1. In September 1896, Le Correspondant published under
the title: A friend of Napoleon III, Count Arese, of the
unpublished documents on the very intimate relationships that existed
during the Second Empire between the Carbonari and
Ronné and the sectarian. Italian. Among these documents he is
a letter that reveals the hypocrisy he used in the
Roman question. While his ministers were lavishing the
statements intended to reassure French Catholics,
he had conversations with Count Arese which the latter-
denier summarized it as follows in a letter addressed to the count
Pasolini:

"Put the Pope to sleep; let us have the conviction that
You won't attack him, and I couldn't ask for anything better.
to leave (to withdraw the troops from Rome). After that, you
Do as you please.

This phrase, attributed to the emperor by his friend Arese,
Doesn't it bring to mind the words of Mer Pie: "Lava
"Your hands, O Pilate!"

and to fulfill his Carbonaro oath. He had
fought the war of 1859 for her, without being able to achieve
His program is entirely his. He lives in conflict
the Austro-Prussian means of freeing Venetia, and
This was the whole secret of his collaboration with the Cynics.
Bismarck's projects. "The emperor helped him," said Mr. E-
Mile Olivier, not out of weakness or greed, but
knowingly. He did, of his own free will,
contributed to his fortune as much as to Cavour's.
He saw in him the providential instrument by which
"The liberation of Italy would be completed." When ar-
Riva in Paris, July 3, 1866, the news of the
victory won at Sadowa by the Prussians on
the Austrian army, a victory that carried such a harsh
A blow to French power, the ministers insisted-
to mobilize the army, the emperor subscribed

first to their wishes: but Prince Napoleon inintervened on July 14th and handed the emperor a note in which it was said: "For those who dream for the emperor the role of reaction and of the clergy-Europeanism to be imposed by force, they must push for an alliance with Austria and a war against Prussia. But those who see in Napoleon III, not the moderator of the Revolution, But their enlightened leader, those people would be very worried. the day he would enter into a political movement that would the reversal of true greatness and of the "The glory of Napoleon III." Napoleon III went to views of his cousin (1).

1. The Journal de Bruxelles reported the words spoken created at that time by Prince Jerome at a dinner at Mr. de Girardin's:

"The time has come when the flag of the Revolution, that of the Empire, must be widely deployed.

"What is the program of this Revolution?"

"First and foremost, it was the struggle waged against Catholicism,"

The Franco-Prussian War of 1870 also had the same end in the the sect's plans; the Augsburg Gazette has given this explanation: "On the battlefields of the Rhine, we did not only wage war against France; we also fought Rome who holds the world captive; we shot at the Catholic clergy (1).

Break the papal throne, promote the triumph of Protestantism in Europe, it was much assumed recently; this was not enough to satisfy the

a struggle that must be pursued and concluded; this is the constitution of Large national units, built upon the ruins of fictitious states. and the treaties that founded these states; this is the democracy triumphant cracy, based on universal suffrage versatile, but which needs, for a century, to be directed by the strong hands of the Caesars; this is Imperial France At the heart of this European situation is war. a long war, as an instrument of this policy.

"That's the program and the flag."

"But the first obstacle to overcome is Austria."
Austria is the most powerful supporter of ca- influence
Catholicism in the world, it represents the federal form
opposed to the principle of unitary nationalities: it
wants to see it triumph in Vienna, Pest, and Frankfurt,
institutions opposed to democracy; this is the last-
to deny the stronghold of Catholicism and feudalism; it is necessary
so to cut it down and crush it.

"The work was begun in 1859, it must be
Completed today.

"Imperial France must therefore remain the enemy of
-|'Austria; she must be the friend and supporter of Prussia,
the homeland of the great Luther, and which attacks Austria by
her ideas and by her arms; she must support Italy, which
is the current center of the Revolution in the world, in
waiting for France to become so, and which has the mission
to overthrow Catholicism in Rome, as Prussia has done for
mission to destroy it in Vienna.

"We must be allies of Prussia and Italy,"
and our armies will be engaged in the fight before two
month ".

1. Extracts quoted in Prussian Politics, by a
Anonymous German, pages 133-143.

demands of the sect. Napoleon III asked Mr. Rouland, Minister of Public Instruction and Religious Affairs,
to draw up a campaign plan against
The Church of France. This plan, found in the drawers
of the emperor in 1870, was delivered to him in April 1860.

It bears this significant title: Memoir on the poli-
a course of action to follow with regard to the Church. It begins by de-
ask if it is necessary to "abruptly change the system":
expel religious congregations, amend the law
on teaching, . rigorously apply the ar-
Organic articles (1).» No. «We must arrive little
"Little by little and quietly." Who will not recognize this word?
the wisdom of the sect that gave to the Gambettas and
The Ferry family's motto was: "slowly but surely-
"lying"? How blind are those who, in
this continuity of persistent efforts over a century

and more, still refuse to see the hand of a A power that is still alive and active, and which, at current hostilities can find no other cause than reprisals to be taken against those who, without consent to rage against the republican regime, do not have for the Masonic republic that a relative admiration (2).

The Memorandum points out as a danger "the belief from the episcopate and the clergy to the infallibility of the Pope"; "the development of the Saint Vincent conferences of Paul and the societies of Saint Francis Regis”, "the progress of religious congregations dedicated" to popular education.

"It is impossible for the secular element," he said to this su- Mr. Rouland, to fight on this ground against the en- religious teaching which, in reality or in appearance,

1. This is the route that was followed until the separation from the Church and the State. Which clearly shows that it is always the same hidden power that controlled our rulers, yesterday as today

2. See among others Christian Democracy, March 1900.

will always present families with much more street of morality and devotion.” And a little more far away: "We would be greatly weakened from the point of view of 'Universal suffrage, if all primary education passed into the hands of the religious orders. How many of these Two sentences speak volumes!

'Two new memoirs following the first were written by Mr. Jean Vallon, former editor of the Standard which passed after the council into the camp of the “old Catholics” of Switzerland (1).

The plan was immediately put into action.

First, the Society of Saint Vincent de Paul — The Minister of the Interior warns the prefects of his "shadowy schemes," and wanted to submit the con- central council, provincial councils and confederations local regulations, subject to government authorization. The society preferred death to degradation and fell as she was bound to fall. God rewarded her more. late, by resurrecting her.

Then came the 1850 law on freedom of education.
— Rouland says, in his Memoir, that she is a
“great evil”, but wanting to eliminate it, sou-
would unleash "an immense, fierce struggle," words which
show that by persecuting religion, all these men
My Masonic government officials know they will
against public sentiment. Unable to suppress-
to prioritize freedom of education, the government of

---

1. The originals of these three pieces are in the hands
from Mr. Léon Pagès, 110 rue du Bac, Paris. They were
published in full in La Croix, published in Brussels
from February 6, 1874 to January 4, 1878.

Mr. Rouland's memorandum can be found in issue no. 2
June 1876; and those of Mr. Jean Vallon in the issues of
June 30, 1876 and July 28 of the same year. The latter pro-
come from the library of Mrs. Hortense Cornu, born
Lacroix, a childhood friend of Napoleon III and his confidante in
many projects. |

The emperor attacked him surreptitiously through decrees.
administrative.

The congregations. — Rouland gave the council
to no longer tolerate any state for religious people
new institution, to be strict with the congresses
women's gations, and to no longer approve of anything but difficulties
ciliment the gifts and bequests that would be made to some
or to others.

The secular clergy. — They are trying to sow discord-
nie in the field of the Church, by opposing the inte-
The clergy's rights were inferior to those of the episcopate. "Nothing
would no longer be more skillful and more just at the same time, he said
Mr. Rouland, rather than increasing the clergy's salaries
inferior." But, at the same time, he demands that
this provokes "an anti-religious reaction which would
the police for the misdeeds of the clergy and would form around
from him a circle of resistance and opposition which
would compress it.” As for the bishops, Mr. Rou-
land had dictated this approach: "Choose
resolutely for bishops of pious men, honorable
rables (we do not say: educated and firm in character-
(tera), but known for their sincere attachment to
the emperor and the institutions of France..., without

that the Nuncio should have the slightest glance at it. In practice, we stop inviting people every five years, as is the custom did so, the archbishops and bishops to designate confi- particularly the clergymen whom they believe to be the most worthy of being promoted to the episcopate. Furthermore, interdic- The bishops are instructed to meet. Seven arch- bishops and bishops who believed they could sign, in Le Monde, a collective response to the need to consider the interests of the Church in the elections, Rouland wrote to them that, by doing so, they had held a kind of a particular council, without regard to the articles of organization niques, and prosecutes them before the Council of State.

The emperor and his entourage were thinking further still. There came a moment when they thought- return to a break with Rome.

A prelate, who at the time was considered to be devoted to the dynasty, Bishop Thibault, Bishop of Montpellier, was summoned to Paris. The Minister of Religious Affairs began by teasing the poor bishop and reproaching him for the hos- the Pie, Gerbet, Salinis, and Plantier families, The Dupanloup family against government policy French. Then Napoleon received him in a private audience. The sovereign explained that it was a matter of saving the E- Church of France and to oppose a bulwark against progress of irreligion. The prelate promised to dedicate himself to the work that was expected of him and made the commitment to revive "the traditions and doctrines of Bossuet. » | |

But no sooner had Bishop Thibault left the Tuileries reis, whose conscience reproached him for his acquiescence criminal that he had just given to what was not nothing less than a plan for schism. Immediately, He orders the coachman to take him to the ark- Bishop of Paris, it was then Cardinal Morlot who occupied the seat of Saint Denis. “Your Eminence, com- Bishop Thibault threatened, "I am indeed guilty. I come" to accept from the emperor the mission of promoting the "The break between the Church of France and the Holy See..." These last words had just expired on the lips- the prelate's verses, when, suddenly, Bishop Morlot sees his The interlocutor turned pale and collapsed to the ground. Bishop Thibault was dead.

At the same time as efforts were being made to lower FE-
Church, Freemasonry was openly encouraged-
No, it is officially recognized by the minister.
From within, the Duke of Persigny; and Prince Murat,

d

inaugurating his functions as Grand Master, said hau- .
lement: "The future of Freemasonry is no longer doubted-
The new era will be prosperous for him; we resume
our work under auspicious circumstances. The moment
has come to where Freemasonry must show what it is, this
"What she wants, what she can get."

Then comes the Syllabus, which lists the er-
contemporary. The Minister of Religious Affairs is per-
He puts it to judge, and he transmits his sentence to the events.
questions. He writes to them that "the Syllabus is contrary
to the principles on which the constitution is based
the Empire.” Consequently, he forbade them to
publish it.

Rouland spoke from the tribune, and shouts rang out even in
the villages, which the Syllabus "comes to block the way
to modern civilization.” To the civilization of the
Renaissance, Reformation and Revolution, assumed-
They let it be said. They proclaim that "the Church
"will change its doctrine or the Church will perish"; this is The
The century that is charged with issuing this ultimatum.
The Church, remaining true to itself, still lives, but the Em-
worse has sunk.

There's no need to prolong this review and talk about
the education league, responsible for preparing the school
neutral, girls' colleges, printed direction
to the press, the composition of the libraries po-
popular, the multiplication of caha:ets and mau-
I will use every means to tear the soul from the people
to the empire of religion. í |

All of this prepares the Commune, which will formulate it as follows
His first law: Article 1. The Church is separated
of the State. Article 2. The budget for religious affairs is abolished.
Article 3. Property belonging to religious congregations

religious buildings, furniture and real estate, are declared pro-

\

National privacy. Article 4. An investigation will be conducted. immediately on these goods to ascertain the value and make them available to the nation. The punishment came in the form of shootings.

This is the program that a government is implementing today. government that has the appearance of a government regular.

The sect also uses governments to- regulars and irregulars, legitimate and revolutionary- tions to continue the realization of its des- breasts. A quick review of events. that we we have just done, from the Concordat to the National Assembly- The 1871 edition should convince all our readers.

CHAPTER XX

UNDER THE NATIONAL ASSEMBLY

Never was there a stronger reaction, and never did it emerge more clearly. obviously from the very bowels of the nation that from 1871. i

Gambetta, who held power, did the possible and impossible, first to delay the elections, and then to make them favorable to him.

Here are some very significant news items:

GAMBETTA TO JULES FAVRE. — I persist more than never to consider general elections as disastrous for the Republic. I refuse to accept them- ter, to have it done.

DELEGATION FROM TOURS TO PARIS. — The voters would probably be reactionary. This is full of perils.

GAMBETTA, PREFECT OF LA ROCHELLE. — It is necessary

a republican assembly. Do everything you can.
will mandate the elections.

CHALLEMEL-Lacour (Rhône). — Assembly will be
bad, if appointed without republican pressure, etc.
etc i

Despite this revolutionary pressure, the Assembly

The national party was Catholic and monarchist. We know this
that she did.

Never did a more cruel disappointment follow such a great
hope. The country watched it fall without regret, on September 4th.
September 1870, a regime which, for the third time,
had compromised its existence. But, at the elections
On February 8, 1871, he expressed his lack of confidence.
= in the Republic, which had been proclaimed without him.

He sent to Bordeaux to compose the Assembly
nationally, a considerable majority of men con-
stripped bare by their Catholic and royalist sentiments.
From a political point of view, the Assembly included
400 royalists — Legitimists and Orleanists in small numbers
almost equal in number — 30 Bonapartists and 200 re-
publicans of various shades (1).

The first act of the National Assembly was to
request prayers in all churches "for
to beseech God to appease our civil discord and
to put an end to our suffering.” Three MPs alone-
They opposed this motion. Then he declared
of public utility "the construction of a church on
the hill of Montmartre, in accordance with the request-
done by the Archbishop of Paris,” that is to say, for
to be dedicated to the Sacred Heart as a votive offering of re
She wanted to repent, to pray and to hope.
the humiliated and bewildered country, and it is to God that she
he asked for the means, obeying in this his
mandate as well as to his 'own feelings'.

The army needs to be rebuilt. The law that reorganizes it stipulates
that, every Sunday and every holiday, a
Sufficient time will be given to the soldiers to rem-
to fulfill their religious duties. The chaplains are restored-
blis, no longer attached to regiments, but, what
is better, in garrisons and camps.

1. Hanotaux, Hist. of contemporary France, I, 38-41.

After the army, education. The Higher Council-
The Minister of Public Instruction is reformed. The Church
He receives his place in the person of the bishops. Well-
Soon afterwards, higher education was declared free,
and Catholic universities were established.

The administrative committees of the establishments
charitable: hospices, hospitals, welfare offices
The sessions are reorganized; the priest is called upon to sit on them.
next to the mayor,

The freedom of good is never hindered. Not only-
the Society of Saint Vincent de Paul re-
It is established, but workers' circles are founded
In cities, patronage networks are multiplying in `
the countryside, and religious instruction prepares
Christian generations.

How could this beautiful momentum have been stopped, then turned around?
In the opposite direction?

Many members of the National Assembly
were not well-versed in the intrigues of parliamentarism.
They allowed themselves to be influenced. Many others had also
the mind full of the half-truths of liberal Catholicism-
ral, often more disastrous, according to Pius IX, than
the obvious errors. Mr. Thiers, who, in his game-
Nesse had sworn hatred on the crucifix
to royalty (1), and who, in his old age, had

---

1. In 1849, Michel de Bourges recalled the fact in the 15th
National Assembly office: "We swore, Mr. Thiers
and I, HATE OF THE MONARCHY, with this circumstance-
This, rather pointed: Mr. Thiers was holding the crucifix when
I took the oath, and I held the same crucifix when
Mr. Thiers swore hatred to the monarchy. This was in a
sale of Carbonari, provided that the police did not intervene;
and, if she intervened, it was a gathering of friends for
to celebrate a laureate.

“La Provence, the Aix newspaper, recalled at length these
facts in its issue of December 1, 1872, while
Mr. Thiers was President of the Republic, and that, in

the ambition to govern France and to reign, had
quickly seizing control of the Assembly
national, to lead it where he wanted. And himself
Was he not led by those who flattered his a-
bition, hoping to profit from it?

First, it was necessary to avert the danger of a restoration
monarchical ration in the person of the Count of Cham-
border; this prince, so Christian and so French, was in
at the same time so firm in its views of governance-
lying that no hope could arise from making him
to repeat the mistake made by Louis XVIII. Tou-
All the forces of the Revolution, all its factions
diverse, starting from Catholic liberalism, work-
They lered, not through a positive agreement, but each
for his part and in his own way, to keep him away from the throne
of his fathers.

First, there was the Commune, protected by Mr. de
Bismarck, carefully managed in its early days by Mr.
Thiers, and supported by Freemasonry. She wanted-
read all at once and violently, in the manner of
93, which is done today in a more
Safer and more sustainable through legality. April 26, 1871,
fifty-five boxes, more than ten thousand francs-
masons (1), led by their dignitaries, donned
this city, many friends were carefully watching over

Everything that was written about him. No denial came.
`Mr. Dupin the Elder explained how the 1830 revolution
was so sudden and so prompt, she also spoke of this oath.
“When,” he said, “Carbonarism became established: in France, following-
before forms that men, at this hour peers of
France and public officials went to Italy to look for answers.
and in Germany, his aim was the overthrow of everything
Irresponsible and hereditary power. One cannot be there
affiliated without swearing an oath of hatred to the Bourbons and the
royalty. In some places, this oath was even pronounced on a crucifix and a dagger. There are
members of parliament and peers who remember it."

---

1. Ten to eleven thousand, estimates the Official Journal of the
Municipality.

-

wearing their insignia, they proceeded in procession to
the ramparts to plant their banners on, they
sixty-two were displayed, and at the Town Hall for
to salute the revolutionary power (1). The F.- Tiri-
Forque had told the Communards: "The Commune is
the greatest revolution ever given to
world to contemplate," and: the reason that he gave it-
The fact is that it was "the new Temple of Salo-
"my," that is, the realization of the ju- design
secular of the social organization. That of the members
The representative of the Commune who was tasked with replying to him said:

"We know that the goal of your association is

1. Here is the appeal that the Grand Orient of France made to
universal Freemasonry, in favor of the Com-
It was published in 1871.

“Brothers in Freemasonry and fellow craftsmen, we
we no longer have any other resolution to make than that of
to fight and to cover with our sacred aegis the side
of the law.

"Let's arm ourselves for defense!"

"Save Paris, save France!"

"Let's save humanity!"

"Paris, at the forefront of human progress, in a crisis"
"Supreme," he says, making his appeal to universal Freemasonry.
"To the companions of all the guilds, he cries: To
"I am the widow's children!"

"This appeal will be heard by all Freemasons and"
"comrades: all will unite for common action, in
"protesting against the civil war fomented by the sub-
» the tenets of the Monarchy.

"Everyone will understand that what their brothers want from
"In Paris, justice moves from theory to practice,"
"that love between one another becomes the rule"
"General, and that the sword is not drawn from its scabbard, in Paris,"
"than for the legitimate defense of humanity."

In the Commune session of May 17, pro-
These significant words were uttered: “We have ota-
"Let us strike those among the priests in particular." They
were executed on the 24th.

In May 1908, a mo- was inaugurated at Père Lachaise

x
Syy

numeral of the Federals bearing this inscription:

TO THE DEAD OF THE COMMUNE
May 21-28, 1871.

not the agent of modern civilization

the same as that of the Commune, the A
sdciale. »

With each of our revolutions, it's the same words that are heard, marking the same goal to be reached, and towards which we constantly strive, sometimes directly, sometimes through indirect means: the annihilation of Christian civilization in the pro- made of a contrary civilization. Raoul Rigault said the- salt brutally to the hostages: "There are eighteen hundred "This has been going on for years: it has to end."

With the Commune defeated, intrigue took its place violence. Mr. Thiers immediately employed all the his mind's ability to disintegrate the royal majority Assembly list2, to raise all sorts of de- engagements between people who everything should have brought together and unite.

'However, the people, seeing that the men...'
They were missing, she raised her voice to God. The pilgrimages to the sanctuaries of Saint-Michel and La Salette, from Paray-le-Monial and Lourdes, were multiplying; on every road resounded this cry of appeal to Sacred Heart: "Save Rome and France" The 24th In May 1873, the National Assembly regained possession . of herself. But the country was no longer what it had been. had found himself under the vengeful hand of God. The

revolutionary propaganda, taken up by Mr. Thiers and Its agents demonstrated its progress day by day. in the by-elections; and, on the other hand, ca- The Catholics had cornered Henry V into making declarations which they used to get rid of him permanently (1).

1. “The Assembly,” said Mr. Samuel Denis, in his History Contemporary history, vol. IV, p. 647, was composed in large part of liberals who were also Christians fervent and convinced.

These words, in the historian's mind, are not

"Under various pretexts," said Mr. Hanotaux in his "History of Contemporary France", The National Assembly dismissed "everything that is the- the presence of strong powers: legitimacy, heredity and Authority: legitimacy, in the person of the count of Chambord, the hereditary, by the seven-year term and finally authority, by the republic.

Mr. the Duke of Broglie, the father, had published, in 1861; a book entitled: "Views on the Government of France,” which was reprinted in 1870. The first The edition seized by the police, "was not," said Mr. Hanorate, known only to a fairly small circle, but This circle was composed of the leading figures of the future national assembly.” The Duke of Broglie had wrote: "Let's cut to the chase: a republic that tou- a monarchy, a constitutional monarchy which relates to the republic and differs from it only by the constitution and permanence of executive power, This is the only alternative left to the friends of the "Freedom." He was referring to the constitutional monarchy. with a religious tone: "Admirable mechanism" which is not made by human hands, simple development development of the conditions attached by the Providen- "This contributes to the progress of civilized societies." He said Again: "The worst revolution is a restorationration (1).

a blame for the liberalism of these Catholics, at the conmilking: this fourth volume is entirely devoted to justifying them and to blame Henry V for the failure of the monarchy.

1. The ideas of Mr. de Broglie and his friends dated by far. Under the First Republic there were also "monarchians.

In 1792, it was published in Paris, with this note: “Se "Found in the Netherlands, at all bookstores," a brochure dedicated to Louis XVI, under the title: “The monarchianism unveiled, by Mr. Th. Abd. C*** y,

The author denounces the Society of Friends of the Constitution.

Rie os

“This book and Prevost-Paradol’s book, France news had, said Mr. Hanotaux, about the destinies future of France, and on the provisions of the As- "It seemed to have a national impact, an immediate influence."

The "fusionists" wanted a restoration of the monarchy in the reconciliation of two principles, of two orders of government that had previously been opposed. The merger consisted, on the one hand, of making it recognized by the princes of the house of Orléans the rights hereditary rights of the Count of Chambord, and of the other . to win over Charles X's grandson to the monarchy constitutional and parliamentary law of 1830. Double

monarchical, a society founded "under the auspices of a name which recalls ancient French chivalry, Mr. de Clermont- "Thunder." The members of this society, he said, have widespread throughout France, under the name of monarchists.

“To call oneself purely friends of the Constitution,” observes- That would have been getting too close to its creators. We have added the word monarchical, because a little bit of it is necessary in the plan of these gentlemen. But how to stick to this formule did not seem to entirely agree with the sys-. tem of the dominant party, the expression mo- was added narchic, this one "decreed by the National Assembly" (p. 7). The author, after having taken one by one the "expressions designations of this company” and the reasons given to endorse its purpose, he concludes: "They are nothing other something that the deceptive grass is meant to cover and hide | the opening of the precipice.

The founder of "monarchism" had given this society as a symbol, a scale in which one could see, On one side a crown and on the other a Phrygian cap, with this motto: To live free and faithful. "Thus the Crownme, like an Assembly of Factious People, after having debased it, degraded, after having been torn from the august head of our sovereign is still willing to keep it; thus the liberty cap, that frightening symbol of 'license' boundless, this bloodied plume of all the scoundrels rats; both on the same line, in a variable level: In fact, this is the emblem under which the Monarchists announced themselves. a hundred and the loyalty they promise, provided they are "Free first, that's the motto of these modern knights." (p. 8.) "One should not believe that they saw in the the system they strive to support, the happiness of their

operation in which each of the terms was exclusive of Vautre. |

The Count of Chambord wanted the merger in as long as it was to be pure recognition and simple of the monarchical principle of which he was the representing and the loyal rapprochement of the two branches royal family's heads.

The question of the flag had been an obstacle since 1848. key to the merger. Whereas for the Count of Chambord, the white flag, symbol of the right of dy- The Bourbons' nastic emblem was the necessary emblem. of the traditional and hereditary monarchy, the par- the elementary and liberal parties demanded irreducible-

homeland; that is not the reason for their preference for this form of government which the English offer us the model; but each of them found in it, as a whole, or in its parts, enough to satisfy his dominant passion Nantes. » (p. 10.)

Following this accusation, the author, in the chapters that next, examines the Monarchist system: 19 by relationport to the king and the monarchy (p. 12), 20 in relation to the 3rd, people (p. 20), 4th, in relation to the nobility (p. 26), 5th in relation to religion and its ministers (p. 34). Then He adds (p. 46): "They said that the king, convinced of the the purity of their views, approved their plans, and that is with the appearance of a mission on his part that they were looking for "They are trying to deceive the good faith of honest people." "This What I am asking for is the French constitution in its primitive purity. They say that wanting to restore the cons-

The French institution is a chimera: that everything is de-
destroyed, disorganized, and the only party left to take-
To do something in such an instance is to only consider
to put the king on the throne, by giving him as his con-
seats and for supervisors two rooms such as they
propose” (p. 52). “But finally,” the author asks, “what
Do titles therefore have mediators between them to achieve this?
The outrageous nation and the outraged nation? What mission
Is it theirs? What do they want us to compromise on?

The author concludes by saying that "the pursuit of this
A chimera would irrevocably prevent the restoration of
throne.

History teaches little, even to the most interested people.
listen to him.

maintaining the representative tricolour flag
ideas from 1789 and 1830.

“If I had accepted all the concessions that I…”
were requested, accepted all the conditions that
"They wanted to impose it on me," said the Count of Chambord.
Marquis de Dreux-Brézé, I might have reconquered
my crown, but I wouldn't have stayed six months
on my throne. Before the end of this short space of
In time, I would have been relegated to my exile once again.
by the Revolution of which I had become, from my return
"entered France, the prisoner" (1).

For its part, Germany did not conceal its strong
opposition to traditional royalty.

Baron de Plancy, former deputy of Aube, an-
former squire of Prince Jérôme-Napoléon, reports in
His memories, this interview:

"Republican; certainly Prince Napoleon was, and"
as after a dinner at Monza Castle (at his
brother-in-law King Humbert), he expressed it energetically-
ment to the imperial prince. of Germany, since Fre-
Deric IT, who had asked him for permission
to speak freely, he said these words, "that I-
"Something for everyone to think about":

"Your Excellency, in France, the Republic, in my opinion,
has no reason to exist; and if you have it, it's because

1. Donoso Cortés: "This school (the liberal school) does not dominates only when society dissolves; the moment of his reign is that transient and fleeting moment when the world He doesn't know whether he will choose Barabbas or Jesus, and remains in suspense between a dogmatic assertion and a negationsupreme tion. Society then willingly allows itself to be governed governed by a school that never dares to say: I affirm, who also doesn't dare to say: I deny it, but who always answersdays: I distinguish. All the in-betweens will be crushed by the Revolution or rejected with disdain by the reconstructiontion. »

ed =

Hat eue

we gave it to you (1)... for your misfortune!

“I heard this story of family from the Prince himselfimperial church. » |

We now know that in 1872, secret societies concerted throughout Europe to prevent the adventThe birth of Henry V. Fifteen days after his death, the September 9, 1883, many Freemasons met they went to the lodge of the Hospitallers of Saint-Ouen, and F.-. Cuénot drank there "to the health of the death of Hen"Ri V." This toast was met with applause and laughter. Immediately afterwards, the same Cuénot drank from the Mr. Bismarck's health.

On October 28, 1873, Bishop Dupanloup had written. to a Protestant minister, Mr. de Pressensé; “My con-:

1. Bismarck's letters published by his son monthirty, indeed, that the Republic was imposed on us by Prussia.

When the Prince of Hohenlohe published his Memoirs, one found in the diary of the prince's mission to Paris, From 1874 to 1885, new evidence of the support that

Bismarck at the establishment of the republic. The instructions-
tions that Bismarck had given to the prince in the char-
The members of the German embassy in Paris were: linen
the interests of the empire dictate that France remain in a state of di-
vision and weakness that the republic guarantees. I] wants
even if this republic is "as red as possible"
and that the anticlericals become the masters.

In the March 1906 issue of Le Correspondant, Mgr
Vallet, former chaplain of the Lycée Henri IV, gave the
account of a conversation he had with Bismarck in 1879,
during his stay in Gastein. Biimarck was then meditating on
to cease the Kulturkampf and to align oneself with Rome. By-
regarding the state of Europe, the wishes of Germany and
"France's resources," he said with that abruptness which
was unique to him, to his interlocutor, who had just pro-
State the name of the republic:

"To do anything, France needs a
A stable government, he read: we need a Monarchy. Me, if
I was French, I would be a Carlist.

— Car'iste, for the Count of Chambord?

— Yes, yes, that's what I mean: legitimist.

Prussian interests demanded that France be in republican

The profound hatred is that the ills of France,
if what is being prepared fails (1), they will astonish the world;
We will go from calamity to calamity until we reach rock bottom.
of the abyss. The curse of the future and of history-
The country will be attached to those who, able to establish the country
on centuries-old foundations of stability and freedom
and honor, will have prevented this work and pre-
precipitated this unfortunate France, at the very moment when she
was trying one last effort to save him, on the
fatal slope down which she has been drawn, for almost
a century, from disaster to disaster. What a tri-
Tesse and what remorse for some forced men
then to say to oneself: "There was a day, an hour when
France could have been saved, where our contribution to-
would have decided everything, and we didn't want to (2)! »

We can clearly see which characters Mgr Dupan-
The wolf had in mind in his reproaches, on whom he wished
milk to shift the heavy responsibility of having

republic. Mr. de Bismarck had said it in his own words to Mr.
d'Arnim: "We certainly do not have a duty "
to make France stronger by consolidating its position
internally and by establishing a proper monarchy there.” These
The words to d'Arnim are complementary to those to Mer
Vallet. It's difficult to be more consistent with oneself.
than Bismarck was on that subject.

He had another reason to oppose the restoration.
of legitimate power. He had d'Arnim write by
The Bavarian minister: "Under no circumstances can we-
We will march with the Legitimists, given that they will be
always committed to the Pope's cause.

In an interview with Prince Orloff, ambassador
From Russia to Paris, he also said: "France can
she can rebuild an army if she wants, but there's one thing
that we would not suffer is that France of-
"The clerical wine."

1. A parliamentary monarchy characterized by the dra-
tricolored skin.

2. Published by the Marquis de Dreux-Brézé. Notes and
Memories to serve as a history of the royalist party, 1872-
1883, pages 167-168.

refused to contribute to the salvation of France, and to have
thus deserved the curses of the future; but we
We doubt that history is associated with the thought that has ins-
he copied these words and agreed with the previous one.
lat on the people to whom it will assign this res-
responsibility. In any case, the prophecy had to
to come to pass: from that moment on, we were precipitated
We're on the slope and now we're rolling
towards the abyss.

The National Assembly made excellent laws and per-
put the foundation of excellent institutions but well.
The Republicans soon abolished these laws, destroyed
These institutions forged laws and enero of
institutions in the opposite direction.

The assembly rightly gave, in its assessment,
the primary importance of religious matters and
moral issues, then social questions, she is mistaken-

paid by placing in the last rank, in the order of success
cession, the political question. In the work of the la-
In Bour, the plow matters far more than the oxen.
which 'drag' it; however the plow is not
placed before the oxen. It was necessary to restore first.
power did not belong to the assembly.
she was determined to do what she could not guarantee either
defense nor duration. His sole duty was to re-
to constitute the authority, to leave its august representative
feeling himself reclaiming his place at our head.

She did not do so, because many of her
members were more or less affected by moderate-
`nism, that is to say, imbued with modern ideas.

"The essence of modernism," said Mr. Charles Per-
Rin, that's the pretense of eliminating God from life
social. Man, according to the modern idea, being at
himself, his God and the supreme master of the world,

everything in society must be done through him and by
the sole authority of the law that it carries. This is the
absolute modernism, giving the radical contradiction
wedge to the social order that the Church had founded, to this
order in which public life and private life
all related to the same end, and where everything
was done directly for the sake of God, and under the su-
first authority of God's instituted power for
to govern the spiritual order.

"There is a tempered modernism that does not
openly waged war on God, and who, in some
Sort of it, deal with it. Without denying it, nor fighting it,
He measures it for him, by placing him under common law, the
The place he can occupy among men. By this
tactics, while maintaining the appearance of a cer-
With respect, he places God under his dominion and
under the tutelage of the State. This tempered modernism
and circumspect, it is liberalism of every degree and of
"Every nuance."

One can say with equal truth: it is the mason-
nism, as we will see later.

“Depending on the circumstances,” Mr. Charles continued

Perrin, the revolution leans to one side or the other-three, but she remains the same in terms of her fundamental claim: the secularization of life social at all levels and in all its forms.

"What a strange illusion! What a sin- contradiction!" It is more common to flatter oneself that one is giving back to our time some stability, while accepting, to some degree, shell, in one way or another, however attenuated it "May be, the idea of modernism (1)."

In the quiet contemplation of his final years, Mr. Guizot, the man of 1830, had nevertheless done

1. Modernism in the Church, according to unpublished letters of Lamennais.

this confession and addressed to those of his party this exhortation: "We thought ourselves wise, the cautious, the politicians: we have failed to recognize not only the limits of our power, but the rights of the sovereign power that governs the the world and ourselves; we have not held taking into account the eternal laws that God has made for us, and we have formally claimed to put at their disposal in place, and everywhere, our own laws... Let us hasten to to break out of the ruts where the revolutionary spirit threw away; they would always lead us to the same abysses." He was not listened to by those very people. which proceeded from him.

Henry V had shown his firm resolve to settle all the political and social issues of the time, not following modernism, but following Christ-Christianism. He had thus formulated his thought. raine: To bring God back as master in society. so that he himself might reign there as king (1).

This statement shocked liberal Catholics; and for those who were not infected by modernism, or were only present in small doses, they didn't know What Freemasonry is and the role it plays for two centuries. This is the admission of Mr. de Marcère acted loyally. This ignorance made them hesitant-uncertain of what they should do, and of-Faced with these hesitations, the Revolution grew bolder and finally by taking the place.

1. To those who criticized him for having made his government Garcia Moreno, the ally of the Church, responded with Henry V: "This country is unquestionably the kingdom of God; it belongs to Him alone and He has made no other something other than entrusting it to my care. I must therefore do every possible effort to ensure that God reigns in this kingdom, so that my commandments may be subordinateborn to his own, so that my laws may enforce his laws. » |

However, there were some men who had the intuition of the measures that it would have been necessary to to take action against international secret societies. Proof of this can be found in the Report of the Comparliamentary inquiry into the insurrection of March 18.

Here is what we can read in H. Ameline, end of volume III of the depositions (1).

“Mr. Chairman of the Commission. — Some meSpecial measures must be taken against companies secret organizations affiliated with foreign factions. It is said that we would be doing France a great service by dedestroying the International; but what is the means to achieve this? It's not by deporting a few individuals. Those who are part of the sosecret societies affiliated with foreign secret societies governs, ceases to be French citizens and, by that very thing, they may be expelled at any time of the territory.

Why the measures proposed by the president of the Commission during the 1871 insurrection, did notThey were not applied to Freemasonry?

We didn't know, we didn't dare.

1. Inquiry into the insurrection of March 18, 1871, p. 253. (Paris, Dentu, 1872.)

CHAPTER XXI

In October 1872, it had taken place in the province From Novara to Lucano, a meeting of the principals leaders of Italian Freemasonry. In this convent. Félix Pyat represented France, and General Etzel represented Prussia. The dictatorship had been decided there. the Freemason Gambetta's style.

The realization of this project seemed highly improbable. Similar and quite impossible. Mr. Gambetta was returning of Saint Sebastian, situated amidst the ruins of war and the ruins of the Commune; he also had against him the FINANCIAL DISORDERS of his first dicttature and the TRAFFICKING that had marked it: these The obstacles seemed insurmountable.

Freemasonry knew how to smooth them over. The clerks- The Assembly's investigative missions fell silent, the ministers- Many abstained, although most of them did not were not Freemasons: which clearly shows to what extent can it, through its secret influences, to extend its reach.

During his oratorical tour, after the Assembly- The national wheat had declared its mission complete, Mr. Gambetta outlined the program that Freemasonry, tou- bold days and therefore always victorious (1), proposed to the country: "The new assembly must- Wheat gets up and says: Here I am! I am still here France, a land of free inquiry and free thought.

-~ After May 24, 1873, the Mac- government Mahon continued to treat the Grand Orient as an equal to Equally. Mr. Léon Renault, Prefect of Police, opened, at without the knowledge of Mr. the Duke of Broglie, Minister of the Interior meur, negotiations with Freemasonry comme with a foreign power.

The elections of February 20, 1876 replaced the conservative Republic, which the National Assembly- national had flattered itself that it constituted the revolutionary Republic Revolutionary and anti-Christian.

Mac-Mahon dissolved this Chamber on May 16, 1877.

On the eve of the elections that were to replace her
cer, the heads of the Conservative government address-
sent a supreme adjuration to France.

“If you name these men, — the 363 opposing
tunisians and radicals, — if they return to business-
res, here's what they'll do:

"They will overturn all the laws. — They will dis-"
will organize the judiciary, — They will disorganize the large-
They will disrupt all the public services.
publics. — They will persecute the clergy. — They will re-establish-
will enforce the law of suspects. — They will destroy the li-
Freedom of education. — They will close the schools
free and will re-establish the monopoly. — They will wear
infringement of private property and individual liberty
dual. — They will reinstate the laws of violence.
the violence and oppression of 1792. — They will expatriate
the religious orders and will recall the men of

1. “Dare, this word contains the entire policy of our
revolution. » Saint-Just, Report made to the Convention at
Name of the Committees of Public Safety and General Security, 8
Ventôse, year II.

the Commune — They will ruin France from within
and will humiliate him in public.

All these threats, in effect, said what was going on.
what we saw and what we
Let's see; but not with exhortations.
that a people be stopped on the path to evil.

"The main means of influence and corruption"
Mr. Gambetta's tion throughout France for
to ensure his own people triumph in the election, said the Ci-
Toyen, a socialist newspaper, were based on the action
of Freemasonry (1), and especially in Paris
on the administration of Public Assistance.

"One month before the date of the convocation decree-"
cation of the voters, all the Masonic lodges of

1. Here is a very curious and characteristic trait:

While Mr. Gambetta was president of the Chamber, he
one day he gave a grand official dinner to which he invited everyone
the Assembly's office, and the order of precedence
To his right, the most senior of the vice-presidents, the honorable
Count of Durfort de Sivrac, one of the leaders of the right wing
Catholic and monarchist.

During the meal, the deputy from Anjou noticed the green-
re singular and even extraordinary which his
host; and with the courteous familiarity that was permitted
He expressed his astonishment at the president's character.
asking him if this strange glass was related to what-
that particular memory.

"Indeed," replied Mr. Gambetta quite simply;
This is Luther's glass, which was kept in Germany from-
then three and a half centuries like a relic, and that the
Freemason societies from across the Rhine have honored me-
their insignia to offer me as a token of sympathy.

Chateaubriand, in his Memoirs, also speaks of glass
of Luther, whom he had seen in Berlin, surrounded by veneration,
like Calvin's chair, which is piously preserved in Geneva.

So that the Germans could have disposed of an object
so precious in their eyes, and for which they have made
tribute -to the very man who posed for personi-
proud in France of the idea of total war and of the re-
An implacable vendetta against Germany, what services ex-
eonnels, should he not have returned to the international sect-

nale | ach a

France was called upon to deliberate on the matter.
electoral,

Those who testified to the distance from
Gambetti's policies were no longer invoked
quaestors; but those whose adherence was established, de-
They came, throughout the election period, and res-
still maintain permanent centers of political action
a tendency towards opportunism.

"As for Public Assistance, we know that"
considerable sums were distributed, in the form
emergency relief, for election propaganda
in all the districts of Paris where Gambettaism
was more particularly challenged (1).

"It was mainly in Belleville that we noticed..."
of these unusual distributions over the past two months.

Cosmopolitan Freemasonry had made com-
to take from foreign chancelleries that the future was
to Gambetta and that they should begin to comp-
to be with him. A few months before March 16, he had
'was received twice by Victor Emmanuel and the re-
The king's relations with Gambetta have since been put
in full light.

The elections are taking place, they are being held against "the
"government of priests." Mac-Mahon submits, then
resigns. Then the Republican Union is founded, which
goes from the center-left to the far left and declares
to have an enemy to fight: "clericalism".
Clericalism is Catholicism; it is pro-
proclaims loudly, and we impose upon ourselves the duty to ex-
finish "slowly and surely" (2).

1. It goes without saying that throughout France the
commissions of hospices and charity offices
were completely renovated.

2. It was on March 26, 1876, that Mr. Spuller, filing a
A report favorable to the government's "reform" states:
"We will vote for it because it is in line with the policy-

The time has come for new elections; the country
Will it prove to be better informed, more far-sighted? The
The Chamber of August 21, 1881 is worse than the
previous. She is doing "the big ministry", Gam-
Betta in the lead? The Minister of Religious Affairs and Linen-
Public education, Paul Bert, proclaims the necessity
to destroy "I black phylloxera". This Chamber
makes the law of the neutral school, the law of divorce, the

. the policy we want to follow, because we want to go
"Slowly but surely." On September 18, 1878, Gambetta
went to Romans, and there — in that small town which had
had an abbey as its cradle — in front of five to six thousand people
gathered in a wooden shed, which we had
constructed for the occasion, he expressed himself in these terms:

"The clerical question, that is to say the question of the rap-

Church and State ports, command, hold in suspense all other questions. That's where it takes refuge and forms It perpetuates the spirit of the past. I denounce this danger more and more great that the ultra- spirit makes modern society run mountain, the spirit of the Vatican, the spirit of the Syllabus, which is not that the exploitation of ignorance for the purpose of enslavement-general information, »

These words were met with furious applause.

Desiring not to offend the Israelites and the Protestants Gambetta continued:

"I spoke about the relationship between Church and State. I know Although to be correct, I should say: churches, but From a governmental and national point of view, there is only Ultramontanism, which stubbornly seeks to thwart the State. When examines the incessant usurpations in which he engages ultramontanism, the invasions it makes every day on the domain of the State, I have the right to say: The so- peril There it is! The clerical spirit seeks to infiltrate everywhere. in the army, in the judiciary, and there is this of par-particularly, it is always when France's fortunes are declining "Jesuitism is on the rise!"

The audience gave the speaker a long and enthusiastic ovation.

Senator Malens, who was presiding over the session, had for principal assessor Mr. Emile Loubet, the future president of the Republic.

Already in 1872, in Saint-Julien, Gambetta had exhibited The program of the so-called "republican" party. This program religiously followed can be summed up in three words: War on Catholicism

licism.

Law on civil funerals. The October elections 1885 are better. The country seems to be changing its mind. and make an effort to shake off the Masonic yoke. But the sect is too powerful, too well organized. too well governed, to let itself be pushed out by a ballot. The Republican Union has 380 members. bres in the new Chamber and the opposition 204. That's too much. The majority shamelessly abuse their force to invalidate its opponents en masse, in-intimidate the voters, and portray themselves as the evil ones ideas as frank as before. As re- In retaliation, four to five hundred priests were deprived of of their treatment, if we must use that word; and by authority, without agreement with the bishops, most State-subsidized vicariates are abolished my.

From then on, nothing could stop the sect; it did this that she wants, at her own time and to the extent that she the appropriate judge to surely achieve his goals.

The general plan for the war against the Church was tabled in the Chamber on March 31, 1883 by Mr. Paul Bert. It remains the key document of that time. — Sé- The separation of Church and State — Denunciation of Concordat — Secularization of Church property both ordinary and secular. That is what must be pursued patiently (1).

1. After proposing the measures to be taken, Paul Bert This confirmed what had already been done.

'First, all monastic institutions have disappeared. We no longer see those numerous orders that devoured without benefiting the people's substance... and which did not serve, in modern states, than to maintain a foreign spirit thereger and fatal.

"Secondly, the privileges that were not intended than to protect the recruitment of clergy against intent- The maintenance of populations is eliminated: the seminarians are

Pending the fulfillment of this desideratum, he we must use the Concordat as a weapon to to surely strike the Church. "The Concordat," it said in ending Paul Bert, gives the State a powerful weapon health, if he knows how to use it; and that weapon is the choice of bishops and the approval given to the nomination of priests.

Ferry, Waldeck, Combes, Loubet, Briand, Clemen- They had no personal agenda. They had passively carried out the orders of Freemasonry for the implementation of the plan, including Paul Bert, under His dictation had drawn the lines. Each ministry had a part of this plan to execute, and he did his he does the work with varying degrees of skill. But he advances

That's in order...

The Chamber of 1889 made the law on factories; that of 1893 establishes the law of increase; that of 1898 paved the way for the separation of Church and State

meet under the flags with the other students; _ no special allocation is 'anymore granted to the big seminars, which will cease to occupy buildings belonging to relating to the State, the departments and the municipalities.

"The Bishops, ranked according to their order of precedence by-departmental officials no longer enjoy extraordinary honors conferred upon them by the decrets. They will leave the palaces, whose dwellings, sometimes princely, increased at least as much their moral authority than their material resources.

"Ecclesiastical establishments can no longer possess" to seize buildings, and their movable wealth must contribute to increasing public credit, through their positionment in annuities from the State. The priests to whom you have Having already removed the domination of cemeteries, they lose that factories, whose well-established accounting does not allow no more abuses, and municipalities are no longer constrained to fill the gaps.

"The clergy, through the laws you have already passed," no longer has any part in the direction of the education system republic, and the separation of Church and State is clear-established ment.

"The priest, whatever rank he holds in the hierarchy,

in the law on associations; that of 1902 accompleted the separation; that of 1906 brought it out the effects that the sect expected from it.

In January 1892, fifteen years after the substitution of the Masonic republic to the conservative republictrice, the six French cardinals, to whom adhered twelve archbishops, including two coadjutors, and sixty-five bishops, including two titular bishops Laires, published a STATEMENT OF THE FACT SITUATION TO THE CHURCH OF FRANCE followed by a DECLARATION.

They began by recalling words that ve-had just been said from the top of the French tribune On behalf of the government: "The Republic is full

can no longer count on the almost always assured impunity It has hitherto been limited to the most reprehensible lapses in language. It does not will no longer be able to step out of his role without being justly punished. religious to meddle in administration, politics and. election. Whether he is provided with a concordat treatment or of a simple allowance due to the benevolence of the State, He will lose these advantages when his guilt becomes apparent. proven.

"At the same time, government decisions, under in the form of decrees or orders, will have repealed a multitude of measures taken in the interest of the Church, and none of which > The prescriptions of the concordat do not create an obligation. 4 "State.

"The Church, thus reduced to the strict execution of the Concordat which she signed, without any appearance of persedition can be invoked precisely by her, do not receivebefore more from the State, no concessions specific to increaseto wrought his wealth and political influence, will no longer that the very large and very legitimate share of authority that he grants the docility of the faithful.

"It was at that time, after having observed the results of this legislative process unknown since 1804, which, in our opinion, may be opportune and expedient to examine whether it is appropriate to pronounce the separation of the Church and the State, having returned to the fullness of its power to see, with the Church reduced to its own strength and its strict right.

"We will have fulfilled our task by preparing this future. "

of regard for religion. No republican government-Cain had no intention of offending anyone in any way. religion or restricting the practice of worship. We we do not want, and neither does the entire Republican party. does not want to be portrayed as having, in any way

at the moment, wanted to encroach on the religious domain and to infringe upon freedom of conscience.

'At these shameless words, the cardinals came to contrast the facts. They began by saying: "This What is unfortunately true is that for twelve years ago, the government of the Republic was something else that a personification of public power: it has been the personification of a doctrine, let's say a programme, in absolute opposition to the Catholic faith, and he ap-applies this doctrine, implements this program, in such a way that there is nothing today, neither people nor institutions, nor interest, which has not been methodically struck, diminished, and destroyed as much as possible.

Our readers know what this doctrine is, hence She comes from, what era does she date back to, what in were the inventors; and they are not ignorant of more than that, it is the shadowy association that has tasked with ensuring her triumph and establishing her reign on the ruin of all Christian institutions,

to the great detriment of all legitimate interests.

Going into detail, Exposé reviewed the government's conduct towards God and of the worship due to him, with regard to the clergy, to Té-regarding education, with regard to the family. Thirteen Years have passed since then. Each of these years saw the promulgation of new laws and new-New decrees all marking the same trend: the desire to annihilate Catholicism in France.

This is what Pope Leo XIII pointed out which-a few days after the Declaration of the Cardinals: “Com-

How could we not be seized with intense grief? at present, fully considering the scope of the vast conspiracy that some men formed to annihilate Christianity in France, and the animosity that they put in place to pursue the realization of their design, trampling underfoot the most basic no-notions of freedom and justice for the feeling of the majority of the nation, and respect for the Inalienable rights of the Catholic Church?... Poor thing France! Only God can measure the abyss of evils where it would sink, if this legislation—far from to improve, persisted in such a deviation which would result in tearing from the minds and hearts of the French

"It was the religion that made them so great (1)."

It would take a whole volume to list all the acts legislative acts, all decrees, all measures taken during the last quarter of a century to annihilate the Catholicism in France. Because that is what the sect: she still considers France to be the earthly foundation of the Church, built on Peter, through Our Lord Jesus Christ. She would like to remove it from among the nations. We have drew up a summary of the persecution, in the religious week of the diocese of Cambrai, during the penultimate legislative election. No need to reto produce here; the facts are still in memory and in full view of everyone (2).

---

1. Encyclical Inter sollicitudines.

2. Those who would like to have the painting on hand legislative acts of persecution, promulgated since twenty-five years old, could use several brochures: The persecution for fifteen years by a patriot, (House (from the Good Press). Twenty-five years of government without God, by Paul GREVEAU, (Paris, anti-Masonic committee). The acts of the Waldeck-Rousseau ministry, (Paris, at Louis Tremaux). The War on Religion. Statement of the prodraft anti-religious bills submitted to the French Chambers,

But what is important to note is that all these measures of persecution were imposed by Freemasonry.

"One can assert without being reckless," he said. in September 1893 a newspaper that was thought to reflect the prevailing ideas within the Grand Orient, The Morning, — that most of the laws that are subject to the French — we are talking about the major political laws ticks — have been studied by Freemasonry before appearing in L'Officiel. » He added: «The laws on primary education, on divorce, the laws of increase, military laws, and between authe law on the obligation of service for the seminarists took their flight from Cadet Street towards the Palais-Bourbon; they returned from it inviolable and definitive.” And as a conclusion, this cry of triumphPhe: "We are still all-powerful, but at the condition of synthesizing our aspirations into a formula. For ten years, we walked in repeating: "Clericalism, that's the enemy!" We We have secular schools everywhere, the priests are reForced into silence, the seminarians carry the bag. This is not an ordinary result in a passion which is called the eldest daughter of the Church (1).

We find in the Bulletin of the Grand Orient Proof of what Le Matin says.

On September 18, 1891, the Convent voted the The following proposition: "The Masonic Convention inThe Bar Council must be summoned to the hotel quickly.

by C. Groussau, (General Society of Catholic Bookstores) (lique). The persecution for twenty years, by Jean Lefaure. (Paris, 5 rue Bayart). And especially the book published by Mr. Louis Hosotte, History of the Third Republic, 1870-1910. octavo volume of 835 pages. Paris, Librairie des Saints-Pères.

1. Article from Le Matin cited by "Freemasonry demasked”, September 1893, pages 322-325.

of the Grand Orient, all members of Parliament who belong to the Order, in order to communicate to them the wishes expressed by the majority of Freemasons, as well as the political orientation of the Federation. After each of these meetings, the Bulletin will publish the list of those who attended the summons of the Council of the Order, that of those who will have excused, that of those who will have left the invitation without response. These official communications from the Grand-East, as well as the exchanges of views that followed themwill, must be done in one of our temples, in Masonic form, at the apprentice level, the The Bar Council, directing the proceedings, the guests... resting on the columns (1).

It could easily be proven that, just as allThese laws of persecution were proposed by Freemasons, it was by Freemasons who obeyed health to an instruction, sometimes formally notified by the distress signal, which Brother Brisson is charged with to make it hover over the assembly that they were voted on and finally aggravated, after promulgation-tion, by the circulars and regulations of Messrs. Freemason ministers.

The following vow was adopted at the convent in 1894 published in the Masonic Collection, page 308:

“Every uninitiated person admitted to receive the light will have to previously made the following commitment: | I promise on my honor, whatever the political or other situation to which I am given to arrive one day, to answer any convocation which may be addressed to me by the franc-Freemasonry, and to defend, by all means in my power, all the solutions given by her to political and social issues.

---

1. Bulletin of the Grand Orient, 1891, page 668.

+

"The said commitment, after the light has been shed, must to be transcribed in full, by the neophyte on a pl.-. ad hoc and signed by Jui, after to have been dated in full. This commitment The written document will be transmitted by the V.:. of]'A.-. to the The Bar Council will then create an alphabetical ranking. Betic in its archives (1). |

Several times, the newspapers have compiled the following ministers who sacrificed their free will at the feet of the Grand Orient. In all the offices, they have todays trained, for twenty years, the vast majority. Therefore, F.-. Colfavra was able to say in all truthnation: "It is from our ranks that the heroes emerged-

---

1. This proposal was passed unanimously. It is im- It is possible to deny the scope of this document; it is "the imperative mandate in its entirety.

Here is an example of how the application in is done:

In the aftermath of the arrests of Dide and Hubard on the relationship between Church and State, all the members of parliament Freemasons were summoned to Rue Cadet. The meeting was presided over by Fr. Thulié, President of the Council of the Order. Several speakers strongly criticized whatsome of their colleagues, for not having voted in favor of view of the proposal to separate the Church and the State.

This fact clearly shows: 1° that the Council of the Order of the Grand Orient, in accordance with the decision taken or reupdated in September 1891, addressed for political purposes that, summonses to Freemason deputies, and that These individuals obey these summonses; 2° that there is consein France a hidden power, unnamed by the nation, and that a good number of deputies consider themselves comfreeing myself from this occult power.

This interference of Freemasonry in the affairs of Parliament and its dominance over a large number of deprostitutes and senators, has become even more assertive in the General Assembly of the Grand Orient at the Convent held From September 12th to 17th, 1892. F.:: Laffont He made the following proposal: |
=~ "Considering that the strict duty of every Freemason is

to bring into conformity with Masonic principles all acts of his private and public life; that, in particular-

has

my most important government of the Republic and the Republican Party (1). »

Nothing could be truer than the words of Bishop Gouthe-Soulard: "We are not in a Republic, but in Freemasonry"; or that of Mr. Gadaud, then Minister of Public Works: "Francegonnerie, that's the closed Republic; the Republic, "It's open Freemasonry"; or that of Mr. Massé: "The day the Republic becomes truly-Freemasonry has uncovered its secrets, as well as Freemasonry has long been...
"Something that the Republic has covered up..." (2).

A man who was one of the main players in the politics of that era, Mr. de Marcère, published four volumes under this title: THE ASSEMBLY

NATIONAL EXECUTS OF 1871. At the time he was participating to the events he recounts, as president of the centre left, then minister in the Du- cabinet Faure, having kept his wallet in the cabin Wadington, who followed the fall of the marshal, he did not didn't even suspect the existence of the mysterious powerrieux who knotted the meshes of the net in which France is taken today. Il Pavone with a admirable good faith:

"In the state of affairs created in 1871, one did not distinguish-

lirigement, les membres de la Franc-members of Parliament and elected assemblies have the obligation to gation to continue through their votes the implementation of the pro-Republican Masonic gram, and, in the front line, the elimination of the budget for religious affairs and the separation of Churches and the State;

"The Convention declares that Freemasons who do not conform" They did not lie to these principles, nor did they fail in their duty. "He reprimands them."

This is indeed a precise, formal notice. It is the injunction to Masonic duty in all its force.

1. International Centenary Congress, proceedings, p. 98.
2. General Convention. Session of September 29, 1908.

was not yet aware of the root causes of the problem, today today, it has reached an acute stage, from which France was suffering... no one, not even among the most conservative counter-revolutionaries had no idea of the designs formisled by the followers of the Revolution. Nobody could not imagine that through the competition, long-unconscious time, of the republican left, and by the initially secret, shadowy work of the Jewish sects Masonic and Masonic work, gradually admitted, prospanking, then becoming official, we would arrive at this An extraordinary event: the dechristianization of France and the triumph of Freemasonry... Ja-But France would not have allowed this party to establish itself, if The moderates, now excommunicated, had not been his guarantee before the country... Freemasonry has its objective is the annihilation of Christianity and especially from the Catholic Church, it continues the des-

satanic breast denounced by J. de Maistre, from the time
of the Revolution.

CHAPTER XXII

THE SEPARATION OF CHURCH AND STATE

The main organ of Calvinism, the Journal of
Geneva, during the convention of the Grand Orient of France
in 1906, confirmed in these terms what had been said
above, the sect's desire to annihilate the
Christianity in France: "Freemasonry holds
currently its headquarters in Paris where four hundred
Delegates from the various lodges in the country are deliberating. This is
A major event. We shouldn't hide it.
Indeed, that Freemasonry holds in its hands
the destinies of the country. Although it only counts
With twenty-six thousand members, she runs it as she sees fit.
French politics. All the laws, including the Catholic-
The cynicism complains so bitterly that they were first developed
in her convents. She imposed them on the government
nement and to the Chambers. She will dictate all the:
measures intended to ensure its implementation. No one
No doubt, and no one, not even the most inde-
their supporters would not dare to directly challenge his subdued will.
veraine, He who allows himself to be broken would soon be broken
only the fact of misunderstanding it. Never since the e-
a time when Rome commanded kings and princes
We have never seen such power.

"The will of Freemasonry, no one is unaware of it"
Furthermore, it aims to destroy Catholicism in France.
She will have neither rest nor respite until she has thrown him away
down. All its springs are only tensioned towards
this goal. » |

The Revolution had already set itself the mission of
to achieve this goal.
She believed she could reach him through the civil constitution of the

clergy. Through it, she separated the Church of France from
Rome, and she knew full well that, left to her own devices
The Church in France could not survive for long.
Article IV of Title I of the Constitution stated:
It is forbidden to any church or parish in France

and to every French citizen to recognize in no in any case and under any pretext whatsoever, the authority of an ordinary or metropolitan bishop whose see would be established under the domination of a foreign power manages, n1 that of its delegates residing in France or elsewhere.” This phrase was aimed directly at the Pope, whose jurisdictional authority was, in principle, denied about French bishops.

Article 19 of Title II stated: "The new event- that (elected by a secular electoral college) will not be able to to appeal to the Pope to obtain any confirmation mation; but he will write to him as to the visible head of the universal Church, as a testimony to the unity of faith and communion that he must maintain with him.

It was not only an organized schism, but ordered, since it is, on the one hand, forbidden to all church and every French citizen to recognize, in In no case would the authority of a bishop foreign to France, and that on the other hand, it is also forbidden for events to those appointed under the new constitution, to appeal to the Pope to obtain any confirmation "mation." It was thought that, deprived of sap

of supernatural life, the source of which Jesus Christ placed at the Vatican, the Church of France would not be long in coming to die of starvation.

We know that clergy and faithful, through the outpouring of their 'blood,' obtained that relations between the Church of France and its Head were restored in accordance to the institution of Our Lord Jesus Christ.

What had been attempted at the end of the first The period of Masonic action was similarly attempted. at the end of the second period. The Law of Separation the relationship between Church and State is designed to resume the work of the Civil Constitution of the Clergy, and as she, and with the same goal, to organize the schism. The sect is experiencing the same resistance and will have the same failure. Four laws were forged successively to surprise, by cunning, the consensus- the clergy's attitude upon entering a short path green, which aimed to bring about schism, is being announced a fifth, but the Watchtower with its open eye and the equiPage is obedient to his commands.

Like the Ferrer case, the preparation, the con-
infection and the application of the separation law put
in a brilliant light the way of acting of the
Freemasonry, and they say how she knows im-
to express one's wishes to the public authorities. This is to-
that's what we need to focus on.

Already in 1868, under the Empire therefore, Jules
Simon outlining the program of the "Republicans",
promised the tearing apart of the Concordat and the separation-
union of Church and State.

Mr. Jules Simon was merely the spokesperson for the
anti-Christian sect. More than half a century ago
that: this program was one of the chapters of the plan
a masonry plan for the war to be waged against the
Christian civilization, and which was carried out without interference
Breakdown since then.

The organic articles had started by putting
the clergy, worship and even doctrinal teaching
nal under the dependence of the State.

The concordat compensation had become a trai-
ever since the Protestant ministers first
then the Jewish rabbis were included in the budget at
same title as Catholic priests.

These were, therefore, considered as
officials, presented as such to the public and.
treated as such.

The churches and cathedrals were gradually annexed
attached to the departments and municipalities. It does not
It was no longer possible to build them, even with the
only offerings from the faithful, without making a donation
in civil court, under penalty of not being able to deliver them to
worship, so that when the time came for separation
ration they could, without difficulty, be taken from
Catholics. Similarly, despite an express clause
Under the Concordat, the Church was no longer permitted to
France to acquire land and other buildings,
all its resources had to be converted into ren-
yours on the State so that it would only have to close
the hand that held them, when the time came
of the separation.

In the presence of these long-term plans, can we

deadline, the fulfillment of which is pursued by a
in a continuous manner, denying the existence of an agent who
designed, who executes, or has executed the
various parties, according to the facilities that they present
The times and circumstances? The infinite multitude
men, who, in the various branches of
the administration and even in senior positions
of power, lent its support to this mysterious
agents, for the most part, didn't know what they were working on-
were worthwhile. The hidden power that suggested them,

whoever was making them act knew what he wanted, and what
extended his persistent action.

In 1871, Mr. Pradier, a Catholic republican, filed
a separation bill. We don't want
to say that in this he made himself the direct servant and
aware of Freemasonry, we are certain-
quite the opposite, but through the opening given in
his mind to the ideas that Freemasonry propagates,
He found himself, like so many others, prepared to do
his work, while ignoring or hating it.

From the moment the Republicans saw themselves in the majority-
In the House, the question was raised with charity.
discussion of the budget for religious affairs. At the convent
On September 23, 1899, the F.°. Prêt gave in these
The reason for this tactic is: "When we
will have obtained the separation of Church and State
that we have been calling for so long with all our
wishes — because you know very well that obtaining them
will be due to your influence — if we are asked
So how did we manage to get it?
will respond: by proposing it and making it pro-
always ask" (1).

Thus, the proposal is reiterated year after year.
seemed less and less strange and less
less unrealistic.

Mr. Paul Bert had started this tactic in
1873. "The time will come," he said, "let us be patient, let us wait-"
gifts that the laws on education have produced their
Indeed, let us wait until women's education is de-
The religious order was launched, and meanwhile,
let us hasten the break with the Church through a series of
measures that will gradually weaken it.

Ten years later, he announced that the time had come. to begin by bringing the Church of France back to the exe-

---

1. Report, p. 266.

strict interpretation of the Concordat (read the Articles organizing niques) and to come to the elimination of all the pri- privileges granted to clergymen and to the Church (1).

"It was after observing the results of this legislative processes have been unknown since 1804, he added. Paul Bert, that it may be, in our opinion, opportune and expedient to examine whether it is appropriate to pronounce the separation of the State returned to the fullness of its . power, with the Church reduced to its own resources and to his absolute right.

In 1900, the Grand Orient convent was seized by a a set of proposals and wishes emanating from various Congresses and At.–. Mag.–., notably of the Congres of the lodges of the Paris region and of the Lodges of southwest; Lodges of Gap; L.:. of the Friends of Hautes-Alpes; from Boulogne-sur-Mer: Lodge of Friendship; from Melun: L.:. of the Children of Hiram; of Som-Mières: L.:. the Forward March; of Toulon: L.:. Reunion Island; from Ribérac: L.–. the Patriots' Hive-tes; of Caen: L.–. Thémis; of Oran: L.–. l'Union African, etc. After having taken note of these The convent formulated its resolution as follows:

"Considering that if the abolition of the Concordat, the separation of Church and State, the suppression of the budget for religious affairs, the withdrawal of the French embassy Spanish in the Vatican and the recovery of the assets of the hand-death remains among the demands more formal aspects of the Republican party, it is nevertheless appropriate- while awaiting the triumph of these demands, to pursue resolutions pending immediately

---

1. Mr. Emile Ollivier translated the program of action outlined by Paul Bert: “To keep the Church attached to the pillar of the temple, so that she would not have free rein, and to lash her at will, until, exhausted by sheer force, "Debased, it may be completed without peril."

achievable. » Follows a long series of wishes respondingdant to this desideratum (1).

In February 1904, Mr. Keller, in his correspondence... weekly dance said, during this preparation, Mr. Loubet, who was not yet presidenttooth of the Republic, strolling through the Senate in The gallery of Busts, said in a conversation: "I Also, I am in favor of Separation, but I do not I will vote on it only after we have finished brito disarm the Church and the priests.

This was achieved through laws, decrees, and... various measures, wisely spaced out.

However, the attention of Catholics to what is she was becoming more worried every day.

President Carnot, even if it was from his own movementWas it a lie or a Masonic suggestion? He felt compelled to to lull public opinion and pontifical vigilance fiscal, write an autograph letter to Leo XIII, proputting the sincere observance of the Concordat and the resrespect for treaties bearing the signature of France.

It was just a tactic, a stratagem. the favor of the confidence that these words inspired, The sect was making its final preparations.

After half a century of studies and preparations She believed the time had finally come to take action. However, she did not yet dare to speak openly. to present, in its own words, a confiscation law and separation. Mr. Waldeck-Rousseau was charged to pass and enact a law on associations cations in general: it would not be difficult to then declare that the dioceses and parishes are religious associations and to make them pass

---

1. Convention of 1900. Session of September 8. Account rendered, p. 313.

under the regime of other associations of the same cacharacter.

Did Mr. Waldeck-Rousseau really intend to
to apply only with moderation to congregations the
The law he had just obtained and to leave it at that? Always |
The fact is that once the law was passed, he was overthrown and remplaced by Mr. Combes.

We know with what rigor he applied the law on
the associations and the massacres he committed and of which
He boasted. But he did not believe this weapon was sufficient.
against the Church. On March 21, 1903, in the Chamber,
and on January 14, 1904, in the Senate, he spoke of an express law-
he was on the topic of Separation. "I have always been," he said, "a supporter" of
"On the Separation of Church and State," Then,
He added: "But when I took power, I
judged that public opinion was not yet sufficient-
well prepared for this reform; I deemed it necessary-
"To be able to bring him there."

Shortly afterwards, he published under this title: A
Second campaign: towards Separation, these lines:
"The congregations were dissolved, their houses
were closed. The day after this operation,
The deepest peace reigned everywhere, even in
the oldest abandoned localities
actions of the convents. Silence fell there.
as elsewhere, on the very turbulent congregations
the day before. At present, oblivion has swallowed up jus-
than their names.

"The same will be true of the social consequences"
i.e., the Separation of Church and State.

These words show that his opinion was formed.
and that he believed he could move forward.

Also the September convent of the same
the year began with an agenda of complete confiance at F.-. Combes, where it is said that "the delegations

representatives of the Lodges of France, gathered in General Assembly
General on Monday, September 12, 1904, ask to do
discuss simultaneously at the January session the
Separation of Church and State and the treasury
workers' pensions. » ag

And F.-. Combes replied on September 15: "I
I will apply myself with all my strength to achieve 4 as well

promptly what can be done about democratic reforms
"cratic criteria indicated in the address received."

However, for such a serious measure, it was good
to mislead public opinion and make it believe
that the fault lay with the opponent.

We know the heinous means that were used.

A historian, who is by no means inclined to see the in-
divine intervention in human events, a
thus characterized France's mission in the
world :

"At the conversion of Clovis, the land of the Franks"
and Gaul became the center of Catholicism,
and thereby of civilization. How did this happen?
Pope Stephen said it: through the role that France
accepted from its origins to be the defender of the Holy
Siege. In a letter written to Pepin, he thus
As the apostle Saint Peter said: “According to the promise
received from Our Lord and Redeemer, I distinguish
The Frankish people above all nations. Pre-
lend your support to the Romans (to the Popes),
'so that I, Peter, may cover you with my patronage'
in this world and the next.

France remained committed to this mission at
19th century; she restored Pius IX to his throne
and stood guard near him. The anti-Christian sect
endured this with a shudder. She demanded of Na-
Poleon III that he removed the French flag from Rome,

so that the Piedmontese could enter. Europe did not accept
She did not fully admit to this crime, she maintained
his ambassadors to the Pope and kept him
thus his rank among the sovereigns. For their part,
Popes Pius IX, Leo XIII and Pius X never ceased to
to protest, and thereby prevent the prescription
so that a date could be set. The Popes thus maintained
the law in its entirety.

The Catholic heads of state made it their law to...
It is a violation not to visit the kings of Italy in Rome.
so as not to appear, in the eyes of the people, to be recognized
to establish the sovereignty that the princes of Savoy possessed there
illegitimately attribute. The sovereigns of Austria,

from Spain, Portugal, Saxony, Bavaria, Bel- For this purpose, they have forbidden themselves even visits family in Rome without political affiliation, so as not to to put oneself under a moral obligation to greet them the usurper. The emperors and kings of the nations schismals, when they went to Rome, have demonstrated the same willingness to safeguard them too the rights of the Holy See. Having to be admitted to pre- To pay their respects to the Pope, they resorted to © this combination: they took up residence in their ambassade, which is part of their territory, and from there, they went to the Vatican, often in crews they had brought directly from their country, thus paying the Pope-King a visit in faquelle they professed to be unaware of the presence in Rome of the usurper.

The sect bore this impatiently. It resolved- to put an end to it, and to use the Pre- President of the French Republic. She found there three advantages: to ensure that France completed re- to conceal its providential role; that the Paupauté lost the last vestige of its sovereignty, and that the

The Republic had a pretext for its law of separation- tion. Because she was quite sure that the Pope would not let not to pass such an insult without protesting, and she would use this protest to motivate a a dramatic separation.

The scenario was executed point by point. Mr. Loubet's trip was announced in the Chamber and... Credit was requested from him. It was granted. rallied left to Mr. Count Boni de Castellane to the Chamber, and to Mr. Dominique Delahaye in the Senate, the honor of defending papal law and honor of France; and what is even more deplorable, of the Two priest-deputies, one of whom was Mr. Gayraud, abstained from to vote, the other, Mr. Lemire, gave by his vote to Mr. Loubet had the means to carry out his crime.

On April 23, 1904, Mr. Loubet left Paris to... He went to Rome, where he arrived the following evening. He stayed there. conducted as a humble servant of the inter- Freemasonry national.

The Sovereign Pontiff secretly addressed the governor government of the Republic a protest against the "grave offense" committed by the head of state against rights of the Holy See. This protest was communicated targeted other governments, so that the fact would be acCompli ne pit faire loi. A half-Jew, the prince of MoNaco, the delivery & a journal to be published.

Mr. Combes claimed that this publication was the actions of the Holy See, and prompted a request for explanations. by the ambassador. The Secretary of State demanded that The question was asked in writing. Instead of going To such a legitimate and wise desire, the ambassador made knowing that he had received orders to go on leave. Then Mr. Combes demanded the withdrawal of the two letters by which the two bishops of Laval and Dijon were summoned to Rome to justify the accusations The charges brought against them. The withdrawal of these letters entailed the abdication of all papal authority on the bishops of France. On the refusal of the Holy- The diplomatic relations were definitively severed. broken.

With all things thus prepared, on the first day of In February 1905, an interpellation was debated in the Chamber. Mr. Morlot's order. It was closed by this order of day: "The Chamber, noting that the attitude of the VaTican made the Separation of the Church inevitable and of the State and counting on the government to to hold the vote immediately after the budget. "moves to the agenda."

Twelve years earlier, at the September convent In 1892, F.-. Doumer, president, had proposed and made a proposal from the L.-. l'Emancipation, O.:. of Paris thus conceived: "All F.:. M.-. invested with an elected mandate has an obligation to vote any proposal to ensure the Separation of Churches and State under penalty of offense Masonic. A dissenting vote cast by this Brother: will drag out his immediate indictment. A second A contrary vote will be considered an offense of prefirst class (analytical report).

When the bill was introduced in the House, the rallied, resuming the role of lullers that they had already filled so many times, they all shouted at once Voice: It won't work! And even if it did There would be no cause for regret, because the Church of France will thereby regain the fullness of his freedom.

The House began the discussion in the month of

March 1905.
A preliminary question was necessary: Parliament
Does he have the right to vote on a law that affects so many things?
Interests without consulting the country? We were careful to avoid that.

The Marquis of Rosambo expressed the opinion that the group
Catholic opposition was expected to refuse to cooperate
in whatever way this law applied and to discuss the coneditions of our plunder and our servitude. The
It seemed better to him to leave the meeting room in
notifying France of the reasons for this stance,
and only return when the work of the Lodges is done
would have been finished. The advice was wise. But we did not

We are no longer in the era of frank resolutions.

In the first days of April, the passage was voted on
The discussion of the articles passed by 358 votes to 217.
and at the same time the urgency that pushed back the garansom enshrined in law by a second deliberation.
The lodge had said: Hurry.

Mr. Berthouliet requested that before the final vote
we took advantage of the municipal council session
and general information to gauge public opinion
on this issue. This motion was rejected.

However, during the discussion
the denunciation affair that brought down Mr. Combes.
He is replaced by Mr. Rouvier. When Mr. Combes
had introduced the question of Separation to the con- —
In the Senate, Rouvier had spoken out against this.
project a vehement speech, ending with this phrasese: "If you make the Separation, I'll f... you."
"You can take your wallet."

Freemasonry commands, Rouvier obeys. The dis-
The percussion continued, and, before separating at the end of April,
The House voted for the famous Article 4. The culminating point-
by the law, what she wanted to obtain above
Everything was part of the institution of religious associations.
according to the seven articles of Title IV. The factories, at
at the moment of dissolving, they were supposed to transmit to them
the properties they managed. The large

The objection that was raised was that these associations, such

that the law required them, they did not know the hierarchy-Catholic church, nor were they known to them. It was atso many small schismatic churches that there were of parishes in France that they wanted to create. The intentions, the goals pursued by the sect were too clearly revealed. We understood that we were would encounter resistance no less than the one that had been raised by the Civil Constitution of the Clergy. It was necessary to conceal these ends, without abandoning them. believed he could achieve this through an amendment introduced into Article 4, Title II.

Here is the article. Italics mark the modification. modification made to the project presented by the Government and the Commission:

“Within one year from the promulgation subject to the provisions of this law, movable property and real estate of the Menses, Factories, Councils presByterians, Consistories and other public establishments religious officials will be, with all the associated duties and obligations, the burdens that encumber them, transferred under the same titles by the legal representatives of these establishments to associations which, by complying with the rules of the general organization of the cult of which they are propose to ensure the exercise, will have legally formed carried out in accordance with the provisions of Article 17, for the exercise of | cice of this cult, in the former districts of said establishments.

As amended, Article 4 was adopted by 509 votes against 44. These figures show that this article was accepted by the center and part of the right. In the Catholic press, he was received with a marked satisfaction which, in some cases, went almost to the point of enthusiasm: so much so that the spirit of conciliationtion is deeply ingrained in the minds of the day. He had However, the Chamber was asked that the hierarchy,

that is to say, the bishops and the Pope would have to pronounce themselves
cer sur la qualité des associations qui demander
the property of parishes and dioceses. Commissioners
Zion and the Government had refused and had
proposed this convoluted formula: "Golden Rules-
general organization of worship," which was non-binding,
whose meaning could be restricted at will. And
Besides, who would have the authority to rule on conformity?
or non-compliance with organizational rules?
Could it be the bishops? Not at all; but the tribes-
rooms where Jews and Protestants, Freemasons, are present
and free thinkers, with an interest in disrupting the E-
Catholic Church. "I claim," wrote Mr. Jaurès in
his journal, that article 4, as we have
voted, will be, before the civil courts, for the pre-
Republicans and religious associations
Having them with you is an excellent means of defense.
It protects against the arbitrary political actions of the bishops.

The entire law was passed on July 3rd by 341
223 votes against. It is worth noting that the
341 members of parliament from the majority had been elected by
2,980,340 voters out of 11,219,992. They represented
therefore a quarter of national sovereignty, to con-
edition of putting women out of it, the
young people.

From the House, the bill went to the Senate.
"It is necessary," exclaimed Senator Philippe Berger, "that she
be voted on as is." And Mr. Clemenceau, after
Having pointed out its inconsistencies, he said: "And yet,
I will vote for her because I am caught in a vice which
It is impossible for me to free myself, because I
I am a prisoner of my party.

By mid-July, the Senate Committee had adopted,
The bill was passed by the Chamber by 11 votes to 2.

without changing a single iota. A modification, however slight.
Whatever it was, it would have prolonged the discussion. It was necessary.
to reach a conclusion as soon as possible. Mr. Briand, rapporteur of the
Commission, did not hesitate to give, in its
The newspaper, L'Humanité, gave the reason for this haste:
"The Church today is a sleeping citadel, its
its ramparts are devoid of cannons; its arsenals are
empty, its armies scattered, its leaders asleep. If
we know how to do it, we will fall at the im-

provisional on this defenseless citadel and we
we will take it away without a fight, "like the soldiers of
Muhammad seized Byzantium.

Mr. Maxime Lecomte presented his report 4 the
Senate committee in the final days of oc-
In October, he carried out all the modification projects there.
regarding the text voted on by the House: "because," he said,
There wasn't a moment to lose.

The Senate began its deliberations on Thursday
November 9th. He too voted for the emergency measure. And yet,
observed the Journal des Débats, "the Separation is
undoubtedly the most serious reform we
"It had been voted on and debated for a century."

On December 6, the Senate had finished its work.

Fifteen days later, Mr. Veber, a member of parliament, presided over
Pantin, a banquet in honor of the Separation.
Mr. Ferdinand Buisson spoke there. “The Separa-
tion, he said, requires three new tasks: 1° the
As a legal task, the legislation will have to, within a short timeframe,
correct the law (1); 2° the moral task, we must

---

1. The official record of the Convent of
1905: "The Convent expresses the wish that the imperfect law,
but improvable, regarding the Separation of Church and State,
already voted on by the Chamber of Deputies, i.e. the most
adopted by the Senate and promulgated as quickly as possible
before the general elections, but that it then
amended by the Republican Parliament in a more
clearly secular." (Report, p. 402.

CI

to bring the spirit of the law into the family, the detach-
dear to the Church as well; 3° the social task, the
Separation would be pointless if it did not become an instrument.
emancipation from dogma in order to hasten the con-
the pursuit of earthly happiness through social justice
and human brotherhood.

In other words, the Separation of Church and State
the state's victory is a major achievement in the
A struggle between the two civilizations. But in order for

For victory to be complete, it must be for-
followed on the political field, the family field
and the social sphere. So the Action cried out: "The
The vote by the French parliament marks a historic date.
toric of HUMANITY. The eldest daughter of the Church of-
"Here comes the glorious mother of Free Humanity."

Jaurès, taking a look at all the debates
which had just taken place in the House and the Senate,
on a question of such importance, was doing
his journal this constalation which was not our
honor :

“Did our opponents oppose doctrine to doc-
Trine, ideal to ideal? Did they have the courage to draw up
against the thought of the Revolution, [entire thought
Catholic, to claim for the God of revelation-
Christian tradition, the right not only to inspire and
to guide the spiritual society, but to shape the
Civil society? No, they shied away, they chi-
They got bogged down in organizational details. They didn't
clearly affirmed the very principle which is like
the soul of the Church.

Alas! those of our representatives who would have been
size – if any – to play this role, did not
would not have been supported from the outside. The word of
Mr. Jaurès, as reported above, was not lacking in
foundation. We were in disarray, what am I saying?

t

Our adversaries had the will to do evil, we have
They have lost the will to do good. They are the only ones who are stirring.
were the mediators. Throughout the discussion
of the law, every Sunday, in a certain workshop
From the Ronsin cul-de-sac, Mr. Desjardins was gathering a
about fifteen people, among them Mr. Buisson,
chairman of the parliamentary commission, of the abbots.
Protestant pastors and the Jews Joseph and Salo-
my Reinach. Mr. Buisson was inquiring there about the
sacrifices that the Church might make and on the
unacceptable provisions for her. Perhaps it was
that was where the terms of the addition to were agreed upon
Article 4. |

The abbots who were there did not hold the last-

to deny rank among the mass of Christian Democrats,
Sillonists, modernists who dream of an order
new things for the Church and for the world.
This mass is irritating the Church in France. Also after
Did a few moans announce her intention to
to take advantage of the new regime: "It turns out, di-
Abbot Lemire knows this from the director of La Croix du Cantal,
Catholic newspapers to say that the news
"That law is a schismatic law. Nothing could be further from the truth." They
spoke like that editor of the Tribune de Genève, a Protestant newspaper, which said: "The Catholics-
They will found religious associations. They will not
do not mind living under a different regime than
that of the concordat. They will find advantages in it.
and disadvantages. Separation is an expedient
It's political; it's not a religious issue. I
I believe that Catholics will draw greater benefit from it.
strength from the point of view of faith.

It is therefore not surprising that, under these conditions,
The Weekly Bulletin came to give this watchword:
"It is especially important to prepare, without delay, a

unique model, uniform of these cultural associations
standards that must be established throughout the territory
and to 'agree on the principles which must
to constitute them.

Newspapers, sent free of charge to the clergy, furents immediately created to engage him in this path
and begin implementing the law. We knew -
later than the editors of these newspapers had,
received, in order to create and disseminate them, a share of
secret funds from the hand of Mr. Clemenceau.

For their part, the sectarians loudly proclaimed that they
They wouldn't stop there. "This is just one step,"
Mr. Bepmale, the deputy for Saint-Gaudens, had said the
The law passed is only a transition: And in Congress, radicalcal, which took place at that time, Mr. Pelletan and all
the speakers were careful to point out that "the charter
"It was a rushed and sloppy charter; it was merely a provisional one."

We know how the Sovereign Pontiff brought it to nothing.
the hopes of both sides.

By the same act, Pius X thwarted the plans of the
International Freemasonry. She came, she believed-

- reproductions of documents kept in the libraries or other partner institutions. These are indicated by the mention Source gallica.BnF.fr / Bibliotheque municipal of ... (or other partner). The user is invited to inquire with these libraries about their conditions of reuse.

4] Gallica is a database, of which the BnF is the producer, protected within the meaning of articles L341-1 et seq. of the intellectual property code.

5/ These terms of use for Gallica content are governed by French law. In the event of reuse as provided for in in another country, it is up to each user to verify the compliance of his project with the law of that country.

6/ The user agrees to comply with these conditions usage rules and applicable legislation, in particular intellectual property matters. In the event of non-compliance with these provisions, he is in particular liable to a fine provided for by the law of July 17, 1978.

7] To obtain a high-definition document from Gallica, contact usagecommerciale@bnf.fr.

ao 1 1

hooped AAA Ar E ATL Le e fi. Head bb gph a nba ia

APAP HEI Ippe t FE a ARSE e ED Wace ae à AL a? i = ge - tear ye Lake ap: 1s Lu,
tte, 1m From A i RC ci To j -TL fh 7 ce r "a ef alm rae F 2 “a oy = j = rj ka on ate ot e

= = gi oo Irm" 7 - E ma ri "T |M EII- TL rr Tre

OK.

"ji . erin a L
PTIT ety a t

tyr wale ch L Al

rile peal ÈS BAT
RES –
Pe SMILES fy –u
At FOCRELE
vf 7: 11

has
1.1 vr k 1 HI L–
a = ee of at oF. mh

–

UMONT

HQ
~)

uara

Edo

r

thy * ait T in

ET Ss Ee es

er z
I
L
dp
c
OO bh at te ak samadhi e S ig ant to As yet x
ee a' '

THE Mes

BORN

Tyranni

1 hour

x

that

4

onn

THAT

E
F
1
aq
t
4
+
— Tr. c—
CITE 1 Mi
fr
TEL Tel gat” ' fri wag wh
_ Ta, . “TF p +

+
4
HAS

YTI

h

#
*%
4
al

ANTI

~
q
4

LIBRAIRII

F
L |
oy +

Ti

Eoy
wef
D
Cu
little
cu
aa]
=
number
Cc
z
g”
rad
has
>”
E-
=
©
ee
nt
+

1899

LN

Y
was

S

w 1
!
1
z
+ TE
>
> '
LT 7 L
j AT
4 =-
- + NE
hy 1 1
1 =
` = Jc 1 y 7 +
ro? . oF
'I a = i
1 L the ` -
t + ol
- ; 1 7 4 F i
1 a - Eu 1 LI
+ os a J
4 hr.
— 14 r -r4 we t

=- r Hr “Fpa PR side 3
i ee ne “+.

EN ee ee ee es LE T ee Ee nl

1.

striated AND

Fr

+

—1 ee et ee ee oe 'qu

"has

w L

thd

a +
17 THE

MT Sap

has

TV
The weekend

=

rT
r'
I

Édouard ORUMONT

OUR MASTERS

—

e tn −4
A oa B |
s poo
ANTISEMITIC BOOKSTORE

14, Boulevard Montmartre, 14

aw

1
T
D]

'lu; ar TT ES 1
-epre rs L wea 4

-
kod
r

we

E

= d
or a.

_ 14%
-

27 oa 4
F

aft,

Las
rele Thar by

as

=
+

'f
oan
kr na ee LE 7:

al | rk" -
— -= k =
-! a, To

I believe I am doing the country a service by publiant this brochure on Freemasonry-

Neric. She doesn't claim to be
complete: this is not a brochure, this
it's not one volume, it's ten volumes
what it would take to write the history of the
Freemasonry, or rather, to clear away
the part that comes back in the history of these
two last centuries to this association
truly extraordinary.

If Freemasonry does indeed affect,
by some summers at the very edge of
foolishness and stupidity, it seems
also, judging by the political influence-
that exercised, directed by invisible leaders
possible beings who would be of superior intelligence

— § —

laugher; -perhaps even the superiority of
does their intelligence simply consist
in their knowledge of stupidity
human.

In any case, once again, I
I only offered to put
under the eyes of the readers, the elements
appreciation by leaving it to them to
to conclude, by providing them only
a theme for thought.

I even wish that my readers
may be happier than me and understand-
nent what lies at the heart of the Mason-
Nonsense. As for me, I confess I don't
can you explain to me the Intel- design
lectual and moral to which one can respond
to modern Freemasonry.

As soon as the mind stops at this organization-
Masonic sation, we are as if struck
of astonishment. All the contradictions,
All the hypocrites seem to be gathered together.
to make this work the institution
more bizarre, more incoherent, more
difficult to define whether it is possible dima-
Giner,

These are men who claim to be...
defeat all religious demonstrations
which they call mere gossip.

vy i ae À _ ' T lu ra 1 a Hi] a ir H r 1 hay ' . ! F 7 CE g

Kt these emancipated men have resorted
has a childlike ceremony reminiscent of the
savage peoples: they have all sorts of equipment
utensils, attributes, cords which
bear a striking resemblance to lucky charms and

to the amulets of the Botocudos and the Kaffirs

Manitou worshippers...

These are men who claim to be
light seekers, who in their
baroque jargon is incessantly employed
the word of light, "initiation into the
light, F.—, received the light, the light
of the 3rd apartment, »

And these men shroud themselves in darkness
the deepest ritual and the greatest mystery
impenetrable, they make it "tile" in order to
They ensured that the Lodge was under cover.
have passwords and passwords
rallying cries that must remain unknown
from the crowd.

And it is these secretive and shadowy—
those who accuse others of obscurantism
ism!

These are men posing for
the champions of freedom and tolerance
rancid and who tirelessly prepare
in their Lodges measures of persecution, who themselves declare, by

boasting that all the laws of oppression
or spoliation have been placed under the
mallet before being imposed on the government
ment, —

There is something there that confuses my understanding.

Obviously, and I believe that this
brochure, after so many others, will not leave
no doubt on this point — the Macon-
nerie is an instrument in the hands
of a few unscrupulous politicians
who use naive people to get ahead

has
to satisfy their desires. It is indeed na-
turel that those people have no shame in

prostitute the noble words of freedom and
tolerance.

This explanation, however, does not...
Not entirely satisfied, I admit, and not
Don't give me the answer to the Masonic riddle.
fuck.

Apart from professional politicians,
among the twenty-five thousand Francs-
Freemasons, men who may not
to be of very high intelligence but
who, recruited mostly from the
middle class, still have a certain
culture, can combine two ideas
immediately.

How are these men not
seized with Villogism, absurdity,
the heinous iniquity of the acts committed against them
commit r

How can they not find themselves ridi-
asses in their own eyes by demanding
for them the privilege of being a society
secret in which no one has anything to
to see and by refusing to other citizens
the right to associate as they see fit,
to group themselves according to their opinions and their
beliefs?

It is understandable that workers, to whom
Manual labor leaves little leisure time
to read and to meditate, they allow themselves to be...
trained by a few rhetoricians possessing
a certain gift of gab, that of beings who are

impulsive or instinctive people do not realize
don't always receive traps that their
tends the Jewish quarter.

This is not absolutely the case for
Freemasons. While they are, for the most part,
of the greedy, sheep-like breed that the
clever people lead by the nose, what-
some, however, must be in a state
to vaguely realize this
what they do, or rather, what is done to them
to do. How do you explain that these-

lane don't get up to tell their comrades-
of: |

"What we do is very simple-"
despicable lie. Our reason for being, the
mission we have assigned ourselves,
has always been to protest against all
tyrannies, to claim the rights of
man, that is to say, the freedom to believe
or not to believe, to think as one pleases,
to raise your children as you
Please, by denying these rights to others
and by putting pressure on the government to
to adopt all measures of perseverance
cut and ostracism, we are or
"Rogues or grotesques."

Among these twenty-five thousand Freemasons, 1
there are certainly ten or fifteen thousand
who are capable of appreciating the devastation
exercised by the Jews, who have more or
less affected by major scams
financial figures of that time, who saw their
parents or their friends suffer because of it. For-
What did these men leave the Jews?
to become the sovereign masters in the
Lodges? Why did they stoop so low?
slowly becoming nothing more than domes-
Jewish ticks?

These are the thoughts I've had

that my readers will probably
like me while browsing this brochure
whose only merit is that it is a summary
The Masonic question. All the facts.
mentioned, all the speeches cited are
absolutely accurate and it is a duty for
I, on the other hand, would like to thank my friend, this excellent-
slow collaborator of Boisandré who had
the courtesy to collect in the publications
Masonic cations, many details
unknown to the general public regarding the function-
the formation of this unique association where
there is a constant conspiracy against freedom
from others,

As for me, while associating myself with the
courageous campaign undertaken by
Jules Lemaitre and pursued by him with
So much energy and talent, I don't ask
not that we abolish Freemasonry-
nonsense,

I simply want, like everyone else
citizens who are aware of their rights,
that this monstrous anomaly be stopped
This inequality is dishonorable for
those who suffer from it:

A secret society claiming arrogance-
ment, its power, constituting, in what-
that sort, a body in the State, giving

openly giving orders to the government
ment, constantly intervening in the
public affairs, while the others
associations are threatened or banned.

All French outlaws, the Franks-
Freemasons above the law, such is the spec-
tackling, extravagant and abominable at the same time,
which we have been witnessing for almost
Forty years, this spectacle must end.
and if all honest citizens know
If he wants it, he will cease..... |

THERE

Masonic Tyranny

——— mE

FREEMASONRY

IS OF ORIGIN

JEWISH

While the Jews are overwhelmingly Frankish-
Freemasons, not all Freemasons are Jewish,
Not all Freemasons are either
I know some Judaizers who are anti-Semites.
ardent and convinced, and I make no difficulty-

I must admit that I count myself among my -

friends of men to whom "the acacia is known."

It is nonetheless true that the Freemason-

Nerie is an institution of Jewish origin. I would add

that she remained Jewish and that she is today
more Jewish than ever; everything indicates it, everything
demonstrates: its symbolism, less insignificant
perhaps, and less ridiculous than one might suppose, his
Their function, their tendencies. To anyone who
does not grasp this idea that the Freemason-

Rs
miir ie ee ee i pe paa ara- eee ol ee CEE LM

nothing is but a war machine invented by
the Jews to conquer the world and achieve their
the old dream of universal domination, France-
Freemasonry will remain an incomprehensible enigma.
possible.

As I wrote in France-Juive, the
Hebrews cannot even be accused of having
used a lot of dissimulation when they
created this association intended to promote their
dissolving action.

Never was a clearer goal indicated under a
more transparent allegory. It took all the engineering...
The Aryans' night for not understanding that in
inviting them to unite to rebuild the temple

of Solomon, they were invited to ensure the triumph
of Israel.

Open any ritual, and everything will speak to you.
of Judea,
Kadosh means Holy in Hebrew. The chande-
to bind with seven branches, the ark of the covenant, the table in
acacia wood, nothing is missing from this reconstruction
Figurative representation of the Temple. The Masonic year
is roughly based on the Jewish year. The months
Masonic are the Jewish months: adar, veadar,
nissan, tyar, sivan, tammonug, ab, cloul, tischri,
heshvan, kislev, tebeth, shebat.

The famous phrase that they exchange
initiates, and of which Andrieux has spiritually
cheered: "The acacia is conmu me," is attached ega-
relating to the most distant Jewish traditions.

kd Yw

2

pe and S. LR sh

LS

LUS Bed

The High Freemasons will tell you that the acacia is
the golden bough of "modern initiation"; it is

That is why, and because of that, one is a Freemason, when one penetrated the secret.

However, according to Holy Scripture, this tree often referred to as Shitiah (plural Shittine) was considered sacred among the Hebrews. At the command of Moses, the tabernacle, the ark of al- alliance and all religious utensils were compl- made of this wood, and the prophet Isaiah recommended- in turn, it was done to the Israelites upon their return from captivity, to take care to plant in the desert cedars and acacias (Shiftim).

Look at the engravings that adorn the old ones rituals of the high degrees. You will recognize all the symbols of ancient Lot. You will see Moses there. and Elijah emerging from a cloud of fire, while on a banner reads: Reads freedom to the captifs. The passwords are Judas and Benjamin. He It is only a question of Adonai, of the fountain of Siloam, from Zerubbabel who also comes to ask, that the captives be freed and that they allow them to go and rebuild the Temple of their God.

Study the admissions ceremony and you You will believe in Jerusalem.

D. — Most respectable Brother, First Warden, are you- Are you a Grand Architect?

R, — Mighty Master, I have seen the great light of the third apartment,

D. — Where were you received as Grand Architect?

R. — In the high place and the middle chamber,

D. — Why do you name it that?

R. — Because it was the place where Solomon worked- milk at the Temple plan with the Superintendent of works.

D. — What do you do in the rank of Grand Architect?

R. — To build the last building or the third body which makes up the top of the building, to erect Tabernacles, ales adorned with precious and sacred ornaments,

D. — What are these ornaments?

R. — The Ark of the Covenant, supported by two Cherubins that cover it with their wings, the Brass Table, that of the Holocausts, that of the Loaves, and the Lampstand has seven branches.

D, — What does the Ark of the Covenant contain?

R. — The Stekenna, which fixes itself between the Cherubim who cover him with their wings in the Holy of the Saints, on the day of the dedication when he returned his oracles,

D. — What was the principal law given by the Stekenna?

R. — The one that was given on Mount Sinai, kept since in the Ark, which is the first written law.

D, — Give me the sign of this law?

R, — It is given by placing both hands on fa head, fingers open, which marks the symbol of ten commandments.

D, — In what form is the Stekenna represented?

R. — In the form of a tranquil, lying lamb, based on the Book of the Seven Seals.

D. — What kind of wood was the Ark made of?

R. — From Sethim, incorruptible wood, strewn with gold blades...

In adoption Freemasonry, which is the Masonneriety of women, you unravel just as clearly—

LS ca OE ns de ee

Jewish influence, there, it's Judith who plays the main role.

The recipient, her head covered with a black sheet sprinkled with ash, it arrives at the Temple gate. She is stopped by a guard who alerts the second The supervisor goes towards her, and the dialogue begins. The following is committed:

D. – What do you want?

R, – I want to speak to the High Priest and the principalskin of the people.

D, – Who are you?

R, – Judith.

D, – From which nation?
R, – Jewish woman of the tribe of Simeon,

–Judith is then brought between the two colonists– The Brothers and Sisters remain seated, having the right hand on the heart, left hand on the forehead, and head bowed to simulate the painful consternation that we experienced in Bethulia before the exit Judith's tie.

The High Priest again questions the recipedestal: |

D. – What are you asking for?

R, – That you would have the doors of the city during the night and everyone prays for me for five days. Then I will bring you some News from Bethulia, I beg you not to to return the city before that time.

D, – Go in peace, and may the Lord be with you YOU !

She goes out and goes back into the preparation room. She takes off her black sheet, washes herself and puts on her ornaments

dyp a =T

She takes a sword in her right hand,

on the left a painted skull, which had been
deposited while she was in Lodge.

Upon her return, she shouts at the door: Victory!
Victory! The guard informs the second supervisor.
who tells the first person; the latter informs the Grand-Priest, to whom they shouted twice: "Victory!" at the
Lodge door.

Judith is introduced:

The High Priest, — Show us who shouted like that.
R. — It's Judith.

The High Priest. — Bring her in; my brothers and
My sisters, let us stand up.

Praise be to the Great Architect of the Universe who has not
He has not abandoned those who hope in him, who has accomplied by his servant with the mercy he had promised to
the nation of Israel, and who killed this night, by my hand,
the enemy of his people, »

She shows him the skull!

The painful image of defeated Jerusalem appeared
would thus be at every moment in the Masonic workthat. It is the Widow whose scattered sons recognize each other.

are born at the ends of the earth shouting: "A word the
son of the Widow!

In the ceremony for the degree of Rose-Croix,
To the question, "What time is it?"
answers :

< it is the first hour of the day, the moment when the The veil of the Temple was torn, and: the darkness of the consternation spread across the surface of the earth, where

the light dims, where the tools of Freemasonry shattered, where the blazing star disappeared, where the The cubic stone was broken, where speech was lost.

Open now, the Knight's Ritual Rosicrucian; eighteenth degree of the Freemasonry Scottish Freemasonry (Paris, printed by J. Claye. — A. Quantin and Co., rue Saint-Benoit). You will see there that certain Lodges unite with the Jews to celebrate celebrating Easter in commemoration of the exodus from Egypt.

This ceremony is called the VA gape festival is extremely curious and suggestive. Here is the description copied verbatim into the Ritual.

The Agape Hall is decorated in a brilliant manner The curtain is red with white accessories and green {sometimes green garlands and dra- white peries or flowers).

The background is occupied by the Cross and the Rose, either in relief, either in painting. The decoration is completed with the various other attributes of the 18th degree.

The table is in the shape of a Latin cross whose head is to the East,

A large seven-branched candelabra occupies the middle of this table, The chapters which have only one candelabrum a very tall, seven-branched plant resting on the ground, the pla- will be behind the seat of the T.*. Sage or Athirsata.

The glasses must be stemmed to resemble the chalices and be placed as well as the bottles and carafes on a line drawn by two rows of ribbons red,

There's only one loaf of bread for two people, but it is placed on one of the two and not between the two.

ann
ert PE Pya re a one —

The Brothers, in the order of the Good Shepherd, leave 'the Temple where the Last Supper was built and go there in pro. transfer to the Agapes Hall

It is the 17th Minister of Ceremonies who is in charge of to regulate the ceremony and to ensure that the established order was observed yant:

The Masters of Ceremonies:

The Standard Bearer;

The Cheys,*. of the Chapter on two lines;

The two F.°. F.°. guardians;

The Knight of Eloquence and the Master of Dispatches;

The F.*. F.*. to whom the honors of the Orient;

The Wise T.°.

The 1st Minister of Ceremonies leads the procession by one side of the Cross towards the East, that is where it had the ranks opened and we headed west in surrounding the table, so that everyone is at its place.

The 1st G.*. (guardian) occupies the end of the Cross on the north side; the second G.*. (guardian) occupies that on the south side; the first M.', of the Ceremonies is placed at the bottom of the table, facing the T.°. Sage who sits to the East.

Before we sit down, the wise I.* takes care to pre-
The assistants will come and:

The table is called an altar;

The tablecloth, rug;

Towels, scarves;

The glasses, chalices:

Bottles and carafes, amphorae.

T.°. Sage adds:

– “You see, there’s only one loaf of bread for two.” guests, F.∗, in front of which 31 is placed, must share with F.∗, who is to his right, by prefeeling, in order to break it together, When, in the

– 9 –

During the Agape meal, we will need bread, no one will will be able to use the one that will be brought without having shared by breaking it with another F.°,

e Voscœurs, TT.∗. C.∗. Chev.∗., will undoubtedly feel all that is touching and fraternal in this tradition,

"Take your seats, my Brothers, >"

The assistants break the bread, sit down and eatkind,

For the second course, a roast lamb and a The stove was lit. Then the T.∗, the Wise One, said:

– “Here is the Victim who symbolizes the sacrifices” Materials of the ancient Lot and moral sacrifices of the news,

THE LORD WILL PROTECT OUR HOMES AS HE PROTECTED THOSE OF OUR FATHERS; BECAUSE THEY HAD MARKED THEIR DOORS OF THE MYSTERIOUS SIGN WITH THE HYSSOP BOUQUET DIPPED IN THE BLOOD OF THE LAMB WITHOUT TASH.

Knight, guardian of the Temple, make sure if any profane people do not cast their eyes on our work, for the voice The Truth said that the foreigner and the mercenary must to be excluded... »

The Knight, second expert, or Temple Guard:

– “We are safe, T,*, Sage.

The T.”, Wise:

– “Let’s remove the corrupt parts and deliver them to flames.

(He cuts off the head and feet and puts them in the oven-

neau). |

– “Now, Chey, let’s continue to celebrate our Agape, BECAUSE WE HAVE FULFILLED THE TRADITIONAL PRECEPTIONAL, |

The fulfillment of this traditional precept is nothing other than the pure and simple celebration of

m 1
Wa

Ī–" m 7 CRE Le .

~~ DM ae are a –

eee
SE rer ie lemme __ Ten
'Fie

mee

the Jewish Passover. It is easy to be convinced of this by rereading the Book of Exodus about how instituted this ceremony:

The Lord said to Moses and Aaron, on the earth from Egypt: “… That on the tenth day of this month each take a lamb for your family and for your home, If there aren't enough people in the house In order to be able to eat the lamb, he will get some from his neighbor, whose house is attached to his own, as much as he You need it to eat the lamb,

“This lamb will be without blemish; it will be a male and he.
will only be one year old. You can also get a kid goat.
that has the same conditions.

"You shall keep it until the fourteenth day of this
months and all the multitude of the children of Israel limmo-
Lera in the evening. They will take some of her blood and they will put
on one or the other post and on the front of the doors of the
houses where they will eat it,

“And tonight they will eat its roasted flesh”
fire, and unleavened bread with wild slats.
You shall not eat anything of it that is raw or that has been
cooked in water, but it will be roasted over the fire. You will need some of it.
Manage the head with the feet and the intestines, and there is no
Nothing will remain until morning. If anything remains
that thing, you will burn it in the fire...

“Now this is how you shall eat: you shall gird yourselves
your kidneys, you will have your shoes on your feet and your
with sticks in hand, and you will eat in haste; for this,
This is the phase (that is to say: the passage) of the Lord.
And I will pass through the land of Egypt during this night,
and I will strike down all the firstborn of this earth,

from man to beast. But the blood of which you
will have marked the houses in which you will be staying
will serve as a warning, and I will pass before you, and you
you will not be harmed by the plague with which I will strike
Egypt.

“You will keep a lasting memory of this day, and
You will celebrate it; through your children, with a worship without
END.

“When you have entered the land that the
The Lord will give you what he promised you.
You will observe the same ceremonies, Ff, when your sons
They will ask you: what is certain? You will tell them: it is the
victim of the Lord's passing, when he passed over
the dwellings of the children of Israel, striking the Egyptians
"Hold on, spare our homes..."

Moses, in turn, when he brings to the Assembly
of the Elders the orders of Jehovah, do not omit
this prescription of the annual celebration of the
Easter.

Compare these texts with the ritual formula
spoken by the T.∗. Wise at the feast of the Agape, and
You will be edified.

By celebrating Passover within their Lodges
or their Chapters, the Freemasons recognize and
They themselves proclaim their Jewish heritage.
the spiritual sons of Israel confess themselves, the continua-
those of its religious and political tradition.

— From then on, what was obscure becomes clear; the
indecipherable symbolism that seemed ridiculous
or puérii suddenly becomes clear; Freemasonry
ceases to be an enigma. We understand his hatred of

Christianity, which is, above all, a religious hatred...
= gious, a clerical hatred; one understands the per-
her own version of patriotic sentiment, the bass
grudges with which she pursues the army, her sect-
political rism, its appetites for domination.
This explains the predominant role played by the Jews
both originally, during the founding of the main
Masonic rites, which later, in the great
political events of this century, and up to
today, in Panama, for example, and in
The Dreyfus affair. One can imagine the fury that arose.
seized the Lodges upon hearing the news of the triumph of
Anti-Jewish candidacies in Algeria, outrage
to such a degree that they wanted to excommunicate their
F. Morinaud, because he had campaigned with
We.

All these facts would remain obscure and incom-
graspable if Freemasonry was the association-
a liberal, impartial, independent union that it
the sting of being. They become of a childlike simplicity-
tine as soon as one knows that Freemasonry is not
that an annex of the Alliance Israélite Universelle,
as soon as we realize that the Lodges are only
secular synagogues.

And that's the pure truth, today more than ever.
Never, there may have been times when the element
Judaism was more or less expelled from the Lodges by
certain generous aspirations. Nowadays, there
exerts a dominant influence: he is the master
absolute. |

Governed by invisible masters and that no one
Freemasonry does not suspect — since the
War above all — has become a kind of Ju- —
open Daism, a kind of caretaker's apartment
lesson, from the announcements office where Jews fraternize
with people they wouldn't invite into their own homes.
In this house that they had the art of presenting
as the Temple of Philosophy, the Jews have
attracted, along with a naive crowd of bra-
people easily dazzled by grand words,
everything that France could contain of politics
greedy old men, unscrupulous swindlers, and ambit-
They're ready for anything.

They told these straw men:

Serve us faithfully, be our slaves
dedicated and discreet, work tirelessly for
[Israel, without ever admitting it, and we fill you-
"Bons of honor and wealth."

Thanks to this tactic, which is incredibly clever,
It must be acknowledged that Freemasonry is no longer at-
today that a large Jacobin club appropriate
to the tastes and customs of our time, a vaite
political and electoral machine that manufactures indi-
magistrates, acting on behalf of Israel
and prefects, generals, and bishops,
deputies and senators, presidents of the Republic-
republic and even laws!

Twenty to twenty-five thousand individuals who cannot
in no way does it claim to form an elite

Fa
D pee rame ne aoe

intellectual or moral, and who themselves obey
even to a mysterious password given by
occult leaders command thirty-eight thousand
French lions, who have no idea.

In reality, the twenty-five thousand Freemasons — for
nine-tenths, at least — are not
more initiated than the thirty-eight million laypeople
The only true initiate is the Jew who, sheltered
behind the Masonic screen, continues tran-
by fulfilling his plans, accomplishing all sorts
of misdeeds and swears on the memory of Abraham
that he has a fraternal soul and that he only dreams of...
Technology and tolerance for all men...

ae
Li
has
X Fa Le
1 "a Lu! Were at

FREEMASONRY IS

A CLERICAL INSTITUTION

What is clericalism? 2

Is it the act of exercising it publicly and freely?
How does a cult work?

Not in the slightest. Clericalism does not

Don't confuse it with religion; it is an abuse of it.
Clericalism implies an idea of intolerance.
of oppression, of usurpation either in the domain
religious, or in the political sphere.
At certain times in our history, it happened
that the French high clergy dared to want

encroaching on this latter territory. The kings of France they didn't hesitate for a second to let him in in the ranks, and, in this respect, one can say that the most Christian kings, from Saint Louis until-that to Louis XIV, were the most energetic of anti-clerical.

These conflicts between civil power and the Authority ecclesiastical matters are now only distant memories. historical futures. The priest today has no-

a share in the government. Mr. Homais himself

would no longer dare to speak of the "government of priests." [He would be too afraid that the answer would be: – “Old joker! Look at the Chamber and

L -$
m PFa hF inky, to a

In the Senate, how many priests are there, and compare the many of these priests are similar to Freemasons, Protestants and even Jews swarming on all benches, »

The Catholic clergy is therefore absolutely harmless defensive from a political point of view. Would he be dangerous, would he prove to be intolerant? sectarian, oppressive in the religious sphere?

No one would seriously support him, no More than me, I imagine, you've never yes to talk about a priest or bishop who might have tried to prevent a pastor from preaching in the Temple, or an officer's rabbi at the Synagogue.

So these are people who are just waiting to to live peacefully, in good harmony and in par-reached an agreement with everyone. Although the Catholicism in France numbers thirty-six million about fifteen full members, and at least fifteen to twenty million actual followers, these good Catholics-

liques even accept the situation with resignation
The erased and subordinate role that is assigned to them, Them
who make up the majority of the nation, and even

The vast majority agree to let themselves
to govern, to direct, to lead like a herd

by a minority of Freemasons, of Protestants
so many and of Jews who, all together, are scarcely one
million.

If Freemasonry were what it claimed to be—

tend, that is to say the Temple of Philosophy and
the last refuge of freedom of conscience, she

could probably crush these with his disdain
inferior types of humanity who still believe
to the "lies of the priest," but she guards herself—
would persecute Catholics because they have
another conception of the enigma of life than
Brisson. She would simply tell them everything
simplys ++ es so.. ew ee and,

— “You have to be real fools
to believe that there is an immortal soul, that it
There is a heaven and a hell, and everyone will be
rewarded and punished throughout eternity, according
that he will have acted well or badly in this world. We
We, in the Lodge, twist ourselves when we speak
of this nonsense; but anyway, keep swallowing it,
If you so wish, your stories about nannies,
since it relieves you and helps you to cope—
to end the miseries of existence. We will not beware
to prevent you, because we are free—
thinkers, that is to say, superior minds and
benevolent geniuses who have given themselves a mission
to ensure for themselves and others the freedom to
to think and to believe, »

Instead of adhering to this tolerated philosophy—
a generous and broad estate which would have won him everyone's esteem,
What does Freemasonry do?

Its entire program is contained within the
Voltaire's famous letter to Damilaville:

"The Christian religion is a tiny religion, a
abominable hydra, a monster that requires a hundred hands
Invisible things pierce through...; philosophers must run

the streets to destroy it, like the missionaries who
They must spread across the land and seas to propagate it.
to dare everything, to risk everything, even to get burned for the
"Destroy, crush, crush Virfame!"

— “Yes,” replies the century later
F+, from Lanessan to his illustrious ancestor in the Lodge

The Nine Sisters — we must Ceraser —

the Infamous; but the Insignificant is not the clerical-
Is it really God? (Speech by Brother [name missing])
Lanessan at the solstice festival given by the L.'.
La Clémente Amutié, March 13, 1831).

Lanessan, it is true, has not yet succeeded in-

that now he has to crush God. He must be excused: he

was probably too busy corresponding with
the blackmailer Canivet...

Another F.*. took care to specify further
better understand the true purpose of Freemasonry,
which is not the fight against clericalism and
its abuses, but the complete destruction of the reli-
Catholic Church, and of that religion alone-
ment.

"The distinction between Catholicism and clericalism-

lism is purely official, subtle, for the purposes
from the tribune; but here, in the Lodge, let us say it proudly
For the truth, CATHOLICISM AND CLERICALISM DO NOT
They are one. (Chain of Union, July 1880.)

These confessions are not only revolting
by their monstrous hypocrisy; they are remarkable-
also characterized by the scent of bigotry.
the hypocrisy they exude. This is not the

Fk
Dag te

Pi

HAS
we -

A lofty and serene philosophy that would speak thus:
Passion and religious hatred alone are capable
to utter these cries of war and death.

Sainte-Beuve, who was not a cleric, but
an atheist; Sainte-Beuve who feasted at the sausage-
his on Good Friday, said the correspondence
of Voltaire and L'Alembert-+- ee.. ...

"All the correspondence between Voltaire and d'Alem-
Bert is ugly; she reeks of sect and conspiracy, of con-
Brotherhood, the secret society... >

It seems that this judgment of the great critic
aims at Masonic literature, Browse the
"boards >, the rituals, the catechisms, the bul-
Latins of the Grand Orient, you will feel it fully
nose, "this spirit of sect and brotherhood," which
is nothing other than what is called today-
of today the clerical spirit.

Have the strength not to fall asleep on the
pompous philosophical tirades, have the pa-

intention to read a few pages of pretentious jargon
tieux and plat that we speak and write in
the Lodges; you will soon have the feeling of having
penetrated into an unknown religion, of which you
Ignore the God, but which is indeed the narrowest,
the most closed-minded, the most intolerant, the most ferocious
d: religions. ,

The writers who have dealt with France-
Masonry joked > as long as they could
The symbolism of the Lodges. These writers were right.

i ER h re p S

no doubt, since this symbolism is eminent-
grotesque lie; but perhaps it escaped them
that this base symbolism was nonetheless the re-
presentation, the outward sign and . sensitive
of a similarly base religion. That is what he im-
It's important to highlight it properly.

I found information on this subject in the brochure of
Mr. Georges Goyau, Freemasonry in
France, information full of interest.
Mr. Goyau, show us what importance
The true Freemasons attach extreme importance to this symbol-
a silliness that excites the laughter of the uninitiated, and what
energetic resistance they oppose to the children
terrible Lodges who would like to put an end to
these old things from another age.

These fierce freethinkers who don't have enough
of mockery for the sacraments, have experienced the
need to institute sacraments for them who are
conferred according to special rites, and to which they
They hold fast, we haven't forgotten the famous
secular baptisms at the People's House where Clovis
Hugh officiated, baptizing the newborns in the name
Blue skies, green trees, and small birds. ©
This was merely a fit of lyricism from a poet who
does not fear facing ridicule on occasion.
The G.. O.*. has much better to offer in terms of
sacraments.

First, regarding Baptisms, we will mention the
Adoption ritual for veiled trotters, composed in 1885
by M. Foussier, Paris city councillor.

The child enters the Temple, where the Brothers
are gathered, their heads triple-veiled. The "Brother
overseer, on the order of the Venerable, tears from
this young front the three "dark fabrics" on
which are written in letters of gold: "Misery, Igno-
`- rance, Fanatisnre.2.

F.° Blatin, who was mayor for a long time and de-
radical prostitute from Clermont-Ferrand, composed of
On its side, an adoption ritual, the ¥.+, Blatin does not
He didn't stop there; he is also the author of a
Ritual of marital recognition, for the ma-
weddings, and a funeral ceremony ritual for
white outfit.

In Freemasonry, moreover, there are rites for
everything, even for the most ordinary acts and the
the most vulgar aspects of life. The philosophers of the Great-
East, who mock the Benedictite of Catholics
liques, are full of esteem and veneration for
The Rituals of the First Three Degrees of the Lodge
Table of F.:. Minot. In this indis-
conceivable for any Freemason who wants to sit at the table
decently, F.:. Minot regulates the way in which the
Brothers, after having fraternally shared the
The raw stone (bread) and the sand (salt), must, in
chanting their furles (plates) with their swords
(knives), to carry certain health benefits with cannons
(glasses) of red powder (red wine) or powder
strong (white wine), temperate, if they wish, by the
barrels (bottles) of white water (water) which
are at their disposal.

Do you want some symbolism of order, a little bit?
higher quality?

Read about Freemasonry and the Religious Question

Mr. Copin-Albancetlt's book. You will learn there
that "everything has a religious character in the at-
Rosicrucian Order, The main emblems there
are the pelican, the cross with the inscription Juri, the
good shepherd, etc., At each meeting there are
agapes, during which the Brothers eat at
they each take a piece of brioche and drink a sip
to the same chalice that they pass over, after having
struck nine times on the shoulder, kissed and
having said to himself: v Take and eat, and give to man-
Give to those who are hungry! Take and drink, and
Give water to those who are thirsty!

Freemasons are not content with having
They have rituals, and also catechisms.
just like ordinary Catholics, and they have
even for each grade. Also Mr. Copin-Alban-
Celli, who was a Freemason for six years and who speaks,
Therefore, knowing the facts, do not hesitate-
Didn't he declare that Freemasonry is
an association of "bigots"...

Testimonies of this "bigotism" abound,
Indeed. One could compose a large volume
just with the texts that denounce the clerical-
Masonic lism.

In 1895, F.°. Blatin, of whom we have already

spoken, declared to the 'Masonic Orphanage that
"Freemasonry possesses a great moral ideal which

"It is unique to him." And the Parisian Lodge Osiris ex-
firstly the wish that "this great moral ideal" be
taught, in every hamlet of France, by a
people's advisor, a kind of secular pastor who
would be installed, "in parallel with the priestly function-
| .dotale. »

There is therefore no longer any doubt: the alleged
free thought with which the leaders of the
Freemasonry attracts gullible people, just as one
Attracting larks with a mirror is nothing but...
Hatred laced with hypocrisy. When the Lodges

they work to destroy Catholicism, they are not moved, as they Vaflirment, by the will to destroy forever in people's souls the idea religious. The spirit that animates them is the spirit of competition. They simply want- to substitute one religion for another, to establish altar against altar...

— What then, you will ask, is religion Masonic?

It is difficult to define, since it is secret, like everything that falls under the purview of the Masonry.

The Catholics were somewhat naive to mystify with the stories of Palladism and Luciferianism, I! We must now leave aside the "Satan's religion," which is still a religion much too high and complicated for the taverns and druggist islands of the tenth which form the predominant element of the Lodges,

we J0 —

Should we rather believe that religion ma-

conic is simply atheism and ma- Realism?

I don't think so: materialism and atheism are the opposite of all belief; they are nothing but negations completely incapable of arousing in men: hatred, jealousy, fury, all the violent passions by which one becomes note the Masonic sect.

— But, you will object, there are formal texts...»

Yes, I know, there are texts. That's how it is, by for example, that the Convent of 1877 solemnly voted- the disappearance of God; but it was on the proposal from Mr. Desmons, former pro- pastor testing,

Here is a more recent document which
seems to prove once again that the Grand Orient
is the declared enemy of all metaphysical ideas:

“We are positivists… We must not…”
to address the root causes... We want to ins-
"To establish the cult of realities..."

This document is taken from the minutes of the
Convent of 1886. It originates from Mr. Dide, pastor.

Protestant...

You're starting to find there's a lot
of Protestant pastors in rationalism ma-

conic?
That's not all: there's something else.

Gambetta, who was, as we know, of Jewish origin

(the fact is indisputable and Mr. Leroy-Beaulieu himself-
(He even admitted it) will put us on the trail of

the true religion of the Lodges. In his famous
speech by Romans, in 1878, the inventor of
Anticlericalism was expressed in these terms at

'* * Regarding the separation of Church and State:

S € + + p

“We cannot avoid continuing
solution, or at least the preparation of the solution of
Church reports — I know very well that to be correct,
I should say "churches" with the State — but if I
Don't say "churches," it's because, as you sensed,
I always go for what's most urgent, but justice must be served.

to the spirit that animates the other Churches, and if there is among
We have a clerical problem, neither the Protestants nor the
Jews are not involved; the conflict is a single, deliberate act.
"ment by the agents of the Ullramontanisne,"

What do you think of this distinction?

If Gambetta were still alive, he would
would be careful not to let slip today
similar confessions; but, in 1578, no one suspected
not the Jew yet. The tribune spoke "covertly";
as they say in the Lodges, and, for this mixed-race person
Hebrew, there was undoubtedly a profound voluptuousness
ironic to express oneself in such clear language — but
clear to him alone and to a few initiates —
in front of this flock of goyms who, not content with
to let themselves be taken for a ride, still had the naivety of lap-
to plead with enthusiasm.

The same was true for Jean Macé and for his
League of Education.

. Masonic, Jean Macé said:

a ee ey —4r iH JAT em oe to | ee er,

Jean Macé outlined the plan for his League under
The Empire, it was then a good-natured League,
having no other objective than the dissemination of the instruction
tion, without the slightest political or religious bias
sionnelle. In a sort of manifesto-article cited by
Mr. Lenervien in his pamphlet: Clericalism

"I am appealing to all those who are involved in designing the League."
future as neutral ground, politically and religiously-
speaking rather harshly, and who place the question quite high-
tion of popular education, in the strict sense of
word, to agree to serve her all alone on this
The terrain, setting aside the rest, would not be the
It would be pointless to try if Von wanted to do something else.

The league membership lists were as follows
labels:

"The undersigned, wishing to contribute personally-
contributing to the development of education in their region; .ys,
declare their support for the establishment project in France
of a League of Education, within which he
It remains understood that particular interests will not be served.
bound by no religious or political opinion.

As soon as the Jewish community and Freemasonry had
triumphed with Gambetta under the usurped banner
of the republic, the good Jean Macé hastened to
to drop the mask, and cynically admit that he
had worked for the Lodges.

At the Congress of the Marble League, in 1583, this
"Old hypocrite declared":

“Yes, what we are doing is a Masonic work.”
No, nobody here will want to give it up because of that.

It doesn't matter to those of us who are not part of it.

4
Ti

x what happens there (in the Lodges) behind closed doors, since

what is happening in our open air is consistent with
the law they recognize? The league is a Macox-
EXTERNAL NERIE, I have said it a hundred times in the Lodges,
from one end of France to the other, »

The League of Education is a "Mason-
external negation." That's Jean Macé, the founder
even from the League, which proclaimed it: Habemus
confitentem reum. The reform of education in
which the League initiated is therefore
itself a Masonic work.

Now, what was the characteristic of this pre-
A tense reform? Who prepared it, oversaw it?
duigée?

Protestants and Jews!

I have spoken on several occasions in the Libre Parole.
of this anti-French work which delivered the teaching-
national movement to cosmopolitans and product

this lineage of Dreyfusard academics that we

we saw people drooling over our army in the company of
anarchists and German Jews.

Three men were the main protagonists.
of this criminal enterprise, and there were three
Protestants, former pastors more or less defrocked
ques. |

It was Buisson, the director of education.
primary school, which gave this advice to French mothers
Caises: |

"When we no longer see thousands of onlookers"
attend military reviews; when, instead of the ad-

As you will have become accustomed to the image of the title and the shoulder pad, you wil
The child said: "A uniform is a livery and everything
"The livery is ignominious, that of the priest and that of the..."
"soldier, that of the magistrate and that of the jackal," then
"You will have moved public opinion forward."

It was the unctuous Pécaut — the one who died of
Aovleur because Dreyfus was not rehabilitated
quite quickly, and who shed her last tears that day
of the arrest of the "divine Picquart" — who
admitted in 1879 that the so-called reform of len-
teaching aimed to complete by a means
diverted the religious reform begun at
AVI' century by Luther and Calvin. This Pecaut, in
quality of inspector general of public education
that, was tasked with reorganizing our Nor- Schools
males.

It was the Prussian Steeg, director of the Museum
educational and school of Fontenay, which left-
knows how to escape this cry from the heart on the eve of inter-:
to undertake the great work of secularization:

I feel more than ever, through all of this and
In all this, a Protestant pastor.

- In the names of those three pastors we had gone
look in Switzerland to reorganize the brand-
French men, and who only took off their robes to
To avoid being recognized, add those of their
countless coreligionists who swarm in
the university's highest degrees: the Liard, the
Rabier, the Monods, the Girys, the Stappfers, etc.,

etc. Include the names of Jewish academics,
like Weill, who gave his students...
The subject of the composition is The Poet's Dream, that is to say
Dreyfus's apotheosis: a grand military parade
silence at Longchamp, with Dreyfus on the right and
Picquart to the left of the President of the Republic--
that; like Basch, this Hungarian Jew, whose
This scandalous attitude nearly sparked riots.
in Rennes...

You will then understand how much Jean Macé
was right to say that his League of Education-
ment was a Masonic work,

And you will also understand that clericalism
Masonic is nothing other than the coalition
hateful of both Jewish and Protestant clericalism
against Catholicism, which is not only the
religion of the majority of French people, but which cons-
it embodies a kind of atavistic mentality in France
entirely.

-IP

i rc!
Ki-zi
SAN

FREEMASONRY

AND THE REPUBLIC

In the volume entitled: Constitution and Rule-general ment of the Grand Orient federation of In France, there is article 15 which says:

They (the Workshops or Lodges) forbid themselves all debates.

on the actions of civil authorities and any intervention Masonic practices in the struggles of political parties... »

This paragraph contains so many lies So many words.

The truth is that within the Lodges there are few It's not just a question of politics, and that the F.°. not only do they constantly discuss the acts of civil authority, but still do not cease to exercise control over public authorities meticulous and despotic, comparable to surveillance suspicious lance of a master jealous of his rights over servants whom he distrusts. The Masonry, over the past twenty years, has gradually taken over prepared, confiscated the Republic which became his thing, his cash cow, his farm. And that's what explains that the Jews, masters of Freemasonry, be by the same token masters of France.

Texts that could prove this control

__ Ah —

on the government of a country of 38 million of men by a sect that does not have 25,000 their members are as numerous as they are precise.

“The Masonic Lodges,” wrote Anatole in 1887 "From La Forge, they were the cradle of the new France," (Letter to the President of the Council).

“Saint Mason,” wrote the orator of the Convent, the F.:. Dequaire; –– holy, that is to say three once consecrated, you are the great crucified one of the Republic-...that. It's you who suffers for her, it's you who... Focus on yourself and all the beneficial experiences. It is you, devoted mother, admirable teacher of the democracy, which does not carry into the secular world than those of your attempts that succeeded in your "Flanks!"

At the International Masonic Congress in 1889, F.-. Colfavru, who was a deputy for Seine-et-Oise, made similar statements:

“Freemasonry,” he said, “was the nursery where the The Government of National Defence was about to find its firmer and its most energetic representatives, it is From our ranks came the most esteemed men derables of the government of the Republic and of the party Republican.

In 1894, F.-. Gadaud, senator, to whom his Masonic rank was worth the portfolio of the Agriculture, complete and precise, by embedding it in a striking formula, the thought of F.∗. Colfavru:

"The Franc-Magonnerte is nothing other than the The Republic has covered, like the Republic itself is nothing other than what Freemasonry has discovered green. > (Convent of 1894. Official Bulletin).

F.-. Lucipia, a former death row inmate of the Commune and who presides over both the Municipal Council capital of Paris and the Council of the Order of the Grand-Orient, do not hesitate any more than F.°. Gadaud to to recognize the perfect, absolute identification of the Freemasonry and the current Republic.

“For some time now,” he said, “a new spirit
seems to be reborn in France, replacing the new spirit
which had worried us so much... At the head of the government-
In fact, there are practically only Freemasons,
not of those Freemasons who, one day having received
The light, they then forgot the way to our workshops.
but Freemasons who remained brothers
faithful and devoted... Also, let there be no mistake, We
It is now being said everywhere that we are not "in
"Republic," that we are in "Freemasonry-
nerie > ; the word is from Bishop Gouthe-Soulard, Ek
Well, that bishop would be right, sf Freemasonry
and the Republic were not exactly the same
thing. (Speech delivered at the feast of the Parisian Lodge)
The Fraternity of Peoples, December 4, 1895).

To top off this series of suggestive confessions,
It is worth recalling the very recent declaration
de Brisson on the "framework" of the Republican party
current, composed — he said — by the Franks
Freemasons, Jews, and Protestants. When these
The words were noted; they appeared cynical and
caused a sensation. However, we can see from what
preceding, that Brissonsebornaita repeat purely

— Af} —

and simply what is said on a daily basis
in the Lodges...

Bourgeois's arrival at the presidency of the Council
ef + +
marks the apogee of Masonic power.

It is important to realize, in fact, that there is
Macon and Macon, like there are faggots and faggots. There
a — as noted by Brother Lucipia in the
speech, a fragment of which we quoted earlier-
ment —ila a les vrais Maçons, les Maçons fidèles.
active Freemasons, and then there are lukewarm Freemasons, the
Sleeping Freemasons. There's the Brisson-type Freemason.
and Bourgeois, and the Macon type Méline and Félix
Faure. The first fruits are in high esteem on the street
Cadet, and the others are kept under close watch; they have
not the confidence of the Order.

Félix Faure, however, was considered a true Brother.
the day he called Bourgeois to power. It was
in the Lodges, from one end of France to the other,
a long cry of joy!

The president of the Grand Symbolic Lodge
made the interpreter of the universal jubilation of the sons of
the Widow at the banquet that was offered in the month of...
December 1895 to one of the cabinet members, the
FE... Meter...

"You will find it perfectly natural, my friends," he said, "that by
a logical sequence, I include in the same toast
the entire government... The chief magistrate of
the Republic, F. Félix Faure, who, in his correction
constitutional, did not hesitate to call on the al-affairs
The Radical Party is part of our extended family; I will not have

Tr
4

EM

laughter +

Be careful not to forget it, especially since he is currently under attack.
to hateful attacks that deserve nothing but contempt,

They are also part of the extended family, all the members
of the Cabinet, with two or three exceptions. As for
To the latter, it will suffice for me to cite as minister
Prof.* (layperson) Mr. Berthelot, in order to have the right to
to say that all they lack to be one of us is the
formality of initiation,

Yes, we have a Freemason government.
and Freemasons worthy of the name...

The reason that earned Mr. Berthelot in particular
This very flattering quote must be sought in

the affinities of the former Minister of Foreign Affairs
I deal with the Protestant and Anglophile party. I don't
I don't know if Mr. Berthelot, who naturally gives himself,
as a freethinker, belongs or does not belong to the
Reformed religion. In any case, one of its
The daughter married a Protestant. He's part of the family!
Brisson would say... | |

The Winter Solstice Festival of the Lodge La Justice
This was another opportunity for the FF.∗ to bear witness
their satisfaction and to cover the government
of flowers,

At dessert, the secretary excused "Brother Leon"
Bourgeois, the president of the Council who accompanied
Brother Félix Faure was traveling, and all
the ministers, as well as "Brother Lucipia," who left in
Belgium to celebrate, in Mons, the one hundred and sixty-fifteenth anniversary of the Lodge of this city
founded by the Grand Orient.

Then Colonel Sever, then a member of parliament for the North.
who was presiding, took the floor and advised everyone

Republicans to unite to maintain the minis--
To consolidate this union and make it more
narrow, F.+. Sever even proposed "the institute-tion of a Masonic parliament, sitting in permanence next to the other Parliament and ready to
To prepare for all dangers.

But F.—. Tinière, member of the Council of
the Order, which seems to me to be a man of infinite
de von sens, observed that there was no danger
in the residence and that "sf the Council of the Order
were to disappear, it could be replaced by
the Council of Ministers.

Brother Tinière added:

"In short, the situation is exceptional for the
Freemasons. We could found a lodge at the Élysée Palace; the
The number of masters would be sufficient; the Venerable
would be ideal.

It was truly a honeymoon period between the Lodges.

and the Presidency of the Republic. When Félix
Faure traveled with Bourgeois, the Masons accou-
would meet him; they showered him with attention
tions, speeches and "jewelry."

The honeymoon gave way to the red moon, when-
that Méline succeeded Bourgeois. Méline is too
soft; the FF.'. reproach him for having put himself-
even while asleep. F. Felix was made to feel.
Faure, who had sinned gravely against Freemasonry...
Nothing. He was kept at a distance from now on; silence
was done in his name in the x outfits" and, more
On one occasion, it even happened that a sour allusion-

gentle from F. Orator replaced the "batteries"
of joy" and the x triple houzé" of yesteryear.
Sorry for this disgrace, poor Félix Faure

He vowed to seize the first opportunity that
would present itself as a way to regain favor. At the fall of

Méline, he hastened to recall Bourgeois, in `

adding Brisson to the mix this time, so that joy
The FF... was complete. We know that this brand
of submission to the will of the Order rather
Loubet's predecessor had not fared well...

The next step is to show that when the
Francs-\façons boast of being the masters of the
Republic, they don't speak only in vain
glory.

To conduct a complete study on this subject, it is necessary to-
would have lists of all the Lodges and point them
on each of them the names of the FF.*. who are
ministers, senators or members of parliament, magistrates or
officers, teaching staff, function-
members of any administration whatsoever, of all
those, in short, who hold a share of the
Public affairs department.

As we currently have no means
nor the leisure to engage in such research
ches, we will simply take as
a microcosm of Masonic power, the Cham-

the deputies' group where it is easy to get donations
born with roughly the correct dates.

In a recent article in the weekly magazine
François Coppée wrote that he had under the.

geux a list of 169 Freemason deputies.

There's a good chance that the figure is
accurate, and perhaps even an understatement

The author of Freemasonry and the Ques-
religious instruction, Mr. Copin-Albancelli, who -on
Freemasonry is fine, since he himself...
even Freemason for several to
estimates the number of
Members of Parliament affiliated with the Lodges. In the Senate, the proportion-
tion is at least as strong, if not stronger.

These figures already give a singularly pen-
ser, when compared to the overall figures of
representatives of our two Assemblies. There are in
The current Parliament has 581 deputies and 300 senators.
If there are one hundred and fifty Freemasons in the Palais-Bourbon
and only about a hundred in Luxembourg, you
Can you get an idea of the tremendous action?
what influence do the Lodges exert on the functioning of the
Parliamentarism.

Based on the figure of 150 Masons

In the Chamber, Mr. Copin-Albancelli engaged in
a truly striking calculation.

"Liya in France," he said, "approximately nine million and
half of the electorate, and of those nine and a half million, five
one hundred and seventy-six deputies (1), which makes one deputy
for approximately sixteen thousand five hundred voters.

According to this proportion, any group of
twenty-four thousand voters don't even have the right to one
deputy and a half.

mm

(1) The current figure is, as we VP indicate below-above, 581 deputies.

RE ee -

- ek + Rag

—)1 —

The four Masonic federations that have their headquarters in France, not gathering twenty-five thousand initiates, Therefore, they should only be represented by a deputy and a half, and, consequently, there should not be

to the House than one deputy, plus half a deputy Freemason.

But there are more than a hundred Freemason deputies fifty.

“Under these conditions,” Mr. Copin-Albancelli continued, while nine and a half million computer-- voters four hundred twenty-six deputies, twenty-four thousand Magous francs They are by one hundred and fifty deputies.

"If we divide nine and a half million by four one hundred seventy-six, the quotient we find gives ONE MP FOR TWENTY-TWO THOUSAND ordinary citizens.

“If, on the other hand, we divide twenty-four thousand by one hundred and fifty, in relation to this proportion of one As a deputy out of twenty-two thousand citizens, we find this other truly incredible one, from UN DÉPURÉ on CENf SIXTY FREEMASONS.

There are therefore one hundred and thirty-seven Freemasons. these twenty-four thousand privileged people accumulate in their small group the same eligibility power as a a mass of three million three hundred thousand voters...

What makes this calculation truly fascinating
In its consequences, it is that every member of parliament –
or to generalize. 'out elected – remains after his
election, as much and even more than before, the servi-
a very humble man, the necessarily docile slave of
Lodges to which he must submit under penalty of being
Broken like glass.

"Circulars and printed materials are the

the only things that bind them to their elect-
eurs, says Mr. Copin-Albancelli very rightly;
but with regard to the Grand Orient, they are bound by
oaths, as were, with regard to their rule, these
religious figures whom they expelled – for this reason alone –
of French territory.

It's not just Mr. Copin-Albancelli,
A former Freemason, who says that. The Freemasons
Masons most highly regarded near the
Widow, the most loyal, the most active, the most
zealous people never tire of repeating it to those of
their FF... which electoral success has intoxicated to the point
to make them forgetful and ungrateful.

"He is good," said the guarantor of friendship in 1884.
Grand Orient, in the presence of the Supreme Council, it is good that
we reminded those of our brothers from time to time
that our trust, sometimes naive, has placed at the head
of the affairs of the Republic, to which they owe loyalty
to the principles claimed by Freemasonry and that their
It is our strict duty to protect those of our Brothers who
struggle or suffer for the triumph of these principles
cipes...

"If we have been lenient, it is because we are
first and foremost peacemakers, tolerant people, and sometimes...
Disdainful. But we mustn't abuse our virtues.
and we must remind those who forget them, their
oaths of solidarity; judging Masonically those who,
arrived through us and who, without Freemasonry, would not be
nothing, they forget or denigrate the AZma mater and finally

to be proven by the active intervention of the Masonic authorities-
niques among those of our brothers to whom we have
given authority over the profane world, that when
our adversaries are targeting only one part of the body
Masonic, immediately the whole body trembles,

ey ye

TER TETE

o eit itss PRIT CE

paf as A Maaa e

T 1 4 - TE -4e 1 DO a Lem ki E +
DS nt ET A En QT at SE AL

takes up the defense of the victim, repairs the damage caused
and makes the attack wear down, » (c)

“Our Brothers, to whom we have given authority
"on the profane world!" This cynical phrase
denounces with singular force the narrow
affinities that exist between Freemasonry and
the Jewish quarter. The Lodges give authority to the Freemason
Freemason in the profane world like the Kahal
gives authority to the Jew over the Gentile.

"The profane world" is for the Great-
In the East, what "cattle semen" means to the

Talmud!... |
The I'F.*., I assure you, do not pri-
"Wind is not to use and abuse this authority."

- Ask F. Blatin, former deputy.

This Most Illustrious One will tell you that the Council of the Order has "organized, within the very heart of the Parliament, a veritable union of Freemasons," and that what happened to him, Blatin, thanks to the cooperation the union's ration, "to obtain interventions- extremely reflective actions towards the authorities public, to bring hundreds of Masons.

These confessions did not prevent amiable far-hearts like Cornély to make hot laughs when we wrote that a syn-Dictatorship to rehabilitate Dreyfus!...

(1) PM Lenervien, Le Cléricalisnie magounique.

Would you like another random quote?

_ "When all the men who educated us Politicians hold the reins of power; our duty is to reminding them, from the bottom up, of simple advice coni-municipal to Parliament, that Masonic principles are the only ones who should lead a true Brother. both in civil and political life and in the middle from our humble workshops.

"From the bottom up," from the most modest of civil servants, right down to the most majestic of the bigwigs hats, no one escapes control: it is necessary that Everyone moves forward in order.

Deputy Maçon has two mandates: the one he depends on its voters, who don't count. Who is The mandate for laughs, the mandate that can be violated with impunity, for as long as one wants, and the one he holds of his Brothers, which is the imperative and sacred mandate.

If the deputy hesitates, his chain is pulled; he is... brought to Cadet Street, where some Dequaire or what-that Blatin the chapter. The deputy, did he Bourgeois or Brisson himself, only has to admit his mistake. and to promise that he would not do it again. Other-No, there is no absolution!

Ministers, when they don't toe the line, must go through this confession like everyone else Masonic union. As for civil servants,

You can easily imagine how we... Islands
treats.

If they are loyal, we encourage them, we defend them,
not only against attacks from the outside,
but against the severity of their hierarchical superiors

DCR

ee ee ee OO ie ee gl

(YOUR

chiciques. You will read in the Bulletins of the Grand-
"It is a tradition of the Order."

If they are soft, if they loosen, we break them.
And nothing could be easier, since it's simply a matter of
to wrest their execution from the competent minister
through an approach, threatening if necessary, of the
parliamentary Masonic group.

The origin of this Masonic union of the Parle-
The comment is curious to recall. It was the infamous
Barbe, the Barbe of Dynamite and Panama, here
he founded it in 1885 in the Chamber under the name of
Fraternal study group. But the Masonic union-
Nico-parliamentary has been considerably improved
It has been planned since then. Barbes had only sketched it out.
The H had other unions to organize and, while
Remaining a loyal Macon, he succeeded above all in
to become an exceptionally distinguished checkbook reader.

Today, Masonic unions, both in part...
basic and extra-parliamentary functions
so admirably that nothing is done in France
without the permission of the Lodges. This situation which
thirty-eight million suffer without complaint
French has nothing, moreover, that should surprise us.
To take, The FF... if we must admit it, we
had loyally warned that the return to serfdom

was waiting for us sooner or later. One of them declared verbatim in 1890:

… If Freemasonry wants to organize itself, not on the the realm of theories, but on the intellectual ground which

This worries us; I say that in ten years' time, the Magonnerte will have won the day and no one "will no longer move in France outside of us,"

From what "intellectual terrain" was he... tion?

The F.. could not allude to the "intellectuals- "tuels" of the Dreyfus affair, since, in 1890, he there was no question yet of the harmful Jew in the honor of which Reinach "upended" the France, it is nonetheless true that this F.*. had rightly so, and that apart from the Masonic trilogy- that, being Jewish and Protestant, no one in this country no longer has the right to lift a finger.

The French nation, once so renowned for the clarity of his intelligence and for his impatience free from all yoke, it lets itself be led like a flock. by a secret, international, illicit association gale, which does not include twenty-five thousand members and whose management staff — those that we know, at least — is of a universally recognized mediocrity, |

FREEMASONRY

AND THE PEOPLE

Freemasonry has been fond of boasting, since for a time, to embody true socialism in at the same time as the true Republic. This is a double lie.
The truth is that Freemasonry, after having done of the ideal Republic of our fathers most selfish of the unions and the most closed of the monopoles, seeks to absorb by the same means

the socialist movement she fears. The bourgeois of Rue Cadet tell themselves that if the ouvriers never had honorable chiefs at their head- They were clean and incorruptible, and they would end up sooner or later. by shaking off the yoke that has kept them chained since for so long. And what would become of the politicians then? Lodge technicians? Where would their clientele be? Who Would they now vote for them?... The true feelings of Freemasonry for the working class are feelings of mistrust and contempt, and we find them expressed enshrined in the very Constitution of the Grand Orient. Article 1 of this Constitution may well... to claim that Freemasonry is "an inst- essentially piilanthropic, philosophical tution

"physical and progressive," there is no need to go go beyond article § to see what's hidden hypocrisy and falsehood lie beneath this ostentation. altruism to which the naive have long let it happen. Article 8, in fact, tells us that to be a Freemason, it is essential, If not to have a storefront, at least to have the A suitably full wallet. He said expressly that:

No one can be admitted to initiation and enjoy the Rights attached to the title of Freemason:

we Sil has honorable means of subsistence ef sufficient, »

This contempt for the poor, within Freemasonry, goes as far as hatred. It seems that, on this point as in everything, the Lodges took the opposite stance of Church doctrine, and that she hates the humble and the little ones as violently as the Christ loved them.

"Never introduce into the Order," said Brother Beur-Nouville, only men who can introduce you "my hand, not extending it to you,"

For Father Ragon, poverty is "leprosy."
"hideous Freemasonry in France." For the
F.–. Bazot, poor man, the Mason who extends his hand,
is a "malevolent genius" that obsesses you by–
anything and at any time.

“Nothing can remove its importunity from you, and
His insolence knows no bounds, no obstacles; he is

= – Ta tı
[a PEES] Hl

2” rod 27” TV
Her REg ffs aft Peer oy FA Tu,

ann EFA mu TS

at your rising, at the time of your atlases, at your meal,
Upon your departure, it would be best to meet his hand.
armed with a dagger; you could at least oppose
courage to the murderous sword,

I do not claim that every Freemason
I think so too; I'm even convinced
that many Freemasons are beings
naturally good and generous; but the spirit
collective, the official spirit of the sect is a spirit
fundamentally selfish, and when Brother Lucipia,
President of the Council of the Order, come and see us
to boast of the Masonic doctrine of Valtruism,
F. Lucipia is pleasantly mocking the
world.

Masonic altruism, in effect, is a myth:
It never existed. The Freemasons have as their principle
of waider that their FF.. : the profane, even
those who are very close to them in matters of doctrine,
They remain indifferent to them, and it's in vain.
that they make repeated appeals to the trunk of the
Widow: the trunk remains hermetically sealed and impitoyably closed.

a After an exchange of observations between the members
present with regard to the subsidies to be granted, to
As a propaganda title, the Council adopts the following resolution:
sells:

The Bar Council decides:

"Given the limited resources he can
devoted to propaganda, its subsidies will be
"reserved for exclusively Masonic works," and that
"Under no circumstances will he have to subsidize groups"
"studies whose constitution and the he can approve"

ai

But, but which have no Mac character,*, properly
"said.

When the work of these groups emerges,
> writings likely to help the works of Freemasonry.", the
The Council reserves the right to assess whether there is a need to subsidize
> to analyze these writings and to determine the quantity of these
> subsidies, »

This shows what altruism is reduced to.

conical.
Masonic solidarity — that is to say, the steadfastness
mutual rebuke that the Freemasons exchange... — not

does not give, officially at least, results
much brighter.
The Convent, every September, votes
a general budget amounting to 101,000
103,000 francs. Of this sum, only 7,300 francs-
how are allocated to philanthropic expenditures.
As for the Masonic Orphanage, it only survives in
expenses of the State, of the General Council of the Seine
and the City of Paris, which are contributing to it
c firir an annual subsidy of 34,000 francs.
The philanthropy of the Lodges is therefore quite
thin, very pale, very insignificant, if one were to
compare:

to this Catholic philanthropy which It is called Charity. The FF.*. themselves are forced to agree:

"All the things we want to get into the Jomaine of the creation of charitable institutions and in terms of rescue, we fail miserably.

"The Masonic General Orphanage provides us with them" One more piece of evidence. If our adversaries, the clerics, could measure the futility of our efforts in the way

through practical charity, they would find a beautiful a theme that makes us look ridiculous.

“By comparing the situation of the single establishment created by us, counting at the present time twenty-two years of existence, a multitude of institutions by means of of which the Church distributes to a clientele of aid of any kind, our enemies could verifytablement take pity on us,

"We hope that the report of the Finance subcommittee, of which (F. Leven is Mr. President, it doesn't fall on their heads. It matters to the honor of Freethought that Freemasonry "Don't make her laugh."

It is the Masonic world which, in one day of "Frankly," she lets slip this melancholic confession. It is true that to excuse the Lodges in advance of their powerlessness in solidarity works and philanthropy, one of their pontiffs, the F.". Ragon, took care to declare that "the Benevolencesession is not the goal, but only one of the characteristics, and the less essential ones of the Masonnerie. > (Ragon, Philosophical Course and Interpretation) tatif of ancient and modern initiations).

On this question of so-called philanthropy Masonic, you will find very curious details in Mr. Copin-Albancelli's book, which I already have had the opportunity to quote.

In another chapter, the same author shows

With what jealous care the Freemasons keep them closed
to the workers the doors of their workshops.

a The minimum taxes for the conferral of degrees,
Article 139 of the constitution states:

For the grade of Apprentice, fifty francs;
For Compagnon's, twenty francs;
For Master's, thirty francs;

For the capitular degrees, up to that of Rose-Cross, inclusive, thirty francs;

For the philosophical degrees up to and including Che.°. Kad.∗. inclusive, thirty francs,

These taxes are payable and must be collected by the treasurer, before the introduction to the tests.

Article 141 states, for its part:

"The annual amount of contributions cannot be less than eighteen francs in the Lodges, of ten francs in the Chapters, and ten francs in the Councils.

These figures can never be understood.
neither the value of the attendance fees, nor the share due by each member for the mandatory banquets.

Membership fees are payable quarterly and
"In advance."

That's not all. There is more, says article 139 already mentioned >, the fees to be paid to the Grand Orient for diplomas, briefs or patents, as well as the price of the Constitution and the general regulations which must to be given to every apprentice during their initiation.

I don't know what material the
diplomas, briefs or patents; what is certain-
Damn, they're not giving them away. Judge for yourself.

A Master's degree costs ten francs, a brief
From Rosicrucianism, ten francs as well. A patent
Kadosh is worth fifteen francs, and one does not obtain
a major patent before having released a
handsome louis from his purse.

ic.
5 years ago

— "It's salty," you might say?

— Yes; but you may not know that none
The title "can only be given to the applicant after
having been signed by the Five Lights and stamped with
workshop seal.

A louis d'or to get a diploma signed by the "Five"

Lights, » it is not, after all, the sea at
drink..

It is nonetheless true that the worker, who has
a point to fill one's pocket with something pleasant
prebend, some nice little secular chaplaincy, se
almost always finds it impossible to
taking out the louis or even the coin so frequently
a hundred sous from its depths.

If he has any money left on his wicked bowl-
Zaine, he'd rather drink a liter a: ecuncopain
or have a bite to eat with your bourgeois: in a
suburban open-air café, what to pay: -eight francs
to have the right to contemplate Briss: :2 enjam-
bant the corpse of Hiram and dancing | not of the
Master.

The worker told himself, and not without reason, that he would be better

that for two cents at the Bread Fair ¢« “?spice.

If Freemasonry truly had purity for the
people, the feelings she boasted of.
a very simple way would be available to her to make it easier for him
Access to the Lodges.

_ This means, the bourgeois of Ja rue Cadet the neck. -
are born: they are a bridge found long ago and they-

7 ee i es le ie = -

They even recorded it in the last paragraph
of Article 139 of the Constitution, worded as follows:

"The workshops can lower the above taxes to the
half of the minimum in favor of the lowtons, the mili-
land or sea vessels, and members of the body
teaching: either actively serving or retired,"

Thus, the Lowtons (children of Francs-\façons),
the military, the professors and teachers who volunteered
benefit from the half-price rate. But the same favor is not
not stipulated for the benefit of the workers.

For what reasons?

It's still not because we haven't
thought.

Indeed, on many occasions, it has happened, as
Mr. Copin-Albancelli points out that...
tains FF.-., finding this illogical and unjust
a barrier of shields erected against the people at the entrance
Lodges have proposed complete suppression
or partial rights in favor of workers. But
They have always been stopped by a majority
hostile which often rose almost to
Unanimity.

The main reason for this ostracism, if one had to be called
According to the Freemasons, it would be the ignorance of the people.
the inadequacy of his education, which did not allow him-
trait not to share the work of a company
like Freemasonry. Such beautiful disdain
The intellectuals are the height of comedy when one

knows the collection of nonsense and stupidity that
The Lodges pretentiously call their “Tra-
"Worsts" and when we went through their lists

'bila ial it st à 1- RARE DATE L

followers who are generally recruited 'in the
the most ignorant and backward circles of the
petty bourgeoisie.
On the contrary, it is precisely because they
fear innate perspicacity and intelligence
of the worker whom the big mandarins of the Grand-
The East so stubbornly refuses to open its doors to him
doors. They have barely recruited a small core group.
of unenlightened men whom they dazzle with
Big, empty words and big gestures: waves,
that they terrify with rites and symbols of which
These unfortunate people are unable to understand
the real meaning, and that they are manipulating at
with finger and eye, like a corporal directing maneuvers
recruits.
And you would want these cunning politicians, who
They only survive by exploiting human stupidity.
commit the egregious blunder of introducing into the middle
of these fools who passively obey them, these
resourceful and clever workers, like monkeys,
these inquisitive and cheeky street urchins whose
Its reputation for finesse is legendary worldwide.
whole? That would mean introducing the wolf willingly.
in the sheepfold!
The farm worker often lacks information.
instruction, but his robust common sense allows him-
It's easy to see clearly and guess, through

all the monkey business and all the phantasmagoria, the

The true secret of the monks, even more hypocritical.
than ridiculous people who hold court in the Grand Orient.
As for city workers, it is not uncommon

*

to meet some who knew, thanks to evening classes
and in libraries, to perfect a first
Neglected education, and you find some who are,

not only very intelligent, but also real-
well and thoroughly educated.

Suppose that these people, who are no more

beasts that Brisson, Blatin, Viguier and company,

one day they will be affiliated with Freemasonry.
laughter, and that they attend some kind of event.
Their first movement at the cere-
grotesque monstrosities that will be displayed before their eyes,
will be to burst out laughing in unison; the second move-
The reaction will be to exclaim as one:

— We know you, beautiful masks, what
You want it? It's our voices!... >

It is, in fact, up to the worker's ballot
that the cunning bourgeois of Cadet Street in
They want above all else, but this ballot paper, they
they expect the worker to give it to them in complete confidence
fiancé and without asking for explanations.
The tactics of the exploiters of the proletariat have
Moreover, it's not varied. Today, it is what it is
was yesterday.

In the past, the politician would say to the worker:

— Build barricades, get yourself shot in the

street so that we might become senators, deputies
and ministers.

Today, they no longer ask us to raise
barricades, because that's no longer the fashion;
They are only demanding that we continue to vote

ne d + r

blindly for them, despite all their prying eyes
and all their apostasies.

If the true people could witness the nausea- the kitchen drain that is made in the Lodges, there would be quickly found. That's why we didn't have it never admitted and will never be admitted, we'll see the "light of the third apartment". All at Furthermore, are we allowed to park it from time to time? in the anteroom, the cap in Ja's hand.

This is how, for example, the Pontiffs of the Cadet Street members view the affiliation of workers to the Leagues of Free Thought. to the associations anti-clerical citities and other similar groups areas that Freemasonry honors with its high moral approval, without however encouraging them- ger — as we saw above — of its subsi- Let the people pay and vote, that's quite enough. good for him; he would have a really bad character- tère, if he did not find himself infinitely flattered and rewarded- thought a hundredfold when the dignitaries of the Grand- The East deigns to make him aware, as to a intelligent and devoted domestic staff, that they are happy with his way of serving...

For a moment, Freemasonry was insinuated seriously of the socialist surge which seemed, a few years ago, having to train the qua- The third state towards new destinies. It had fear that the people, weary of the eternal lies of his exploiters, did not escape them definitively to mount, with leaders of his choice and his

class, storming the elective offices and the power.

These concerns manifested themselves in the first time in a precise way at Conventder593,

No one will be surprised to learn that it was a Jew who, first, sensed the danger that cou- would mean the Masonic bourgeoisie would be abandoned by his troops. This Jew, at the same time as he signaled the danger, indicated the means of con- swear :

"There is a social education to be done," declared the F.*. Benoit-Lévy; public opinion is imbued with a multitude of prejudices and gives in to all suggestions; any reform rests solely on order, work, and the dissemination of scientific and sociological truths; IT'S AT THE MAÇG.°. It is up to all of us to provide this education. to compete in it.

This language was admirably understood by PAs-seemed, and F. Merchier translated the opinion of all when he summarized the debates on this point by the following statements:

"From the point of view of the explanations given by our Mr. President, we have since felt obliged to indicate certain points in order to prove that it is absolutely necessary and indispensable that there be a blow to clearer rudder given on the issues side soctales, so as to show that the Mag.*. is not afraid socialism, on the contrary.
"We believed that it was important, alongside the social-revolutionary lism, to establish masonic socialism...; that we take a clearer lead in this movement, BECAUSE WE ARE TODAY AS WE ONCE UPON A TIME THE GENERAL STAFF OF THE REPUBLICAN PARTY, >

i,

The whole secret of Masonic politics, which is merely a substitute for Jewish politics, he believes in this admission of cynical naiveté. France-Freemasonry will be whatever one wants it to be, provided that it continues to remain the general staff, Voligarchie who rules and who profits. An opportunist yesterday, she arrives — after having paused for a moment at the radicalism — to socialism, a newer, more political party vigorous and which seems to be on the rise.
With such flexibility, it will become tomorrow again royalist or Bonapartist, as she has been before, if the monarchy or the empire seems to him to have what-The chances of restoration. Only one thing for him.
What matters is that it is today, as it was yesterday. and tomorrow, as today, on the side of the man-che, or rather, that this handle, it is she who

yours.

What she attempted to do in 1893 with the mou-socialist movement which seemed threatening to him its old political dominance, it tries to to do it, right now, with another mou-movement which worries him no less: the movement-in favor of revising the Constitution, and the reform of universal suffrage. In the impossibility where it finds itself to stem the flow of the rising opinion on this side, she wants at least to channel and divert it.

I found a very curious document on this subject. in the Weekly Bulletin of the Works of the Masonry in France, No. 783, February 17, 1899.

0 –

REVISION OF THE REPUBLICAN CONSTITUTION B

PRINCIPLES THAT SHOULD GUIDE IT

1. – On the initiative of the Lodge: The True Friends, then from the Congress of the LLPs of the Paris region 'his, the General Assembly of the G.*, O.. of F.°. of 1898 proclaimed that the Reform of Universal Suffrage and the establishment of proportional representation should be placed at the head of any revision project constitutional.

2. – La L.*. Les Vrais Amis, continuing her studies, expressed the opinion, in its meeting of January 26, 1399, that the current situation of the parties, their growing influence of the Reaction: and of Clericalism, the inadequacy of studies conducted on constitutional matters among the Islands advanced party groups, the absence therefore, for these parties, a common constitutional program and precise, on the contrary, the agreement of all our adversaries on principles of revision whose triumph would ensure Your ruin of the Republic, everything makes a duty to the Republic-worthy citizens, to show themselves as adversaries resolved to reject any proposal for revision by a Constituent Assembly,

She thinks that it is necessary to prevail at this time
The principle of partial and successive revision, for the
10 yen that the Constitution provides us
currently governs.

"She is, therefore, of the opinion that all groups
Republicans agree on certain points at
revise, in order to successively create the platforms
electoral elections of future elections.

aT ki
HAS;

— Fi —

I don't believe it has ever been published.
document that better highlights the tar- insignia
tuferie which is the dominant characteristic of
Masonic temperament.

These are people who are radicals, because the
Masonic politics and radical politics
are confused; these are people who, for twenty years,
have as a fundamental article of their program
the revision of a Constitution that they were the
first to declare reactionary and contrary to
proper functioning of any republic worthy of
that name. After hearing them say that this
The Constitution of 1875 is a monarchical constitution.
a barely disguised chew that prevents all
The nation has finally come to believe the reforms.
their cry:

— Well, what are you waiting for to revise?
We are with you, we think like you
You. When will the Constituent Assembly be elected?

Now, it's Freemasonry ~ -
that is to say, the radical party—which no longer wants
revision.

For what ?

Simply because the radical party is
wealthy, now; the fierce revisionists

of yesteryear are today beati passidentes who
no further review was allowed except for Dreyfus.

But the people don't understand anything about this.
palinode; he insists on this revision which he has been given

-r
nl
fs, rr F
— Jah 1m - yarr ee

so often spoken of and which has been pro-
He demands it; he claims it, he insists...

So be it. The street politicians
Cadets are too skilled to break abruptly
They are keeping a low profile with the electorate.
know that you can't catch flies with
vinegar, and, after pretending to believe
that the supporters of revision by a Constitution-
killing are conspirators in disguise who want-
slow to the very existence of the Republic, the
good apostles offer to write it themselves-
even the program for a good little revision,
Not malicious, which will change nothing but words
and appearances and, above all, not to take away from them
will not see, to them, the monopoly of the plate at
butter... | |

— It's the old classic game, you might say.

— No doubt, but this old game doesn't have any
less always successful so far. He obtained
in particular a complete success with the socialist party
list, thanks to the Vindignation of bourgeois leaders
like Jaurès and Millerand, who did not
hesitated to hand over their troops to Ja I'ranc—Maconne-
laughter and to the Jews.

Once again, the workers let themselves
dazzle with words. Instead of listening to the warnings-
Jules Guesde's weavings, they lent their ear
to the tirades of Jewish leaders who have confined themselves
born themselves to repeat, 'by commenting on them and by
embellishing them, the hypocritical Masonic protests-
niques,

ass oué 1°

Jaurès and Millerand, moreover, took good care of themselves. They decided to tell the workers everything; they spoke with enthusiasm for the resolute anticlericalism of their FF.-., but they did not add that in the name of the superiority of their philosophical doctrines, the Lodges, recruited exclusively from the bourgeois class geoise, are claiming the direction louder than ever tion of the socialist movement.

Jaurès and Millerand said nothing about the efforts tempted as early as 1393 by Freemasonry, under the auspieces of the Jew Benoît-Lévy, to institute — according to the expression of F.*. Merchier — alongside the social-Revolutionaryism, Masonic socialism.

In their countless articles, in their dis- - course, in their lectures, they never makes the slightest allusion to statements in the kind of the following, which leaves no room for doubt doubt about the goal that Freemasonry pursues in pretending to adopt socialism:

She (Freemasonry) wants to organize soctalism In practice, channeling social demands, their prioritizing the direction that will emerge from these claims cations the gospel of tomorrow... (Speech by F., Dequuire, President of the Convent, September 26, 1896)...

The workers, as I said, have sharp intelligence and penetrating, but they also have a great depth of naivety that sometimes makes them resemble children Fantas. They are beings outside, beings of loyalties that cannot bring themselves to believe in the bad faith in others.

Oo

Hollow eloquence, but sonorous and pompous de Jaurés, somehow hypnotized them, and while, delighted, they listened to the music of Beautiful, declamatory phrases, the Freemasons and the Jews have very gently... ~ channeled them.

Dreyfus alone benefited. Until...
smell, from this pipe...

FREEMASONRY

– AND THE DREYFUS AFFAIR

Much has been said about the role of the Jews and the Protestants in the Dreyfus affair. It is time to also state with some precision what has has been the attitude of Freemasonry in this vast anti-national conspiracy.

What happened to the Freemasons was...
product for Protestants and even for the Jews. A few of them—too few.
many – have managed to break free from the sectarian spirit, had the energy to repudiate guilty solidarity-rites. Those people remembered that they belonged France before belonging to Franc-*tacon-
Nonsense: they are good citizens who have a right to the esteem of all.

Official Freemasonry, on the other hand, did not hesitate for a single moment to join forces with Reinach's paid agents, with the allies of Panizzardi, Schwarzkoppen and William II.

Freemasonry, mind you, does not
He could hardly do otherwise. I explained to you that Freemasonry was of Jewish origin and that the Jews, especially since the War, were the

They were virtually absolute masters of the Lodges. They did not have as rivals, or rather as emulators, that some Protestant politicians, pastors more or less defrocked than the Desmons and the Dide, who are 'happy to find in the Grand Orient an outlet for their proselytizing urge at the same time as a way to satisfy their old hatreds and their old grudges against Catholic France lique.

Ruled partly by Jews, partly by a
A group of fanatical Huguenots, how did France-
Could Freemasonry have avoided taking
made and defended Dreyfus, while the Jews and
the Protestants had made the Dreyfus affair
their business?

The Jews, moreover, had the precaution of app-
Peel the Freemasons to the rescue. May 29
1897. Yves Guyot, who is himself a Freemason of the
more distinguished, sketched in the Srèc/e a
first sign of distress:

The Freemasons having the same enemies as
the Israelites, he wrote, one hardly understands a
tactics that leave them at the mercy of their opponents, at
instead of uniting them against these, » |

A few months later, Mr. Francis Charmes, who
never passed for a disguised agent of the Je-
sequels. noted in the tsraclite Universe, journal
conservative principles of Judaism, and quoted
in the Revue des Deux-Mondes the following appeal,

as curious for its aggressive nature as for the
oddity of his style:

So to you, Jews, Protestants, Freemasons, and
Anyone who wants light and freedom, to hold you tight
elbows and fight so that France, as said
one of our prayers, retains its glorious rank among
the nations, for already a dark raven has planted its
gritles on the skull of the Gallic rooster and sets about his duty
to peck at his eyes.

The "Sons of the Widow" may pride themselves on
materialism and atheism, they hastened to
repeat the prayer of the Universe tsraëltte, and to accou-
laughing in the company of emigrants from overseas ghettos
Rhine to the rescue of the unfortunate Gallic rooster who,
fortunately, it hasn't been completely
blinded this time...

It was undoubtedly the Lodges that gave rise to ended the Brisson-Bourgeois ministry, first half Ministry of treason which initiated the review against the will of the House, against the will of the country and against the law.

While Brisson and his accomplices were working openly to dismantle the national army for the benefit Jews, Germans and English, France-Freemasonry lavished its encouragement upon them and his excitements. Texts abound and we have that the embarrassment of choice among the many dowhat is available to us.

On July 25, 1898, the Congress of the Lll.*. of the The Paris region unanimously votes for an order of

— TS —

day which must be handed over to Brothers Brisson and Bourgeois by the President of Congress, accomaccompanied by Brothers Desmons and Delpech, senators, President and Vice-President of the Council of the Order.

The order of the day was thus conceived:

"The delegates address to Brothers Brisson and Bourgeois, an expression of their fraternal sympathy... [ls know they can count on them... They ask themtooth to act with the greatest energy towards those who conspire against the Republic, against justice and against freedom. +

Some time later, the Tolerance Lodge "throws the cry of alarm.

“An innocent man condemned for another’s crime,” she said, is in prison; he is being held there because of his party Jesuitism exalts it. Jesuitism allied with militarism, and Thanks to the cowardice of the rulers, will it be trionPhant?

This Lodge of Tolerance, despite its name,
- showed, it must be admitted, a singularly harsh
for the FF... Brisson and Bourgeois who do not deserve-
They were not about to be accused of cowardice at that very moment.
where they did so well for the Jews and the
cosmopolitan. The Tolerance Lodge was also
unfair to the FE. who remained faithful to their duty pa-
Triotic. such as F.*. Edmond Lepelietier by .
for example, who, although 33°. and a former member of
The Council of the Order of the G.*. O.*. has not ceased to com-

to fight like us against the Dreyfusards and for

the army. Would Brother Edmond Lepelletier have...
So, he too, affiliated with "Jesuitism"?

In any case, the Convent did not remain
heeded the alarm raised by the Tolerance Lodge.
{i ¿asa like this Lodge, so well named, that
The time had come to make some "resolutions"
manly resolutions” and that these manly resolutions > should
to then be "brought to the public authorities"
like the intangible desires of the Mae.:.
"entirely." An agenda to that effect,
proposed by the Council of the Order, was adopted
unanimously approved by the assembly on September 19th.
1899... |

You've made up your mind, I suppose. And it is
There's no need to multiply the quotes. Let's also note,
If you wish. To increase the numbers, the addresses
of congratulations voted to the vile Zola, to the mo-
his trial, by several Lodges of Paris
and from the provinces, notably through the Lodges of Le Puy.
and from Clermont.

The Soctale Justice Lodge (O.*. of Paris)
addressed z to the great writer Emile Zola, ex-
pressure of his sincere admiration for the act of covering
enraged man who had him condemned by the petty thugs
"trembling geois (src) of the Seine jury."

She also addressed ~ the expression of her
my deepest sympathy to Messrs. Picquart and Grimaux;

she declared the deputies and
senators who, through their votes, maintain a
injustice and inequity to cover up anyway

a government in dire straits (the Méline ministry)
and a general staff guilty of this monstrous-

site A.
At the time when the author of "J'accuse" was receiving

from the Jewish Lodges this tribute of praise, all the
reptilian press of Germany and Italy the neck-
true flowers, along with a rage
new she overwhelmed the French army with outrages-
French and the Seine jury.

The National Zeitung described the verdict as condamning Zola of x victory of fear”; the Gazette
de Voss wrote that the jurors, with the help of a
cynical judge, had strangled justice in front of
the idol of a misguided patriotism. The Berliner Tageblatt qualitiait ics officiers français de
"Selling praetorians," and he threatened France with
the war.

In Italy, Zr1buna, Crispi's newspaper,
the quintessential Gallophobic organ, titled its
Article x Long live Zola! » Amidst dithy- praise
In Rambics, Zola was criticized for his moderation.
He didn't dare go all the way, the author said.
from the article. "He did not accuse the real one, the only one, the
the main culprit in the judicial infamy that has been
"Committed: French militarism!"

By mixing his congratulations and his insults as well
each more odious than the last, adding its own delations and its threats to the shouts and to
cries of hatred from the Jewish and cosmopolitan press, the
Freemasonry has remained in its role as an association

international cooperation fallen into the hands of the leaders
Giants of Israel.

She remained in her role even on the day when, through Brisson, she made the tri-House bune the gesture of distress for rally the wavering Masonic deputies and save the Waldeck-Gelliffet ministry which had promised Dreyfus's acquittal to the Jews and to Germany Magne.

It is she again, in her capacity as a company, who Crete, for whom mystery is the very condition of life, which tried to stifle the Rennes trial and to settle the Dreyfus betrayal within the family as we had liquidated a few years earlier-before, the thefts and blackmail of Panama.

— # The light. All the light. Floods of
"Light!" they had been bellowing in unison for two years.
companions of Reinach and Zadoc-Kahn.

On the eve of the trial, this wonderful enthusiasm fell suddenly. All the loudmouths of Justice and of Truth they spoke only in hushed voices, in the small, dark corners. Clemenceau, for a little, would have rewritten his 1894 article on the necessity-the closed-door setting, and Reinach, the spy's son-in-law The Prussian was ready to invoke the Superior Vintérct. patriotism.

The dream of all these jokers would have been that each
The session opened with these words from the president
Jouaust, who was also a Freemason, at this
that we are told who voted for Dreyfus:
Of

— x F.*. First Supervisor, make sure that
We're under cover!... »

The nation's patriotism thwarted these intri-Dreyfus was condemned again after twenty-nine more damning hearings for him each one as good as the others.

But the Jewish-influenced Freemasonry has not laid down its arms.
in the face of this verdict, which was acclaimed by the entire country.
Read the report of the last Convention, read
In the Grand Orient Bulletins, you will see...
dithyrambs in honor of Dreyfus, this martyr,
of Picquart and of Schevrer-Kestner, these heroes;
You will find the advertisement on each page
some conference against militarism... >

Already, the bandit from Devil's Island has been pardoned.
by Loubet. This is not, as the
Dreyfusards themselves, that's just a first step.
The Synagogue and the Lodge, in alliance, demand lam-
The traitor's snist. You'll see that they will end up
to obtain it.

FREEMASONRY

IS A

INTERNATIONAL ASSOCIATION

€
Freemasonry is an inter-association
national; she doesn't hide it, she boasts about it:
It even boasts of being universal.

Open the Grand Orient Bulletins, browse-
Read the Masonic newspapers: you will see that it
The issue of #relationships is at stake at every moment.
exteriors >.

In the Bulletin of the Grand Orient of France
(Official Journal of the Federation) March issue-
April 1894, I read on page 47:

"Fr. Viguier reads the account at the Council of the
reply addressed to the Brothers of England and the documents
attached to this correspondence.

He also reports on the sending to the Lodges of
Grand Orient of France in Australia and New
"Zeeland of the € prior to the initiation" in English.

He makes known the measures prepared to give
satisfaction of the desires of free spirits in the
Anglo-Saxon countries.

e. Expenses for translations, printing, etc.

will be supported by funds allocated to propaganda
outside, »

Masonic politics abroad, we will
sees, is not simply a theoretical policy,
a policy of studies; it is an active policy,
powered by a special crate.

Foreign lodges maintain relations with the
Grand Orient maintained a regular correspondence, which
is not just a correspondence masonical, but a political correspondence
which may therefore be of more or less interest
directly French interests.

a Le F.*. Geraldino, in a communication
frat.*., announces the sending of eight copies, with tra-
French translation, of a resolution of the Sup... Cons.
of Colon and Cuba, relating to incidents affecting
the Sup.*. Cons.". Dominican... (Bulletin of the Grand-Orient de France, October-November 1893, p. 665.)

"The Spanish G.O. sent a letter on November 2nd to
G.'. O.*. from France sent a telegram of sympathy
France regarding its attitude towards Spain,
On the occasion of the Moroccan incidents, this demonstration-
tion was followed by an address signed on the 6th of the same
months by a number of "'Atelters national a
this Power, and animated by the same spirit, »

It sometimes happens, for communications of origin-
a more delicate matter, no doubt, than the Council of
The Order is much more restrained in its details
Again,

We read, for example, in the Bulletin

from July 1893, under the title: Foreign Relations, _the following lines:

"What we can say about our relations with the Masonic powers from abroad, that is, despite regrettable combinations that may have, at one point given, through timidity of mind, to begin to take shape with the aim more or less overtly, to halt the rise of the mind Regarding the progress of the Grand Orient of France, there is nothing that may cause concern for the Federation, and we can to add that we maintain, with the Powers more considerable from the point of view of influence on the lay masses and moral authority in the world mag.*, the most courteous relationships and the more friendly.

“On this subject, moreover, our T.°. C.°. F.°., President of [a commission on external relations, you will give verbally, if you wish, some ren- details that cannot find space in this printed report.

What, then, is the nature of these relations of the

G.. O.'. with the Masonic Powers internationals that are only spoken of in hushed tones in the Official Bulletin, and on which it is not Is it permissible to explain things only verbally?

We know nothing about it; but we are in the right to believe these relationships are suspicious, since we They hide them from us with such care.

Moreover, if Freemasonry is still and In all her mysterious ways, she is especially so in her relationships. exterior details that she carefully covers with a impenetrable veil.

-“In 1894,” Mr. George Goyau tells us in the bro-

nn more TS TH Perr me mm rade mn —

the church that we have already had occasion to mention, the Mr. Dequaire's report on foreign relations, "cannot be printed, due to the delicate previews" that it contains on the relations of the Grand Orient of France with various federations of the Universe >”. In In 1896, it was mysteriously transmitted to the Commission external relations, a board relating to Spanish and Cuban affairs. In the Convents more Recent events have been met with silence.

“An international organization, located on Cadet Street, consults with Universal Freemasonry on a ~ policy external" (I'm using Mr. Dequaire's term); and the Masons scattered throughout the territory are kept out of it.

"Is it Paris, London, or Rome that gives the word order? This "Western policy," which some Historians of the present day advise France, Could this be the policy of the Grand Orient? The city with seven hills, by a kind of fatal predestination to The title of queen of the world, would she inspire [against-church, of which Mr. Bourgeois was sometimes the missionary Transalpine, as it inspired the Church? We are reduced has some hypotheses... »

Jules Lemaitre, in his brochure, poses the same questions and does not resolve them any further. It seems to me, however, that, in this line of thought, we can allow ourselves something other than conjectures-tures and even go so far as to make very similar presumptions The truth. The dream of Freemasonry is essentially nothing other than the old Isaël's dream of the cops from which she emerged: as we have demonstrated: it is always the eternal dream of conquering the world, of the universal domination, and Masonic politics,

OS ae © T

like Jewish politics, has no other goal than the realization of this gigantic plan. Here is the admission that fell from Masonic lips:

Let us work, my Brothers, with Universal Freemasonry. saddle, to hasten the hour when all peoples, having arrived parune

As a logical evolution towards a republican form, they will group together naturally under Masonic aegis to form the United States of Europe.

"Then the magic triangle will illuminate with its root." clarity humanity gathered in the Temple of Justice and of Ia Ratson in the same feeling of concord and of love, and it will no longer be the angel's Mamboyante sword

jealously guarding the gate of paradise lost, but, at

On the contrary, our blazing Masonic star illuminating From its liberating glow, the entrance to paradise regained. (wide-) open to all peoples, now free and masters of their own destinies.

Then the Sage's word will be fulfilled: Humanity the whole land will be the promised land, and you The whole world for Jerusalem >.

A rabbi delivering a speech to the Committee of PA / France, universalist Israeli, would not hold another language. The lines we have just read However, they are not from a rabbi; I borrows from a speech given at the Order's Festival from the Lodge Les Arts ct Amitié. O.. of Aix, the June 1, 1893, by Brother Beaulard, orator of the

Lodge. Doctor of Science, Associate Professor of

the University.

What is worrying about the policy that has the aim of realizing these dreams of grandeur Masonic, it is that this policy has

we, wretched profane people, without having a voice in the chapter, without the rue Cadet ever deigning consult us or notify us in any way of the fate that awaits us.

Siles Freemasons were involved in politics For them and them alone, it would be perfect: The idea of sticking our noses in there wouldn't even occur to us. But we know that this is not the case.

"The Republic," said F.-. Gadaud, "is the
Freemasonry has discovered, like Franc-
Freemasonry is the Republic in disguise.

If Freemasonry is truly the Republic-
The republic has covered it, it is also covered for the exterior.
laughter only for the interior. So it is she who
stipulates our treaties and negotiates our alliances, as
It is she who appoints our magistrates and who makes and
defeated our prefects.

This explains certain political events
modern ones that are impossible to understand
otherwise. This foolish and harmful policy of
nationalities, which brought us Sedan and which we
will perhaps be even worse, was undeniable-
a policy desired by Freemasonry. In
In vain Proudhon fought it with all his might-
the wisdom of his logic, with all the foresight of
his prophetic genius; in vain he cried out:

"I understand the new insistence with which
England continues the formation of Italian unity,
What I don't understand is the attitude of the press.

French. Italy, with an army of three hundred thousand
men, diminishes France in every way. We
We are too close to Italy, we have returned the favor.
Too many services for her to love us, the ungrateful one.
Study in politics is the first of rights and duties;
the coalition against France now has one
one more member.

It was all in vain. The "Italians," who
were merely agents of the Lodges, they reminded
Napoleon II's Masonic oaths, and Napo-
Leon IH had to comply.

If Freemasonry was able to exert this influence on
a powerful sovereign like Napoleon III, what
should not be his authority over persons
feeble swimming, on instrumental beings like

Hanotaux and Delcassé ¢ |

It was decided that the French squadron would go to Kiel;
abandons Fashoda; we'll go greet Guillaume IT at
Bergen; the foreign minister of
France suddenly leaves for Saint Petersburg.
We see these events unfolding as
the images from a cinematograph and, if by chance,
In the House, a member of parliament takes the liberty of asking a
The question is, one hundred and fifty or two hundred deputies?
Freemasons unite to shout to him with one voice
"Hush! You fool, you are embarking on a
This is volatile territory; be careful not to compromise it.
through imprudence the most serious interests
and the most sacred in the country... »

It is only in the Grand Orient, in the attire
secrets that we can have some explanations for

—r rrr —
NT
- -pms +! n ee ee ee

'on these very delicate matters. What the representatives-
so many of the people must never know under
no excuse, the Widow's Sons spit at you-
tent in the ear, with a mime as solemn-
nothing but ridiculous.

Neither you nor I will ever know what
Delcassé went to Saint Petersburg; but
The Viguier, Dequaire and Thulié families know it
as well as Delcassé himself, and perhaps
They even knew it before him.

There they are, on Cadet Street, a few dozen of them.
illustrations of this kind that often stand out
shaping the destinies of a country of 38 million
of men who was once considered the most intelligent
of the earth...

F

Through a singular illogicality, Freemasonry who is an internationalist to the point of wishing ardently 'the disappearance,' – or if you prefer –– the merging of homelands is at the same time a

fierce sensitivity to anything related to patriotism.

We remember the emotion that gripped the street Cadet when, in 1893, La Libre Parole published the famous summons board of the R... Ls. The Globe, Or.∗. of Vincennes, on which. figurait, on the agenda of September 3, 1550, the announcement of a conference by F.∗. Trollet on the "Reasons that should be used to destroy France, AT LA Fraxc-MACONNER(E ESPECIALLY, gue l Alsace-Lorraine) Allenrande residence. x

The high priests of the House donned their robes again. They hastened to don their most solemn aprons and adorned themselves with Their finest jewels. Thus equipped. tls sas-appeared under the presidency of Paul VI-Guier, President of the Council of the Order. for to address the dangers of the situation as quickly as possible tion.

In reality, the TT... CC... FF.∗. do not appear to nothing at all. They simply treated us, at behind closed doors, of "agents of the Gesu", of ~ hypocrites", "of scandal and insult press," but they do not did not prove, and for good reason, the inauthenticity of the illustration that we had published.

I have before me the issue of the Bulletin of Grand Orient (March-April 1893) where the Trollet affair is recounted, explained and commented on in all its details. I can clearly see indi- protests solemn declarations and affirmations of patriotism written in Lodge jargon, but I can't find anything that would reduce it the seriousness of the scandalous incident revealed by the Free speech.

From a diagram sent by FA Woirhaye, venerable, and by F.-. L. Dusacq. at the T... C.. President Viguier, it even appears that the malcounter-conference of F.'. Trollet was, during several months, a cause of conflict between the L.°. Alsace-Lorraine and the L.*. The Globe. The latter. Although reprimanded by the Bar Council, she did not He didn't want to be wrong, and there was a falling out.

in the household.
I read on page 36 of the Bulletin: °

The Resp.*. L.*. The Globe did not initially appear to be in a favorable position to bow before the blame that the Conseal of the order. It was then that the L.*. Alsace-Lorraine delivered in his Committee meeting of December 13, 1886, the breaking of fraternal relations* with this At... and carried

on the agenda of its formal meeting on January 13 Friday 1887, the discussion of the following proposal of F.°. Gerschel:

"The reasons that compel the L.*. Alsace-Lorraine and

the Fr, Mac.*, to break off their relations with the L.”. The Globe, from the O.:. of Vincennes. »

The L.-. Ze Globe did not yet yield to this A warning. The relationship between the two Lodges did not resume until two months later of an agenda in which the L.:. The Globe regretted having placed on his agenda a a question that may have raised suspicions of his patriotism. It had taken him some reflection to express this regret, since the conference of F.*. Trollet, cause The first of the conflict had taken place on September 3rd. 1886, and that the agenda of repentance was not voted than on February 11, 1587.

Meanwhile, F. Trollet had given his demission of First Supervisor of the L.-. Ze Globe, but he continued to be a part of it nonetheless.

If this Trollet is still alive, it must be today—
A proud Dreyfusard today!

From Trollet to Joan of Arc. The transition is
abrupt, but the Jeanne d'Are incident is worth the incident Trollet to show that the French-Masons
have a completely different conception of patriotism
culière.

Freemasonry does not like Jeanne d'Aré.
It's a tradition she inherited from Voltaire.

She initially tried to portray the heroic
Virgin for a hysteric, for a hallucinating woman,

victim of clerical fanaticism. But the thesis was
dangerous, because representing Joan of Arc as
clerical, that was to admit that clericalism is
sometimes capable of inspiring sublime actions,

The FF.—. then reversed their thesis.
Instead of portraying Joan of Arc as a seer, a
They gave it to us as if it had been driven mad by mysticism.
the secular saint of patriotism martyred by the
treatments.

You may be unaware of the apostrophes of F.:.
Senator Delpech to x this Roman Catholic Church which has
provided the hideous executioners of the young peasant girl!
of Domrémy 7, and who today wants to put the
hand on Jeanne, catalogue her in her calendar
of saints?

It's a real shame, because it's beautiful literature.
erasure!

But I'm surprised that someone hasn't yet
I had the idea to reply to this Delpech:

— Since you claim that Joan of Arc has
She was martyred by the Roman Catholic Church. Why not?
Don't you adopt it, you, the counter-Church, you, the
Chapel on Rue Cadet?

Now, this supposed victim of Rome...

Lodges refuse to accept this at any price. They protested. en masse against the institution of a Joan of Arc festival d'Arc, which, according to the Congress of Lodges of the re- The Parisian festival in 1594 was said to be a clerical celebration. removing the one from July 14th >.

A peculiar logic, we must admit! Twofold

things of the moon, indeed: or else Joan of Arc is a victim of clericalism and his feast day should not to be a clerical feast; or else Joan of Arc is a Christian heroine, and in this case, it is to It is wrong that the Freemasons claim she is a victim of clericalism. Between these two terms, there is no no middle term; it is absolutely necessary, choose.

Needless to say, in this matter of the National holiday of Joan of Arc, the Freemason nerie has prevailed, as in all questions tions where she takes the trouble to exercise her influence.

The national holiday of Joan of Arc has been. It is true, voted in the Senate; but the Chamber of Deputies The parties refused to confirm this vote, despite the efforts of the old republican, of the old free-pensister and old Macon, Mr. de Mahy.

It happened at the very moment of the discussion. a minor incident worth mentioning Pelé. As Mr. de Mahy found himself interrupted at every moment by the Macon deputies who they pelted the honorable with furious insults The deputy from Réunion read from the podium from a factum addressed by the R.°. .L. "The Clemence Friendship to all FE, Mit. and especially to Members of the Chamber of Deputies.

Here is what we read, in particular, in this address :

"The Chamber is now considering a report"

sentimental, supported by petitions from women col-
carried by the priests in the alcoves. The bill
for a Joan of Arc celebration many
signatures of members of Parliament, blind or
Accomplices of the clerical reaction, the blind, address-
you to them, TT.” CC... FF.°., and raise their eyelids;
the accomplices... The accomplices of the Pope and the Jesuits...
That's our business; we'll recognize them and we won't
We will not forget them; but we beg you, TT.°.
CC.'. FF.°. Republicans without sordid compromises,
to prevent the establishment of a national Joan of Arc holiday

d'Arc.

–

The venerable of the Clement Friendship who signed
This piece of trash was none other than a certain Edgard Mon-
Teil, author of vague serialized novels as well
bland and flatly pornographic. Bour-
Geis, upon coming to power, hastened to
to place this misunderstood novelist at the General Security-
rale. But it was soon recognized that Mon-
Teil was unfit even to be a policeman: that's
why Brisson, last year, did not hesitate
to make him a prefect...

A little-known but very interesting brochure
health, from certain points of view, will reveal to us the
secret cause of this age-old hatred of France
Masonry for Joan of Arc. This brochure
is titled D Error by Jeanne Are and she has
for author Mr. Louis Martin.

Joan of Arc's mistake, according to Mr. Louis
Martin, was to choose the wrong suitor.
the crown of France, that is to say, to take the
party of Charles VII, the king of Bourges”, instead

to take that of Henry VI, King of England.
Mr. Louis Martin simply criticizes
Joan of Arc for having fought, for having suffered and
to have died a martyr so that France might remain
French and that the Englishman was "x driven out".

It's a theory like any other, and I recognize-
I readily admit that the author of The Mistake of Joan
d'Arc supports it with a certain originality:
But ultimately, he supports her. That's a fact, and therefore,
It is a matter of opinion and criticism.

“Jeanne,” says Mr. Louis Martin in his preface, “did not
acted only out of a very narrow, almost patriotic sentiment
blimable, since, coming at the time when Islands peoples,
Tired of the feudal system, the provinces went to unite in solidarity.
by provinces, in large states, and finding the An-
England and France united under the rule of Henry VI,
She undid the ties that bound them together and that
would have made it the only one, the great one, the devouring one and
absorbing nation of the modern world, we can move forward
boldly that French Europe was there in germ and
that Joan of Arc nipped it in the bud,

This opinion of Mr. Louis Martin on the work
Joan of Arc's lack of admiration does not diminish his admiration for her.
for the heroism and martial genius of the Shepherdess
He speaks highly of Vaucouleurs.
seems sincere in his praise as much as in
his criticisms. But he doesn't forgive her for
"Z error." He keeps coming back to it.

"Time has completed the work of Joan of Arc, The
split between English and French from this moment
is becoming increasingly profound; "his hatred for his

"Malvoisine" is deeply rooted in French soil, as well as in...
Today, a simple proposal for an alliance from France
dealing with England seems like a monstrosity.

That's why AM, Louis Martin
believes that "the adulation of Joan of Arc is
"Currently the object sounds false."

Through these theories about Joan of Arc, he

It is easy to recognize two theses of essence
purely Masonic: the United States of Europe
and the English alliance.

This is to rectify the "Joan of Arc's Mistake 2,"
that Freemason politicians like Lanessan,
like Trarieux, like Yves Guyot, founded,
with statesmen from Great Britain, the
famous group of the Ænfen Cordiale. This club
Anglo-French politics had to work for us
to get closer to England and to prepare a
an alliance that could not fail to make us
the world's referees in the near future. However, until
Currently, this "Entente Cordiale" has not earned us
That Fashoda, that's a rather unfortunate way.
to repair | ¢ Joan of Arc's mistake, and I like
one would think that Brother Louis Martin himself, in
will agree... (1).

The English alliance is not the only Masonic hobbyhorse-
nique. The Lodges also aspire to the alliance

(1) We say: the EF. Louis Martin, Mr. Louis Martin
is certainly indeed a Freemason, since one of his
brochures, quoted on the cover of the one we
The above-mentioned, was published by L.*. The Scottish Rose,

German, and Jules Ferry, in this respect, as
regarding the alleged reform of
teaching was only their instrument
blind and servile. It has been a long time since the alliance
German would be a fait accompli, if the general
Boulanger had not, at the time of Vaftaire
Schnoebele, a glimmer of clairvoyance and a
A sadly too brief surge of virility
patriotic.

The Freemasons and the Jews did not forgive
Moreover, Boulanger never revived it at
we the national sentiment by raising with
energy the insolent provocations of Bismarck.
If the unfortunate man ended miserably in exile,
Abandoned by all, dishonored and defiled, that's good.
less because of his mistakes and shortcomings
personal matters as well as for the crime he had committed

by thwarting the political aims of the Consistoirees and rue Cadet. The Jews and the internees-
The nationalists of the Lodges coldly condemned
Death to that soldier who dared to speak proudly to
the name of France and who had managed to awaken in
a numb and as if anesthetized race the old
military spirit that once held the world in
respect.

After the defeat of Boulangism, the Judeo-
The Freemasons have resumed their campaigns, sometimes
in favor of the English alliance, sometimes in favor
of the German alliance.

The Russian alliance was only concluded despite

the fierce opposition of their representatives
more qualified in Parliament and in the press. The
High finance, with the Rothschilds at the forefront, has everything
implemented to thwart it, and the treaty
was barely signed when the same bandits...
They resumed their intrigues as if they were more beautiful than ever.
to abolish all its positive consequences
and fertile,

They've more or less arrived there today.
The English alliance does not appear to be very popular.
for the moment because of Fashoda; mats us
Let us rush to the German alliance.
Hanotaux led us to Kiel; Delcassé led us
led to Bergen, Wilhelm II no longer waited.
that the calming of spirits to come in perrings in Paris to put his initials at the bottom of the
convention which will be the military abdication of the
France.
We will see that, no doubt, during the Exposituation, and we will have nothing to say, because, at this
at the time, and thanks to the Dreyfus affair, our army
of which we were so proud, just two years ago,
will exist in name only.

This is the work on which they have worked without
releases the Freemasons pressured by the Jews
and allied with a number of Protestants
sectarians.

And let the Freemasons not come and tell us the
opposite !

Didn't they confess to us, through the mouth of the

F. Gadaud, former Minister of Agriculture, "that
The Republic of today was only the France-
Open masonry, like the Franc-Alagon-
the very thing itself was nothing but the Republic at
covered wf

This is letting us know that the current regime will
to find out about the political orientation of rue Cadet
suitable for both exterior and interior use.

We therefore have the right to think and to say
that if our leaders seek an alliance with Germany
order, it is solely because the Freemason-
Nothing demands it.

FREEMASONRY

We remember the great commotion they made, a while ago
a few months, the Freemasons and the Jews,
because the League of the French Fatherland – league
national, largely open and which has nothing to do with-
cult – had taken the liberty of addressing officers in
service activity some circulars or bubble-
membership forms.

Hiring in the arnie! You still have
present in memory are the indignant articles that the
Reinach, the Rancs, the Jaurès and the Clemenceaus
They wrote on this theme for fifteen days.

However, Freemasonry, a secret society, a society
international, having in its budget a chapter of
external relations, practiced methodically
recruitment into the army, and this to the knowledge-
government stance which, far from being
to move, grants to this disturbing and shady

propaganda, its approval at least tacit.

I read in the Bulletin of the Grand Orient of
September 1893:

"...We have two categories with half-price taxation,
one for the sons of F.*. M.*., the other for the members of the
teaching staff and for the military., »

This half-price discount that she so generously grants
Freemasonry has always been linked to the military.
refused to grant it to the workers, who are for-
even more deprived of money than the officers.
There must be very powerful reasons for this.
sounds.

Indeed, they do exist.

"Ve Hey has a major, immense interest, both for the army
that for your society, to open the doors of our Temples to
those among them (the military) who, requesting this favor,
will have been recognized as worthy, (Speech of the Vizier to
cha', {sis Montyon, June 22, 1880, Chain of Union,
(1SSo, p. 274.)

"Your committee thought that the army being a field
essentially suitable for the diffusion of light
Masonic, and consequently, the propagation of republican ideas
clerics, is of the opinion that Freemasonry must do all its
cflorts to recruit followers among permanent executives.
nents, Note, my F.*., that these officers are true
educators of French youth, and that their action is
to feel precisely at this very important moment when the young
"As a man takes possession of his rights as a citizen,"

This idea of transforming our officers
Armed with electoral agents, it's definitely not
banal, it comes from a former officer, F.:
Bergère, former captain and adjutant-major of infantry
terie and former member of the Bar Council,
which addressed, in the form of a wish, to the Congress of
LEL.. of the South, united with the Or.'. of Tarbes, at the pea
from July 1590:

Masonic influence in the army is
So, as we can see, it's an indisputable fact.

Is this hiring successful? We don't know.
it's not ideal, but it certainly produces results.

e. I have no information regarding A.
general officers, but there are senior officers, who
were received with the tax reduced by half, (Bulletin of the
G.*, O,'. of September 1893, pe 332.)

"The Council of the Order," Mr. Louis informs us,
Dasté in his interesting brochure: La Franc.
Freemasonry and the Army, encompasses almost all
For the years one or more active officers,
the 1894-1895 fiscal year, it included the FF, Du-
Meste (Jean-Baptiste), Rosicrucian, captain at
53rd Infantry, at Tarbes, and Pasquier (Ernest), 33rd,
Captain in the 53rd Infantry Regiment, in Avignon.

Masonic officers sometimes take the pre-
caution to take cover, to avoid
no doubt these are indiscretions that could...
to harm. Their names are clearly displayed on the "stages,"
but they appear there only in a skillfully mutilated form and
almost unrecognizable, that's how on
the lists, Captain Pasquier, whom we were talking about
A little while ago, his name was F.°. Paquet, the owner.
Another officer, Captain Poncet, takes the
Name and profession of F.°. Paucet, owner.

This way of concealing one's true self-
identity and to come to the Lodge only incognito
I don't always meet, I have to recognize him.

the approval of all the Freemasons, at the Convent of
In 1895, F.*, Eymond even made the following remarks on this subject.
blunt statement:

"I cannot admit that it is permitted to F,*,, who have
the honor of representing their Lodges at the General Assembly,

to remove their name or at least to put one that doesn't either not theirs; I then wonder what the point would be the list we're given every year... I believe that those of us who do not have the courage to put their name or queneteulent not let it appear will "What about staying with them?"

Fe. Guillain, the rapporteur, understood in turn following the fact that this violent outburst was directed against the officers whose names had been altered. II pleaded mitigating circumstances,

"If you admit," he said, "the usefulness of the presence of officers" Ace Convent, it is necessary to admit the need not to reproduce reduce their real names... If a schoolteacher, a ceceweur Finances can come to the Convent without being threatened with being revoked, but not the same applies to officers who must to entrust to their leaders, when they are absent, not only "Where are they going, but why are they moving?"

I'll stop here, F.°. Guillain.

In the lines we have just read, he confesses that the names of the delegated officers had to be mutilated fords at the Convent because these officers came without having proper permission.

What becomes of Article 2 of the resolution of the F. Bergère presented at the Congress of Lodges of Noon by Captain Dumeste, and what is thus DESIGNED |

2° That in all the At,°,, i be recalled from now on to the Fr. M.*, who are part of the army, and primarily to the officers, that the Constitution recommends propaganda through words and example, and within the limits studied by the report THIS MASONIC DUTY N'FST NOT INCOMPATIBLE WITH MILITARY DUTY,

F.-. Guillain's plea for officers The use of disguised names has just demonstrated to us that, On the contrary, Masonic duty and the Military duty and duty are incompatible, mutually exclusive.

conversely, and that, caught between the instruction that he will hold from the Lodges and that which he will receive from his superior, the officer, did not hesitate: not to give the preference to the first, as would be done in a similar situation in the case of the magistrate or the Masonic deputy.

[It is worth adding that if the officers were attacked by Fn Eymond and defended by F.. Guilwools had come to the Convent without permission regularly, this small liberty taken with the discipline Pliny explained himself --- she did not apologize - due to the urgency and importance of the mission that they had to fill out on Cadet Street.

“This year,” declared Fo. Dequaire after having propresented with the aim of resolving the incident through a straightforward agenda item, This year, two officers came to this Convent, knowing that a discussion of a specific nature could takes place there, a discussion that will not be repeated next year next, we hope at least, a farce that the proproblems on which they will receive their solution Legally, this discussion, you, as Freemasonry, You have, moreover, closed it, by your admirable order of the Monday, » |

What was this admirable "agenda of Monday >?

According to Mr. Louis Dasté, it was a matter of " the memorable discussion that led to the una- vote nime by the Convent, of a vigorous declaration- "Dreyfusard oaths..."

Since Dreyfus didn't always exist, we have sometimes occupied in the Lodges with something other than the Dreyfus affair. Actually, we're working on it. even about everything; we discuss it, we deliberate on it, and we y votee de omui re scibilé et quibusdam aliis.

At the Convent of 1893, for example, we see Brother Racine, an active-duty officer in the army of land, to present to the Assembly, in the name of the L.°. The Vendée Fraternity, of which he is the delegate, the Next wish:

Considering that freedom of conscience must be resrespected in the navy as she was in the army of earth ;

The Cendeenne Fraternity expresses the wish:

19 That, in the navy, prayers on board no longer licu by order at a fixed and common time;

2° That the ceremonies prescribed on board the ships of the State ct in Islands ports on Good Friday be defended;

3. That the Convent invite those of our Brothers* who do part of Parliament to pursue the implementation of these two desiderata,

I don't have to discuss, in substance, the wish of F. Racine, but it seems to me that we would be in right to raise the preliminary question against him.

"What is this 'lancer' in the dragons?" said a saw that was once all the rage, One could The same can be said of Racine and his wish:

-- What is an infantryman in the navy?

But it is understood that from the moment a The man is a Freemason; he has the right to take care of everything, to make a decision on everything.

Cestégal, I'd really like to know what he would say the Minister of War, if he were to find out one day that an officer, affiliated with the Anti-Semitic League, has submitted a petition requesting that the soldiers Jews should no longer be given preferential treatment for holidays Easter, to the detriment of their classmates, This the officer, unlike F.:. Racine, takes care of-would at least be capable of something within his competence. Eh Well, I bet anything you want that he won't couIt wasn't possible, as they say, to take days off work. rigor, to begin with, and while awaiting implementation Available now!
What's interesting about these discussions is...
Boxes, so often insignificant and ridiculous in rai-

The sound of profound nothingness of the people who take it Part of it is that they are almost always the point the starting point, the seed, in a way, of the great political campaigns conducted by the press at the devotion of Jews and Freemasons.

This accusation of clericalism leveled at Convent against the navy by an officer of the ar-
Once you've dug up the soil, you'll find it developed.

diluted, commented on, amplified ad infinitum in a hundred articles by Clemenceau, Ranc, Jaurès or Pelletan,

For the past year or two, you have been able to follow the progression of another press campaign in in favor of lowering military service to ten-eight months or even a year. This reform is necessary. Is it really useful? Is it practical? feasible at present ¢

These are all delicate and complex questions. complex issues that you will probably hesitate to resolve If, like me, you have not been a minister of the war, neither commander-in-chief, nor at least commander-in-chief army corps commander,

If you had seen ~ the light of the third appearance-"mentally," you would not know these timidities And these hesitations, you would be tired of yourself-same, like Lieutenant Reboulet, who, at in the name of the Lodge of Montélimar, deposited at the Con-wind of 1597, a vow aimed at reducing the Military service at eighteen months, F.*. Reboulet Ilen did not limit herself to submitting this wish, she also explained the advantages along with those of another an even more radical project, due to the initiative of THE... of the Paris region, and to the terms of which the length of military service was to be reduced to one year. The report of F.'. Reboulet was so tasted by the Assembly that, on the proposal of I's, Souchet, the Convent voted him congratulations unanimously.

Some quotes are now indispensable-
bles to make you aware of the feelings that,
deep down, Freemasonry
professes with regard to the army:

@aso [| It's no wonder so few officers dared,
Until now, to affiliate with the French—Masonic, source of
democratic principles, one could add that those who
they still entered our big family they did
proof of a robust republican you, by thus defying your
prejudices and the ill will of their fellow nobles
the bourgeoisie, too forgetful of their ancestors without
breeches,” (Report of Br. Bergère, former Adjutant Captain
dantsmaj or infantryman, and former member of the Council of
(Order, to the King, Free Thought, of Narbonne.)

& Penetrate into the depths of this being called the soldier;
Try the psychological analysis of any man who wears
a sword, and you will see that the desire to appear, to shine,
to occupy space and consequently to take up space
of others, is the only motive that makes him act, He speaks of
Devotion, selflessness, patriotism: a lie
that all of this; the first object of his worship is himself,
and I see in "fui" only the most complete personification
of selfishness,” {Speech by Fy', Fort à la Lee, The Friends
Retained from this text to the Lev. The Trinosophists of Berey,
CRAINE D’UNION 1889, p. 148. }

a Le F, Serin, absent, loaded an iron from the workshop, at
The subject of the institution of the court-martial, to express this
the opinion that courts-martial should be composed
of military and civilians mixed together, the esprit de corps or self-
false rity in Ices micux intentional the notion of justice.
We need outsiders to bring about justice
In its proper form, this innovation would do credit to a
Minister of War." (Works of the L., The War, held
(of December 14, 1894.)

This question of the reform of the Councils of

ai
Ar
-P ` Fe
my T

mm Ce - - awe mal ge peel» *- + Fi
a =a = + <am mu “ = = - =I" -rm F, r = =

war is a greater concern for the Lodges than ever, and... awaiting the arrival in power of the Minister of Ideal war - why couldn't it be Gauliftet?
— Mr. Massé, deputy for Nièvre, who was rapporteur of the Propaganda Commission at Convent has already tabled a bill which, if it is adopted, will achieve to some extent the desideraZa du Fe. Serin.

A few more quotes. They are, in this ors.re of ideas, particularly suggestive ones:

The Foc. Artaule Géclare that "the soldier, -- in the narrow sense of the word, - - is dominated by

childish seductions of the same kind as those

"Quis'em parent de la femme."

“Every world soldier,” said the E, “Minot, does not constitute Not a national army! Quite the contrary, an army incorporate the mass, if it is under the regime of a code ferocious and bloodthirsty, those who command form a special category of citizens, endowed with catrava- rights gloves, their chiefs escape all control under the pretext of discipline, if the soldier serving in the ranks loses his quality and his dignity as a man, independently of the just citizens. These are the fruits of human discipline; he is wounded at every moment. through arbitrary rule, through a tyranny that feeds on suffering of his victims, by the authority of a mad pride, by the trait Mixing absolute wills, where the signs of intelligence that give rise to voluntary respect, and those of the rison who inspire confidence, such a year Nest not ta mation en armes : c'est un Instrument appalling general intellectual depression":, which can causing more harm to a people, which Vhalvitue at hone of castes, who can cancel by drying up his strength ct go so far as to ctixer the characters of his tice. >

F.. Minot, as we can see, doesn't do things by halves.
paths. However, this is still only a tentative step.
than lukewarm and pale compared to F. Catalo,

who, in turn, calls into question the very idea
of homeland:

~ e Avoiding the consequence. F.°, Minot came
we demonstrate that the French patrician and humanity are
linked, which love of the second necessarily entails
The love of the first. It was necessary to say whether, yes or no, the exasperated-
the ratio of misery combined with intelligence inevitably abolishes
In the individual, the moral notion of the patrician. This question

would still defy the courage of free men, discuss-
sion? >

From the same F.°. Catalo. this opinion on the dis-
discipline:

“On the other hand, what is the officer’s role with regard to his
His relationships with his subordinates? He presides over this terrible
thing: discipline, that is to say, going on strike for a
time, of the freedom of the human self; this is still a
a coincidence (sfc) that boosts the officer's morale
in the absoluteness of his omnipotence (sic).

"Don't we still need to campaign so that..."
discipline should no longer be the ancient, immobilizing servitude,
"Degrading the individual in the hands of the leader?"

The following extract from the Magonnigue Review is
still of a nature to prove that if Dreyfus is
# cocky >, as Cornély says, his IF .°. the
Freemasons are much less so than him:

It seems that the Society would be shaken to its foundations if we
removed the right of soldiers to carry weapons in the city, as one
He proposes it. The army would be humiliated and demoralized. We

makes a monster out of nothing. The soldier who carries around
Lardoirs hanging from his person no more than
prestige that it would have if it were deprived of these accessories which, the most
often, Passomment and they are for the freedom of his movements
his person was subjected to harsh servitude. When one
would have gotten used to not seeing our soldiers anymore
wearing cutlery products attached to the waist,
One would constantly wonder how we could have done it for so long.
to maintain such an unreasonable practice, (Review
Afaçonnigire, February 1897, p. :9 ct 30.)

One feels a gentle joy in hearing mockery
thus the sword and the uniform by people who do not
never miss an opportunity to go out on the street
wearing small, oddly shaped aprons, covered
From feet to head, cords, braids, and insegnes and amulets, bearers of mallets, of triangles, d'équers, d'équers, déguisés, in a word. With all
sorts of strange trinkets that would make it a success
from a group of rabble on a carnival day,
Since they were quite willing to discuss "larder"
the bayonet that the young infantryman carries at his side,
the ridiculous monks who cannot initiate the
local tavern owners without drawing their zinc swords
to form above his astonished head the "vault"
of steel >!

We no longer think of laughing, however, when we
reflected that officers of our army were taking-
They take part in these grotesque ceremonies, which they are
exposed daily to what is heard in the Lodges
speeches in which theories are presented in the
of the kind I just told you about-
what samples.

The officers who agree to be part of a
secret society where Von thus bets on the army, of
their leaders, from their cannibalisms, show without
doubt a rather ugly nature. These are not, at all
Surely, beautiful souls, and one feels a sensea feeling of sadness and a kind of humiliation
connection to seeing people wearing pro- uniforms
to take advantage of the protective shade of the Lodges to denymanaging men and things that, in life
ordinary. They pretend to respect and tosea. We are used to finding more among soldiers

of bravado and more loyalty.

However, the most guilty are not the Masonic officers. The real culprits are the members of the government are the mini- very much of the war, who are not unaware of what is happening passes through Îles Loges, who know in what terms It discusses the army and the high command. discipline, and who dare not, out of fear of an arrest or a press campaign, to prevent the military from being part of the Franc-Masonry.

In 18862, at the start of his first ministry. General Billot had addressed the commanders of army corps a circular according to which Active duty military personnel were forbidden from entering in no association. Immediately the French- The Macons sent a delegation to General Billot gation to protest against this measure, and the The minister hastened to give these ambassadors

|
the Lodges' assurance that he had in no way- neither targeting Freemasonry nor understanding it

within the forbidden.

In 1689, M. de Freycinet, in turn, defended to officers and soldiers to be part of an association any action not approved by the minister.

The Lodges were moved. Countless panels: were sent to the Council of the Order, which decided that a delegation composed of the FF... Desmons, Colfavru, Faure, Blatin and Doumer, would approach the Minister of the war. [It was understood that beforehand, and for To level the playing field, the delegation would first see the F... Constans, Minister of the Interior, and former Member of the Council of the Order. (Bulletin of the G.. O.:.. March 1589. p. 33.)

A superfluous precaution, since Freycinet did not ask- said that he would capitulate to the demands of the Grand- In the East, he replied to the delegates that he had to to issue a general circular, but that he not oppose- had absolutely no idea that the military would enter in the Mac... go to the LL... but at the on the condition of not making any public demonstrations that and not to draw attention to them press,” {Bulletin du Gow Ou... April 1889, p. 95.)

These pitiful retreats do not show us only the small size of the characters, the softness, the cowardice of two former ministers who played Both have a certain role in politics contemporary; it indicates to us that the action

Jewish, under a pseudonym. exercises itself on the army as everywhere, and that there as elsewhere it is all-powerful.

The goal of Freemasonry is to disorganize to neutralize the army, to destroy the immense work of national reconstruction to which France is harnessed for thirty years. Jaurès and his new friend Galliffet, who are merely the mouthpieces of the Jews and the Lodges, have repeatedly stated that he we needed to replace this superb army, which we we were proud and that had restored our respect world, by a civic guard whose sole purpose will be assignment of ensuring internal policing.

In the near future, France is therefore destined to fall to the rank of the Three Powers sixth or fourth rank, to be nothing more than a Belgic or a Switzerland.

The Dreyfus affair, as we explained so many times, it was only mounted to precipitate the military upheaval.

It is still disheartening to think that, To get to this point, we made the taxpayers sweat. twenty or twenty-five billion, and that we locked up. for years, in barracks more or less sad and unhealthy, millions of young people French people whom it would have been so easy to leave to their studies. to their profession or to their furrow.

FREEMASONRY

AND THE JUDICIALS

o If there are relatively few military personnel
in Freemasonry, the magistrates in re-
They abound there. One could even say without
It's an exaggeration to say that the Lodges are all offices.
recruitment where the Keepers of the Seals will search-
dear officials of the justice department-
tice. Just as to make a stew, you need
to use a hare, likewise, to make a judge,
We need to hire a Freemason.

The operation is neither long nor difficult. It is sufficient
to choose an F.-. more or less vaguely tinted
of legal knowledge. He is saddled with a
black or red dress, with a hat with bow trim
silver or gold; a rabbit skin on top of that, and
That's it: here's a man who will now be able to
distributing prison sentences to his peers
It was raining cats and dogs!

What is most curious, and least reassuring
rant for the common litigants that we are-
My, that's what Freemasons profess to
with regard to your profane Justice the most pro-
bottom. They think it's good for us, but they
They don't want it for themselves at any price.

4,

The Lodges do, in fact, have their own judicial organization
special company. This organization is exposed throughout
at length in Title IV of the constitution of the Grand-
East,

Article 35 states, in particular:

Judicial power is exercised:
In the first instance, by the Lodges in charge:

"

1% — To judge breaches of internal discipline
ricure;

2°. — To receive complaints concurrently with the
Bar Association Council:

3°. — To judge the accused Brothers,

As a second instance, by Courts of Appeal composed
delegates from the Lodges.

In addition to the Workshop Juries and the Chambers of App-
pel, there is a Court of Cassation, which, says lar-
Article 40, "in case of a procedural defect, incorrect application-
cation or violation of the Law, overturns the decision which
The case is referred to him and the matter is sent back to the court for a full hearing be
another Appeals Chamber or another jury
d*Atelier >.

._ We can therefore see that Freemasonry asa Jus-

her own. The Freemasons who have differences
returns between them or who are accused of something
failure to fulfill their duty, or even of some
will the crime or secular offense be explained, or are they
brought before Masonic courts which
The Jews, for their part, make the final decision.

They also arrange their little family discussions
in front of the Kahal. It's still one of the sides by the-
What do Freemasonry and Judaism represent?
they look like twin sisters.

As for the Goym — or, if you prefer, “saint
to the uninitiated — they must be content with the vulgar
The justice system you know: it's always
Good enough for cattle semen!

The misfortune is, as I explained to you
earlier. that Freemasonry is what-

something like a nursery for the magistrature. |

Take any court, either in Paris, or in the provinces; eight times out of ten, you will find it composed of a majority of Jews or Franks-Masons.

In the very rare cases where the Semitic element or Masonic is not predominant. it is generally reinforced by the pro- element testating sectarian, so that if the litigant that You are also a baptized member of the Church Roman, this defendant has every chance of world of being salty in the grand prizes.

To win his lawsuits, however, or to to extricate oneself from a difficult situation, an I... in a bind He only needs to be recognized by his judges. The gesture distress that saves the ministries in the House is no less effective at the palace, and it is worth it only the eloquence of twenty lawyers.

The Freemasons know this. They do not hesitate

never to take advantage of this good advice given by their FF.-. of Belgium:

All these lawsuits must be brought before the courts. in which our brothers are assured of a majority. (Bulletin of the Grand Orient of Belgium; vol. III, p. 19.)

The Freemason magistrates, for their part, do not forget any more than the deputies, members of the Lodges, that the Masonic principles are the ONLY those who must regulate their conduct. If they open it- They forgot, they should. Just like the members of parliament, go to the dreaded confessional on Cadet Street!

It would be easy for us to draw up a long list of magistrates affiliated with the Lodges. We con- We will attempt to cite two: Brother Jeanvrot, con- judge at the Court of Appeal of Angers and member of Council of the Order. and Brother Poulle, councillor the Court of Appeal of Poitiers, which is also a high-ranking members of Freemasonry.

Brother Jeanvrot readily poses for erudition anticlerical. When he is tired of condemning the Laypeople face prison or fines; he composes booklets, pamphlets from the Grand Orient patron and propagates.

“In the last Convents,” says Goyau, a Mr. Jeanvrot's little book was recommended as a model, and Mr. Viguier, municipal councilor of Paris, made of following subscription by the General Council of the Seine, joo examples of this true masterpiece.

This masterpiece was entitled Science and Religion; It stated, among other things, that "existence

of Jesus is problematic"; that the inscription INRI, which dominated the cross of Calvary, must interpret: Jgne natura renovatur integra; that Monotheism and Christianity are variants of solar worship; that # Athene” (Minerva) "It provided Saint Athanasius to the Christian pantheon."

If, instead of printing these swings, Jeanvrot had used his leisure time as a magistrate to write a well-researched book on depression--donations from Jews and checkbook holders for twenty-five years, you can be certain that Mr. Viguier would have been careful not to have 700 copies subscribed to. to please by the General Council of the Seine. Good that municipal councillor, F.-. Viguier, indeed. is much more concerned with satisfying his pas- sectarian sions than obtaining justice against the thieves and all sorts of shady characters who have put popular savings are dry. After all, what do you want? You? SijJeanvrot is a member of the Council of the Or- Viguier, a member of the Grand Orient, is himself a former president of the same Order. Between FF.∗. of At this level, one cannot truly refuse certain small favors, especially when it's at the end of It's the taxpayer who has to foot the bill...

Brother Poulle is an emulator of Brother Jeanvrot. both in the Masonic order and in the gold judicial.

F. Poutle perhaps gives a little less

He excels in erudition, but makes up for it in action: It is, in every sense of the word, a fight.

tif. Or will have some idea of the energy of his temperament by reading these fragments of the speech which he delivered at the Convent in 1893:

"This is the third time you have entrusted me with the first gavel of the G.*. O.*. and also to mark the number three, that's today Thirtieth Conv.' Island, to which I have the pleasure of attending. So you wanted to pay tribute to the Sicilian Mac.-., to the devoted man who never deserted the Mac's devorr.*, who did everything possible ct all his efforts for the good and for the prosperity of fa mac.*. French.

… # The main characteristic of the masonic struggle* at the time Where we are talking, it's the fight against clericalism, it's always this struggle of which F... Gambetta said: "The clericclericalism is the enemy >: and from the moment of clericalism that's the enemy, that means, EVIL: FF... that we we are on the battlefield, and we must never forget that on a field of hat 'Ile, one does not resupply the enemy, We beat him. (Applause.)

I am, as I have often said, for freedom absolute opinions, and I readily admit that a An independent and free citizen attacks the priests. and to the Jesuits, as we attack ourselves even to the Jews. Which is intolerable, which is What's infamous is that a civil servant, an employee of the State, it is mainly a magistrate, who holds the the most august and the most delicate of powers. Vienna to speak in such a manner within the secrecy of the Lodges, and I say that, in the exercise of his duties, this The magistrate can only be the lowest of the low. and the JF

Who, in fact, only senses the Freemason judge.
Even if he sincerely wanted to, he will not be able to strip him of his possessions.
threshold of the Grand Orient, his sectarian passions, and
that he will take them all the way to the courtroom where he has
mission to pronounce on the fate of his fellow men
in the name of a law that must be impartial, equal and
Just for everyone?

Suppose that in front of this boiling Macon
religious hatred, a vicar, should appear before the court.
a sister of charity odiously vilified, like
Sister Saint Charles, by some Jewish newspaper
Germans, a brother of the Christian schools, like
this unfortunate Flamidian brother against whom the
Jews and Freemasons have recently mounted
the most appalling of machinations, what do you think?
What will the judge, still fired up by the speeches, do?
vibrant words that he will have spoken or heard at
Convent?

He will put his actions in accordance with his words: he
will remember that he is on a battlefield,
and that, when one is on a battlefield.
“You don't supply the enemy, you defeat them.”

On the other hand, a concerned Freemason magistrate
of his duties will never hesitate to "x resupply".
his brothers and friends and to extend a helping hand to them
reliable in critical moments.

Panamanians, southerners, and other checkbooks
They only escaped the penal colony because they met...
enter into the political and judicial personnel of
"true Freemasons" for Masonic solidarity

passed before everything else. Likewise, Burdeau had not
than to make the gesture of distress in order to decide
Marriage to commit his crime and to defraud
twelve brave people who did not want to condemn me—
only a fine, a verdict that allowed him to me
sentenced to three months in prison and one hundred thousand
francs of insertions.

It can be said, it is true, that before having seen Je
Burdeau's distress signal, Mariage had noticed
Rothschild's gesture of encouragement, otherwise
Significant and expressive again...

What action did the "scoundrels" of the Chamber decide?
criminal to march as one man for
Dreyfus? Brisson's solemn and sorrowful gesture which
calls his brothers to help, or the gesture will encourage...
giant and cheerful Jew who seems to be counting
Banknotes?

Nevertheless, the Loews, the Bards and the
Dumas didn't need to be pulled over. They have
understood at first glance, and without any need
to repeat the action several times.

FREEMASONRY

AND THE SECRET

Freemasonry is a secret society.
One could even say that secrecy is one of its
fundamental laws: it only lives and subsists
through secrecy.

One of the first oaths that the initiate must take
This is the oath of silence. Here's how...
something is happening in the Lodges of the Obedience of
Grand Orient:

The profane Véséréble who swears an oath of ap-
Prenti, — Citizen, extend your right hand over this
Laloiïimac's book*,; on this sword and on this square,
I will read you the wording of your obligation.

Os ication, — On this sword, symbol of honor;
on this square, emblem of rectitude and justice;
on this book of the laws of Ft, M,", which will henceforth be
mine, I promise to keep inviolably secret
Masonic, to never say or write anything about what
I would have been able to see or hear in the assemblies of the M.°.
and on any question that may be of interest to the O.°, unless
that I have not received express permission and only
in the manner that may be indicated to me.

I agree, should I ever fail to comply with these
commitments, to suffer the penalties deserved by my indi–

Generosity and that my memory may be held in execration by all
the Masons,

Do you promise?

The ReetPiendatre, – On my honor, I pro–
nets,

The formula used in eco– Masonry
The seizure is much more vivid: it smells of
Carbonarism is blatant. The apprentice must lend the
The following oath:

“Me...) of my own free will, in the presence
of the Great Architect of the Universe, who is God, and of
this respectable assembly of Freemasons, I swear and pro–
solemnly and sincerely promise never to reveal
none of the mysteries of Freemasonry that will
to have confided in me...

"I would prefer to have my throat cut, to be buried
in the sands of the sea so that the ebb and flow
carry me off into eternal oblivion, rather than man–
I swear to this oath!

"May the Great Architect of 17U.°. preserve me from such a thing"
"Oh, and help me. Amen."

The formula imposed on the journeyman is more ter–
even more terrifying:

“If ever I become perjured, may I have the
Heart torn out, body burns, and my ashes cast to
wind, so that there may no longer be any memory of me among the
Macons,

"May the G'. At preserve me from such misfortune!"
Amen!

Would you believe it? The prospect of such an end
Horror alone is not always enough to impose itself on

FF... respecting the code of silence, and Sily has
Sometimes there are leaks at headquarters; there are many.
even more frequently in the Lodges,

There are so many of them, even so often.
that at each Convent the high dignitaries of
The Order and the delegates from the various Easts pass
their time to butcher them.

They don't always succeed.

The Grand Orient Bulletin and every day-
Masonic lodges are full of groans
about the indiscretions that are committed despite
the most severe "tiles" and the doubling-
the zeal brought by the Freemasons." Supervisors and
the Freemasons,'. Terrible in the exercise of their functions. Those of my readers who would like to have
Some fairly comprehensive documentation on this point
will find some very curious quotes in a
M. Dasté's study on Masonic secrecy, pu-
forgotten by Freemasonry, which has been unmasked.

Here are some of these texts, chosen at random.
among a hundred others:

The G.O.* of France considers the secret mag.*. as
one of the rules of the Order, and the Council Bureau, too
both individually and collectively, has always
refused, refuses, and will always refuse any interview.
regarding islands, incidents that may occur within
ja Fe. M...

By order of the Council of the Order:

E. Leveccerier, ALBERT PETROT.
B.. Ge. Os. February (p. 689).

The Council, outraged by the numerous indiscretions committed
During these last few days, it is believed that there is a need to take
soon, vigorous measures will be taken to avoid
similar facts (followed by a line of dots to ensure more effective)
(cancement the secret Mac.) (B.°, Ge, O.°., December 1893,
(p. 669).

vee Une pl'. du F., Gobert, Vén,e, à la Re, Le La
Concorde, O.', of Mont-deMarsan,.., communicates a
leaflet which was sent to him under cover by Ft, Riflart,
manufacturer of matte embroidery and jewelry, eee

The Council decides... to engage Fr. Riffart to avoid
this male correspondent whose secret is not guaranteed,
(B. Gr, O.°, Council of January 25, 1874, p. 764).

Another time, it's a # plate z of the R.'.
I... The Trinosophists of Bercy, O., of Paris, who
reports to the Council the putting into circulation by F.-.
Teissier, embroiderer, of a small brochure which con-
retains the signs, touches and passwords
of the three symbolic degrees*. This brochure/advertisement
is given to any buyer of the house, without
ensures its quality.

The Council decides to put F." Teissier in
remains to be seen in this distribution of Rituals.

One day, it was Father Edgard Monteil who...
nunci to the Council the attitude maintained in the Chamber
Members of Parliament by F... de Mahy, MP of the
Meeting, on the occasion of the draft law relating to the
creation of a festival in honor of Joan of Arc.
"The F... of Mahy, violating the secret mag.*., read to
the platform of fragments of a circular addressed
to the Freemasons of Parliament by the L..

The Clement Friendship, of which he is an honorary member
neur... >>

Another day, the same F," Edgard Monteil is

in turn violently attacked by the F."
Schwerer for publication in the press prof.-.
of articles and circulars that have produced, assures the
F. Schwérer, a deplorable effect in the region
de f Est, Le'F.*. Schweérer conståėre'que ces indiss
creations constitute genuine mafia-related offenses.
and he asks that the Fe, Monteil, venerate of the
Clemente Amitié, be brought to trial.

No doubt in consideration of F.'s zeal.
Monteil and his long and loyal Masonic services, |
The Council does not go so far as to take action against him
this rigorous measure, but he does not give it
less reason to F.°. Schwérer by voting unanimously-
The following agenda was presented:

"The Council of the Order, meeting in plenary session of tqut-
nove, blame highly, unanimously by its members, the
Lo. La Clémente Amitié, for the way in which her Ven..
without protest from him, he launched into Je monde prof.',
through the press... the most delicate problems
The conduct of Ordre mag is interesting... He considers the
breaking Masonic secrecy as a violation of commitments
Contracted movements during initiation... (Consultant's Session.)
of the Order of March 34, 1893.)

-- So where does it come from, you might ask, that France-
Freemasonry demands so imperiously the observance-
tion of the law of silence, and that she fears this
What about the indiscretions?

Mr. de la Palisse, who was a man of great
common sense, despite the naiveté attributed to it,
would not hesitate to answer if he were still alive:

- Apparently it's because France-
Freemasonry has something to hide.

There is no better explanation, nor more
true. Anyone who has nothing to hide, fears nothing.
point the light, On the other hand, x whoever does the
evil, hates the light, said St-Jean: Omnis enin
gui male acts, odi lucem. Camille Desmoulins, who

was v: Macon of the heroic age, expressed the
The same thought expressed in more realistic terms, but everything
also precise when he said: "There are only crooks
who are afraid of streetlights, %

It is certain that Freemasonry has excellent
reasons not to like what laypeople put
her nose in her kitchen. She has a lot of
secrets which, if they were to be discovered,
would probably give off a completely different scent than
that of the queen of flowers.

What would happen, for example, if the citizens
independents came to know what intrigues
The funds allocated are being used for obscure and shady purposes.
What is its budget for x external relations x?
It is permissible to believe that these relationships are
unspeakable relationships, since, between Freemasons
In fact, we don't fully admit them, and that,
As we have seen, we can only talk about it
verbally and in veiled terms,

Internal relationships, which allow
Lodges to monopolize the Republic for their exclusive benefit
republic and to train in the large producing state
a small state of privileged parasites, are not
nor those on which it is easy to
to explain themselves categorically.

— This already contains 13 sufficient reasons — to explain—
that Freemasonry, which has so much claimed
the light in the Dreytus affair, prefers to be beautiful
This casts a shadow on her.

There are other reasons as well.

Not all members of the Lodges are
swindlers and exploiters. These do not form
in: Freemasonry than a general staff which
lives precisely off the credulity of the masses. Which
is made up of good, naive, gullible people
of the magnitude of their role and convinced, as
They say it happened.

= Next to Robert-Macaire and Bertrand, who alone, see the light from the third apartment ment z, onrencontre au Grand-Orient M. Homais which fills the anteroom with his "philo-" tirades sophistics >, while the true initiates occupy themselves- "Pent z under cover" serious matters, it goes without saying to say that, although kept carefully away. The pretentious fool nonetheless believes himself to be... current of all household affairs and deposit- He is the keeper of the most formidable secrets. He is the one who will prove the most ruthless towards the most

A slight breach of the code of silence. Convinced. of its importance, it would crush you with its de- dean if you try to make him understand that he is the plaything of a few clever people who mock it and who they lead him by the nose,

How do you expect the tavern keeper of corner and the druggist next door not be at the complete devotion of the exploiters who call them in Lodge “Prince of the Royal Secret z, “Knight of the Brazen Serpent 2, "Sublime Oedipus of "Great Secrets," "Guardian of the Incommunicable Name" cable >, or z Pontiff beloved of the White Pelican »?

To keep these good people zealous and with respect, to preserve their faith, it is It is useful not to neglect any opportunity to per- suader that in fact they have terrible secrets about conscience, and that is why, at the Convent or in the z outfits >, Ja question of Masonic secrecy- The issue of "nique" keeps coming up.

Let us add that the FF.-., for the most part of the less, have a personal and direct interest in what The code of silence must be strictly observed. IIs willingly denounce to the politicians who serve as leaders the officer guilty of con- to take his wife to mass or the unfortunate can- Tonnier bold enough to think that in a countries where the word "Liberty" is inscribed on all the walls, he has the right to send his granddaughter to the sisters; but they are essentially keen to con-

*

to complete this noble task without anyone
Know this, they don't even want their quality
of Frat:-3-Macons is known, because, in some
regions, that can be a hindrance in business.

These frank and loyal natures have found a
a worthy interpreter of their wishes in the person of
..+#.". de Lanessan, the friend and correspondent of

blackmailer Canivet, the group's president
Anglo-French “Entente Cordiale”, of which
Reinach demanded the appointment of [name] as minister
the navy, to be sure that France is
reduced to impotence at sea at the same time
than on earth, |

"I am very flattered," said F.*. de Lanessan;
I am very flattered that people know I am membre of the Cons.'.of the Order: however, in each
F.. there are two men: the private man and the
Mag.*. » And he was afraid that they would use the
second to harm the first; for “our compatriotes have not yet crossed the line into stupidity
(sic), and it is unfortunately all too true that
many humble Ff°.+., small shopkeepers of
province, saw their businesses decline as a result
of the disclosure of their names in a sheet
clerical.

In conclusion, Brother de Lanessan issued
the opinion that it was necessary to "leave in the shadows all those
who serve with such dedication in our
ranks.

S

It is impossible, when dealing with this question-tion of Masonic secrecy, not to recall exquisite history of the Rosicrucians of Lyon and the Free France, it is already a classic and it deserves to become legendary.

Our Rosicrucian was one of those Freemasons at which, to use Lanessan's expression, There are two very distinct men. Organist of his condition, he cycled both to church and in the Lodge; He played the organ in some parish or other. and the harmonium in some Sanhedrin masonic.

Free France got wind of it, and it said politely to this job-hogger who didn't have the sense-mention of incompatibilities: "One cannot swear-to have two masters at once; one must be for or against us, choosing between Christ and the Great-Architect. After singing in the morning: Gloria In excelsis Deo, it would be improper to go and shout the Evening: "Let's crush the infamous one!"

This appeal to the most vulgar loyalty was not to the taste of the Rosicrucians who found that the "galette > has no smell, even when it is clerical. This imposter had the audacity to attempt a trial against Free France and to demand from it large damages.

Mouthon, the director of Free France, did appeal to the talent of Saint-Auban, who came to Lyon and who spoke in defense of the incriminating newspaper

mine is one of his most biting and witty pleadings,

"Ah," he said, "how astonishing these Masonic trials are!" And since, thanks to them, I conducted some strange surveys, curious descents into the depths of Fillogism and Human appetite! It's still very base veganism.

"'hourgédis who, with a fre, with a tide, 'willingly' the avañages, but it postpones the risks and drawbacks,

This grocer joins a Lodge to acquire customers
Masonic, like a Freemason, what enlightens him is the
"Light from the third apartment; but, as
Epictetus said that what enriches one is the light of one's candles.
and he insists that they burn in the candlesticks of the Catholics-
liques,

Similarly, the pharmacist: like Mason, he wants to kill the
Catholics; but as an apothecary, he prefers to purge them,
It's more productive.

In this party of inconsistents, where appetite stifles logic-
that, the palm undoubtedly goes to this strange Rosc-
Croix, who was not ashamed to hold a position in the church
employee, and who dares to attack the newspaper that laughs at his unconsciousness
Science!

Ah? I'd like to see a militant Catholic, who would be
In Catholicism, what is a Rosicrucian in Freemasonry?
nonsense — that would require something like a
bishop — forcing the door of a Lodge and accompanying them
Hymns in honor of Lucifer! I think I'm reading the newspapers
Masonic! Tudicu! What a racket. And what indignant laughter!
to mock this cleric who's cycling in enemy territory...

The organist, playing in double part, had no less
winning the case. Like the courts of France, the
The Lyon court was probably composed of a
majority of Freemasons. These Freemasons

there

+

who were perhaps nothing more than vulgar "companions"
gnons >, saw the Rosicrucian making the gesture
of distress. They understood at once, and, bowing
Under orders from their superior, they condemned
Free France to pay the organist of the Parfait
Silence regarding the 3,000 francs in compensation that he

demanded... ee e eese oree

Freemasonry tells its whole story in this unbelievable anecdote, and yet absolutely true. We recognize there the bour- revolutionary geoisie with its lichété, its four- berie, his pedantry, his cautious, lying sides and tremors.

Some Catholics, in the past, had wanted us to portray Freemasons as so many disci- Satan's ples. It was to make oneself a Freemason- That's too lofty an idea. The Satan whom they worship Lodges, is not in all cases the Archangel the terrible revolt sung by Milton; Satan of the Grand Orient is a bourgeois Satan, a Satan coward and cockroach, who only acts in the shadows and triumphs only through intrigue and corruption.

It is nonetheless true that silence and the secrets are in the hands of Freemasonry an instrument of terrible power. And I don't I'm not just talking here about minor precautions that consist of crossing out or mutilating the names of FF.". on the "stages" or even at baptism- ser «compte rendux»le Bulletin du Grand-Orrent,

THERE

- as was done in 1894 - to avoid the obli- transfer of the deposit to the National Library.

Those secrets are twenty-seventh-century secrets orders that only arouse concern among The lowly servants of the Lodges. The real leaders in - know. otherwise. considerable, of which part. once a judicial search, ordered with regret and always executed too late, we are led to guess a small part.

Boulangism, for example, the campaign me- born in 1889 by German Jews against a French general, as she was to be ten years later against the entire army, the High- Court, exile and the tragic death of the soldier that the

The crowd had loved it for its patriotic pride, everything
It all comes down to this short letter that Rouanet has
published in his report on Panama:

My dear Minister,

Now that the Attorney General has returned, I am here to remind you
your good promise to try to eliminate both.
"Tablets" and "Beds" items in which the
The general has the best role. That makes it all the more necessary.
as you can see from his response that he is taking advantage of these two
affairs in which he knows he is safe from falling into

Joseph,

Thank you in advance, and to you as well.
Signed: Jacques DE REINACH,

A scrap of banknote forgotten in a drawer ex-
will probably explain just as clearly one day
8.

or the other, how Brisson, appointed president of
the Panamanian Commission of Inquiry thanks to the ap-
then of Freemasonry, managed to stifle the affair and
to save the checkbooks.

Another time, it will be the inner workings of the electricity...
Loubet's tion, which will suddenly be...
revealed.

And so it is with all events of
contemporary history. They all seem to us
initially fantastic, incomprehensible, senseless,
and it was only much later that we com-
Let's assume that they are simply the result,
very natural and very logical, a multitude of intrigues
mysterious things that we still don't know about, because
that, unlike the Jews and the Freemasons, their
Servants, we are not privy to the "secret"...

-r tSo Ft- E_Z . f . F

VVE

FROM A LEGAL POINT OF VIEW

The most formidable argument one can Opposing Freemasonry consists of monter, no longer just in its functioning and in his action, but in his situation to the point from a legal point of view. It is through this examination that we will-We will examine these brief studies.

There are two hypotheses in which the Freemasonry could victoriously repel the attacks to which she is subjected:

1° If freedom of association existed in the French legislation;

2° If Freemasonry could call itself a authorized association.

The first hypothesis eliminates itself. Everyone knows, in fact, that fake democrates who have confiscated the Republic have not never been able to decide to submit to Parliament a Bill on freedom of association. When They were part of the opposition under the Empire. these jokers loudly and vociferously demanded this right to as-association which, along with Thiers, they included among necessary freedoms >. For thirty years that

The Republic exists, they have never ceased to claim it. which again at each election in their programs and their professions of faith; but here For over twenty years they have been the absolute masters, and democratic France, the France of the Revolution The solution still awaits the proclamation of a right. which, even within monarchical countries, is considered one of the most natural rights of man.

In his courageous pamphlet on France-
Masonry, Jules Lemaitre provides a brief overview
of the situation of the various nations of Europe at this
point of view, and he notes that, thanks to our false
Republicans, in this respect we are entirely...
placed at the very bottom of the civilized peoples.

The Belgian Constitution of 1831 states:
x Belgians have the right to associate; this right
cannot be subject to any preventive measures.

The Dutch Constitution of 1848 states:

"The inhabitants have the right to associate and to
"To sit down."

The Swiss Constitution: x Citizens have the
right to form associations, provided that there is no
has within the purpose of these associations or within the
the means they employ are nothing illicit or illegal.
"Dangerous for the state."

The German Constitution of 1849, the work of
Frankfurt Parliament: "x The Germans have the
Right to associate. This right cannot be restricted.
by no preventive measures whatsoever.

The Prussian Constitution of 1559:

x All Prussians have the right to form
associations whose purpose is not contrary to the laws
penal.

In England and America, the right to sit-
science is as natural a thing as the faculty
to walk down the street. In the eyes of all
American and all Englishmen, the right to associate
for a private, literary, charitable or
of pleasure. is by itself a simple private right,
where the State has absolutely nothing to do.

Austria and Spain itself have since
freedom of association was long proclaimed.

The Austrian Basic Law of 1849 states
this :

“Austrian citizens have the right to
to gather or associate, as the goal, the
the means and form of the association are not
contrary to general law. Dangerous for
State. "

And the Spanish Constitution of 1576:

“Every Spaniard has the right to associate for the
ends of human life.

France is an exception to the general rule.

It is practically the only country in Europe where the
citizens may not gather in groups of more than twenty people
They ring without seeing a police commissioner arrive at their home.
police officer, bloodied by his scarf and carrying all-
your kinds of arrest warrants or search warrants
sitton.

It is therefore understood that the French-Ma-
lessons cannot respond to those who attack them
how much:

— And what are you complaining about? You blame
Our doctrines? Well, do as we do, found-
Create a rival association to ours and spread,
to combat ours, your religious conceptions-
religious, philosophical, political, or social.

This situation of free competition is, at
For us, it's legally impossible; we've just...
to observe. It is no less impossible in fact
— the affair of the Leagues under the Dupuy ministry, and
the so-called Waldeck-Rousseau conspiracy which
is merely a greatly amplified repetition of these pre-
first vexatious measures, we demonstrated it on a-
abundantly.

It is therefore our absolute right to turn-

to turn towards all these so-called republicans who have
always on their lips the words equality before the
law and impartial justice, and to say to them:

— “You arrested and searched the
League of Patriots, to the Anti-Semitic League, to the
League of the French Fatherland, etc., etc., under pre-
text that these various groups do not exist
that in violation of the law, and invoking article
Article 291 of the Penal Code.

"We don't have to discuss it at the moment."
the validity nor the regularity of the measures that you
you thought you should take, but we would like
to know why only one association, the Franc-

Masonry. has remained sheltered from your ri-
gueurs. |

What is "out" worth to the Street League?
Cadet, this immunity of which all independent citizens-
Are the pendants surprised? Is Freemasonry-
is it an association authorized by law, or
would she enjoy special privileges that the
"Common mortals?"

You can ask as many times as you like.
This question should be asked of any government.

You will never get a clear answer and
to be precise, and for good reason, which is that
Regardless of the ministry in office, there are nine
cheecss out of ten so that a good half — stnor
three-quarters — of its members belong to
the unshakeable union of Cadet Street.

The Freemasons were perfectly aware that
That was, for them, the weak point in the armor.
Deep down, I'm convinced, they have
I must have found that Mr. Charles Dupuy, although Ma-
faithful and influential member of the Lodge Les
Children of Gergovia, had restored to them a good
poor service by not understanding them in the
prosecutions, ridiculous in any case, brought against the di-
Leagues.

It is all too clear, in fact, that people who have
not yet having abandoned all common sense, could not
to do something other than saying to oneself:

-- 4 Why is the League of the Fatherland being prosecuted?
French, the Anti-Semitic League and the League of
Patriots who are open groups

whose affiliates everyone knows. The function-
the purpose and the objective, and why are we not pursuing it?
Freemasonry, which is a secret society,
international, mysterious in every respect
sight, living and acting only in silence and
"In the shadows?"

The Freemasons got out of it -- it's not the
first time this has happened to them — by the equi-
Voodoo and lies. They replied:

— 4 Freemasonry was not prosecuted
life, because it could not be. Franc-
Masonry is, in fact, an authorized association.
It was invested with legal existence by
Imperial decree dated January 11, 1862... >

I don't know if you agree with me, but I
found a truly enormous joy, explanation
of those scoundrels who swear only by the Republic,
who claim to have founded it, who boast of
to be themselves only a kind of Republic
selected and perfected, a Fourth Republic with a neck-
"green" according to the word of F.". Gadaud, and who comes-
They then told us:

— # How dare you claim that we
Don't we exist legally? But that's an abomination!
nation! Proof that our existence is all that
The most legal and regular thing to do is that it
Napoleon II himself, who gave us the in-
Clothing!...x

The Freemasons who invoke the imperial decree of
1562 cannot ignore that they are committing the most
Unworthy of such trickery. They know perfectly well,

Indeed, the decree of January 11th, far from
of having been rendered with the aim of conferring on the Ma-
The stupidity of legal existence, on the contrary, had no legal existence.
the objective, in the mind of Napoleon III, of
to domesticate her by imposing on her a grand-nater
Marshal Magnan, who was not even
Freemason when the Grand Mastership was bestowed upon him
thus conferred ex-abruplo.

Masonic Powers other than the Grand-
Eastern protests with the greatest energy
against this intrusion into their domain of the au-
government authority. We recently recalled
the conflict that arose between Marshal Magnan,
Grand Master appointed by the Emperor, contrary-
regarding Masonic statutes, and Mr. Viennet,
Grand Master duly appointed by the Supreme-
Council. The marshal, having tried to abuse his
authority to force all Masonic powers
ale recognized as Grand Master of the Order in
France, and to dissolve them in the event of insubordination
Sion, Mr. Viennet took it from a great height and signaled to him
by the following letter that he had by no means qua-
It is appropriate to speak in this tone to Freemasonry:

Paris. May 25, 1862.

You are demanding that I acknowledge this for the third time
your masonic authority.", and this last summons is accompanied
paid for by a decree that purports to dissolve the Supreme Council
of the Ancient and Accepted Scottish Rite. I declare to you that I do not
I will not respond to your call, but I am reviewing your decree.

as if it had not happened,
The imperial decree that appointed you Grand Master of

Grand Orient of Paris, that is to say, of a Masonic rite
which has only existed since 1772, has not submitted you
the old Freemasonry which dates from 1723. You are not, in
one word, as you claim, the grand title of
The Masonic Order in France, and you have no power
to exercise with respect to the Supreme Council which I have the honor to
preside; the independence of the Lodges of my obedience has been
openly tolerated even by deputies the decree of which you

provide support without having the right to do so.

The Emperor alone has the power to dispose of us. If
S. Al. believes it his duty to resolve this with us; I submit without
protest; but as no law obliges us to be
Masons against our will, I would allow myself to withdraw, for
My account, at your command.

I am no less concerned for your dignity. Sir

Marshal, the most humble and obedient servant,

VIENNET.

The FEF... of the Grand Orient, who represent
especially in Freemasonry, the obedience of the clergy.
They pretended, it is true, to submit.
outwardly accepted the grand master whom he
it had pleased the Emperor to give them, but this did not
It was only reluctantly done to avoid closure
of their Lodges.

The k.°. Colfavru very accurately reflected the state
the spirit of the Freemasons of that era. when he
he said a few years ago: |

… # It was not without great apprehension that the
The Grand Orient was forced to adopt a grand master.
foreign to Freemasonry and who only became a Freemason after
his high investiture. For the civil war marshal was
one of the tragic heroes of December 2nd, and the great men

coup d'état and execution are not considered to be
gates by scruples z.

Moreover, the official investiture of the Grand-
Master of French Freemasonry that some
Modern Freemasons would like to invoke as
a title of legal recognition is only one
a unique exception in the annals of the Order.
As the r.' rightly points out
Louis Redon, "she only existed once"
for the grand mastership of Marshal Magnan, and
for a period of only three years; mats,
Since 1864, the French Mac.' has entered into

her right, and, as before, she chooses herself-
even his Grand Master.

By 1804, absolutely nothing remained.
nothing of the famous decree of January 1, 1862. The
Freemasonry regained its autonomy. But Elijah
simultaneously lost the benefit of the pseudo-
recognition that for a moment the government
imperial had seemed to want to grant him for fa
better to maintain one's discretion...

The Freemasons are so convinced
themselves that they have no legal existence
that, until the trial of the Éigues, they did not
There was no difficulty in admitting it.

We read in the Granud-Ortent Bulletin?.
February issue t891, p. 554:

"The Council reiterates that these LEs are not recognized"
by the State as companies and that they do not have to do any
declaration to the Civil Security Authority, >

The Fi. Poulle. i at the same time, was worried
of this situation and spoke of the need to do

steps to obtain recognition
legal:

"You will have," he said, "a legal existence that will not..."
could not be overturned at will, that the head of state does not
Could not destroy by its mere will... We say: we
are going to put ourselves in the hands of power. But com-
So, we're not there yet? Power can
To close our Lodges, since he can close our Temple, if he
He wants it.

The same opinion is expressed, at a later date.
recent, in the report of the Con-
universal Masonic reference of The Hague, which
took place from July 25 to 28, 1896.

In France, this document states, it would suffice to

the rise to power of a ministry hostile to the Order, for
that a simple decree came to close the Lodges, by virtue of
Article 291 of the Penal Code.

'While fearing the rise to power of a
A ministry hostile to the Order. The Freemasons still love it.
It's better to run the risks of this accident, by the way.
It's highly unlikely, given the current climate, that...
request official recognition which they obtain-
would obviously do so without difficulty, but who would |
the disadvantage of alienating at least part of it
their freedom, and especially to expose their little ones
matters of curiosity to people who are not... of
third apartment.

My colleague in the House, Brother Pourquery
Boisserin even discovered another argument

against the legal recognition of France
Masonry:

"It is better for Freemasonry," he said, "not to
to become beholden to the power from which she would derive a right
association than other companies, that there is no need to
designate, would also be entitled to claim. » (Bulletin du Grand-Orrent, 1890, f. 70.)

It is impossible to confess with more candor
the claim that the Freemason has always had-
the folly of enjoying a privileged situation to the exclusion of
sion of all other societies. The Lodges experience
even less the need to be recognized by
power that this power, they dominate it, then-
that they create it.

But it is unfortunately all too true that the
Freemasonry commands as sovereign mistress to
all the governments that have succeeded one another in France
under the misleading label of republican governments
citizens, this illegal association cannot have
the longer the pretension to command
also to the Law, which must be the same for
all categories of citizens.

In today's ministry, as in that of tomorrow, we will say:

— g Enforce the Law.

~ As an unauthorized association of more than twenty people, Freemasonry falls under the blow of article 291 of the Penal Code, and of the law from April 1834. As a secret society, it falls under of the decree of July 20—August 2, 1548, concerning clubs.

Finally, as an international association, it is punishable under the law of March 14—23 1872.

x You have filed a lawsuit against the League antisemic, against the Patriots' League, against the League of the French Fatherland, against all the political groups that exist in France.

What are you waiting for to act with the same? vigor against the League, which has its central headquarters, under the name of Temple, rue Cadet, and its branches sales, under the name of Leges. in almost all The cities or towns of our country?

# Your agents invaded homes at night, burgled drawers, raked papers, arrested and incarcerated: citizens under the pretext that these citizens were gathered in numbers of over twenty for blame your messy and criminal policy.

#7 What do your investigating judges expect from send your commissioners to the 33rd, to the Kadosh, among the Rosicrucians, among the Venerable Ones, who boast of commanding an army of twenty-five thousand affiliates and to be more masters than yourself from the government of the Republic. since they claim to give you orders and To dictate laws to you?

# Of two things, one:

"Either prosecute everyone, or don't" Don't sue anyone.

# We prefer this second solution, because We are always and above all for freedom.

So finally give us this right of association that

tz

'all the monarchies of Europe proclaimed
for a long time and we will leave the Franks-
Let the masons scratch their hands all they want,
guitar to scratch us in our hand in turn and
to work our best to repair the harm that the
Masonic regime, falsely called republic-
Cain, did to unfortunate France... >

Today's ministers will not answer us
No, that's understood, and the ministers of tomorrow will not

more. They would be too afraid of being forced to
go through the confessional on Cadet Street.

From these servants of the Jews and the Lodges, we
we will appeal to the free people, and we will commit
all those who love us and who love France
to sign the following petition, which Jules Lemaitre has
took the initiative and which is addressed to the Chamber
Members of Parliament:

"The undersigned,

"Considering that secret societies are
prohibited by law:

4. That the association known as Freemasonry is in
made, by its statutes, and by its own admission, a
secret society:

“That this secret, criminal character within himsame, lends a particular gravity to this fact
that Freemasonry affects in giving
orders to the government, to impose on the legislatureauthors the vote on bills drafted by her, and
that his aim appears to be the seizure of power
public views:

"That she maintains with Freemasonry"
foreign occult relations and, for that reason alone,
suspicious;

"That the law must be equal for all;

"That public conscience cannot admit"
that a political and secret society benefits from
a system of tolerance, while the Law is applied
has associations that operate openly;

# Respectfully beseech the Members of Parliament to-
to be addressed to the Keeper of the Seals, Minister of the
justice, to sanction the principle of equality
before the Law by applying it to members of the
the so-called Freemasonry society, article 13 of the
decree-law of July 28 and August 2, 1848, maintained
by the Law of June 30, 1831, 5

Petition forms can be found at
Libre Parole offices. 14, Mont- Boulevard
marten. and at Mr. Alain Leret's, 21, rue Croix-
des~Petits-Champs, in Paris.

Paris, — Imp, Mot, 14, Boulevard Montmartre.

Liu:
wT-

FOR SALE

TO THE

ANTISEMITIC BOOKSTORE

14, Boulevard Montmartre, 14

PARIS

ge WF

Works by ÉDOUARD DRUMONT

Jewish France, 1 vol.
Jewish France, ordinary edition, 2 vols.
Jewish France in the eyes of public opinion
The Testament Gun is anti-Semitic
The Last Battle. . ....,.............
The End of a World, red binding
The Secret of Fourmies. ....
My Old Paris. (1st and 2nd series)
100 drawings by Gaston Coindie)
Gold, Mud, Blood. ....
The Jews against France. (A new Pulogae). . .

ER mu = M +
mm +

CS SE D SE ee

LL ë Rl le

PP Eh Pl EEE Pl aa

All these volumes are sent FRANCO at the above prices against
s postal mandate.

í PRE EE EE Pel

tr

Coming soon:

wy

A brochure by GASTON ME RY on

[ae | so To -OUBE = '=
=. to Er Sa l L

WAR
ANTIVILEGE

Daniel KIMON

PARIS

AT THE AUTHOR'S HOME: 196, Rue de Rivoli
And at major booksellers in France and abroad

This volume was deposited at the Ministry of the Interior (Bookshop section) in October 1897.

BY THE SAME AUTHOR

ISRAELITE POLICY

PSYCHOLOGICAL STUDY

I. Politicians. — II. Journalists. — III. Bankers. — IV. Jews in political parties.
— V. Judaism and France. — Combined action of the Jews and the Germans against France. —

Conclusion

| flight. in-18 Jesus, paperback, price 3 fr. 50 (postage paid).

Third edition.

THE PATHOLOGY OF ISLAM

and the means to destroy it.

Antagonism between Christian and Semitic societies.— Psychology of France. — Definition of the
Religion and Politics. — Islamism. — Psychology of Muhammad and the Quran. — Explanation of the
Fatalism.—Errors of Scholars. —Osmanism. —Mysterious Power of Judaism. — Solution of

The Armenian and Eastern Question.

| flight. in-18 Jesus, br., price 2 fr. 50 (free 2 fr. 80)

Third edition.

TABLE OF CONTENTS

Explanation of Raphael's painting

The Grandeur of Anti-Semitism

Jewish influence produces cerebral automatism

Arabs deported to New Caledonia

Egypt abandoned to the English

The French Parliament consents to the deposition of France
The massacres in Armenia

The disintegrating influence of the Jews

Universality of the dissolving action of the Jews

Jewish infiltration constitutes a morbid immensity.

Panama

Reinach's Resurrection

Jewish suicide

Contagion of Jewish suicide in modern society

Foreign invasion. Impending denationalization and de-Frenchification of French territory.
If France were denationalized, what would be the condition of the Jews there?
How to combat brain automatisms

The Anti-Semitic Revolution

The Jewish Police

The Israelite Tripod

Jewish Slander

Jewish police espionage genius

Its functions

Its traps

The Role of the Jewish Police in Parliamentary Corruption
Why is Parliament so poorly composed?

The Jewish police are jeopardizing the security of France
Measures to be taken against the Jewish police

The Israeli Army and the Anti-Semitic Army

Anti-Semitic Army Organization

The anti-Semitic specialists.

Advice for specialists

Study of Jewish Crime

The speaker, the statesman, the Committee

Foundation in Paris of an anti-Semitic institute

First steps to be taken against Jewish preponderance
The Jews must be removed from the top management positions in the railways.
Dissolution of the Universal Israelite Alliance
Consequences of the first resolutions that will be taken against the Universal Israelite Alliance
Repeal of the Crémieux Decree

French nationality and anti-Semitism

The Role of Jews in the French Revolution

The Jewish Impulse in the Crimes of the Revolution

The French Rabbinate and the French Revolution

Circular from Mr. Zadoc-Kahn

Jewish societies in Paris

Anti-Semitism is, in France, a regenerative force
How will the Revolution take place?

The French woman and Anti-Semitism

The Catholic Clergy and Anti-Semitism

New duties of the Catholic clergy

SAINT MICHAEL OVERCOMING THE DEMON
SYMBOL OF ANTI-WARF WAR

Explanation of Raphael's painting, Louvre Museum

Michel is an orientalization of the Greek word Hàxn meaning "War". The two vowels à and ń have

were transposed to make uńxá “Mikha” with the Hebrew el, Mikha-el, Michael.

The archangel Michael represents Christian genius at the psychological moment of victory. The demon represents Judaism with the supple body of a reptile, the eyes of a serpent, the beak of a vulture, the convulsive monkey grimace.

His goat horns represent his immorality. His dragon tail symbolizes his destructive power and his countless devastating consequences: stock market speculation, crashes, hoarding, borrowing corrupt governments, fraudulent speculation (companies, Panama, etc.), where savings are swallowed up, ruin of nations through Revolutions and Wars.

Its claws paint a picture of its ferocious cruelty, both violent and refined. The poker it holds in His hands are the image of his incendiary genius, a symbol of social hatreds. He wears strange wings, of a particular structure, wings of a bird of Darkness, instruments of crime to penetrate at night within the government and silently sway consciences. It is on these wings that he is trying to climb to the sky.

But Christian genius, having studied its rapid movements in every way, engages in the struggle, the terrace and strikes it down. Such will be, until the end of time, the destiny of Israelism.

The grandeur of anti-Semitism.
Antisemitism is essentially a big, serious, laborious, absorbing thing.

For France, the nobility of nations, this is a matter of life or death, a rebirth.
rapid, dazzling, to operate, or of an irremediable decadence to suffer, of a slow disappearance and

gloomy, leaving behind an eternal void.

For Christian France, condemned by Semitism, its implacable enemy, this meant withering away and...
to become anemic in humiliation and servitude, to reorganize her strength, to become again what she should be,
that is to say, an army that commands, and not a flock of sheep fleeced by crooks of all kinds.
country, to break free from the Reptile's grasp, to overpower it in turn, to break its vertebrae, to

to finally regain, after a hard struggle, the direction of intelligence and the hegemony of civilization.

Antisemitism is often also a profoundly sad thing. Indeed, to dismantle the power
Israelite, one must penetrate to the heart of Judaism, probe what is most hidden within it, illuminate what it has

darker and blacker.

However, studying the development of human nature in the paths of evil, the cultivated perverse instincts
in a hothouse and constructed at an immense depth, with the system of a science, perfection

of an art, the immutable underpinnings of heredity, and the irreducible tenacity of the religious Idea;

To study the activity of a perpetually overexcited, inventive, indomitable cunning, the artifices of a greed as calculating as algebra, as cunning as a magician, as agile as a bird of prey; the maneuvers of a corrupting intrigue, designed to insinuate itself into all social organs and to

to carry gangrene;

To study the methods of a daring advertisement that confuses minds and shapes reputations, pushes to the forefront those whom the Jews have designated — puppets or corrupt officials, always their mannequins; — of a slander as subtle as fire and as acidic as vitriol, which attacks all this which authoritatively represents the true France, depresses him, isolates him, uproots him, destroys him, and corrodes the

talents in bloom, drying up the sources of life around them;

Explain how all these forces of evil achieved such rapid and appalling success, how they form an organization endowed with a terrible unity of action, how everywhere triumphant, they portray the Jew as a being of a superior structure and, in a way, as

the king of modern humanity;

Is this an attractive task, an aesthetic contemplation, a relaxation of the mind?

We must therefore forgive antisemitism its harsh appearance. It has the physiognomy of problems that darken the horizon; it is the anxious expression of the historical phase that France is going through, of His suffering, his extreme peril. What he analyzes is harmful, what he pollizes is an agent of atrophy and death, what he proposes to reduce to impotence is the most cunning form of domination.

and the most destructive in the universe.

If it elevates the soul, it is by revealing dark abysses to it, by leading it through a labyrinth filled
of darkness and monsters, from which she emerges oppressed, suffocated, but ready for sublime impulses towards the
beautiful and divine. If it expands thought, it is because it imposes labors upon it that overwhelms it, that it compels it to

to open up new spaces, to read in the unknown, to decipher the enigmatic, to overcome the impenetrable.

Jewish influence produces cerebral automatism.

Against this Judaism, so profoundly evil, yet so extraordinarily strong, how can we organize the

Struggle? The difficulties are countless, the obstacles frightening.

One of these obstacles, at first glance, seems like an insurmountable mountain. Here it is: the
Societies dominated by Jews inevitably fall under the regime of CEREBRAL AUTOMATISM.

Not only does the Jew monopolize wealth and public offices there, but he also seizes control of...
intelligences. Such a society, afflicted by mental decay, has nothing left but ideas, feelings, the dreams, the obsessions he suggests to her. He, at will, fills her with hallucinations of ghosts, blinds her as if he
It paralyzed her retina, pulsed her like a hypnotized person, immobilized her like a cataleptic, it

It stupefies the memory, it abolishes foresight.

It is the Jew who dictates his sympathies, antipathies, admirations, and repulsions, who creates the currents of opinion, which impetuously propels minds in certain directions, and, in others, it freezes them of indifference and anesthetizes them. He is the one who acts as a broker between the ambitious and the public, who distributes,

as he pleases, glory and obscurity, popularity and contempt.

Where its force stirs minds, they are illuminated, vibrant. Where this jolt is lacking, They are lazy, inert. The Jew thus becomes an indispensable instigator, a mediator without whom the the selection of men for power, the various movements of political life, the very acts of the

intellectual life is no longer fulfilled.

A strange domination, which penetrates, so to speak, into the very heart of the brain, removing the organs the noblest, the most precious faculties, individual reflection, reason, foresight, and the replaces it with mechanical springs that it operates according to its selfish interests and passions.

base and cruel instincts!

Arabs deported to New Caledonia.

I will be asked to demonstrate with proofs, to clarify with examples. Ah! Examples, the Evidence abounds. It's plentiful; there's an embarrassment of riches. The history of the Contemporary France is almost entirely defined by this shameful state of dependency, by this

mental deterioration.
A first fact.

In 1871, a major insurrection broke out in Algeria. The cause is well known: the famous decree of the 24th October 1870, known as the Crémieux Decree, which conferred, en masse, upon the indigenous Jewish population, the French nationality. This was, in the highest degree, an unjust and criminal act. The Arab was paying his Blood for France, overwhelmed by the German invasion. As a reward, he was given for Master the Jew, despised and abhorred. I say: as master, because the Jew was, in fact, becoming the sovereign of

Algeria.

Indeed, since that time, the history of Algeria has been one of Jewish tyranny and the system Israelite, with the voracious exploitation, multifaceted corruption, and electoral prostitution that they characterize. This story, after a long detour, seems to be reaching a turning point; will it Renewed by heroic efforts? Will the French there have the strength, the perseverance? Will energy transport be unshakeable? Will it live up to their expectations and ours?

Patriotic?

Jewish exploitation, moreover, was the poison of our African conquest. Behind the needless cruelties, the barbaric pillaging, which, alas! accompanied it, one encounters at every step the Jew, the merchant of booty, the beneficiary of the raids, the middleman who deceives everyone and gets rich every time slaughters itself. If it is true that at the capture of Tlemcen, our soldiers tore off the ears of Arab women Their counterparts, you can be sure the Jew was there, behind them, to buy them at a bargain price. And what bargains they were! of usury with our officers! What fraudulent speculation at the expense of the Treasury! What concessions he obtained from an administration molded in his own image! And the Arab, to what degree of Misery, he has reduced it! Truly, it is to endow Israel with an incomparable Promised Land and to found upon it the shores of the Mediterranean a Jewish kingdom, that four hundred thousand French soldiers died and that the

France has spent billions!

Here, moreover, are some extracts from the Report made to the National Assembly by Mr. de la Sicotière, on behalf of

from the Commission of Inquiry into the 1871 Insurrection. (Volume 1, No. 1416 g, page 305 et seq.):
It was especially among the Arabs most devoted to France that the irritation and humiliation caused by the
naturalization was taking shape. "It's not the Jews who become French," they said with

"Bitterness; it is the French who are becoming Jews." (Akbhar and Union of Sétif, May 1871.)

The most respectable authorities, the most competent men to assess the effects of this
The decree did not hesitate to include it among the main causes of the insurrection. Testimonies about this

The points are numerous and formal.

Mr. Alexis Lambert, Commissioner General, also requested the suspension from the Government
immediate execution of this decree, as necessary for the tranquility of Algeria, on May 1, 1871 (p.
308).

Mr. de Prébois, a retired squadron leader and former Representative of Algeria in 1848, was more severe

Again.

At the time when a Committee, known as the Republican or Defense Committee, was obtaining the mass naturalization of Jews,
that is to say, the least interesting part of the Algerian population and certainly the most insignificant

From a defense standpoint, the insurrection of the Arab and Kabyle populations was a response to this.

When they learned of Mr. Crémieux's decree granting citizenship to Jews, their exasperation turned
in profound contempt for the French who had stooped so low as to send delegates to the Jew of
Bordeaux to solicit their assimilation into a despised race. Then the first symptoms of
Uprisings broke out. For anyone familiar with these proud and warlike native races, it is
It was evident that their pride was wounded by the threat of being subordinated to the Jews.

In their eyes, the French were sinking to the level of the Jews.

Thus, the Jews who were naturalized for electoral purposes, after having caused us much trouble...

The difficulties that had plagued the colony since the day of the conquest were bound to endanger it. (Akhbar, April 25, 1871.)

General Ducrot wrote in 1871 (The Truth about Algeria, Paris, in-8°, p. 49):

"Mr. Crémieux's decree on the naturalization of Jews set everything ablaze."

The author of the pamphlet: / Algeria before the National Assembly (1871):
"Mass naturalization was a grave mistake. The natives could not see it and did not see it."
that it was an act of preference for which nothing seemed to motivate it. It had a significant impact on the tribes.
considerable, and most of the Indigenous people felt insulted in their pride by this

arrangement. "

THE ANTI-JEWISH WAR AO

The Courier of Mostaganem, April 29, 1871:
"The naturalization of Jews was one of the main causes of the insurrection; it hurled the insult in their faces."

of the Muslim people, by proclaiming the supremacy of the native Jew over the Arab and the Kabyle.

Akbar, November 15, 1871:
"Do you know what you've done with this decree? I'll tell you. You've subjugated, annihilated
the French population. You have placed the municipal councils, the
General councils and the National Assembly. By virtue of their numbers, they will hold the elections, they
Those who possess wealth will have power. If that is your goal, it is achieved. But is that the thought of the
France? Is it for the great satisfaction of the native Israelites that France has been paying its

"Blood and lavish millions in Algeria? You, Mr. Minister, are creating an Israelite kingdom."

Algerian Truth, March 12, 1871:
"While citizen Gambetta was being deceived and betrayed by the pack of crooked suppliers who had
shot down around the Tours delegation, citizen Crémieux worked tirelessly at the

"The political and administrative disorganization of Algeria was preparing the ground for an indigenous uprising."

La France Nouvelle, May 20, 1871:
“If the citizens rose up,” some say, “the fault lies with the Crémieux decree, which with a stroke of the pen...”

naturalized all Algerian Jews. Now, who doesn't know the hatred of the Arab against the Jew? The Jew, who before the conquest he trampled underfoot, whom he covered with the utmost contempt? And from this execrable being, you have made a Frenchman! You make him, his former slave, his master! That's why the native rises up, the hatred

in his heart and the desire for revenge in his soul.

The Governor General, in his dispatch of May 1, 1871, requests the withdrawal from the Minister of the Interior

immediate effect of the decree:
“It creates serious difficulties for me,” he said. “This naturalization of Jews was the determining cause of...”

the insurrection.

General Rustaud telegraphed Citizen Gambetta, Minister of the Interior in Bordeaux:
"If, at the moment, decree of October 24th, the mass naturalization of indigenous Algerian Jews, is not
"Not reported, it's a crime...., In the name of the Republic, we urge you to rescind this decree..." (p. 312.)

The 1871 uprising was followed by harsh sentences and confiscations. Two hundred Fifty Arabs had been deported to New Caledonia; the Jews had made them mercilessly condemn them, at the same time as they had acquired their confiscated properties at good market, as the Jews know how to acquire in the aftermath of violent struggles, when the ground is covered with

ruins and littered with corpses.

It is then that they operate with the full force of their predatory instincts; the Jew, as we know, is the king vultures, as it is the most flexible of reptiles and the most venomous of parasites.

However, as the years went by, amnesties came to do their restorative work for all. except for the unfortunate Arabs. They saw the condemned of the Commune leave and return to

France.

For them, there was neither forgiveness nor mercy. An inexorable power had decreed that they would die.

at the antipodes, and, with the exception of about twenty, they all died there.

How could France, the quintessential magnanimous nation, have defiled itself with such barbarity?
Protests, however, were not lacking. In Parliament, outside Parliament, there were many times demanded that the benefits of amnesty be extended to those convicted in the Algerian uprising of 1871. Mrs. Séverine dedicated a passionate and generous article to them; she took care to declare

loudly proclaimed that she was not anti-Semitic, that she never would be.

It was all in vain, because the wretched African Israelites, with their trembling souls, with their carrion-like souls, to translate the Arabic expression 1, they did not want the deportees to return and disturb their security of unpunished plunderers, and also because, it must be admitted, French public opinion, controlled by
Like a sleepwalker under the spell of her hypnotist, she remained asleep, cowardly apathetic. None

No movement occurred, and the attempts fizzled out in silence and emptiness.

To let oneself be fleeced, stripped, and expropriated by the Jew is nothing but weakness and stupidity. But to consent to
To serve as an instrument of Jewish cowardice and wickedness is to deliberately dedicate oneself to the

disapproval of the universe.

This is a perfect example of cerebral automatism: France incapable of wanting what the Jew wants from her
defends against wanting, France forgetting, at the suggestion of its perfidious dominator, its traditions
generous and with that kindness of heart that makes it a chosen nation. God protects it because it is
She was helpful to the weak and forgiving to the vanquished. She applauded when Prince Louis-
Napoleon granted, on parole, freedom to Abd-el-Kader, the energetic and chivalrous Arab hero,
who has now ceased forever to be our enemy. What a fall, what a shame, when his
For a quarter of a century, rulers left behind unfortunate people who had been insurgents, but
no traitors, perishing one after another on a distant beach, because the Jews

they ordered it!2

Djifat, meaning carrion, is a synonym for Jew in Arabic.

See in La Libre Parole of August 20, 1897, the eloquent article by Edouard Drumont on Algeria.

Speaking of Mokrani, the main figure in the insurrection, Drumont highlights the contrast between him and the one who
Mr. Zadoc-Kahn called him "the unforgettable Crémieux." (Speech delivered on March 1, 1885, on the occasion of the 25th
anniversary of the founding of the Alliance Israélite Universelle, Sermons and Addresses, 2nd series, page 236.) “It was

"Truly," he said, "a great and proud figure, this Mokrani, a figure of a loyal enemy who forms a striking contrast with the oblique figure of this Crémieux who, at the moment when France was dying, did not think than to the interests of his fellow believers.

"To enrich a few Yuddis," Drumont concluded, "the great, dazzling France of '89, the France that has emancipated nations and broke the chains of the oppressed, imposed the long sufferings of the penal colony on men guilty only of having defended the independence of their country... »

See also the article by Edouard Drumont, "Un Cuba Français", in La Libre Parole of September 18, 1897.

THE ANTI-JEWISH WAR - 11-

IV

Egypt abandoned to the British.

I'll move on to a second example. Here, it's no longer a question of a dishonorable act, but of the demolition of the French power in the East, through the abandonment of Egypt to the British. No need for a history lesson. and to retrace France's glorious and epic eastern past. In these lands, in the work that she accomplished there, her idealistic genius and the interests of her politics are intimately intertwined and go hand in hand. His influence, his prestige in the East are perhaps even, of all his heritage grandeur, the most beautiful and charming thing there is. By liberating the tomb of Christ, it is the idea Christian, which she wrested from the clutches of Islam—this regression of human nature in the orgies of violence, voluptuousness and crime.

How this influence, this prestige, was ruined—who can ignore it? The situation of France in Egypt was hindering England's grand projects. England was determined to eliminate a

a break in the continuity of communications within its gigantic empire; Egypt, with the canal of
Suez was the linchpin of its universal domination. That is why, since 1870, it had pursued, without
relaxation, through oblique maneuvers, the goal of which no serious statesman could
However, let's not delude ourselves; the solution to this crucial problem is to dislodge France from Egypt and establish itself there.
as sovereign. The purchase of the Khedival shares of the Canal and the acquisition of Cyprus were works
approach. The skillfully provoked insurrection of Arabi Pasha served as a pretext. We know what

events unfolded in quick succession.

But what is most remarkable, nay, most incredible, is the sluggishness of public opinion.

in France and the weakness of the French Parliament, which consented to everything.

Why this apathy in public opinion? France, threatened in its most serious interests, fails to notice.

no danger; she doesn't even stir on the surface; she sleeps as if drowsy from a narcotic.

Need I say it? Jewish influence was there. France's mind was dulled by this elixir of adulterated conceptions and frivolous chimeras that the Jews force upon the nations they have invaded.
he was scavenging his inheritance, and she remained calm like a dazed woman whose belongings the junk dealers were importing
the most precious furniture, assuring her that it relieves her of vile scrap metal, of which the merchants
of goods would sell the most beautiful properties, boasting of doing her a service, of ridding her of them.
of unproductive buildings, expensive to maintain and which it would be foolish to keep. France was doing this

what the Jews wanted; she had drunk their drugs.

Naturally, the Archives Israélites have been ranting about what they call the legend of Mokrani (see the latest (issue from 1895 and the first issue of 1896.)

V

The French Parliament consents to the deposition of France.

But what about Parliament? Can one imagine a French Assembly accepting, organizing the deposition of the France and the supremacy of England, its age-old enemy? Has anything ever happened

Comparable in the history of barbarian or civilized nations?

England, it must be said, had taken its measures admirably. With its prodigious art of making action through indirect influences, she had resorted to a prominent Jew, well-off and gifted with the mental fortitude needed to dominate certain parliamentary figures who believed themselves to be eagles, but in reality, they only wanted to submit to the influence of a wealthy backer. If ever A man has rendered England an invaluable service; that is Cornelius Herz, who had preached, at the In the Chamber of Deputies, the anti-patriotic argument for abstention prevailed, and its consequences

followed promptly.

Moreover, it's impossible to imagine the absurdities that the Chamber listened to and applauded. a well-known speaker, too well-known — God grant that he no longer has the slightest influence on French politics influence! — was able to say that he highly welcomed the presence of the English in Egypt, that France he could not go there to serve English interests, that it was beneath his dignity to stand guard along the Suez Canal, that if one went to Egypt, it would inevitably lead to war with England, that a A fatal hand was preparing an explosion, setting a trap for France, whose freedom of action had to be preserved. etc. (Sessions of July 20 and 30, 1882).

This vulgar sophistry, accompanied by a great deal of self-assurance and boulevardier nonchalance, has led the Chamber and determined the most cowardly and, in any case, one of the most fatal resolutions that has

never taken a French assembly.

Isn't this a phenomenon of Jewish audacity? An adventurer, an exotic scoundrel, subjugating the Parliament obeys his wishes with the help of deceitful spiritual leaders, political parties whom he sponsors, He fascinates and directs! I am convinced that those receiving subsidies took him for an oracle and did not believe him.

not to betray France by obeying its wishes.

Perhaps they were less coldly corrupt than careless and weak. Their small minds were subject to the ascendancy of the infinitely more robust brain of Cornelius Herz, who was for them the light and reason, as well as a political patron. Every Frenchman wants a master, he said.

Voltaire; a great demagogue governed by a generous Jew should not be too surprising.

Incidentally, when the French government requested the extradition of Cornelius Herz, it A complete lack of tact. England handing over Cornelius Herz! They might as well have asked him to evacuate Egypt, Malta or Gibraltar.

But, if public opinion had not been bewitched by the Jewish spell, the harmful activity of the prodigious corrupter
would not have been so successful; a swift, irresistible reaction would have erupted, and Parliament would have
shrank back in the face of immeasurable cowardice, brazenly presented as an act of wisdom and

high politics.

This reaction did not occur. France vaguely opened its eyes, then fell back asleep.
in this fatal sleep where nations die, unless Providence, awakening them with a blow of

thunder, do not come to snatch them from their peril and pull them from the abyss into which they are beginning to descend.

VI

The Armenian Massacres.

The third example is even more recent; it's not from fifteen years ago, but from yesterday. I want to talk about
The massacres in Armenia. I'm not describing them, nor even summarizing them. They are events
that cross the line into horror. Even the most imagination-familiar with the dramas of madness and the
The furies of crime are powerless to imagine them. This Islam, with its bloodthirsty impulses, this
nervousness, elevated to the status of a religion, engaging in murder, pillage, and other acts of violence across a vast expanse of land.

Rape, under a directive originating from Mecca and Constantinople, what a revealing spectacle!

Never before had the hideous mental illness, the spread of which has shaken Christendom and which would have made the conquest of the whole world, if on the historic battlefields of Poitiers, France had not stopped the march of no scourge had ever manifested itself in a more terrible eruption. The Omars, the Amru, the Caleds, the Selims, have Fewer Christians were put to death than Armenians were slaughtered in a few months. At the capture of Constantinople under Muhammad II, less blood was shed.

Could France remain passive? Shouldn't it have acted immediately, with the authority it possessed? exercises around her when she pursues a great goal, to take the lead in the moral uprising of Europe and transform it into a swift and devastating action?

Wasn't this the case for showing Islam that the France of Peter the Hermit and Saint Louis is still alive, that the Republic, successor to the Monarchy, has not withered its soul, nor diminished its genius, that the Gesta Dei per Francos is its immortal motto?

Well! France did nothing. It barely deliberated. There were arrests, meetings, and Eloquent words, impassioned articles; ardent men have tried to stir public opinion. Ultimately, behind the individual or collective demonstrations, no national movement has emerged. drawn; none of the powerful upheavals that dictate to an indecisive government and force it to to do what the nation wants, did not happen. France reacted with indignation as an indolent spectator, willing to rely on false statements and vague assurances. She was incapable of everything impetuosity, of any passionate outburst, of any bold resolution. The Israelite Bank, this The vile aristocracy, protectors of the Ottoman Empire, would not allow it; it tolerated only official hypocrisy, with its diplomatic formalities and pompous language, ostentatiously speaking of "European Concert" and not uttering a word, of course, from the financial syndicate, his close advisor

and his constant source of inspiration.

Moreover, upon closer examination of these events, it becomes difficult not to hypothesize that they were organized long in advance by the leading Jews of Berlin and London, in agreement with those of Constantinople. The mechanism of secret societies, which Anglo-German Jews know how to use in Perfection, under their impetus, worked on both sides. That is how they precipitated the Armenians and Muslims against each other, with this simultaneous action that characterizes

political movements led by occult associations.

Is it any wonder, then, that people in the East say: "France no longer counts, no longer exists!" or

"Well, 'France! She is the slave of the Jews!'"

Ah! If, instead of three hundred thousand Armenians, it had been a matter of a few hundred Israelites, swindlers, Usurers, merchants, professional fences, pimps, owners of brothels in Galata, traders of hashish and aphrodisiacs, spies betraying all those who use them, what eagerness one would have seen! How the French government would have rushed to their aid, at the urging of the Synagogues and the Universal Israelite Alliance. French warships are said to have crossed the Dardanelles, followed English, German, Italian, and Russian ships. Constantinople was said to have been occupied, the murderers arrested en masse, and, for every Israelite less, twenty Turks would have been beheaded.

Alas! They were only Christians, that is to say, people whom Islam regards as dogs, and the

Judaism as if it were mere cattle.

One last thought on these grim events. If the Sultan had not been perfectly informed about the state of public opinion in France, had he not considered it to have fallen, as had the French Government,
under the absolute domination of Finance, he would never have dared to order or permit cruelty
Muslim women were unleashed on such a vast scale, with such frenetic intensity. Well-informed, the
Sultan knew that French public opinion, which he feared most, would not be revolutionized and that

The most vehement protests would be dampened by government inaction.

THE ANTI-JEWISH WAR 10%

I cannot go into the details that the study of these facts would require here. In my next
In this volume, I will investigate the role that must be attributed to the occult actions of the Armenian massacres.
Jews, to their deep hatred for the Armenians, their quintessential mercantile rivals in these countries, and the relationship of these events with the gradual reconstruction of Palestine into a Jewish state.
The weakening of the Armenian element in Türkiye and the rise of the Jewish element were, in
In any case, the most immediate effects of these massacres, carried out and directed with the same genius

exterminator than those of the French Revolution.

I must only observe here that the Jewish state will in no way aim to unite all the
Jews of the land, but only to give universal Israelite domination a geographical center.

The Temple would then be rebuilt on Mount Moria![3]

This would be the pinnacle of Israel's triumphs. Would Calvary and the Holy Sepulchre still be tolerated?

In any case, Judaism would majestically crush Christianity.

VII

The disintegrating influence of the Jews.

These strange events, this neglect of its own interests and grandeur on the part of a nation that boasts long centuries of existence and glory, having endured so many terrible struggles and weathered so many storms, This inability, after having shaken the world, to act with virility and willpower, is not things so mysterious, so inexplicable that one might believe it at first glance. Far from it: these are the fatal consequences of Israelite influence. The nature of this influence is, in fact, to be

disintegrating.
Let me explain.

A nation cannot exist without politics, I mean, without intellectual, scholarly and profound, which guides its destinies. This intellectual force has, in thinkers and statesmen, its centers of concentration. But it is necessary that it radiate in all directions, that the elements Historical and geographical aspects of national power, the conditions of its development, the material interests attached to it, the hatreds, ambitions, projects, intrigues, machinations of its enemies are, to varying degrees, present in everyone's minds. When these ideas circulate in all the brains and that they are clear, positive, vigorous, a nation is heading; it knows what it must to do and its rulers know it even better. Between them and the nation reigns trust and harmony. Similarly, its new interests effortlessly come together alongside the old ones. as if around a common trunk, and the resolutions that the complications of the present dictate to its

era

$ This is a fixed idea of the Jews. “The Temple, it is true,” says Mr. Zadoc-Kahn {Sermons and Addresses 1
159), will be rebuilt a second time on Mount Moria.

Series p.

Statesmen are bound to its age-old traditions within the framework of a powerful unity that

develops without ever stopping.

When, on the contrary, this set of ideas collapses, and a nation, losing en masse the vigilance and lucidity, abandons itself to dissolving reveries, to ideological phantasmagorias, where His greatest interests and the most immediate dangers become invisible to him, then there is no longer any politics, nor direction. Public reason is obscured; statesmen disappear; the ambitious vulgar, low-level schemers, rhetoricians, declaimers, charlatans, merchants, Pornographers occupy the stage, while financiers, behind the scenes, pull the strings and make

to advance, move, retreat politicians like puppets.

I am astonished by the mindset of so many French people. I cannot better express it. to characterize it by comparing it to the ecstatic madness produced by certain poisons and diseases of the brain. The defining characteristic of these states is an incredible carefree state, combined with delightful dreams.

Speak to these French people about the grandeur, the prestige, the glory of France; they will listen to you.
will applaud. Show them the foreign invasion infiltrating from all sides, the underground work of
English in Algeria, German in Morocco, the destruction of French power in the East which
It's drawing to a close, and you generally won't be able to hold their attention. It seems that it
It has become impossible for them to grasp, in thought, this totality, so complex and so magnificent.

developed over centuries, which is called France.

This is indeed the disintegration of the political idea. What was solid, substantial, and profound about it, the
historical foundations, the geographical context, the realities of the present, the predictions of the future, all of that
It crumbled, dissolved, evaporated. All that remained was the phraseology, the bursts of lyricism, the surfaces

sound, hollow or verbose illusions.

The cause of this disintegration lies primarily in the influence of Israel. From the moment the
Judaism, an international or, more precisely, anti-national element, was making its way into politics
French, through finance, the press, and secret societies, as an extremely active factor, there
necessarily brought unrest and instability. A stranger to France, his temporary homeland, the Jew
a system was being created to exacerbate negative tendencies and replace them with true patriotism

the insane dreams of cosmopolitanism and the ramblings of a delusional vanity.

He was, alas, listened to all too well. France, seized by vertigo, was forging a novel of apostolate.
humanitarian, a mission of renewal, worthy of a flock of Freemasons. Instead of looking at it with a

With a defiant eye on the neighboring nations, full of hatred and consumed by ambition, she made it her duty to...
help to transform into large political units. Certainly, if France, in 1859, committed
the inconceivable folly of throwing away, by watering them with his blood, the foundations of Italian unity, the influence

The influence of Jews on people's minds played a significant role; if, in 1870, it was so cruelly crushed, it was because

THE ANTI-JEWISH WAR - 17 -

The Jews, increasingly controlling public opinion, had concealed the German invasion from him. France was able to

thus becoming, in politics, a phenomenon of ignorance and shortsightedness.

The most remarkable thing is the slowness with which it lights up and its inability to become irritated. All the
The world knows that the Jews were the perpetrators of the Algerian uprising of 1871; however, this crime
The public did not provoke any anger against them. On the contrary, from that time onward, the
Jewish schemers proliferated to the point of overcrowding political life; they were seen, more and more,
to arrive deputies, senators, ministers, prefects, mayors, to govern the country, to overturn its institutions 4 and

The idea of eliminating them from deliberative bodies is barely emerging.

In any case, the Jewish spirit must be expelled from politics, so that none of it remains.
vestige. Then a work of reconstruction can begin; all that Semitic influence has destroyed by its poisoned breath, it will be necessary to do it again, to restore to the sources of national vitality their
abundance and their purity, wresting French idealism from the Masonic mystifications of brotherhood
universal, above all to inspire in France a holy energy that will allow her to strike down with lightning bolts

The tyranny of gold. May we undertake this work and accomplish it!

* He is a Jewish harlequin — one must call men, like things, by their name — Mr. Alfred Naquet, who
has transformed, in our country, the divine institution of marriage into legal cohabitation. French society has never, since
its origins, underwent a deeper upheaval.

The law of divorce is a wound that constantly festers and spreads its fetid stench to the smallest details.
villages.

The Catholic clergy currently has a magnificent task to undertake: to organize a great agitation for
to obtain from Parliament the repeal of this law. He is certain to find an echo everywhere, especially if he knows how to bring, in
This campaign, the vigor of an absolute conviction, and the paralleling of religious spirit with scrutiny
positive of the facts. If he succeeds in this undertaking, France, already disgusted by the divorce, but lacking the strength to
to get rid of it, she will be highly grateful to him for having placed marriage back on the national foundation of
indissolubility; because divorce is not a French and civilizing institution, it is eminently an institution
oriental and bestial. "Go to the Jews!" cried Bishop Freppel in disgust from the tribune, with infinite truth.
The same Mr. Naquet, whom so many fools consider to be a first-rate intellect, was the initiator, at
the Chamber of Deputies, and the rapporteur, both in that Chamber and in the Senate, of the law of March 28, 1885 which legalized
gambling operations involving government securities and commodities.

Thanks to this law, backroom dealers and unlicensed brokers no longer have to fear the gambling exception, which has been abolished as
immoral (!!!); they can thus, safely, fleece their dupes, not only until the exhaustion of the Coverage, but down to the last penny.

Furthermore, gambling operations involving commodities have, in recent times, taken on an alarming extent in
various parts of France, particularly in the western departments. A large number of people, foreigners to

traders speculate on flour, sugar, alcohol, oil, etc., and are ruined in a few months. The printed forms that the agents they work with make them sign reek of fraud. It's to such an extent that the Paris Court of Appeal endeavored to react against this scourge, by declaring the law of 1885 inapplicable whenever it was clear from the documents and circumstances that the operations being intended to be resolved by the payment of simple differences, they openly constitute a game.

HIV

Universality of the dissolving action of the Jews.

This characteristic Jewish influence is found everywhere; nothing escapes it. moral conceptions, notions of practical common sense, literature itself, everything that is subject to it, of a

In general, it deteriorates, becomes distorted, becomes depraved.

Men who had long been honest, having come into contact with Jews, breathed in their atmosphere and were influenced by it. absorbed the miasmas. An astonishing metamorphosis soon took place within them. To make a fortune quickly became their fixed and obsessive idea; skill freed from vain scruples was

appeared as an intelligent force that had to be appropriated at all costs.

This particular member of parliament, who, deep in his province, was considered the very embodiment of integrity, could not resist a few

conversations with the barons of High Swindling and the dazzling of their luxury 5.

The contagion of this triumphant immorality and the splendors of this Asian opulence superb, seized him, and, in a frenzy of desire and pleasure, his consciousness disintegrated. He became what you know, he did what we know, not to mention what we don't know

not, and that's something we'll never know.

Let us not forget that the Jewish financier possesses a corrupting magnetism. He who allows himself to be charmed
Through him, corruption begins; he who lives in his inner circle worships the same gods as him: gold and lies.
and Sensuality. And what skill to embellish corruption, to make it attractive, to clothe it in Seductive colors! He is its artist, poet, and priest, as well as its sophist with his theories.

unscrupulous and Machiavellian with diabolical schemes.

In economic matters, the same disintegration can be observed. This is under the influence of the Jews.
that mad speculation has driven so many minds away from work and useful activity. It happened there, among
Many people, a destruction of healthy ideas, which have been replaced by a devouring chimera.
In general, the chimera, queen of devastation, only left them after total ruin. How many unfortunate souls...
are committing suicide! Can you see them holding, in one of their clenched hands, the last account of
liquidation and, on the other hand, bringing the dose of strychnine to their mouths? And their children, the disenfranchised sons,
Girls who have fallen into gallantry! For sociologists, this would provide material for a painful study.
Investigation: Statistics on the devastation of all kinds caused by rampant speculation and market crashes
financial figures would be far more revealing of our moral and social state than those published by the

Ministries of Public Instruction or Commerce.

See: Israelite Politics, by D. Kimon, ch. XXII. The corruption of politicians.

In the literary sphere, is it believed that the Jewish spirit, false, grating, grimacing, acidic, hateful, living on mocking puerilities, pretentious modernism, concealing its sterile narrowness and its rotation in a few fixed ideas under a loquacious mobility and artificial disdain 6, not also has rubbed off on the French spirit and has not, more or less, deprived it of its harmony, its charming graces,

its sense of elevation and truth?

One telling fact, in any case, is that Albert Wolf's writings could be considered a product of The French spirit, what am I saying? For its quintessence, its refinement, the ultimate expression of elegance French. If there is a literature that reeks of German-Jewishness, with its monkey-like malice, pushing everything to the Caricature, the comical, the grotesque, is that of this character, before whom our Our artists, our novelists, our thinkers. Even our sportsmen and our high-lifers. To admire it, one had to to truly have a taste for physical and intellectual ugliness; it was to pay homage to a Harpy

tainting everything she touches.

Albert Wolf is dead, let the venomous creatures, vipers or scorpions, who came here, sleep in peace. from Germany; but despite naturalization, the decoration of the Legion of Honour and the enthusiasm of a A frivolous public, dazzled by trickery and Parisian gimmicks, let's not make them into

French illustrations.

I return to Cerebral Automatism, but only to close this chapter. The subject is far from being Exhausted. I still need to talk about two great and striking examples of this disease and look for the ways to combat it.

Perhaps I have tired the reader's attention by focusing on too many things already. But antisemitism is
The opposite of amusement. Profound foresight, tireless application, fearless will, energy

Without rest: that's the motto. One doesn't become an anti-Semite by chance.

IX

Jewish infiltration constitutes a morbid immensity.

Before presenting new examples of mental illness, previously described under the name
Regarding cerebral automatism, I must make a general observation of the highest order concerning the Semitic invasion.

importance.

THE EFFECTS OF THIS INVASION DEVELOP WITH THE CHARACTERISTICS OF A MORBID IMMENSITY.

The Jew replaces wit with inept puns, eloquence with phraseology, and enthusiasm with epilepsy.
He takes up residence in the theater where he becomes a fool. (Race of Vipers, by A. Puig, pp. 227-228.)

I will try to give this idea striking clarity by means of an analogy drawn from the pathological science. There are viruses that attack the entire organism. It's not just in one or more specific parts through which they exert their action. The brain, the lungs, the viscera,

the sense organs, the skin, the muscles, the bones, the fluids such as tissues, the blood such as the
nerve ganglia, everything is affected and undergoes profound alterations. In the body thus infected, everything
A kind of disintegration phenomenon appears; all functions are more or less
troubled. Imagine, with its proliferation of degenerations, the ravages of syphilis, type
of these infectious diseases which become a diathesis, that is to say a general condition
permanent, not to say perpetual, of the organism on which they implant themselves. To embrace these

To understand the full extent of the devastation, one would need to, in a way, consult the encyclopedia of medical specialties.

Well! The Israelite invasion is also a disease of the entire social organism; there is not a corner where
It reveals itself through a few symptoms, no vital force that it does not weaken, no manifestation
of material or moral activity that does not suffer from it. From the highest spheres of intelligence that it
This invasion corrupts everything, even the fertilizers it adulterates; it is found everywhere; it is indeed, as I

As I just said, an immensity, a morbid ubiquity.

The society she enters no longer has the same politics, the same mental system, the same regime
economic. Working and living conditions are disrupted, diplomacy is turning away from
Through its channels, the Government is nothing more than a façade through which one glimpses the hidden power of
Kahal; the course of national history seems suspended by a gloomy and shameful intermission, and, in their
diversity, all these aspects of the same evil are linked by infinite connections, so much so that the study of a

only requires that of most others.

It should therefore come as no surprise if, under the heading "Cerebral Automatism," we find ourselves led to to encompass an incalculable multitude of facts and things. The reader would be wrong to reproach me for too much to expand; for, if at times I yield to the attraction of an infinite subject, often I also restrain myself and I will limit myself to indicating in a few strokes what it will be up to him, through his own reflections, to explore further and

to delve deeper.

X

Panama.

I will simply touch upon a major fact that is on everyone's mind. It concerns Panama.

that I will say a few words.

Greece looks back with pride on the age of Pericles, Italy on its constellation of marvelous artists, the France with its historical epics, Spain and Portugal with their famous naval expeditions, England

its statesmen and its universal empire. Judaism has the right to contemplate, with no less

Panama, with its pride. It has never done anything so prodigious, so colossal in its excess; it has never better demonstrated in the world than in terms of ruin, financial disruption, and demoralization of bodies

Politically, he was sovereign.

Will historians and apologists for Judaism, however, dare to openly celebrate this Iliad of
The Swindle, to which he provided, as heroes, extraordinary individuals, these Reinachs, these
Herz, who appear to us as inspired by infernal powers? I doubt it; Israel
is too cautious to display its secrets in this way; he will probably prefer to repudiate Panama, to make himself
skillfully accusing and blaming his crimes on others. In a moment, it is true, I will show that he does not
does not absolutely disavow these dreadful beings in whom even the least mystical man recognizes a
satanic phenomenon, I mean the embodiment of evil in human beings at its maximum.

concentration and willpower.

Of course, I am not painting a picture or sketching of Panama; an abridged version of this astonishing adventure

would require a volume. I will only speak of it from a very specific point of view.

Doesn't Panama demonstrate that, under Jewish influence, a revolution began to take place in
The French character? When Montesquieu, in Venice, was conversing with the famous Law, the latter was saying,
between the French and the English of high standing, this parallel: "The French are not, like the
"The English are ardent geniuses, but they are far more incorruptible." I don't know if our men
Current politicians are ardent geniuses; but many of them have gone too far in terms of corruption.
Flat and vulgar, nothing we've seen before. The corruption of decadent Greece, such as
Polybius described it, that of the Roman Senate, when Jugurtha, who must have had some Arton at his

orders, he bought it, were certainly overshadowed.

But that's not the most surprising thing. How is it that upon discovering this mountain of depravity, France, which, en masse, has remained the epitome of honesty, has not been spared from this hideous parliamentary cesspool. not aroused by mortal disgust, that the Panamists could defy public conscience, rise to the tribune, head held high, eyes bold, lips trembling, and there to achieve successes of vehement anger and of theatrical impudence, that they could emerge victorious from the electoral struggle and boast of having been

washed clean by universal suffrage of the accusations of their "slanderers"?

The explanation is obvious: France is intellectually Judaized. If it had been in control of itself, She would have had magnificent outbursts; she would have demanded what was necessary, everything necessary, and she would have gave its representatives precise orders to search for and ruthlessly punish the great guilty. An exceptional tribunal, vested with ad hoc powers, would have been created; an energetic undertaking

atonement and regeneration would have been undertaken!

Certainly, if half a dozen Panamanians had gone and attacked the sinister machine which, a while ago A hundred years, cutting down so many innocent heads, France would breathe more easily, she would have rid herself of of a nightmare that oppresses her and of this veil of shame that she shakes off, but which constantly

It falls back down and burns his face.

Panama has indeed become, throughout the world, a symbol of public corruption. Italy He borrowed it from us and made a nice diminutive (// Panamino), to refer to the mischief of his politicians. Thus, France, under Jewish influence, still reaps glory. But it is a negative glory. a black and ignominious celebrity. Both hemispheres are watching us; only, instead of jets of

In the light, all they see is a volcano of nauseating smoke and pestilential mud.

XI

The resurrection of Reinach.

A brief epilogue from Panama has served to demonstrate Jewish power to the world. Earlier, I quoted The name of this Baron de Reinach, the suicide victim in whose home an arsenal of poisons was found. He was studying, it was said He said, toxicology. I don't know why, but I have trouble picturing him as a scientific researcher. I'm afraid that a man, so active, so versed in dark intrigues, would not, on occasion, have drawn upon his Damn wardrobe. The police, where the Jews hold sway, may well not have revealed everything about him.

that she knows.

In any case, this financier, driven by pride, despair, or necessity, rid the world of his No one had collaborated on a ballet. Was this ballet a masterpiece? I leave that to the specialists. care to discuss it. But even if it had been a choreographic marvel, the circumstance that it emanated from the brain

de Reinach, this alembic of corruption, commanded that it never be exhibited.

But this ballet was performed for the Tsar himself, in the Hall of Machines. The great sovereign, in Imagination, to see the shadow of the villain who had taken justice into his own hands hovering over the groups of dancers. "That "These Jews are powerful in France!" he must have thought. These French people, so hospitable, don't realize...

"Not even the impropriety they are made to commit."

I wouldn't want to give undue importance to this incident in commenting on it. But wouldn't one say...
Not that Reinach's resurrection was a blasphemous parody of Jesus's?
Judaism seems to have wanted to show that it too could miraculously emerge from the tomb and
to return to the midst of the living to stroll there with that insolent lack of restraint that distinguishes his great

scoundrels as well as his petty crooks.

Yes, undoubtedly, Judaism possesses an indestructible vitality. But if it is eternal, so too is the Gospel.

is always new, and the Christian idea possesses inexhaustible treasures of life and energy. If, at

At times, she seems to waver, even patiently accepting Israel's outrages; she also knows how to

to rise again, stronger, prouder, more invincible, to snatch Satan from heaven and hurl him into the abyss.

XII

Jewish suicide.
Sometimes Satan takes the initiative and rushes himself into the abyss.

The suicide of the famous Barnato is, in this respect, very suggestive. Why, after so many triumphs, the

Did this great speculator feel an irresistible urge to end his illustrious life by drowning himself?

in the ocean?

I am forced to make an assumption, which may seem strange to those unfamiliar with the constitution.
neurotic of the Jewish world. Like all great Jewish neurotics, Barnato was telepathically
in intimate communication with this common brain center which activates its coreligionists and where
The ambitions, angers, and terrors of all Israel are constantly simmering. Perhaps he heard some
Lugubrious cries, groans of misfortune, voices resounding with sinister premonitions. This
His obsession gradually became acute torture, and he killed himself to escape it, in
circumstances which gave his suicide an extraordinarily dramatic and impulsive character; one would have

said that it symbolized the destinies of his race.

This is the likely explanation for the tragic end of the former Cirque director, whose funeral, in

London, almost equaled the splendors of that of Nathan Meyer Rothschild in 1836 7.

“The remains of Nathan Meyer Rothschild (he had died in Frankfurt) were brought back to England,”
Ambassadors from Austria, Russia, Prussia, Naples, and Portugal attended his funeral. The coffin
which contained his heavy and powerful remains was sculpted with the greatest artistry and ornamented to excess. It resembled
rather than a splendid piece of furniture, destined by the hands of an artist to embellish the boudoir of a beautiful woman
under the vaults of a tomb.” (The London Stock Exchange, by John Francis, trans. by Lefebre Duruflé, p. 316).

The same author (p. 311) paints a vivid picture of Rothschild's grandeur: "People only talked about the parties he

He gave, collected subscriptions, and occasionally supported charitable institutions... He entertained at his table Peers and princes of the blood; priests and laymen bowed before him, those who declaimed with the most Those who vehemently opposed Mammon were the very ones who flattered him most slavishly... He saw the representatives of all the states of Europe sought his friendship and were proud of it; his hospitality was also accepted by the democratic envoy to the New World and the ambassador of the Russian Empire. Finally, those who They were eager to fight against servitude in all its forms and phases, and they bent the knee as slaves. before his golden scepter.

XII

The Contagion of Jewish Suicide in Modern Society.

Regarding Barnato's suicide, I'll allow myself a brief digression. The spread of this strange madness,

Isn't suicide due, at least in part, to Jewish influence?

This is, in fact, one of the specific diseases of the race, or, if you prefer, of the Jewish mentality, where The delirious overexcitements of greed and pride create a state of chronic erethism, making any more or less unstable equilibrium. Also, since the suicide of Abraham Goldsmid in London in 1810 up to that of Barnato in 1897, the chain of select Jewish suicides has many links. Such an Israelite family, obsessed with hereditary fate, has already produced, for fifty or sixty years

years, five or six victims of this madness and perhaps he will give it more.

For psychographers, this presents a subject of research no less interesting than the study of madness.
of imposture in the same world. Moreover, the very nature of the Jewish question is to raise problems the most varied: the theologian, the philosopher, the psychiatrist, the lawyer, the economist, the Sociologists, all of them, observers or thinkers, have their own ground for meditation and their own field of

discoveries.

It is worth noting that Judaism was the literary initiator of suicide. It provided Goethe, in the person of young Jerusalem (Jewish or of Jewish descent), the type of Werther, the first incarnation of suicide in a poetic ideal. The awakening of Judaism in the 18th century 9, its entry into activity universal forces thus manifested themselves through a disastrous gift to the society that lay before him; for it is cultivating, following in the footsteps of Goethe, who had been seduced by the false charm of Jewish lypemania, this flower of madness, to which novelists and playwrights have contributed, in a proportion considerable, to make the grim and monstrous act of the man who attempts his own life, an event

commonplace, an everyday occurrence, a common solution to the miseries and disappointments of existence.

Our society presents a lamentable spectacle. It suffers from the vices instilled in it by Judaism.
Speculation, corruption, suicide, along with her own, such as alcoholism, which she is powerless to repress. Politically, it doesn't know how to govern itself; morally, it is without spring and without a compass; finally, in the sphere of hygiene, it cannot even wage war on the alcoholic poison that destroys brains and fills asylums, while France is becoming depopulated and

The door is wide open to foreign invasions, rolling in new waves every day.

8 The great financier Abraham Goldsmid, seeing a tremendous drop in a loan of 14,000,000 pounds. ster. (350,000,000 francs), of which he was a subscriber with the Baring firm, and fearing a catastrophe, gathered numerous guests at a grand dinner he gave at his magnificent residence in Surrey, and there, at "Getting up from the table, he went and killed himself in the gardens." (The London Stock Exchange, by John Francis, trans. Lefebre Durufié, page 193.)

°” What the Jewish historian Graetz calls die jüdische Gaehrung, the Jewish fermentation.

I will provide a demonstrative proof of this.

XIV

Invasion of the Foreigners.

The impending denationalization and de- Frenchification of French territory.

I will limit myself here to a brief indication. Later, I will elaborate on what I am not doing today. that only superficially. But things speak for themselves; it will suffice to show them to anyone who is not

blind.

A huge event is currently taking place in France: alongside the influx of foreign workers, there is... sees another, incomparably more threatening one: that of foreign banks and companies foreign insurance, foreign manufacturing and foreign trade.

The growing importance of foreign life insurance companies is particularly alarming. These companies are accumulating French capital by privatizing it; they are acquiring substantial real estate holdings; they establish branches in the provinces by means of whose affairs they exploit; they become, they already are, powers. I don't believe to exaggerate by saying that an American company, possessing a billion, raised in France, and protected by its overprotective government, it is necessarily a first-rate power.

respected and feared.

As for the invasion of foreign trade, one only needs to walk the streets of Paris and the main cities

from the provinces and to look at the signs.

In any other country, these facts would be studied; associations would be formed to establish the Statistics, calculating progress, and considering remedies. This is, in effect, large-scale denationalization.
Speed, through economic grabbing and subjugation, threatens France. What a prospect.
I! France, fallen into the state of Portugal or Ireland, devoured by the Anglo-Saxon masses and Germans, the French dispossessed of their land, dragging out a miserable life at home or going to enlist as cooks in hotels around the world and in the homes of prominent Jewish families across all latitudes and

all the depravities!

Alas! Not a glimmer of reaction is visible; no one dares to sound the alarm; the public authorities
They sleep soundly, and anyone who pointed out the danger would likely be ridiculed.
like a pessimist who sees everything in black, an eccentric with gloomy obsessions, a madman who has made a choice

of a boring hobbyhorse, or rather not even a voice would answer him, either to contradict him, or to

to fool him.

Here again I observe a paralysis of national consciousness due to Jewish influence; the French do not
They don't concern themselves with what is not a concern for the Hebrews. The latter have nothing to lose, at
On the contrary, they have everything to gain from the denationalization of France. Israel's glory would then be at its peak;
and until the end of time, the Jews would reign over the universe without having to fear that a
The commotion that originated in France did not spread to either hemisphere, and the triumphant ones

Do not let the despised, the reviled, the enslaved of tomorrow be made of today.

XV

If France were denationalized, what would be the condition of the Jews there?

I am making a hypothesis, strange at first glance, but which unfortunately, upon examination, is not.
Only a national awakening, of which Anti-Semitism is the most ardent expression, will prevent it from happening.
I imagine France denationalized, de-Frenchified, fallen under English or German protectorate.
What would be the condition of the Jews there?

This question is easy to resolve. Even today, France represents, for Jews, a
Magnificent Promised Land. I don't think one could imagine it any other way. Without needing
Without any effort of imagination, the French population appears, to anyone with a metaphorical sense,

forming immense herds of oxen, dairy cows, sheep, and swarms of
pigeons. These oxen work tirelessly for the Jews; these milk cows come morning and evening to
They have the sheep milked by them; these sheep provide them with abundant wool; they shear them with scissors
The most ruthless in the world: those of speculation, usury, and taxation. And those suckers, the Jews...
They pluck them with skill and delicacy... they lure them in by charming them, into hidden traps, then
They take them with a caressing hand, and, in the blink of an eye, the bird is naked, I mean, the Frenchman is ruined.
This is not a vision, it's a pale reflection of the reality of every minute, at four points
cardinals of France, on the banks of the Seine as on those of the Rhône, in the major cities,

as in the valleys of the Pyrenees or the Vosges.

Well! If France became a vassal state of the German Empire, or if the English acquired enough influence to govern it by means of a Resident[10], the Jews would make further progress there.
Their exploitation, which is bleeding France dry, would be accompanied by perpetual security; moreover,
As intermediaries between France and foreign domination, they would realize their dream
aristocratic. They would monopolize the high offices more than ever, populate the bodies
deliberating, they would administer justice and sovereignly direct public opinion, they would persuade
French people believe that France is greater, more respected, more admired than at any other time in its history.

history.

[10] Cornelius Herz was an early attempt at an English resident.

Look around you, and you'll wonder if they aren't already preparing for this
eventuality, if they do not conduct their encroaching intrigues in such a way that the protectorate

A foreigner finds them in the middle of installation and only has to connect to the already established network.

the "Jewish aristocracy."

Go to the Financiers. They speak English there as much as, and better than, French; the women have, in their voices, English intonations and pretensions. Moreover, carriages, coachmen, chambermaids,

For the teachers, everything is English and what is not English is German, Austrian, Italian or Belgian.

Look at that passing carriage drawn by magnificent horses, those insolent Jewish figures Radiant, those eyes where espionage and treason glitter, and reflect: is France

Today, a free people, an independent nation?

XVI

How to combat brain automatism.
The disease has been described. But how can it be treated and cured?

The defining characteristic of antisemitism is that the difficulties always escalate. Understanding that the Jew is a malevolent being, a truth accessible to all intellects. But to judge the degree to which he is malevolent, to discover the means of expelling its pernicious influence from souls and spirits, finally to move from the thought in action and effectively liberating from his domination those whom he has mastered, these are

increasingly difficult, complicated, and thorny problems.

Collective cerebral automatism resembles individual cerebral automatism, like the number resembles unity. However, if one closely examines the man who underwent Jewish bewitchment, one is struck by what is happening within him. He hates, without knowing why, those whom the Jews hate, and makes himself against them the propagator of their slander and organizer of their traps. He celebrates those whom the Jews praise. with the same feigned enthusiasm and self-assurance as them. Moreover, he has become deceitful and treacherous. like the Jew, with this difference: in the latter, deceit pursues a calculated goal, while In his case, it is, more often than not, bizarre and unreasonable: it is an illness he contracted. rather than assimilating a strength. Sometimes he appropriated a few grimaces or inflections of

Jewish insolence, which has become stereotyped in him.

One idea in particular obsesses him: the belief in the superiority of the Jew; he proclaims it with conviction.

expansive and an inexhaustible abundance, as if it were an amazing and admirable being.

As for his awareness of his mental automatism, he only has it in a vague and obscure way, by

intervals, without it being possible for him to escape this dependence, which has become for him a

second nature. Even if the most astute, most wittily mocking description of his condition was given to him, one

would generally be no further ahead.

What must be achieved in him is an intellectual and moral revolution. As long as this

The revolution has not been accomplished; the result remains zero or at least uncertain.

By uttering the word "Revolution," I demonstrated the magnitude and indicated the solution to the problem. Indeed,
Judaism is composed of INSTINCTIONS and FORCES, forming this great compact whole that it
It is about fighting and breaking. Each of these instincts, each of these forces, must therefore be opposed.

feelings, forces, energies of a superior and sublime nature.

Let me explain: the spirit of falsehood must be countered by the ardent worship of truth; Israelite solidarity,
the genius of charity and devotion; to Jewish cunning, a luminous clairvoyance that envelops him
its clarity and penetrates it in every way; to Jewish activity and promptness, a vigor of action, a
an improvisational capacity that eclipses and overwhelms them; to Semitic improbability, a probity
incorruptible; to Jewish science, a science far more vast, creative, universal, without falsehood

prestige, without trickery or charlatanism.

As we can see, it is a whole system of forces, a whole organization that needs to be created and developed.
The principle of this metamorphosis can be formulated very simply in these terms: to want and
power in the sphere of GOOD is greater than Judaism's power in the sphere of SELFISHNESS and EVIL. That is

a fundamental formula with infinite applications.
An example:

Judaism has its extraordinary men; its prodigious schemers, its corrupting masters, its major financiers, cunning schemers, tireless destroyers. Therefore, to combat the Jewish monsters, men of a special mettle, of a genius deeper than villainy and

the most concentrated and devouring Jewish audacity.

Ancient Greece showed us the way: Oedipus slaying the Sphinx with its deceptive voice and claws
cruel, Perseus cutting off Medusa's head, that petrifying head, plumed with snakes, Bellerophon attacking the Chimera, with the head of a lion, the body of a goat, and the tail of a dragon, which

"Those who steal from the clouds were, in bygone ages, the heroes of Anti-Semitism."
The dramas of their great struggles were transformed into these myths that Greek genius created for

to represent, through symbolic figures, the formidable forces and mysteries of Semitism and, in

At the same time, to engrave in indestructible lines the methods capable of defeating it, myths which, by the

11 See The Israelite Politics, by Kimon, ch. iv, Animal Stability of the Israelite Society.

depth of ideas, as well as poetic splendor, belong to what Greece has bequeathed to us.

more sublime and more immortal.

And Christianity, what is it if not a magnificent evolution of human nature through creation? of a new type which, tearing it away from Israelite Hell, connects it to Heaven through its archetype, the divine Mediator, MAN:-GOD.

Those who, basely accepting Jewish supremacy, believe they are following in the footsteps of Jesus, are mistaken.
strangely, and they commit the ultimate outrage against him. The wretches who blaspheme his name are perhaps
less criminal; for blasphemers, at least, fear him, and their furious hatred is still a

A tribute to the One whom death could not defeat.

Jesus is the indomitable denier of Jewish superiority, the destroyer of the Jewish system and of
Jewish exploitation is the masterful portrayal of Jewish hypocrisy and crime; it is the light that, until
The passage of time will illuminate the depths of the Jewish soul and the hidden underpinnings of politics.
Jewish; it is the lightning that will strike from the extremities of the East to those of the West to awaken the

asleep and announce to the City of Curse the approach of the terrible punishment.

XVII

Anti-Semitic Action.

Any anti-Semitic action, to be effective, must therefore open up a heaven to the human intellect and soul.
new, and from the very first steps, proceed with the force, the decisiveness, the authority of a revolution. It does not
It is not enough to describe the evil, to contemplate its ravages, to count the ulcers and sores. We must open
to open minds to new perspectives and, beyond the darkness, to show them a horizon of freedom, of
grandeur and glory. This, moreover, is the first condition for the success of any regenerative effort. Who
He who does not have an ideal before his eyes will never break the yoke he most abhors. Anti-Semitism has this

ideal, in the light of which he walks and fights.

To this cerebral automaton, chained to the Jew by the bonds of respect and servile imitation, who has Make him intellectually a director and materially a master; make him conceive of an order of things new. Show him French society reclaiming itself, the course of destinies national, currently interrupted by a retrograde disturbance, regaining its lost direction, the French politics once again becoming an expression of the soul of France, of its generosity, of its religious faith, of her devotion to justice and the cause of the oppressed. Represent to her, transformed, this France, today so profoundly degraded by Israelism which corrupts it, degrades it and condemns it to Universal contempt. He will see her placed back in her historical context, at the head of the Aryan world, striking at The double blow of Semitism, Israelite and Muslim, was redoubled, each as perverse and execrable as the other.

the other; he will see the Jew dethroned, now nothing more than a reptile that hides and crawls; he will see intelligence

French, freed from a shameful yoke, to soar, with a magnificent leap, in all directions of the

thought, in all spheres of philosophical and aesthetic creation.

Tell him all these things, project this dazzling future onto his field of vision, inspire him with a a delusion of will that irresistibly draws him there. Then the Jew will be nothing more to him than a hated tyrant. an unmasked charlatan, a merchant of lies and corrupt documents; the Jewish aristocracy... will appear hideous and ignoble, laden with the stench of the ghetto, and the cerebral automaton of yesterday will become a Frenchman in the true sense of the word, full of enthusiasm and faith in his homeland, this France that His God, the God of Plato, of Jesus, of Peter the Hermit and of Joan of Arc, protects against Satan and

against Allah.

XVIII

The Jewish Police. — A general reflection.

Before embarking on this analysis, I must draw the reader's attention to a condition of the effectiveness of antisemitic studies. Each particular branch of these studies already has the scope and the proportions of a science. The forces to be examined present themselves as long-disciplined, methodical, learned. Every organ that is dissected is composed of marvelously arranged, connecting to other equally perfect organs, comparable, in their function, to instruments of precision. Never before has what biologists call coordination in life phenomena

was achieved in such a comprehensive manner.

I make this observation because the fruitfulness of these studies depends on the aptitude of the person undertaking them. dedicated to embracing the relationships of the whole while deeply scrutinizing the various parts. Anyone who loses sight of this necessity will never truly understand the Jewish world, will never explain not its successes and the kind of dynamic inevitability that characterizes its pervasive march. It would be

either the slave or the stupid admirer.

Spectator of a prestigious phantasmagoria featuring illusion machines, surprise devices, the

If the artifices of deception or terror remained invisible to him, he would wonder if Jewish power was not not a phenomenon of the same order as the movements of the stars, over which man has no

of empire.

The subject I am addressing is precisely one of those where we must proceed in the light of these principles.

XIX

The Israelite Tripod.

Does the number three possess mysterious properties? It appears in religions, philosophies, The conceptions of poetry, the analyses of psychologists. There is the allegorical group of the three Graces, the group of three theological virtues: Faith, Hope, and Charity, which console the

afflicted and move mountains.

Israel also has its group of three powers:
SLANDER

ESPIONAGE,

THE BETRAYAL.

These three powers form the tripod of the greatness of Israelism. What they can do is

Horrifying.

These powers, closely linked, have played a role in Jewish evolution since ancient times. To this day, the role of a historic framework. From the seas of Alaska to the Magellanic Islands, The Cordillera mountain range is no more continuous. Similarly, the vertiginous peaks follow one another on thousands of leagues, likewise, throughout the centuries, the procession of treacherous and malevolent Jews did not never stops. The Jewish slanderer of today is no less venomous than that of the Ancient Jerusalem 12; the Jewish spy who steals our political secrets on behalf of England or of Germany is as subtle and cunning as those of which the treacherous Pharisees — the financiers of that time —

surrounded Jesus; finally, when Alfred Dreyfus betrayed France, Judas only made a comeback.

XX

Jewish slander.

In writing these words: Jewish slander, I would like to be able to give them immense scope. The Jewish slander is, in effect, the encyclopedia of human wickedness and the most extensive arsenal of perversity that exists in the world. It burns like fire, it disrupts like a violent acid; it

It poisons, tortures, isolates, uproots. Everything its breath touches is already withered and dried up.

This slander is marvelous, incomparable, protean. It has every trick, every Strings, all the effects: divination of vulnerable points, the subtlety of police investigations, audacity, bite, brazen precision, adaptability to all tastes, the art of

to make it attractive through facial expressions and vocal play. She is even, one can say without fear, the

1? Maledica et suspicosa Civitas, said Cicero {Pro Flacco) speaking of Jerusalem.

the most brilliant manifestation of the Jewish spirit. The slanderous Jew is fully revealed; slander
a sparkle in her eyes and, lively, light, happy like a newly emerged butterfly, she leaps from her
lips; his stories, fueled by an inexhaustible memory, unfold in wicked arabesques; his
Invectives explode like small bombs, with rolls of strident brilliance and leaps of the grave
from high to low, with airs of triumph and mocking grimaces; his words have
even medal claims. What a virtuoso a Jew is, performing a piece of slander! Is it

that in historical Jerusalem there was a Conservatory with classes in slander?

But perhaps that's not the most surprising thing. This slander has special properties which
distinguish it from all others. Thus it does not age. The same malice, which a Jew repeats ad nauseam,
It retains the same freshness and youthfulness for many years. When he cuts it for the
For the millionth time, you'd think he was improvising and that she was, for the first time, causing an explosion in the
mouth. The reason for this phenomenon is that the Jew has, deep in his soul, a venom gland,
still active; the vitality of his hatred, continually renewed as if by an internal secretion,

allows him, each time he utters the same cliché, to make a new print of it.

It has another property, no less curious. Not only do cerebral automata—and, in
In France, they are, alas, countless—on whom Jewish slander has managed to bite, can no longer
rid themselves of the slanderous idea they have absorbed, which will cling, like a spider, to the
ceiling of their brain. But they feel a singular need to repeat it and spread it. It
obsesses their minds, itches their tongues, torments their lips. Jewish slander thus has a power

of expansion, of incredible diffusion; the most abominable or ridiculous of his inventions spreads like a contagious infection, it radiates like a miasma which, far from a source of emanation, does not lose nothing of its toxic wealth.

But it is especially formidable as an organized force, when the Jews, to lose a man, to to remove him from public life, or else to destroy him in his profession, his business, his industry, They set up sophisticated batteries around him. He can no longer take a step without feeling, at every Instantly, a mysterious action discredits him, denigrates him, disqualifies him, distorts him, and sterilizes his efforts. cuts off his relationships, surrounds him with a deadly vapor of distrust and antipathy. More often than not, He almost always ignores the origin of this defamatory persecution that besieges him on all sides, and, not Unable to explain it, he hopes she will tire of it and calm down. What a mistake! The years will go by. for him, nothing will change; until the very last hour, he will be consumed in an exhausting struggle; for the Jewish hatred, inexorable, never lets go of those it has singled out as enemies or merely as rivals of Israel; she pursues them even beyond the grave. She never denies herself the satisfaction from desecrating a corpse.

21st

A genius of espionage for the Jewish police.

Jewish slander would not accomplish so many miracles if it did not have an organization at its disposal Hidden: the Jewish police. Few men, it must be said, suspect what this police force is. We know

It is commonly said that Jews have keen eyes and ears, that they excel at gathering and to share the information they need with each other; but what is not known is the existence of one or more Jewish police networks throughout France, the perfection of their system information and the crucial role these police networks played in the invasion of the Jews, the establishment of their domination, their monopolization of major businesses, the corruption of power

public and judicial, the ruin or moral destruction of those who could stand in their way.

The Jewish police, it can be said, are everywhere:
e In the corridors of the Chambers.
e In Ministries, Embassies, Consulates, Prefectures, Sub-Prefectures.
e In the Post and Telegraph offices.
e In the court registries.
e At the Police Headquarters and in the Police Stations.

e In the press, printing houses, publishers, etc., etc.

She knows what we do, what we own, what we earn, what we lose, where we go, where we come from, this What you say, what you write, what you plan, who you talk to. She searches, in every direction, your past. family, your life, your relationships, your habits, your tastes, your weaknesses, your every move,

especially if you belong to the category of designated individuals.

She has at her disposal all the files from the police headquarters and police stations.

The General Security Directorate at the Ministry of the Interior holds no secrets for her. 13.

XXII

The functions of the Jewish police.

The functions of the Jewish police are diverse.

As an information service, it is the epitome of accuracy. What a man is worth, what he can do, his
aptitudes, character, ambition, morale, corruptibility or incorruptibility, sympathies or
She knows the enemies he encounters, his temperament, his physical strength; she measures them with a

Unparalleled precision. She researches in advance, gathering information she will use later.

13 Jews, notably Isaïe Levaillant, were directors of the Sûreté générale.

of letters and papers which will serve him, if necessary, as means of blackmail. Every man of any standing
importance or some energy of spirit should not forget that from a Jewish point of view, it is classified; the
The Jewish police know to what extent it can be useful or dangerous and by what means, if necessary.
We could lose him or harm him. At the first opportunity, she is ready, instantly, to act.
resembles a chess player who can read his opponent's mind and, at each of his

movements would paralyze the maneuver he had devised.

XXIII

Jewish police traps.

As organizers of traps, the Jewish police are unparalleled. If you believe in friendship, they have...
You, at his disposal, are false friends who will show you high esteem and deep affection.
will gain your confidences and lose you very neatly by pretending to only talk about you with
admiration. If you are sensual, beware; the Jewish police will send you, under some pretext

any woman, vicious and boisterous; a gallantry will become a resounding scandal.

Ah! Scandal, that is indeed the very essence of the Jew, the combined result of his dark genius and his Infamous wickedness! What he plotted in the shadows, he now exposes in broad daylight with a noise infernal. What a choir, what an orchestra, what instruments, what brass, what rattles, what voices of

Sabbath when they unleash themselves in a noisy symphony of slander and outrage!

If you are a politician who is somewhat ignorant, somewhat gullible, and who can be deceived with… Whether it's alleged revelations or fake documents, be wary of your imagination and don't let yourself be fooled. Swept up in the enthusiasm of your friends, you might find yourself in a difficult position. Ridiculous. Endless bursts of laughter would whip your face, and you would be forced to disappear. from the scene to take refuge in a corner… Facing the Jew who is watching you, you cannot be too

cautious, too circumspect.

If you're a politician short on cash, what won't the Jewish police do to you? They'll… will send loan sharks, initially very accommodating and soon threatening. You will inevitably fall under their spell.

domination by the Jewish banker who will get you out of trouble…

As a shaper of public opinion, the Jewish police also do a marvelous job. Should we quickly push for a A man of fame? Do Jewish financiers, for example, need to give to The lawyer tasked with pleading their fraud cases, the authority of a great reputation? The watchword is given; the claimants (all professions, all circles are infested with people affiliated with the police)

Jewish), function with an impetuous lyricism. These advertisers are extraordinary; they have been styled to
They speak of the chosen one of the Jews as they would speak of the sun; they are delighted, charmed, intoxicated by the light; this

What they see and hear is admirable, incomparable. And their enthusiasm will endure; at each

`

Opportunity, new momentum, new transport of the stock market that is rapidly heating up a favorite stock.
How could public opinion resist such a powerfully orchestrated action! Drumont, who expressed with
So much wit, so many profound truths, he was quite right to say that, in today's society, everything is
rigged; there is, in any case, no rigging tool, no fake punch comparable to the Jewish slap.

Should we, on the contrary, reject a man?

Those familiar with the Jewish police will ignore or disqualify the person reported to them, and this with a
With a precise, dogmatic, contemptuous tone, they will create an atmosphere of ice around him.
If necessary, they will attribute to him all sorts of faults and vices; in their eyes, he will sometimes be called a scoundrel,

Sometimes a fool, sometimes a madman.

The Jewish police will take great care to inform them, with all the necessary details, of the calumnies they must
spread out, and distribute the roles among themselves, to better organize around the cursed man the

repulsion and emptiness, by varying the poisoned cuisine.

XXIV

The role of the Jewish police in parliamentary corruption.

Parliamentary corruption is only surprising because its mechanisms are unknown. Hence, between the

effects that we observe and the causes that explain them, a discontinuity that misleads the mind.
How did the corrupters find their way into people's hearts so easily?

IIS had an admirably organized police force. Arton himself recounted that after bribing the
He had been monitoring parliamentarians to know exactly how they would reinvest the funds of the
Corruption. If he monitored them after bribing them, we can be sure he monitored them much more closely.

subtly spied on before being corrupted.

Each member of parliament or senator was vetted with police-like precision. If necessary, a few minor details were provided.
insidious ones like those mentioned earlier (subscribing to a loan shark,
sending a woman of easy virtue to an impressionable man, inciting the legitimate wife to spend money by a
(seamstress who gives him unlimited credit, etc.) were cleverly woven around him. Arrangements were made, if he...

it was necessary, in order to claim his compensation.

This compensation, as we know, is subject to seizure. Such is the French political shortsightedness that

No one seems concerned about the danger that the… poses to the integrity of parliamentarians
the seizure of their compensation. Was the Constitution made by manipulators who wanted to have

Parliament at their disposal?

Nothing demoralizes a man more than secret embarrassments in a high position. Beware of
Beware the indebted magistrate, and especially the hardworking magistrate to whom the Jewish Trust allocates a monthly stipend!

to the MP whose allowance is being seized!

This MP must have, at one point, anxiously sought money. The money kindly
offered. "My dear Member of Parliament, I am interested in the Panama Canal; it is a national undertaking; I intend to…"
"on your vote." Half baseness, half gratitude, the deputy promised his vote. If that vote cost
Dear to France, it did not, as a rule, cost the corrupter dearly. The latter, who knew his world, proceeded economically without spending more than necessary; I suspect that many

parliamentarian unwittingly tampered with his mandate for a mere thousand francs.

XXV

The lower composition of Parliament is due, in large part,

to the actions of the Jewish police.

Why is Parliament so strangely composed? Why does France have the following representatives:

More often, men who are either mediocre or unworthy?

Because all those who, through the energy of their minds and the elevation of their character, were capable of
to represent it in public life with strength and grandeur and to give to its Government, if they had they held the reins, an independent leadership free from Jewish influence, they were ruthlessly
Catalogued, hunted down, annihilated. Everywhere the Jewish police spotted high abilities. politically, where she sensed a highly ambitious nature, she organized her batteries and traps.

It's so easy to lose a man!

Some readers of this book may revisit their memories. Many events from their lives that
Their enigmatic nature will be illuminated in a new light. In mysterious and skillfully crafted hostilities
tortuous paths they encountered, in the inexplicable relentlessness of such a character, official or
magistrate, to lose them, to humiliate them, to throw them out of their normal sphere of development, they

They will recognize the Jewish money that has been secretly doing its job.

We can and should generalize: Is it surprising that the Israelites are considered such remarkable beings?
In all spheres, their principle was to skillfully remove and, if necessary, destroy through…
secret artifices, those that would have prevented them from rising to the forefront, from being masters and from playing a significant role
as men of dazzling and incomparable superiority. Slander and smears have still
He did more for the glory of Israel than his true talents. With a purely mercenary strategy, he…
committed to eliminating competition, whether good or bad, whenever it was likely to hinder its ambitions or

its operations.

14 Arton saved seven to eight hundred thousand francs from the funds of corruption.

XXVI

The Jewish police are jeopardizing the security of France.

I imagine a great financier, half French, half English, but mostly English, because England is

rising and France falling.

I suppose he has a police organization under his command and connections within the Police Prefecture.

whose records he can consult whenever he wants.

I suppose, finally, that the English Government, which has this Financier as a friend, needs to precise information on French affairs, on those in power, on the deputies influential, on diplomats, on public opinion, the press, etc. Well! I imagine it would be enough for him to do telephone the financier in question from his home in the City of London. Within a few hours, he would have

the most complete information, such as the Jewish police know how to obtain.

This is the current situation in France. England (and likewise Germany and Italy) knows with a With frightening precision, she can monitor everything that happens there. She can keep an eye on it just as well as in India or Egypt.

all those whom she suspects of being her enemies.

XXVII

Measures to be taken against the Jewish police.

These measures are quite simple: Every Israelite element must be eliminated, down to the last atom, from the

French police;

Any police force established on behalf of Jewish financiers or Judaizers must be

equated with the crime of high treason;

Any communication to the Jewish Finance Ministry, by direct or indirect means, of the Prefecture's records

police misconduct must be punished with extremely severe penalties;

Finally, a special police force must be organized to monitor the upper and lower Jewish quarters, from the

From the merchant of toiletries to the kings of Finance.

XXVII

The anti-Semitic army and the Israeli army.

Israel — this is a fundamental concept to which one can return without fear of exhausting it —

forms an army, the best organized and most active in existence.

They possess an abominable experience of destruction there, they are trained in all the stratagems of the Perfidy, we know how to maneuver in every direction, attack from behind, plunder, exterminate. Never rapacity, the Falsehood and cruelty have never been so thoroughly encompassed in such a homogeneous whole; never have the desires of a masses of men, inflamed by greed and hatred, have not been more skillfully concentrated in

a same direction 15.

This Israeli army is astonishing. It seems to march in a vibrant ether, in a sort of infernal electricity that establishes communications between all brains, at any distance instantaneous. The most complicated movements are executed with lightning speed. Subtle information to transmit, shadowy espionage to plot, dark calumnies to spread, villainy to combine, simulations, deceit, insidious surprises, infamous betrayals, blackmail, Charlatanism, all the industries of evil, all perversions have reached a certain degree brilliant improvisation, supreme perfection, an unprecedented intensity of operation, and above all a promptness of coordination that makes the activity of each one that of all, of the eye and the ear of each man had the eye and ear of the entire army, of the tongue of every Jew, financier, steward, doctor,

politician, junk dealer, pimp, that of the community itself.

The cerebral overstimulation that reigns there unites brains in a common and continuous inspiration: the Deceit has wings, deeds of devastation follow one after another, revenge is sought for even the smallest defeats. through merciless executions; those in which

We fear future enemies.
A complete analysis of the inner workings, the internal strengths of the Israeli army, its tactics, and its strategies,

exceeds the capacity of the human mind. One can begin this study, push it very far; one cannot

never to complete it. However immense what we know may be, what we don't know is even greater.

1> See Israelite Politics, ch. II.

XXIX

We need to organize the anti-Semitic army.

So, immediately, a problem arises. This formidable Israeli army must be countered.
one even more powerfully organized, possessing, in infinite abundance, the skills and the energies of war, ardent impetuosity and learned calculations, trained in rapid formations of combat and prolonged efforts, combining profound foresight with suddenness and a simultaneous terrible actions and where above all a severe method, a special education to converge, without loss, all individual forces towards a single goal: to overthrow the power

Jewish.

I hasten to add that anyone considering joining the Anti-Semitic Army must think about the commitments he will make. It's not about enlisting in a band of irregulars and
to wage war for amusement, occasionally performing acts of bravery. The enemy is not one of those
with which one can play and which one simply has to harass left and right. It forms a mass

Far too compact. It won't be demolished with arrows; it will be demolished by enveloping and...

raining down upon him a hurricane of fire and iron.

I am speaking here, of course, in symbolic language; I mean that the intellectual forces which Those who overthrow Jewish domination must break, pierce through, and annihilate like a formidable Artillery. Each explosion must blow up some block of the satanic citadel. Of course, it won't There must be neither massacre nor pillage. The Jew will once again become an object of execration in France, but he will be

carefully protected against any physical violence.

Not only is the enemy formidable, but the sublime nature of the goal to be achieved makes it impossible to... to pursue as a pastime. It is, in fact, a great thing above all others: the deliverance of the France. Now, in order to overcome Jewish domination, France must regenerate itself, transform itself, it must

to bring forth from its womb a new being, resplendent with life and light.

Similarly, every anti-Semite is obliged to undergo a metamorphosis within himself and to imprint upon his faculties an energetic development. His intelligence must become more penetrating, his will must acquire the habit of extreme tensions, and its character, the tempering of indestructible steel. Breaking with ignorance, the softness, laziness, frivolous tastes, a repugnance for strong ideas, disciplining oneself Intense application and continuous action—that is the first duty of the anti-Semite. Let it be well known! A superficial antisemitism, devoted to clichés and childish mockery, will never accomplish anything.

useful. Israel does not fear it; if necessary, it would subsidize it.

XXX

The Anti-Semitic Specialists.

The Anti-Semitic army needs an extraordinarily solid framework. I will limit myself here to indicating one or two elements that must be included in its composition and whose immediate creation is the most necessary. Once formed, these elements will give rise to others; the work will develop accordingly.

of an organic impulse.

The first, and perhaps the most essential, is the anti-Semitic specialist, the man who dedicates himself to the study of the Jew, who scrutinizes him in his intellect, his instincts, his historical life, his international organization, his methods of invasion, which are shaped by reading his dark soul and following the movements of his subtle mind. This study is extremely difficult. Let us not forget that the Jew considers himself as unobservable, impenetrable, he is at least convinced that the depths of his being escape With all human sagacity, it will know, if a piercing eye happens to plunge into it, that new spaces will open up. cunning, new horizons of deception, and that, in this duel between Aryan reason and himself, he will have

Finally, and always, successes.

He is as proud as he is deceitful; his confidence in himself, in the future of his race, is absolute. delusions. Struck down, reduced to humility, he prepares for conquest; he bequeaths to his descendants his ambition and his revenge.

The specialist in antisemitism must never lose sight of the infinite complications and abysses of problem. Not only does it require a huge application, but it also needs to somehow create itself, new tools in the brain. I wouldn't want to overwhelm those entering with too much advice.

in this noble career; it would hinder their independence of action and their personal inspiration.

However, I will outline some general rules to spare them from the occasional...

trial and error or mistakes that would slow down their work.

XXXI

Advice for specialists.

There is a set of fundamental concepts that every specialist must possess deeply ingrained. in his mind, and so bright, so vivid. If only these conceptions existed there only as ideas fleeting, fleeting glimpses, their studies would lack an essential infrastructure and would not would not link to the work of their collaborators, known or unknown, through the unity of the first

foundations.

Here are the most essential ones. They concern:

1. The mentality of the Israelites, their cerebral mechanism, so different from the intellectual organism Aryan, and where the lively, cunning, audacious impulse replaces thought and discipline.

philosophical.

2. Their moral structure, their passions, their instincts, their pride, their ardent greed, their neuropathic hatred of other men, so well characterized by Tacitus: Adversus alios

homines hostile odium, against other men, hatred and hostility.

3. The dependence in which each Jew is in relation to other Jews, that is to say their status

constant suggestion and telepathy

4. Their profound knowledge of evil, their perfected technique of deception, and their

police organization.

5. Their historical life as a society immutably distinct from those in which they live, and their

constitution for this special existence, for parasitic invasion and universal exploitation.

6. Their internationalism and the active and incessant communications that link them to each other

others the Jewish communities of all countries.

7. Their religion, the concentration in the Divinity they worship, of their passionate system and

visionary, as well as their methods, ruses, treacherous skills and combinations

destructive.

Once these concepts are firmly acquired and thoroughly considered, the specialist can push in all his observations and research will be guided. Everything he sees and discovers will fall into place. bright framework and each acquisition of his mind will have the fruitfulness that knowledge gives

human factors, method, and organization.

I do not, of course, disdain studies that do not rely on this broad foundation. A traveler a trader who, for example, had observed the practices of Jews in the countryside, could to have acquired valuable experience, and it would be useful to make it one's own. I only mean that The man devoted to the labors of Anti-Semitism must create within himself an intellectual framework, full of cohesion and clarity, imposing and effective, like everything that unites at the deepest level, the

diversity of applications and multitude of developments.

XXXII

A Study of Jewish Crime.

The specialist must not neglect any opportunity and, at every contact with the Israelites, practice them to probe, to examine them with the same sagacity with which a psychiatrist would study a mysterious madman, analyze the deceptive and seductive inflections in their voices, become familiar with their mechanism impulsive, their brilliant cerebral jolts which have a disturbing effect on all people and

Disturbing.

He must not let any of their crimes go unscrupulously, without reconstructing, ring by ring, the A chain of refined perfidy and dark audacity. There are, moreover, crimes that are incredibly revealing and allowing us to read into the depths of the Israelite soul. Whether one take as a specimen the scandalous affair that took place about fifteen years ago (February 1882) before the Bordeaux Assize Court. What kind of Jewish crime! This pharmacist Henriquez, this That matchmaker Bar Dubora, these are indeed Israelite scoundrels, profiting from vices and... vile curiosities. These children, whom they abduct and subject to unspeakable practices, these

They are Christian children. They were not bled; but worse will be done.

And what cleverly convoluted methods they used to achieve their ends; the hysterical servant (the Laborde girl), that Henriquez has mesmerized and who blindly carries out his orders, the narcotic administered to the father and Mother, every time the children are taken to those infamous sessions! What a calculation of the conditions of impunity! These monsters took care to choose the children of a wealthy family, hoping that, if If their crime were to be discovered, the parents, out of honor, in the interest of their tainted children, would not They wouldn't denounce them, they would even beg the justice system not to prosecute, so as not to see it exposed.

their shame exposed to the world.

They also knew how to associate these depravities with men of high standing, dilettantes of vice.

Depraved spectators, worthy of the sulfur shirt. It's the pimps' system everywhere, anyway. Israelites to create a high-level clientele; they thereby secure powerful protectors, so that the Justice is backing down, for fear of compromising, directly or indirectly, certain individuals eminent. We know how the case of the famous Mrs. Leroy, Jewish by name (Mrs. Eppinger), of the

Duphot Street, fell into the water; Mr. Andrieux recounted it in full.

In another era, the population of Bordeaux would have risen up, and I dare not say what would have happened. inevitably happened. In 1882, in Jewish-occupied France, not a single voice, not a single pen even

highlighted the profoundly Jewish character of these nameless infamies.

The journalists from the legal press who were following the proceedings were suffocated with horror; the

President Morand, who led them, fell ill. But the word "Jew" was not uttered by

no one, and all of France was unaware that this was essentially an Israelite affair, as had

given the Middle Ages.

These monstrous practices explain all too well why the edicts relating to the Jews are used

expressly using the word crimes to characterize their attacks and misdeeds 16.

XXXIII

The speaker. — The statesman. The Committee.

After thought comes speech, its form and its vehicle. It is through their genius for persuasion that the
The great anti-Semites of the Middle Ages accomplished miracles. Modern anti-Semites should follow their example.
traces and to bring eloquence and lofty meditations together. Let them boldly enter the

Career! Let them learn to capture minds and electrify crowds!

The anti-Semitic statesman will come in his turn. He will be the exact opposite of the other characters.
who have been on the scene for twenty years. I hope he has the makings of a Richelieu, a lucidity
immense, an iron will, a sublime idea of France, a profound horror of domination

foreign in all its forms and under all its masks.

As for the Anti-Semitic Committee, I will say about it what Mr. Zadoc-Kahn said about the Synagogue: "It is the
The Synagogue, my brothers, which, in a way, elaborated, founded, and created Judaism. Similarly, the
The Committee will develop Antisemitism, organize it into a collective force, and make it the soul and thought of
Every anti-Semite in the soul and thoughts of all. It is in the burning heat of these meetings, blessed by the
Heavens, may the half-convinced, the undecided, the irresolute, the indolent undergo this metamorphosis which

France needs it, but it is moving towards it rapidly.

Is the day far off when the anti-Semitic army will have the organization of Israel's army, when it will be as strong, as

Ordered correctly?

I don't believe I'm deluding myself. From all sides, I see it taking shape. Intelligence, courage, discipline, Leadership, passion, faith, enthusiasm, perfect knowledge of her enemy, she will have everything that makes

an unwavering army and ensures his victory.

16 The edict of September 17, 1394, which ordered the definitive expulsion of the Jews from all of France, states:
We have been informed for a long time and on several occasions by trustworthy people, and also by our Prosecutors. and Officers, from several great complaints and outcries which came to each of them for excesses and offenses committed by the said Jews were doing and are doing every day against the Christians; and for this reason our said Procurators and Officers have made several information which clearly shows that these Jews, both men and women, have committed and perpetrated several crimes, excesses and offenses and in many ways having committed offenses... We have deliberated, willed, concluded and determined... that henceforth no Jews, male or female, shall inhabit, reside, or converse in our said Kingdom or in any part thereof d'icelluy.
(Ordinances of the Kings of France of the Third Race, Volume VII, pages 675 and 676).

Sermons and Addresses, 1st series, p. 159.

XXXIV

Foundation in Paris of an anti-Semitic institute.

France is destined to become the center of universal antisemitism, both an intellectual and center of action. Action, the offspring of thought, will be all the stronger if it has capital behind it.

accumulated knowledge and ideas, and that this knowledge and these ideas will be linked together in a

a more harmonious and grander whole.

I would add that Semitism has many scholarly societies that are assiduously devoted to its study.
glorification. In Paris itself, there is a society for Jewish studies. Anti-Semitism must not remain
inferior to his opponent in the scientific field. He does not appeal to ignorant fanaticism, but above all to science and truth, in their most incorruptible aspects: observation, experience, thorough examination of the facts, comparison of documents, philosophical criticism, the

determination, through rigorous inductions, of the general laws that govern social phenomena.

Theology, linguistics, history, statistics, mental pathology, politics, art—antisemitism stirs them all up.
the worlds of knowledge and thought, raises the broadest problems, those that touch on the
the formation of societies and the genesis of religions, from which centuries separate us, as well as
forces us to disentangle, in modern political, social and economic events, the influence

dissolving and tyrannical, which he fights relentlessly, until he has annihilated it.

This question will be addressed more fully in my next volume.

XXXV

First steps to be taken against Jewish preponderance.

Anti-Semites are still far from having matured their ideas. They have a sense of the devouring evil that gnaws away

France; they understand the need to study it thoroughly. But their practical ideas are lagging behind.
They search, they grope, sometimes timid, sometimes wanting to embrace too much and being pushed aside, at

the examination, as unfeasible,

In my opinion, without causing any offense to public opinion, extremely useful measures can be taken right now.
can be taken. Not only will they be accepted, but they will lead by themselves, without effort, to other more radical measures whose necessity they will reveal. Moreover, there are things, especially in politics, that can only be done gradually, through a series of approximations.
The key point is that, as in mathematics, the results, by accumulating, give the solution.
complete. Moreover, most certainly, the attitude of the Jews, in the face of the first reforms intended

to contain their invasions, their fury and their threats will soon have created a divide between them and the

The French nation, an unbridgeable abyss, the anti-Semitic idea will thus proceed to its realization, of a

in a safe and efficient manner through continuous and smooth gradation,

XXXVI

The Jews must be removed from the top administration of the railways.
FIRST MEASURE

But what are these measures, these initial points of attack? In my opinion, what, for the moment, The most urgent task is to remove the high administration of the railways from the Jews. By what right, I ask you, are they the masters there?

Because they have considerable interests there? But it is an evil, a great evil, that the Jews have in French railways have enormous interests. The conventions of 1883 taught us this the hard way. God knows how much of a burden they place on the budget. Far from being a right to administer them, the the fact that the wealthy or powerful Jews are the largest shareholders and bondholders of the railways

French railways ordered to completely remove their administration.

Is it because they possess a superior, incomparable administrative capacity? France Has it fallen so far that, without the Jews, it can no longer run trains on the

railway lines, nor complete the networks, nor organize employee pension funds?

On the contrary, I believe that the flaws in the administration of French railways stem primarily from to the preponderance of Jews in the upper echelons of leadership, and that the day this influence is eliminated, the service will improve, safety will increase, accidents will decrease, and staff will be

less overworked and, above all, responsibilities better distributed.

Is it because railways are an integral part of the military infrastructure, that it is appropriate that the Jews should have complete control over this equipment? That would be absurd. Far from it, it's because the roads Iron constitutes an essential element of national defense, and in the event of war, victory or Defeat depends largely on what they will be: lines, personnel, equipment, services, what is needed remove from the hands of the great Jews and their creatures.

To justify this proposal, I do not need to resort to any extreme ideas, to evoke any dark suspicions, to conjure up, behind every Jew, the specter of the traitor from the Salvation Islands, awaiting a liberator or avenger. No, I want to believe that these great international players, whose coffers are overflowing... foreign values, who handle English and German as well as, sometimes even better than, the

French people, who at the height of the season go to London to parade in the luxurious fashion shows of Hyde Park, who,

Among themselves, they speak of France as a hotel where one feasts and of its government as of a ballet corps whose principal dancers are kept in training, I want to believe, I say, that they love it with a

ardent love, more passionately than Joan of Arc and Richelieu loved him.

But I also believe it would be preferable to remove them from the upper echelons of railway administration. of iron. Their situation, their relationships, the composition of their global fortunes, Jewish internationalism of which they are the leading figures, and which has its eyes fixed on them from all points of the Earth, disqualify them

and create against them an insurmountable presumption of incapacity.

Once again, I accuse them of neither culpable duplicity nor far-reaching plans of treason. I am convinced that under no circumstances would they become auxiliaries of Germany, nor secret agents of England.

But it seems to me that we cannot prudently allow them to perform functions that are so closely related

to the supreme interests of defense, that is to say, to the very existence of the nation.

The elimination of senior Jewish personnel from the Ministry of Public Works is also necessary for practical reasons.
that it is too directly dependent on big capitalists and that it cannot defend itself against
They will pursue the interests of the state with the necessary energy. Here, I am not asking for immediate change,
a swift substitution of new men, profoundly French, for those who, under the Jewish wing, are established in high-ranking positions within this Ministry, but a methodical, cold-blooded elimination

persevering.

To Semitism, so calculating, so tenacious in its attempts to invade, we must oppose the tenacity of elimination
gradual. This is, moreover, the system that must be applied to it in all spheres; the reaction against its invasions must often proceed less like an emetic than like a corrosive, which will slowly burn an infectious virus in the last cells of the body. This method will...
is suggested by Semitism itself. Everything it attacks—man, business, nation,
resembles a phylloxera-infested vine; isn't it just to turn the methods of

His destructive strategy?

XXXVII

Dissolution of the Universal Israelite Alliance.
SECOND MEASURE
I move on to a second measure. — This one is of major importance for the reputation of France.

I am expressing myself very weakly here; I should say: to put an end to a dishonorable situation. The reader understood that I was going to talk about the dissolution of the Alliance Israélite Universelle 18.

18 See in Jewish France the masterful exposition by Drumont of the origin and formation of the Israelite Alliance Universal.

This Alliance has a worldwide reputation for being the sovereign power of France. It is indeed all-powerful at the Ministry of Foreign Affairs, and everywhere there are Jews, our Legations, our Consulates have more or less become its agencies. Jewish domination over France is thus asserted. through the existence in Paris itself of the center of Jewish Universality 19, in whose service the Government

France is putting what little prestige and strength it has left at stake. The result is incalculable disrepute for France.

If you ask a Persian, an Indian, or an Arab today what they think of France, they will answer invariably with the enigmatic smile of the Orientals: "France is governed by Jews!" But this idea—being governed by Jews—brings with it indescribable contempt. To be Jewish is not

Nothing yet, but to have the Jew as a master is the infinity of abjection, the synthesis of downfall.

Dissolving the Alliance Israélite Universelle is therefore, for the public authorities, a duty of utmost urgency. capital. Why was this not discussed in the session of May 27, 1895? Was it due to a lack of Information or ignorance of the external situation? Should we see in this oversight a consequence of this An intellectual illness that makes the things the French most need to know invisible to them?

Perhaps also, the anti-Semitic speakers, Messrs. Denis and d'Hugues, feared, if they laid hands on the Alliance, to stir up a storm. I believe, in this case, that they were too cautious and that a happy Their boldness would have resonated throughout the country and shown to minds, which thirst for precise directions, a citadel to take away, far more despotic and threatening than the old

fortress taken by storm on July 14, 1789 20.

How should the French Parliament proceed to dissolve the Alliance Israélite Universelle? I will to surprise the reader with my moderation. It is obvious that the question of the dissolution of this Alliance is will categorically pose the question before Parliament in the near future. Well! I won't ask him, Regardless of my convictions about the role of this association, to make a hasty decision is unacceptable. It's a slow process. A calculated approach seems preferable for developing the measures that will certainly be taken and for printing them. more authority. If I dared to offer some advice, I would recommend that their initiators ask for the

appointment of a Commission of Inquiry whose powers would be defined by law.

This Commission would have the right to have all the Alliance's archives reviewed. The books or documents that may have been transported to London or elsewhere must be returned without delay, under Severe penalties will be imposed on those suspected of embezzlement, pending the investigation. The Commission would also have the right to have its representatives from the archives of the Ministry of Foreign Affairs represented. Foreigners who are of interest to the Alliance's actions. Furthermore, all persons, agents diplomats, officials, employees, private individuals, whom the Commission deems it useful to hear,

would be required to appear before her and testify under oath, without being able to

19 “The Israelite Covenant, my brothers, has said and said again, is not a purely charitable association; it is a "A powerfully organized force... the Alliance is the great Jewish creation of modern times." (Zadoc-Kahn, Sermons and Addresses, 2nd series, pages 229 and 237.)

"The Alliance Israélite Universelle, this institution which counts, organizes, and unites all the Jews of the world, adding this cementing force to the formidable power of money.” (Edmond Picard, Synthesis of Anti-Semitism, page 228).

hide behind professional or functional secrecy. She could even charge subordinates commissions, attaching to them, if necessary, special men of his choosing, to transport themselves into various countries to study on site some of the most scandalous or the most shameful actions in which our diplomacy, under pressure from the Alliance, has been involved. The role of The Alliance in the naturalization of foreign Jews and in the recolonization of Palestine would be all

particularly studied 21.

In short, this would be the most common type, either as a scope of powers or as a framework for study. completed by a parliamentary commission of inquiry. This conscientious approach will allow the Jews, If the Alliance is unjustly accused, it must demonstrate that it has never compromised our diplomacy, nor France has been subjected to disrepute and contempt. The investigation will be conducted with rigorous impartiality, without prejudging the final result. How could they protest? I have no doubt they would, instead of Giving in to rage, they will arrange things so that the investigation leaves the most in the shadows much of the truth. They will speculate on the commissioners' intellectual laziness or credulity.

investigators will put their intelligence agencies on their trail, offering the greedy
money, they will send beautiful women to the pleasure-seekers. Ah! how difficult it is to fight against the Semites!

What reptiles! What monkeys! What demons!

XXXVIII

Consequences of the first resolutions that will be adopted

against the Universal Israelite Alliance.

But I dare say one thing: the mere appointment, by the Chamber of Deputies, of this

The commission of inquiry will have a colossal impact on the world.

What! people will say, this France subjugated by the Jews, who had made it the center of their domination,
She's woken up! Her brain, paralyzed or hypnotized, is free again! She wants, she acts, she will
To climb back up the slope that Judaism had sent her down! Soon, freed from the Reptile's grasp, she
will embrace him in turn, overpower him, plunge the sword into his mouth... Like France,
Resurrected, she will appear grand and beautiful! What a signal for the oppressed! | We shall see, perhaps then,

to begin the collapse of universal Judaism.

The Judaizers, no doubt, will cry out that France is failing in its civilizing mission, that it is dishonors, regresses to the Middle Ages, that Judaism is invincible, even in France; they will celebrate us
with great fanfare the talents of the Jews, their flexibility of mind, their aptitude for everything, their marvelous activity,

the impossibility of doing without them and the fatal necessity of their preponderance.

1. The numerous schools created by the Alliance in Asia or Africa, where French is taught, aim to
The main goal was to facilitate the relocation of Eastern and African Jews to France. This, moreover, is the dream of every Jew.
enriched by coming to Paris to take his place alongside the Rothschilds, the Ephrussis, the Camondos, etc. (See in the work of
Mr. Edmond Picard (the chapter "The Jews in Morocco").

We will let the Judaizers declaim and shout, in all eras, in the Spain of yesteryear.
As in France today, the Judaizer was the same, a profoundly false, corrupt being.
Vile, unpatriotic. He has his own distinct appearance and language, which remain unchanged throughout
the ages, characterized by perfect solidarity with Israel. Likewise, indeed, like the Jew, the Judaizer
is more or less already an international. In today's Judaizing, I glimpse the English or

The German of tomorrow.

XXXIX

Repeal of the Crémieux decree.
THIRD MEASURE

The question of repealing the Crémieux decree has reached such a point of maturity that it seems to me

There's no need to treat it again.

This repeal, from every point of view, is urgently needed. However, and as a complement
Obviously, I will quote a few passages from the remarkable brochure published by Mr. Gourgeot,

senior interpreter for the retired Algerian army, under the title: Jewish Domination in Algeria 22. I
I would like to see this brochure widely distributed throughout France, and I hope that the quotes that

I will make sure that many of my readers decide to get it.

(Pages 50-51) "The Jews of Africa are superstitious, fanatical, hypocritical, greedy, vain, licentious"
And boastful; of dissolute morals, they stop at nothing to satisfy their brutal passions. There is no
Not long ago in Oran, one of these wretches stabbed a young and pretty Spanish girl to death.
because she refused to give herself to him in the hallway of a house. He was not executed. In this
Even in the city of Oran, they allow themselves all sorts of attacks against our Zouaves, whom they beat to death.
treacherously, with stones and sticks. Knowing they had the support of their department's representatives,

They are becoming increasingly aggressive.

In Algiers, the Jewish population is so dense that the number of thefts, scams and
of attacks committed by them. As I write these lines (February 1894), the newspapers of Algiers are reporting
that a man named Ben Simon has just stabbed to death his sister-in-law, Suzanne Abou, who was very pretty

A person aged sixteen.

They are greedy for the possessions of others, coldly hateful, without faith or kindness. They are never more to be feared than
when they smile as they speak to us and lavish us with that artificial pleasantry whose secret only they possess,
which we all fall for... They utterly despise all those who do not belong
not to their religion, and they take perverse pleasure in robbing them; they boast among themselves of their high

facts. "

2? Algiers, 1894, at Pierre Fontana's, publisher.

THE ANTI-JEWISH WAR - WHERE -

(Pages 72, 73, 78, 80 and following). "They enrich themselves by all means, moral and immoral, legal and illegal, avowable, and unavowable. They say they have a genius for business, that's false; they have a genius for

mercantilism, the accumulation of wealth, the theft of gold.

Algerian Jewry is a vast association, a powerful suction pump that absorbs everything cash flow at the expense of neighbors, whose productive capacities it drains. No one in the world can claim to know the number and variety of maneuvers employed by the Jews to

to get rich.

The Jews get rich by going bankrupt. If we were to look for the real owners of the magnificent houses that they had built on Lyre Street in Algiers, which is entirely theirs, one would discover that they are the large manufacturers of Rouen and other places in France who have not been paid for the goods

delivered by them.

They are getting rich by engaging in rampant usury in Arab countries. And even the word usury should not be taken in this context. that in the sense of a euphemism masking all the frauds, all the scams, all the plundering, inseparable companions of usury itself, which they practice skillfully to

to seize the property of others.
(What follows is a sadly interesting description of the fraudulent practices of the Jews to ruin the Arabs).

Do you want to see proof of what I'm saying? It's written in flames on fortunes.
scandalous things we see today, on the sumptuous clothes of usurers, — Jews in

"In particular, — on the ruin of our native chiefs, on the corpse of the plowman."

(Pages 101 and 107). "Jewish domination, with usury and public contempt as its auxiliaries"

These inseparable individuals are one of the major causes of the banditry that reigns in Algeria...

Usury ruins the Indigenous people and forces them to become bandits to feed themselves and their families.
They adapt all the more easily to this profession because they find themselves in the presence of a system of domination where the Jew,
whose reputation for cowardice is well established, exerts a clearly dominant influence on the
public affairs department. And he does it brazenly because he sees one of his own from time to time.

to become a Minister.

(Pages 121 et seq.). The Jews are endangering Algeria through the disrepute, I would say through the contempt they

attract attention to the French from foreign Europeans, and in particular from Muslim natives...

The Spanish and Italians, very numerous in this country, among whom the Jews dare not raise their heads, are

astonished to see the ways we allow them to behave, the insolence, the provocations, that they
They allow us to do so, and they conclude that we are a people without strength and very close to our end.
Therefore, they are only thinking about preparing for the arrival of their compatriots...

As for the Muslim natives, although they prefer the French to both sides, the feelings
The feelings they have for us are a mixture of pity, contempt, and hatred. If it weren't for the memory

enduring legacy left among them by those illustrious generals named Bugeaud, Mac-Mahon, Lamoricière,

THE ANTI-JEWISH WAR HOT e

Bedeau, Cavaignac, Changarnier, d'Aumale, de Ligny, Chanzy; if they did not remember our glorious

If it had been for the Crimean and Italian campaigns, they would consider us today as the last of the nations.

We who could not tolerate the haughty attitude of the leaders of great empires such as those of Russia,
From Austria and Germany, we now bow before the Jewish hordes... The hatred they
what we carry stems from the fact that not only do we bow down before the vile Jew, but that, at

By means of our army, we make them devour them, insult them...

This administration, which should have presented itself to the people as a protective and restorative institution
the evils of war, seeking ways to heal their wounds and put an end to their
suffering, began by placing the Jews above them... Far from making France more beloved, it contributed
to make her hated. She has assimilated to the Jews, to such an extent that for the Indigenous people the words Administration

Civil and Jewish domination are equivalent.

(Pages 138-139). "The pure-blooded French of Algeria shuddered with horror from one end of the colony to the other."
upon learning that their compatriots from Fourmies had been shot under the administration of Mr. Isaac, a Jew
from Constantine. People in France don't realize the impact these painful events had here. No one could believe it. Frenchmen killed on the orders, it was said, of a Jew from Constantine. Then people learned

that the Prefect of the North is also Jewish and that his name is Vel-Durand.

(Pages 149 et seq.) “The Jewish race, taken as a whole, is fundamentally greedy... They are perceived everywhere surrounded
from a cloud oozing betrayal... The rapprochement we have with the Russian people, the only one who

shows us affection, displeases them...

Algerian Jews are particularly fond of the English and fundamentally detest the Russians. I
I remember that during the recent passage of a Russian battleship through Algiers, the ship's band, playing
In Government Square, they performed the Russian national anthem at the request of the French who
They listened to him standing, bareheaded. Well! I noticed a group of young Jewish men who, far from ruffling their hair,

They pretended to spit while insulting the Russians in Arabic...

I still remember that in 1870, at the time of our disasters, a party was formed at the head of which
were the Jews. A delegation from this party approached the English consul in Algiers, begging him

to want to place Algeria under the protectorate of England.

(Pages 157-158). "They affiliated themselves with Freemasonry to play an important role in the lodges."
of which they too often become Venerable. They have become freethinkers so that they can, at their leisure, in
In public, shielded from suspicion, they treacherously attack the religions of others while respecting their own.
with diabolical tenacity strive to break among neighboring peoples this religious bond which, grouping in
A single beam of their dispersed forces tends to render them invulnerable. But they are careful not to...
to break in their own homes, knowing by tradition and experience that it is only to him, to him alone, that they are

indebted for having been able, despite their great misfortunes, to survive unscathed through the vicissitudes of the times.

(Pages 169-170). "Let us pay attention, extreme solutions are repugnant to the French, but something does happen..."
A psychological moment when, at the end of their tether, they become terrible in their revenge. The Jews have

Their batteries have been exposed; everywhere they are caught red-handed in acts of treachery. It is therefore in the name of humanity,

THE ANTI-JEWISH WAR 02

to prevent terrible crises, it is necessary for government officials to take the lead in

an irresistible movement that is taking place.
I quote a few more lines (pages 176 to 178), these ones trembling with anger and eloquence:

"As a Frenchman, I feel the red of shame rising in my face every time an Arab..."
says that I am subjected to and subjected to Jewish domination, the most degrading of all... Christian, all my

Racial sentiments revolt upon realizing each day that my religion, the one which, for fourteen years centuries, has made France great and has so identified with it that the misfortune of one causes the Woe to the other, that my religion, I say, is persecuted, vilified, by impure cosmopolitan sectarians

who, in order to destroy it more easily, brazenly adorn themselves with the fine title of French...

Soldier, all my military energy seizes my being and leaps with anger at the thought that so much blood French troops sank on this African soil to do what? Make it prey for the Jews! A new land of

Gessen, a land of Canaan!

What do we see? Our colony delivered into complete anarchy; the French dominated, exploited, robbed, poor, working from morning till night, fighting with the bandits for the small piece of bread that is theirs essential for their survival and for feeding their children. Beside them, nay, above them, the Jews Impudent, arrogant, rich, sated, always celebrating! Calling us dirty French! That's too much. That's

the absolute worst...

France, an essentially Christian nation... must no longer base its general policy on the Jewish element that brought her only shame. Then, freed from the poisoned embrace that defiled her,

She will continue, head held high, her traditional march along the dazzling paths of progress.

civilization and true freedom."

One last, prophetic word from Mr. Gourgeot (p. 162):

"The catastrophe will undoubtedly begin with the annihilation of the Rothschilds."

Yes! May we see the power of the Rothschilds annihilated, the Universal Israelite Alliance dissolved, and

The trembling Synagogue distills its poisons in a corner of the ghetto!

FOURTH AND FIFTH MEASURES

Creation of a Financial Court. — Gradual elimination of bearer securities.

In my next volume, I will deal, with the necessary scope, with the creation of the Financial Tribunal, its composition, its responsibilities, its investigative methods, etc., as well as the crucial question of the

the elimination of bearer securities, which is an integral part of the Jewish question 25.

3. I have already addressed these questions in several articles that appeared in the newspaper La France in 1895 (See including the issues of November 16 and 20 and December 3).

XL

French nationality and anti-Semitism.

ANTAGONISM BETWEEN FRANCE AND JUDAISM

France is, par excellence, the embodiment, in a nation, of the Aryan and Christian conception. None has carried the grandeur of ideas, selflessness, and the worship of moral beauty so far. Her A turbulent, uneven history, it is sometimes the most magnificent of poems, sometimes the most moving of

Dramas, sometimes (as it is today) the most improbable and distressing of spectacles.

But, if this nation can be criticized for being romantic, imprudent, short-sighted, for letting itself to delude, invade and dominate through parasitic nations, it will never be accused of being vile and deceptive. Its abasements even seem to have been dictated by a higher law of destiny; because they inspired his most extraordinary impulses, they brought forth from within him phenomena of

willpower and energy.

It was then that his inexhaustible vitality asserted itself through convulsions, outwardly terrible as The spasms of death, inwardly beneficial and fertile like regenerative crises. France, above all, must never despair, nor doubt herself. What she wants, God wants. One The English statesman did not hesitate to flout his generous traditions in Syria and Palestine, in treating them as matters of sentiment. All the shrillness of Anglo-Jewish sarcasm will not prevent him

to have played a brilliant role in the Levant and to soon resume it with its former vigor.

For this to happen, it is enough that she resolutely, without fear, tackles the solution to the great problem and...

to rid it at all costs of this Semitic domination which demoralizes it and corrupts its genius.

It is necessary, because between France and Semitism the contrast is absolute, the antagonism eternal, and the struggle a historical inevitability. Dominated by Jews, France becomes morally and materially a corpse. They despise it, and it despises itself. They strip it, and it witnesses, indifferent, the destruction, piece by piece, of its power, the plundering of its wealth and the ruin of its

prestige.

Is it even conceivable that France could be Semitized? The association of these two words, "France" and "Semitism" is simply monstrous. What a chasm between the French type and the Jewish type, between France and Israel, between the national vocations of the first, which carried out the Crusades, and those of the second, which has

He was the instigator of Islam 24 and unleashed Muslim devastation upon the Christian world! There is no

# Jews boast of having been the inspiration behind Islam. Islamism is merely an Arabization of Judaism, he says Selig Cassel in the article Juden (Geschichte), that is, History of the Jews, of the great German Encyclopedia Ersch and Gruber. See pages 168 and 169 of the volume in which this article begins. It is therefore to Judaism that Islamism has borrowed its characteristic idea of war and its ferocity.

THE ANTI-JEWISH WAR 04:

From a deeper perspective. Generosity, loyalty, idealism on the one hand; selfishness, greed, perfidy on the other. From a On one side, Joan of Arc; on the other, Dreyfus. Merger is impossible, reconciliation will never happen.

That's a lie. Triumph of the Jew, enslavement of France, that's what it means.

When the Jews played the part of enthusiastic admiration for France and celebrated it at great length orchestrated the French Revolution of 1789 as inaugurating an era of universal fraternity and justice, How could they have been considered as having irrevocably entered the orbit of nationality? French? However, not everything in this pathos was feigned; there was, in their exaltation, a true recognition for this France which, by emancipating them and preparing them, through its example, their general emancipation gave them the world and themselves, first and foremost, to devour.

That is why, in their writings, they often express themselves about the city of Paris with lyricism

declamatory, to compare it to Jerusalem, even to call it, without hesitation, the New Jerusalem.

Ah! Certainly, the Jews have the right to surround with a mystical halo this Paris that has become a Jerusalem where Jewry reigns and spreads, constituted as a public power and organized with prodigious cohesion, so that, while pretending to move within the French national sphere, it preserves intact, immutable, impregnable its contemptuous independence and its special life so relentlessly and so universally hateful. France, ultimately, is for Jewry nothing more than a

splendid hotel, of which she occupies the first floor.

The Jews were not only the theological and psychological inspirations of Islam. They were everywhere the beneficiaries of its depredations. The Muslims killed, the Jews plundered the corpses. (See: Politics) Israelite, pages 256-257.) In the Diplomatic Documents published by the French Government (Affairs Armenians, supplement, 1895-1896), includes (pages 50-51) a dispatch from the Consul of the Portuguese nation in Aleppo, dated January 29, 1896, where, after the account of the massacre in Orfa, of 10,000 to 12,000 Armenians, we read:

"The Jews of Orfa were entrusted with the task of burying the dead. The corpses were dragged through the streets by..."
They were roped and thrown into a ditch where they were burned by pouring oil on them. This grim task lasted several days.
The Jews seized whatever valuables they could find by burying them inside the bodies of corpses.
that they drove around ignominiously like filthy beasts. Some Muslims showed humanity

in these sad circumstances and deserve praise.

THE ANTI-JEWISH WAR +99:

XLI

The role of Jews in the French Revolution.

It must be fair and acknowledge that the exuberant enthusiasm of the Jews for the French Revolution is

genuinely sincere and even very legitimate.

Indeed, the more one studies the French Revolution, the more the role of Judaism in its preparation becomes clear.
appears considerable. It was in the secret societies where Judaism held sway that…
developed, through a fermentation of violent ideas and chimerical conceptions, the appalling
explosion. It was at the famous Congress of Wilhelmsbad 5 that it was decided that France would be illuminated
that is to say, ravaged from top to bottom and bled dry. Mirabeau himself was the instrument of the
Jews, who had chained him with pleasure and with the gold he so desperately needed. It was in Berlin, in the
arms of a beautiful and skillful Jewish woman, Henriette de Lémos, married to Doctor Herz, whose destiny was great

The revolutionary engine has received its final impetus.

“We will now know,” said Father Joseph Lémann (Jewish Preponderance, Part 1, page 147), “that between
Of the women abducted by this giant, the Jewish woman from Berlin was the most perceptive, and perhaps the most
dangerous. She sensed it, she heard the volcano rumbling in that chest, and mingled with

"the bubbling and fiery bellows that would erupt from it, those of his nation."
As for Jewish gold, how can one doubt its influence over Mirabeau?

“It is a matter of perfect historical certainty,” says Abbé Lémann further on (pages 149 and 150), “that the great and
Poor Mirabeau was in need all his life because of his pleasures; he is also of a perfect certainty that, on urgent advice, Louis XVI resigned himself to buying Mirabeau and gave him 400,000
francs, in addition to a pension of 50,000 francs per month. Therefore, we are not risking a judgment.
reckless, thinking that if the King of France had to give gold to win Mirabeau's favor, at the very least
The reason, the Israelites must have thought, was that they remembered an episode.
From the Bible, their ancient story: this lion who was met on the road with a honeycomb in the
mouth. It is likely that they imitated bees, and that, in the mouth of the lion of the Revolution,

Eloquence was aided by a persuasive ingot...

Moreover, gold greatly aided the emancipation of the Jews in France. I quote again Father Lémann
(pages 182 to 185).

"No one will ever believe that gold, which has always been the great power of this people..."
since its dispersal, had not been of use to him in this circumstance, and that the purse which had provided him with so much
at times the means to resolve the most delicate difficulties, had been, this time, scorned by him, so much so that his

The cause would have seemed ideal to him, and his views would have been so selfless! It is, however, the strange

# See, regarding the congress of secret societies in Wilhelmsbad, the work by Abbé Lémann, "Entrée des Israélites" (Entry of the Israelites)
in the French Society, Book III, chapter VI

an assertion supported by Graetz's story: "The enemies of the Jews," he says, "had spread the rumor that a Jew
very rich (Cerfberr) had distributed very considerable sums of money to win over lawyers.

It was a terrible slander. Can a city of seven hundred thousand inhabitants be bribed like that?

A far too innocent assertion, and a far too biased justification! No, certainly not, one cannot bribe a city
of seven hundred thousand inhabitants; but in a city of seven hundred thousand inhabitants, one can bribe this or that
inhabitant, such and such lawyer, such and such deputy. This is what our good Hebrews were careful not to disdain.
We believe this very firmly, without in any way diminishing their qualities. Yes, it is our
Out of sentiment, they had to spend and distribute a great deal of gold. The Duke of Broglie, moreover, declared it openly

Parliament...

The hands that offered the gold are not worthy of praise; those that accepted it are even less so.
It was to be expected that the Jews would resort to a similar means of persuasion. But what else
On the one hand, we favored their emancipation by allowing ourselves to be won over to their cause with money; this was a sign
characteristic of the proud and, at the same time, not very proud era inaugurated by the Revolution... The
society, alas! was beginning to exhibit that venal aspect which inevitably came to it from its doctrines
materialistic and Voltairean errors, and which will later be completely assimilated to the Jews. Who
Like attracts like. That's why the gates of society were no longer strong enough to withstand the Jews. They
Those heavy medieval doors, all locked with honor, were no longer there. The golden key was already playing with them.
"O venal city," exclaimed a foreigner, seeing it as a degenerate Rome; "you lack only one thing

"Buyer!" "With their keen perception, the Jews had sensed that society had become

"Mercenary, and they themselves presented themselves as buyers!"

Father Lémann finally demonstrates that, in order to force their emancipation, the Jews "They employed a final means, a clandestine and underhanded one, reprehensible in every respect: recourse
to the suburbs and to the "Commune," and demonstrates that it was indeed to the Commune that the Jews
"They asked for the supreme impetus, the categorical help that brought about their emancipation." (Page 190)

and following) 26.

I refer the reader to the work of Abbé Lémann, one of those books where the originality of the research and
The luminous insights are combined with the most exquisite delicacy of Christian meaning and a profound love

of France. Who has spoken more eloquently of Joan of Arc?
The Jewish Impulse in the Crimes of the Revolution.

But Father Lémann, who so clearly discerned the role of Judaism in the revolutionary preparation,

Hasn't he remained only halfway to the truth? The fierce march of the Revolution, its violence

26 Graetz (XI, p. 211), admits that it is only through revolutionary fanaticism (Glühenden Revolutionseifer)
sections from which the Jews wrested their emancipation from the National Assembly.

bloodthirsty, his frenzy of murder and plunder, all this grand drama of horrors, are they not more

or less of Jewish origin?

From the moment the Jews joined secret societies and mixed their poisons with those of Freemasonry, "this confluence of betrayals"?7, they necessarily instilled in it their views and dictated
programs aligned with their age-old hatreds and the calculations of their gigantic ambition. However, they
harbored resentment against France, which in 1394 had given the signal for their final expulsion,
an unquenchable passion for revenge. On the other hand, the more appalling the act of destruction, the less
The establishment of their domination would encounter obstacles. What could be easier to occupy than a country
devastated, where, without resistance, people settle on the ruins, cheaply seizing degraded properties and
is effortlessly accepted by the population, whose ideas have been shattered and whose ideas have been annihilated by a cataclysm.

memories !

The Jews therefore had every interest in inflaming revolutionary passions, in pushing them to their
paroxysm, to have as many distinguished heads, priests and nobles as possible cut down. While in Nancy, Metz, and Strasbourg the guillotine was in operation, the Synagogue of Metz sang, in

Hebrew, hymns composed for the occasion in honor of the Revolution and its victories28. Apparently, only one Jew in the whole region of Lorraine and Alsace had the misfortune to be guillotined?9.

This Revolution, so cruel for the French and so benevolent towards the Jews, how can one not see
that it developed under an initial inspiration and according to certain directions given by Israel

himself, whose supreme skill is to seize control of minds and coerce them through suggestion, When he dominates them, to make them the instruments of his most criminal designs? Generally speaking, It is permissible to assert that Judaism communicates with all the political upheavals in which it influences, through the contagion of its cerebral nervousness, an impulsive, delusional, fanatical character Devastating and exterminating. Every movement of humanity of which he was the initiator or collaborator more or less falls under the category of mental pathology and psychopathy of crime.

Moreover, when one observes the Revolution, one is struck by a strange fact: in the midst of the turmoil, the The system of Jewish exploitation was laying its first foundations. On August 24, 1798, the Convention rendered the A meticulously crafted decree established the Great Book of Public Debt. This was while France is ablaze and blood flows freely as the tree of curse begins to grow. For the Debt public debt is crushing and stifling France (33 billion not counting departmental and municipal debt, that is to say, 5 or 6 billion more), while at the same time it is the glory of Israel. It is not even just a part of a much larger system, an organization that pumps, every day, the best of French energy and labor. The Jews are convinced that this economic organization, which they had

*7 Happy expression of Mr. Abbé Lémann.

#8 See in Graetz (XI, p. 224), the Hebrew text and the first stanza of one of these hymns.

% Id. 225. In Bordeaux, no Jews were guillotined; however, three or four were sentenced to heavy sentences. fines. Their mass acquisitions of national property were seen as evidence of patriotism and saved them from the scaffold.

the art of imposing on France, cannot be broken, that it is, for them, an impregnable citadel
and that the

The day their political and financial dominance was threatened, an indescribable crisis
would erupt.

The Jews are mistaken. Breaking the chain of their exploitation is not an insoluble problem.
will be addressed in due course; the methods are not impossible to find. I will study this in
my next
volume, the economic reforms that the anti-Jewish Revolution will require, and which will
be its

preparation or supplement.

XL

The French Rabbinate and the French Revolution.

To give the reader a break, I quote, chosen at random, a few fragments of Judeo- eloquence
revolutionary, excerpts from speeches by French Rabbis on the occasion of the centenary
of the Revolution
(May 1889).

From the speech of Mr. Elle Aristide Astruc, Chief Rabbi of the Bayonne district:
"Thank God, the Revolution has restored society to its true foundations: Law and Justice...
The people
The apostle, despite the divisions tearing him apart, imposes the new law on his internal
enemies and compels
his external enemies to recognize his right to determine his own destiny... It is in vain that
the forces
The past obstructs progress and attempts to stir up hatred. The apostolic nation
illuminates the

spirits...

The ideas of 1789 can be denied for a time, but no more so than those of the Bible from which they originate.

the powerful expression, they cannot disappear... »

This comparison between the ideas of the Revolution, one of which, the idea of the brotherhood of peoples, is at
the highest degree of dissolution of the national spirit, and those of the Bible which systematize into a dogmatism
hateful and proud, by fitting them together—nationality, race, and religion—me
It has the effect of a pleasant fantasy. I don't know if the ideas of 1789 will disappear like sounds.
misleading. In any case, if France played the role of apostle on behalf of the Jews a century ago,
After a century of experience, she would do well to return to the anti-Semitic apostolate, in accordance with her true nature.

vocation.

From the speech of Rabbi Aron at the Jewish Temple in Lunéville:
"Before 1789, what were we? Nothing but the playthings of a despot. Tossed about by every wind, having
Sometimes there was nowhere to lay one's head. With May 5, 1789, a worthy counterpart to the Sinaic Revolution
whose glorious anniversary we will soon celebrate, this painting, with its deep, dark shadows, changes
All of a sudden. No doubt, May 5th does not complete our total emancipation, but no matter, it prepares for it.
On May 5th, the Declaration of the Rights of Man was proclaimed; this immortal charter, this Decalogue

modern, or rather this amplified Decalogue of humanity, is now engraved in all hearts;

France presents him to the world as a second Moses; on September 27, 1791, the Israelites are

called French citizens...

The Midrash tells us about the upheaval of nature on the day of the Sinai Revolution. A spectacle
A similar situation presents itself to us in 1789, in the moral world. Look: on the horizon, rising like...
Clouds of dust; a swift, impetuous wind rises; the sky is covered with a dark veil; at long and mournful gusts, followed by the flashes of a thunderous storm; the trees twist and are uprooted; the
The ground trembles; all of nature is in the grip of a terrible convulsion; the mountains, as if seized by
vertigo, they waver on their foundations and from their half-opened flanks escapes, threatening and terrible, a

A torrent that leaves nothing standing, a torrent that fertilizes and destroys, destroys and fertilizes.

Behind him, ruins and more ruins, ruins of all prejudices, all injustices, all
abuse; ruins of arbitrariness, collapse of all barriers, separating humanity into two camps, here
The chosen ones, there the oppressed; the crash of a society falling and upon the piled ruins, the erection of a Temple
Majestic, the Temple of Humanity, and at the summit of this Temple, this house of peace, floating in full
Air and winds, the glorious flag of the great French Revolution with this unforgettable trilogy:
Liberty for all, Equality for all, Fraternity for all. Noble and beautiful land of France which has had

"The honor of inscribing this admirable motto, 'To you our blood and our life!'"

This painting, taken from a Talmudic book, is not without dramatic effect. It looks like a machine.
of theatre that comes to life. But Rabbi Aron has forgotten something: it's France

who bore the brunt of the cataclysm and Israel who reaped the benefits. One could apply, here, by
By analogy, the proverb: "Fools give dinner, wise men are at fables," and saying: "Fools do

"Revolutions, and the treacherous take advantage of them."

From the speech of Mr. Bloch, Chief Rabbi of Algeria:
"The movement of renewal that began in our time and which took the name of the French Revolution was
like a life-giving sun for all the oppressed of the earth; but it was Israel that benefited the most... The
French Jews, sensing that the end of their centuries-long humiliation was near, acclaimed the ideas
news. Led by prudent and devoted chiefs, the Cerf Berr, the Furtado, the Gradis, they brought

Their demands before this energetic and proud assembly... They did not triumph without a fight.

There were the fanatics, who could not forgive the cursed race, and the cowards, who feared to see
The Jews, once free, invaded and seized everything. Thanks to it (the French Revolution), Israel is not
plus that epic vagabond of popular legend, who roams the earth without respite or rest, his head bowed
under God's curse, with misery as a companion and final annihilation as the only outcome
hope; Israel is a colossal sower advancing with its brow haloed by a reflection of Sinai, in
The immeasurable field of centuries. Each of his strides measures hundreds and hundreds
years. With each movement of his powerful hand, he deposits in the furrow a seed of truth, which

will rise and ripen behind him.

The Midrash, or rather the Midrashim (Interpretations), belong to the third period of literature.
Hebrew, that which spans from the beginning of the 3rd century to the end of the 5th century. This period notably produced the

two Talmuds which increasingly systematized, in scientific form, the perverse instincts of the Jews.

He sets off, and Ezra's genius rejuvenates the weathered mosaic. He turns to the right, and here is the
Spiritual Christianity, which reveals itself to reconciled pagans; it turns to the left, and it is Islam that
emerges, gathering and propagating his monotheistic doctrine. Then comes Luther's Reformation, which brings back
to their primitive simplicity, the obscured beliefs, and then this prodigious movement which we celebrate

"Today marks the first centenary..."

Judaism, the creator of spiritualist Christianity! What an impudent lie! Christianity is,
In relation to Judaism, development is based on antagonism, not on lineage. Nothing could be more absurd.
than to make it a Jewish work. It would be just as much as making the Sphinx the father of Oedipus, or Medusa the mother of

Perseus, and from England the educator of Joan of Arc 31.

As for Islam, it is indeed an offshoot of Judaism. Same fundamental instincts, same structure
mental, even nervousness. Judaism is more cunning, Islam more violent. 32 But they are, like
Naturalists would say, two species of the same genus. Allah continues Yahweh, as Mr. [Name] very rightly said.
Edmond Picard.

The Catholic clergy will also undoubtedly note the appropriateness of the dithyrambic praise of

Luther in the middle of the Synagogue. This was a gesture of rabbinical delicacy towards him.

Chief Rabbi Bloch could, however, have paid a better tribute to Luther and quoted some passages from his famous work The Jews and Their Lies, alongside which the writings of the Anti-Semites

Modern ideas are nothing but rosewater. Here are a few phrases taken at random:

“There is no people under the sun so eager for revenge, so thirsty for blood,

"Believing that God's people are only meant to slaughter and sacrifice nations..."

“Know, Christian, that after the devil, you have no enemy more cruel, more venomous, more violent than a

"A true Jew..."

"These are all vicious, perverse, venomous, satanic beasts that have been around for fourteen hundred years"

And beyond that, they have been and still are the ruin of governments, the black plagues, and our cancers.

They learn these things from their Rabbis in their Synagogues, dens of foul spirits.

This is why Luther urged princes and magistrates to burn down the synagogues and reduce them to

ashes these "offices of blasphemy".

It is worth noting that Luther knew the Jews intimately and that he had, on the occasion of his Hebrew studies, observed very closely. The great and vehement heretic certainly had the qualities of a psychologist.

31 “Jesus, who was the greatest of the Aryan reformers… Jesus is the opposite of a Semite.” (Ed. Picard, (Summary of Antisemitism, pages 102 and 134). A charming remark from this author: "For the Jew, there may be physical impossibilities, but there are hardly any moral impossibilities” (page 87).

See: The Pathology of Islam, by Kimon (1897).

THE ANTI-JEWISH WAR - 61 -

From the speech of Mr. Emile Cahen (Chief Rabbi of the consistorial district of Lille): "Let us celebrate with joy this forever unforgettable day, when, with the meeting of the States-Generals, sublime truths were engraved in indelible lines on the conscience of our well-born France.

Beloved!

Let us sing with love of this blessed era, when, upon the thick darkness of feudalism, came a

a torrent of light whose dazzling brilliance spread over the most backward regions of Europe!

Let us glorify this unforgettable page of modern history! Let us exalt virile energy, moral courage, and… majestic independence of views of which the Clermont-Tonnerre, the Mirabeau, the Sieyès, the Duport, all

"Valiant fighters of the National Assembly demonstrated their support for the Israelites…!" (What follows is a depiction of the deplorable condition of the Jews over many centuries.)

"But then the light appears. Around this floating mass of lost men, blinded by the prejudices or ignorance, shines the noble constellation of great thinkers of the 18th century, fanatics of law and
of justice. Through careful study of past centuries, they denounce its shames and its culprits.
misdeeds... Under their fruitful influence, the science of religions establishes that the Jew is not what a vain
the people think; that they play a large part in the progress of astronomy, medicine, in the
The renaissance of letters and arts; that through him this great dogma of the unity of
God, surrounded by his luminous satellites: love of neighbor, the worship of family, respect for the

property, life, the honor of one's fellow human beings, tolerance, work...

Ah! If on this classical land of brotherhood, abominable doctrines and odious theories have tried,
In recent times, to sow seeds of petty jealousies or burning furies deep within people's souls...
Rest assured, my brothers, the Genius of France watches over us. He will not allow us to be compromised by

"These are vile pamphlets, this gigantic work of 1789."

The virile energy, the moral courage, the majestic independence of the protagonists of the emancipation of
Jews! Chief Rabbi Emile Cahen could have said a few words about the magical influence of this metal
precious that Israel has the property of hoarding like a sponge absorbs water and with which it buys

everything that is for sale.

As for the "vile pamphlets," I suppose that's an allusion to /4 France Juive by Edouard Drumont. I leave it to the great writer to defend himself and to posterity to place him first.
among the intrepid initiators. However, I warn him that, in two or three hundred years, historians

Israel will tear him apart again with their teeth, like one of the men who dealt blows to their race

the most terrible.

Incidentally, anti-Semites cannot afford to over-study the major figures of anti-Semitism. especially the group of three great Dominicans Geronimo de Santa Fé, Vicente Ferrer and Pedro de Luna, and especially the Franciscan Capistrano, the Napoleon of Anti-Semitism. Graetz himself, the

The sophistical and venomous historian had to recognize Ferrer's great character and the incomparable

Capistrano's energy, which brought down Jewish domination in Germany, Bohemia, Poland and Hungary {History of the Jews, Volume VIII, p. 106 et seq., 186 et seq.).

From the Address of Rabbi Kahn at the Jewish Temple of Nîmes:
“1789 | Ah! my brothers, what a great date in the history of Judaism! 1789! It is the feast of our Deliverance, the anniversary of our social emancipation; it is our exodus from Egypt, it is our Passover.

modern. "

From the address by Rabbi Korb at the Jewish Temple in Nantes:
"The settlement of the Israelites in France dates back almost twenty centuries. The French genius is Naturally frank, loyal, hospitable... Thus, Judaism in France soon shone with a bright brilliance...
Then came the time of the Crusades. Religious fanaticism was at its height. At the same time, it precipitated

With countless hordes sweeping across the East, he sowed misery and death in Europe. From that moment on, the
The fate of the Israelites became increasingly miserable… Finally, long prepared by the writings of
bold philosophers of the 18th century, the great French Revolution erupted… Also, in every place where a

"France has a friend at heart, an Israelite."

How could Judaism, which abhors the Crusades, fit within the framework of French nationality?
France would first have to disown its history. Rabbi Korb lacked prudence.
when he denounced what medieval France had produced that was most beautiful and greatest, and called them hordes

the French armies commanded by Godfrey of Bouillon, Philip Augustus and Saint Louis.

From the address of Chief Rabbi Alfred Lévy at the Consistorial Temple of Lyon:
"There is a virtue that the Israelite possesses to a high degree, which he has cultivated in all periods of his life."
history, and which was particularly recommended to him in the Holy Scriptures, is gratitude…
May God, my brothers, protect France! May He bless this great initiator of nations; may He…
allows us to always remain at the forefront of progress, to pursue in peace our glorious

destinies…»

France at the forefront of progress! On the contrary, it is currently lagging behind Europe, and
She will only regain control of the situation the day she is out of the rut in which the Jews have dragged her, covered in mud.

and wounds.

From Rabbi Emile Lévy of Verdun:

“A century has passed since law and humanity raised their eloquent voice in our favor. Israel has made giant strides in the career that has opened up before it... On all the fields offered to its
activity, he quickly rises to the top... Our country has no more loyal citizens, our homeland has no

No more intrepid defenders, no more devoted children's France.

From the speech of Rabbi Mossé in Avignon (very enthusiastic):
"How many children of Israel have distinguished themselves in all careers over the past century!... Their
Their success was immense, thanks to their tireless and patriotic fervor, their admirable perseverance...

Let us pronounce with respectful admiration the illustrious names of the Rothschilds, whose fortune

colossal, which originates in probity, powerfully supporting, when necessary, the peoples and the
governments; let us proudly claim the Goudchaux, the Crémieux, who, in times of crisis
Supreme, they wisely held the destinies of the nation in their hands!... Shall we forget Osiris the great
philanthropist who, at this moment, arouses, through his patriotic generosity, the admiration and gratitude of the

All of France 7... »

The Rothschilds' integrity, Crémieux's wisdom, Osiris's philanthropy—it's dazzling. I
I hasten to acknowledge that while Mr. Osiris Iffla has had some unfortunate lawsuits in Paris and Bordeaux,
a particularly original event on the occasion of the Portuguese Rite Synagogue at 33 rue de Buffault, he
He has repeatedly shown himself to be a philanthropist, even to the point of extravagance. But rabbinic eloquence has

Generous enthusiasm! She doesn't wait for death to celebrate you, she canonizes you with your
living, in the middle of the Synagogue, and he praises you to the skies as a benevolent billionaire or millionaire.
Why didn't Rabbi Mossé add that Mr. Osiris shunned ostentation and abhorred publicity?

Was he paying newspapers not to talk about his generosity?

From the Address of Mr. Armand Bloch at the Jewish Temple of Toul:
"In a very short time, the French Jew rose to the moral and intellectual level of his fellow citizens."

He assimilated, with prodigious speed, the customs, the traditions, the language of his new homeland... »

In terms of assimilative abilities, Israel possesses a prodigious capacity to assimilate the property of others. The Jews

They assimilated the wealth of France even better than its customs, its practices and its language.

From the speech of Mr. Moïse Netter, Rabbi of Saint-Étienne:
“Yes, my brothers, if suddenly, through some catastrophe, the memory of the Revolution were lost...”
in the memory of men, without any mention of it remaining anywhere, the historian, the philosopher and
The moralist could easily demonstrate its existence through the profound and fruitful changes it has brought about.
operated in the world, following the example of one of our most illustrious scientists who demonstrated, by the appearance of the sky and
the calculation, the existence of an important planet, even before it had been seen in the field of

telescope.

Rabbi Moïse Netter undoubtedly aimed for the sublime. This French Revolution lost in the

spaces and which the historians of Israel, the Cassels or the Graetzes, rediscover by means of formulas
of the Mischna, just as Le Verrier discovered Neptune using perturbation theory, this makes to dream of the power of the human mind in a Jewish brain developed by the Synagogue and

Talmudic training 34.

See Gazette des Tribunaux, August 23, 1884.

34 I strongly encourage my readers to browse through Mr. Benjamin Mossé's work: The French Revolution and the
French Rabbinate, Paris, 1890, published by Durlacher, which contains the speeches from which I have given some extracts. They are
Reading them will convince readers that the Revolution is much less an event of French history than of history itself.
Jewish. The gloom was for us; Israel was the victor.

XLIV

Circular from Mr. Zadoc-Kahn.

Finally, here are some excerpts from Mr. Zadoc-Kahn's circular, dated May 3, 1889, on the occasion

of the same centenary:
"For a hundred years we have had the good fortune to be French citizens and to be able to exercise our rights and
duties attached to this title. From the first day, we considered it an honor to love and serve our country.

We embraced its interests, contributing our work to its prosperity...

But as French Jews, we have a particular reason to celebrate the anniversary of 1789, to pay tribute
A tribute to the benevolent genius of modern France. The memorable events that inaugurated it, there
A century, a new phase in the history of our country, also marks the starting point of a happy

transformation in the destinies of Judaism.

France, which has been the providential instrument of our recovery, is entitled to our unalterable recognition, and it is right to take advantage of the moment we are in to give expression to our feelings.

You will join us in thanking Divine Providence for having granted France the glory of to brilliantly represent the principles of liberty, equality, and fraternity in the world, and to ask him to continue its protection of our country, keeping it always prosperous, united, powerful and respected.

The future of humanity is linked to the greatness of France.

Then, alluding to that violent and unfair war which history will one day brand under the barbaric name

"of anti-Semitism," Mr. Zadoc-Kahn added:
"We note with sorrow that some French writers have joined this campaign so contrary to fairness, at the risk of weakening the prestige that France owes to the elevation and nobility of its feelings. We are confident about the outcome of this campaign. France will not repudiate its
Its past, its traditions, its principles which constitute the best of its moral heritage. It will welcome with disdain a system of denigration imported from abroad that clashes with its liberal and generous spirit."
(Archives Israélites 35, 1889, page 154).

This circular is quite a plea, its unctuousness betraying a hint of bitterness, and which

The cautious address veils what Judaism does not wish to show. It is clear that it is written for the

French, not for the Jews who don't mince words. It would be easy, moreover, to comment on it.

3 The Archives Israélites have the following epigraph:

1/ The 4th verse of the 1st chapter of Genesis: “And God saw that the light was good;”

2/ The verse from the Aeneid (X, line 108): Tros Rutulus ve fuat, nullo discrimine habebo.

This last epigraph (which is only intelligible when considered in conjunction with the preceding verse) is the exact expression of the
The situation of Judaism in France. It is Jupiter, in this passage from the Aeneid, who speaks and says: "Whatever
"Today the fortune and hopes of the Trojan or the Rutulus, both will be equal to me" (Trans. Nisard). In other words, Judaism compares itself to Jupiter; it is like Jupiter omnipotens (Ibid., line 100). It
is, moreover, supremely indifferent to the destinies of nations; he hovers above events. France may perish: Israel will be no worse off. As for the first epigraph, it is arrogant. The reign
"Judaism would be the land of light! Come now! Let's put darkness in place of light."

We have embraced its interests (those of France). Judaism embraces no one's interests and
even less so those of France, whom he has hated for centuries. His soul is that of a courtesan, to say the least.

not to use a more forceful word.

Our work contributed to its prosperity. Judaism put a noose around France's neck and delivered it to
the torment of a consuming exploitation. This is precisely the opposite of prosperity. Mr. Zadoc-Kahn

gives me the impression of having spiritually confused the decline of the phylloxera-affected vine with

the flourishing of the parasite that destroys it.

Memorable events... mark the starting point of a happy transformation in the
The destinies of Judaism. That's absolutely true! France has declined gradually while Israel

was making its triumphant ascent.

France, which was the providential instrument of our recovery. Why not say the instrument Satanic? Because, by unleashing the Jewish scourge upon the universe and upon itself, France has been the instrument of
Satan, not God. She atones for her sin and will continue to atone until the day she brings him back into the fold.

Hell of fire, the descendants and continuators of the deicides.

You will join us in thanking Divine Providence for having granted France the glory of
to brilliantly represent the principles of liberty, equality, and fraternity to the world. How can Mr.
Is Zadoc-Kahn speaking of freedom, when everywhere Jewish tyranny reigns, the tyranny of base exploiters, of
a blood-sucking vampire, an Asian policeman, an ingenious executioner who, through secret schemes,
decapitates society; of equality, when Jews proclaim themselves superior beings; of fraternity, when

Do these same Jews only plot fraud, defamation, corruption, plunder, and pillage?

This violent and unfair war that history will one day condemn under the barbaric name of anti-Semitism.
Antisemitism is an unfair war! In this line of thinking, Judaism is the master of masters.
Fraud, that is his genius, that is his vocation for all ages and all moments. If Mr. Zadoc-Kahn
He is unaware of it; he has never looked around him, never studied Jewish history and literature, hence

Perfidy and cruelty are exhaled in torrents.

We are confident about the outcome of this campaign. I too am confident and convinced that the
The fight against anti-Semitism will restore France's prestige and will allow it to regain precisely this elevation and
this nobility of sentiment that Mr. Zadoc-Kahn speaks of, and from which she has seriously deviated by
prostituting herself to the Jew. She will thus reconcile herself with her traditions and walk towards the future in the light of

his past.

She will disdainfully welcome a system of denigration imported from abroad. Mr. Zadoc-Kahn is dreaming. Where has-
Did he see that antisemitism in France was an import? Was it from England, Germany, Italy, or...?

Is it possible that he escaped to enter our country?

Could he perhaps possess the nomadic temperament of the Jews and have assimilated their cunning in order to infiltrate?
in a country that doesn't want to receive him? Mr. Zadoc-Kahn missed a golden opportunity to remain silent,
either to make this honest admission that if anti-Semitism were to erupt in several parts of Europe at once, it is

that everywhere the Jews were the same and attracted the same repulsion.

I am, moreover, convinced that France, which, in terms of anti-Semitism, has received nothing from abroad, will have

In this respect, it is considerably exportable without impoverishment. It will be the great source of inspiration, the center of explosion and action. This is the grandiose mission that Providence assigns to it and to which it will not fail, for his glory as well as for the salvation of Aryan and Christian Humanity.

XLV

The Jewish Societies in Paris.

The Jews were the true beneficiaries of the French Revolution. This is an obvious fact that no longer needs to be acknowledged.

I need a demonstration. I would like to make it tangible by providing a descriptive list of the principal properties of the Israelites, in Paris and the neighboring departments. But I would be accused to incite the population to loot. I will therefore simply add a list of Jewish societies of Paris, according to the Jewish Yearbook:

. Talmudic Studies Society, 10 rue Cadet.

. Jischoub Eretz Israel 38, rue Richer, 50.

. Etz hayim, faubourg Montmartre, 43.

. Esrath Chitounim, rue Richer, 50.

1

2

3

4

5. Guemilout Hessed, rue Bleue, 13.

6. Société de la Terre promise, rue de l'Ecluse, 18.

T. Society of Eternal Repose, 104 rue de Turenne.

8. Olei Reguel, rue du Chemin-Vert, 106.

9. Dutch Jewish Society, 26 rue Cadet.
10. Friends of Humanity and Union, 43 rue du Temple.
11. Bienfaisante Israélite, boulevard Montmartre, 15.
12. La Chaîne de fer, rue Sedaine, 28.

13. Disciples of Moses, rue Saint-Sébastien, 17.

14. Twelve tables, rue Saint-Gilles, 14.

15. Children of Krakow.

16. Children of Daniel, rue Geoffroy-Saint-Hilaire, 11.

17. Children of Isaac, Boulevard Saint-Marcel, 21.

38 An extract from the Archives Israélites, 1896, page 3:

Jewish Agricultural Assistance in Palestine. The Society for Assistance to Jewish Settlers in Palestine, known as Jishub
Eretz Israel (No. 2) held a session on Saturday evening at the Consistorial Hall under the chairmanship of Rabbi Weiskopf.
The audience was large... The sustained attention they paid to the deliberations, the friendly curiosity with
which it welcomed the communications made to it, the exchanges of observations and views which had
These places testify to the vitality and depth of the worship of Palestine in Israelite hearts.

18. Children of Jacob, rue des Blancs-Manteaux, 35.
19. The Fraternal.

20. Children of Japheth, rue de Rivoli, 3.

21. Children of Sem, Stephenson Street, 2.

22 Children of Sion, Archives Street, 47.

23. Children of King Solomon, Temple Street, 18.
24. Children of Lemberg, rue Saint-Martin, 123.
23. Polish Israelites, rue des Francs-Bourgeois, 13.
26. Dutch Society.

27. Links of Israel, cited Rougemont, 6.

28. Sacred Law, rue de la Trémoille, 6.

29. Mission of Israel, rue d'Allemagne, 149.

30. Mount Sinai, Meslay Street, 62.

31. Mutual insurance company, 14 rue Bérenger.

32. Patriarch Abraham, Bugeaud Avenue, 18.

33. Union Israélite, avenue de Lamotte-Piquet, 32.
34. The School Union, 19 rue Bérenger.

39. Brothers of Israel, 24 rue des Roziers.

36. Talmud Torah, rue Bourg-Tibourg, 35.

37. Polish Oratory, Letort Street, 28.

38. Israelite Truth, 10 Taylor Street.

39. Zorobabel, rue de Bretagne, 39.

40. Oratory of Batignolles, 116 rue Legendre.
41. Ladies, Temple Street, 43.

42. Dames Kapronot, rue Dombasle, 39,

43. Deborah, rue Rambuteau, 4.

44. Esther and Rebecca, Cail Street, 20.

43. Women of Israel, rue Saint-Antoine, 103.

46. Daughters of Jacob, 244 rue de Rivoli.

47. Daughters of Zorobabel, Strasbourg Boulevard, 35.
48. Jerusalem, rue Etienne Dolet, 30.

49. Union of Jewish Ladies, rue de Grenelle, 148.

All these societies, even if their sole purpose was charity or mutual assistance, are at deep within small synagogues where Jews exchange life-giving fluids and where they surrender themselves, with intoxication, the pleasure of feeling separate from the society in which they live, despised and abhorred by them as inferior and ignoble.

If any Frenchman still believes in the gradual absorption of Judaism by France, he must be the the most narrow-minded, the most ignorant, and the most credulous of men. As for the Freemasons, to whom the orators Lodges continually portray Clericalism as a dark conspiracy against the Liberty and equality, they would do well to change their spectrum, to leave black behind for yellow, and, at instead of insulting their religion, of wondering if they have not become the flat and trembling servants of The infamous God whom Israel fashioned in its own image and whom it worships in its Synagogues, the God of pride delirious, filled with profound hatred, inexorable vengeance, atrocious cruelty, and calculated plunder, audacious lies that ensnare and mislead, slander that burns, betrayal that kills like a deadly poison.

XLVI

Anti-Semitism is, in France, a regenerative force.

Antisemitism has suffered the fate of all great things, and of all lofty doctrines. It has
He encountered ridiculous calumnies and inept paradoxes along his path. They tried to caricature him.
as an eccentricity, a base passion, a depravity of moral sense. The Jews represented
Anti-Semites are sometimes portrayed as envious, sometimes as madmen or fools. Moreover, the
Israelites are imbued with the idea that they alone have the right to judge themselves and that they are exempt from judgment.

of other men. How could anti-Semitism not be, in their eyes, a crime and a blasphemy?

In any case, antisemitism no longer needs to refute these all-too-palpable absurdities. It has taken hold.
possession of public opinion, but the rank he occupies there is far from the one he will occupy when it is understood
that it is, in the highest degree, by its very nature, a regenerative force, a powerful and irresistible surge of

The national idea.

Antisemitism is France reclaiming its historical identity, its Aryan genius, and its tradition

Christian.
It is gold, insolent and false, that descends from its throne.
It is political and judicial corruption that is hunted down and ruthlessly punished.

This is the government of statesmen, which Jewish intrigue and police have systematically

excluded from public affairs, succeeding the government of their cronies.

This is the rebirth, in European and Eastern politics, of the bold and French initiative.

intrepid.

It is the French spirit, purified of the Jewish spirit, that has given it its vicious ugliness and filth.

pretentious; it is the French soul freed from an impure contact which materializes and depraves it.

It is a stronger, more vibrant, more active national unity than it has ever been. Antisemitism connects to one another men of all classes and professions. This will be for the France, a melting pot where all its elements, today more or less dissociated, will merge into one one and the same metal. It unites, in effect, all classes with one another through community. of danger and the brotherhood of the struggle. To present it as a seed of division and as before

Dividing France into two camps is the most absurd of mistakes and the most inconceivable of follies.

France is dividing itself over the Jews! Are they then demigods, beings almost Supernatural? Or does France have a cult of swindlers and traitors? Does it have a penchant for insolence? Great Jews, a degenerate admiration? Has his great soul become a soul of

lackeys?

And if we consider the various professions, with the specialization of their studies and their development intellectual, with the particular experience they provide of matters of public and private life, Anti-Semitism appears as a center where the highest concerns of all men come together.

The priest, custodian of the Christian Idea, struggles to defend it against the Jewish solvent that represses it.
in devotional practices by removing its social direction. Go to Lourdes while you can.
You will want to, but suffer the divorce: such is the law imposed upon him by Semitism. Now, divorce, the brother, and the
a precursor to polygamy, it is the negation of the most beautiful of Christian conceptions: the equality of the
woman and man and their union in a love enlivened by heavenly thoughts. May the clergy
Catholic, so rich in virtues and courage, and lacking only a stronger direction, does not
Don't forget it! It is only on the day when Jewish power is overthrown that divorce, this

Regression towards animality will disappear from our institutions.

For his part, the legal professional, magistrate or lawyer, who had to delve into Jewish affairs, these affairs
convoluted paths where deceit abounds, scrutinizing these files where beneath each document, each list
of shareholders, every set of minutes from company meetings, every letter, every note, we discover
a fraud, a trap, a sleight of hand, where the lie has, so to speak, the dense vegetation of a forest
As a virgin, how could he be indifferent to the Jewish question? He knows the devastating power of
Jews and their infernal tactics; he knows the ruins, the despair, the suicides, the fallen lives,

Extinct families, wandering destinies.

The honest magistrate — and there are many of them in France — felt the corruption creeping into his mind; a few words

Strange things were whispered in his ear; perhaps a colleague, in debt or a spendthrift, listened to them…

The psychiatrist also contributes a valuable body of observations to the study of antisemitism.
Judaism, which is in itself a kind of neurosis, spreads nervous disorders around it. And

Not only is he a factor in mental instability; but, as he reigns over France, he does not

It does not allow him to rid himself of the alcoholic poison from which he himself does not suffer. The eminent alienists (doctors Magnan, Garnier, etc.), who conducted studies on the ravages of alcoholism so complete, they wonder with astonishment why the public authorities are not taking action without delay the necessary measures to stop the growing evil. Let them rest assured! When France has Having broken Jewish domination, within a few weeks their proposals will be studied and the laws will be passed.

against alcoholism voted. I boldly predict it for them.

As for the farmer crushed by taxes, gnawed away by mortgages, and ruined by speculation on wheat, on whom, more than anyone else, falls the burden of this insane public debt, the work of cunning Jewish, which France contracted, if he did not fully embrace the anti-Semitic movement,

It means he would be paralyzed or dazed.

Similarly, the soldier who expects formidable battles from one day to the next knows that the Jew is not not only the usurer with hooked fingers, but also the spy and the traitor. Not all Jews are, no doubt, not traitors, but even considering treason in Judaism only as a fact

exceptional, it must be acknowledged that he has, in order to produce this exception, a disturbing aptitude.
And the politician who has reflected on the internal and external decadence of France;
The economist who studied large-scale land grabs and the complex mechanism of Jewish exploitation;

The sociologist who seeks remedies for social ills, for this general tendency either towards disorder or towards

a weakness worse than disorder, which is the characteristic of contemporary France;

They too have a wealth of ideas and perspectives to exchange. Their gazes are fixed on the lofty edifice of the
Jewish power, they know that France will only find its way again the day this edifice has covered the ground with its ruins, and where then it will become itself again, having its politics, its organization

its own economic and moral life, without borrowing anything from Judaism, its tyrant and corrupter.

XLVL

How will the anti-Semitic revolution unfold?

How will France be liberated? What role will a slow and peaceful process play? What
Will it be the France of the storm? True France is immortal, imperishable, while Semitized France
is merely an aberration of history, a well-orchestrated lie that can loudly dominate the scene,

but destined to dissipate like impure darkness before the light of day.

In vain does Semitism boast of being the master, of burdening the Administrations with its creatures and the public promenades of the capital with its sumptuous carriages, to drive with a firm hand

Chambers and Ministers, to suck France dry through taxes and debt, down to the very last bone, of
to corrupt even his soul and to let a virus flow into it that breeds stupor and apathy. In vain his
The genius of demoralization has unfolded with an astonishing abundance of resources and activity.

than at any other time.

In vain, he fortified himself on all fronts and secured powerful support abroad so as to
to be able, the day the French dare to wake up and stand up to him, to boldly throw off the mask and their
to spit in his face, in his most venomous voice, the words of Tartuffe: "The house is mine, it's yours"

to get out of it.

The abyss is nonetheless there, gaping, ready to swallow Israelism. If he doesn't see it, it's because he is
blind; and if France seems not to have the necessary forces, it is because these forces are still scattered, unorganized. But everywhere work is taking place at an increasingly rapid pace; consciousness
national identity is reborn; the most diverse minds feel a new, intimate and ardent bond forming between them.

This link is France, which must be wrested from the clutches of the Reptile.
Ah! What a sublime hour it will be when, throughout France, this cry will burst forth: Israel must be defeated!

How beautiful France will be! What a spectacle she will present to the world! What a brilliant page in the epic!

of its national life! As we will see men and heroes arise, and the formidable army of Israel,

Broken into pieces, to flee and spread the terror of its defeat to the four corners of the universe!

Ah! No doubt, the Jews abroad will conspire against France. The prominent Jews will go and incite Against her is England, to which they already belong in heart and interest. But what does it matter! Why would France, purified of Judaism, which poisons it, shrink from complications? diplomatic relations and the dramas of war? If the English go to the Îles du Salut to look for Dreyfus and in If one of their generals were to do so, France would regret having been, as always, too lenient, too little

forward-thinking.

XLVIII

The French Woman and Anti-Semitism.

How could a French woman not be anti-Semitic with all the love she has in her heart? For France? It is not only the most beautiful expression, it is the truest expression of

this noble country.

I admire Richelieu, his bold views, his masculine genius, his vast mind. But the soul of Joan of Arc,

Is it not even more sublime than that of the great man? If Richelieu's thought has left

Behind her a luminous furrow, Joan of Arc, from the heavens above, watches over France and tells her not to

Never despair.

Like the immortal heroine, the French woman has an indomitable faith in the destinies of the homeland.
How many men, dazzled by Jewish prestige, convince themselves that France will forever remain subjugated
to the domination of Israel! We even hear some who put resignation into theory, proclaiming

Israel is invincible, and they repeat these flat and cowardly clichés as absolute truths: These people (the

Jews) are so clever, so extraordinary | There's nothing you can do against them!

The French woman, more judicious, more sagacious, is not so easily fascinated. Christian and Aryan,
She feels an instinctive repulsion for the Israelite. Beneath his caressing manner, she senses the
reptile. His false arrogance and upstart infatuation wound her. When the crew
The great swindler passes by with his princely bearing, his astonishing horses, his exuberant lackeys
of insolence, when she sees the Hebrews of both sexes displaying their radiant, elegant persons there
conquering and contemptuous, she feels an inner disgust and, towards him who swoons in admiration
Stupid, she replies with a smile: //So these Jews intimidate you! Just wait a while, and you

You won't see them anymore.

For the French woman has a prophetic intuition of imminent deliverance. How can the blessed land of the
Is France destined to be forever the prey of the abject invader? She loves this land, with a love

deep.

For her, nothing is beautiful, charming, poetic, nothing speaks to the soul like the sky of France, like the monuments of its cities, like its rivers, its forests, its plains, its valleys, like its history, its glories, its sorrows, its hopes often disappointed, but often also miraculously victorious. If France were to remain forever the slave of a foreign dominator,

that is, the flames of heroism and the light of inspired devotion would have been extinguished there.

How would the French woman, who feels she possesses a wealth of energy, accept this? Decadence? Semitic domination is a trial, a punishment from God; it cannot be a irrevocably condemned. To end it, one simply needs to resolutely, fearlessly,

immediately put to work.

This is what French women think and want.

New duties of the French woman.

She needs to think it and want it even more strongly, and to use power for that purpose.

sovereign power that, as a mother, she exercises over the future.

This child to whom she gave birth and whose soul she will shape by communicating her own to him, it is necessary that she teach him, along with love of country, a horror of the exotic tyrant. She will tell him that France is unhappy because the Jew reigns there, because this being of falsehood and lies oppresses her and degrades. She will tell him about Judas, Deutz, and Dreyfus. She will show him the army of reptiles that covers the soil, the countless Jewish vipers that make the most beautiful land in the world a cursed place. She will plant in his young mind, in his young intellect, the precious seed, faith and the holy ardor.

Ah! If only the mothers who raised the current generation had better understood the Semitic peril, if only they had they prepared their children for the most difficult of struggles and the most inevitable of tragedies, we would see-we, this honest, loyal, undoubtedly generous youth, but too often weakened, indolent, do not unaware of the immense effort required to repel destructive parasitism. This, in turn, led him to believe that... What's lacking is grit. She'll only acquire it by resolutely embarking on her career. turbulent situation that lies ahead, I don't think I'm venturing to say that everywhere the level of characters are rising, where the rebirth of the national idea is vigorously manifested, the influence of Anti-Semitism is there, penetrating like light, active and beneficial like a vital stimulant.

French women have another, more complicated duty to fulfill. They must, as much as they can, to protect her husband from all Israelite contact. This contact, she should know, is almost infallibly a cause of moral upheaval. The Israelites not only have the ability to spread around them the imbalance. But, what is very characteristic of this mental contagion, any perversion which passes from their brain into a French brain, implants itself there like an inflamed tuber, and produces the devastation far more considerable than among the Israelite himself, absolutely like the tuberculosis, which the Anglo-Saxon tolerates through accommodation, is for the native of Oceania a cause of rapid destruction 7.

One of them, impressed by the mockery of his polygamous banker friend, will imagine that fidelity Marital infidelity is a fool's game, old-fashioned, a naive ignorance of life and its greatest pleasures. legitimate; soon he will prefer the lewd caresses of prostitutes and their tenderness to his wife's affections

he will spend the best of his income, if he does not ruin himself for them.

$7 The phenomena of psychic contagion have been known for a long time. Goërres (Divine, natural and mystical diabolical, trans. by Charles de Saint-Foy, volume V, p. 287).

"If in any society there is someone in whom evil has reached a certain degree, and has concentrated in such a way as to form a special focus of infection, this man thereby becomes a supporter of the demon, capable of producing in others what it experiences in itself and of communicating its contagion to all those who, although separated from him by greater or lesser distances, are nevertheless bound to him by ties of a deep and personal sympathy.

Jews possess precisely this power of accumulation, emission, and propagation.

The other, amazed by the sudden enrichment of the Jews he knew who were pulling the devil by the tail, will launch itself, like them, in pursuit of the million on the wings of stock market speculation. But, Inexperienced and unskilled, he will lose, and, to make up for his losses, he will devour his wife's dowry until... last penny. He will pawn his jewelry, his clothes, even his wedding ring to try and

fortune one last time...

Am I making this up? Am I embellishing? That the women who were thus ruined by their husbands and Those left destitute question their memories! It is very rare that they will not find, at the origin of their misfortunes, a Jewish influence whose danger they did not suspect in time. It is from the It was at the moment this influence took hold that their husband became extravagant, a liar, and a deceiver. with a sly trickster's touch to steal their signature, with a marauder's shamelessness to make a quick buck

based on their rings and lace and then selling them off at the junk dealer's.

In turn, the husband of a beautiful young woman would do well to be wary of the Jewish matchmaker. She is a monster of wickedness and skill. She has every audacity and every pretext for to introduce oneself, if necessary through a charitable organization, all the enveloping addresses for a Infamous negotiation, every trick in the book to set up the ambush for rape. If there existed in France a a special tribunal with full powers, having at its command a police force trained to search meticulously the crimes of these creatures, most often hidden in thick shadows, it is believed that we would not recognize the need to do with them what the Middle Ages did with them, not because it was blind and fanatical, as the Jews claim, but because he was, on the contrary, clairvoyant and

that he abhorred immorality and crime?

XLIX

The French Clergy and Anti-Semitism.

Never has Christianity gone through such a difficult phase, never have more formidable problems are imposed on the Catholic Church, the true representative of the Christian Idea, and especially on the clergy

French Catholic.

I say: to the French Catholic clergy; for if this clergy is a member of the Church, then it is a member of the unity

As a Frenchman, he has a mission to fulfill, without which he would remain below his religious mission.

I will explain myself, asking forgiveness for the boldness of my advice and hoping that a

a more authoritative voice than mine gives him more precise and firmer ones.

Unity and complexity of the social organism.

In a social organism, four main things need to be considered:
Religion,
Politics,
Intellectual, philosophical and scientific culture,

e The economic system.

The stronger each of these elements is individually and in close and continuous communication with the
others, the stronger, more moral, intelligent, prosperous, and impervious to dissolving actions the society is 8.
When these elements become dissociated, there is immediately a tendency towards disorder, or, what is worse than the

disorder, weakening.

Politics without religion is as weak as religion without politics. It serves no purpose, from the point of view socially, it's about contemplating the heavens without acting on earth. Similarly, action without a religious ideal is lacking. almost always of a grand purpose; his works, in general, are then incoherent, illogical, ephemeral.

This union of heaven and earth is admirably expressed in the Lord's Prayer: Fat voluntas tua sicut in heaven and earth. God reigns in heaven; Christianity makes man the servant and interpreter of divine will, and the earth thus reflects the heavens.

Here is a very simple demonstrative example of the disastrous consequences of any separation between the Politics and religion:

Is it believed that if the Catholic clergy had been in possession of political influence and exercised, by a through assiduous practice in directing the movements of public opinion, France would have offered, in the presence of The massacres in Armenia, the spectacle of its scandalous inaction? If there had been, in the Chamber of Deputies, ten or twelve highly talented priests, versed in diplomatic matters and knowing how to handle them with the firmness of mind and breadth of vision of statesmen, the shameful lethargy into which France has fallen evidence would have promptly given way to resolutions worthy of her, her past, and her honor.

As for the politicians who were passionate about the Armenian question, there was a lack of most

Eloquent among them is this vital force that nothing can replace: the religious idea. If Mr. Jaurès had spoken to the
once in the name of religion, to which, better enlightened, he would one day return, and of politics, he would not have
Had he only delivered a magnificent speech, he would have silenced opportunistic hypocrisy and led

all of France. How did a man, so richly gifted, throw himself headlong into the career

38 See Pathology of Islam, by D. Kimon, pp. 119 and 120.

sterile irreligious socialism, what the Germans call, with picturesque brutality, the

Socialism of the belly?

If the social organism weakens when politics and religion separate, the danger is no less. When science and religion drift apart, science, in turn, despises religion.
backward, trapped in narrowly unchanging conceptions, averse to intellectual progress human and a friend of ignorance, and religion, on the other hand, regarding science, which is progressing, either with

disdain, or with poorly concealed apprehensions.

In the 18th century, this separation was profound. On one side, the theologians, the Bergiers and others;
The other was the d'Alemberts, the Laplaces, the Lavoisiers; in other words, stagnation, perhaps laborious,
but certainly barren, or at least not very creative, in the face of movement, bold effort, of grandiose results that bring science to the forefront, which is admired, and relegate to the background

religion is falling asleep.

Is it believed that, if at that time the French clergy had associated themselves with scientific developments and if, at the same time
In time, he would have been able to judge the society of the era and, over time, become its organizer, or at least the
as the regulator of the metamorphosis that was being prepared there, the revolutionary crisis would have erupted with this violence
Appalling and terrifying? If secret societies, with their incandescent ideas and their words
Fanatical orders then acquired such power over people's minds because the clergy had lost
the ascendancy, the intellectual direction, which was becoming increasingly static, while the world moved on

Not dizzying.

Is it also believed that if, during this century, the clergy had largely and energetically understood its
mission, if he had known how to take advantage, with great vision, of the law of March 15, 1850, by means of which he
If he had flattered himself by demolishing the University, would Catholic France be what it is? As long as the theologian
He was becoming an educator; he had to make room for the scholar, in the broadest and most complete sense of the word, and for the
formative, of character. Taking charge of the education of youth meant making a commitment to
to form a highly educated, very strong, capable generation, in all branches of activity and of
Human thought, to place France in the forefront. To take charge of this in order to train very young people
pious, very gentle, in whom religion would take on the aspect of a sentimental reverie or idleness
To embrace Buddhism was to play into the hands of the Protestants and Jews and hand France over to them. The direction of the world

never belongs to that which loses energy, even while preserving the number.

I am even surprised that unanimous protests have not arisen within the clergy.
against this insidious degeneration which specializes the Christian idea — the highest, the most sublime,
the proudest of ideas, — in the sweetness of devotion and the languor of passive resignation.

It was through specialization in this way that paganism slowly died out; it was nothing, it didn't matter.
more in general activity, and he still had beautiful ceremonies that gave him illusions on the eve of

to die. More far-sighted, more politically astute, the Catholic clergy would understand that sectarians are organizing

In the same way, with the same method, the social depression of Catholicism. Among them are...
deep-seated enemies who pursue this goal while cleverly disguising their progress and arranging

so that the clergy, of its own accord, seems to be embarking on this fatal path.

L

New duties of the clergy.
The remedies for this situation are easier to suggest than to implement.

Politics in France has become de-Christianized; it is up to the clergy to restore to it the great driving force that has ceased to exist.
to act. However, he can only do so by entering into active politics, and by entering it with the whole of
faculties, ideas, and knowledge indispensable to a politician. He will be all the stronger for it.
He will behave less like a priest than like a politician, capable of embracing the entire system of interests

nationals.

Religion, I can predict, will lose nothing. Only the services that the priest will render it will be of a

of a different order and of greater utility. It is far more difficult to study the dissolving politics of the
Protestant states in relation to Catholic nations, their genius for intrigue, espionage, and influence
secret, from which the Papacy itself did not escape 39, than to learn by heart the History of Bossuet's Variations. Protestantism and Judaism are first and foremost political organizations.
economic issues, and it is in the realm of politics, far more than religious controversy, that they must be addressed.

fight 40.

And why should the clergy allow themselves to be intimidated by those who want to imprison them in churches, the
to put, so to speak, on a leash before the altar, allowing him to leave only to administer the

dying?

Do rabbis refrain from engaging in politics? And what about pastors? I don't think so.
No one will be able to contradict me if I say that, when two Calvinist pastors meet, after the

After the initial pleasantries were exchanged, the conversation turned to politics and never left them. 41.

°? See Macaulay.

* In one of those excellent articles that he unfortunately ceased to write, Mr. Georges Thiébaud exclaimed with
Much to the point: "That under the fallacious and noisy pretext of protecting us from the government of
priests, she (the Republic) knowingly does not deliver us, through a kind of confessional complicity, to
government of pastors." (Eclair, November 24, 1896).

| In the current regime's economy, Protestant pastors seem to have a special mission: monitoring
of the Catholic clergy. The Jews could not have found better allies on that side, and the pastors

They carry out their task with exemplary zeal and diligence. They are meticulously informed about the The priests of each diocese know everything that is happening there, read all the pastoral letters, and are aware of all the... meetings of priests and all the bishops' travels. They are the ones who suggest the men to be nominated. for the episcopate.

Naturally, their candidates, whom the Government approves, are educated, respectable men, as well esteemed by Catholics and Protestants, but not, of course, possessing the anti-Protestant temperament, nor the anti-Semitic temperament, and not representing the militant Church.

Undoubtedly, the difficulties of this evolution are immense. But it is by acting that we learn to act. The founders of Christianity were certainly very active, very bold men. Why? Wouldn't its current representatives possess the same virtues, the same fearlessness? What's the point of celebrating?

The heroism of the martyrs, in the era of persecutions, to retreat before the Judeo-Protestant cunning?

On the other hand, for religion to regain its rightful place, the French clergy must reassert itself at the head of the human mind. This is an effort whose difficulty it generally doesn't suspect. And yet, it must to accomplish: or the Catholic clergy will assimilate the progress of genius and thought in all the spheres, it will appropriate philosophical and scientific universality, or it will languish in inferiority perpetual, like the one in which the Greek Orthodox clergy gradually and perhaps irreparably mummified 42. His best students, once they have left his hands, will go and ask the Protestant or the Jew for

high knowledge that he will be powerless to give them.

I cannot, due to space constraints, go into the details this subject entails. One last thing Observation: One of the clergy's major errors is their failure to conceive of, alongside culture religious culture, something other than literary culture. However, due to the transformation that has taken place in the In economic life, scientific culture now occupies the foremost place. There's no point in protesting against it. an obvious fact. Moreover, the constitution of material interests is such today that: Anyone

dominates a country economically, it dominates morally.

The Catholic clergy would be committing an unforgivable error if they lost sight of the fact that Christianity, so that it does not dominate, and as soon as it ceases to dominate, it ipso facto becomes a religion of combat and of conquest. If he does not know how to embark on this path and if, deserting the struggle, he takes refuge in isolation contemplative, relying on the attractive charm of devotions to draw crowds back to him and repel the enemy that surrounds him, he is gravely mistaken. The ruin of the Catholic religion, under these conditions, would be certain; Protestantism is there, ready to seize the inheritance which, in anticipation, it has

already appropriated considerable portions.

The clergy must therefore not remain a passive spectator in the anti-Semitic struggle. It must, from this moment on, look beyond and prepare for a new role. It is essential that once Jewish tyranny is overthrown, the France imagines that this tyranny leaves a void and that at least, however detestable it was, it constituted a force, had its own plans, ran the Government as best it could, knew everything

shaving the country to the quick, organizing its finances and administering it.

To restore France to its former glory as a great Christian nation, to liberate it from Semitism and to free it from influences
Foreign influences that are dissolving it are the problem of the time. The support and energy of the clergy in

will facilitate the solution, stabilize the crisis, and protect it from any regressive movement.

As for priests who possess this temperament, accompanied by vigorous faculties, their fate is already sealed; they
are relegated to some remote country where they waste their strength in vain. They are fortunate if no intrigues are involved.
not tied around them to lose them to the bishop, thanks to these indirect influences that the
Sectarians know how to operate even within episcopal palaces.

The Greek Orthodox Church can only regenerate itself through its reunion with Catholicism.

THE ANTI-JEWISH WAR Jde

It will be accomplished as it must be accomplished, and Semitism, defeated for centuries to come, will no longer reign.

on France, which he has dishonored and martyred.

ISRAELITE POLITICIANS

FIRST IMFRESSIONS

He who, not knowing the Jews,
would find, for the first time, in contact
with an Israeli politician, perhaps
First, he was fascinated. He would admire a brilliance,
an appealing vivacity, even a certain air
Inspired. Ideas, freed from constraints.
doubt, swift as arrows, spark-

they appeared to him like small meteors.
they would spring from a superior intelligence.
Unintentionally, he would compare opinions

complicated, the scholarly conceptions of the es-

= - me 2 us One l- ei CU one "En PRE

Li = IF zm z : m : ja OE, =.
PONS NE ef PEtel PA PROS fa k: EA T e Fa a
== = mil aga Sreru te re,' a =- I € Eal a RS
ren Le Hra Fin m ee eu rs Ji LCR T de — + à Use E b

rer ip

"Fr to ER hwl
ES ri iE,
ien pm ai = s =

| = Ta in Er ii 1 |
= == Li a" E 7 P

Te pl Big "et
a p E

E 8 #

of Eee AE In 5 MF
m = K ! "k ia ij
dae i aa E ant ee in A

EL UN

EE a =:
k É ea = ji
ganL- mE e E a aa a ©
l ra

S ISRAELITE POLICY
took Aryan, with that marvelous agility and
this dazzling audacity, and perhaps gives-
would he have a preference for the Israelite spirit; could-
would he consider him as destined to take
the direction of Humanity and to hold henceforth
but the reins of government.
However, if this observer possessed what-
With such sagacity, he would soon be struck
by a host of strange things. Gestures,
the inflamed eye, the shrill bursts and the
venomous rolls of the voice would warn him
to be wary of one's first impression. Well-
Early on, while listening, he would notice, with surprise,
that the Israelite brain lives on all kinds of ideas
formed, arriving suddenly, impulsively,
as if brought by an invisible telegraph.
From then on, perhaps, he would suspect that in
every Jewish politician has a beginning
The mind of a madman. But, no doubt, for a long time
time would pass before he could probe and recognize them
that, in his case, madness obeys pre- laws
sharp, always pursuing a goal, always at

ISRAELITE POLITICIANS 9

its base of ardent and perspi- desires
CACES.

One particularity, of which there is no less importance,
would capture his attention. Israeli politicians-
the beds seemed connected to each other by
remote communications. At the same time,
They have the same idea, the same word on their lips;
the same suggestion, the same jolt, the
makes them act and speak; one could not do them better

compare only to dependent nerve centers
the ballot boxes of others, through which a com-
motion would propagate instantaneously
of a reflex action. They do not need to
neither see nor confer with each other to know what
that they must say; a mysterious voice to them
He dictates his orders and they obey him punctually.
element.

If the observer, continuing his study, exa-
examined more closely the eccentricities of the poli-
Israelite clerics, if he were to try to discover
the differences between intelligence and reason
normal, as conceived by the Aryan genius,

|
|
t
]
i

Er RE CC D | "A Dam PR - PO UT
TITLE Qi. - The well Let = ria =tr
m ai ET
j L he ima pi
a J Le = N

i = m

Er i ù me ii

= ER LT
=æ-

E Eem
F m=

E æt n. >: F 3 =zr -ei
LD) Ts = A. g “ fe Nsg Ha Vu a. F` me | TE = =
T: z ia E z $ ma
= =m ne Cm mn © mme - à mn ne ge, à Er
"E. TI = ri Er iia hF h -m mga

and their state of mind, he would pick up these excesses
tricities, these differences, so to speak, to the
Pellée. Not only the ideas of the Jews in
Policies exclude any moderation; but
provided that we do not let ourselves be imposed by
their brilliant impetuosity, we observe that they
are always agitated, unbalanced and more
or less uncoordinated. They keep going over the same ground.
generally the same background, the poverty of the head
betrays itself through the fluidity of language, and of
appalling shortcomings are evident there. The organization
The intellectual development of the Jews seems not to
include a profound view of the past and
the future; they are not given to embrace
the facts in their distant causes and their
gradual march, nor to follow them in their
future development; they do not have the ability
to look back and forward, so well
expressed by the double face of the god Janus,
which symbolized genius among the Romans
politics; their horizon is limited to current events
pure; they grasp it in an intense way,

They exaggerate it and their loquacity embellishes it.
as far as the eye can see.

Their language goes hand in hand. Common sense
nv is not necessarily represented, but the
madness always appears there in a proportion
more or less intense; admiring hyperboles,

vehement curses, imprecations, fu-

threatening prophecies, reasoning
falsehoods, brazen contradictions, absurdities
pables, it is very rare for an Israelite to be able to
to speak politically without one's words being foolish
more or less impregnated and sometimes saturated
of all these things. Often the verbiage of
Israeli politician produces on his listeners
the effect of a foul-smelling vapor that one cannot
breathe without getting a tired and troubled head-
wheat.

Other facts do not belong to observation.
current velocity and can only be studied
on elite Jews. Some of them, at-
contributing a superior political capacity,

readily assume extraordinary airs,

= =. eina N aaaa
i

1E OSEO ë e RU ë e CON)

You'd think they ruled the world and that
Both hemispheres obey them. Satan
of the Christian religion, seated on his throne
of pride, is no more magnificent, his gaze
does not soar majestically over the universe.
This gait is valuable to observe; for it
reveals, through a phenomenon of concentration
individual, the ambitions of the whole of Judaism
and the transcendent idea he has of his des-
destiny.

As for lying, how do politicians Would the Israelites abstain from it? Everyone has His small background: he was a close friend of Gambetta, or perhaps he inspired Bis-'s policy Mark; or else he recounts his interviews with characters he's never seen. He is so delightful to deceive, to make someone swallow a story Vain with meticulously crafted details! We have the double pleasure of giving ourselves an impression of lift and to play spiritually with the world.

Some features are also not lacking

H CE,

picturesque. This number is repeated Enraged by certain words, The Jewish press German, for example, made a terrible use of the word "Chauvinism". Alienists they might link this habit to what they they call it the madness of words, that is to say to this a morbid need to continually utter a or several specific words, which torment a category of mentally ill people.

Finally, if the observer, probing the Israeli limeLite, wondered what instincts drive the Jews, when they engage in politics, are under an illusion. Could it be possible? Hatred and vengeance, orextravagant pride, charlatanism, pre-ocenpation to deceive and mislead: such are the instincts, the passions he would see on stage and behind the scenes; he would see them acting with a incredible vigor and the power of a long

centuries-long accumulation.

=

TA aa

EF mE E a

a nn E

11

THE ISRAELITE SOCIETY WITHIN ARYAN SOCIETY

To explain the Israelite world and discover- To understand the laws that govern its expansion, it is essential to penetrate the structure of his intelliaison. He has a very active, very lively one, and very different from Aryan intelligence. In the Semitic brain, the multiple planes, the vast horizons, the grand moral framework of The Aryan spirit is replaced by a demon full of fire and malice, alert in its movements subtle in his deceptions, skillful and Bold to the point of being prodigious. What suddenness! to invent a lie! What a clever trick to

ne p E a

QU nt er me are

EE am Me em I e

w '5
o
f

pad
i
| 4
he
i |

= e Re mp -=-= =

— = = eee © E

To set a trap! What a clever trick! to satisfy his insolence! And what art to to disguise oneself, to hide one's claws under a charming sweetness, beneath the seductions more delicate forms of flattery and tenDress up!

A noteworthy point! In this intelligence-Semitic license, everything is organized with perperfection, everything has received pre-education completed. If there are, among the Israelites, natures more or less rich, in all we notices the same gears, and these gears operate with the precision of instinct. (Anyone who has studied Semitic frauds has been struck by the instinctive, almost fatal character, which reigns there. The Jewish merchant who goes bankrupt, or wrests a composition agreement from its creditors friendly, it takes no less care than a bird to build its nest; the evolution of women The duleuse follows its course according to fixed laws; It consists of a thousand details, a thousand stratlagemes which, adapted to the circumstances,

find themselves, in the most diverse cases, with
a surprising loyalty. She has words,
accents, characteristic scenes; who has them
once seen, all seen.

The demon also has its own moral system; if the
Greed consumes him, pride does not torment him.
No less. Confused by his own superiority, he looks
with disdain the Aryan world and told himself that he
He is, or will be, the master. Shouldn't everything be his?
How could he give in, given his systematic abilities?
read, its faculties that nature has trained and
prepared for conquest, do not submit him
trait-1] not to his empire? Doesn't he have treasures
Out of energy and abysses of cunning? Doesn't-1]
not so much to avenge the defeats of his past and to
to justify the oracle of his universal domination,
oracle that survived the destruction of Jerusalem
and to the destruction of the Temple?

With these ideas and passions, politics
Israelite can only pursue one goal: the
domination of Israelite society over society
Aryan, and this goal she pursues with fervor

1
|

and the activity of war. For Israel is not
only one society; Israel is first and foremost a society
an army: and this army, a masterpiece of gold-oe- , has its hierarchy, its leaders, its soldata, his emissaries, his spies; the orders
they are transmitted with electrical speed.
or rather, each one, through an inner revelation
knows what he has to do, as for the methods of
For combat and attack, one only needs to read the Bible.
To know them: a profound perfidy

anime; Israel excels in attacks by behind (1).

Periodically, after having, slowly and In silence, having amassed its strength, the Israeli army stirs and launches itself onto the world stage. She breaks everything in her path and marches on with success in success, from triumph to triumph.

What a wealth of strategic resources! What supernatural agility to harvest the fruits of a deception before the light

(1) Book of Joshua, ch. VIII.

do (1)! What genius in the handling of the Ad (2)! What a multiplication of time by the speed of the action (5)! What preparation-scholarly tion of invasion by corruption and espionage (4)! And what a capacity for destruction! tion! What a wealth of plunder! Like gold and money trickled into his hands victo-laughing! Finally, what admiration and what Terror reigns around her! The kings of the The earth trembles; Israel deals with them as equals. equal; and woe to those who would not send their ambassadors at the funeral of his princes and at his daughters' weddings!

(1) The manna, which must be harvested and eaten before Sunrise. If we wait for daybreak, the bounty. It stinks and worms get involved, that is to say, the whole thing smells bad and we can no longer fool anyone, (Erode, ch. XVI.)

(2) The trumpets of Jericho. (Book of Joshua, Ch. vi.)

(3) Joshua stopping the sun, (Book of Joshua) ch. x, V. 12 and 15.

(4) Book of Joshua, ch. IT.

It should therefore come as no surprise that politics Israelite acts on Arvenne society as a solvent, which she uses to blind the minds, to weaken historical consciousness, to destroy faith in the past, to spread On all sides, thoughtlessness and unreason. If the Aryan society is going through one of those sad times. phases in which a nation, seized by dizziness, is seduced by ghosts, dazzled by clouds of images logic, convinces itself that everything, in its long History has been nothing but error and lies, crowd At his feet, his glories, he appropriates and repeats them outrages from foreigners, falls asleep on the danthe forces that threaten it and the covetousness that They besiege, then Semitism will have free career to hasten decomposition, and He will not fail in his task. He will know how to enveLopper in his disorganizing attacks both the deep and distant foundations of the Arvenne society whose contemporary grandeur poraines. Religion, military heroism, memoiré of glorious enterprises, of the great struggles that saved national independence or European civilization, Greece as France, the poems of Homer as the Gospel, everything will be held in contempt; and the sophistry, irony, caricature, in prose, in verses, set to music, will extend their reach everywhere leprosy patches.

nm == E =

"SES i A aq

ei oo a- BJ i rs. i me da i E me E
lz] bap =

a | lon = ouch AND mi -=

mipien ML

|
C tes = 0 CU pump a

D:
-am

mu

Em y ex

ee E gi

i: _
ne ns sl mn = iaia Le
s Te poioma
n pma

CR a E Fa aa

T
ER pe BATTERIES

5 È mem m = ma
EE upp J

nE pii E ea pi "e pEi e PL

1st ma

laugh

ES ai a- CO ea S a E

III

PERNICIOUS INFLUENCE OF THE ISRAELITE SOCIETY ON ARYAN SOCIETY

Analyzing the causes that make contact of the Jewish society so dangerous for the Aryan society is not an easy subject to exhaust. The mere illusion of the second on the trends of the first, the chimerical idea that she absorbs it and makes him share her feelings the most expensive items, would already constitute a grave danger. And this illusion is all too real. widespread. How few people see Semitic society as it is, with its immutable principles and its prodigious cohesion- precious, nurturing deep in her heart the an- eternal tagonism that separates her from the world Aryan! Scattered, dispersed across various countries, This society has only gained more unity, more opinion

niåtrete to distinguish itself from what surrounds it:
She lived all the more energetically within herself.
herself and for herself. If she seems to
to integrate into Aryan society, to let oneself be drawn in
in the same orbit, it is always more or
less than a feint, a role adapted to his
interests. She undoubtedly plays this role to her own ends.
watch; she seems, at times, to identify with
Aryan society, but, at the first signal, it
regained its independence, like a court-
Herbal tea that never reveals its heart. Also, and
even unintentionally, the Jewish society
exerts a pernicious influence on Aryan society
influence; good can only be done to those whom one
loves and to whom one gives oneself; one can hardly
only harm those whom you hate and despise.

An example, as simple as it is demonstrative,
will highlight the dangers of this influence,

THE ISRAELITE POLITICIANS RO

Sily had a preoccupation in the Jewish world.
passion that works on all brains, it is
that of quick fortune, of considerable profit
obtained by a helping hand. But, at Is-
Raëlite, the passion for gain has cunning at its command:
She doesn't go astray, she doesn't abandon anything.
chance; lucid, defiant, always on the lookout,
quick to seize the opportunity, she marches to her
but with a sure and agile step.

Through contact with Jewish society, the same

Passion spreads throughout Aryan society.

Everyone dreams of multiplying their fortune through

“happy combinations. But something else is

contracting the vices of a race is another matter.
is to assimilate his genius. The credulous Arven
and ignorant, who wants to speculate, serves the Israelite
of preferred victim; this one has precisely
the infernal skill of exciting at Arven lap-
They steal the gains only to rob him more easily.
the Arvenne company, which has become speculators, provides
to Semitic speculation, its best prey; and
Semitism finds in the contagion of its

os =m: mm CS pos E)

greedy tendencies an excellent way to fortune and conquest.

Moreover, misfortune befell the Arven society during-
that, in the face of Semitic society, it loses
given the abyss that separates them! The first one has the
delicacy of a higher organism; the apti-
The capacity to degenerate is equal to the capacity to rise.
As soon as the upward forces cease to act,
She descends in a frightening way. The good
it works miracles; but vice, if it is not
not fought, it acquires an expansion of-
destructive. It only subsists, in a way, if
by the power of sublime conceptions, by
the ceaseless contemplation of an austere ideal,
through learned precautions to repress the
evil and moderating souls on one type at a time
virile and divine. If she relaxes her severity
of these principles, if weakness penetrates them, if the
moral ideas weaken there and the cult
impure with wealth and pleasure replaces it
that of virtue, the feeling of truth

obscures and that the art of lying corrupts it

— = pP e = =E, Ek” E rF” Dr ae o == = m - m : = a =

hearts, if she no longer has anything to guide her high intelligences and strong characters, We can say for sure that it is decomposing. Charlatanism in the field of poli-league, the scam in that of business, I disorder in the family, public debt overwhelming, the invasion of foreigners, all the shames, all the scandals, all the wounds invade it and gnaw at it, and, beneath the blossoming-the sement of material well-being, under the illusions of poisoned ions, one can see them from all sides the symptoms of death.

IV

ANIMAL STABILITY OF THE ISRAELITE SOCIETY

The Israeli society has an influence on the Arvenne society the advantage of constituting an infinite organism-simpler. Enjoying stability perfect, comparable to that of an animal species male, she does not demand, like society Arvenne, the continuous intervention of an ac-higher tion, This is governed by IDEAS, while Israelite society is by very constant and very strong INSTINCTIONS organized. These Jewish instincts provide the law complete, uniform, and inva-viable throughout the ages, they govern the individual

like the whole of society. Also, training Is there a transmission effect from Phomme?

hereditary and not the result of specific work
special and difficult. The only nature, in the so-
Israelite society, does what, in the Aryan world,
can only be obtained through wonders of
method.

Therefore, society's mistake is senseless.
Aryan when it takes over Israelite society
as a model. She doesn't care about ideas.
sublime and of ideal virtues; she does not comprehend them-
He doesn't accept or he despises them. These ideas and these
Virtues, on the contrary, are the foundation of society
Aryan. Israelite society easily tolerates-
a dose of corruption. Introduced into
Aryan society, this dose is sufficient for the
break down. Some freedoms do not present
no drawback for Jewish society
who isn't even tempted to use them, these memes
freedoms (for example those that allow
the mass alcoholic poisoning of the
population) are fatal to Arven society.

ISRAELITE POLITICIANS 1

Finally, in Israelite society, man...
develops of itself into a well-centralized whole-
read, which is directed, without any deviation, by a
burning aeoism in his desires and cold in
His calculations, from childhood, he knew how to make conversions
to direct all his actions towards his own interest, which is
sacred thing, which represents the absolute for him
and the divine. The Israelite, a simplified man,
of a quasi-elementary structure, therefore
No scholarly education is needed. It is
quite differently in Aryan society; there,
Education is, par excellence, the problem.
to solve; every man must bear
within itself the grandiose foundations of Ja
Arven civilization, whose intelligence and
his soul forever receives the imprint of
thoughts of immense grandeur and of
incorruptible purity. I] it is not a matter of doing it

regress by instilling in him the cult of the ar-
the sense and the mechanisms of deception; 1 it is
to imprint on his whole being a movement towards

the celestial ideal.

And man, formed on this superhuman scale-
Maine, must not be weakened, crushed by the
excessive suction weight; it is still necessary
that he possesses within himself all the elements of strength
and individual management. The company of which he
part must be large, suitable for achievement
his mission; to achieve this goal, he must
constitutes itself a robust and complete being,
Wise and thoughtful, upright and courageous. He is therefore
It is true to say that there is no such thing in society
Arvenne, with a problem comparable to that of
education. What a dreadful aberration during-
that, instead of being guided by its own principles
cipes, she wants to imitate Semitic society,
lets nature take its course and convinces himself that he has ac-
he completed his work by furnishing man with a
a certain amount of material knowledge and what-
false talents, instead of forging his character
to silence and inspire in him a horror of evil!

In politics, the limitation of Semitism is
perhaps even more fruitful in consequences
disastrous.

Israelite society, strictly speaking, has
No politics. Driven by instincts.
that she has no need to meditate or put
In theory. Sure, it's about never getting rid of it.
to dismiss, she can never enter the con-

Arvennes political conception. Nomadic society, of
Parasitism and exploitation. How to-
would she include an Arven nation and
“To live off one’s history”? That’s why the poli-
The tic of an Israeli politician consists of em-
prunts, superficial overexcitements, ideas
day to day; she is frivolous and boisterous,
Mobile and grimacing; she exudes nervousness,
Talkativeness, gossip, insults. Society
Arvenne, which is inspired by it, is being worked on.
by a harmful agent; she soon has the brain
Disturbed, she no longer recognizes herself, no longer knows herself.
science of its own laws; its movements
disrupt the fundamental ideas of power

-J

w ĀE

T RS O r RE 5 er

EE S a ESM a ME aeaaaa

ISRAELITE POLICY

kar
==

and government are deteriorating; enthusiasms-
blind siasms, sudden explosions
replace cold foresight; the poli- arena
tick becomes a noisy theater scene and
convulsive, where masks clash
to the clicking of sonorous words and formulas
resounding; statesmen disappear-
It is felt, and it must be: what relationship can it have?
to have between the genius of the Aryan statesman

And the audacity of the Jewish journalist? Where reigns
This one, the other cannot exist.

y

INTELLECTUAL CONFORMATION AND INSTINCTS JEWS

The exclusion of Jews from politics is
all the more harmful because of their shape
intellectual appeal irresistibly draws them to
Something else. Nature, said Aristotle, does not
Nothing is more perfect than what she creates in view
for a special purpose (1). The Jew received from the nature this high distinction; it made him a

---

(1) Nature gives each being its destiny
particular; thus each piece of his great work
is all the more perfect because she has a more
exclusive, (Politics, 1. I, ch. 1.)

ET EE rr bla EE e, re jee ip E e pL o Tie ai et ea

DR mg aa

= s
EE

consummate trafficker; she gave him the substitute-intelligence, flair, cunning, flexibility, activity, the
quickness to pounce on its prey, cruelty
to devour it, finally, all the qualities requests to live at the expense of other men
my. His head is constantly fermenting like

a laboratory of lies and deception;
his innuendo tongue knows how to speak a language
persuasive, and, by a treacherous melody, to make
to vibrate the inclination of the heart that he surprised; the
tenderness and affection flow to him, if necessary,
lips, and never did ancient Siren have better
Fadmira lured her victims with her charm.
tion and the intoxications of flattery.

Whether it's about seducing or corrupting…
to break, to dazzle or to lull to sleep, all the arts
The snake is familiar to him. A man…
weakens-11? At that moment the Jew appears, too
although, in the plains of America
South, the vulture, invisible in the sky, rushes down
suddenly on the injured horse that is abandoned
and which will expire. A son of a wasted family-

Does he have his inheritance? The Israelite usurer, the mar-
Israelite goods merchant, the Israelite jeweler,
rush to hasten his downfall. As one
will throw it in the banknotes, in the hypo-
Libraries, in the bargain sales! What
Emulation will drive them, and as they will know
act in concert, while appearing not to
get to know each other! Should we launch a
A fraudulent society? The Jew will be its organizer.
sateur, if he is not the initiator; he will elaborate the
prospectus, he will establish the statutes, he will choose
the administrators, 1] will lead to the slaughterhouse the
flock of shareholders, he will invent and execute-
He will cut everything, he will speak and act more than anything else.
world, and, despite that, 1l will know how to reject the
responsibilities towards others while retaining the
huge profits for himself. A government
Is this crazy guy issuing a loan? These are ruins
who are preparing and a great Israelite fortune
which rises. Should we sink a ship in
open sea to collect a large compensation
insurance on goods that have not

This

They weren't taken on board? The Jew will organize this
fraud, he will obtain from customs employees
Brazilian or Mexican men's certificates
dreams of embarkation, and everything will be so good
combined, the disaster will occur in conditions so natural, that the Company will
pay the amount of the compensation, including
alleged gold ingots that remained at the bottom of
The Ocean.

And in all trafficking, in all affairs
In terms of money, the Jew brings perfections of
virtuoso. He has the discernment of the place where he
You have to get settled in and from the moment you need to act:
he knows how to give to his establishment as well as to

the display of its merchandise, the brilliance and the color

their necessities, he knows the language that is needed
He knows how to hold on and how much noise to make.
baiting credulous passions and laying the groundwork
to expensive whims. He knows how to put in
He knows how to attack the intermediaries.
his competitors through skillful disdain and

He knows how to inspire confidence despite slanderous rumors.

and to bring it back to life after losing it, 1l knows
to draw the powerful into his speculations,
He knows how to pay the price for his audacity when he is unmasked.
and, through intrigue, obtain silence and

He knows about impunity... what doesn't he know? But
Above all, his will is constantly at work, elastic
to the highest degree, shrinking from nothing
effort, lending itself to all combinations, and
also capable of successfully bringing to a close a
fraud in ten years than to conceive it and to
| execute with lightning speed. His am-
tireless bition is that of a son of hell
for which nothing is conquered as long as he
there is still something to conquer.

an Te Beror
THE N°

arr

LU a il M

i paan =

THE

Sp PS PAM Fe |

l uk p | -
"1 = | CT yp = gm } LI kir
| Meg line Re Jda PANES : > s
J ir = nu. to | m aa 0 pl DURS nr ES | k li N sd to F to | ji T Ur: '
=F i À -J Š à qui en ge IAETH
1 =H- ets 1 TE > nam n æl als hs —— mji mi p! At =4 soft. “ar. mms
en md er Sa D NUE ire lb. D mp PEU Rs me in a Fer.
a, to not to d E æ Piep Er En +" Dis
ft | Lo | [ass | a me as å „d 7 LE OT TL" H r caa a ~ En, mt i
ie pay Da JLFL! y >f EA: | a “re 7 -i = _ Ta. is CL -TE i ma a LA à 3 Pi i ial F
E ns pE x . JD, D AE "| ye ar DNS ur =} CL = eu p Cane a PR + rl
mes me ms = Saa r , Res | The: ji Ep al 2 eg LL. ie lee Fg zo
i = gd fold To them 1 We laugh Pa gg E se".

Nature, which doesn't like to stop at mojitie path, eliminated from the intelligence of lIsraelite everything that could have hindered its development specialized intelligence. This intelligence, properly-through sudden bursts of energy, through sudden ideas bites, always aiming for facts immediate, conceiving of them as if they had not neither eve nor tomorrow, repugnant even to any serious and severe understanding of the choits, form with the qualities of intelligence Politics presents a perfect contrast. In politics, it is no longer a question of mystifying a buyer or of

E}
+)

to spread panic; the leaps and bounds of mercantile cunning, which sees only success of the day and disregarding moral law, would lead a government destined for its inevitable downfall. On the contrary, in trafficking cases, those on-Where the Israelite excels is in strengths sovereigns. Who will ever recount the miracles? of fake news, the wonders of rise and fall, the wonders of the broadcast and those of the hoarding? The Chimother of Greek mythology had the body of a goat and the tail of a dragon; the spec-

Israelite culture, with its upheavals and its devastation, is that not its emblem? Transported into politics, this mobility, these unexpected acts of daring, these maneuvers in the false and by capricious zigzags, this passion results within the hour, as if it were to plunder and flee (1), this contempt for the con-

---

(1) High-speed looting is for Israel a sacred law: "Let us hurry up and gather," said the prophet Isaiah; let the plunder be hastened." (Ch. vrir,4.)

human sciences, can only produce Incalculable disasters. There, 1 liter of fan for everything at the moment the design of a vast complex, broad views, continuity, wisdom, the measure, foresight of the far-reaching consequences taines: we must respect the truth and be wary fleeting victories; confidence is needed slowly acquired and the consideration savam-justified. The intellectual forces of the policy and the special faculties with which-they amass a great Israelite fortune are thus placed opposite each other others; 11 there is a difference between them of same order as between a majestic building destined to last for centuries and the too dazzling-your splendors of a circus of acrobats.

Besides, 1 liter is enough to lack common sense perverted to perceive, in the language of the Israeli, for whom politics is hardly his domain. The eloquence of the Jewish politician, steeped in traffic, exhaling all the smells. In its warmest exuberance, it

always seems to be promoting the article; his enthusiasms have the
the fervor of a sale conducted at breakneck speed, and
his enthusiasms, accents of slapping
theatre; its aggressive outbursts, its invectives, often crude or bitter
emphatic, they breathe the fury of rivalry
commercial; his shameless boasts and his
The dispute over the field of this fair
or the Bourse vestibule.

He exaggerates every incident of the day, making
a major event; a new insignia-
"The Russian troops," he cried, "are taking over the territory."
with anxiety, they focus en masse on
the borders of Galicia, the war between the
Russia and Austria will exacerbate, France will be
"Caught up in this conflagration!" Convulsive,
Həgard, he is certain of what he is saying: it is
the German ambassador himself or
his first secretary who told him in the morning
meme, A few days later, when his
face will have resumed an expression of security
splendid, beware of reminding him of his

grim predictions; he would look at you with
astonishment and would accuse you of lending him
worries he'd never had before and
words he never uttered,

Not only does the spirit of traffic imprint itself on the
Israelite politics, its physiognomy. But, der-
Behind the politics, the drug trade is still present
and acting; or rather, he is never more active
that when politics, broadening its scope
operations allow him to penetrate as far as the

The heart of public life. So, master of government secrets, nothing more to say. Fearing a timid justice system, he can speculate. in complete freedom; the Promised Land is in With his hands, all that's left is to harvest.

And if some Jewish politician affects a integrity, more or less real, that one does not Don't be fooled, his fellow believers are speculating around him, and his state of cerebral dependence brale, compared to them, forces him to put his influence in the service of their interests. Who hasn't noted, for example, the wheelbases

m = me

= TENN MESE ë ee E nn mpeg je
ali oi oea PT aa E RE i

Hi ISRAELITE POLICY

of Israelites, themselves making no comtrade, against customs tariffs, abhorred by Jewish cosmopolitanism, which pursues them with a eternal hatred?

This intimate mix of politics and trafficking found its embodiment in certain beings hybrids that have made the conch work in tandem political tion and bursal swindling, Well The nation where this awful guy was able to get away is degraded. to exist and where the insolent stockbroker was able to play at future undersecretary of state!

A curious thing! Despite his sea- instincts cantiles, the Israelite readily believes himself to be a An extraordinary aptitude for politics. Who He who desires his favor would do well to listen his sweeping dissertations on the events Daily updates: however, to displease him,

it will suffice to avoid engaging in his conversations
political actions or to politely leave them
to fall.

The Jewish community shares the same idea
ambitious, The magnificent Beast, with a golden diadem,

a ™
in |

ISRAELITE POLITICIANS

aspires to govern humankind, and, in
her gigantic pride, she would prefer
rolling to the bottom of the abyss rather than not realizing
the oracle of his universal domination.

nn me Re es lan

Re u -

RTS CE pe

Fr + ii

+
=

==

,
i

has

2

=

I == pm =
LB

Ad
3 E to:

put
=. | . ay

=
im g
æ !

has

CA CE,
zi=..

i
el

TEE . j
f GLT m Ee my iert = ei yE
You E

4. a
j eE”

not i]

Ee i gl ns m ia

Rae

a=

ú=
me

I'm going to ST a little more Piaj er Baies |

Red ae er ser rar

= =

5 k = ae Lun, mn 3
"hi: to is
| -
E ET En rs ei H ipc

VII

CAUSE OF WEAKNESS OF ARYAN SOCIETY OPPOSITE THE ISRAELITE SOCIETY

At certain times, Aryan society... the Israelite's anger and dream of reconciliation with him; she convinces herself that she has been unfair and barbaric, that the true Israelite is quite different that the one she persecuted, whom she took The crimes of a few, for the vice of all.

or that by degrading the Israelite, she makes her
criminal, which it is necessary, finally, in a common interest-
mun, put an end to his old hatred and se
to rejuvenate herself by inviting Judaism

delivered to enter its fold and to contribute

to its renovation.

= mn © “SE, From em. mn to

LL LE = MF m ==

|
Ri
fl
i

ISRAELITE POLICY

Warned by his historical experience, the Israelites-
Lite has long held these trends and
He follows its progress with ardent joy.
knows that, soon to become widespread, they will make the
law, that his chains will be broken, and that he will
will be allowed to invade the world stage,
rich in energy accumulated over the centuries
of oppression, amplified by the thirst for revenge.
session.

He knows that everything will turn out in his favor: he
was despised, and he will be considered a superior being-
laughing; they insulted him, and he will insult them; they will insult him
He was being pressured, burdened with taxes, and he will
to deliver all of humanity to exploitation
Devouring. Great and small will be humble.
before him; he will inhabit the castles of the aristo-

cracy, and the diamonds of the most august of
wreaths will adorn his wife or his mai-
braided.

He knows these splendors will not last:
An eternal Providence has marked his
limits, and this Providence, vigilant in its

DE a EO ë aa E y MJ a = to CRE CORRE CORRE CON CE CE =

Immobility and formidable in its patience,
will arrest him at the necessary time.

One must have never observed the Israelite to
not having noticed any dark forebodings
ments deep within his soul. "If you look-
"At their bold march," said Bossuet, speaking
demons, and their proud and pre-
magnificent, you will first see their strength and
their power; if you look more closely
Their gait, you will easily recognize their
tricks and their detours; and finally, if you penetrate-
Go all the way to the bottom, you'll see that with their
superb mine and their formidable apparatus, they
are already broken and undone, and that being still
Trembling and frightened by their defeat, he is
It's very easy to scare them away.

There is something similar in
the Israelite's attitude. Outbursts of arrogance
successively, without transition, silence and I hu-
militant; the grand, domineering airs do everything
Suddenly, a strange unease takes hold;
that would be like neurotics from the Middle Ages who, at

2 z Te ment core a F

I EEE in

amidst the nocturnal pumps of the sabbath, ver- would be terrified by the appearance of day. head rising into the cloud seems to have Never stopped kissing the earth!

But the era belongs to him, the trumpet of deliverance and victory sound at his ears; the gloomy oracles that will come later to dismay him, do not make themselves heard dre; he has time to conquer the land and maybe- By hurrying, will he forever ward off the fate.

Aryan society, it must be said, is ingenious to assist him. She falls in love with the Israelite and He falls in love with her, in a way. He makes her the effect of a more intelligent, more com- Complete, more perfect than the others. His mind… Her charm and her voice intoxicate him; with time, she will listen more attentively to this voice, and, under the flattery- harmonious laughter, under tender caresses, she will hear the hateful whispers and the abject brutalities; she will analyze laughter and the smile. But this disenchantment does not pro-

{
|

duit qu', with extreme slowness; the illusion remains mistress for a long time, and the more the Israelite is The more Israelite the Aryan society loves him and He admires him.

She even sometimes feels the need to to prostrate herself before him. When she meets him in a concentrated state, sparkling with audacity and inSolitude, wielding insults with dexterity, like a fencing master wielding the sword, imprestigious purveyor of lies, well seductive, quite mystifying, achieving in one the famous type of magician of yesteryear, She takes him for a supernatural being, almost for a god.

Once on that slope, how does society Would Arvenne stop? The Israelite, to whom She gave her heart, enjoyed all her confiancée. He can use it and abuse it, he knows it; Thus, there is no sphere into which it does not penetrate. with the fervor of an invader. Government, diplomacy, army, administration, maHis style, everything seems to have been created for him.

= e Åe E ON PC © 2 Á =

|
j
|

|

Everywhere the top spots are reserved for him He used to be considered an international player. and his own tenacious Israelite patriotism and jealous, seemed to exclude everyone else. Now, he is considered a patriot in the second power, and nobody thinks-would ask him where he was born. Neither his extrablatant negligence, nor his accent hinder his career; and Aryan society believes itself to be of theIt is so much better run that it has more Israelites in his head, in possession of the secrets of his politick, speaking to the stranger on his behalf and him shaping intelligence in their own image.

NUDE

BITTER TRUTHS

To dispel a few grand illusions
bitter truths is the best way to
fight. Why does the Arvenne society res-
Does she feel this admiration for the Israelite?
Why does she accept his intrusions?
with such ease?

The explanation is not difficult: an examination
Conscientiousness is enough.

She has fallen into some disastrous habits
of inaction; enamored of fine language, she flees
any sound reasoning, any strong idea, and

= EE lem B mm ren au ;

me...,
-ymm

== =
=

Ba FE nee AER a an a Es al = i
= EE 5 m "Em re to =
+ PTE = Li iml M = qe Zam; ia == =

pn aaaa LPS Bi Ts I k ai 1] T
= E ; Eyepmeie e Oai =! nn e.

rym NE pm Ein i

= == s,

"E a

— =im =
mx gen ©
ms Ë

i ——“...—

- om
Lal prie E Se LE a SE. =

ES “Em ë i EE

She prefers attractive lies to them; she has He had forgotten his old experience, he no longer knows its own foundations and sees almost without pain falling piece by piece the glo- edifice laughing at his past. Instead of acting beyond its borders and to turn back foreigners, it lets it flood and imagines itself to be all the more envy that it is no longer invaded.

The warnings find her asleep and Nothing can rouse him from his drowsiness. weakened characters are averse to prolonged; the great virtues, the energetic labor- The austere, almost gic, study style seemed outdated to him. almost eccentric; she pursues successes easy and enjoyable aspects of well-being, while

that artistic virtuosity reigns over the
Hearts: simultaneously the plot and the verbiage
seize the scientific and political regions
tics; reputations are made through experiments
vulgar advertising techniques; men
They no longer even have the strength or the pride to possess
thoroughly seduce the knowledge of their car-

THE ISRAELITE POLITICIANS OF

behind; what's the point? The more their luggage is super-
The more licit they are, the better they will be understood and appreciated.

It's surprising that in the middle of this
degeneration, the Israelite plays the role of a
To be stronger and better led? Everywhere, in
science, as in commerce, in the
In the arts, as in war, activity strips away the
laziness. Semitic activity is all the more
formidable, she knows how to adapt to vices and
She will make prodigious use of it. She will hasten
to provide the weakened Aryan society with
administrators and officials. They will save-
will at least do their jobs and will not flee the
work. The plot will play a significant role in
their multiplication, but the thing will be, until
To a certain extent, legitimate.

In vain, moreover, would the Arven society want
to indulge in frivolity; in vain she
would want to delude himself about his ignorance rather than
false scholars, gorged with honors and money,
they carefully hide it from him, and brave the shame of being
the last to be initiated into the major works of the

|

Tia ISRAELITE POLICY

Universal science, the implacable truth does not
will not allow itself to be corrupted indefinitely; and the day
will come where those satisfied with national science will come from.
those who did not create it, but who exploited it-
tent and compromise it, will have to count
with foreign science. (it will be imported)
tator? Naturally the Jewish doctor, for
which will open up a wide career of success
THESE.

There are plenty of examples. Do we believe
that, if the French doctors, those to whom it was
entrusted with higher professional education,
had been attentive to the work of science
German and Austrian medical, such as doc-
The Israelite leader could have overwhelmed them with his rail-
leries, ridiculing their ignorance in front of them-
memes, and behind the scenes, mixing the false with the true,
to attribute to them a thousand absurdities that they had not
never said, to tyrannize them, in short, with
the mischief of a friendly monster and pick up
millions by flouting his colleagues?

The importance of the foreign Israelite scholar

in the field of Oriental languages and the
Greek history, astronomy, etc., is not
no less accusatory for French science
French; and we can say that by obliging France
By resorting to foreign science, she has earned the right to do so.
Contempt. If France didn't need it,
from this foreign science, she distinguished herself-
said with pleasure, she has, with her own hands,
attacked its scientific prestige and raised the
German science on the shield, by constituting itself-
killing while in a state of blatant inferiority.

Ah! It's not in Germany that pa-
These aberrations could become entrenched until-
than to become a system! Suppose a
Laplace or a Burnouf applying for a professorship

of a professor at the University of Berlin or of (xwttingen? All doors would be closed to him- if, by extraordinary, he was named, the corps of professors, supported by public opinion, get drunk would see him en masse; surrounded by hostility, he The place would soon have to be vacated, and the natural-

|
|
i

sation would not allow him to escape lostracism.

In matters of finance, ignorance and inca- French pacifications produced the same effects. The people who do not know how to treat their own financial affairs, which appeals to capital Israelite rates to fill the deficits of its budgets, which uses the intermediary of Israelite bankers to gather during a crisis, the funds from a loan, this people is manifestly lacking an essential organ tiel. Certainly the Romans, fighting against the Carthaginian Semitism, did not go far dear money in Carthage nor kneel before its capitalists. If the Eternal City was indebted to Carthage, she soon had vanished from the face of the earth. More knowledgeable and more experienced, more calculating, and less France, a spendthrift in this century, would not

Never fell under the yoke of the Jewish usurer:

IX

ARYANIC SOCIETY'S REACTION AGAINST THE SEMITIC SOCIETY

The repression of Semitism requires in the
Arvenne society of superior forces, and these for-
These only act effectively when-
that they have reached an extreme stage of development.

1° He needs a high degree of foresight.

Semitic genius was constituted by the
nature to deceive and surprise. Impre-
clairvoyance, thoughtlessness, inexperience, inattention,
He guesses and uses all the
shortcomings of the mind. He has an intuition for weaknesses.
of the heart and the senses. He knows the dizzy-

RS j L =s
- = =

FROM ISRAELITE POLICY

the risks of presumption and credulity, the
abandonments of seduced vanity, the recklessness of
self-esteem, the negligence of laziness,
the insane confidences of love, the exa-
Servings of sensitivity and delicacy,
the naive hopes of dazzled greed
by the mirage of fortune. He knows that the vigi-
the most active launch and the most penetration
sagacious people have their intermittencies, and that is enough
to take advantage of it to make them lose the benefit
the result of many years of work and effort.

The famous Hannibal possessed the rarest of them all.
to what degree this genius. The Greek historian Polybius, after
to have made a masterful painting of these apti-
studies of the great Semite, he adds:

"If we could know the weaknesses"
of others, and that by attacking his enemies one
took their leader by the place that lent itself the most
to their surprise, in a short time they would be captivated
the whole earth (1).

(1) General History of the Roman Republic,

(L: FIE CR EVIL:)

= ET ZE ES OS SE a E = — = Aa
Fr = =

ISRAELITE POLITICIANS IN

This is indeed the principle of Semitism: to-
cover the gaps in the armor and embed them
Between the hook and the dagger!

The problem that confronts clairvoyance
Arvenne, facing Semitic cunning, can therefore
to formulate it thus: to treat her as she treats
ignorance and trust in Arvennes, to probe it
in every direction, scrutinizing its most subtle impulses
secrets, the most hidden secrets, the pre-
the most invisible preparations, and seeing all these
things with a subtlety and acuity of

every moment.

As long as the Arven hasn't practiced reading
in the Semitic brain, to hear what
it happens there, he is not yet trained for this
difficult task, Had he learned much, his
Even if her clairvoyance was already profound, it is
incomplete and ineffective if it does not see

everything, right now.

Gradually, and as the Arven lightens uprera, the space, initially very vast, which occupied Semitic cunning will be curtailed. Methods

Eme aa F PEEL CRT OR TR INR CE NS CR. Ru 1 EEE TE =r TTE mother aa aaa | = E st ë ke oB mm = © a

too similar, stereotypical lies, traps of a uniform mechanism will to leave the stage. No doubt a Semitic trick. will remain untamed for a long time; the first Defeats will further stimulate his inventive spirit. But Aryan intelligence, having begun to penetrate his opponent and gained confidence in his method, will continue his study with unwavering firmness. Every incident will enrich the treasure trove of his experience, each an unforeseen difficulty will awaken in her a prdivinatory dence, each stratagem of a diabolical perfection will provide him with the opportunity of a new victory.

The day will come, finally, when this deception Semitic, so fertile, so adept at evading through a thousand changes, so elusive at at the bottom of his labyrinth, will no longer seem to him a mystery, and the undecipherable enigma will be read corramment. Then the Aryan will compare his tertheir first experiences and his insightful judgments; he will see from what ignorance he has emerged and before

What artifices he trembled with. And his clairvoyance will be full of anger, for she will embrace worlds "trick and she will dive into abysses of perfidy.

2 It requires immense energy.

Through cunning, through the subtle science of informationtions, to the art of oblique maneuvers and of inextricable traps, Semitism combines a audacity and a capacity for action that hold of the phenomenon. It is necessary to oppose it with the same forces constituted to a transcendent degree. The Semitism has a knack for acting with speed extraordinary; we must learn to act with an even more extreme speed. He is infatigable; you have to be more than him. He knows how to strike with skillful violence; it is necessary to administer to himHe was talking about lightning strikes. He vomited. hatred and anger; it must be submerged in

the torrents of burning anger,
HAS

HO ISRAELITE POLICY

Against such an enemy, Aryan energy will not It must allow itself neither truce nor rest. Defeat, Instead of giving up, he must redouble his efforts. and victory excited him even more. Marcelmore of the Second Punic War, the hero sublime of the great struggle of ancient Rome against the world-dominant Semitism should serve as a model for him; he needs the resiron spells, fearlessness, the genius of audacity the immortal Roman.

As Aryan energy gives itself this formidable education, she will notice surprisingly, the shortcomings of Semitic energy that, the softness which demands its rights, the appethe essence of well-being. The refinements of luxury, the sensual or vain pleasures of the polygamy (1), which is preparing to anger him. And

CI

(1) At Capua, as we see in Livy (Book XXIII, 18), most of the Carthaginian Semites The Ginois had burdened themselves with mistresses, plerique scortis impliciti.

In recent years, such a major banker

ISRAELITE POLITICIANS (34

then, growing from all that the Semiism, she will accelerate her work of repression, until the day she forces Semitism, defeated, had to abandon the field. and, like Hannibal, expelled from Italy, to remto boat, despair in his soul.

An old and decrepit Israelite flaunted his polygamy. in the public promenades of a spa town, with royal insolence, Germany understooddra.

|
i

e

Ee C oi OO nn

HAS

MORAL FORCES

3. Aryan civilization cannot resist to the Semitic invasion by reconstructing the moral ideas.

A very serious error, which has already been reported. of Aryan society in the face of Semitism, consists of wanting to limit and deviate more or at least moral ideas that serve as his base. She probably doesn't lose them, but these ideas become hesitant and vague; The concepts of good and evil are no longer separate. through an abyss and seem, up to a certain point, to reconcile; ill-gotten wealth

4.

H be EEr T e -i "F5 '=

ro RE SES DES eg

Pii ne. pi mel. Re M a

Fes

x 3 I i=
>= =m Oo oe me nn e OO i E ë S l E i E ne paaa | NE ml. mom

no longer causes horror or shame; corruption tion takes avenues; fraud sees the crowd to prostrate herself before the palaces she has built. To cheat and to enjoy oneself, there is no other ideal anymore. In such a society, Semitism is widespread.

to his right, On the one hand, his victorious skill is admired there; and, on the other hand, the characters softened, they offer no resistance to him.
(Some men may want to sub-
to milk for general affluence. On some, the Semitism will exert its influence; on other islands, the slander; and many of them will also be exposed to falling back, weary of their efforts and of- courage, in the flow of pleasures and vulgar profits.
Rebuilding on unshakeable foundations Moral ideas are therefore a primary condition of the struggle. Semitism is the spirit of men- dream; the Arvenne society will be horrified by it will punish with implacable contempt any outrage to the truth. Semitism has a passion for

fraud is how he lives and grows;

The Arvenne company will make probity its foundation.
the foundation of the moral edifice. Semitism only has disdain for great virtues, he does not comp-
It takes neither integrity nor selflessness any more than it does He needs corruptible souls and justice elastic; the Arvenne society will surround the great virtues of inviolable and obligatory respect will even make those who hate them give back

tribute.

ER ne DE Ts 0 so

=
m =L o rE ki p ha ES
has

CET: „= HU jee “JL MS TRE Fan M Do D am os “A

XI

GREAT MEN

4. Aryan society needs large
men to lead it.

Designed to achieve an ideal top, the Aryan society can do nothing without great Men. And this need throughout all eras. he becomes even more imperious in his fight against Semitism. So, he needs intelligences of marvelous clarity, stubborn wills, men, in short, which spread around them the strength and the light, reconnect the chain of tradition

Arvennes, broken

> by Semitism, and render

=
ža hr b pme RE e en =

= "i TE qii mil
=== == pmm RS EE a SM an D EE CLS en = Where Oo o

11 ISRAELITE POLITICS

to the Arven genius, weakened and shaken, the resolutetion and faith in himself.

But, to create great men, one must

that the Arven genius draws from what he has of more intimate and deeper: because the great The Aryan man is the living expression of genius Aryan, he personifies him, he makes him explode grandeur and moral beauty, as well as the dazzling deceit of Semitism in embody the genius of imposture.

The difficulty for the Arvenne society, subjugated-guided by the Semitic:ie, to produce great men, is immense, and for a reason Jort simple: the Arvenne company doesn't know itself

Furthermore, she turns her back, unknowingly, on her its own genius, therefore, those who represent it in a powerful way, which are the energetic personification, cannot Plat- She shoots them. She flees from them, hates them, humiliates them. pleasure: she takes cruel delight in them ignore them or relegate them to the third or fourth plan. S1 she honored them, if she consented to be led by them, the Idol Semitic, who reigns over her, would be furious; because she, this Idol, distrusts everything that It is not her, or does not bear her mark.

The day comes, however, when Aryan society finds herself. She only resigns herself to it after having much has suffered; how often has this resounded "Cry: 'There are no men!' But..." All mistakes have their limits and their remedies. The Arven society, torn from Semitic prestige, finally pays homage to Aryan genius who vanquished his enemy; she proclaims the intellectual kingship of Oedipus, when, having delivered her from seductions and from the Sphinx's claws, he brings him the descum (1).

This delivery marks a new beginning for society A new era begins in Arvenne. She feels reborn. and sees glorious destinies opening up before her.

(1) The myth of Oedipus and the Sphinx represents the

struggle of Arvennes science against Semitic science tick,

= a En a S Tn - -iii =
IG a ur i

EE Ti Te E = e ë e ëo NS EN EN M = = = c OC CN ur — e CE

curious. She remembers the phases of the terrible struggle, and its anxieties, and the shame that Paccablait; for every dominated Aryan society by Semitism and all Arven who delivered him His soul feels an intimate shame. The genius Aryan may well, for a given time, be let it be obscured by the smoke coming out of the Semitic hell; but, like the sun, it never goes out, and its light will carry the trouble to the very depths of the consciences of the most

asleep.

B oe E o JO DOS SR

BOOK TWO

ISRAELITE JOURNALISTS

= RE - . a E LE, xa Le SP mu e Li a ea ter mms = D ES
mE - D aa amm] 3 zy īa i = g, T = e TENES in ns 2 mE mi T ramme a aar $

ISRAELITE JOURNALISTS

ISRAELITE JOURNALISM

In every era, Semitism excels at...
build appropriate war machines
to the circumstances and conditions of the fight;
and these machines, designed to break and
destroy, spread around him the submissive-
Zion and terror,

The newspaper is leading the pack.
modern; and it is one of the best suited to
Semitic aptitudes.

The Israelite's athinity for the newspaper na
no one escaped. He grabbed and read the newspaper.

eo

S0 ISRAELITE POLICY

- E= = = em -= =
CORRE RE = = = + shift GR = = OR CN = m

OO E s oE Ñ o SR CONS E © ë NS CS E o Con Es a oo Hem E:

eagerly absorbs the news in
his memory, is fascinated by the incidents
the most trivial, bursts into anger at the faith of
the most audacious conjectures, prophesies the
Wars and revolutions, dislocate alliances
these—precipitate nations against one another
others, overturns the map of Europe... in one
In short, in every Jewish politician there is a
Journalist, not in the serious sense, but
morbid and exaggerated use of the word.

This affinity, based on instinct, is very
revealing. The Jew knows that in his hands
the newspaper will become a power, that it
will allow us to influence society, to shape it
at his discretion and to bring it to a singular state,
where, having no opinions or feelings but
those he dictates to him, believing only what he wants
that she believes, admiring what he wants her to believe
admires, or despises what he wants her to
misunderstanding, she will fall before him in the pas-
The spontaneity and automatism of a sleepwalker
in front of his faith healer,

ISRAELITE JOURNALISTS If

= me a

Admirable is Nature, which, in endowing the Lily-
Raëlite of this instinct, gave him all this
that was needed to use it.

Indeed, all newspaper industries...
seem familiar at first glance: 1l knows how to pick up
the necessary capital, launching it, operating it,
attract the reader, pique their curiosity, make
prosper the advertisement, obtain protection
influential men. To secure subsidies,
to use the currents of opinion and throw
food caters to his most unhealthy whims: he
knows how to be corrupted and keep at the same time

Some time outside of independence; he knows alternately demolish and praise; we reDoubt, and we pay for it. Expensive friend, expensive enemy Inconvenient, that's his motto.

The very style of the Israelite adapts to marvel at the newspaper. Outraged disdain, saremphatic pronouncements, bitter insults, cries of triumph, superb pronouncements, revelations to grand orchestra, daring inventions, all his flaws, his personality rage, his verve

= = = e = Top =: Er
k 1 m E pes
F uF = = = =

srimacière, her insolence as a hysterical woman, give what he writes a devilish flavor. a clownish outburst, and, it must be said, a virtue Communicative and engaging. Ugliness doesn't It's not immediately obvious, and many men read with delight what perhaps One day they will appear unbearable and hideous.

The aspect that the Jewish newspaper gives to Politics is quite peculiar. Under the pen Jewish politics, having fallen into a chronic state nic of nervous erethism, seems not to governer than by blows of the whip impulsive. Uneven like a convulsive, the press Israelite only rests from a crisis to... preparing for another one. And what crises! What Unrest! What dark clouds on the horizon! would believe that the world is going to collapse or that a The volcano is about to erupt. The next day, it doesn't look like it. Furthermore, the radiant Jewish press proclaims that peace had never been more assured; and the fools, that these displays of terror had Impressed, they look with delight at

j.
=)
Ka
È =
LR
i
+
i
L

ISRAELITE JOURNALISTS

clouds dissipating and the storm that
moves away.

The Jewish press thus plays a role in the world
of human credulity, the role of a magician
An old woman who changes the weather at will, does
to rumble the thunder when it pleases, or read
order to be silent.

At certain times, in bygone days-
tion or war, its uproar transforms
in a tumultuous sabbath: it is then a
eruption that overflows. The campaign of the
German Jewish press against France,
in 1870-71, offers a remarkable example.
What a hurricane of projectiles this press has unleashed!
Vomited on France! Who will recount his outrages?
and its calumnies? France would have been a pro-
If she had been so vile, she would not have been overwhelmed.
of more contempt.

Moreover, the psychology of the Israeli press-
The lite can be summed up in three words: hatred, men-
dream and neurosis. His practices are those of

Deception, and its arts, those of evil.

= È: irei =a = En - z
az BT m sus; ne. = aie l.

My DJ; PS):

Li = nu EE “= z to sm
Mrs. O E EET

"rE en nt — NS RS a Sn = — —+ ETPEE mer EE Rs, oc

ruins and disintegrates public reason; it destroys feelings of impartiality and justice ICT; it teaches how to process from top to bottom the most respectable men, if they are adversaries (1); she hunts intelligences

---

(1) The question of whether the famous war of Troy took place between Aryans, or between Aryans on one side and Semites on the other, could, strictly speaking, to be decided by this single consideration, qne Each people respected the dead of their enemy. If the Trojans had been Semites, they would have outraged and mutilated the Greek corpses, and the Greeks, in retaliation, would have ended up doing the same Trojan corpses.

Homer, moreover, seems to have been quite familiar with the Semitic perfidy, which had left in (Greece A primitive passage of very bad memories, a passage from the Odyssey, which recounts the fraud of a Semite Phoenician, is very instructive in this regard.

Here is the passage:

€ ... But around the eighth year, a man from Phoenicia, full of mendreams, and which had already caused much harm to men. And he persuaded me with his lies. to go to Phoinihie, where his home and his

aaaae FS p EE or EE SE i Ee pe cm

thought and replaces it with bursts of vioslow and manic excitements; finally, In all things, she agitates, enrages, and inflames. disorder, disruption.

Moreover, it spreads a characteristic disease--

goods. And I stayed there for a whole year with him. And when the days and months had passed, and that, the year being completed, the seasons returnrent, he made me get on a ship, under the pretext to drive a load in Libya with Lul but to sell me and extract a great deal from me price. And I followed him, suspicious, but contrain. And the nave, propelled by the favorable breath of Borcas was approaching Krete when Zeus (Jupiter) pondered our ruin. And already we had left Arele, and nothing appeared but Ouranos and the sea. Then Aronion suspended a nute black on the hollow nave, and beneath this cloud all the The sea also turned black. And Zeus thundered, and he hurled lightning struck the net, which overturned, struck by the Zeus's thunderbolt, and it filled with smoke. And all The men were thrown from the ship, and they were carried away, like seabirds, by the waves, around the black ship, and a god refused them the return. » (Homer, Odyssey, Rhapsody XIV, trans. by Leconte de Lisie, p. 214, 215.)

C

AND.

zi ss mire as =j = me = =
= L Ome o F Er - mm ma: ue — ae i = y = m
"r

'

SG ISRAELITE POLICY

Israel's teristic, suggestive dependence.
Subjected for a number of years to
the action of the Jewish press, the men did not
they no longer belong to themselves; all their ideas belong to them
come from the Jewish Gazette: sympathies, anti-
Pathias, admirations, illusions, she approached them
watches at her leisure, and everything she throws
in their brain is accepted with a promp-
Foolish attitude and blind faith.

The men who fell into this state did not, in
General, no awareness of the degradation
of their reason. Do they find any charm in it?
One would think so, because 1! is also difficult to find them in
to uproot rather than cure a morphine addict

his passion.

a 5 + In wall at ==
SE sd R Eai ns D EE

7
Read
i

L

XIII

PRINCIPLES AND METHODS OF ISRAELITE JOURNALISM

The methods by which the press Israelite establishes its influence, demanding a Special analysis. We can reduce them to two main groups:

1° The quintessential principle of the press Israelite is to divide.

To incite hatred, to awaken resentment, to fan the flames of animosity, to spread the treacherous interpretations and insinuations poisoned, exaggerating the truth, corrupting it by falsehood, to exacerbate it with irony, and, by these articles, keep men in a state

e—a on meme © © Ces meme © CR ca e E ee aa ea a MO SES On

acute distrust and hostility, fueled by the suspicion, separated by outrage, ready to throw themselves piled one on top of the other: such is his fundamental tactic. damentale.

This is true, both when she addresses to nations as well as to parties. In all things, the spirit of division, the very opposite of estaken by charity, animates this press; and it does not the fact that following the old traditions of the Semiism. Droysen, in his History of Hellénism, explained very well how the Carthaginian Semites practiced this me-

method with regard to republics and monarchies
Greeks of Sicily (1). Today, in

(1) “If the law,” said the famous historian Drovsen,
reigned in Rome, material interests dominated in
Carthage; they established the constitution and treaties there.
of commerce and all acts of political life.
The rich civilization of the Semites, which, in the East,
had already been weakened and extinct for centuries
under the pressure of foreign conquests, avail
Carthage has rediscovered a new vitality, a
incredibly advanced industry, extreme care

EE T = ic NE E per ST ee es me | D

In France, Germany, Italy, the Israeli press-
Lite doesn't act any differently. The goal is clear: divi-
to serve in order to reign. The more men tear each other apart-
The more Israelism spreads in all directions, the more it will spread on all sides.
his empire.

Moreover, the internal dissension and the

and the most rational methods applied to
soil cultivation and livestock breeding, an activity-
widespread in all classes, a con-
awe-inspiring with the interior of Africa, combined with
the western coasts of the Mediterranean and those
on this side of the ocean: such were the bases
material of this State. [He had at his head an aristocracy of wealthy merchants who applied to
government policy well understood of interests
material resources, IH was trying to extend as much as possible
the sphere of Carthaginian trade, to stifle all
serious competition, above all to prevent a
maritime and commercial power to be formed
in the vicinity of the West, to arrive at these

In the end, the State did not back down from the biggest material sacrifices, nor before military enterprises the most audacious silences, , ...

= i = n FE È = i = = = ELF m

"Nowhere does this characteristic of Carthaginian politics-

i
L
|

i
d
>
|
|

has .

TEE CSS EEE
ME 5

= =æ = za

ə Fæ == where
Te | Ti
=

=u
E l mep E, m Be
B
T n ier neen

— year 7
pet

=
=. ==

ER pole at Le
_ mire rm
T Cr". S

i
= LEE nn nn
LE = - Ens = LE] LL = = E = a za i Š : | z = = to
D EP 2 0, TE E
pe ne 5 Tu = i mmn. = =

O0 ISRAELITE POLICY

Wars benefit him and fatten him up. The emb-
loans, speculations of all kinds, the
Stock market rails, like loot purchases,
They come to bring him gold in abundance. An entire country
is devastated and impoverished for long periods
years. But what does it matter! the Israelite banker

Ginoise only shows herself more clearly in her
relations with Sicily. We can assure that it
never intervened on the island when the Greek race
was weakened there, but she still intervened
when she got up, and especially when she led-
It was about becoming more real. The nature of things excluded the
Carthaginian trade in the eastern regions and of
Ports of Greece: the possession of the ports which make-
trade with these regions was therefore not known
For him, almost no importance; also the Car-
Didn't the Thaginians have an interest in subjugating the island?
entire, not to mention that it was difficult for them, with
the only resources of a trading state, of

to subjugate a free, highly cultured people, and who political passions were very strong. They it was only important to prevent the union of the various States, » (J.-G. Droysen, History of Hellenism. Trans. French by Mr. Bouché-Leclercq. Volume III: pp. 209-284.)

=

ISRAELITE JOURNALISTS Sp

earned millions and the Jewish secondhand clothes dealer made a small fortune.

The Israeli press therefore obeys a historical law. toric when it sows division. Gette An intimate tendency gives it, so to speak, Its scent and color at any time. It does not One should ask him neither for generous opinions, nor calm judgments, nor fair assessments; She always appeals to some feeling bad, she always pushes men to to hate or despise one another,

In vain she would try to disguise herself, to pretend the moderating reason, playing the concise wisdom-binding; she would not succeed; under these outside composed, the indelible stigmata of His perversity would reappear at every moment.

But what skill in accomplishing it! The nature of this mission of discord! As she knows how to irritate a morbid pride, to revive a injury, stirring up hatred, perpetuating a quarrel-real! How subtly she knows how to reach by

the needle pricks, the secret sensitivities,

or stimulate lazy passion! Like her salt, by repeating the same thing a thousand times, in

obsessing the reader with the same hateful theme,
to penetrate his mind in such a way as to
denying that he will never leave again. And, in the slander
or sarcasm, what an imperious, vehement
What a dramatic and striking accent! These are
arrows that cross space, small
conical bullets to which the armor of the good
Ordinary sense does not hold up.

v The Jewish press makes use of another
This method, no less dangerous, aims to...
a system of always flattering national illusions
neles,

Not only is she skilled at petting them:
She knows how to bring them to life; she senses my need
to indulge in excessive admiration or to
avzugles hopes, to take for
extraordinary geniuses of characters who are

barely half of a great man, or not at all
are even that the facade, or even to believe
to imaginary supporters, to fan- alliances
tactics, based on which chance
a terrible war could be faced.

She excels at transforming these illusions.
health or latent in public belief and to
free them from wise restrictions. Borrow-
as much as the voice of patriotism, it organizes the ega-
rament; one would think, from her language, that she wears
In it lies the soul of the nation and throbs with its life.
The consequences are easy to see.
We suppose a people of imagination
excitable, absolute in his enthusiasms,
repugnant to any cold and severe examination of
things. With such a people, the Jewish press
will have an easy time of it. By constantly talking to him about his
prestige and to marvel at its resources

endless, she will instill in him a mania for gran-
she will launch him into the rul- expenses
The nuses and the mad expeditions. And this people
The credulous person will imagine that he is regaining his power and

Ee — E
mt

T
ë =æ E

repairs his losses, while he digs the sulfur
of its debt and is preparing for the future of
Incalculable embarrassments!

It is true that Semitism finds its
account. It's never without a specific interest
whether he is propagating an illusion or surfing a personnage. Alas! he succeeded only too well at it; the
Examples would be painful to recall, and
The series may not be over yet.

If Semitism were to persuade the
France that a Frenchman celebrated by her can
everything he wants and that this Frenchman will, in
a few years, build a suspension bridge
from Calais to Dover or an underwater tunnel
From Marseille to Algiers, the whole of France added-
would drive him mad, and French savings would be lost
in the English Channel or the Mediterranean... no,
in the coffers of Jewish bankers, where
it would flow in in the form of bonuses and

rich commissions.

AV

PORTRAIT OF THE ISRAELI JOURNALIST

Jewish journalism presents a great deal of variety of types: The scale is vast; at | extreme- The superior position, the director, who has free access to statesmen and which one don't speak without first asking him for permission. dience; at the other end, the small articlier, who picks up the news items or rushes through the bulletin of the Stock Exchange. These beings belong entirely- sometimes belonging to the same fauna and are linked to each other to others by numerous traits. The dif- The differences that separate them are, in essence, only

aspects of the same character, manifestations

Diverse forms of the same nature. Between the pride of the one and the servile graces of the other reigns a double ascending and descending chain- Dante; fortune and influence would give well quickly to the thin man to articulate the grand airs of his director, and he, ruined, would promptly return returning to her affectionate ways of the past.

As a whole, Jewish journalists characterized by an indescribable mixture of wit, vanity, and charlatanism; they readily have a high opinion of themselves and their feverish demeanor is that of come- actors on stage, who want at all costs to attract attention. They pay attention to facial expressions. Bring- Are they bringing bad news? They are. overwhelmed, and consternation is painted on their face. A diplomatic complication arises- Will it unravel? They arrive radiant with Joy, as if they were experiencing relief Inexpressible. Has an opponent demolished some sensational article came out of their Feather? Anger is simmering, eyes are swollen.

naked

= To

ISRAELI JOURNALISTS c)

=== x = = nma mmm — CRE RE
= mmm =
s = =
a = EU a == = e P = = =
in =
eem m = = us Ë s = =

roll in their orbits and the swear words of "Scoundrel" and "bastard" follow one another like thunderclaps. Their work even has something rushed and anxious about it which is never free from pretense; one might say that peace or war depends on their ruffling.

To what extent do they take themselves at Sêrieux? The most subtle analyst would give up on to seek it: for, among them, vain folly and the spirit of lying works so well pair, are so intimately associated, that any se-
A comparison would be virtually impossible. The same fact contains them in proportions indistinguishable. How to distinguish, in the Vazetier, an Israeli who recounts an interview, 1maginaire, where the hallucination ends, where the Deceitful? He goes into so much detail, he describes so meticulously the reception that was given to him done, he lends the words to the great figure so precise, he imitates his voice and his jacket, he so cleverly attributes to himself

an important role! Mad vanity has a certain-his part in this little poem; but the There is also a cunning element to consider. The blue tale will spread its wings in the columns of the newspaper and might make some noise for two or three days. The denial attends; the brazen wittic will get away with it maintain the accuracy of his account and enrich as needed, new features.

Israeli journalists shine through the know-how. For them, the newspaper is the con-to be part of a school of public reason. But, Living in a world of falsehood, they strive to simulate true science. We see them displaying a learned-political tion as far as the eye can see; they know the names and origins of all men policies of all countries in the world; they are aware of all parties and all movements the secrets of the opinicu; they are initiated into the secrets from all the cabinets of the globe; nothing, finally, e-chap to the infallibility of their information

and to their universal confidence. Do not contradict them

No; they would throw names and numbers at you. to the figure with the dexterity of Harlequin and the accuracy of a spoken Gotha Almanac. But Care to check; you might have Shame for letting yourself be flattened by a mystic-a craftsman who improvised names and numbers.

Regardless of their rank, journalists Israelites are, in general, affected by a A strange idea: they consider themselves called to lead everything. Humanity owes them faith and

homage, and any power that is not agreed
Their press already seems criminal to them.
Perhaps this explains the violence of
their attacks. Resist them, do not de-
To demand the investiture is to insult a
sovereign right, and this outrage, they do not par-
They don't give. Also, when they hate ur
man, unable to dominate or circumvent him

When they come, they make a hail of
slander and insults; they cover him with me-
They call down curses upon his head;

Never a relentless bombardment, never a half-
Terrible trail did not approach the furies of
Israelite ink. All the animals of the
diabolical mythology, from the dragon to the
mouth ablaze up to the scorpion's stinger
poisonous ones are represented there.

This claim to control everything takes root in the...
wind a more agreeable form. Maint journal-
The Israelite list recounts with perfect naturalness
that he was the close advisor of such a great
European statesman and the inspiration behind his
political. He did nothing without the consul-
ter, and the unity of Germany or dualism
The Austro-Hungarians were the fruit of his inspirations
tions. Sila made the journey to Constant- in 1876
Tinople, he does not fail to claim the
the dethronement of Sultan Abdul-Aziz or the ren-
payment from some grand vizier. We are
free to believe or to smile.

Israeli journalists don't get all worked up.
Too many people are consistent with themselves.
Logic is good for the Aryans; but some

pun O aaa -m =

= CS © mm AND — n -= -a | == = = = cmn m mn eo OE ë ë EUOE ao EE

superior beings hover above these ne-
vulgar ecstasies. They change altars with a
admirable nonchalance; the thing is done quickly-
demented, without false modesty, without transitions
Useless. Time to receive and collect payment.
A big check or a small check, and that says it all.
They also excel in restoration and trickery.
cage; but there is a great difference between
Jewish antiquarian and Jewish journalist: one sells
often new stuff for old stuff; the other, at
On the contrary, it sells old things as new.

XV

ESSENTIAL REFLECTIONS

How to remove men from lin-
Influence of the Jewish press? No problem is
perhaps more difficult to solve. Those who
all more or less suffer from this influence.
awareness of their weakness; in all of them one
observes a secret reaction of their reason;
but very few have the strength to shake off the yoke.
Moreover, bursts of courage are not enough
to achieve this; above all, what is not
Learning to read in the
darkness of human malice. Some

Reflections on this subject will not be useless.

1° The influence of the Jewish press on the Aryan society is that of an intelligence inferior, but ardent and mobile, on the lintelsuperior liaison that bends and does not defend itself No. This one obeys the attraction of the other. she agrees to leave her own sphere and to downshift,

That's a good gesture indeed, a demotion which is taking place. Aryan intelligence cannot to allow it to be dominated by the Semitic spirit without to fall from grace. There is more: the struggle of intelligence Aryan and the Semitic spirit does not include of the middle ground. Or perhaps Aryan intelligence, unwavering, asserts itself more energetically at She herself better understands her wealth and her native grandeur, and then she represses and repushes the Semitic spirit. Or else it gives in and S gives up. Then, guilty of having betrayed herself, She is destined for the most shameful of punishments: Semitism controls and directs it.

Why is one so easy and the other so difficult? cie? To solve the question, it would suffice to

T z TT EE OO ER MOTHER TT D UE CRC MN E RS comm mem muted at Um. OC 2 l

nee me com mom m8 cu cu mu

To put it this way: Why is it so difficult to Going up is so easy, and coming down is so simple?

In the intellectual sphere especially, to become impoverished is easy; understanding that one is becoming poorer is a difficult reflection to do on oneself. When Semitic nervousness invaded the intelligences and accustomed them to living in a artificial life, full of loquacity and men- dream. We must almost renounce their demon- to find that they have fallen into an unhealthy state. This state has its appeal, its intoxication even; We escape it momentarily, only to fall back into it with delights. Imperceptibly the vital forces of the Thoughts wear out, judgment weakens, sense the truth dies; we seek, we worship, we acclaim falsehood and the priests of falsehood; one is then became the perfect slave of Semitism.

% In politics as elsewhere, the Israelites

have at their disposal deceptions of a
Oh.

incredible effect on the ignorant. Why the absurd noise propagated from the mouth of an Israelite Does Lite find so many credulous ears? For- What the most blatant slander, the anecdote The most suspicious ones, launched by them, will they to engrave deep in people's minds, to become fixed in the memoirs, so that it is difficult to Uproot them?

There's nothing so mysterious about it, and it's enough to listen. The Israelites carefully cultivate the Voice effects; they know how to spout their clichés. In an impressive way, they put some effort into it. biting theater. This biting edge, which is sharp irony sharpens the lie, attacks the intel- soft ligaments; they allow themselves to be penetrated and agree to believe what the Israelite tells them suggests.

Those who want to resist Semitism do not would be too keen to observe these effects of voice, to unravel its preparation, to dismantle the mechanism. What they bring in

This Scrutiny of the Arcana of Semitism

cold and long-term perspicacity; they will be rewarded, and these things so dangerous their will one day appear as they are, namely grimaces of speech and abominable sinsgerles.

The Jewish press uses similar methods. Nonsense. Anyone who wants to understand it properly has no than to give him, in imagination, the voice and the physiognomy; he will see it vividly and hear it speaking: here, the audacious lie launched with the airs of a prophet who might glimpse a lightsudden eruption; there, the venomous sarcasm adragging along in a strident dragging; elsewhere, the A short mimed story with details of a Fabulous precision.

And likewise the Israelite in his conversation tion, the Jewish press has a passion for the cliché; she keeps dwelling on a farcical idea, as if this idea enjoyed eternal youth; she repeats the same thing thousands of times funny word, as if that wasn't too much of having used it only once. She also

adorable impertinences; she speaks willa third of a man like Mr. Gladstone or of Mr. de Giers, in the same way as at the In the stock market, we would be talking about an ambiguous money changer. These lovely insolences are one of the flowers of the

Jewish press.

We are truly exempt from the influence

from the Jewish press that when one experiences For her, it was an indescribable contempt. Yes, he didn't It's not enough to know her and judge her. This Knowledge is imperfect, this Judgment is still undecided, if he hasn't gone down into the depths of the soul, and the detestable influence n is not eliminated. If it were necessary to represent by an image the energetic action of this elimination tion, the burning ardor of contempt which must To operate on her, she couldn't be better depicted. that by applying a sulfur jacket

THE ISRAELITE JOURNALISTS

= = RS SRE ms nm comes cm Em Ce

Er - z =- = = me ee me OCR E Ce Co EEEE © © 2 EE cm aa mm om LE

on a hideous monster. So intelligence is Once purified, it is immune to poisoning.

deleterious.

a D

Jp" ak7

BOOK THREE

THE ISRAELITE BANKERS

whore. mu he to

|

ISRAELITE BANKERS

XVI
THE ISRAELITE BANK

SKETCH OF THE JEWISH BANKER

Gold is the great lever of Israeli power.
lite. Jewish banks are rising in the
world like proud citadels, and
The major Jewish bankers are truly
sovereigns.

This sovereignty has this strange quality, that one does not
She never respects him. One can be humble before him.
hold, one can tremble before it; but the
Consciences and hearts do not belong to him
not.

11 ISRAELITE POLICY

An equally strange thing! The higher you go, the more... in the social hierarchy, the more this sovereignty It reveals a powerful and weighty side. The simple man, the hardworking laborer sees the carriage of a great Jewish banker, without being dazzled by it; he diverts meme with unintentional contempt. The bourgeois, on the contrary, opens his eyes greedy. The nobleman, who spends, is more demonstratif again, and graciously greets his creditor, who had become his equal.

Finally, the monarch returns to the great banker a greeting from sovereign to sovereign. The banQuier greeted him like a slave, it is true:

but the monarch said to his aide-de-camp; "They are our masters (1)!"

In the person of the Jewish banker, the conTraste is nonetheless marked. Flexible and

---

(1) See Psalm 61:5, verses 5, 6, 7 and 8, where it is said that the beloved of the God of Israel will exact vengeance among the nations, will punish the people and will bind the kings and the great ones with iron chains.

brittle, caressing and insulting, amiable to the point of seductive and insolent to the point of outrage, cala lover and pleasure-seeker, quick as a snake voluptuous like a cat, sly to the fingertips and lavish by fits, especially for his pleasures, the Jewish banker seems to at first glance composed of alternatives and oppositions. But, behind these varied appearances, one can easily glimpse the unity of a single naThe whole thing is, in essence, very homogeneous. Is pride in him a base victor? rieuse, or the baseness of pride turned inward upon itselfEven? It doesn't matter, because it is quite certain that This baseness and this pride are not different substantially different from each other, and that one can alsemantically find them one within the other. Reduced to its basic elements, the banker Jewish could be defined as: deception in the state genius, learned and inspired, audacious and dvoracious. This deception is aimed at gold, and gold that she picks up is sensual, hateful, oppressivesister; he thirsts for revenge, no less than for

voluptuousness. The cup of delights in one hand, the iron rod (1) in the other, thus the great

The Jewish banker should get a paint job.
What an idea the characters of the upper class had!
Do banks create themselves? This idea
is absolutely extraordinary, Olympian,
sublime. In their superb independence, they
see other men at an incommeasurable and they work for them. Despite
their privileged situation, the nation where they are
The buildings do not absorb them at all, or rather they do
they live a double existence: one on borrowed land
and passing through, as wealthy citizens of
ceite nation; the other true, passionate, grandiose, as princes of universal Jerusalem
saddle. Therein lies the eternal attachment, therein lies the bond
indestructible, which will be passed down in perpetuity.
May their descendants be, like them,

(1) “You will crush them (the nations) with a scepter
of iron; you will break them into pieces like an iron vessel.
"Gile." (Psalms, II, v. 9.)

Princes of Jerusalem, queen of the world!

That's the main point; the rest matters little.
whether they are French, English, German, or American
Americans or Turks.

No human language will ever describe intoxication
the pride that these bankers feel in
contemplating the universe at their feet. They have
transports of contempt and ecstasies of ambition.
They see kings and enslaved peoples and the
Jewish banks forming a vast belt
of fortresses under whose protection the army
Israel deploys its triumphant battalions.

Nothing could quench their thirst for domination.
tion: because centuries of hatred simmer in

their souls, for the past is dreadful and the future
This may not be reassuring.

Yes, the future often comes first.
their eyes like a sinister vision.— For-
What has suddenly made you pale, you great arti-
Without robberies and swindles? Why?
your eye, which is usually illuminated by lightning

of fraud and the cruel joys of perfidy,

Bie DO MO es e O o ce me T RER SE oi E e apple

Did he adopt this expression of anxiety? What
Do you see? What are your night voices telling you? If
They foretell misfortunes, gather your
energy, project a solid presence; be threatening,
biting, mocking. Certainly, you have the right to do so and
You can admire your work; with the debris of
wretched people whom you have ruined and caused to die
In despair, we would erect an enormous ossuary.
And what are you afraid of? You are above justice.
and laws, But no, you remained pale, your re-
guard does not detach himself from a distant object and
Scary. Is that the ghetto calling you?

AV II

THE PSYCHOLOGY OF THE JEWISH BANKER

Certainly, the conquest of the world by the
Jewish Bank presents a dazzling spectacle
health. The preparation for this event, its
its invasive march, its universality, the ener-
gie and the forces of spirit that achieved it, all

It deserves study and meditation.

How the descendants of secondhand clothes dealers or
Discounters of Frankfurt and other cities q Al-
Have Lemagne become great figures of the
earth ?

It would be absurd and unfair to refuse them
immense activity, supported by faculties

intellectual acuity of extreme acuity and by
passions of unparalleled fervor. Undoubtedly,
this activity, this sharpness of mind, these passions
ardent, everything is more or less special, everything
Ultimately, it's nothing more than cunning in action.
But there is such a complete set there, all
the acts are so well combined, so well marqués
at the corner of a divinatory conception and
of perfect execution, which they must pay for
a large tribute of admiration.

However, this admiration should not be
trembling; she shouldn't even go as far as
astonishment. The Jewish banker has nothing of
so impenetrable; it is not an inso- problem
luble.

As a general rule, it attaches itself, without...
to have the brilliance, to this class of neurotics among
in which the arts of perversity are in what-
that sort constituted from birth, and what
The Middle Ages abhorred under the name
of magicians.

In these beings, nature, amplified tenfold by the he-

The re-edited version led to a frightening result.
would believe that the genies of hell watched over
their cradle. They readily offer, in fact, the
phenomenon of moral inversion: for them

Evil is good, and good is evil (1). No
not only do they practice fraud, but they
They worship him, and they sacrifice to him as to a god
jealous to which they belong. And, in their home,
Evil is not disorder, disturbance,
a morbid accident; it is a normal state,
a regular organization, a foundation
intimate; he has the instincts and the means, the
impulses and weapons, precautions, sea-
nightlights and terrible impulses; he especially has the
faith in himself, an exalted faith, a trustee
of a long past of triumphant joys and of
cruel disappointments; in short, it is a

(1) Fair is foul, and foul is flee.
(Shakespeare, Macbeth, act I, scene r.)

The same formula is found in the Bible (Isaiah,
ch. v, 21). We have the right to conclude that these states
Moral madness was common in Jerusalem.

ee

Í a

|
|

= ë ë eo -eee © — pP rm

science, education, a duty of piety
towards the ancestors, a patriotic work.
Moreover, in these beings, everything seems to have
was created for the same purpose, each element

the assembly is linked to others as one organ to another organ. The pride of Jewish banker and his greed are closely associated; his greed and sensuality are no less united. From one extreme to the other of his mental system, everything in him forms a living chain, everything is force, tool and spring. That is the great cause of his power. constitutes psychologically a harmonious whole unique and complete. Everything in it converges towards the same end; if it contains nothing useless, He lacks nothing essential and we can to rank it among the most accomplished works of nature, besides what it has done most flexible, more elastic, and more dangerous. Thankfully, so does nature, in its highest form. Foresight has created forces to resist him perhaps slow to get moving,

ISRAELITE BANKERS 125

D am aaaa 'aa H l N au

k

but impossible to stop. She did more, she lodged in him secret causes of decadensity; the very gifts with which she showered him often come to blind him and lead him to his loss. Amidst his riches, the banker The Jew must always remember the Colossus with the head of gold and feet of clay, this famous symbol

of the fragility of Israelite greatness,

4 = == = Ü mi =
arxk E "= [= mm =. üd = z5
Tim. J3 aa aa TS Arg 7 2 PO Po ani md, ! NN LS ee Per AU HI pe ii

, a ser: 7 ; == Ëa = = mE = ee $ ig œ d i EE = ; Tæ iisi. E =- The "M =- m = - + z me nn

z
E OT a

TR i E

= z FE Es =

AVIDI
THE PSYCHOLOGY OF THE JEWISH BANKER

THE DEMONS. — THE DEMON OF PRIDE

When, from the entrance of a cave, one has thrown a quick look inside, you have to have the courage to enter and examine the inhabitants so much.

The soul of the Jewish banker effectively resembles tively to a cavern where move singular, capricious and violent beings, mali-Heavenly and cunning, despotic and wrathful. In Their savagery, these beings have the picturesque and The interesting thing about animals; we find in them

year

RE | =
"LE m ka 27 EnG ik w =. z : = =" ... =. u Æ EE - pe a = ;

the serpent's artful undulations, the graces ferocious tiger and gymnasium skills-monkey things.

What should we call them, because we have to call them Give it a name? The name Demons seems the more suitable for representing them by a figure animated; and it is easy to justify its use.

Certain psychic forces of vitality extreme, with an inspiring energy without interruption rupture, seem to constitute a being in a to be; they have achieved such spontaneity They are so action-packed, they all attract so much attention. the other faculties, they dive so deep in the depths of the individual, that one does not would be able to distinguish to what extent they obey the one who owns them and in what to what extent they govern it. The truth is that this obedience and this domination do not that one: he who has the demon at his command is at the same time his slave.

And this notion of Demons is not recommended not only by poetic charm; it does not

not only does it bring out a difficult designcile of the domain of abstract intuition, for give it a body and make it live in the image gination. It has a much wider range high: it provides a valuable indication on the difficulties of the problem posed by flax-Semitic invasion and shows the way to the solution tion.

Indeed, to overcome certain forces of a formidable activity, they must be countered with counterforces constituted to the same degree of goldorgisation, developed with the same plenlife studies, equally active, equally inspired. As long as the struggle has not yet reached

Creating them does not establish a balance; it does not it only begins to appear on the day when these counterforces, having become aware of themselves-memes enter the scene, the flaming sword at the hand. In short, to defeat the demons, he The intervention of counter-demons is necessary; it does not-only those who leave it to break the empire of first and to defeat them.

To what demons does the Jewish Bank owe its existence? His miracles? The first of all is that of pride, extravagant, senseless demon, Even fanciful. But what a prodigious spring-Wow! What a sublime idea of himself! What indomitable ardor! And what style! This pride of the Jewish banker, with his superb majesty and its quivering irritability, resembles a wild beast. He is nonetheless the principal architect of Colossus; it was he, prophetus of greatness, who, in announcing to petty usurer whom one day his descendants crushed-would be the peoples and would march in tandem with the kings, was the soul of the great work; and it is to him, above all, that it must be made of faithful sacrifices. He continually demands them: slight prick, calculated negligence, outrage skillful, insults delicately intertwined in politeness, hurtful familiarity, respect ironic, brutal insolence, venomous bite Meuse, bloody contempt, etc... All of you who If you frequented Jewish bankers, ask

your memories, you will recognize that the demon pride demanded a sacrifice, and that The sacrifice was made at your expense.

TO THE
THE DEMONS OF THE JEWISH BANKER (continued)

THE DEMONS OF GREED AND CUNNING AND OF PLEASURE

Beside the demon of pride sits that of Greed. Is he in charge? No, he is rarely in rest; if he appears motionless, it is because he is watching prey.

How to sketch this monster? The pen Humanity will never achieve it. That is the the speed of his movements, which he seems to be in a hundred places at once. His powerful arms stir the gold blocks, as if these blocks

— eom am moo MM = n mocme aae eam an = > omm m =m D RUE CSC o D DS CE CEE — 3
|

= as E

had no weight, and her delicate fingers They know how to collect even the smallest atoms.

He too has the despotism of a tyrant and wants continuous sacrifices, terrible sacrifices. He is never satisfied. His mouth opens slightly. constantly to devour new victims and he feeds on their cries of despair.

What power is armed with the man who has a Such a monster at his command! But also, what Addiction! If he wants to disobey him, the demon He comes during the night to overwhelm him with reproaches. He threatens to abandon him; then it would be ruin, misery, shame, and the imperious demon, sinking its claws into his-

Trailles dictates his terrible commands to him:
"Start a company..., launch a loan..."
deceives... wear...) Mold... I want it, you
"It belongs to me."

It was bad for him, especially if he wanted to return this
that he took! The demon of greed admits,
Strictly speaking, let's not take it, if the thing
is too difficult or the danger too great; but

Returning what one has taken is the crime of crimes.
The horror of horrors.

According to theologians, the spirits of darkness
form a hierarchical society where everyone has
its function. The demons of pride and of
greed has at its service a marvelous agent
them, the finest, the most intelligent being, the
The most inventive demon in hell: the demon of cunning.
In the art of deception, this demon is a
prodigy; he knows everything, and those who made a pact
They know everything about him, just like him. Their talents
do not need to develop gradually-
through long experience; the revelation
infernal creates them all from the very first
day. These men know all the secrets
of evil by virtue of an innate science; they know
instinctively read the depths of souls and speak to
bad inclinations; they even know what
What is even more astonishing is discerning good and not doing so.
serve.

They never need to fumble; all this
What they conceive is lucidity itself, all of this

Sis iggi SC E haaa ; Aii

a -ia : 1 .murs nil

What they do and say is absolutely certain; It's the perfect snapshot. They combine a trap in the blink of an eye, this trap is a master-of the work, he who falls into it will not get out. If they improvise a lie, everything is admitted. rable: their quickness of mind, their audacity, their inventive resources, their emphasis on The stark truth. They know how to make their voices heard. of an oracle, of infallible authority, to utter the most horrible falsehood.

Ah! It's because the demon of cunning is also... In his sphere, the master of masters. And he He also has his demands; he orders his followers to pay tribute to him every day under a torma of lies, of pretty mystifications, of ingenious calumnies, of implanned, clever tricks.

You, who are so proud of the friendship of such a ban-You richest person, feel your pulse; don't Hasn't he been mystified sometimes? Hasn't he told me a few little stories about you Funny, right? Didn't he lend you some pro-ridiculous poses or boasts rude?

These three demons have a more amiable brother: the demon of lust. Yes, that banker, so greedy for gain, so cruel in his plundering, is the most refined being on earth, Never the linen of his body will not be thin enough, nor the cuisine of his rather delicate table; he will never rest

L

on fairly soft cushions; never ia
music that soothes his nerves will not be enough
suave; his mistress will never receive caresses
quite intoxicating (1). The demon is there; for
this pursuit of sensual satisfactions has,
at the Jewish banker's, something of
sacred and strange, he gives himself over to it as if
was fulfilling a higher duty. This reli-
region of voluptuousness, he likes to spread it around
of him; also it is rare that those who fre-

---

(1). Projectissima ad libidinem gens (very
given to pleasure), says Tacitus. (History, Book V,
N 9.)

those who are currently unaffected escape contagion; they become-
They, like him, are sybarites and voluptuaries.

The Jewish banker thus presents, in the
the splendor of its blossoming, this appetite
of enjoyment, the propagation of which, of society
Semitic in Aryan society, is not
one of the lesser dangers of mixing them.
That Aryan society should not allow itself to be contaminer, that she observes Semitism in
The delights of Capua and renewed energy!
The hour of deliverance will not be long in coming.
ner (1).

---

(1) Marcellus, speaking to the Romans, shows them
The Carthaginians, softened by pleasure:

"Those who fight," he said, "are agitated by
the delights of Capua, through wine, through courtly love
sanes, through a whole winter of debauchery. They have
They have lost their former vigor and energy; they have
lost that physical strength, that courage which had
It crosses the Pyrenees and the Alps. These are not

more than the remains of the Carthaginians of that time, barely
capable today of bearing arms and of

ISRAELITE BANKERS 137

O zm æ m=

to carry themselves,” (Livy, Book 83, 49)
Trans. Nisard: T. I“, p. 619:)

Doesn't it look like this was written yesterday, in
Is Paris entirely Jewish?

g

ES TS ET T zi TENTE -

SU “iris dre

TEE

i

E

ps

AA
MASTERPIECE

PUBLIC LOANS

A picture of the bankers' machinations
Israelites would require an encyclopedic intelligence
pedic. Like Athens, like Rome, Jerusalem-
Salem is a unique city in the universe; and,
just as the Roman armies deployed
all the virtues and accomplished all the wonders of
the war, likewise conquering Jerusalem, has
took the art of getting rich to extraordinary heights
dinars. She too has her men of genius and
his humble soldiers, his audacious and irresistible

To Re PR The in nn _a5 matt ni".

RS mn

and her tenacious patients; she too knows how to-
to slowly follow his work through the ages,
as she knows how to accomplish in a few years
the work of a century. Like Rome, it has its
rules of strategy and its maxims, its discipline
Pliny and his heroism. She has more pride.
even than Rome, and dares to defy it; and that is only
the day Rome, outraged, strikes and destroys it,
that she recognizes the mistress of the world.
In the evolution of the Israelite conquest, the
Bankers play the role of army commanders.
Their brain activity, their science of
their terrain, their genius for maneuver, their flair for
great occasions, their bold resolutions,
their attention to the smallest details, their will
calm that dominates storms, and their obstinate
tion which brings back victory, entirely within them, until
an arrogance of a victorious general, justifies
This designation. Let it be known! All
The fight against Semitism, which will not have to
based first on an in-depth study of its

qualities, strengths, knowledge

special abilities, will be struck, from the beginning, impotence and will only serve to do so to appear more invincible.

The plan of this work does not include, in Regarding bankers, this study complete. A few quick overviews will help, perhaps, to shed some light on them.

The Jewish banker is first and foremost a fascidistinguished professor. Is it a matter of pushing a tastegovernment to take out a loan? Eloquent and persuasive, he will demonstrate with a prodigrievous clarity the Government's difficulties, and the ease of remedying it through a necessary measure a savior who will simplify everything. As he knows soto laugh subtly at the Minister's hesitations Finances and refuting his objections with a imposing irony! As he knows especially how to bringto demonstrate skillful negotiation skills, to display appropriately its power, its universal relations, the unions ready to to organize itself under his direction, the financial marketcement, whose threads his hand holds in its grip! In this

5.

A discreet display of his power reigns mysterious security and the authority of a master. We can't do anything without him; the state's credit is in his hands, he can lower or lower at will raise the Annuity, and any attempt to issue a loan, outside of him, without suffering his intermediary and its conditions, would be a pure chimera; large capital, like the small savings, no longer know how to move except when he sets an example for them and teaches them to... orders flow into the state coffers. How guilty these rulers are, who for so many years, have lent so many times Lorelile to the insidious proposals of the banQuier Israelite! Like all vices, lemPrunt has its seductions, its enchantments deceptive, his sophisms, his theorists. He may have its reasons for being exceptional; but in its chronic state, it is the permanently installed disorder, and, in a Time gives, misery and shame. The wasteAge accompanies him and slavery follows him; and the

EE mT comen cu “Se ER mm © me CS an ne mm e le nm el me o Oo mm, ë

debt, like cancer, increases by its its own strength until it had gnawed away at the best of the public substance.

Certainly, this banker who has just taken charge of a huge loan, he knows all too well that, In a short time, there will be another knock at his door; the loans will accumulate, the chain will become heavier every year and The day will come when the entire nation will say, Head bowed: "He is the king of kings!"

==

TO XI

FRAUDULENT COMPANIES

Is it about founding a company and giving
A huge police raid? The banker: Israeli
deploys its creative resources and its apti-
Actress studies. Discovering with one eye
The eagle has the big business to launch, he will soon
organized his combinations and chose his auxiliaries
areas. Of these auxiliaries, some are aff-
dice, the others, influential people including him
You need the competition and the name. With the first ones,
The agreement is reached quickly, the share of the loot is quickly
stipulated. With the latter, a di- address

Plumber is needed. How do I get it in?

Se En e mms = RENE mu mn z
- THIS

EE CCS 2 = su — ms = = = = p= q = > ea TE 5 i L 3

T

the Duke of X..., Count Y..., the great proprietor-
Silence Z... in a dubious company? Com-
How can we hide their responsibilities from them? But
The Jewish banker faces no obstacles.
Didn't he inquire, through information
secret, about money needs and the fair-
wounds of those he undertakes? Also, he is
It is very rare that he attacks falsely, and, when he
present, he has, as a general rule, in the soul of
His dupe, a devoted accomplice.

But this is only the beginning. He
You have to talk, seduce, train; you have to conquer
legitimate fears, apprehensions of

enlightened friends, the warnings of the people of
101; 11 In short, one must completely dominate a
man and reduce him to no longer seeing and to not
no longer hear except through eyes and ears
of his palmer.

The Jewish banker will perform this miracle.
Warmth of speech, feigned friendship,
speculator's enthusiasm, appeal, by
deep vocal inflections, expressing passions
burning hot, money loan made on the spot, he em-
will deploy all these means with vigor and
an incredible ascendancy. Never before have we
will be able to trace, with their dramatic coloring,
These scenes of financial magnetism. Cagliostro
he couldn't have done a better job of evoking a person
His beloved, whom he doesn't know, the skillful imposter,
conjure the dazzling phantom of the
Wealth. The shadow of the prestigious thaumaturge
must sometimes tremble with joy, and he has the right to be
to say that his genius did not die with him.
The unfortunate man is no longer able to resist; it is enough to
to finish it off. Led by the banker in his
In his study and its salons, he sees magnificent sights.
incredible, treasures of universal luxury, the
works of art from all eras. These splendid
their tears go to his head and the intoxication of their
it takes hold of him so much that he ceases to appease
to leave. He agrees to everything; he will appear in pre-
First line on the brochure, it will be one of the
coryphaea, at least mute and decorative, of the
foundation assemblies, he will be part of the con

sde ee = 2

administrative seat; the banker handles it
perinde ac cadaver.

Moreover, he leaves nothing to chance.
set up the machine. The financial press em-
The trumpet is in their mouths, the beaters push
the game, the friends of high finance celebrate
the company and engage their customers to sub-
to write. Lul, present everywhere, directs the ma-
work with the decision of a commander-in-chief;
He embraces everything, provides for everything, his activity
of giant eclipses everything around him. A sembl-
shareholders' blessing, it is superb to lan-
cage and authority. He even has something
Imperial, a breath of luminous majesty
beautified her face, and, in a powerful manner
from which he obtains the statutes or the report, we dream
of Moses carrying the Tablets of the Law. We do not
If it is not contradicted, there is no discussion; the deliberations-
The motions are passed by acclamation. An observation
a timid vation would remain without echo in a
assembly of which, through its creatures, it is of a-

advance the master.

Often, too, he slips away with swiftness.
of a conjurer. It involves taking a reso-
A decisive, but compromising, solution. He
He believes it's necessary; he's the one who inspired it. We're going to
to gather; at that precise moment, he disappears, undergoes-
He was called away by an urgent matter. That one
he hurries to do the thing without him, there is no
One minute to spare. And the thing, which he had so
once properly set in motion, it happens without him,
automata continue to act under its impul-
Sion, even in his absence. When will the bell ring?
The time for responsibility will come, we will understand.
why he escaped. He will be able to say, "I

"I wasn't there!" and deny his participation in the the measure in question, of which he did not leave Visible trace. His denials will resonate. in court, and perhaps they will listened to. This method used by Jewish bankers is very well illustrated by the Persian expression: "To pick up a snake with the hand of a other. "

And what an art to appear, when necessary, a stranger to

=
e me em e ë <e mr T =

the founding of a company from which he alone benefits, to make it, for example, founded by its debtthe seller who will pay his debt in released shares! These shares will be resold at par, sometimes with a bonus, then the crash will come. But the banker, we can be sure of that in advance, will be disblocked in time; his practiced tact warned him of the moment that must not be missed, and its The more traps there are, the more treacherous they become. a moment to better build confidence in his victims

Companies set up by Jewish bankers recall a famous historical event Roman army, the Battle of Lake Trasimene. Roman woman, skillfully lured by Hannibal, engaged in a parade in which the cunning CarthaGinois closed the exits, and she was merciless there. brutally massacred, likewise, the unfortunate shareholder engages in the Israeli cutthroatlite; they promise him the moon and the stars, they guarantees that no appeals will ever be made funds, and he subscribes to as many shares as possible.

RE EEE MNT IE ©

= PE mm CE cm

The massacre will not be long in coming, the trustee of the bankruptcy will be the executor.

Thus, whether it concerns armies and operations military, or capital and speculation, the artifices of Semitism are always the same, and the grandiose epic of the second Punic war (1) extends hand over the centuries to contemporary plunder. But, Alas! Is the financial war less cruel, less deadly, less devastating than ordinary war?

(l) The most memorable of wars: Bellum memorabile maxim, says the historian Titus Live.

ES aa {Em Piin © E m SRE CE" =%

pen IB Su ME m am Coia |

Lu J i Pr SE Sn oa
s A Hi Er D om 9 F = to i "E m Ehm

TL E. ER ar pa ja im. au à +

XXII

CORRUPTION

Of all the nefarious arts of the Israeli banker-
Lite, there is none on which the legislators
and statesmen must have their eyes
more open than the art of corruption. If the
Corruption did not exist; he would have invented it.
Where there is any germ whatsoever, so hidden
Whatever it may be, he knows how to discover it and bring it to fruition:
and where corruption is already a chronic problem,
She suddenly takes on, under his influence,
gigantic proportions; she was the exception-
tion, it becomes the general plague. We cannot
better compare the work of fermentation

which then takes place in certain regions than in
sudden development of a stunted plant under
the effect of a hot and humid climate, because the
corruption under the rule of the Jewish banker
differs as much, without exaggeration, from corruption
ordinary tion, that the vegetation of the tropics
differs from that of the North.

There, as elsewhere, the Jew is admirable-
This was aided by his heredity and origins.
race, which so religiously guards its habits.
retains his talents no less well, and his
successes in the European world hold pre-
precisely to what, while adapting in appearance-
With no connection to this world, she remained fully immersed in it.
possession of her oriental skills. The cor-
ruption is one of those she uses with the
more happiness, and every Israelite brings it,
At birth, inspirations and rides.

What a man, holding in his hand the nest of a
bird, lined with moss, padded, and insulated, at the
Both elegant and solid, geometric and poetic,
Did you experience a surge of admiration? Well,

he who, observing Israel in the act of cor-
break away, following him in his cunning march,
since the initial preparation of the work
up to final consumption, n would experience
not such an admiring movement, would not be nor
artist, neither poet nor philosopher. Blind and
Deaf to what nature has created that is most perfect,
It would be forever unworthy of studying it.

The Jew approaches the man he wants
to corrupt as delicately as a seducer-
A professional man approaches a woman.
His first words already envelop her in a
atmosphere of devotion and affection, of~
delightful to breathe. Soon the sympathy spread-
blit, trust is born. Whoever opens their heart does not
doesn't take long to let his secrets slip; moreover-
For them, the Jew knows his man in advance.
even in what it hides best; it is ren-
signed on the extravagant mistress or the
embarrassing debts, and all his blows for-
tent. An unexpected or provoked opportunity
A complaint arises about trivial difficulties.

SR T So Émilie

x =

=

RE | 3

nn Ce em, ru

The D QE "Ï

. LIE -Form r OU MS rt a

makes itself heard. The tempter seizes it with the swiftness of a bird of prey.

"What! You," he exclaimed, "a man of Your merit, you have to fight against pa- They're in trouble! You risk not being re-elected lacking the ability to subsidize a miserable newspaper! And yet, there are few men like you in France. If, on that side, you If you had security, you could devote all your energy for national recovery.

Gradually, the proposals appear- are defined, but with what threats? What precautions! A clever loan She often precedes them. Above all, she excels, this hideous corruption, presenting itself as one very simple thing. The Jew, like the se- womanizer, seems to exude a charm which lulls the moral sense. And he has an eloquence which embraces, arguments which disturb, of specious reasoning, tailored to each individual. He demonstrates, with the utmost clarity, that the politicians cannot provide for their

expenses that public life provides them resources, which everyone, in one way or another, can use On the other hand, they are obliged to procure, that to act otherwise is to not know how to manage to be and to expose, at each election, to be, Lacking money, dispossessed by the first person who came along and rejected in private life with poverty and 'the contempt in perspective, that we must leave the timid and idealistic people profess principles absolutes, that, moreover, those who profess them are the first to rape them, that finally, in certain cases, such as the one he is proposing, we make a legitimate profit without trafficking in his conscience, that it is better, no doubt, not to disclose them unnecessarily, but only by definitively, it is not a betrayal of the State to think about yourself for a while. The examples follow one another-tooth on her nimble lips, and the whole Parliament It happens there; truth and slander can both... none of them claim their share in the thousand events that he recounts; but, in his case, the lie

it so perfectly takes on the appearance of truth, it o,

| NT a, BEN jF Je y5 Per" ip mag
Tem r = deg. MayM m. a gan r -s

!
|
|

a. fn I weigh pe

RL p ge PP le - = mr o- eus 7 RS a er CS EE Ce
T RE eee "ci

sn a MC T iF
N ii

4 mer, RE PP TT

155 ISRAELITE POLICY

It plays with such naturalness in the details

observed, that they can no longer be untangled,
In any case, corruption quickly took hold.
climate, in the mind of man so well assièégwé, as a universal practice el
almost indispensable.

However, this man retreats. The need to ar-
Gentlemen are devouring him, his creditors are growing impatient,
its banknotes in circulation can no longer be
To renew, his compensation will be seized. He is
to torture... But if the thing were to be discovered-
Covered? Ah! That's where the banker has
of a terrible weapon: silence. This silence impenetrable, which will cover up the work of fraud,
this discretion that will render her invisible, this
vigilant dexterity that will make the most disappear
slight clues, that is the sacred pledge he offers, and
We know all too well that he will be loyal to his pro-
Mass. Yes, this deceitful being knows not to

betraying others so as not to betray oneself (1).

(1) o Eternal, varde IMA mouth, warde opening

from my lips.” | Psalms, GAL. V. 3.)

Corruption, it must be admitted, has a great
virtue, that of knowing when to remain silent; the crime committed
fold, she retreats, like a snake, into a
deep hole where it cannot be reached.

The banker also knows the
The power of numbers. One would not be corrupted.
X... with ten thousand francs; there would be no
what to pay the subsidy to the Flying Toad
or at the Cameleon in the main town, nor the posters and
ballot papers for the upcoming election, but with

One hundred thousand francs is something else entirely. The election
assured, and, moreover, a small fortune with
which will allow us to envision the future with security
Charity, we don't ignore those kinds of opportunities. Char-
A well-ordered order begins at home:
And then X... did so much for the country! He did well
entitlement to certain compensations. The banker
The Jewish man knows all this, and when, in his vibrant voice,
He utters the magic word: € One hundred thousand
francs," an echo answers him in the soul of his
interlocutor.

(What practical measures can be taken?)

= : : 1- = qm oo eo Jm a © me = mee ea mE DR
| qe 2 = me E ire + m EE mem mm 2
z

shovels an invasive, elusive corruption
Is it possible to achieve this through sheer skill? There is a study to be done here.

Highly recommended for statesmen. Absolutely.
no one would dare to claim that, in the

countless lawsuits against Jewish bankers
have maintained for half a century, no ma-

| Gistrat was not corrupted. And yet-
| æ + | DO - 2: to, ON i

| dant, would it be useless if there were, beside the
Minister of Justice, a special commission,
'

- = ra Ei e de np n EU ES SN me
NS Eire je aii M i

Armed with sophisticated investigative tools?

aa i

Would it be pointless for a strict law to make the
head of any magistrate who had allowed himself to be corrupted
Break up? If judicial corruption doesn't exist
no, these measures will eliminate up to
Poder, and the consideration of Justice will be

-iaaa EE. ne, to adorn
Em kF

This
Mira Ca B PES at 2nd
E

L'
E
i
F
j
b
4

now better protected against suspicion.

-A ni ne ee

D. The ot The en

= = + z
E PAR o {J = T

CNT LE. LELE- irre a E r

I LERRA Tai =

i RS ET i aa

ES
er ee, en CRT aa nr Les

ANLI

POLITICAL INFLUENCE OF JEWISH BANQUIEAS

It is not possible to separate finances of politics, nor the debtor of his debtcier. Every indebted state tends to fall under the domination of the Jews, and especially of the major bankers, masters of the market. The souVerains and statesmen must count with them. Not only do they owe them personal considerations: Israelite power, the naIsraelite tradition, which these bankers represent, wants something else; she intends to advance, conto seek and to reign.

undoubtedly, this situation involves in

d
E
Bi
i
j

E
i
m
; i
Eg
neither
p
F
HAS
I " (|
i:
W
J
L
TS
| The
(|
| a
r |
YOU
HAS
=i
E
F
i
||
|
E

=. EL -mi em < eg En a rep a
Re pat 2 mins EP EE Aa ee SRE to CI NE TEE

TE E a E Æ
re ie EP

DPF SE The a;

roc der je mr a.
THE

+
z pry ar aF a EE La
E

3 = re
CRETE Fe + Se

The different countries vary greatly in degree. a strongly constituted power, there an aristo- energetic cracy, elsewhere the rigid habits- orderliness and the commercial spirit of the population, will put up a healthy resistance to silence the invasion and will contain it within tolerable limits. But, in other countries, all possible causes, the flaws of the national character. the versatility of politics, unrest, revolutions, chimerical enterprises, corruption of ideas, the inadequacy of public figures, lim- The morality of the parties will accumulate. to hasten and spread the invasion.

So what kind of show will the nation offer? We'll see. They will look for the statesman and they will not find him. No. On the other hand, the aristocracy of capitalists The Jews will raise their lofty peaks to the heavens. One could even say that there is a correlation perfect between the disappearance of men of the state and the supremacy of Jewish bankers. There where these begin to dominate, one can

=- = CUS CONS ME COS -eee = O ee E e ë ooo ë ë e

predicting the imminent disappearance of men
of the State, and, where the power of the Bank
Jewish identity is declining, where public opinion envelops it
of its clarity, while awaiting Justice's decision.
strikes, the eclipse of political genius affects certain
training at its end.

There are slopes that are difficult to climb. For
to free himself from the yoke of the Jewish Bank, he is
It is essential that a revolution takes place in
minds and extracts paradoxes from them
terés, of these paradoxes which, borrowing some-
that thing in truth, in outrageous usurpation-
the name.

Undoubtedly, it is useful for a state to have...
credit, but it is useless for him to have debts. [I]
It is still true that some debts respond
to productive expenditures. The State, by con-
tractor, behaves like a merchant
who borrows to expand his business. But,
no more than this one, he must never lose
from the perspective of the profit-expense ratio,

and, all things considered, its operations

= = CES TO CREATE" HN CORNE | 2 mu DO RER “ON CNE = E = = 2: RENE COS CO OCR CONNUS E CES SE

loan agreements are governed by the same principles.
cipes. To incur a debt without paying it off.
extinction within a relative time frame
restricted ment, it's like sliding down the slope of de-
disorder; and — let us not forget! — in ma-
financial crisis, the wound that is opening today
dhui will become, in a few years, a bottomless pit.

To refute each idea one by one

sophistry by means of which the system of Debt has been recommended; it would be necessary to long pages. Thus, the debt was surrounded The French public basked in a halo of glory. London bankers, the Jews of Bombay, the Armenians of Constantinople, subscribing on the same day, with the same eagerness, to A large French loan, what an impressive fact! What universal confidence! it was said and printed; and foreign flattery has not were the least enthusiastic. If there is anything there Greatness, it is very sad; France travaliant for the capitalists of both hemispheres, obliged to collect each year from

the best of his taxes a sum efiroyaable to pay the interest on his debt, and perhaps to be forever powerless to repay it Capital, if this isn't a disgrace, it isn't no longer a source of pride. One can, as the Jews, boasting of being the creditor of the the whole world, but to boast of being its debthe author, it is, by an incredible aberration, conto melt the labor and torments of the slave with the security and enjoyments of the master.

This French people, congratulating themselves on having the qualities of a loyal, honest debtor, that his Creditors value and who works for them: And he's surprised that people are looking at him in the universe. like a breed of flycatchers made for to be eternally duped, like the cow Milk from exploiters and swindlers!

When the Jewish banker takes a walk in the campaign and that, from his crew, he contemple in the middle of the fields the peasant penislightly bent, he never fails to...

shouting, overjoyed: "What a hardworking people!"

He admires the French economy and the spirit of e-
French language. He absolutely has the right! The tra-
French valley, it is he who collects the tithe:
As for savings, how many times did he and his
Didn't Parells pass them through their
cash registers through financial sleight of hand
candle!

Such is the confusion of ideas that the SVS-
The term "debt" has been erected into a political force.
Tick. It was claimed to be found in the diffusion
public debt securities, a guarantee of
Government stability. Wouldn't it be more
It's simply a matter of saying that any indebted state weakens and
becomes less able to repel an inya-
Foreign sion? The conqueror, if he is skillful,
will never fail to maintain the debt, except.
of course, to leave it to the sole responsibility
of the conquered country itself. To ask such a person
country a desperate struggle like that of the
France against the English invasion in the 14th and
X centuries, that's hardly knowing the faj-
eternal wounds of human nature.

But of all these sophisms, the most disastrous
perhaps it was an exaggeration of the economic idea
mic. Certainly, public wealth has a
of great importance; but she is not alone, she
That's not all. It is a considerable force.
not a primary and sole objective. That is true.
for France more than for any other nation.
France, an industrial and commercial power, will hold
honorably takes its place alongside England,
from Northern Germany, from the United States; she

will have lost its primacy in the universe, The sys- The term "excessive debt" has had the effect of ielet to launch France at full speed in this path and depress the characteristics accordingly lands and souls. Instead of overworking the pro- In terms of economic development, it would have been better to strengthen- some of the basics of education French morality: the horror of debt, of Unnecessary spending, ill-gotten gains and of those who possess them (1).

(1) The horror of ill-gotten wealth was

s

LG ISRAELITE POLICY

—

If that had been done, there would be today fewer poor and marginalized people, and the poorly-happy, whose savings have gone to suffer from government borrowing corrupt and fraudulent companies would enjoy

one of the characteristic traits of the Romans. Poiybe highlights in these terms the difference between them and the Carthaginian Semites:

"The means the Romans used to increasing their assets is even more legitimate than those of the Carthaginians. Among them, However one becomes wealthy, one does not is never blamed; among the Romans, nothing is more shameful than allowing oneself to be corrupted by the gifts, and to amass wealth through evil ways. As much as they value legitimate wealth

acquired skills, they abhor those that are acquired by others, just as much as they abhor
those that are acquired by others.
procured by unjust means. Among the Car-
In Thasin, positions of power are bought through acts of generosity.
and gifts; among the Romans, this is a crime
capital. Also, like the rewards offered
virtue differs between the two
people, it is not surprising that the ways for
"To achieve this, they may be different." (Polybius, History)
(General of the Roman Republic, I, VI.)

= CR —= im -a IEE z E eee e EE rt

O NS E o = = — a

at least of decent means, which they have
lost to kissing a ghost.

In any case, the public debt is
today a key factor in politics
French, and the leading figures at the Bank have the
the right to deal as an equal with anyone
What a mess! If they don't...
Exactly the law, we can't fool them either.
and the slightest discontent would make them
formidable. In just a few days, a drop in
The French government would warn the government
to return to duty, and he, he would not
repeat the lesson. Moreover, the audience joins in.
would be for the bankers; hasn't he fallen, this
public, to the point of making the Stock Exchange the appre-
supreme and infallible witness of the acts of
Government?

Moreover, the condition of the indebted state is,
It's quite simple. It has, within its walls, a sovereign
to which, at every moment, he must fear
To displease, this sovereign undoubtedly uses, in embarrassment-

ral, of his power with prudence; he does not act

has

=: mm = = a ns = ==

= == mg ==

that appropriate and when its interest requires it; but
He is always on the lookout, he knows everything.
4. He needs to know; he follows Cabi-'s advice.
clear, as if he were attending or as if he were there
had a telephone mouth. What he knew
The best thing is that they talk about him with a
respectful fear.

In general, it is not beholden to a government
determined nement. The power of gold has,
In this respect, some resemblance to the
spiritual power: she aspires to the same
universality, it soars above nations;
everything must depend on gel, and it must not depend on
no one's right. And gold is right: the luxury of
court, the prodigality of the nobles, the wastefulness
democratic: isn't all disorder equal-
exploitable, also dependent on
Intelligent wear and tear?

AALY

DOMINATION OF JEWISH BANKERS OVER MEN POLITICS

The intervention of Jewish finance in the

Government can occur in a way
more precise and more direct. It suffices to assume
a man or a party that has risen to power, with his support
to a dominant situation. The bankers
those who commissioned it would not be satisfied
not obviously to influence the policy from afar
tick. They would need, in various forms,
the sharing of power and the management of affairs.
Or they would see their creatures invade the highlands
functions and ministries are becoming Semiticized.

= m

= -im ù ET am p FEET me so mm] AND

-ii

ME

In
... D
"ps

ISRAELITE POLICY
would see these banker memes pushing towards
expensive companies, covered in cou-
their grandiose, but having the real aim of
to provide them with a vast field for speculation.

An immense and sudden development im-
awarded for public works across the entire surface
a large country would provide an example
characteristic: government loans,
company formations, share issuances and
of bonds, sponsorships, manipulations, etc.
What can't one do with a Jewish address?
to get out of the first line of public works

pa-
before all a credulous and enthusiastic people #
And if someone knows how to pull rain from a bag-
gentlemen mills, these are the Jews in general
and Jewish bankers in particular. When the
public works, undertaken on a scale
extravagant, will have collapsed the finances, at
Israel will certainly have traded its lean years for something better.
for fat cows,

This action by Jewish bankers on the poli-
which, moreover, can present itself under a

-ee © Es © E = = = — = = = m E ~= m = m BE © a

infinite aspects. Nothing prevents us from conce-
See the following hypothesis: A union of
Jewish bankers are masters of secrets, few-
to be even of the will of the public man
leading; they know (and their incentives don't
are not foreign) than a military expedition
silence will soon take place and will result, in the form

from protectorate to near-annexation; the debt

of the annexed state will be guaranteed by
the protecting state; it is understood that this will be the

The first consecration of the conquest. What of
more natural than picking them up in advance, on the
market, the stocks devalued? Then when the events-
the situation will have taken shape, that the expedition.
begun under the guise of a comedy, will be
once irrevocably committed, it will not be
no less natural to feign surprise and deny

The participation of the celebrated friend was very high,
the beloved statesman, to the company, of him
lend even words of disapproval
or formal disavowals.

The absolute domination of Jewish bankers
10

"EEr ET EE Æ REP TE I re

on the politician whose
career is a very remarkable fact. Get
man feels deep in his soul that he...
owes everything and it belongs to them. Also, don't
He never even thinks of breaking the knot, and it looks like
that the concern of giving Jews
signs of trust and affection obsess him
continually; he places them near him,
their book reveals their most intimate secrets, the pre-
It applies to everyone. It's gotten to the point where one wonders
if he is not Jewish himself, if he does not obey
Some hidden hereditary affinity. No, it
It is not, and it is not recognition
the only thing that acts within him. This confessed complacency-
an inexhaustible glean that can only be compared to
the submission of the creature to its creator
theorist is, deep down, filled with fear. When the
Jews help a man emerge from nothingness, they
do it in such a way that he remains chained to them
for life. The pact made with them resembles
a pact with hell: it can no longer be broken:

We will be able to see this man, surrounded by a

-um Er = = i Í 08 = m = i = == J EF mu, = z = = is E pm mm ee

a group of Jewish bankers, taking sides with
them against another group of Jewish bankers;
for Israel lives in discord as in its
element. People hate each other there, they tear each other apart in beautiful ways.
teeth, they are constantly plotting against each other
the other and hatred of the foreigner alone brings him back
the union. The astonishing aptitude of Jerusalem
ancient to assimilate the deranged and the evil-
Makers from all the surrounding regions
Is she somehow responsible for this chronic condition?

nique of division within Judaism (1)°

(1) Nam per vicacissimus quisque illuc perfuge-
rat, eoque seditiosius agebant. (Tacitus, History,
MON CR XIT.)

"For if there were somewhere a determined scoundrel-
undermined, he was sure to find asylum in Jerusalem;
Thus, the Jews were plagued by discord.
(Translated by Nisard.)

The great historian, who had such extensive knowledge
exacia of the Roman universe, thus qualifies the he
teterrimam gentem. The reader will translate. (74.,

The Jewish historian Josephus, for his part, did o
repeated confessions regarding the multiplicity of crimes
Jerusalem. (See especially the Jewish War)
against the Romans, Ch. XXIV.)

In any case, if ever the Israeli domination-
lite was definitively established on
the world, it would be terribly divided: envy
and anger would agitate him without truce or respite,

and the Jews would force the rest of humanity to to immolate themselves over their furious rivalries.

One of the most successful operations praticked by the Jewish Bank in the area Politics consists of organizing storms alarms. There is no better way to to make substantial profits on the Stock Exchange. These Storms are conducted with an infinite art. When a favorable opportunity arises, it is seized on the fly. Newspapers in the pay of the bankers They spread disturbing rumors. Then the events unfold. precise, military movements, combinations diplomatic negotiations, the threatening declarations cantes enter the scene; the Jewish press retainstit of warlike prophecies and sounds the charge. Already, under these redoubled efforts, the The stock market is volatile, prices are falling, the

The public is disturbed. Suddenly, a terrible news report.

It all falls apart, everything is lost... A tremendous drop strikes all values, and superb is the harvest; the Promised Land had none more beautiful. A few days later we'll be talking about maneuvers, fabricated dispatches; one will dare even invoking the laws that repress these Fraud. Laws! What nonsense! Imaginei-on a (late of the Seals ordering of pour-What happens in such a case? It would be broken as glass and would learn the hard way to think on the princes of finance and on the canvases spider.

Jewish finance directs these operations with all the more successful because she uses her international resources. It acts simultaneouslyborn in various countries. In Vienna as in In Paris, she is making a march towards the same goal army of lies; the big article to sensationtion of the Viennese newspaper and the terri- dispatch

London's fiasco, which is shaking up the Stock Exchange
From Paris, they link up like two maneuvers

convergent under which reason can-
10,

SET OF PEERS L =
J1
z

E eai OO CS arr ere paper =
m

Congolese, lost, overwhelmed, she can no longer resist and...
takes her prisoner. The victorious banker...
gives freedom a few days later, not without
to have made him pay a heavy ransom.

The politician who rose through the ranks
Jewish quiers are exposed to drinking from the cup of
repentance. Sometimes founder of a society ve-
He sees a responsibility bearing down on his head.
unexpected bility; sometimes deluded by hopes
deceptive, he sees them vanish, leaving behind-
Behind them lay an unpleasant reality, twenty or
thirty thousand francs in banknotes subscribed to at the ban-
Quier, in representation of his advances. Finally,
Whatever he does, and even if he were their idol, the man
policy that owes its car- to Jewish bankers
the rière would do well to expect cruel experiments
things. If necessary, a mysterious disregard for
the environment in which he will find himself surrounded teaches him-
dra quon ne reçu rien deux impunité.
Heaven returns a hundredfold what is given to it:
But Hell demands a hundredfold what it lends.

XAV

INFLUENCE OF ISRAELITE FINANCE ON PUBLIC MORALITY

That Jewish finance exerts an influence considerable moral obligation, the fact is certain, and it It is not difficult to specify its nature.

Society depends, in fact, on what it admires her. Any grandeur that overwhelms her She traces the path; she takes it as a model and aims to limit. If this magnitude is based superior virtues and feelings sublime, the whole of society rises. If, On the contrary, its foundations are cunning and Society does not view fraud without to suffer, in one's moral strength, a depression deep.

The heroism of the warrior, the labors of the scholar, the profound selflessness of the great statesman shed light on the society that possesses them. The more she understands, the more she... She is surrounded by respect the more she grows up. It is no less ennobled when it renders ho- a magician of modest virtues, of integrity, of the benevolence, charitable devotion. Or rather, from one end of the chain to the other In moral terms, everything is connected and forms a single whole: a society truly great does not revere the incor- the integrity of the upright magistrate and the zeal of the a selfless doctor, whom she does not admire the neck- the rage of his heroes.

The reign of Jewish finance does not destroy absolutely these high aspirations, but he shakes. A new sun rises on the horizon.

before which moral ideas pale.
All of them become more or less uncertain.

and some even invisible. To their

instead, a frenzy of Semitic imitation invades
minds and produces a general abasement,
Easy to explain. When money became
the ultimate center of attraction, which
imposes itself on everyone as the supreme goal of
existence, it inevitably penetrates even to the
the deepest depths of social being. In a
In such a world, passions and vocations are
They shrink, the politician looks like a
Businessman, science advertises,
Art falls under the umbrella of commerce and professions.
liberal degenerate into exploitations of an honest-
With questionable clarity, they repudiate their old
traditions with a joyful cynicism, and the
men they provide to public life
they behave like schemers in a hurry to get out-
richir.

However, if there is a principle in Arvenne society-
The sacred principle is that money should never be there
to hold first place. As soon as she misunderstands him-
is born, she is no longer herself, and this profanity
A nation's foundations never go unpunished.

It is not the worship of money that made the
orands men of ancient Greece el
Roman, and it is not this cult either which
made France. Certainly, it would be childish to
to hold Jewish finance responsible for all
the shortcomings of the time, but she has her
part, and France, kneeling before the Calf.
can rightly consider herself fallen from

his most beautiful heritage, the love of the noble and

du gran,

BOOK FOUR

WITHIN POLITICAL PARTIES

THE JEWS

WITHIN POLITICAL PARTIES

AX VI

HOW JEWS ARE INVOLVED IN PARTIES POLITICS

THE STATE OF SUGGESTION

There has been previous reference to a
A remarkable characteristic of the Israelites: the state of
suggestion. This state, which plays an essential role
in their political action, deserves a description
Special lion.

Israelites, separated from one another,
They speak the same language at the same time.

Not only are their ideas the same,

but read that they express them in the same terms, with the same accent, and, we can even add-third time, with the same gesture. Who heard one of them? He heard them all. And more, their opinions. they present exactly the same phases, they they go through the same nuances, they beat in retirement or changing on the same day, at the same time.

The political demonstrations of the Israelites are no less distinguished by their appearance precise and decisive, where the Aryan gropes, the Jewish decision. Would the Israelites be, in Politics, exempt from thinking? Thinking, at their home, it instantly leads to a A fixed idea? Or perhaps they wouldn't receive it. their preconceived ideas of a brain center common and invisible?

Upon examination, it is difficult to escape this last hypothesis; any clear observer-seeing, skilled at probing the underbelly of the pen-will be forced to reach this conclusion:

that the Israelites should unite with one another

-= m Á ë o ë == me = r = m = = ā ; = CT EE of Er + == = = o

others by the same focus of innervation, in In other words, that the state of suggestion to dis-tact in relation to one another is a the foundations of their mental life.

In some, the more richly gifted will more richly deranged, these communications reach a frightening level of activity. Their heads are constantly boiling under the linen-influence of a fermentation that affects the Delirium. All the passions of the Israelite world come to resonate within them, and, in their voices, one thinks one hears the Abyss rumbling, as In their eyes, you can see the flames glowing. What is most striking about these beings is the precision and universality of the inspiration suggested gestures. A telephone would speak to them and their would send the watchword from afar, that their language would be neither more precise nor better appropriate to the ambitions of a united Israel Versel.

How do these communications take place? Do they occur through revelations?

n Toa - Pe Pons © me ces — = =

sudden, through vivid illuminations and invrantes? Or by voices of a clarity Sensational? There's a problem here that needs scrutinizing. and a first-rate field of exploration for pathologists; they would do well not to not to disdain medieval studies too much, easy to translate into scientific language molast. In all likelihood, these communications are most commonly carried out by unconscious bursts; but often Strange phenomena betray a job intense neuropathic. Upon examining many Israelite in the morning, one can imagine the agitation of the night and the kind of meeting he had, by way of suggestion, with his coreligionists (1). In any case, the suggestive property is of a major importance in the policy of Jews. It allows them to join a party

with the advantage of a prodigious unity of action

(1) These suggestive nocturnal storms have been studied
diċs in the Middle Ages under another name.

tion and with the ascendancy of an extraordinary language
Dinner decided. Their explosive confidence
stimulates prophetic intuition and imposes on
Orand number. Very few detect neurosis,
and far fewer suspect, behind the
apparent brain life, another brain life

a brale full of mysteries and darkness.

A AV LE

ROLE OF JEWS IN THE PAATIS

Having joined a party as a compact group,
the Jews behave very skillfully there to
to establish their influence. They have nothing more
eager to embrace all its passions and
to profess all of its ideas. They erect them
in absolute truths, cover with sarcasm
those who impose restrictions on it, detlink
the party figures, slander with fury
attack the men of the opposing parties and launch
the daily motto with arrogance
dogmatic and contemptuous. Gom-

How could one not listen to them? The party was languishing

PERS sen M to

RE. mpm Sa 2 EE. z

E i Hideki:

Perhaps he lacked faith in himself.
some grumpy people wanted to play the game there
role of moderators; in its leaders, he foresaw-
there were worrying gaps: here he sensed a
an incomplete man, a vulgar, ambitious man,
Finally, the wisest men would go just-
that admitting the need for a lengthy elaboration
a ration to purify ideas and form the
men.

The Semitic intervention acted promptly
on the party like an exciting drug and the
frees him from his doubts. He begins to believe in himself.
even and convinces himself that the country belongs to him.
Aren't his ideas the encyclopedia of the
Political wisdom? Aren't its leaders...?
Huge men? The Jewish press
he told him to his heart's content. So he soon began to look-
der those who provide these illusions like his
flower and its quintessence. To the Jews the pre-
First places and the spoils. We
They are encountered everywhere, they clog up the reception areas
official statements, nomination lists, the

ne nl ER. OCR M © mm © 1- e mn © = = il à Sn

= = =

extra-parliamentary commissions. The party seems to live only through them and no longer conquering only for themselves. It seems like they're only interested in it. are the head, that his victory is due only to their efforts, that they pulled it from nothingness and that they will carry it tent on their shoulders.

To a certain extent, this opinion is founded. Entrepreneurship and quackery Jews played a significant role in the successes too hasty of the party. They made a propagandalarge active and their hymns of admiration have brought to the forefront the man whose, With their business acumen, they discerned Pavenir. Besides, they occupied the stage without interruption and in 4 thousand ways make them indispensable. Big and small, svices, newspaper foundation, organization of committees, advances of money, the party ad innumerous obligations; and they did nothing and given that, with good reason, the Israeli politician proceeding, like his usurer father, with the logic of an interest table. Also, with

= ae ln = + RRSP = = = me = me = = mi ES EE

with the help of the plot, this Semitic plot, mobile like the wave and devouring like the fire, the huge profits from the victory flow into their hands. Of course, all the favors are due to their rare merit: is not an Israelite not double or triple that of another man, A masterpiece of nature and education?

+
+ %

When the party, having entered its period of des-

descending, marching by decrees to its ruin, the
The Israelites displayed no less zeal there.
It is no longer about invading, but about not being
evicted. Now, for the Israelite, giving back is the thing
abomination above all others, and he who contraint, the last of the monsters. That's why-
which he defends himself with furious obstinacy.
Then we hear the outbursts of insults, the
torrents of insults, bitter calumnies, exci-
open positions to extreme measures and
criminal means. The Jewish press, like a
volcano erupting, spewing flames and cra-

mmp NRA a -emml = m am ES OE = > meme me om em RS E = m

The subject matter. Sometimes, when reading his
articles, we imagine ourselves using them
vipers at the witches' sabbath, subjected to a horrible over-
demonic excitement.

What bitter reflections must be made?
the men of this party, those who have
believed he would do wonders by accepting the COMPETITION
Jews and giving them the first
Places! "It's the Jews who are destroying us,"
they finally tell themselves. But when they recognize-
He senses the cause of the evil, but it is too late to stop it.
to bring about a remedy. The party that rises with help
of Israelite perishes by the Israelite; sooner or later,
i] succumbs under public disapproval and his
fall, like any Israelite fall, is a

nameless collapse (1).

(1) Chapter XXX will explain further
Why do the Israelites lose the parties they
lead.

AXVIII

HOW JEWS CIRCUMVENT MEN
POLITICS

THE FLATTERIE

Everywhere, but especially in France, the parties
can do nothing without a head that understands them.
order. The Jews know this; therefore they put
all their efforts were focused on seizing the man called
has this role or is capable of playing it. For the circ-
to suit her, to capture her heart, to dominate her mind,
to help him identify his ambition with
their interests and persuade him that he has in them his
his most trusted friends, to finally bind him to them

by indissoluble chains, their kind
surpasses and rises to prodigies.

Their strategy can be reduced to three
means they are simultaneously implementing:

1. FLATTERY. — The Jew, born a flatterer, has, without
having learned them, all the arts of flattery
His disposition and ability to make all the
strings. He excels at affectionate flattery.
as in admiring flattery. Not only-
11 admires a man, but he loves him: he
It tickles his vanity and he knows at the same time
to speak directly to her heart. This admirable-
Read, coupled with a deep affection, is of a
irresistible effect; one would think one was hearing the harmonica:
denial of respect and the whisper of devotion.

An artist to the core, flattery
Jewish women abound in exquisite details and caresses.

ingenious; she has seductive smiles,
Charming surprises, lies
inimitable and a genius for discovery that does not
Never tires, the accuracy of a thought
like the unexpectedness of a sudden outburst, originality

of an expression such as the subtlety of a remark-
that, like high reason, infallible memory-
accessible, she discovers, understands, celebrates, multi-
Fold, garland everything. Similar to drapery
wet with the ancient statuary, it applies
delicately to the whole being and surrounds it
in every sense of a delightful deception. A
less of a strong character or a clear-
With her experienced clairvoyance, she is irresistible.

It is all the more blinding because, being cautious and
Careful about appearances, she knows not to
contradict. The Israelite flatterer flatters a
man even far from him; out of his presence,
his admiration is only warmer, more
convinced. Did he have any doubts about the
sincerity of the words addressed to him in
his face, his common sense suggested to him that he
We have to lower our expectations; he couldn't refuse his
heart to the ardent affection that exalts its me-
rituals and its reputation grew.

Would it, however, be so difficult to penetrate?
within the intricacies of this flattery, to glimpse,

TE Ae age:
| =i" ouch Imm- Jame i ee m zi hir

a ES ES TS | EP ne — =m

e = mms = Å T = E -=

behind the enthusiastic friendship, the deceitful...
macuante? If, listening closely, one were to examine the
inflections of the voice and that which we analyze
the sounds, as if one were untangling the work of the
Falsehood! As if one could hear the voice...
gather to produce low notes, vi-
expressions of sympathy, or the little flute of men-
Think about preparing your modulations! And don't-
He cannot ignore the Jew, so as not to know that,
In his culture, the flatterer is the brother of slander.
theorist, that flattery and insolence are only
the two sides of his double face

At every stage of their career, but especially-
politicians, right from the start,
are very susceptible to Jewish flattery. Let's be
It features an ambitious individual whose future is taking shape,
but who has not yet taken possession of his
destiny. If, in this phase where he struggles against
the last shadows of darkness and maybe-
to be against one's own indecision, flattery
A Jewish woman, coming to meet him, told him that he was
An extraordinary man, she is welcomed

CR and mn) a EE = aoa å = mma = m: Es a UE D 2 = = mx sis = oi = CE z

E mm cn © l mn © mile © cl Re =.= =<

like a revelation from heaven. The joy of possessing

to seduce a group of enthusiastic admirers
ridding him of his uncertainties, 1 liter rises to
a magnificent idea of himself and a con-
Bold confidence invigorates all his actions. Desor-

But he marches boldly towards the goal, he imposes his will. He is captivating. It seems that by crowning him king, the Jews had given him the prestige of a Grandiose charlatanism. Thus established-1l Between them and him, there were perpetual ties. He did not can no longer do without them; Jewish flattery If he were absent, he would cease to be a god and would again-to come, a mere mortal.

If this man has a generous heart, the Jews will undoubtedly try to attach themselves to him by the most seductive deceptions: the simulation of a sincere and passionate friendship. We will see him... to tour young Jewish men sparkling with devotion ment and zeal. Quick to interpret his desirs and to carry out his orders, they will form Around him a sacred battalion. Continual-They will sing his praises on the lyre

enthusiasm. And, if he falls ill, they will have affectionate concerns, tender-

heart, public figures! And do not betray the France to the Jews because they pretend to be of you to like !

XXIX

ADVERTISING — MONEY SERVICES

99 ADVERTISEMENT. — Daughter of lies like Flattery and advertising are among the foundations of Israelite greatness. The genius of advertising seems even more special to the Israelites than that of flattery; they certainly have it brought to an ideal degree of perfection.

As practiced by the Israelites, the re-
Claiming is a prodigious art of seizing the
thought through the eyes and ears, subjugating-
to overwhelm reason with noise, to induce vertigo
upon reflection, a shimmering light disturbs her

and the dazed,

= EG
i OF AND in
= “to!
< DEL. £ = P =, 0]
£ US

20 ISRAELITE POLICY

Noisy and mobile, Jewish advertising...
It is governed, in reality, by principles that...
These principles can be reduced to three:
the advertisement must ring out with a re-
thrilling, she needs to repeat the blow on
suddenly and tirelessly, she must
It spreads everywhere. As for its means
and instruments, the diversity is such that it is not
Don't even think about listing them; each pro-
The Jewish federation has its own: the financier, the
merchant, the doctor each owe him their
greatest successes and the best part of the gold
that they gather themselves (1).

From the very first contact with the Israelites,
The ambitious politician discerns this power.
He can more or less guess that it's of poor quality.
But it is so pleasant to be praised, to pro-

(1) See in Joshua (ch. vr) the capture of Jericho.
Loret, the money flows in such quantity into the
hands of Israel, thanks to the miracles of advertising,
of which the capture of Jericho is the symbol, that we

consecrate to the Eternal.

to gain ground in public opinion, to hear
his name on everyone's lips, to become
a top-tier celebrity. Then, the
Israelite advertising will do the work of
years; he will not have to exhaust himself in efforts
exhausting, gnawing at one's soul in the torment of
The waiting, the despair of a future that slips away
like a mirage, it vanishes only to be reborn.
It is reborn only to vanish. How can one resist the
temptation, if he does not possess a superhuman virtue?

We could probably tell him: "Take
be careful about the commitments you are going to make.
to pull. Also, beware of premature successes.
killed. The difficult years you dread
are perhaps necessary to mature or even
reason and temper your character. You will arrive-
You'll see later, but you'll arrive fully equipped.
and without bearing the stigma of advertising.
Jewish.

Would he heed these warnings? According to all
In probability, it would be too late, the vapors
heady flattery would have already done

=— E = ES UE EA z E = — m © © = on Re UE mm = CO DES NE © | DRE CSS CN CORRE = © s S CU CS -J com mms em = TE ë - es = -m = |

dreams of domination passing before her eyes

has

tion, and these dreams, he would see them walking at their

realization. Under the influence of Jewish advertising,
his reputation would grow like a balloon that
swells; and he, amazed, would consider this
proclaims like the trumpet of truth and
like the providence of great men.
Moreover, she is so ingenious at perceiving it for him=
Suader! Not only does she forget nothing, but
Everything she touches, she adorns and transforms into...
Morphosis. Eloquence, character, genius, she
He adorns his man with all the divine attributes.
He climbs rapidly, he can no longer see the ground...
The descent and deflation S will take place
even faster.

3. MONEY SERVICES. — Flattery and
advertising forms two chains that are difficult to break
ser; money services add to this
a third, even more solid one; for the Jews
are too experienced not to forge it
in accordance with all the rules of the art.

em = J Í OEE CONS E DS D CDS E èë ëE ë O CN E ë E En [= ZE CEE 2 E ë o E CES E èë ë ë E CONS EE EE © EEE CENT o

Funds are needed to create a newspaper; the
Jewish capitalists are making the necessary advances.
The expenses of an election must be covered;
The Jewish man has money. He needs
to live comfortably while waiting for power;
His needs are anticipated and met.

Also, the protégé of the Jews looks at them-1l
like his dearest friends, much better,
like brothers. He displays them, flaunts them with bones-
temptation, his intimacy with them, and the assault of
to be able to do so, their book is all the best

heart, from finance to diplomacy. Governing with the Jews, by the Jews, and for the Jews, seems to be the first article of his program. Their despair will be the consolation of his fall and he will die in their arms.

man and woman

E
= 2 e
m to Pi i
kaa

= ne EEE TE

=
Be Eeee e P mem png ee SHAME EE

TO TO TO

HOW JEWS LOSE MEN AND POLITICAL PARTIES

Why do the Jews invariably lose? the men and the parties they dominate?

We could replace this question with the following: here: How could they not lose them? For, If they didn't lose them, the effects wouldn't respond. They would be more concerned with the causes, the laws of society and human intelligence would be disrupted-
SEES.

The Jews are losing the politician they

dominate:

Because this man is necessarily
12

A = Da
E æ Te
LE EE =

= =
ms

pd m T

i

pF Es = + = Pi m
Thep TM Pa a es 5

incomplete, of an inferior nature, open to
unhealthy influences. Gifted with sound judgment.
Tound, impervious to flattery, incorruptible,
He would never have allowed himself to be swayed by them.
and the Jews, abhorring those who know them,
would not have become his admirers.

Because, even if he were capable of becoming a
a statesman worthy of the name, the man
fallen into the hands of the Jews prefers irresistible
eerily, the Semitic prestige is juxtaposed with realities
severe aspects of Aryan genius. Instead of developing
His thinking cultivates the arts of deception.
the appealing attraction, the captivating self-assurance,
the charlatanism of irony; he indulges in ma-
from the works of the plot to the practices of staging
on stage, with theatrical effects, to the detriment
serious and true; finally, drunk on incense and
From flattery, he indulges in a delicious verse.
stem and ends up believing itself to be a being of a species

transcendent.

Because all political greatness, including
Jaifs are the artisans who carry within them a

The death knell. Public reason, seduced,
is not removed. It has, for this reason,
inaccessible depths where Semitism does not
can never reach it. A reactionary movement is brewing there.
lion, there this character that the Israeli press
exults to a silent and sorrowful judge. In the middle
Cheers, doubts, reflections
distressing thoughts permeate consciousness; the smell of
The advertising and the negative surroundings are worrying.
men of an independent character distanced themselves
the symptoms of a deadly cold
manifest, and, through sudden disillusionment, the
The false king of Olympus falls back to earth. Ah! This
Arvenne society for which pro- Semitism

She's so contemptuous, she's not so blind!

It does allow Jewish financiers to

She will never allow milking and shearing.

to the Israeli politicians to govern it nor to
He will choose his great men.

The causes that make it so disastrous for men

political influence of the Jews acts

even on the parties that fell under their leadership,

=
E gm = s En > Lu
TT e =

Not only are these parties necessarily de-
endowed with the essential virtues for a great
political party, but accepting the ceremony
Jewish, they realize the acquisition is forever
Impossible. Under Jewish influence, science
government is withering away to make way for
arts of decadence, to the petulances of exploits
to the schemers, to the unscrupulous coalitions, to the brazen-
The claims of the advertisers. Once launched into this
In this way, political life is now nothing more than a means to an end.
to make a fortune while maintaining appearances, or
even without keeping them. Arrived poor and
Lean, you come out rich and fat: the scavenger of he
Ten years ago he paid off his debts and married off his daughter;
Instead of waiting for the bailiffs to arrive, he cashes in.
coupons. And woe to anyone who would revoke them.
His honesty is doubted! He would be struck down by the
Jewish press and derelict in the courts.

Isn't this a fatal necessity? Con-
Is there a party led by Jews where there reigns-
How would Roman virtues be understood? How could they

souls consumed by the thirst for gold would produce

Are they the miracles of civic devotion?
The Israelite in politics is the merchant
in the temple, it's speculation, with its
insatiable rapacity, mistress of the thing pu-
republic. Now, if there is a sphere where the mercantilism must never penetrate, that is politick. As soon as it gets in, everything dissolves

and deteriorates, all the higher ideas of
public life is becoming corrupt, all leadership
becomes impossible, every noble conviction is
subjected to ridicule.

To what degree of degradation has a great nation
can then descend! Degenerate beings
heartbreaking today to mend the wounds of-
hand, sometimes seizing power, sometimes
the joint operator, prostituting their in-
influence, speculating in companies, speculating at
the Stock Exchange, fiddling with suppliers, tra-
even including seating and decorations,
This is the show she puts on for herself.
and to the universe. His indignation grows with each
Day after day, his anger rumbles. And everywhere, infiltration
12.

Es "Re er

21 ISRAELITE POLICY

The Israeli infiltration is making progress; everywhere this infiltration proceeds methodically, with a view to invading-
subsequent acquisitions; each conquest is the
preparation of a more considerable one, likewise
that each phylloxera colony constitutes a
new area of expansion. We can calculate:
mathematically the time when the Governorment and | Administration will be fully
Semitized. Jerusalem will take its revenge.
about Rome. But no. Don't be frightened,
of only! The party of which the Jews
are | soul crumbles in the mire. Do you hear?
the cries of despair, the tears and the creaking-

ments the teeth of

BOOK FIVE

JUDAISM AND FRANCE

zm LE n
z E = = * rzi | :
Tim" of = A s, T
| 1: È I. mp - y aa in "aie ve us e -5 Mim Mg ee] Eimi © me a Ebe e nl a rh = Eu pe 1 I La = ET
mm un. M EE Ben 0 nn #2 = pe ME et — "5 mon T l -= =
where i=
i” F = :
- DS E © pl a
ms rm
F = pe ms D = Hi = = = CR spe lm Hs rman mamo m = 5 5 - | = = | | | -
F 7 “sr Dr”; = =r "+ CE] bau m = == = mm = = = +: — =, — aN N on m —. ip = = nm o = me: = m

JUDAISM AND FRANCE

Be ce mm © RE CU 0 “50m

XXXI

HISTORICAL MISSION OF JUDAISM

Ouelle is the historic mission of the JuDaism? What is the historical mission of France and Judaism? What are the must be the relations between France and the Judaism?

Judaism assigns itself a crazy mission and absurd, that of dominating the world, but not of Don't admit it, another one, more real and better suitedsuited to his genius.

This mission consists of acting as an assistant of all invasions. After as before

Er
L
er op SE to RS, OS Re = I p

E and

Es PE
ES E".

D

He faithfully fulfilled the Christian faith.
Co-author of the Persian invasion of Babylon,
a regular accomplice in the Muslim invasions
ASile, in Africa, in Europe, servant of
the English invasion of France during the war
of Gent Ans, now an agent of the invasion
German Judaism has been practiced throughout the world.
as an eternal principle of putting oneself on the payroll
of all ethnic excesses and their
facilitate the routes.

He succeeded all too well. His flexibility
cosmopolitan, his espionage skills (1), his
His genius for hatred and betrayal led him to be included.

on the front lines during major invasions

(1) Carthaginian Semitism already excelled in
the art of espionage. (V. Mommsen, Roman History)
Maine, French translation, vol. III, p. 125.)

His army of spies (he even had them in
Rome, said Mr. Mommsen, speaking of Hannibal) the
kept himself informed of all the enemy's plans.

We also see this in Plutarch (Life of Fabius)
that Hannibal had the pretension of influencing public opinion
public union in Rome.

historical. If he didn't instigate them all,
They all obtained his help: he didn't
When asked, he hastened to do so.
to offer it, and the invader quickly recognized
the immensity of the services that would be available to him
renderings.

Nothing could give a more accurate idea
the role of Judaism in the invasions that the
method of insinuation described in the Bible.
The Israelites, to seize a city.
resorted, as can be seen in the
Book of Joshua (ch. 11), to innkeepers who
were secretly sheltering. The army outside
She thus had spies in the place;
knew where and how she should attack.
Judaism, complicit in an invasion, resembles
to these innkeepers; he prepares it, gives it
secretly sheltered, he serves as an informant, propage and perpetuates the errors that the invader
has an interest in spreading, flatters illusions, lulls to sleep
Vigilance, in turn, leads to disastrous decisions.
In short, it renders the services to the invasion

most abominable and, alas! most useful,
those of cunning and treachery.

The danger to the people threatened by this travail occulte is due to his ignorance.
Well-informed, knowing what's happening beyond
within its borders, not giving in to a
childlike trust, nor deceived by protests

attachment issues, he can address them in time.
But woe to the reckless and insolent nations!
ingers! Woe to those who, while in Sus-
Knowing evil, they do not know its pro-
londeur or do not take time, of a
In a comprehensive manner, the necessary measures are being taken!
The fate of Spain, conquered by the Muslims-
mans with the help of the Jews, is reserved for them (1).
History, all too often, simply repeats itself;
and, all too often, his teachings do not
They're useless. We only see the fatal slope when

when you're at the bottom of the abyss.

---

(1) Gibbon. (History of the Church and the Decay-
(denture of the Roman Empire, ch, LI.)

Weil. (Geschichte der Chalifen. Mannheim, 1846-
62, t, 1°", p.517, 927 and 528.)

Dozy. (History of the Muslims of Spain until-
than the conquest of Andalusia by the Almo-
greedy. Leiden, 1861-02.)

Mr. Weil, a learned Jewish scholar, could not disguise the
active participation of Jews in the Muslim invasion-
mane in Spain. The capture of Toledo, notably-
The lie was due to their betrayal.

Even before the Muslim invasion, as
If he sensed it, Spanish Judaism would have felt...
had an ambitious fermentation. He was already meditating
to establish Spain as a Jewish state.

"Around the year 674, says Mr. Dozy (vol. II, pp. 27-28) seventeen years before Spain was conquered through the Muslims, they planned an uprising general with their coreligionists on the other side of the Strait, where several Berber tribes practiced. Judaism and where the Jews, exiled from Spain, had found refuge. The revolt was bound to-could burst on several points at once, at the mobile where the Jews from Africa would have landed on the coasts of Spain; but before the appointed time

= cs SN PANNE PEL vou ue F

me y
=

ne oi me Le ee pae,

n
Era e T pmp

a pole a N eee| n T TF Fu +

For the execution, the government was notified of the conspiracy. King Egica immediately took action dictated by necessity; then, having con-He convened a council in Toledo, he informed his guides spiritual and temporal culpable projects of Jews, and begged them to severely punish this race Damned. After hearing the depositions of some Israelites, from which it followed that the conspiracy aimed at nothing less than making Spain a

Jewish state, the bishops, trembling with anger and indignity, condemned all Jews to lose their property and their freedom.

If Jewish hopes were not fulfilled They were not entirely disappointed either. Judaism, under Arab domination and Berber, had a period of prosperity in Spain- unparalleled rarity. Granada was called the city of Jews: and, for a succession of years, under the reigns of the Habous and Badis kings, Judaism, by the hands of Samuel-ha-Levi, there was the direction absolute control of public affairs

Mr. Dozy (vol. IV, p. 35) thus paints a portrait of this statesman:

"As a statesman, he combined a spirit lively and lucid, a firm character and prudence

Blackberry

= =e oO CRU M CES ARS CNE © EN © En © sn er D a == = Ë ES. T om mo pan camm | = gr me us = bi }

consumed. Ordinarily — a precious quality among a diplomat — he spoke little and thought a lot. He took advantage of every circumstance with a wonderful skill. He knew the character and the passions of men, and the means of... dominated by their vices. Moreover, he was a man of the world. In the magnificent halls of Pathambra, he appeared so perfectly at ease One would have thought he was born into luxury. No one spoke with such elegance and skill, never ma-

He denied flattery better, knew better with art affectionate or familiar tone in speech, leadingnant by his eloquence or persuasil by his arguments-

ments. TEL

Modern Judaism fondly remembersthis era and seems to exaggerate its splendors difficulties, especially from an intellectual point of view. In all In this case, these memories and that of his expulsion to 16th century engraved in his heart a hatred deadly for Christian Spain. We have seen this hatred erupted during the Caroline Islands affair. The German Jewish press wrote articles Horrible. Those from the National Zeitung of Berlin, translated into Spanish, made the blood boil venerable nation, thankfully. The great man that Germany has at its head does not intend to be the insa tool of Judaism; he did not allow himself to be led astray

to a senseless war, and, to the disappointment of the Jews, protita seized the opportunity to give the man admitted rable who occupies the papal throne a brand radiant with respect.

SAAL

HISTORICAL MISSION OF FRANCE ON THE OTHER SIDE OF SEMITISM

'between France and Judaism, or, more generally, between France and the Semiism, there exists an irreconcilable antagonism. France occupies, in modern Europe, the summit of the Greco-Latin world, that is to say of everything that is most incompatible with the Semitism. In this respect, it is the continuumnuatrice of ancient Greece and Rome.

Greece was formed through repression.

(1) See the Greek History, by Ernest Curtius (French translation by MA Bouché-Leclercq), vol. 1°", p. 48 et seq.:

“In general,” said the German historian, “the tribes

of Phoenician Semitism (1). Rome owes Empire universal to its death Guel with Semitism Carthaginians (1). France, finally, could not not to remove from its history its struggles against

Semitism, without erasing its most prominent pages

related, closely or remotely, to the Greeks were very keenly aware of racial diversity and mounted would harbor a deep antipathy for the Phenriciens, which were reported throughout the Archipelago like the perpetrators of violence and lies, Being related to them was regarded as a stain, and Herodotus is bitterly reproached for ato see dared to give Greek families anPhoenician censers.

Primitive Greece, as seen in HeRodote (Clio), has suffered many kidnappings of young girls and young men by the Phoenicians The ciens, who were the pimps of the Orient. The Semitism continues the same industry. Could it be? no need to open in Paris, London, Vienna, Saint-

Pelersburg, Warsaw, Bucharest, Constantinople,
New York, etc., a vast inquiry into the p'oxen-
Jewish ism?

(1) Polybius. Book I, chapter XIV.

important and without ceasing to understand each other
herself.

If, in the 16th century, France had not refueled the Muslim invasion, including Judaism everywhere the partner was becoming, the destinies of The universe would have been changed. Semitism, victorious at Poitiers, would have extended his domination on the rest of Europe and Euro- civilization European, this civilization so varied, so rich, which, from century to century, has new flowering-sounds, where each nation, Italy, France, England, Germany, has its place and its uloire, would have been stifled in her cradle, and the Muslim nervousness, coupled with Judaism, would have taken his place.

At the end of the 11th century, France was beginning to again, through a bold initiative, at the head of the anti-Asian struggle. It is to French thought-Chinese, as with French courage, which is principal-mainly due to the prodigious movement of Crusades, a movement that repositioned France, eclipsed for a time by the German Empire.

at the forefront of European nations.
It would be a national impiety to diminish these orange souvenirs.

But Semitism never rests.
Attacked in Asia, he had done in Europe, by skillful propaganda, invisible progress.

One hundred years after the First Crusade, in the south of France, under the influence of Jewish and Muslim, had become Semitic. The horthis terrible scourge of magic, this queen of degenerates cerebral neuropathies, exerted its influence everywhere ravages. The very genius of France was threatened; for, given over to greed and lies, France does not exist in hatred or revenge. It would be more, it would be a geographical expressionphic, a more or less conscious political forceastounding, but we wouldn't be talking about her anymore with love. It was necessary, under penalty of falling from grace, that she reacts. The great and terrible drama of war Albi was thus one of the phases of this eternal struggle against Semitism, which seems one of the foundations of historical destiny,

A century had barely passed when a newThe old struggle was beginning. Judaism, with its invasive abilities, had managed to do the conquest of France; the properties notwere in the hands of the Jews en masse; the nobles, interested in their fraudulent speculations duleuses, favoured them: their abuses, Their usury and their crimes remained unpunished: already, directly or indirectly, they seemwere in power, and little by little the Government The entire system fell under their control. The reaction was inevitable: it was cruel and Bloody. France no longer remembers it. But the Jew did not forget her: the memories survivors of this terrible struggle are alive in his ime as if they were from yesterday.

Very imprudent are the nations that oublent! Instead of indulging in formulas from 1789. The French would do better to study their story. They would see the scenes withoutolantes, the Jewish women slaughtering their their own children rather than letting them, Chris-

15.

aniser (1)... France, chimerical, idea-
list, has forgiven Judaism; Judaism does not
He will never forgive her. A few elite souls
will perhaps cleave the abyss. But the Ju-
Daism itself, with its eternal passions,
Judaism, which has three in its calendar
solemnities to curse victorious Rome
Jerusalem (2), is and must remain the enemy of the
Hrance: 1l can exploit its protection, it can
He will never cease to seek to dominate her.

ia hair.

(1) Sismondi. (History of the French, vol. IX,
pp. 400-101.)

(2) 10 of the month of Tebeth, siege of Jerusalem;
17 of the month of Famuz, capture of the Temple; 9 of the month
of Ab, destruction of the Temple.

AA NINH

CENTURIES-OLD HATRED OF JUDAISM FOR FRANCE

France is like that, because of the hatreds of
Judaism, a chosen land. Other causes,
also historical, further sharpen
this hatred. Nowhere has Judaism conceived
more ardent hopes and did not see them
to move more quickly towards their realization;
Nowhere had he experienced greater disappointments.
unexpected and suffered even more resounding defeats.

French integrity and generosity allowed everything to be invaded; the clarity, the de- the sion of the French spirit have suddenly arrested, French ignorance was easy to sur- to take; enlightened French reason has reacted with an indomitable force.

The image best suited to express the destiny of Judaism in France is provided by legend. It is said that the Jews, having obtained from a Roman emperor permission to rebuild the Temple in Jerusalem, set to work. The foundations of the building had already been laid; but the flames, rising from the ground, devoured works and workers. Similarly, in In France, Judaism continued the enterprise gigantic reconstruction of the Temple; He imagined himself as the master of France. and, from France, dominating the rest of the universe. A future a thousand times grander than that of ancient Jerusalem opened before his eyes. But suddenly, the ground opened up. and devouring flames consumed everything.

The passions of Judaism towards the France can be defined by a dual formule: a deep hatred and a fixed idea of domination.

mid

EE on mo: EO a — ne a = em E: e EEE: E: EE èë E ë ë M e E

Judaism hates France with all its might. site of the defeats he suffered there. He hates it because that he had dreamed of making it his own and the home of its universal domination and that this dream collapsed. He hates her because of her fall. France exerted a decisive influence on its destined for Europe and that France, obliged to strike him, brought into this work cruel, the ascendancy of his thought and the authority of his genius. [He hates her, finally, because, at For him, fears about the future amplify the resfeelings of the past and that, in this France Captivated by the surface, he glimpses abysses of willpower and fears explosions of energy, capable of resonating at the ends of the earth.

That's why he absolutely wants to dominate her. convinced that, as master of France, he would not renwill overcome more obstacles. Since, in the vast group of European nations, to which today link the United States and America Spanish-Portuguese culture, at the same time as the Russian Empire occupies the East and extends

= č nee EE CU, G pe C2 ee ON EN = EIRE omm om mam o EN n (CRE E: EE OE E ë E ë E COMM AS EEE © ON ES EE a ë EL o aah e — CO N ONN CEE |

Europe on the borders of Asia, France plays the role of heart and brain, it is necessary, for to dominate Europe and the world, to dominate the France.

Judaism, therefore, is simply conforming to geographical and historical necessities in striving to establish its supremacy there. Break the barrier that France opposes to its domination is a supreme necessity for him. If this

The attempt is foolish if it is met with resistance.
against a higher law, ambition of
Judaism at least pays homage to the mission and the genius of France. Judaism
He knows full well that he will never be French: he de-
It is therefore true to conclude that France will never be Jewish.

Er LES — mm == = =mn pp

XXXIV

THE ROLE OF JUDAISM IN GERMAN EXPANSION

What role did Judaism play in the expansion?
Germanic sion? What influence did it have?
exerted on development and character
Anti-French sentiments in Germany?
What services has he rendered to politics?
Prussian and German?

This vast subject can barely be touched upon here.
But, lacking a general outline, the
The following instructions may call for
to draw the attention of the French public to these serious questions.

The role of Judaism in Germany has been
essentially that of a tireless exciter
of hatred. In Germany, outside of Germany

Germany, in neighboring countries, in
all the regions of both hemispheres where
It's teeming, the German Jew has put his tongue and
His pen in the service of Germany and torn apart
France with incredible tenacity.
From caricature to slander, there is no weapon
poisonous, which he employed. What characterizes

This war is especially devastating; it is a fervor and a consuming fire, a frenzied passion for invectives and outrages, a rage to invent, each day, a new insult, to make the least incident a new theme of attacks, and in At the same time, a treacherous ingenuity, a the inexhaustible fecundity of malice, an address consumed to give to the most false or the most violent, with a convinced air and even spiritual.

How formidable these Jewish slanderers are! They ranted with superb self-assurance, a dramatic flair, an air of authority that imposes and trains, and as they know how to speak To evil instincts! Masters of their voices,

They have an intuition of hateful passion and 1 can speak to him directly as to a f | being with whom they would be, by their nature, l | in intimate communication. At the Infinite as the world, the Jewish slander HE German has all the strings and all the venoms; ijl She has formulas for everything, in her store. ready, insolent dogmas, insulting words | | rieux, outrageous inflections, and everything, in | | His mouth is alive, full of energy and fire. $ | Whether it's about denigrating France in its i | literature or in its great men, of {

to disguise his role in the story or of him

to attribute heinous plans of aggression against i neighboring nations, it does not cease to act and;

IET e

eag = eej Bie eaei T

to vomit. And such is its power of repetition-

ki ne - Tay
ES EE

lion, its audacity, its sonorous crash, that we He listens to her and believes her. What is base, ignorant, ii | ble, abject, perverse, execrable, not to undermine- sees that slowly and when it has produced its effects in an irreparable way.

Facing Germany, France must not

never forget that she has two opponents to fight: the Germanic element proper said, and the Semitic element, closely united with the same goal. France, conquered by the German armies would certainly be prey Jews; it would suffer the same fate as crushed Greece by the Turk and plundered by the Jew. Such is the danger that threatens it and on which all illusion would be fatal for him.

To gauge its seriousness, he simply needed to into question the past. Twice in history Roman, during the Second Punic War and during the wars against Mithhidates, we saw this combination of Asian ingenuity and barbaric vigor, Rome called its terror those who had managed to turn these forces against her combined, But, as insightful as he- King, she studied them and shattered them; nor the perfidy Neither Asian nor barbaric courage stopped the The course of its destiny. Today, that the France should know well that, in order to defeat Germany

Magne, he needs to delve deeper into the Jewish subject!

NA NN

GERMAN ISRAELITE SLANDER AND THE ERRORS FRENCH WOMEN

The entry into the campaign of Jewish slander German rivalry against France is nothing new. From the mid-17th century, it appears to have He was expected to play a major role. What an ininfluence the Semitic interactions onl- Did they exert their influence on the famous Lessing? In To what extent was he inspired by passions? Israelites in the creation of this scholarly system and methodical denigration to which he has Subjugated France and French genius? 1l there is there a question of historical psychology

of utmost importance.

s T i zhoa i
= DB a: z CE. a O z5 Pa

-m H
5 g biie biem | oi d TE y oo oo aoe

-F ki EE — E an Es

= = = to i
EE a
ir P
= us f 1
: - : = EL. == 3 sn z ==
ka En aa, EN x P i š ii . =

CR eoole = = = z a- 3 F
= = rm a T nr
5 D "E j
-gn E ET ee
" = J =; we
zog po

In any case, if there was any in Germany egregious and ardent slanderers of France who were not Jewish and had no family ties Judaism has left its mark on the Jews. imprint on German slander; he has provided a disciplined army, trained for all the maneuvers of slander, always ready to fight, only retreating to better to resume the offensive, proceeding one day by oblique steps, the next day by bold surprises, feigning, if necessary. a hypocritical impartiality, affecting even the sympathy for France, especially capable (in (by virtue of suggestive communications) to act at a multitude of points far removed from each other others with the whole and the simultaneity of a a precision-driven army, and never missing, of course, to blame the French for the vice minute of slander and outrage.

This German Jewish slander exploited like an inexhaustible mine the portrait tradressed in French, which has been in use for over

J
r

oo

One hundred years in Germany. According to this portrait, the
French is an incomplete, narrow-minded, credulous being.
childish amateur of distinctions, preferring the
a pretty banality to science, having in litera-
the taste for false elegance and the
rhetoric, and, in politics, devoted to charlatan-
tans and chimeras; he is ignorant of geography
and foreign languages; a horrible disease
of mind possesses him, "Chauvinism"; this
his illness makes him believe he is in charge and enlightens
the world, that France is the nation of
nations, that everything revolves around it, that one
He is owed admiration and respect on all sides.
respect and that she owes it to no one; it is
It is not possible for a Frenchman to escape this
illness, it is always more or less
affected, that is to say, always a stupid man
and ridiculous. If the conclusion of the slanderers
Germans are not as formal, the substance of
Their thinking is never in doubt.

What truth lies in this portrait? The at-
A silly caricature would have been less dangerous

j

=
E

LR

ISRAELITE POLICY

if it had not borrowed certain traits from the truth
to adore them excessively. France,
Alas! He didn't listen enough to what was being said.
beyond its borders; she didn't follow me,
as she should have done, the work of
demolition of its national character; ellena
I didn't understand that with the new era, inau-

cured at the end of the 18th century, it was necessary that I 1n-
French intelligence is being transformed and that
the cult of universal science took its place
literary enthusiasms. A long time ago
that the defeats of 15870 could have been predicted;
It's also been a long time since we could have announced
as inevitable the defeat of French science
French by German science. If the students
people from all countries are heading towards
Berlin, Heidelberg or Leipzig instead of coming
In Paris, one can boldly throw in the face of
French scholars reproached him for not having known
to hold the flag of national science.
Glory be to those who make it illustrious!

which prove, by their great works, that the

sn
=

French science. Momentarily eclipsed, esl
ready to be reborn and regain its prestige:

Not only did France fail to listen-
to address the bitter criticisms and to dispel exaggerated views
rations some precious truths. Eile a
committed a more serious fault, that of listening
treacherous praise. For a long time, 1l has
fashion, abroad, to celebrate the clarity of
The French spirit: the French have no
genius, but also order, taste, and clarity;
they know how to arrange what the German or I An-
Glas discovers; they are thus the retailers,
the shopkeepers of Anglo-German intelligence
order; this one, as it says somewhere
Insolently, Macaulay is Moses, that is to say
the inventor, and France is Aaron, that is to say-
to say the implementer.

This adorable perfidy found no place

of more accommodating ears than in France. The French began to celebrate unanimously- their clarity of mind, their common sense, their the art of tastefully dressing up ideas that come from

Em mme mme memes meme mn a
— ER.

the foreigner, thus abandoning the high regions of thought. And they are astonished that the altars of French science may be deserted. that we go and attend courses at the University of Berlin! However, has there ever been between the Cause and effect: a more immediate relationship? To abdicate bold initiative, creative effort incessant, tireless discovery, the search- the same adventurous woman, to fall to the rank as arranger and popularizer, it is proclaimed sea his intellectual decline and expose himself to be removed from the list of scientific nations tiques.

XXXVI

THE WRESTLING

The fight against Jewish and German slander The order is all the more difficult because it requires, in the French character and spirit, a veritable transformation. How to behave, in front of of such an enemy, like 16th-century France. 51st-key in the face of English and Prussian policy His own path is to ruin. And it's not enough not to perceive the danger more or less, nor to combat it through commendable efforts; it is necessary measure it in every way, become familiar with methods of warfare whose study is repugnant to the French soul and to oppose learned hatred energetic sagacity.

The old-school Frenchman has finished his time and must, especially in national life external, be replaced by another, less Pleasant perhaps, but otherwise quite solid of head and willpower. This one. Setting aside generous illusions, will not be afraid to apptake everything that a Frenchman, concerned with He has an interest in knowing the future of his country. will be thoroughly informed about foreign matters. He will study modern languages, he will flee like a plague, the boulevard, and won't believe it a phoenix when it knows how to speak seriously a string of well-ordered and well-structured sentences combs.

It's so easy to succeed cheaply in France! With a superior, masculine bearing and a harmonious phraseology, which does not Can't we! But, too often, the character, examined abroad, was quickly pierced at Day, and we wondered how the Fran” They took it seriously.

It is also sad to see how easily

The melancholic French sometimes accept certain foreign superiorities, instead of react vigorously to regain their position. Caesar, in his Commentaries, painted the Gauls fallen into this shameful state opposite Germans. They don't even dare anymore, he said, to compare themselves to them. Well! The Frenchman who shrinks from certain studies, such as that foreign languages, and who, in order to exonerate themselves per, dares to say: "We are not made for the study of foreign languages, » is at the same point. But this Frenchman doesn't know, then? than the first words of Turkish or Chinese, uttered from a German mouth, are a Slander against France? But, Did it take miracles of energy to evaporate? such inferiority, supremely humiliating degree and full of practical drawbacks, 1 They should be accomplished! The Frenchman who resigns himself to the intellectual superiority of Germany mand, from the German Jew, from the Englishman, from

The Italian is now nothing more than a fallen man;

In any case, he knows his country very poorly and doesn't I don't know that the day France is no longer the First, it is not far from being the last. Abroad, the Frenchman would not know too much about... to watch over oneself. One is on the lookout for one's illusions. naive and his unbelievable ignorance. The Jewish and German slander has been made against foreigners salts, UNDER This report, a special education, And we mustn't forget that it's everywhere. The French would not be able to arm themselves against this enemy implacable crumb, too much distrust and circumspection. Always on his guard, he must to be ready at any moment to stand up to him, to to oppose system to system, theory to theory. contempt for contempt. If he remains too focused on the defensesive and does not occasionally take the offensive, one will speculate on his exaggerated politeness towards him throw the insult in his face, and, if he takes offense. We will feign surprise and accuse him of inconvenience. nance. That it is, as a general rule, cold and silent, but knowing how to use himself when necessary from the steel rod and burn with the red-hot iron,

In this struggle, the leading role belongs
to French scholars. This requires some
Explanations. The German and Jewish slander
is organized science acting as a slanderer.
French science must therefore position itself
from the same point of view as the French army in
face of the Prussian army, let it purify itself
of all her shortcomings, let her submit to
a rigorous discipline, which, freed from
worn and rotten, it becomes a waste-
organizational work, and that, taking to
abroad, an energetic initiative, it for-
relentlessly pursue the elimination of this science
German who invaded everything. IF there is a tra-
a Herculean task to accomplish; to reconquer the
Belgian universities on German doctors
and German Jews, who Germanized Belgium:
vicique, is already a giant task; and yet-
which it must be undertaken, under penalty of seeing
One day Belgium will be fully reunited:
to serve as a point of attack for Germany
against France, just as five centuries ago

and a half, Flanders served as a gateway and base
operations during the English invasion, France:
too often forgets her past; that she no-
Don't forget your geography!

French scholars and thinkers who do not
will not back down in the face of formidable difficulties
The achievements of this task will deserve great recognition.
of their homeland, and posterity will recognize them.
nascent for having preferred the labors of a
glorious struggle against the flattery of a reception
academic tion or the fumes of a banquet
at the Hotel Continental.

THE GERMAN ISRAELI PRESS

To name the German Jewish press is to
to designate what is most Jewish in the universe.
The soul, like the spirit, passions, like
The style, everything about it is Jewish, everything about it exudes the em-
insulting phase and malice.

This press occupies a considerable place
in the political development of Germany
OTIC contemporaine. 5a propaganda q grande-
contributed to the pruning work, and
Prussian policy had no better
agent. She focused primarily on

to inflame the passions of the Germans, to por-

to quell their hatred against France to a degree
which hatred has never reached, to do not-
to be in the German soul the treasures of fury
a thirst for revenge that has been brewing for centuries
in the Jewish soul.

Evil has wings, said Voltaire. Never-
No other darkness has been crowned with such success,
What man will ever be able to kiss her in
His entire body of work? In his remarkable works
on Franco-German politics and the war,
Mr. Rothan has often recounted, with a saga-
luminous city, the role of this press and art
infernal with his slanders, so well combined
with the maneuvers of diplomacy. Behind
the discreet language of the eminent diplomat, one
glimpses an intimate horror. And what a man

wouldn't experience it! If the French, instead
to ignore German, had the patience of
to read the Jewish newspapers from across the Rhine. What
Anger would gather in their hearts!

Throughout history, no doubt, slander has
France continued: it seems that this is

a necessity of its existence, and perhaps it is necessary-
He wished for her that she would always have
numerous slanderers. But slander
anti-French sentiment had never arrived, at any point.
at the time, to the systematic organization that the
The German Jewish press gave it to him; never
she had not involved herself in the events of her
history in such an intimate and uncorporous
to his misfortunes as a factor of a
teile importance. Wherever there was a distance,
the German Jewish press has dug a
abyss; everywhere the wounds began
burning with
the outrage. She even wanted to blow up the

As it closed, she poured the liquid

war in 1875, and strove, the National
The Berlin Zeitung, in the lead, to push on the
France, the Prussian armies under pretexts
of an audacity that is more than Semitic.
It was France that was threatening Germany.
who was on the verge of attacking him! He was from
any necessity that Germany should take the lead
and brought France to its senses!

š iea i AR E ye AEEL me T Te
E eai = E = FR ions i

e = D a TA S

m ET PET sem r ml T

è Pm, ENE ph oe TE a A

mom n aa ER Fi j RES ne a EUR.

2" ISRAELITE POLICY

RE n GGM Ll ON yë l dF ne = < CN © EE D "SE = =

But the work to which the Jewish press has the most assiduously collaborated is the transformation- regarding the direction of Italian politics, it was important to Germany to detach Italy from France. The Jewish press worked there with a con- incomparable stance, 1 more needs to be said, with love. With what skill she managed to persuade Italy, which was in his interest and his A duty to hate France! What she published articles to flatter and intoxicate Italy, for to amplify his real or imagined grievances, in order to to represent France as ready to wait- to its national unity, to constantly stir up before his eyes the specter of Nice and the Sa- way, to excite him to rush towards Tunis at the first opportunity, to finally get through The Italian donkey, mobile and impressionable, the The poisons of his hatred are truly incredible. Italy listened too much. She, unfortunately- It also lies, a Jewish press, which extends a hand across the Alps to the German Jewish press

He orders it and accommodates his wild theories.

rer E commen RE m SEE mn mp em

Not only the Jewish press, in exci-
Italy, against France, obeyed the law
of her passions; she was perhaps inspired by a
A more refined calculation is as follows:

Judaism owes its emancipation to the
France in 1789, like Italy to France of
1859. But, after receiving from France this
benefited and took advantage of his protection in the
the whole world, Judaism, seeing France
to decrease and Germany to increase, is very quickly
returned to his old hatred. Now, an agent of
Germany, he thought of nothing but doing the
war on France, and a merciless war.

leading Italy down the same path, by
demonstrating to him every day that he needed to
to separate from France, to hate it and to plunder it,
German Jews were enlisting Italians under
the flag of their ingratitude. Eclipsed by
Italy's ingratitude, shouldn't theirs have
Not to appear less odious?

Currently, German Judaism for-

He follows the same tactic in Greece. He works
constantly trying to Germanize it and ruin the in-
French fluence (1).

The German Jewish press would deny it
her origins, if she weren't also so steeped in the
deception is more akin to outrage. It passes effortlessly.
from outbursts of crude hatred to flattery
insidious, of which French credulity does not know
not to challenge each other. The praise directed at the

(1) The Germanic-Semitic infiltration into Greece has was reported in published correspondence by the newspaper Le Pays in November 1558.

"Greek nationality, carries one of these correspondences" pondances, has a terrible enemy in front of it; because the Israelite is the age-old and deadly enemy of the Greece; he harbors against it one of those deep-seated hatreds in the depths of heredity, which thirst for to lose and to destroy, and which never forgive.

"The facts of Greek history of this century are moreover, speaking of which: in 1822, when Sultan MahMoud had the Greek patriarch hanged at the gate from the cathedral of Constantinople, he delivered the caDavre to the Jews, and they dragged him to the sea while shouting furiously and cursing. The infamous Chios massacres of 1825, which

ER pnu- Se = EL ES EE =e CR © RS = =n mr = E = SN CNRS © CE èë = eme PRE

France's economy offers tangible proof of this. pable. The French newspapers reproduced, at envy, the admiring articles in the Jewish press German on financial resources ineresources from France, based on the resounding success of its major loans; these same articles deplored the economic situation of Germany Magne, and noted, with sorrow, its infe-

inspired the painter Delacroix to create one of his most maoenific compositions, and those of Chalcidice had the Jews as collaborators; everywhere inFinally, in the course of this memorable struggle which resulted in the liberation of Greece, the cruelty A Muslim woman has found a willing companion

in Jewish perfidy and greed. It is necessary-
One would have to ignore the Orient in order not to know that...
Having lived through many centuries, there have been few massacres of
Christians where the Jews did not behave
like perverse arousers, or like vagrants
ferocious attacks to finish off and rob the victims.

"Alongside the massacres in Chios, the scams"
from the Ricardo company, of London, during the em-
loans that reborn Greece had to contract
In the English market, these are mere trifles.
too familiar to the great Israelite bankers.

financial priority. The French, for what-
In recent years, Germany has been believed to be more ruined.
for having received the war indemnity, that
France for having paid for it: and their Governments
nants, instead of tightening the budgets of a ma-
unyielding, they threw themselves headlong into it
on the path to indebtedness.

In the industrial struggle, the German press
The order similarly lulled the French to sleep; it
She lulled them with sweet illusions, she sang
their superiority, the taste of their workers, the
Far- perfection, inimitable in Germany
Paris article, until the day when the batteries
have been exposed and where the German industry,
in all markets worldwide, was able to do
French industry, a Victo- competitor
ricuse. And the French newspapers are quick to react.
still to reproduce any press article
German who isn't too malicious. or-
ignoring that, malicious or not, it is always
Treacherous!

Courageous men will undoubtedly know

poring over all the junk of the German Jewish press
order and make it known to France, in length
and extensively, in all its malice, they extract from it-
will endure cruel mockery, horrific sarcasms
irritable, bursts of infernal joy and outrageous-
countless signs, such as these: "The
France! The Great Nation! This
The work, hopefully, will be undertaken one day.
But, if the public still lacks the necessary information, the public
[French, they should not be lacking in
Governments. Never subsidize any
newspaper abroad, especially in Italy, in
Germany and Austria should be for
They have an absolute rule: What's the point of publishing?
in a Jewish newspaper articles devoid of
of authority, and enrich a banker who, by doing
renting France in a newspaper for a fee
species, does, at the same time, insult in
another (1)?

(1) The German Jewish press affects

to portray the French as being, with regard to
Germany and the Germans, in a state of embargo

ma = du em = 1 = si = z æ = m

EO CON = D CE = = E Poe a

continuous behavior. Perhaps she would do better
to admire their patience. The Government will-
Mand expels Berlin's correspondents
French newspapers; no correspondent from the
The German press in Paris wasn't even bothered.

And God knows what most of them have written against the France!

Certainly, if a press correspondent French woman in Berlin allowed herself to write against Germany, a tenth part of what such a Jew German, too famous, has published, for twenty years, against France, in a major foreign newspaper, and that the German Government delayed the expulsion ser, he would be slapped by the Prussian officers and provoked into a duel on all sides. The patience of the French… Caise had only one flaw: she was excessive.

We must often have asked ourselves, abroad, how France could have naturalized and decorated people who make a living vilifying her, and comshe hesitated, in the face of multiple outrages folded and even scandalous, to take away from them a naa turalisation of which they had proven themselves unworthy.

GERMAN JEWISH ESPIONAGE IN FRANCE

JECKER AND THE MEXICO EXPEDITION

German Judaism has the right to demand a share of honor in the defeats of the France; because of the wonderful organization of the espionage that prepared them was certainly

a result composed of the Jewish address and of French credulity.

The French, in their prodigious naivety, considered German Jews almost like brothers from across the Rhine. The politicians Jews of 1848, refugees in Paris, became the intimates of the French republicans; they pushed them-

saltent, in all likelihood, to be done, at
Legislative body, the apostles of disarmament and
to combat military reorganization projects
to, by persuading them that Prussia disarmed
would be the day when France had disarmed,
In public services, in education,
The German Juli was introduced via the
High naturalization. German Jewish banks
The authorities were monopolizing the money trade. Who
had not noticed the Prussian battalions der-
Behind the invading Jew, one would have been truly blind.

No truth should be exaggerated. If the
German Judaism has filled so many systems
the role of spy, French Judaism, eu
On the contrary, he remained outside of this task
odious. The exceptions, in any case, seem-
feel reduced to a tiny minority, and the
The fault must be attributed to this fever of
to naturalize all the Jews in the world, which has
reigned for a whole era in France and
which is not yet cured today.

As for the distinguished German Jews

JUDAISM AND FRANCE (5.3

to whom high positions were granted,
The fact is undoubtedly regrettable. In the
Scientific sphere, where he has mainly pro-
It was, in every respect, a symptom.
a time of decadence and had disastrous consequences
consequences for France's reputation.
But ultimately, we can and must assume that,
endowed with high functions, charged with honors
neurs, they set aside a long time ago
the hateful passions of German Judaism
and who sincerely love France.

Of all the services that Jewish perfidy has returned to Prussia, there are none (who equals the Mexican expedition. To launch Prussia in the quarry of expansions which began with the Danish war, France needed to be immobilized; and, to im- To mobilize France, it was necessary to throw it into a a large and far-reaching military undertaking. A Jecker (1), a German or quasi-German Jew

(1) Originally from Aarau, Switzerland,

He took charge of it. Thanks to his intrigues, France, or rather his government, already ailing, allowed himself to be persuaded to undertake in America an expedition that was to absorb his forces and whose insanity, in the presence of the 1m- projects eminent figures of Prussia, escapes all compa- historical reason, except perhaps, alas! in the present. France thus paralyzed, the Prussia was able to enter the scene. We know the rest. When the Communards shot Jecker, 11 one could tell oneself, as a last consolation, that, like Bismarck and Moltke, 1l had Sedan.

The French have never even asked themselves, Regarding the Mexican expedition, one point question mark. What were the relationships Jecker with the Prussian government? Did he have intimate relations with anyone? major Berlin banker, serving in the poli- Prussian tic of general organ of trans- mission in the Jewish world, either with

German Jewish bankers in Paris? The embassy

Bii ne =

Did Sade of Prussia in Paris facilitate his access to... access to high places? Did she provide him with any information? valuable information? No problem deserves- would allow for a more thorough examination. Perhaps, It is true, but would the research not lead to anything? in the absence of any physical evidence, the Israeli fraud not leaving unnecessarily of remains behind it; the building can be seen. There is no trace of the scaffolding.

15.

X TO HE TO

SEMITO-GERMANISM IN THE EAST

There is no fact more general or more worrying that the invasion of Semito-Germanism in the five parts of the world. We see it meeting everywhere: in Belgium, the Netherlands, Denmark, Sweden, Norway, Poland, Russia Hungary, Serbia, Romania, Türkiye, Egypt, Persia, India, China, Japan, in Australia, the United States, Mexico, in South America, at the Cape of Good Hope France, Morocco, etc. England itself is forced to reckon with him, and everything predict that Semito-Germanism will become increasingly powerful.

JUS ISRAELITE POLICY

Everywhere too this fact is directed against the France; and it cannot be otherwise: Jewish or Germanic, Germany grew richer of everything it takes away from France.

In the East especially, the Semito-Germanicnism works tirelessly to supplant the France, and this substitute work is not It is perhaps too far advanced today. It is still possible for France to react. But She doesn't have a moment to lose.

First of all, it needs to be lit up and... This idea permeates the mind: that in the East, IsraeliTism and Germanism are two equally powerful forces ment turned against France. Thanks to the IsRaeliteism, Germanism embraces the whole ter- the history of Turkey, and, thanks to Germanism, Israelism becomes a political organization Thessaloniki, with its eighty thousand Jews, provided him with a European capital; the Palestine and Syria, recolonized, are recognizing themselves gradually established a Jewish state.

The Israelite calculations, in this association, deserve all kinds of praise for their safety. and, one might even say, for their depth. Not only by relying on Germany, Israelism provides itself with a protection in the East. a respected and feared leader, ready to grant anything for the extension of its power, but more Germany's eastern influence will have Jews for agents or intermediaries, more Germany will have to establish itself in all areas the protector of the Jews in the lands of the globe, The Jew who works for Germany in Asia therefore works for itself, both in

Asia as well as Europe and the rest of the world.
His conduct stems from a logic of self-interest.
of an absolute, imperious instinct, free from
any consideration of loyalty or recognition
birth.

Admittedly, France was quite ingenious.
How naive to make herself the protector in the East
Jews. The protégé readily accepted-
this overly generous support, he even celebrated-
welcomed France with hyper- enthusiasm

= =. r = mu = 7 - =

lique and played the comedy of devotion towards her
ly. But, having thus emerged from an abyss
of humiliations and having taken possession of his
With resurgent forces, Israelism has unleashed the
France for Germany, long ago, from
The fact remains that this change was planned, and if the
French diplomatic agents, instead of

allow themselves to be circumvented by the Jews and trained to
to take their cause in many cases above
pecte, had observed them better since a
half a century later, they would have seen that it already existed
between them and Prussian diplomacy in
The East has discreet but close and cross-links
becoming more and more frequent every day. In diplomatic matters,
that, as in military matters, Germany
reaped what she sowed through invisible labor
possible and silent, and the great movement
German-Israelite in the East is no more
an improvisation that the war of 1870 and
the annexation of Alsace-Lorraine (1).

(1) See, in the work of Mr. Georges Corneil-
Han, Jews and Opportunists (Paris, 1859), details

= T 'o OOOO DO EE ON CS Ce E ťţ¢ o M

But nowhere are there any advances in Semito-Ger-
Manifestos constitute a danger for France
as formidable as in Morocco. If Germany-
He manages to place this empire under his control.
serious complications can occur in the event of

war, erupting in the interior of Algeria and

very interesting on Judaism in Egypt and in
Syria, on Jewish recolonization in Palestine, etc.

Mr. Georges Corneilhan recounts how the pro-
French protection was granted to Jewish colonies
German women in Palestine.

"It is obvious that today," he said sadly
this author, the. mission of a French consul in
The Orient is no longer there to protect the French, nor by
consequently to defend the interests of France;
his mission, similar to that of our leaders,
consists of protecting the Jew and allowing him to act
and to plunder under the protection of the dying prestige of the name
French. "

There is nothing comparable to these errors that the im-
caution of French trading houses which
were represented in Türkiye, Egypt and
elsewhere, by German Jews, these, from
that the clientele was created and that the plasters, for
to use the colloquial expression, were wiped

Fo Ds ge ee aM
7 = + JE : i E

e
E Mie ee EE n E m ON EU EU UN MON < == = os men es een:

on its western border. The men
of the French state, if they have a sense of the future, do not
must not cease to keep their eyes on the tra-
underground network from Germany to Morocco, and on
the gradual integration, which takes place there, of the
Jewish population in the German leadership
order (1).

funded by French money, they rushed to offer their
services to German households and to supply
to ship German goods. Also the annihilation-
is the development of French trade in the East
general,

And how could it be otherwise? The
French capitalists who are interested in business
trade in the East is quite simple for
choose, as intermediaries for their purchases,
German Jews; these, of course, buy from
preference for German or An- goods
clays; naturally these purchases are made in Paris,
at the offices of German Jewish commission agents, and the
French capitalists, in the illusion of their pa-
triotism, are convinced that they are making the
domestic trade.

(1) It should be noted that German Jews, during-
that they became naturalized citizens in the United States, no

CRE ES EE eo M CRU E CH eo CE M ë o SON e EME = o © — SJ ET CDI WHERE . =E i- =E a EML = o mem NES èë oe

=O Lie Ob oso č =nmey UNI

in Morocco do not fail to use the protection
American. The United States pavilion there covers
thus the expansion of Semito-Germanism, which
allows Germany to save its action
direct. A long correspondence, published in
The Times of July 28, 1886, gives horrifying details
on the usury and cruelties practiced by the Jews,
under American protection, in this unfortunate
country.

CONCLUSION

What should France do? It cannot, that is
Obviously, there is no question of persecution, nor of
neither plunder nor even hatred. But, as
that Judaism constitutes a factor in the in-
German evasion, and the most active factor in
France is obliged to repel this invasion.
first. Similarly, as Judaism for-
would follow the plan to form a nation in
a nation, a state within a state, France
must break it in such a way that this design does not
It will not be reborn. Finally, France, under penalty of
losing one's freedom of action and dignity, should not

SE E = ee a = E EON OS ES An Le RE BT CE OO DRE Cm O US S CUS Re © CS ES CNRS RS CU Cm CEE “En

Not to fall under the yoke of financiers.
It doesn't matter whether they are French or foreign.
Jews, Protestants or Catholics; France,

France is no longer in the hands of financiers.

While these concerns are legitimate, It is necessary to be just as careful not to... let them lead us beyond the strict necessary. The abyss that separates Judaism France's problem is profound; should we despair of Crossing it? Alongside a deceitful Judaism and greedy, hating everything that is not him, is he impossible to conceive of another less mevaluing, less selfish, and capable, by absorbing the first, to bring it into the vast Within the framework of Aryan civilization? We like it. hoping for this renovation upon reading certain certain works where Judaism, imbued with a Platonic breath, resembling a Gospel anticipated. S1 historical truth is sacrificed therelinked, we must applaud the wisdom of the intentionlion. Reconciling the Semitic world and the The world of Arven is a difficult work between

ms to m — = = "mm x — m

EE RE E] = Ca = DS OM CCR OS © CSS © CONS COR 2

all of them, and we cannot encourage them too much noble minds, who, within the bosom of Judaism, strive to rid him of his instincts greed and hatred. May they succeed in this arduous task and achieving results durable!

On the other hand, many Israelites seem entered, definitively and without any afterthought, in French national life. Some military personnel, magistrates, administrators fulfilled their duties with zeal and interest grity. Were there, among them, any regrettable ones?

exceptions? Some Jewish magistrate at-
Would he sometimes have been intrigued by his coreligions?
some advice to his colleagues? Some advice-
Would the Israelite neo-strategist have facilitated the scandals?
Jewish speculators? In any case, and even if-
These exceptions are numerous and should not be ignored.
not to reflect on those who have faithfully ac-
nor complicate their duties, nor deprive them of the es-
time that is owed to them. And why even the
Would high political offices be...

— E oe E a = : = EE SUR ë SE CN E “ON E aao ia (a E

assigned to an Israelite solely on account of his ear-
gine?

If the Israeli politician, as he has been described
higher up, is a detestable being, France does not
asks those to whom she confides that
an understanding of her needs and a true heart-
French comment.

Should we end with a piece of advice? Whatever
be, in all circumstances, the faults of the Is-
Raelite, Aryan must always use mena-
cements with him. He must not forget: that he has
Facing him was an irritable being who only had
too often sucked with milk, the poisons of the
Hatred and revenge. Never hurt.
The Israelite must be a sacred rule. If the Israelite-
lite owes, in large part, to his passion for ou-
his historical legacy, he was too cruel-
atoned for so that it wouldn't be made easy for him,
by often closing his eyes, forgetting his
own pass.

PREFACE

Yet another new book against the
Jews, it will be said in a few days, in:
reading this headline: Jewish Algeria! — One does not
will not be mistaken, because an independent Frenchman-
during this time one could not speak of the semues.
without speaking against them!

- In the presence of the ascending step--
new and dangerous Jews, some
writers have published some works
whose aim was to put the public in
guard against the invasion of our en-

has

o N PREFACE
K

Most of their writings were not
/ that historical treatises ancienne, which, not being of interest to the reader,

could not achieve the proposed goal.

The public wants facts above all else.
close enough to be able to con-
to skirt authenticity. He attaches no importance-
tance to a work that, as much as it comp-
he easily grasps what he reads, and he is
I am happy to be able to say in closing:
"How true it all is that
This man wrote!

This book, accessible to all, was
expected; no one had been notified, and |
we were convinced it was going to be delivered
to advertising. We didn't know what it would mean by it.
the author would have said; one could not have foreseen how-
how he would take some of the ideas from
each one; but we knew that the Island book

It would appear, because it was bound to appear.

The publication of Jewish France does not --

PREFACE 1x

was therefore a surprise to no Français. |

The name of Mr. Edouard Drumont, almost unknown the day before most of his readers, had just acquired a well-deserved fame.

Jewish France required work over several years, and the author has done evidence of activity and consistency extraordinary to bring together all the do_cuments which allowed him to show the public the Jew as he truly is. From In the first few lines, we find ourselves naturallement trained towards the author; on comassumes that this is not the work of a vulgar a writer who tried to make this important Jewish question, a questiontion of interest, but rather the work of a Frenchman who comes to unmask the enemy. of France.

Mr. Ed. Drumont does not exhibit iiè

xX rRÉKACE

In theory, he recounts obvious facts. gives the names of the kings of finance and makes known the processes used by each of his characters to arrive to the Power which has always been the ohjecthe Jew's tif.

The author shows us how the
descendants of Israel, after having settled-
They were at our place, thanks to our
trust and our naivety, at the head of
our destinies! He proves to us, finally,
undeniably, that the Govern-
The French language is in their hands, and
that they have reached such a point
that none of our representatives dare to pro-
to test against their oppressive power
and degrading for us.

Done under similar conditions, the
The success of Jewish France was assured.
Mr. Drumont had written down
the ideas and almost the impressions of

each one, and each one wanted to read what he
thought.

The blow dealt by Jewish France has
It was terrible for the Jews, and we will not fear...
Let's not say that this is the common ground.
The beginning of the end.

Next to Mr. Drumont, a young writer
Vain talent has proudly entered
the arena. Mr. Jacques de Biez made a
A remarkable work, The Jewish Question,
where (to repeat Mr. Dru-'s phrase)
(mountain) grandiose images highlight
vigorous maxims struck.

Just recently, a writer
Polish, Mr. Kalixt de Wolski, published
Jewish Russia. It's a real- work
Interestingly, where the Jew's theory
is explained at length. The author details

clearly the spring that makes the move
Jewish machine.

Today the momentum has begun.

and those who will have retained their independence
Pendance will work towards reversal
Jews, because they will understand that
This is a crucial question.

The Frenchman who, thanks to Mr. Ed. Dru-
Mont, is initiated into the maneuvers of the Jews
from France, must be eager to know
the conduct of their coreligionists
this second France which is called A/gc-
laughter: that is the goal we set for ourselves
by publishing Jewish Algeria.

To better study the Algerian Jew,
We wanted to know what he was
before the conquest and we have, at this
In this regard, having taken all the necessary information,
Necessary among the old Arab chiefs.
We were sometimes so surprised
certain details that we don't have
I felt compelled to hand them over to the public without
to control them.

In Jewish Algeria, we take the

Native Jew, almost in a savage state,
coming to grovel before the Arab whom he did not
can exploit it. We are following it step by step
to this day, by trying to mon-
to see how he gradually lets it all through
all his flaws as soon as they are no longer

driven back to their homes by brute force.

After reading this book, one
will gladly reread La France jurve, because
that by comparing our two types, we
will understand that the pr grac for the des-
descendants of Israel consists in the development
development of all innate vices in
them.

The conquest of Algeria goes back to...
over half a century ago, and yet this
rich colony, despite its proximity to the
The metropolitan area is still unknown to the
the majority of French people.

Many talented writers have—
A blow spoken of by Alocria; unfortunate-

their accounts, if not erroneous, of the
less strong, incomplete, have left in
the minds of their readers that a good idea
wave of the inhabitants' customs, of the
the situation of our settlers and finally of what
may bring the exploitation back to France
of this fertile soil. Instead of talking about this
which is, they focused mainly on this
which should be. E

It is not enough, in order to know the Al-

Algeria, to explore it as a tourist, to se- -

day in major centers and
visit some picturesque landscapes and
rugged terrain, such as the Pa- gorges
lestro, de la Chiffa and du Chabet, the cases-

Sidi M'sid cades, summer, it is still necessary
venture inland, visit the villages
and experience a little of the life of our native people
to study their customs. It is equally important-
element of seeing these small villages created
by our settlers, both on the coast of the

s <
at the bus stop -

ss |

I said ar

(y

Re ee
4 oF Nenda m6 des + EU FH

CE |

Mediterranean than inland and principal
mainly in the south of our colony,
where no way to
communication, to realize
of the situation created for them by the mode
current state of colonization.

It is a long and arduous study,
whose importance will be recognized, in con-
astounding how many there are re-
media to contribute so much to the organization
than in the operation. We will be surprised
then to see what Algeria cost and

costs France annually,
thinking about what she should do for us
report.

By nature, the Frenchman is quite
sedentary; he rarely emigrates.
ment and when he has hope of finding all-
their comfort through work and the economy. However, besides these old soldiers,
who, after having participated in the campaigns of Al-

mm aarne

gcrie, asked and got some
arable land, a large number of
farmers, attracted either by proximity
of our new colony, either by the promass of a concession, went to settle
in Algeria, with the conviction that the go-
government would enable them to de-
to cultivate these new lands fruitfully.

Their illusions were short-lived.
They understood a little late that, by
due to the malfunction of our system
of colonization, the fruit of their labor
inevitably passed into foreign hands

manages, let's say right away, in the hands of

Jews. Most of these settlers, after

having exhausted their savings, ct arr sé

these lands of their sweat, have returned in France, deprived of all resources.

In the course of this work, we
we will dedicate a special chapter to the co-

Jonization. After having done the historical-

m-

ae

RE RE aF DRT a ee aa ee e P

ee ee ne +

risk, we will indicate what it is, to our
In my opinion, besides the evil, there is the only remedy.

In Algeria, as in France, we
we allow it to be exploited by the Jews, with
this difference, however, that over there we
we find ourselves in the presence of individuals who
the primitive state, which, although usurers, ld-
They are wicked and hypocritical by instinct, and do not have
yet another trick by their coreligionists
France. It will therefore be much more to us.
It's easier to show them as they are.
to publicize their maneuvers, and
finally to talk about their relationship with the
Jews of the Metropolis.

In this first work, we
Let us place it in a general point of view and
we will completely abandon the question
of people, we reserve the right to publish

A new book on Al- will be coming soon.
management, where we will indicate the role played
by each Jew to exploit our co-

African Union at the expense of our colonists
and Arabs.

So we're going to talk about both the
French, Arab, and Jewish, and we
we will focus primarily on the role
played by the latter.

It is essential, for proper communication
to assume the role of the Jew in Algeria, of
to know a little about Arab customs,
and we will recount them briefly

during the course of the first chapter.

As for the customs of the Jews, we
we will limit ourselves to saying that they change according to
before the countries where they are located. Which
follows them everywhere, it's paralysis, the e-
selfishness, cowardice and hypocrisy.

mue 9 were or ere er

JEWISH ALGERIA

... CHAPTER I

mæ a

THE ARAB AND THE JEW BEFORE THE CONQUEST.

Before the conquest of Algeria, this country
It was inhabited by Arabs and Jews.
The first, former Moors, had been different-

. once one of the most civilized peoples in the world;
it was only after they were driven out of Spain
that they had taken refuge in northern Afni-

+ than. Their customs then changed abruptly-

They became sedentary and lazy.

and lived in complete ignorance.

During their invasion, their new territory-

The village was inhabited only by Jews, who
i

not yet having managed to slip into the,
various civilized states of Europe. Cowardice
The Jew's natural disposition quickly placed him under the
domination of newcomers who con-
were less stunned than a slave, since he was
For them, it was something of no value.

Although they were supporters of freedom, the Arabs
willingly submitted to the yoke of their
Arab chiefs. They were under the authority of the dey.
from Algiers.

From an administrative point of view, the territory
was divided into bach-aghaiats, aghaiats, caidats
and sheikhs, at the head of whom were the bach-aghas, aghas, caids and sheikhs (1). Justice

(1) The bach-aghaiats and the aghaiats have been abolished shortly after the conquest of Algeria. We have conserved the local authorities until the civil authority renounced placed the military authority: some, however, were maintained in the few remaining military territories tent cncore en Algérie.

As for the sheikhdoms, they have instead been augmented mentioned during the suppression of the caïlats. The sheikhs are the assistants to our civil servants. When a .
If an offense or crime is committed on their territory, they must- immediately send a written report to the ma- French gistrat. They depend on the administrators who are, in a way, their hierarchical superiors.

oo mrommeuprs t

The year
parearea *. .

`
ESS

nt + CS nd en

was rendered by the qadis, who had as auxiliaries the bach-adels and the adels (1). Every Arab had the right of life and death on the Jew, without having to answer to anyone his superiors. The Jew did not belong not exclusively to a specific person, it belonged to everyone and consequently had to to obey everyone's orders. When a Jew

(1) These Indian magistrates were retained. They
are under the direct authority of the justice of the peace in
the cantons and the public prosecutor's office in the districts.
Their power varies depending on whether they are in a
canton where the justice of the peace is or is not responsible for judging
civil matters between Muslims.

While the French magistrate only judges civil cases
between Europeans, between Jews, or between Europeans or
For Jews and Muslims, the qadi alone is in charge of matters
Muslim women. However, the justice of the peace holds every se-
Maine, a hearing in Ain Ide Chicaya, where they must attend
all the judges of the canton; the litigants who had to
complaining about the cadi submit their grievances to the ma-
French gistrat, who, after having heard the observations-
the instructions of the Arab judge, dictates to the latter what he must
TO DO.

When the justice of the peace is in charge of civil matters
Among Muslims, the qadi is in a way only
his assessor,

All criminal cases depend on the judicial system.
French tion.

Jewish Algeria

when he met an Arab, he would humbly prostrate himself.
deafeningly before his formidable master.

Jewish women were at the mercy of
Arabs, who, as they pleased, would go and find them
in their hovels or ordered them to
return home, without fearing the slightest obstruction.
parental rejection. It was even
an honor for a Jewish woman or girl
of having been raped by an Arab.

Our readers who only know the Jew
superficially, they will be surprised by these details
precise and will wonder why the Jew does not

did not revolt and did not try to take back control: its supremacy? We will limit ourselves to answering-to say that the Jew will never fight openly: that he will always prefer to crawl and submit to final humiliations rather than revolting third; we will add that it is today this that he has always been, that he will never change of character, and that he does not feign boldness that when he feels supported.

Unable to conduct his usurious business in the presence of a savage and despotic master, we will tell you the depths to which the

Jew to obtain money. For this he

It is useful to know the customs of the Arabs.

and we are going to give a summary presentation of it.
mayor. | k
Customs of the Arabs. — On habitation. —

The Arabs lived in tents or

in huts. To build a tent, we traced a sort of circle, we piled-knows around and pell-mell the stones or pebbles loux that were within reach, and with the help of stakes, one of which, in the center, was 2 meters high The wall was covered with a canvas. As for furniture, All that could be found were carpets and bowls made of wood, a few pans or pots to make bake the bread and prepare the couscous, and finally a coffee pot and goatskins for Add the water.

The hut was built of stone, neither tail-
neither aligned nor aligned, with a height of 1°50 to
2 meters... |

The Arabs who lived in the tents, trans-
carried their encampment from one place to another
other, depending on the season.

Of the family. — The family consisted of

< a)

of the father, his wives and his children (1).
The father, in his capacity as absolute leader, had
right of life and death over the members of his

family, who all had the deepest

respect.

The chef ate his meals alone, and nothing
it was to be served to his wives or children,
who hadn't already passed in front of him. The women
they rarely went out and always accompanied
accompanied by the husband. It was their responsibility
the work; they made the carpets, thus
that the fabrics for burnouses; besides the care

They were in charge of the housework, not the household chores.

fields. The heaviest loads return
born to the oldest, the most recent arrival
being always the husband's favorite.

Food. — The Arahe was ct est

Even today, he remains very sober. He doesn't indulge in
no work, meager food was enough to

(i) According to the Quran, woman is the property of

the Arab, like his field: he can dispose of it and
Consequently, he has the right of life and death over her. — She
is still his property today, but he can no longer
to attempt suicide.

+ ER ne on To kite -aa er i Me. +

AES
pm aea F p- Fr

maintain balance in its functions animales. His favorite food is couscous. He
also feeds on sheep, goat,
eggs, milk, bread and cakes made-
fruits, prepared by his wives, and finally, fruits. Other-
Sometimes the Arabs didn't drink any liquor
Alcohol and syrup were their favorite liqueurs.

Arabic bread is flat: it looks a bit like
to our Limousin galette; it is made without salt
and unleavened.

Couscous is prepared either with butter, or
with mutton; at the time of serving, one
season it with a very spicy sauce which
gives it a pleasant flavor.

For family celebrations, it is customary to
to cook a whole sheep. For
After stripping it, it is coated with a
thick layer of butter, it is skewered in a
a long piece of wood and we spread it out in front

a large fire engine lit outdoors; two Arabs placed at each end of the im- pin makeshift are responsible for the functions of turnpin,

On marriage. — Marriage is not,

as among civilized peoples, the legal union of two people of different sexes but indeed a sale concluded between the father of the The bride and the future husband or her father. He arrives frequently that the two spouses have They had never been seen before on the day of the wedding. Here's how it's done: The future or His father will go to the bride's father, and Jui said, "Do you want to sell me your daughter for "to be my wife or my son's wife," the father answers affirmatively and we determine the price which is generally the same for everything a douar (150 or 200 francs). When one is. Okay, let's set the wedding date.

The fiancé sends gifts to his fiancée following: the fabric needed for a dress, two sheep, one of which is to be eaten wedding day, flour for making couscous Cousins, cakes, and fruit. On both sides On the other hand, parents are invited and guests are invited musicians who are to perform the famous tam-tam.

On the appointed day, the future husband and his father meet with their guests at the bride's father's house,

and there, in the presence of the qadi and four witnesses (formerly the presence of the qadi was indispensable-

sand, today we're content with four
witnesses), he said: "I'll count out the sum con-
came to buy your daughter who from this day will be
"My wife." The father replies, "Here is my..."
"Girl, make her your wife." Immediately this for-
The deed done, the couple and guests go to bed.
on the carpet around the dishes that have been served
in honor of the wedding.

As soon as the meal is finished, the musicians
they begin their drumming, accompanied by
the more or less melodious singing of all the
assistants; soon it's just a hubbub
indescribable, because already part of the con-
The dancing began with vivacity.

Meanwhile, the couple withdrew,
and we eagerly await their return, because
if the young girl had not yet been married,
the husband must provide proof of the virginity
his wife's nity, and the cloth must be placed
as a banner above the father's tent. If
The young girl is not a virgin; two camps are

form immediately, and a lively discussion
THE

The sion erupts, which always degenerates into a brawl.
bloody. If, on the contrary, the young girl
__ has not been defiled, and it is generally
Thus, the party continues and goes on for
two days, after which the husband brings back his
woman at his home or at her father's home.

- There is no age limit for marriage, the
Arabs, moreover, having no civil status. In
Generally, we wait until puberty.

The Quran permits polygamy, an Arab

can have four legitimate wives; the name- The number of concubines is not limited.

When a husband no longer wants one of his women, he takes her back to her father, if he exists again, and said to him, "I'm giving you back your daughter, give- "I'll take back the money I gave you." The father is We have to comply. We'll give the money back!

On religion. — The Arab is very fanatick. His religion is Islam, of which the main dogmas, recorded in the Quran, are the unity of God, the immortality of the soul, a paradise with all the sensual pleasures suelles, predestination and fatalism. Their temples, which are still very widespread,

They are called mosques (1). The marabout, A Muslim religious figure, he is highly revered by the Muslims who consider him an ensent by Muhammad to lead them.

The Arab does not fear death, and nothing would be able to distract him from his religious duties.

In the interior of Algeria, one encounters with every step of the Arabs performing their prayers, either on the side of the roads, or in the middle mountains; at that moment, they let themselves- would strike, even kill, rather than these- to serve their invocation.

The Arabs are convinced that after their Muhammad will come and take them by the hair to take with her to her paradise;

---

(1) In large cities, mosques are of veritab.es, some very curious monuments to visit; that of Algiers It is especially very beautiful. But next to these mosques, what have

could see most of our readers who know
In Algeria, several are found in the interior of
our colony which, built by Arabs who have not-
They didn't have the slightest notion of masonry, they couldn't-
wind has nothing to do with architecture. These are generally
small white towers, which, placed on as-
high stakes, seem to bring a small variation in
the monotony of the Arab villages.

It is for this reason, moreover, that they leave
push a long strand of hair to the middlicu of their head to facilitate the Prophète.

Their Lenten fast, which bears the name of Rama-
Dan, falls in the ninth month of the Turkish year.
that (the months of the Turks being lunar, the ra-
Madan returns every year ten days earlier
than the previous year). Throughout its
For a duration, Muslims maintain abstinence
more complete, from sunrise to sunset
dear to the sun. Fasting was once practiced by ohli-
such strict gation for them, that it cost the
Life to the one who dared to break it.

Arabs must be barefoot to pe-
to enter the mosque. Women are not there.
never admitted; they are even excluded from
all religious exercises.

Customs and habits. — The Arab
is very lazy by nature. His most
The greatest pleasure is to stretch out nonchalantly
in the sun during the hottest weather.
Despite everything the French have done for
to make him understand that he would find through the

0
` L to g^if

: RS yi se
Lors gertae le lee, rte mn he dans ne ur

rs D EROE

+ i LI '
k orgo A ”. y 3
a mii arim A to Aah e am? Dorah aa 7 0, PT UT PR

mm ln var.

t
"a pame +

t
ve =

JEWISH ALGERIA 19

He prefers to work with ease and well-being. To be content with little and not to work. The Arab is of a very robust constitution; it can withstand easily the extreme cold and the scorching heat wrinkles. We see it frequently during the winter crossing the covered mountains barefoot of snow, wearing nothing but a light gandoura (Arab shirt), and a few shreds of burnouses.

Our native Algerian is agile and skillful;

- He is an excellent shot and a very valiant soldier when it is incorporated. It can do very

long walks, taking only a small

food.

The Arab woman. — The woman is very few

of no value to the Arab; it has no worth as long as she is pretty and hardworking. For the father, daughters are things of report which will give him more or less following before the customs of the village; for the husband, the woman is a being who must give him the sensual pleasures and making him live by his work. In all the assassinations (and they are numerous) committed by the native, it is necessary

first and foremost, seek the woman. The Arab doesn't-will never stop killing the one who has obtained the favors of one of his wives. This should not be-while not concluding from this that the Arab is If he were jealous and loved his wife, that would be a serious mistake. He considers her his proprie, because he paid for it, and he wants by then reap all the benefits, among them-What is carnal possession?

According to him, if someone touches one of his wives, he takes something away from him that is his own property, in short he derives a enjoyment to which he had no right. When a woman dies, her husband does not re-He doesn't care, he only considers himself as having lost part of its capital (1).

The Kabyle. — Although not having the in-

(1) Arab women are generally pretty, but she
is decked out in dirty rags that create a striking contrast
She's beautiful. — She has tattoos on her face and
on the hands and yellows the nails with hydroxychloroquine. This
a type of dye gives off a very unpleasant odor
for Europeans.

When an Arab dies, his wives, his daughters and his

other relatives scratch their faces and darken their skin
the wounds with charcoal.

-0 t
æ -ae yr a nl

attention to talking about the different kinds of A-
In this very brief summary, we judge-
However, it is necessary to say a few things.
Kabyle words.

This inhabitant of the Algerian coast is more
civilized than the Arab proper. He is tra-
valiant and ingenious; it is indeed through him
What are these rugs, these trays, these made of?
necklaces and these thousands of cuii:...."* which we come-
every day of our colony.

The Kabyle usually only has one or two
women, and although considering them as
inferior to him, he nevertheless places them at-
above Arab women.

The Kabyle has something of the Eurcyan about him.
and primarily French. Our soldiers,
called upon to stay for a long time on the coasts
from Africa, were reduced to not disdaining
to control Arab women, despite their pitiful state

their attire and their repulsive filth.

This brief glimpse into Arab customs...
will make it easier to explain the ma-
to avoid making a Jew into a shameful act
industry. Knowing the defects and the flaws-

wounded by the Arab, the Jew sought hypocrisy-
willingly to serve his master's passions.
He crawled to warn a husband
that one of his wives had been raped; for
As a price for his cowardice, he received a meager reward.
munéralion, often accompanied by what-
blows from a baton. Other times, he-
dait a lover arrives at the woman
desired. Always wandering and crawling, he con-
was born into wealth and knew where the ar-
gentle; lacking the courage to steal, despite
His intention was to warn those of his mai-
very who were willing to act and he received
Another award. Unfortunately, his
This sad profession was soon known, and for
to escape a deserved punishment, he was forced
derrer from douar to douar and from catdats to
` caïdats. | |
To summarize, the Jew who had taken refuge

gié in the uninhabited territories had placed
voluntarily under Arab domination,
during their invasion of North Africa.
Despite the humiliations inflicted upon him, he
never sought to revolt, preferring

mn e

'to crawl before the one who was hitting him. Not to knowsinging where to go, he could not leave this a country that has become inhospitable, convinced that, as a cursed race, he would be driven out of pareverything. Alone, moreover, he is incapable of fighting against the weakest enemy.

He was already trying to return to Europe, but He knew that no people were willing to help him. to serve as an aegis.

CHAPTER II

DURING AND AFTER THE CONQUEST

The Jew learned with joy of the decision of the France after the insult to our representative so much by the Dey of Algiers. Fearing at leastas a manifestation of being exterminated, he became even more humble and more groveling beside his master. He understood that if France seized Algeria, an era of renewed freedom lative was about to begin for him, because in Europe, no people ever disregarded it anymore the life of a man.

Despite the advantages they knew in reto fire, the Jews remained throughout the expedition edition in the most complete neutrality, too cowards for taking sides with some or the others others; much more, despite their desire to us

To see us succeed, they insulted us in front of their masters, reserving the right to change their attitude tude, as soon as they could cover themselves with nothree shields.

The campaign was long and perilous, and we only achieved conquest thanks to the superiority of our weapons and to the discipline _plice of our troops.

We could not expel the Defeated Arabs, most of whom did not askthey only lived in laziness and indifference faith; we could not trust either promises of this wild and courageous people (the numerous insurrections that have succeededceded until 1871 show us in effect. that they only bent with difficulty under our yoke); it was then necessary to deploy our power to keep them under our dominion nation. A military governor was placed there. Algiers, and throughout the entire territory they createddifferent military centers, each with a different cun an Arab bureau, tasked with cracking down against the natives. It was preserved for a very long timetime the old administrative divisions and judicial bodies of the Arabs, whose leaders were under the direct orders of our French officers.

+

Today, we no longer have as administers than the sheikhs, who are the Auxiliaries to French civil servants. The Cadis are always responsible for rendering justice ICT between Muslims; offenses and crimes are punished by our French courts.

For a very long time, the Arabs and the
Jews were considered indiscriminately by:
we, like the natives of our new
colony.

Many villages were quickly established.
by our former soldiers who became concession-
lands left uncultivated. We traced
a few paths joining together the most
large centers with the aim of facilitating com-
trade and agriculture, but no
communication route to enter the
southern Algeria.

The Jews were not satisfied with this new...
in this state of affairs. They were always

Slt AR 0 RO AS. LÉ EE "Mens «mr + ram ry
i = ' | 1 ' aa .

nmm bmd a Le
+ x

under the same conditions with respect to the Ara-
they and could not complain to the representatives
so many French people who treated them like natives.
This submission was painful for them in the eyes of the
defeated, but their lack of energy forced them-
wçait was to endure it.

In the early years, we saw them very little
to become somewhat closer to French villages, and
to settle even in major centers. What-
some left Algeria for good
to settle in Europe. They spread
little by little in the different states, in ca-

their origin song, so as not to be chased away and vilified.

In Algeria, some are trying to establish themselves They were like merchants, but they managed to do so. They have difficulty, as a result of despotism Arabs who are pursuing them everywhere. They are trying to obtain the protection of our nationals by slipping close to them, in their offering false praise. They approach our officials give them to understand that they are ready to serve as spies for them. They

_sometimes feign boldness to attack- secretly sought the Arabs, but they did not accept never attempt a confrontation. With the Arab, flatterer and enemy of the Frenchman, with our na- nationals, friend and hater of the Arab, such was the The role of the Jew in Algeria.

However, he has more freedom than under the Arab domination, because, if he always has to endure their insults and blows, he did not He fears being killed more. For added safety, he no longer lives in the villages and stays nearby mutilation of our military centers.

He soon begins buying the products Arabs at rock-bottom prices and he resells them to our civil servants. He is often struck by part and others, but what do blows matter to him? From the moment he can deceive those he flatters?

We would like to depict here faithfully the indignation of our elderly French Algerians when they tell us with what a honeyed voice. These Jews were sly and hypocritical, supporting without complaining about the harshest humiliations, came to offer them merchandise that they had acquired them for a few pennies. Bad-

f

v.

i

"e

Li ` .
pack p iaai w
-

THE

DE nd Le aain

+
tawn `

X

. z N 4 pts dE s +
ps reug $ Ouch a To

4

b

#
HAS

i
4

i
|

Despite the horror they inspired in us, they
served us as protectors for
to carry on their shameful trade, and that's because:
that instead of imitating the barbarity of the Arabs, -
We had the good humor to put up with them.
Despite his natural aversion, the Fran-
The French indirectly encourage the

+ illicit trade in Jews. At first glance, one

limited himself to buying supplies from him-
elements, of which he was almost alone
holder; but he soon began to tend
his nets, implying that he
had some savings to invest. To ac-
seeking to gain some influence, he tried to put himself in a position to...
to be under the aegis of our officers, to whom he
shamelessly handed over his wife and daughters (1).

(4) Our old officers who, from the earliest days of
the conquest, were attached to the Arab offices, do-
one can still recall the appearance of those old Jews
when they humbly came to offer them their daughters,

...always taking care to ask for a service.

Since the earliest times, we have observed 'that the Jews have always prostituted their women and their

girls to get the first money that was supposed to be the foundation of their fortune and future power.

He understood that this was one of our flawed sides. bles, and that is how he sought to atpull him.

His sole aim has always been to extract the most of possible money and to use force dausow to acquire a certain power; To achieve it, he is ready to use all the means.

Little by little, we see this vile slave, under the veil of hypocrisy, becoming prouder atnear the Arabs. He is not attacking them yet.

openly, but he seeks to elevate himself to

to their detriment, by distributing them to our functions tionaries as dangerous enemies. He no longer leaves our Arab offices where he wears constant complaints, more or less founded against his first teachers; he stirs up the severity of our military magistrates against these unfortunate natives, who, although savage- - waves, seemed quite willing to bend under the yoke of the strongest. His complaints are rare. controlled, and often we are contrains of inflicting severe punishments and unfair. Is it possible, however, to doubt

as te be Ce Tu

of the veracity of this man, who, by a sem-
full of affection, he gives you the honor of his
wife or her daughter?

Our goal is not to let people believe in our
readers that the Arab was safe from any reprimande; far be it from us to have such a false idea.
It is obvious that this courageous native does not
could only slowly bend under our
yoke. If patience was necessary to arrive-
we were not subject to this submission.
less obliged to crack down, even cruelly,
against those who knew only force.
We had to make them understand that:
Algeria had become ours, by right of conquest, and that if we tolerated them in our country
and let's not exterminate them, it was the only
provided they would align themselves with our
domination.

Unfortunately, alongside these punishments
necessary, how many others, no less Se-
They only served to satisfy their thirst for revenge.
The Jew? This sorry fellow never retaliated to
blows often deservedly inflicted upon him by the Arab,
when he came crawling to buy from him cheaply

price of a commodity he knew how to resell
very expensive, but it was against his legitimate
aggressor, an unfounded complaint, which...
warranted a severe application of the law.
frequent repetition of these scenes could not

to go unnoticed by our natives, who were amazed by the confidence we We placed our trust in these Jews, who were naturally cowardly. and hypocrites. This was, moreover, one of the causes the frequent uprisings that followed the conquest of Algeria.

With a little foresight, we would have I had to foresee the Jew's goal, which was to... force to expel the Arab from black newcalf territory; he could then have, abusing our kindness, using our strength to place us under his dominion. MalhcuFortunately, we were blinded by his hypocrisis and his adulations; he seemed so willing to voluntarily support our interests that the The most skeptical didn't dare utter the slightest doubts about his intentions.

His lack of foresight should, however, have... betray. He was already abusing the trust he

z. - am m

thought he had inspired us to exploit us and satisfy his greed more quickly.

It was no longer enough for him to simply run a business. illicit; he was already thinking about the realization of his dream "Power through money"; he wanted to seize the wealth of others by means diverted.

Our unfortunate colonists did not delay to need the Jew's purse. The mostpart indeed did not have the resources bornnecessary to clear the land which belongs to them had been given; they could not cope to initial expenses without a loan and

no bank would have agreed to do so.
the smallest loan (1). Under such conditions,
they were constantly searching for a
funders and capitalists being rare
at that time in our colony, they had to
He had to go to the Jew. He made himself beg.
to loosen the purse strings, and he did not
paid the funds only after taking its precautions

'(i) Even today, our settlers still do not find
that are very difficult to borrow, and they cannot
to do so under very expensive conditions,

ae me ne =

guarantees by requiring a mortgage registration
-Cairo for a sum far exceeding that
that he was offering (400 or 500 for 100 francs).
Our colonists were not the only ones to address
to him; officers and other officials had
also frequently resorts to this loan shark. With
From them, he feigned misery, and said, in their
giving money or merchandise, that's what it was there
everything he owned, the fruit of his savings
miles. He was then content with a lesser interest-
dre, but the borrower was withdrawing from the merchandise-
said given in lieu of money a sum
much lower than its estimate in
the loan.

In a few years, the Jews were par-
came to seize control of part of the treatments
of our naive and good-natured officers: they reap-
on the other hand, they were the fruit of the labors of our
settlers. Algeria's fortune lay
now too small to satisfy the am-
greedy greed of this numerous breed,
Some also come to settle in

Europe where several of their coreligionists have already extracted a certain fortune, which, .

3

thanks to their deceptions and the trust of various European peoples, had to go each

` day by increasing in an illegal manner!

t

We regret that we cannot enter here. in certain details and specify the facts by

, referring to individuals; but, as we

As we said in our introduction, we are placed from a general point of view, and

_ we cannot make the slightest anticipation on the new book that will appear in the

during the year. From the very beginning, we were so duped by the Jews, that our officials, who

~ had paid so dearly for the services rendered, seemingly-

However, blaicnt be their debtors; in of

Under such conditions, they could not refuse their former lenders to accredit them in the Metropolis. Thanks to the recommendations which they had torn away, they settled in heroes upon arriving in France, and could consequently exerting influence on a larger scale Their illegal industry. So they already saw to carry out the first part of their program, since they had acquired in Algeria, thanks to
2.

stolen money, an influence such that one had to to submit to their will.

The Jews, however, do not intend to abandon this first field of their explows. Despite their fear of brute force _ of the Arab, their greedy nature makes it their duty to watch diligently to 'monopolize all the small fortunes that will be swallowed up in Algeria. After the settler soldiers, the cul- French investors, attracted by promises fallacious, will certainly come to bear on this new soil the fruit of their economies Mies, with the hope of seeing it increase thanks to diligent work. It is therefore essential, to achieve the common goal, that this race = cursed, spread throughout all countries without Never abandon a position you've gained. If the Jews succeeded, thanks to their hypocrisis, to seize most of the riches of this country, where they were only of

vile slaves, they must still remain for
to watch for new prey.

Thanks to the financial power they possess
They settle, they will fight secretly to obtain

to abolish citizenship. Their provisional goal will be
So, naturalization, and to achieve it, they
will force to submit to them those who
will use their scholarships.

The Jews fear only force, and they
know that, thanks to European civilization,
They have nothing to fear from that quarter. Consequently
from the shortage of money, they will be able to make fruit-
to invest their capital in a considerable way
They will exploit misery on the one hand, and
Furthermore, in the case of public borrowing, they become-
including the most powerful shareholders.
change, that a few thousand savages
natives would be enslaved, that's fine-
early on, to hold under its control a part of
Civilized Europe. Nothing will stop it in its
ascending walk, and she will not see the collapse
to build his fantastic scaffolding only when
All our blind people will finally understand this
what she was, what she is, and what she remains
tera. Each people will simply need to make him
understand that he wants to be the sole master of his own house
him, so that this cursed race may regain its
primary purpose.

CHAPTER II

VOLUNTARY ENROLLMENT,

Despite the relative submission of our indi-
Algerian genes, we were forced each
year to increase the size of our troops
in our new colony. We had to...
to ensure peace and quiet for our settlers, who,
In the early days, they were forced to over-
guarding like soldiers the lands they were clearing
so painfully. The Arabs did not submit.
as much as they were sure that we had
in Algeria sufficient forces to repress
severely punish the slightest insurrection. Mal-
Despite their military inferiority, they hoped
for a long time to regain their independence

dance. They were indeed afraid that we wouldn't
We imposed our customs on them, and they saw
on the other hand, with rage the protection that we
we granted to their former slaves. They did not
could admit that a people, strong and powerful-
sant, since he had defeated them, remained at the
Thank you to the cowardly and hypocritical Jew. They pre-
saw the sad situation that would be theirs
done, if, abusing our strength, he were to arrive by
She was to dominate in Algeria. They hoped
however, that our blindness would not have
that for a very limited time.

As a result of our recruitment method

military, ct by the obligation where we are.

we found it necessary to continually send trou-
In Algeria, our numbers are dwindling.
knows in the metropolis, and our situation becomes-

He was born highly critical in the presence of jealous neighbors. and provocative. To counter this danger, pre-

sant, they considered the voluntary enlistment of

our natives. We hoped that the Jews, despite their natural cowardice, they would not hesitate not to serve France, in compensation for the the protection she had granted them.

addressed himself indiscriminately to the Arabs and to the Jews, and, to encourage them, they offered, in addition to a bonus upon hiring, naturalization for those who would make their desee. This was a great favor which some And the others knew the importance. For the Jew especially, he was momentarily the fulfilling his wishes. French, he would not have There's nothing more to fear in carrying out his exploits. on a vast scale.

From the very first call, the Arabs presented terent in large enough numbers that one could immediately form several specialized regiments ciaux (riflemen and spahis). There were none. of the same Jewish race, none of which members did not deign to respond to our invitation tion. Its purpose was not, in fact, to serve the France, but to be served by it. The Jews knew they would obtain naturalization

by money, and if, on the one hand, they were too -

cowards to don the military uniform, they they also needed all their freedom 'to put into action the plan they had devised.

We are not naive enough to believe

`
4
r
THE

,

JEWISH ALDERNESS 35

pairousness or out of love for the
France. © The bonus was only a small apartment,
This is not the case with naturalization.
native Saurazes also included
I knew I was coming out of the domination of
France, that would mean falling back under that
of another European power, and their
their teachers had taught them to distinguish com-
Our authority was gentle, compared to
that of other nations, such as England
or Germany. If the Arabs did not help us-
They didn't know, however, we were no longer with them.
unsympathetic; we would even have obtained
their complete submission, if we had not
protected the Jew at their expense. Whatever the case may be
Therefore, we must recognize that, in all
the campaigns where we needed them,
our riflemen and our spahis valiantly
They did their duty for France; we must
add that during the uprisings of their
coreligionists, often motivated by con-
Ifs, we were not betrayed by
Soldiers, when an expedition

,

An unexpected change forced us to appeal

To their bravery, one always presented itself.
a number much higher than the one requested.

What have we done for these men?
days ready to shed their blood for France?
We gave them the bonus set during * &
their commitment. For naturalization, yi
Despite our promises, we refused it.
to the bravest. We would find in the backs- |
ministerial officers (if these have arrived:
(until then), thousands of requests for natural- ;
realizations, addressed by former soldiers:
whose fathers themselves had served before
them, and some of whose parents were:
fallen on our battlefields; these de- .
requests generally remained without response
response, and when the petitioners insisted;
too close to our civil servants, these ones!
had orders to crack down on these old ser- |

PESE E Em EE D.

speeds. z
This, some of our readers will tell us-
eurs, is incompatible with our character;
and we hesitate to believe such a blatant
Injustice. We will simply respond to them.

that verification is easy, limiting ourselves
to add that this is a Jewish act of revenge, to
to which we remain almost strangers, by

a consequence of our blindness.

The refusal of Jews to enlist in the service of
France should have been an averted for us
beneficial weaving; unfortunately this fact
capital had gone almost unnoticed by the
residents of the metropolis. Our civil servants
The Algerians themselves were so charmed
through their hypocrisy, which they had not attached to it
that of minimal importance. The Jews, from
those who remained fearful of losing ground,
They were anticipating the explanations. They were par-
milks constantly of their attachment to
France, adding that they were ready to
to serve, but that they could not enter
the same regiments as our Arabs who, pre-
were they aiming, were they intending to us
betray. They also said that their desire was
to make themselves better known to us, so that
we granted them the status of Frenchmen;
they would then be loyal citizens whose
France would be proud.

Our officers dared not utter the slightest
doubt about protests that seemed
so sincere. These native Jews were in
besides, they are such skillful usurers that one cannot-
They were going to anticipate their intentions. Weren't they
entitled, moreover, to collect a certain profit
on their loans, in the presence of the risks they
Did they have to run? Didn't they comply?
to the ordinance of December 7, 1835 stating that
in the French possessions north of
Africa, the convention on interest-bearing loans
Did they dictate the rules of the game? It wasn't them who...
were going to look for the loans, but they
who came to find them, driven by necessity
sity; by advancing them money, they do not sa-
they didn't know if they would be paid, and that these conditions

the good guys had to pay for the bad guys.
Our naive civil servants were unfortunately unaware of...
luckily, the Jews only lent money after
having taken all their precautions; if they do not breastfeed
If they couldn't find our colonists, it was because they knew that
These were obliged to come to Cux; if they
laisaicnt pricr, c'était pour volcr plus facile-
our nationals' last remaining resources.

THERE
~- mee PR ge pe re
EAE S SA AEAE to Pc NE EAS,

TA pyr st = The nés Des GORE ST a

D pe han #7

er +

- mam: a

z LS e a. y popr ea ms adini es

-amer vans

ss
am TLT P TE a

mn re Fp ap E SE le a nt nt i >
<< W -ao A Le ee tb 4 n

Hey
peA

Our readers will not be too surprised by
'this trust, if they have ever found themselves in
: the presence of these native Jews. These
jn 'avicent pas encore le audac des ces brocan-

those who widely exploit misery in

They were major European centers.

I suppose, moreover, that this poor wretch covered
rags, buried so many treasures, and
'so willingly deceived those for whom he
'feigned such profound respect? With each loan,
'He seemed to be giving away everything he owned, and
we could not find it right to strip
"Thus this obliging lender who appeared
He was ruined; Zion wouldn't reimburse him.
As for the Arabs, they were treated as savages.
Rages. If they would agree to serve in our
ranks, they were only driven there by their
naturally belligerent (1). Such was at least
the opinion of our officers, based generally

(1) The Arab is eager to don the military uniform, and
that legitimate pride is one of the main causes of
first settlements of our natives.

nm, and

on the explanations of the Jews. If the Arabs
they were killing for France, that's because

that they were forced to do so as a result of their
voluntary commitment; the Jews, on the other hand,
they only wanted to serve France and
to be governed by common law. Some-
Some even added that if they hadn't
had serious reasons to resist their
They would have refused the desire to commit.
bonus that was offered to them for taking part
service, |

We will wonder how our officers
could give credence to such mendacious accounts
Eers and such fallacious promises? That's
that at that time the Jews were unknown to
most French people. We couldn't sup-
To assume, upon seeing them crawl, that they would try
One day to rule the world. If today
we got to know them through our dedication:
thinks, it's that after acquiring power
Through money, they revealed themselves as they wished to be.
let it be. To get to that point, they had to
They cleverly concealed their game, because if our
representatives had had the slightest doubt about

Their intentions, they would have been driven out of Al-
gerie ct would never have found in Europe
this credit which allowed them to exploit the mid-
This will kill trade through usury.
exorbitant.

We believe we have sufficiently established the
difference that existed between the two species
of natives of our new colony for
to address the serious issue of colonization,
by determining the role played by the Jew. We
we have shown how the Arab, savage and

'Lazy, but strong and courageous, had fought

to maintain its independence; after having
Having lost all hope of winning her back, he does not hesitate

not to enlist in our regiments and to serve
bravely France. The Jew, at the con-
iraire, fearing the brutality of the Arab, his
The first master approached the victor.
took advantage of his good faith and deceived him with impunity.
ment.

}
|

CHAPTER IV

OF COLONIZATION.

We regret that we are unable to provide a thorough treatment.
this important question, but we must
we confine ourselves to our title and do not
that the history of colonization for
let's return immediately to the subject at hand.
However, if we are obliged to be brief,
We will strive to be accurate.

We will divide this chapter into five parts
and we will deal successively with: the domain
of the State, — of the different modes of alienation
state-owned properties, concessions, — of
individual private property, — of the tran-

PN TER

me mg --

real estate actions, — and finally of the pro-
indigenous property.

The part of Africa conquered by the France had been militarily occupied, but had only been partially so. The result was the obligation to fight incessantly the natives and, lacking culture and industry, Algeria had remained for France a charge without compensation.

The Treaty of Tafna, concluded with Abd-el-Kader in 1837, had indeed provided some respite; but the illustrious emir had not benefited from the peace than to rouse the indigenous populations. The French government had found itself by continued in this alternative: conquering Al-We manage the whole thing or abandon it. we were too far advanced to turn back and he it was necessary to go back on the campaign trail to to achieve the occupation of our African colony cainc. T
Towards the end of 1840, General Bugeaud, appointed to the government of Algeria, between-undertook this dual task of conquering Africa

and to colonize it, that is to say, to surrender it culture and industry to the Europeans. We do not We will not recount the long works of the conquest, mixed with partial failures and successes brilliant, we will limit ourselves to talking about the colonization.

The timing was not right. The colonists, ruined and discouraged by the disasters of 1839, were hardly tempted to repeat the experiment rience. Furthermore, a difficulty for the work of colonization stemmed from the uncertainty of Property. The bad faith of the natives. .€t the incompetence or greed of the Euro- settlers Europeans had too often affected the contracts

of sales, exchanges, etc. The result was
Great confusion. Consequently, no one
dared not buy, nor risk improvements
on a surface from which he could be stripped after
having done them.

- An order dated October 1, 1844 seemed
to remedy this state of affairs. She regulated-
risa, under certain conditions, all the
prior sales, establishes the principle of
repurchase of the annuities established, settled the formalities

expropriation for reasons of public utility
and, to achieve settlement and to
the development of the territory, struck by a
special tax on land left uncultivated.
which she subjected to expropriation.

S I. Of the State's domain

During the conquest of Algeria, the administration
French transmission had no other claim to make.
- tion on the conquered territory than that of se
to put in possession of state property
Algerian, as it was constituted between
the hands of the Turkish government. Unfortunate-
sultanatingly, after the fall of Algiers, the Turks disappeared
They left without leaving any records, plans, or
archives, nor any authentic document for-
before helping to recognize the domain of the State.
We had to, as the goods had
belonging to the Turkish government, furniture and
buildings, rights and royalties, were
recognized and denounced, to declare them united at
State-owned properties. Properties belonging

in Mecca and Medina were now required be governed, rented or leased by the administration Transfer of land ownership. Various decrees of 1840, 1843 and 1818 were later intended either to confirm, or to count and extend lan-connection to the domain of property belonging to mosques, marabouts, zawiyas and, in general, to all Muslim religious establishments Le Mans. In this history of the formation of in the domain of the State in Algeria, we must also include the sequestration, a rigorous measure reuse which first struck the Turkish emigrants and hostile to France, then populations in-third parties and which has been regulated by various decrees (1834 and 1840).

Finally, a decree of July 26, 1834, attributed to the State vacant and ownerless property: this devolution, confirmed by art. 137 of lord-decree of August 21, 1839 on the financial system of Algeria, which added the properties in abandonment opened a source for the Estate important acquisitions, especially when the Articles 109 and 83 of the ordinance of October 1st Articles 1844, 46 and 5 of the ordinance of June 21, 1846

meeea qe Gun ge ap Ceep- eagya S
-~ aan
$ Weeen T OR aa © 7 E —

TS pg RE mt a “pee + >

had assimilated all vacant properties marshes and all the lands that would not have were requested within a certain timeframe, during the general verification of properties.

When the law of June 16, 1851 came into effect, that it was considered as the charter of the proland ownership in Algeria, it was rightly believed having to place at the beginning of this law provisions tions on the domain of the State and principallies about its constitution. It is this law that has clearly established the principles in the light of which it is easy to recognize what makes, or not, part of the state domain in Algeria, and we understand what the importance was a clear and precise solution in this regard, since what is not included in the the domain of the State must constitute naturalthe portion reserved for private property indigenean or European.

According to Article 4 of the Law of June 16 1851, the state domain in Algeria, comincludes: 1° The land, fortifications and the ramparts of the squares that are no longer squares | war, and in general all goods that have ceased to be part of the public domain without 1° entering private property; 2° property vacant and ownerless; 3. lost things or abandoned, such as shipwrecks or rivers and land wrecks; 4° the unclaimed assets.

In accordance with the ordinance of 1844, one considered as vacant the land of which the the owner had not served his title deeds to the administration within three days months. The legislator had, moreover, admitted the principle of expropriation for reasons of inculture. |
_ From September 4, 1830, the administration of the state domain was entrusted to a director.

owner of public domains and revenues, who
had only a few agents under his command.

From a management and administrative point of view
In the administration of state property, it is necessary to distinguish-
to protect buildings that are used for services
public vices of those who do not have this affect-
tation: the first ones are administered by the
heads of the departments to which they are assigned,
while the others are by the administration

CES LI pan obert a ME ay OS i PO era ne o — 4 r G y a O a mm at e = mm - à i

nt ma

-are T

E AEAEE
land management and can be rented,
exchanged or alienated.

Article 6 of the law of June 16, 1851 provides
that the assets belonging to the State
can be alienated, exchanged, granted,
leased or allocated to public services
public entities. The allocation of state-owned property to
public services could not take place in
Algeria that by virtue of a decision of the governor-
General manager. Later (order of November 9)
1845; it was enough to make the request to

- head of department, who communicated it to the prefect;

it was then carried out by a decision of
our Minister of War, surrendered on the

proposal or opinion of the Governor General.

State-owned buildings that are not assigned to a public service, must, at the termy of the ordinance of 1845, to be leased in the following forms: The leases have licu at public auction, on the notebooks charges approved by the Minister of war (today by the governor). They are done in administrative form and passed through the finance director and the

trade (the prefect). The legislation do- Algeria's national law does not, however, prohibit in an absolute sense the rentals or amo- negotiated settlements with regard to the property of the domain. It is indeed stated in the 1845 ordinance: "Nevertheless, if of exceptional circumstances require it, the leases can be made by mutual agreement with the prior and special authorization of the minister of the war, on the advice of the superior council of the administration (1). The duration of leases will not exceed nine years. Later this right The prefects are granted the power to make direct decisions. "with the assistance of the Prefecture councils, but they can only do so after estim- - contradictory information on the rental value of buildings. If the duration of the lease is agreed upon by agreement must exceed three years, and if the building- The state-owned property has an annual rental value of more than 1,000 francs, it is up to the governor general that it is up to him to rule on this

E (1) This part of the ordinance of 1845 relating to leases of Negotiated agreements have led to numerous abuses.

tap Re A ue “2

rental with the intervention of the Council of
government.

The woods and forests (1) belonging to
State domain, to municipalities, to established-
public or undivided estates between
They, the individuals, are equally and
Full rights subject to the forestry regulations.
operational difficulties prevented the State
to draw from the forest wealth it possesses
In Algeria, the entire party that this wealth
behaves. Furthermore, the fear of seeing re-
to reignite the fires, which, over several
points, have wrought such deplorable devastation-
tions, diverts capital from all exploitations
Somewhat large forestry stations. At

(i) We do not want to give our readers any impression-
those who believe that there are forts in Algeria like ours in
we have in France. In most of these forests, the ar-
These plants hardly deserve the name of shrubs; they
are barely 35 or 40 centimeters in diameter and exceed-
rarely feels a height of 3 meters.

However, it would be very easy to create very beautiful
forests in Algeria, but for that it would be necessary to address the
drought. These works would therefore fall to the
a government which unfortunately remains uninvolved in
everything that interests Algeria.

ee +

terms of the specifications agreed upon on June 10
In 1861, the cork oak forests were...
ceded for ninety years devoted-
crops. This long duration of the leases was
motivated by this twofold consideration, that he
On the one hand, it takes a lot of time for the
forest regeneration, and that it is right, to-
to take part, to allow farmers some time to
enjoyment long enough for them to be
to benefit from the work they have done.

Having clearly established what were
state-owned property, we will
we will deal with the different modes of alienation-
tion and deal specifically with colonization.

$ II. Different modes of alienation State-owned property. — Concessions.

State-owned property is alienated
negligible and therefore subject to prescription. Contrary-
compared to what exists in France, the buildings
state-owned land in Algeria can pass into
the private domain of individuals, without the in-
prior intervention of the legislative power.

The idea of a concession must have arisen.
first as the mode according to which there
had the right to hand over the state-owned lands,
in the interest of colonization, in the hands of
those who were supposed to cultivate them. The most self
Fertile only has value in fact that which it
gives the work of man, and at the beginning of
our occupation, work had many
Adverse circumstances. It's a matter of taking up arms.
that our brave colonists had to defend
lands they had cleared. In such

under those conditions, selling to

colonized the field he was supposed to guard as a soldier. Moreover, it was not possible, in the early years following the conquest, to have of fairly considerable extent to establish a a well-defined system of alienation. It was... remains taking it one day at a time, following the army, and as in camps, which were indeed being created population centers, which have since been had become very important. So we were conforced by circumstances to give lands to those who, first, presented themselves were for cultivating them.

Unfortunately, the concessions were soon subjected to such formalities that they became an obstacle to development and to progress of colonization. By order of the governor-Governor General, dated April 18, 1841, a private individuals could, without spending a penny, to become a concessionaire of a certain extentdue from state-owned lands, but he did not have the advantages of ownership. During its implementation in possession, 11 was only issued to him once provisional title granting him only a proconditional right, that is to say subordinate to the accomplishment of a crowd of conditions and charges, and by virtue of under this title he could neither alienate nor mortgage that, without administrative authorization, the Concessionary properties.

According to the order of December 9 In 1845, state-owned buildings could to be alienated: 1° At public auctions, in

-authorisation from the Minister of War;

2 by private sale, and based on appraisal

prior, authorized by an order.

royal; 3° by way of exchange carried out according to

E en Re EOE De P RES re Lo E EA eaa who .

o mam -oae e —

= ee aro s oe y a

av or nn 0 e am M d te CR RER ER A, bo
p Tady

— :

certain forms; 49 as a concession sion, either individual to settlers or indigenous, either collective to communes.

Later, a new ordinance (1847) was to supplement the provisions relating to concessions mode. It conferred on governor general the power to authorize the concessions of 25 hectares and below on the territory of the new population centers tion regularly approved; it regulated the form of concession applications; — it diknows that the sale is the responsibility of the conassignees in favor of the State would not run that upon expiry of the deadline set for the executioncut of work required as a condition suspensive on the part of the concessionaires; — that imposed on the concessionaires the obligation- a prior deposit of 10 francs per hectare; it determined the shape and the effects of the provisional title; — she traced the formalities relating to the verification of travaux; — finally she authorized the governor general and the Minister of War to grant, in case of a legitimate excuse, to the dealers

anea
<

extensions of the deadline for completion of these same works. The concessionaires natives were exempted from the obligation of security deposit.

A major flaw in the concession system unions, as organized by the ordinances of 1845 and 1847, consisted of the fact that the con- assignee acquiring ownership only subject to a suspensive condition and not able to under penalty of forfeiture, mortgage the assets thus provisionally granted, nor the trans- to make available to third parties without the consent of the au- administrative authority, it followed that this The dealer had absolutely no

means of credit, and was out of order, at the

to the great detriment of colonization, to procurer, if not at ruinous interest rates the advances that could have been made to him- necessary to establish or develop its exploitation. That's when we started to to address the Jew, who was going to take advantage of the dif-

a facility created for the colonists to exploit and
thus indirectly appropriate the fruit
of their labors.

We will not discuss the role played by the Jew in
colonization only after the history-
that of this important question, by explaining
how all the improvements we believed
to do up to the present day, have always been ficti-
they and only produced a negative effect.

A decree of April 26, 1851, substituted, in this
which concerns concessions, a property
under a resolutory condition to the system of the ac-
acquisition of property subject to the following conditions
Pensive. The acts of concession in Algeria
will now give immediate ownership
buildings granted, at the expense of the ac-
fulfillment of the prescribed conditions, and the
concessionaires will be able to, without authorization
prior administrative procedures, mortgaging and
to transfer, whether for consideration or free of charge, '
all or part of the land granted to them.

Unfortunately, the colon remained for the ob-
retention of the final title, even in the case
execution of his duties, at the discretion of
the authority. In addition, the credit of the concessions-
the naires were far from being free of the en-
obstacles that have always prevented him from becoming,

for colonization, a principle of force and
progress; in the event of a change of ownership, in
In effect, the resolutory condition weighed on the
successive holders and on the creditors hy-
pottery. One could not consider as

a serious means of credit a mortgage
possibly capable of being carried away from
same blow by the event that will cause eva-
to bind the right of ownership to the
constituent.

If the main provisions of the decree
of 1851 did not achieve the goal with a view to-
which ones had been enacted, we must recognize-
to be born that they had introduced into Algeria.--
to the detriment of colonization, a new
germ of unease and ruin.' As a result of
facilities granted by article 7 of this decree
for the sale of state-owned land under concession,
no concession was being sought for the
culture (culture being virtually impossible,
(due to lack of credit), but for the
sale; hence the most sterile speculations and
the most disastrous form of speculation.

The decree of 1851 finally brought about the innovations

The following points: 1° he unloaded in a manner
general all concessionaires of the obligation-
to provide a deposit of 10 francs
per hectare; — 2 he granted to the prefects the
right to authorize, on the advice of the pre-
facture, concessions of an extent of
less than 50 hectares; — 3° he assigned to
dealers a mandatory deadline, under
penalty of forfeiture, from three months
from the date of the concession to request their
taking possession of the granted property; — 4° it
surrounded the act of
the verification of the work imposed on the concessions
Zionists and he submitted to publicity, in
the interests of third parties, the administrative decision
which declares the building exempt from the condition-
resolution, or which pronounces forfeiture;
— 5° he ordered that after the forfeiture pro-

stated, if the dealer had done on
the building of useful and observed improvements
as detailed in the verification report, it was
proceeded publicly, through administrative channels.
at the auction of the said building, for the
the sum resulting from these improvements

attributed either to the expropriated party or to their creditors
ciers (1). By this decree, it is the judicial authority-
ciaire which has become competent to rule
at least on the disputes raised between
the dealer and the ticrs, with respect to the
buildings under concession, and administrative jurisdiction
administrative only remains with regard to the
relations between the concessionaire and the State.
Experience has shown that the system of
colonization, which takes as its starting point
land transfers to settlers
by way of concession, or subject to conditions
suspensive, or subject to a resolutory condition,
was the most defective one imaginable,
and the least likely to attract in Algeria
European workers and capital. The

(1) It was on this last point that the Jews based
their guarantees. The added value resulting from the improvements
tions made by the colon was often greater than the
value attributed to the building at the time of the concession
sion. It necessarily followed that the Jews withdrew

always the full amount of their claims, then
that they had lent much smaller sums
This was the first means used by the Jews to en-
to raise up for our settlers the fruit of their labor.

Mrs. eaa te

e_r =—

concessions were initially subject to
delays caused by administrative formalities
administrative: how many people full of good
will, confidence, bringing with them
Haven't they grown tired of all their hard-earned resources?
disgusted, ruined in the circuits that me-
for years, they were using the power-
see civilians in military power, offices of the
ministry in Paris at the government offices
lying in Algiers! On the other hand, the concession
Given that, what was the colonist's situation?
The administration believed it had the right to impose
to the dealer of countless prescriptions
tions, and then to ensure their execution by
an inquisitorial surveillance. Seduced by
the idea of receiving a piece of land without
Nothing to pay, settlers showed up who
had neither the energy, nor the experience, nor the
essential financial resources for any
establishment. A very small number put
fulfill the prescribed conditions and acquire
a definitive title deed. The others, no
having failed to pay within the specified period, sc
were always found under the threat of eviction
| 4

tion; they could neither sell their property, nor
exchange it, nor offer the lender any guarantees
serious; to find money, they de-
were going to have to endure crushing conditions. None
credit institution did not come to their sc-
classes. They were languishing; the authorities had to shut them down.
the eyes: if she had expropriated all the con-
defaulting assignees, the colony would have

found depopulated (1).

A decree of July 95, 1860, was introduced. manage a new system for distribution lands intended for colonization. This decret first deals with the perimeters of colonnisation whose fixation must precede this Distribution of state-owned land. Projects These perimeters are prepared in the territory civil by the prefects, in military territory by the generals commanding the provinces and

(1) It was rare for a dealer to fill allthe conditions imposed on him. We could nothoped, from the outset, to find wealthy settlers who willing to sacrifice a hard-earned fortune. Those who were demanding concessions, having no ressource and unable to borrow, would have been exowned without the forced tolerance of the authorities,

Pie da aaa un Ge pm

m æ

ER.

Orders issued by ministerial decision. The decision ministerial which establishes a perimeter for colonization nisation, must designate the parts of the subdivisionment and the batch numbers that must be held in reserve, both in the public interest than for the immediate placement of settlers, and determine the mode of alienation of others lots.

Nothing is more important, from the point of view

of Algeria's development, which is a fixation
suitable colonization perimeters, and
it falls essentially within the scope of responsibilities
the government to verify, before proceeding
last to the distribution of land to settlers
available: 1° if the country in question is a few-
pler is sufficiently defended, and offers its
settlers all the guarantees of safety and
peaceful possession; — 2° if this country is found,
Furthermore, under economic conditions
such as those who will come to live there will be able to
easily thrive there and settle there with advances
tage. Until now, this fundamental rule, in
In terms of colonization, it has not been sufficiently
observed in Algeria. Thus, one does not have

D

that too often tolerated or even allowed
settler settlements 60 or 100 leagues from
the sea, in the middle of the mountains or at the edge
of the desert. As a result, these settlers,
far from the coast, without communication routes
easy cations, found themselves in con-
precarious situations, they could only survive with the help of
resources provided by the military occupation
to remain silent, and were reduced to misery when
They were beginning to lack these.

According to a circular from the governor-
General de Mac-Mahon, dated 29 no-
November 1864, the colonization perimeters
must be formed around the chiefs of the
three provinces. It is only in cflet as much as
European populations will thus
grouped together instead of being scattered, that one
will see the development of product exchange and
to establish this multitude of small industries which
are born in civilized societies.

The colonization perimeters once ar-

restricted and the free disposal of land re-.

known, the first and principal mode of alienation
nation, which is enshrined in the decree of 1860, is

Denia has notes + dt mn $ E
~ ete m7 8 ne On aa D a nn à TR de m Un — PR ER

? 5 č ka f oee eee ©,
(J

-h een à es © a Aile

"
Mr. +

cs nl mt mt 4e mt ein 2e

<_> mmt e

JEWISH ALGERIA: 65

that of fixed-price sales. This system of
fixed-price sales are recommended by example
from America where it has long been adopted
time, and where emigration from Europe comes from,
each year, bring in a contingent so con-
a staggering number of workers. It is, moreover, that
which presents itself under the most
simple. i

New provisions on sales to
Fixed price and open office land domain-
the laws in Algeria were enacted by the de-
Decree of December 31, 1864. Article 4 of this
The decree establishes the strict rule to be followed.
future plans for land alienation
state-owned lands allocated for the purpose of creation or
the expansion of colonization perimeters
lion. The price of each lot for sale is fixed
by the Governor General, the Gov-
government understood.

Fixed-price sales are made by the
registrar of the district's estates
where the properties are located; they are, two months
at least before the start of the operation, an-
announced by means of posters, and they continued

has.

Nuent until all stock is completely depleted.
The price of each lot is no longer payable by
thirds, but by fifths: one-fifth to
at the time of signing the contract, and the others
year after year. After paying the in-
legal interest for unpaid portions of the price
This interest, in cash, was reduced by a de-
subsequent decree of July 21, 1866 at the rate of
5 percent. The buyer pays, in addition to the price
of the sale, stamp duties, etc.
registration and transcription hypothe-
Cairo.

Fixed-price sales have been established according to a
draft contract finalized in a uni-
form for the three provinces, and of which the
The main conditions can be summarized as follows:
three points: 1° payment in five annual installments of

selling price; — 2° taking possession of
the buyer after payment of the pre-
first fifth; — 3rd emancipation of

all charges relating to the implementation
land value. All sales become
definitive by the mere fact of the signing-
the contract's structure, without being subordinate to

. qre-mpa Rens mar at LS ont ne ce on A 2 nn ESS OS 9 ES dd end PT

nt RS RE nes nd DS nn RSS A nn And RER RS
` +

1
s

. <- m

no kind of administrative ratification (1).

When it comes to lands which, by their
proximity to a town or village, or to im-
major communication routes, by fa-
irrigation practices, and finally by the conditions
special economic zones where they are located
already have a real and very ap- market value
precious, and must, by that very fact, be
sought after by a large number of buyers,
as this market value comes solely from the
social and economic environment where the lands
find themselves placed and it would be unfair that
the state was not called upon to benefit from a more-
value that he himself created, the decree of
July 95, 1860, had to authorize for this case the

Public auction. Another case

where there is a licit to resort to the same method.

Is the sales price the one specified in the articles?
Article 17 of the decree of April 1854 concerning the divisions

(1) The State's privilege as seller existing right-
that upon final payment, the buyer finds only dif-
easily borrowed, by the sole fact that the property
the building is conditional upon his payment
of the price in five annual installments, and that the lender does not know if
These payments will be made regularly.

Oe om em eo

of undivided property between the state domain and
private individuals.

The decree of 1860, in accordance with the opinion
issued by the High Council and by the di-
the Algerian authorities had not pros-
critizes in an absolute manner the faculty of concession. Why repudiate the right to grant-
der some lots needed to build
the first houses of a village where come-
artisans and farmers will group together
tors, when it comes to establishing centers of
population whose creation is often commandated by a political interest and is not
always without difficulty, and when it comes to
the establishment of former soldiers who have ar-
pink with their blood the earth they want to clear-
Dear ?

However, the power to grant was restricted.

confined to the narrowest possible limits. Thus concessions could no longer be done only exceptionally by the minister and on the reserved lots within the perimeters of colonization; they could not, moreover, excede 30 hectares, and did not impose on the con-

assignee of an obligation other than that of

to build a house on the land granted.

The decree of 1860 had finally established retroactive-actively by providing the same benefits advantages for all owners whose con- the transfers were prior, provided that they fulfill the building requirement stipulated in their titles.

The decree of December 31, 1864 states that the

free land grant system is now removed. The free access to However, the concession is maintained, for the cases where defense needs or any other reasons of public order would require on a

advanced point of the country the creation of a center

of population. The granting of concessions can no longer be authorized by a decision- ministerial sion, it is necessary, for any concession-

sion whose extent would even be less than

30 hectares, let it be returned by the emperor a special decree, based on the minister's report of the war, according to the proposals of the government

' Governor-General of Algeria.

Article 12 of the same decree grants to all

D ter E — P The JR To me em y SEES

the concessions made to date the liberation-cancellation of any other termination clause than that of the payment or the redemption of the sale. However, it leaves the obligation in place. made to dealers during a period of ten years, to deliver without compensation to the State all the land he would need for the construction of roads, paths, aqueducts and watercourses, with ordinary easements of freeboards. They must finally pay the im-property tax and all the other taxes that come-would encumber property in Algeria

S$ III. On individual private property.

In Algeria, private and individual property dualism originated and was established as a result alienations of state-owned land and: numerous real estate transactions which have agreements were soon concluded between the Europeans ac-chased after the conquest and the natives.

* Private property has not really been cons-

|
|
}
|
|

PE US PS 2 o

-- — + am — -a

Jewish Algeria (laughs)

titled in Algeria only by the ordinances of
October 1, 1844 and July 21, 1846.

Property acquisitions made before
1844 had only resulted in confé-
to offer European buyers a property
Uncomfortably seated and unsteady. It was therefore a matter of
consolidate this property.

According to the ordinance of 1844, were
The sales were validated and declared unassailable.
consented to on behalf of indigenous landowners
to Europeans, which could be argued
of nullity due to insufficient resources
sees cadis, husbands, fathers, brothers and chiefs
of family, having, without special mandate, stipulated
for minors or absentees, for
married women, for children, brothers,
Sisters or relatives of the same degree. The sale
made by the Muslim mother from the property of her
minor children remained outside those
which were validated by the order.

The same ordinance stated that no officer
land or sea forces, no function-
citizen or military or civilian employee not for-

would, during the duration of his service er.

— ei ————

geria, to acquire real estate there,
directly or indirectly, by himself
or by intermediary persons, or become pre-
fear or tenant of these same properties by
lease exceeding nine years, without authorization-
tion of the Minister of War. — A second
prohibition, which is far more serious, applies-
also qua-
real estate action, to all acquisitions at
onerous title to buildings located outside
limits that would be assigned to the establishments-
European settlements and colonization by
orders from the Minister of War; there were none
exceptions that, with respect to acquired rights,
actions taken by the State for public services,
or by individuals for establishments
industrial and commercial sectors with self-
special intervention by the Minister of War.

At the time the ordinance was promulgated
From October 1, 1844, economic progress
Algeria's efforts were hampered not only
by the uncertainty that hung over
all the properties, but also as a result of the
land cultivation failure caused by

_

the difficulties of a nascent colonization,
and especially by the spirit of speculation which pro-
led Europeans to seek a fortune
pide rather in land trafficking than in
agricultural work.

Unfortunately, this order led to
a large number of lawsuits; it was noticed
It quickly became clear that the remedy was insufficient and one
decided to undertake the verification by
administrative measure of all properties
real estate in Algeria. It is for this purpose
that the order of July 21st was issued
let 1846 ct the ministerial decrees of 17 Sep-
November of the same year.

The goal of the colonization of Algeria must
to be: the settlement of the country to create a
defensive force that prepares for the future
reduction in army size; fertility
soil preparation to ensure protection against any event
the tuality of the food supply for its inhabitants; finally
the development of the territory to achieve
the tax that will first disinherit and eventually paren-
enrich the Treasury. Colonization will be able to operate
either by settlers already established in Algeria,

-aee CR RE CEE de es + + © + D

either by the new settlers who demand the
concession of land to be cultivated (1).

According to Article 1 of the Ordinance of
July 21, 1846, the Minister of War was
tasked with determining by special decrees
the perimeter of the territories within the extent
of which the rural property titles of-
_ had to be checked, and we can see, in con-
consulting the Official Collection of the Acts of the Government
government of Algeria, numerous decrees
under which various parts of the territory-
have successively been subjected to the
measure of the general verification of pro-

privileges. Each decree of the Minister of War was made public by means of posters and by a double insertion in the uni- Monitor versel, then official journal, in Paris and at Algerian Monitor. Within a timeframe that the or-

---

(1) These three key points should have concerned everyone particularly the French government, unfortunately- sement i! completely neglected them and colonization would have made no progress if a few rare capitalists had not bought sufficiently vast tracts of Lorraine to to plant vines there.

giving fixed at three months, from this double insertion, any European or native who claims to own land including within the designated area must file its property titles at the prefecture of each department.

This same order states that "the seller unpaid as well as the landlord with a perpetual annuity-tuelle or their assignee, and generally anyone claiming to have a real right on the building, will be allowed to do or to com- to complete the filing of property titles": they there have an interest, since their rights can be compromised as a result of the decision to be made on the validity of property titles and on their -field application.

According to the text of the ordinance itself, the the delimitation it prescribes is mandatory for both the natives and the Europeans, and it also seems to follow from this same text that this legislation specific to Algeria, by derogation from the principles of Islamism, not re-knows, in this case, only titles to which cannot replace the prescription.

The lands included within the perimeter of-
completed by the Minister of War and whose
property was not claimed within the time limits
prescribed, are deemed vacant and without maì-
tre, ct the administration can make it immediate-
immediately the concession to the clauses and conditions
actions that she deems appropriate.

The mission to verify the securities produced has
was entrusted to the administrative authority. After
cnavoir entrusted the litigation council, this
jurisdiction has been replaced by councils of
direction, then by prefectural councils.
However, they were not competent to
verify the titles of rural properties located
within the boundaries of territories that would not have
not been determined by special decrees of the
minister.

According to the ministerial decree of 2 no-
November 1846, notarial deeds passed since
July 5, 1830, but before October 31, 1844,
can be considered regular in
the form when they contain the statement
original titles prior to July 5, 1830;
only these original titles should

EE of the RER EtnÉ
+ At GR CO ONG a

Jewish Algeria Oon

-eee eea ae a mn

not to be mere acts of notoriety.

The same decision that declared regular in the form the titles produced, should order that one of the members of the prefectural council sc would transport to the scene to make the apapplication of the titles, with the assistance of one or several experts appointed ex officio by the conprefecture seat, if the raid had licu in the province of Algiers, and by the member deJégué if the descent took place in another province.

Article 16, paragraph 2 of the ordinance of July 21, 1846, stipulates that following the homohousing the prefectural council makes a decision sion which serves as title in favor of the owner, and which cannot be attacked, for whatever reason whether by third parties who have not claimed previously. But opposition may have arisen. to occur before the approval decision, Herein lies an important distinction. as to the competent authority to decide on these oppositions which, if they have occurred during the application of land titles, have due, at the request of the parties, to be inserted

in the minutes of the proceedings. If the questions raise only a simple question of limits, they are the responsibility of the conprefectural seal; but if they raise a Regarding property ownership, the prefectural council must postpone the approval until the civil courts have ruled on the dispute.

When the securities are filed within the deadlines fixed, do not meet all the conditions required, the prefectural council must declare in to reduce nullity. Along the same lines, It was decided that, assuming the provisions tions according to which property rights rural areas claimed by natives, for causes prior to the conquest, cannot to be recognized only insofar as they are supported by specific titles with a certain date before at that time, they did not oppose the fact that, in in the event of loss of such securities due to force majeure, iy is to be replaced by the production of acts of notoriety, the prefectural council cannot from less to admit the actions of the latter espiece in the case where they lack preprecision and concordance.

RE En Po Lu À + re ="
NA a en BE n Ea E EO re te A emanates nn + beard SUR we me to: who Sa TR LES EC ARTEA
D ei
.

JEWISH ALGERIA = 7

According to Article 24 of the ordinance of July 21, 1846, the one who had cultivated even in the absence of a regular title received the condefinitive transfer of the portion of cultivated land, if the work carried out complied with prescriptions of the said order. He was decited: 1° that if the cultivation work carried out on a domain may give the right to the contransfer of cultivated land, it belongs only to the administration to make this concession, and that the prefectural council cannot do it himself through the roundabout way of a validationtion of irregular titles; — 2° that the concessionsion cannot be directly requested from prefectural council; — 3° that this same No further concessions can be requested. directly to the Council of State.

Other provisions establish a right to preference for the concession in favor of the reclaiming from whom, there is cu, priorregarding the publication of the order, simple commencement of land clearing work and

of culture.

Section IV. Real estate transactions.

Article 14, § 1, of the law of June 16, 1851, reproducing the principle of common written law, declares that everyone has the right to enjoy and to disto assert one's ownership in the most absolved in accordance with French law for European owners, subject to Muslim law for the native landowners, and for all to the special law of Algeria.

The freedom of real estate transactions

was only truly established in Algeria from of the promulgation of the senatus consultum of April 22, 1863. Prior to this promulgation, various considerations had led the legislator to prohibit im- transactions movable property to certain people or in certain cases certain territories, and thus to refuse colonization sation to the English and American colonies: land to buy and the right to buy freely freedom in supply, freedom in demand order.

By a decree of May 5, 1848, issued by the
governor general, by virtue of the powers
exceptional qualities conferred upon him by the government
Provisional amendments, articles 11 and 17, are repealed.
and 18 of the ordinance of October 1, 1844, which
prohibited military personnel and civil servants
public entities in Algeria, to acquire buildings
or to lease it for more than nine yearsborn.

According to Article 15 of the Law of June 16
1851, were null and void by operation of law, even between
the contracting parties, all alienations or
acquisitions made on the soil of the territory of a
tribe by people foreign to this
tribe. Notaries or other public officials
who will have lent their ministry to allies
nations or acquisitions of this nature, will be,
depending on the severity of the cases, suspended or revoked
qués without prejudice, where applicable, to domMagcs interests towards the parties. This
prohibition stemmed from the fact that the tribe respondedconcerned with the security of its territory, to govern itself
she administered it herself; it was, as
As has often been said, a government by contract.
8.

And

A decree of February 16, 1859 had established in
Algeria, freedom without territorial distinction
Loire, real estate transactions involving
on property owned under regular titles
private property rights; but the execution of
this decree was almost immediately suspended in
by virtue of another decree dated May 7th followingbefore, and it is only since the promulgation
from the senatus consultum of April 22, 1863 that a
a new era has been definitively inaugurated

for Algeria from the point of view of freedom
complete real estate transactions and beyond
transferability of undivided land ownership
duel. From now on all the dogs on which
exists and is exercised a private right of ownership
freely transmissible in all territories
Loire, and there will only be the buildings that appear
clinging to the collective being called tribe which remains-
will be outside the traffic and the domain
transactions.

Land is not lacking in
Algeria to the settlers, that's not the price of
The ground that frightens them and can ruin them. This
the initial investment is nothing compared to

Agreement mt agreement D. eu D LAS l I DS E DR do RE ag
OS Se D a Ai
S a Den a aa me en aaa | Gun | P.S.

- set for 4" ed TR VAT “2 Hands. to

the second, relating to operating costs, and
It is up to the government to improve these
installation and operating conditions
establishing large tra-
public utility works, and especially roads,
communication and transport routes
of all kinds without which it cannot exist
serious agriculture.

The law of June 16, 1851 stipulates that the
real estate transfers from Muslim to
Muslims will continue to be governed by the
Islamic law. An important consequence
The principle consists of the fact that the buyer
Muslim, to become a property owner with respect to
third parties of the building sold, is not bound

to have his acquisition contract transcribed. However, according to a decree of December 31st In December 1839, Muslims were able to protest to consent to real estate transactions by agreeing that they will be governed by law French; they can in particular constitute mortgages by referring to this law, and have the documents drawn up by a notary.

Real estate transfers between all

2 om

people other than Muslims to Muslims are governed by French civil law. We com- 'includes transmissions in this category'

of goods between Europeans, — between Euro-Europeans and Muslims, — between Jews and Indians

genes (D, — and between native Jews and Buro-Peans.

Although real estate transfers relations between Muslims and Europeans should be governed by the provisions of the Napoleonic Code, it is However, according to Muslim law, one must refer to to compare in order to appreciate the Muslim's capacity seller ct the validity of the prior easements-funds constituted on the property sold. This is the main cause of uncertainty and of

the insecurity that inevitably hangs over the transfers of buildings between Muslims and Europeans.

The European buyer, if there are any securities that the Muslim seller can produce must take care to check them by going back up

(1) We can already see a difference between the two indigenous races of our colony; the Jews are assimilated to Europeans.

EE RS mens. bent Le san Des Donittel

uae ae

amgaange

.
R a aaar aaaee aaa

JEWISH ALGERIA 85

up to the limit of the acquired prescription: and - It suffices to recall here that property, in law Muslim, acquits himself, even without a title or good faith, through ten years of possession between foreigners and forty years between parents. But the insurmountable obstacle to full security- The nature of these transactions lies in the fact that, the Muslim buyer becoming the owner with regard to third parties, regardless of any transcription, the European buyer, at the time where he enters into a contract with a Muslim seller. has no way of knowing if this seller has not already ceased, perhaps even since the only watch, to be a lim- owner furniture that is the subject of the transaction.

To prevent miscalculations and fraud to which the acquisitions made directly onto the natives by the colonists Europeans, the legislator has taken various measures sure precautions relating to the drafting and to the form of the acts. A decree of February 2vricr 1835 states that no act received by the nosilence, the qadis or other public officers of Algeria, is not valid when the parties do not

tn

They do not speak the same language, without the mediation of a sworn interpreter/translator who sign as an additional witness. A second _Decree of August 23, 1839 decides: — Art. 1. Any public act or act under private signature, redigested in Algeria by the qadis, rabbis or other, or in a foreign country, otherwise than in French language, will have to, in order to receive the formality of the recording, to be accompanied of a translation done at the expense of the party rerequesting, certified by a sworn translatormentioned. — Art. 2. The prescribed time limit for the enreview of the acts that are subject to it is extended by ten days with regard to the acts not written in French, which would not points recorded on the day of publication of the present decree. — Art. 3. The mention of the en- The registration mark will be affixed to the translation. and by duplicate, on the original.

Finally, Article 17 of the law of June 16, 1851 says that no act transferring ownership of a building belonging to a Muslim in benefiting someone other than a Muslim man cannot be attacked because

TT

her ce

of inalienability based on Muslim law. After exhausting the specialties that relate to the transferability of the right to property in Algeria, it is important to point out another characteristic that is still inherent to it, and which is so much of its essence that, if it If property did not exist, it would not be the property: we want to talk about its inviolablebility. — Article 10 of the law of June 16, 1851 it proclaims it in these terms: Property is inviolable, without distinction between the possesstheir native inhabitants and the French landowners or others. There are, however, two exceptions to the principle of the inviolability of property: The first consists of the law which appearsis attached to the State, in Algeria as in the Méto demand the sacrifice of property private for reasons of legal public utilityas determined, and subject to a fair and prior compensation; the second consists of the right belonging to the State to seize, In some cases, the property of the natives. We regret that we cannot do this here. an overview of the successive regimes of expropriation

HAS

PC

tion for reasons of public utility in Algeria,
But this question is a bit off-topic.
Regarding our subject, we will limit ourselves to saying
that today we proceed more or less as
in France to arrive at expropriation, which,
For a long time, it was operated by simple
Here it is, in fact, and without any of these formalities.
protective measures that guarantee the rights of the
private property.

§ V. Of indigenous property.

Article 11 of the law of June 16, 1851 was limited
to recognize and maintain, as they exist-
at the time of the conquest, the rights
of ownership and the rights of enjoyment belonging-
nant to individuals, tribes and frac-
tribal divisions.

A preliminary question is that of its-
to see if, in law, individual property
exists among the Arabs. It has been argued that, in
the countries conquered by Muslims, the soil
belongs entirely to God and to the sultan who

has

is the representative of God's shadow on the
land; that thus individuals cannot have
on the land, a precarious right of enjoyment,
a kind of usufruct and not a right of ownership
privacy. But, as has been observed
Dareste, when the Quran says that God is the
master of the whole earth and that the sultan is
his vicar, he is only expressing a truth
purely religious, not a rule of law.

During the conquest, property in Algeria was structured in much the same way as in France. The Arabs said: This land belongs to so-and-so; I am so-and-so's tenant farmer. The lease presupposes owners. There were without doubt in Algeria, as in our country, of the bicons communal lands within grazing areas, but the rich surfaces are exactly partagged between owners. Let us add that the former Turkish government, ct Abd-el-Kader. himself, when they so often took land, for example to establish posts military personnel have never failed to pay compensation to the Arabs they dispossessed, In Kabyle tribes, property is constituted according to laws which appear to have were borrowed from the Romans.

A significant distinction divides the land located in tribal territory, in lands beylik, melk lands and arch lands. — i0 The Beylik lands are those that belong to the former government, and which were devolved to the state domain; — 2 the melk lands are thus called when individuals and the population groups that hold them have the right to enjoy and dispose of it as they see fit gré; — 3° the lands arch are thus namedthen, collectively owned by an arch tribe, or a fraction of a tribe, they cannot alienate themselves, they do so in case of death or of the disappearance of those who possess them, return to the community.

When the Beylik lands are leased purely and simply to a tribe, they are say azel: the tribes who obtained the concession of the former beys under the condition

of military service are said to be makh- tribes
Zen, and the territories, which are the subject of the concession,
blad-el-mahkhzen. Among these

nas

D

Among the tribes, one can mention the Douairs, the
Sméla, the Gharaba, the Bordja in the pro-
Vince of Oran, the Hadjoutes in the province
of Algiers. — The property of religious corporations
gieuscs (Zaouya) s'appelle blad-el-habous :
They are generally leased.

When a tribe holds its territory without
title, by virtue of immemorial possession,
and such is the situation of a large number of
tribes, the legislator of 1851 limited himself, in
Article 16 of the law he enacted, to recognize-
the rights of the tribes, as they existed
at the time of the conquest, or as they have
were maintained by the treaties of submission.
or resolved by the decisions and actions of the ad-
French ministry, or finally constituted by
It is a means of exchange, translation, etc... It does not
s has in no way concerned himself with specifying and challenging-
to preserve these rights, particularly in cases where a
tribe holds territory without any title, and
sully by virtue of immemorial possession
riale. This state of affairs left the door open-
green to the claims of the domain: the uncertainty-

study that hung over the rights of the tribes by:
in relation to the territories they occupied, and

Furthermore, this consideration that the said territories-
the towers were immense and disproportionate
with their real needs, gave rise to the idea
of a transaction. This transaction was supposed to
consist of restricting the territory of the popu-
Arab lations, ct, in exchange for the sacrifice which
would be forced upon them, to decimate them as owners

of the portion that would be left to them... This operation-
ration, which was given the name of cantonment,
had the advantage of making freely available
tion of land administration that this
could then grant or sell ct affect-
thus to meet the needs of colonization.

It was realized that these canton operations-
their own use
real land; indeed, these were not the lands |
which were lacking in colonization, but the co-
lons and capital; so why would we
followed up on operations that had the in-
extremely serious matter of worrying the
tribes, to discredit the pro- |
Arab prie, and to bring in the product

A significant decrease in Arab taxes?
The fundamental innovation, inaugurated by
the senatus consultum of April 22, 1863, is con-
held in Article 1* which is worded as follows:
"The tribes of Algeria are declared pro-
priories of the lands of which those have the enjoyment
permanent or traditional session, at some
whatever the title. — All acts, divisions or
distractions of territories that occurred in the center
the State and the indigenous peoples in relation to the
land ownership, are and remain cun-
firmed.
Article 2 states the following: The following procedure will be followed
administratively, as soon as possible:

— 1° to the delimitation of the territories of the tribus; — X to the distribution between the differentrents douars of each tribe of the Tell and of the other countries of culture, with reservation of the teritems which must retain the character of property communal; — 4° to the establishment of the proindividual privacy among the members of these villages, wherever this measure will be recognized possible and opportune. — Im- decrees.
The periaux will set the order and deadlines in the-.

what this individual property will have to be constituted in each douar.

Article 3 states that an administrative regulation-
The public assembly will determine: {1° the forms of the delimitation of tribal territories; 2° the forms and conditions under which the Individual property will be established, and the method of issuing the titles.

Decrees issued on the proposals of Governor-General of Algeria and on the rap-
the port of the Minister of War, designate the tribes whose boundaries and distribution it is necessary to define and divide
The disputes that arise-
Winds on the borders between tribes are judged by the committees, and their decisions on this in this regard, approved by the prefect or by the general general, can be deferred via the contenticuse at the Council of State, in accordance with the Common law. The delimitation of the territory
The tribe's meeting only takes place after the judgment has been rendered. by the commission on limits.

The distribution of the delimited territory of the tribe between the villages that compose it is done immediately, in the presence of the representatives

TT.

D a mél x .
ban aBa anea te aa Le aaaa db es e, am et SR à à Aia ie aaan amet mines A aaa si iias iii aido bdr na Lame dea + ah

me

sentinels of the tribe and interested villages, by the same commission that has just proceeded-last to the delimitation: it is made subject to lands of the tribe which must retain the ca-the character of communal property, which few-wind remain temporarily undivided between the Jouars or be attributed to one or more of them, according to local customs and the statements from those concerned

Melk and Beylik properties do not not part of the collective property to be allocated to the tribes, and then to be distributed among the douars: the owners of the melk and property the domain agents with regard to the beylik properties located on the territory of the tribe or villages must, within two months from the publication of the decree which orders the delimitation and delimitation operations distribution, to form, under penalty of forfeiture, their demands before the president of the commission. These demands are immediate-information communicated to the representatives of tribes and villages concerned, which have a deadline one month from this communication for to form an objection; this deadline having expired without opposition, melk property and beylik property are granted to the authors of the claim. If, on the contrary, opposition is formed in time useful, the claimant must, under penalty of nullity, to file their legal claim within one month of the communication that will have been made to him. The claims are brought before the legal system. competent tion, that is to say before the qadi, if only Muslims are involved, then... before French courts in all the other cases. The appeal is always brought before the court of Algiers, by way of derogation from Article 22 of the decree of December 31, 1859, according to the terms ofwhich the courts of first instance conjudgments rendered by the qadis arise up to a predetermined rate.

According to Article 4 of the senatus consultum, the annuities, royalties and benefits due to the State by the holders of the territories of the tribuses will continue to be perceived, as by the past, until it is otherwise organized by decrees issued in the form of public administration regulations.

It follows from article 5, § 1, of the senatussulte, that the beylik bicns and the melk goods should not be included in the operadelimitation and distribution terms; on does not have to go back over the forms and the conditions tions of the claim which constitutes the sanction of state law on beylik property, and of the rights of individuals over property melk. The same article, paragraph 2, thus declares reserved the public domain, as defined by art. 9 of the law of June 16, 1851, as well as the domain of the State, particularly with regard to the woods and forests.

Article 6 of the senatus consultum pronounces the aIrogation of the second and third paragraphs phe of art. 14 of the law of June 16, 1851 to terms of which no property rights or of enjoyment relating to the land of the territory of a tribe could not be alienated for the benefit of people from outside the tribe, except for all laws the right reserved for the State to acquire the ownership or enjoyment of land making part of the land occupied by a tribe, in the ininterest of public services or colonization

tion, and to render them in whole or in part suspended susceptible to free transmission; since the senatus-consulte, this prohibition no longer exists. However, the aforementioned article adds, the proindividual privilege which will be established for the benefit members of the villages will not be able to alienated from the day she became regularconstituted by the issuance of the titles.

Article 7, the last article of the senatus consultum stipulates that no derogation is made from the other provisions positions of the law of June 16, 1851, notablyment to those concerning expropriationtion for reasons of public utility and the sequestre. |

We had to limit ourselves to doing the historicalthe risk of colonization, without the slightest comment comment, reserving the right to address this later, in a special work, this important questiontion. We would have been happy to explain to measures how laws, decrees, senatus consulta and the decrees that succeeded one another sold within a fairly short period of time, canceled each other out without contributing

— eo

aee

the slightest improvement in the development of colonization.

We kept going around in circles vicious, without seeking the true cause of the unease and the impoverishment of our colonists. land was given to them or sold to them mostly uneducated and who could not to be cleared advantageously either by following their situation, mainly because of the drought. The unfortunate settlers, drawn by the promise of a concession that they do not obey held on with difficulty, saw very quickly their illusions vanish, in the presence of the impossibility where they were to make the ground productile. |

The heavy burdens imposed by the premium first to the dealer they put it in the impossibility of deriving any profit whatsoever essential work for clearing the land ground level, having no means of credit as a result of the situation in which he found himself the legislator, he had to either renounce the concession, or seeking a lender who will perput to continue the operation. Given the difficulty

to find at that time a Euro- capitalist European, the colonist necessarily had to address the

A Jew, who had already succeeded through trade
illicit to monopolize a large part of the argent brought by our nationals.

However, one should not believe that, despite
the exorbitant rate demanded from the lender, this vile
usuricr put his purse at the mercy of everyone
European settlers. To achieve wealth,
He was only supposed to lend money if it was a sure thing. But he knew
that, when a dealer was depot-
Sédé, the added value was taken into account.
given to the land he cleared, and this

capital gains were generally quite important
aunt, by that very fact that the initial estimate
The ground was very limited. It was therefore on this
guaranteed that the Jew lent his capital to
two or three hundred percent (1). It was a
blatant theft, which a more enlightened government
would have prevented it from the outset. Little was known about—
fortunately under what conditions did he lend?
I am Jewish, and we didn't know what guarantee
He surrounded his loan: our good faith
suggested that he was lending indiscriminately
to all dealers, and that its chances
loss forced him to exi-
to manage a very high rate.
The legislator believes he is bringing an improvement-
tion to the colonist's situation, by giving him the
property subject to a resolutory condition, instead of
to him: to give it subject to a suspensive condition.
right, with the resolutory condition, the conces-

---

(1) To more easily deceive his naive borrower,
The Jew made sure never to lend money in cash.
He delivered goods instead of money, and besides the
at an exorbitant rate, he estimated the aforementioned goods
well above their value.

the owner immediately becomes the owner; but if he does not meet the conditions which are imposed, the sale is automatically cancelled right, —whereas with the suspensive condition, he can only become an owner after having fulfilled all these conditions. However, to the point of From the perspective of the warranty, what difference is there? between the one who owns a building that can be taken away from him if he does not fulfill the imposed burdens and the one who cannot become owner of the said building only after having

6.

fulfilled these same duties? There are certainly none. deament none, c the lender's situation is absolutely the same. In similar due to these conditions, several settlers had to give up to cultivate the lands granted to them: they seekare keen to sell them, either to the Arabs, or to European farmers who brought some savings; some even not demanded concessions only after having found the investment. It was then up to the buyer that the burdens imposed on the conassignee.

The Jew never sought to become proowner of the land protected by him. Of a for his part he made his money earn a rate too high to replace it with buildings wounds, on the other hand he feared seeing one day the Arab to reconquer his former territory, and he had everything to fear from such a formidable master. The sale had, moreover, been licu to the endear public, and as a creditor, he toudirectly receives the sum from the added value given to the building. That was the complete ruin for the unfortunate settler, who no

was dying of hunger and misery on this watered soil of his blood.

To protect him from the Arab, the Jew compsilence not only on our troops, but also on our national traders and cultivaeurs. Especially in the south, he had come to take shelter in French villages, knowing It's very good that the Arab wouldn't come there to denesting. Its safety was less assured than in major centers, but its situation was more lucrative, and he couldn't do his willingly renounce the exploitation of our settlers. It is regrettable that they did not have not delivered to these natives ready to annihilate it; they would thus have rid our colony of a terrible scourge and perhaps opened our eyes of our rulers! At that moment the Jew was very little, and he had to limit himself to take advantage of our mistakes to steal from us, sosay that today he is almost at the head of our destinies.

Seeing the drawbacks of concessions, the legislator believes he has found a remedy in the replacing it with the sale of state-owned property.

ne RE ee D

From now on, concessions will not be granted that exceptionally, on the sole condition of to build, and the other lands will be sold, either either by private agreement or at public auction. The price will be payable in five annual installments, the first being due on the day of the sale. The legislature-

Theor has gone down the wrong path again, ct, instead
Instead of improving, he worsened the colonist's situation.
It is no longer just the result of its economics
not only the losses he will incur, but also his capital.
Apart from rare exceptions, the buyer does not retain-
rera no income from land purchased during the
The first five years. So it will be with
his scullery, his money, which he will be able to pay the price of
sale. Furthermore, during those five years, he
will have to, along with the costs of food and other expenses
here for him it was his own, to do many
expenses for planting and irrigation
of his lands.

What will result from this new state of affairs?
Things? Unless you have a great fortune
and advantageously situated land, the
new farmer will walk to a ruin cer-
taine. Our readers who know Algeria

born cunt 0 0 Re Se e ER SE O Ru 0 eaaaa E a AE aaa

Jewish Algeria

here ©

know that in most of our
Colonic, water is hard to find.
necessary for initial care, and a fortiori
Water is essential for irrigation. Today
even today, the tourist who travels from Algiers to
Constantine must be astonished by the nudity of the
ground. Only a few marshy areas are encountered.
unhealthy and not a single tree to be found
to rest the eyes: on each side one does not
sees only uncultivated plains and mountains
steep. The railway lines and the few
local roads that connect the
the most important centers only exist
for a very short time; therefore it is easy to

to realize the difficulty that there was
formerly to procure, either the materials
to build, that is, agricultural implements
to clear the land. We can plan by
there the impossibility where the colonist found himself to tra-
to work profitably in these lands acclimatized to
a pittance. His chances of success were not based
that by a providential chance; — the rains in-
Indeed, dispensables rarely come.
to soak completely dried-out land.

The farmer had quickly spent his
savings, either to pay the purchase price,
either to cover the initial necessary expenses
sites for land clearing, or finally for
buy the seeds, and he found himself in
the impossibility of continuing cultivation, due to lack
of credit. Generally, even, it
found himself without money, before having fully-
He had paid for his land. Hoping to
To get out of this mess, he was then looking for a prosecutor.
and was forced to comply with his demands.
This moneylender was the Jew, always willing to
to wrest the last remains from the misfortunes-
greedy victims who fell into his hands.
After providing the necessary funds for
He was waiting to complete the payment for the land.
that the settler has given the land added value
sensitive, to ask him for a refund
immediate. ('since he could not carry it out,
was being pursued by his vile creditor, to whom he
had admitted owing a considerable sum
higher than that advanced; the buildings
were sold through legal channels, and deve-
the property of the Jew was acquired for the amount of

his debt. He resold them again to a farmer arriving from France with what- resources. The latter rarely paid counting and was consequently, from his ar- riveted, indebted to the Jew, who was dealing with him as he had done with his predecessor. It is, moreover, through this process that this being, Thief and hypocrite, hoarding the major part of our nationals' money.

Far from making progress, colonization was decreasing every day; the colonists returned to France ruined, and the lands res- were uneducated; on the other hand, the budget of Algeria's annual deficit was significant. of several million. We could see the harm, but We weren't looking for a cure. The laws and Decrees followed one another without bringing the least amount of improvement. We seemed not to understand- to take impossibility for a colon of ass- to cultivate fruitfully a land scorched by the heat without the slightest stream of water for irrigate it.

Since the conquest of Algeria, the mode do Colonization has not changed significantly, and we are not afraid to say that after five- As many years of occupation as we are not We have not yet reached the point of colonization. We must to recognize, however, that, thanks to culture From the vine, our colony produces today a fairly satisfactory income, but which for- could quintuple several times. This progress is unfortunately not due to the intervention government initiative to facilitate the cultivating this soil, which could be very fertile nor to the protection it grants to the colonist against the Jewish usurer.

When security was completely asSure, some rich European capitalists bought vast tracts of land with the intention of planting vines there. They they chose as much as possible the lands more advantageously situated, and there made digging canals to be able to irrigate them easily. They then planted vines, who, today in full prosperity, are a great resource for the Metropolis.

Despite this favorable result, we have regret to note that this exploitation is done by capitalists, who are rather industrialists as well as farmers, and this at to the detriment of the unfortunate colonist. What we what we would have wanted above all is to see the conassignee or the small purchaser put in measure of cultivating one's land and extracting from it, by his work, a certain income. For this, he We needed government support, and we advise We regretfully feel that he did nothing for him. who was expected to contribute most to development the colonization process. Moreover, despite the armariveted in Algeria by capitalists of which we As we were saying earlier, there is still a lot of uncultivated lands, which will not become fertile that following very expensive work that will never undertake simple particularlicrs. We therefore hope that this will be understood the importance of this work that we will specify, when we realize this what does the small part of Algeria report? cultivated tullement.

During the sale of state-owned lands, either by concession, or by one of the others

modes indicated in our history, we have
1

Ignoring the main issue, I want to talk of the impossibility where the colonist would find himself to clear these new lands. It was not enough not in effect to give concessions to those who requested it, it was important first and foremost, in the very interest of the colonysation, to give them the means to culto tive successfully.

During the first few years that followed the conquest, the concessions even entirefree services could not have been considered as a gift, by the very fact that to this At the time, no buyer would have wanted to buy land that he had to cultivate as a soldier with the likely prospect of dispossession. What result could one consequently expect from concessions with overwhelming costs? How did these men without resources succeed? would they provide the initial investment indispensable for land cultivation, then that through the various modes of concessions, one How did they take away all their means of credit? would they correspond with the inhabitants of large centers, whereas it did not exist in all

_—

the colony no passable path for vehicles? Such were, in our opinion, the questions that our representatives should have asked themselves sentient.

The French government wanted to do
economies, hoping that the many tra-
values necessary for the development of the
colonization would happen on its own. It wouldn't
He did not understand that these tasks were incumbent upon him.
baited; he didn't see that this was an excellent-
slow placement for France, which, at the end of
a few years, would have removed from this African soil-
Cain of considerable income.

It is easy to see that, if the debt can-
The republic has always been increasing, this
the increase was never due to tra-
values which, while being of great use,
must also have been of great value. We
Let's go find the remedy by indicating
in what way, in our opinion, it should have been
proceed.

The governor's first concern-
ly, to arrive at colonization in a
The country was almost impassable; the goal was to connect it.

-æ

the various points by means of communication
cations, such as roads or paths
local roads. These works could not obviously-
how to do it only after the complete conquest
of Algeria, that is to say after 1840, but it is
. also from this time that we will
try to trace the average sculpture specific to
to give a good result. Thanks to the many
workers, both indigenous and European, that
we had these works at hand-
could have been carried out at little cost and at
short time, avoiding as much as possible for
these initial routes, the major accidents of

ground. The main goal was to facilitate- to read the transport of the materials needed for the construction of French villages, ct of favor- first increase imports, then exports- continued. Later, as the need arises would have made itself felt, new ones would have been created routes that would have allowed for easy movement throughout Algeria.

This first point was completely born- neglected; we merely connected them together the most important cities, but we haven't opened no outlet for the thousands of settlers, who inhabit the south of our colony, and who, at- Even today, they are forced to do their Transport by horse or mule. tourists who visited Algeria in these In recent years, we have been able to see with what difficulty: we penetrate as far as some villages Europeans, who are not connected to a path, sometimes 40 and 50 kilometers away, that via a narrow and impassable path for the lightest vehicle.

It was then the duty of our representatives so many who were on the scene to do inform the French government of the state of drought affecting most of the land maniacs by explaining the impossibility for the colonists irrigate them. Apart from a few springs abundant, it is quite difficult to obtain the water necessary for basic needs; one does not encounters only rare scattered rivers and shallow, and most of which are complete dry throughout the summer. However, The marshes are very numerous; the laurels-roses, which grow there in abundance, are one of the

main causes of these intermittent fevers
tents that affect most of our settlers.

The remedy, however, was quite simple.
We will not talk about the inland sea
which would have been an impossible project at that time
at the time, reserving for ourselves the right to say what-
a few words on this important question at the
end of this chapter; — but there was on the one hand
reforestation, on the other hand, and the creation of
canals. These essential works cannot-
were to be made by cojones without res-
sources. Reforestation itself, which does not
requires only insignificant costs in France,
is very expensive in Algeria. To preserve
The young plants need protection from the heat; they need to be protected from the heat.
shelter carefully during the first few years
born. However, the colonists who didn't even
the money needed to buy either the se-
mences, or agricultural implements, were
consequently, due to the material impossibility of
to take care of tree planting. It required some
a large part of the territory remains to be forested
Algerian, to preserve the other part of this
destructive drought.

It also belonged to the State
to facilitate irrigation by creating nom-
many canals. Unfortunately, we didn't
never concerned with the means to be employed for
to make fertile this soil that was going to be sold or
to give to those who would present themselves for the
cultivate. It was probably believed that labor
settlers would be enough to fertilize these lands
arid, and it was hoped that, from the first
years, our new colony was going to be of a
great report for France. If there were

Thus, there must have been many illusions. because every year Algeria costs us more- several million, and that's because we have- always shying away from a sacrifice that he It will certainly have to be done one day.

We finally arrive at the modes of alienation-nation of state lands, the sale and the concession, and we will make it known the serious drawbacks.

We will not go back to the beginning modes of concession, which, as we have been able to as seen in our history, were absolutely impassable, and we immediately arrive at

the concession, made under the sole conditions that houses and barns will be built, that will inhabit the said houses and that will be cultivated the lands granted.

We are not afraid to say a bonus firstly, the farmer who will have obtained a concession under these latter conditions will be inevitably forced to resort to it in the short term to the Jew, and that he will always ruin him. What is, in effect, the situation of the French colonist? French people with a few billion francs of savings economy and coming to request a concession? He is forced for more than a year to do dis-steps upon steps and to go further-sicurs fois, either at the government office at Algiers, or at the ministry in Paris, after having Having obtained it, he has already spent part of his capital. He is always given this concession sion in an impassable place, where it is forced to trace some paths himself narrow; that done, he must immediately build. Where will he find bricklayers, me-pests, carpenters? — In the large cities, and their travels are paid for accordingly

sequence (1). How will he transport the
Materials needed? On horseback and
mulct; or these modes of transport are always
very long and consequently very expensive. For cons-
Truire, the dealer spent approximately
5,000 francs, and that's usually the amount
from his savings. Let's take a richer one
And let us continue. After building, he must de-
to clear the land. He then needs to buy some
animals, farming implements and
seeds; he finally needs to live and give life
his family. That's one more annual expense.
of 1,000 francs, and he cannot for much longer
to count on a harvest, even a very small one.
When these expenses were repeated
for several years, like our colonist,
Although rich, he's not quite a Croesus.

(1) The number of workers was formerly very limited
in Algeria, and they only lived in the big cities.
When they were called up to the interior of Algeria,
They demanded a high salary. As a result, it sometimes happened that
for the construction of a small building, which by its
the situation itself should only have an insi- value
significant, it was necessary to pay the workers more than at
Paris.

+ Se ms mn

p + - _—— o= -

he soon realizes that he has exhausted even his
latest resources.

The earth, however, is not yet sa-
ownership: he does not have the definitive title, and he does not
He can neither sell nor mortgage it. What will he do?

What to do? Abandon the concession, and take advantage.

Capital gains are unlikely.
since, in addition to his labor, he spent a
a sum much higher than the estimate
an approximate estimate of this capital gain. He is looking for
then to borrow, and failing other capital-
Talists, he addresses the Jew. The latter, the seer
caught in its net, it won't let go, and forces him
to accept ruinous conditions. The money
the loan still helps him to buy things
essential for cultivating its land, and,
thanks to the numerous expenses he was forced to
to do, he already anticipates the moment when his concession-
Sion will provide him with income in proportion.
Unfortunately, he forgets his creditor, and
this one always appears as soon as the earth
is in full report. Despite the usurious rate
of his loan, despite the colonist's pleas
who promises to pay him handsomely, interest

- =

and capital, thanks to the proceeds from the concession
mortgaged property, he wants nothing to do with it.
tender, and he immediately begins to pour-
legal proceedings. The sale takes place before the

court, and it generally becomes adjudicatory-
to remain silent for the minimal sum of which he was
creditor. This concession is then resold.
by the Jew to a new colonist, who, later,
will also be his victim.

These are the conditions under which it took place
and have still been making concessions today
In Algeria! It's ruin for the settlers.
This is a serious attack on colonization.
tion, it's a loss for France, but.
This is of great use to the Jew who de-
vorc makes it all the easier to find his prey because he...
found almost lifeless.

As for the sale, the price of which is payable
in five annual installments, cllo also offers se-
rich disadvantages. The colon that will not bring
not with him a sufficiently strong capital will be found
unable to make payments
annual, from the moment when, as in the case
Previously, he would not be able to rely on sales.

harvests. It will fall shortly between the
hands of the Jews, who will exploit it and become-
will own the land purchased and de-
made fallow by him.

- To facilitate the development of the colony-
nisation, the French government had to
to carry out the work we have just
to speak, — to create various avenues of communication
cations, — to reforest part of the territory al-
Gerian and digging canals. — Culture
was only possible under those conditions. He had to
then grant land to the French settlers
cais, by imposing the sole burden of the
cultivate.

During the first few years that followed the conquest, one could not hope to have in Algeria of wealthy settlers, abandoning their situation in France, to come and clear the way new lands whose ownership was not theirs not assured. Therefore, only an- French military personnel or settlers who, Having no fortune, they would have been happy to build up a small fortune through work; — also, it was necessary, in the very interest of the colonization, not only giving them the land, but also to provide them with the means to cultivate them. By proceeding in this way, one would have allowed the working colonist to make productive this land, once uncultivated. Despite the names- Despite the numerous obstacles he had encountered, he did not He wouldn't let himself be discouraged, seeing himself supported by the government; he would have com- - taking into account that his work would bring him later a small fortune, and this hope- France would have been the best stimulus for him. lant.

These first settlers would have come to add to join, after a few years, new French farming calves. In the presence of the result obtained by their predecessors, they would no longer have hesitated to come and water with their branches these new lands which they knew pro- deductive. The demands would even be de- so many people came that one could have soon proceed with the sale of the Doma- lands niales under special conditions.

Each lot would have been sold for a price determined payable in thirty, forty or five-ee.

for several years. The state would also have facilitated the means of credit for culture.

By proceeding in this way, France would have already deducted a considerable income from Al-Algeria, and our colonists would have become rich there. As a guarantee against all laws against people who-those who would have neglected the lands concessions gifts or purchased under the conditions above specified, we would have reserved the right to them dispossess. It was indeed obvious that, fai-making great sacrifices for development In the context of colonization, the State could not relying only on settlers willing to facilitate to finish his task.

Alongside these poor farmers, but hardworking, wealthy landowners, who came from the Metropolis, would certainly have gone purchasers of vast tracts of land, where they would have planted vineyards and others, which would have increased in proportions considerable contributions to the wealth of our colonia.

We could also have created schools of agriculture and send some of the en-

nt nt enne e R ES ne Of masses

abandoned children, who do not often meet wind, at their entry into life, that misery, and which consequently inevitably become thieves or murderers. Upon leaving the school, the State would have given each of them a con-

a transfer that they would have cultivated fruitfully,
from the moment they had completed specialized studies
These unfortunate children would have
created a family through marriage, and, instead
from the misery of the cities, they would have found by
work and well-being in rural areas.

That, in our opinion, is how it should have been done
to proceed with the colonization of Algeria.
Instead of that, 'the colon was put in place from the beginning'
unable to remove the slightest be-
benefit of the lands granted to him; he was im-
Furthermore, it placed excessively heavy loads which
were bound to lead him to ruin.
It is for this reason, moreover, that today
still a large part of Algeria's land
are uneducated. Who would dare to surrender?
successful bidder for these vast tracts of land
completely naked and that it is im-
Is it possible to water it? That would expose us to a

RES

real danger, because of the immense works which
must facilitate irrigation cannot
to be the responsibility of individuals; they are of
those who, by their very nature, must in-
to the State.

|

TT ee LL, NA Ah, co oo SAME TT

|

'In summary, we possess the Algeria of-
then more than fifty years, and yet this

colony, despite its proximity to France,
costs us several million each year.
Most of our settlers left their mark there.
small fortune: some had to, after having done
numerous expenses, abandoning the
lands granted or sold, because their
Their dry state made them unproductive;
the others, after overcoming the obstacles
and added value to their concessions, have
were pursued by the Jew, and after having been
Stripped of their belongings, they returned to France in-
Completely ruined.

Apart from a few more favored concessions
from various points of view and the lands purchased
by companies or wealthy individuals
to cultivate vines there, we re-

we still find, in different places, the Al- A |

re a: n

1830 era. Entry is only difficult-
lying in the south of our colony while crossing
the ravines and climbing the mountains; there,
At every step, one encounters immense plains.
which have never been cleared. The Arabs there
live in isolation, seemingly almost unaware that they
are under French rule.

It is permissible to ask why the
The French government has always backed away from-
before such necessary and intended expenditures
born to make a soil productive than thousands

settlers were asking to clear land, so on- everything he knew he would later have to remove from Does this crop represent a considerable tax? wanted to save money, or did he hope that Would this work happen on its own? During- think of all the millions who since a few years have been so wildly wasted by our rulers, are we not authorized to to say that we cannot even think of making economics for essential work, and One might even wonder if our ministers are only responsible for their own bad administration?

Besides these works, there is another which is essential today: we want to start- the first of an inland sea which would have as its bed the Sahara Desert. We are no longer, as some people have claimed, In the face of the impossible: the Sahara has already It was a sea and it will become a sea again, because that this is necessary in the very interest of the colonization. For this work which seems gi- In the Gantcesque style, if one wished, one could find in Algeria has a considerable number of arms, and a few years would be enough for the recovery- the state of this sea.

Unfortunately in France, we neglect too much the colonies, which, while costing us a great deal dear, they only benefit our neighbors, otherwise to our enemies. Regarding the sea project Internally, we have heard from men politicians were aware that this was an inutile, from the moment when sooner or later, after four or five centuries, the sands would fill in- This sea would become deserted again. Less

anticipating that they, we do not concern ourselves
not what will happen several centuries from now.

and we will simply say that our governments
nants never knew how to use what taught us
France was leaving because of their stupidity.
has always been in debt where it should have been.
richir.

We would have liked to explore this idea further.
a significant question, but we cannot
to distance ourselves further from our subject; we
However, we reserve the right to deal with this later.
of colonization, and to expand on
this inland sea, whose usefulness seems to us
Undeniable.

We sought to demonstrate how much
were bad, our various modes of alienation;
we have made the results known, and
we have finally stated the means employed by
the Jew to ruin our naive colonists, who have
Never been protected by the representatives of
French government. Binc as a summary,
This chapter was essential to do it right.
to understand to our readers how naivety
of our first representatives has degenerated

under their successors in collusion with the.
Jews.

CHAPTER V

THE ARAB EXPLOITED BY THE JEW

(2

- It was not enough for the Jews to monopolize the concessions that our unfortunate colonists had watered with their sweat to resell them to. of new owners who were later to be their dupes, they also coveted the fortune of the Arabs. They were not unaware, however- what legitimate hatred these were animated towards them, so they did not move away Never French villages!

To extort money from the Arabs, the Jews were on the lookout for every opportunity that could- were expected to present themselves. The most common means

EE nn nu

The practices involved were usury, espionage, and prostitution. tion ct the abuse of power (1).

Usury. — The Jews attended all the hearings, ct when they heard pro- to impose a fine on an Arab, they They would greet him as he left, and make him... offers of money to pay on time read. This proposal was repugnant to the condemned man, but most of the time he was forced to go there Submit to avoid legal fees.
In this case, the Jew demanded the following in payment: transfer of part of the harvest from his company lender. He generally lent at a rate of 500 percent, the Arab was obliged to him consent to the sale of his wheat, until he-

---

(1) We could add the attempted expropriation from the Arab by the Jew, but we would have been obliged to repeat what we said about the French colonist. However, the Jew was even more of a thief with the Arab. than with the European.

it happened that Jews obtained for a a tiny sum of properties worth between 15,000 and 20,000 francs. When the buildings were sold judicially- In fact, they made sure that no chain of events would arise. buyers to get them at a low price, and they were creditorscers of the amount of the auction.

— ee ee

The fixed sum was then calculated. this estimate, which was always lower than the value of wheat at the time of reColte. For example, if the Jew advanced 50 francs to Arab, he was forced to cede the harvest prochain eighty or one hundred measures of wheat which he valued at approximately 50 francs per moon, while the The regular exchange rate was always between 3.59 and 4 francs. on the side of this usurious loan that we do not fear not to call it a theft, he was still carrying out a profit on the estimate.

For their exploitation, the Arabs had to to make their purchases from the merchants Jews; if they had no money, these men would give them lent under the same conditions, H was still the case for small traders arabes, who, in order to pay their suppliers, had often need the Jew's purse. If the varantie did not seem sufficient to this greedy man As a lender, he bought manufactured goods at very low prices. bought by the Arabs and then resold them to our nationals, or sent them to his corcligionuaires in France.

Espionage. — In all our markets

nn APE Ne me a PR

D

Algerians, the Jew was watching closely
The Arab. As soon as he committed the slightest-
For violating regulations, the spy...
approached him and threatened to carry
complaint, if he did not give her a specific sum of money
mined. The Arab was reduced to complying,
Did the Jew know that a crime or
A crime had been committed, immediately
He approached the offender and asked him-
It was a matter of buying his silence. Other times,
he served as an intermediary between the two
parties, and he would get paid for his intervention.
The Jew was becoming a very formidable spy.
for PARabe, who was continually obliged
to pay a very high price for this vile informer.

On Prostitution. — Among our natives,
some possess a great fortune;
all administrative and judicial officials
Clear ones are generally rich. Near
of these, the Jew could not practice usury, nor
to employ espionage. He therefore had to find
a new process for getting them to give
money. Only one thing was within her reach: prostitution.
tion of his wife and daughters. The Arab is

a — LR aa

- E

very luxurious and can hardly be
depriving women. However, when the functions-
native people were summoned to the chief town of the ar-
district or canton for their service,
and that they were obliged to stay for more than one
During the day, they could not satisfy their passions.
than with Jewish women, unless you go into the
brothels.

The Jew who was always on the lookout
he himself came to find the Arab, and by means-
setting a price that he based on the fortune of
As a civil servant, he would hand over his wife or daughter.
At other times, if the Arab did not lend himself to vo-
Heeding the Jew's intentions, he sent
one of her females was making the fla-
serious offense. He then threatened to prosecute the
Arab official who, in order not to lose
In his place, he paid a large sum of money.

The Abuse of Power. — The Jews who refused
were encouraged to enlist in our regiments, solicited
On the contrary, they cited all the servile positions
with French officials. They manage-
easily obtain accreditation at-
near our administrators, our controllers-

EE
theirs, our particular receivers, etc., who
accept them as chaouchs; some
even obtain these functions near our
courts and our justices of the peace.

A chaouch is a private servant who,
in many circumstances, must serve as an inter-
ready. It is through her that the in-
digeneans make their claims to our functions
tionaries. This simple explanation makes pre-
already see the role that the Jewish chaonch will play
vis-à-vis the Arab applicants.

We will first talk about the chaouchs atta-
referred to the courts or justices of the peace.
Employed by the state, their role is the most important.
carrying in domesticity.

When an offense or crime is committed
in a village, the sheikh must notify the magistrate
French contract and send him a written report.
Most of the time, he sends the report by
the plaintiff, and obliges the accused to accompany him
ner. Upon arrival, the Arab hands over the written ca-
bought from the chaouch and supplied him
all the necessary explanations. If the matter
is of minimal importance, the Jew tries to

to get the parties to agree, by explaining to
complaining that he would not be granted any in-
compensation and telling the accused that, in addition to the
In prison, he was sentenced to a fine and to
all expenses. If the chaouch arrives at an en-
He tries, deletes the report, and touches for
His intervention brought him a large reward. Furthermore,
Very often, it happens that several natives at-
impatiently wait their turn to speak to
magistrate, sometimes they are obliged to res-
It takes one or two days to get the hearing
requested. In this case, the chaouch their pro-
installation, subject to compensation which varies depending on-
to be 5 ct 20 fr., to have them pass through the priests
_miers: it is by this method that the Volatile Jew
I find Arabic easier to understand. It's not uncommon in
the effect of seeing in the morning at the door of our tribes
two or three
hundreds of natives, and among them, there are always
several willing to pay to avoid being
forced to wait. . a

Finally, when in a preliminary instruction-
min., the chaouch is responsible for translating to
He judged the plaintiff's explanations, he did not fear

not to deceive the good faith of the French magistrate
If the accused paid him a proportionate sum
tioned to the service rendered (1).

The administrators, the receivers in particular-
liers and other French officials are
also subject to very frequent complaints
tions on the part of the Arabs, and these must
or even contact the chaouch, who acts for or
against the plaintiff, according to the remuneration
that he touched. It's not uncommon, even, on the
the Arab's refusal to give money to
The Jewish chaouch, to see him refuse entry
offices. We even see him taking revenge on
his former master, by cowardly brutalizing him,
because he knows he is protected by the authorities
French.

We cannot elaborate further-
lies about this exploitation of Arabs by the
Jewish, and we had to limit ourselves to acting stupid.

(1) Among the interpreters enticed today by the tri-
a large number of them are in the courts and justices of the peace.
Jews. With such auxiliaries, the magistrate who does not comp-
Not learning Arabic often forces one to abandon it.
to give an instruction, as a result of the complicity of his
interpreter with the accused.

—_——-

to give birth to the most commonly used means. We do not
we have not yet reached the stage of naturalization
of the native Jew of Alsace, and yet
we already find him proud and arrogant with
Arabic. We have frequently witnessed
shocking scenes between some of the chaouchs
and the Arabs. The first ones, after having made themselves
paying for a service they weren't providing, striking-
pay brutally and even hurt these
The unfortunate Arabs, who did not retaliate,
convinced in advance that they would always
wrong in the eyes of our representatives.

The situation in Parabe was becoming all the more
more intolerable, that it was returned to her in such a way
by this cowardly and shameless being, who
He used to crawl in front of him. He couldn't-
Before winning his case, he was forced to
to revolt against our blind domination.

The senatus consultum of July 12, 1865 was
received very favorably by our Indians.
Although placed on the same footing as the Jews,
They hoped we would do them justice.
when they had shown us their superiority
Rité. Unfortunately, it was not to be.

Thus, and the hypocrisy of some has earned them
rights that should only be granted to the
bravery of others.

The first two articles of this senatus-
consulted were thus conceived: The native
Muslim is French; nevertheless he continues-
will be governed by Muslim law.
The Jewish native is French; nevertheless he
continues to be governed by his personal status.
— Both can be admitted to
They serve in the army and navy.

may be called upon to perform functions and jobs
civilians in Algeria. — They can, on their
request, to be admitted to enjoy the rights of
French citizen; in this case, they are governed
by the civil and political laws of France.

During the vote on this senatus consultum, plu-
The Arab gentlemen were already regimented. They
attributed the favor shown to them to
services they had already rendered; they were
However, they were surprised to see that the Jews were going
to enjoy the same favor, they who had not
Since the conquest, what hijacked flights have we witnessed?

and abuse.
8.

RER aaaaa em -

— ER + + ee — ee Re o

In the early years, it was not possible to re-.
to grant naturalization to Arabs, who, to their
upon request, they attached their service records.
This could not satisfy the Jews who preferred
saw that, if their former masters became-
If they were born French, they would inevitably fall back
under their domination.

Unable to do anything on their own to stop
Given this state of affairs, they are abusing their credit.
to our civil servants. They depict
-the Arab as a dangerous being, who, thanks
to our civilization, will soon know how to get rid of
to rid the victor of the Al-
Algeria. These complaints are strongly ap-
supported by their coreligionists who live

the Metropolis, and they eventually lead to
desired result. Applications for naturalization-
The Arabs' actions are in effect soon to be no longer
welcomed, and these valiant soldiers, after having.
They shed their blood for France, they cannot
no longer hoping to enjoy the rights of French citizens
çais. . |

CHAPTER VI

THE EXPANSION OF THE JEWISH RACE

While the native Jews of Algeria
they plunder our settlers, exploit our resources
tionaries and steal from the Arabs, those who
are widespread across the European continent
do not remain inactive. Like the pre-
First, they enriched themselves at our expense
small shopkeepers who had been taken in
in their nets. Most started as
secondhand dealers; they bought objects at very low prices
that the owner was obliged to sell for
to buy bread. These same objects, during a
Usurious loans are delivered instead of cash.

— ne '0 mmné .- mt © . o omm

ringing at a very high price at the small shop
A merchant who is in urgent need of money.

Some of them are jewelry merchants;
This allows them to wear down over a longer period.
large scale. They sell on credit, often the
double the value. If you apply for a loan, they
never have any money. They then hire the em-
borrower on whom they took all the ren-

necessary information, to acquire jewelry
which he will immediately resell to a jeweller
indicated by cux. They then deliver for 700 or
800 francs worth of goods that we're going to resell
at the aforementioned jeweler's (who is always a
(companion), for 300 or 400 francs. They thus
made a 100% loan, and they started to
sheltered from the law.

While some exploit misery or
kill small businesses, others start to
the head of the wholesale houses or make the agio at.
The Stock Exchange. A few years were enough for them.
stealing considerable fortunes. In all.
major European cities, they create
banking houses, and if they do not prosper
It only takes one or two bankruptcies to happen quite quickly.

to bring them up to height. They are the holders of
public funds; in all national loans
atlases, they become the most powerful actionnaires.

Their ambition knows no bounds.
They know that money is the driving force behind everything.
to move, etc., thanks to theft and wear and tear, they are
became the holders of this money. Their fortunes will continue to increase in a con-
Amazing, because they will soon be taking the course.
All European stock exchanges. Unfortunate-
most of them are still just
foreigners, and if their schemes are discovered,
they can be chased away and forced to con-
to continue their wandering and vagabond life. They have
need government support and for
For this, they need to buy the high-functioning tops.
even the ministers. To partner with them

To come, they need to act secretly.
otherwise we could hold them accountable
on this ill-gotten fortune. We are looking for-
would do it and we would discover their origin, and then
they would be reduced to complete powerlessness
session.

Although widespread in Europe, the Jews are
closely linked. They all work to achieve the
same goal, and everyone must contribute their part to the
construction of the building for so long
dreamed. [They haven't forgotten their corclivonians]
natives, and they will work to make them ob-
to hold the naturalization. They were informed about
the methods they employed, both in
from the French point of view, than from the point of view of
the Arab, and they note with joy that they have not
Not undeserving. All this Sonwe race, moreover.
to take revenge on the Arabs who held them so
long under their domination, but its ven-
The more cruel the injustice, the more
more powerful.

After stealing the money, we see them already
They dare to take on titles of nobility.
so cowardly, to take these titles once borne by them
by men who, if they were despots
For the people, they were no less proud.
and courageous. Do they hope to force us?
to treat them like princes? Do they want to become
the leaders of a new dynasty? It is per-
placed on the one who followed them step by step of-

p—s

then a century of asking these questions.

They had so completely monopolized freedom
lately, those who
knew them best and hated them
Moreover, they dared not reveal their conduct to their
naive victims. It will no longer be like this from now on.
but we will deliver them as they are to the pu-
hlicité, and we will force them to return to
the shadows, from which they should never have emerged.

Their reign is ended by the mere fact that they are
discovered. They can do nothing by these-
memes, and we will no longer serve them to our
To the detriment, French will no longer be scicm-
He comments on a commodity that sells. He comments on
will take up the cause of poverty in France, and he
will destroy this rodent insect. If we need to,
to regain our independence, em-
to deploy the brute force of the Arabs, we do not hesitate-
We will not quote. But the Jew will not wait. The
The day he sees us determined to act, he will denounce-
pera and will return to his wandering life, which is the
the only possible one for him.

The Jews understood that the French people
Sais was the most confident and consequently the most

easy to deceive. Although powerful in the
Other states, they foresee that they will not be able to
They want to govern there for a long time. They then want to…
to begin by conquering France; but they
know divided into two parts: France and
Algeria. Therefore, they need to be strongly
supported by their native coreligionists,
and to make their task easier, they need to arrive
to naturalization.

The power of the Jews in Algeria is not yet
subordinate to the trust they inspire in

our civil servants. If they lose this cor-trust, they will be nothing, for without protection tion of the French, the Arabs would annihilate ouse-this would at least be an obstacle to the realization of their dream. The Jews of the Metropolis understand; they even know that their eagerness-depends on their success. They will also benefit from our blindness, to obtain this famous naturalization decree, which, after the era of the freedom will soon bring about that of power session. . |

In accordance with their wishes, the Jews have bought some high-ranking officials who

They therefore remain at their mercy. Through them, they do not they soon obtained naturalization by-tielle; any native Jew can indeed, on his request, enjoy the rights of a French citizen Cais. | |

Numerous requests are being sent daily, and all receive so-favorable solutions. Unfortunately for the Jews, the Arab who sees with what ease they obtain naturalization, address equal-requests that, most of the time, remain locked away in the files. He he then understands that it is impossible for him to to naturalize, and he sees what a tyrannical will exert on him, those whom he considered as inferior to slaves. Although He's a savage; he has too much self-respect. so as not to revolt against a measure also illegal. It implies that a-before submitting, the Jews were exterminated: he will force the spahis and tirailleurs to return to the ranks of their brothers to fight against the despotism of a government that does not not in line with the promises contained in

Th Re ne ER RER ARE

the senatus consultum, which was so favorably received
by all the natives.

The Jew had hoped to act without the knowledge of
the Arab. Seeing himself discovered, he had to...
bending hypocrisy to appease the legitimate
the fury of his implacable enemy. He knew it.
in fact that, under the conditions in which he found himself,
he had everything to fear from a revolt that would not
would be directed solely against him. He understood his
clumsiness; it was a loss for him
time, because before making a new attempt-
tive, he had to reassure the Arab about his intentions-
tions. His haste forced him to work
still in the shadows.

The Arab, however, less confident than the
The Frenchman had not been fooled by the hypocrisy.
of the Jew. He had understood his goal, and he had to
at all costs prevent him from reaching her. The
Arab leaders now stood on the alert
lively; knowing they had nothing to expect
of our representatives, they resolved to
cruelly avenge the insults of their former
slave who was standing sheltered behind us.

Unfortunately, the Jew foresees what

will arrive. To calm the agitation of
spirits, he will be forced to come crawling

in front of his former master. This news
Cowardice does not frighten him, and he submits to it of his
of their own volition. In light of this reversal,
The Arab had to abandon his insurrection plans.
tionals. On the one hand, he could not annihilate this
an enemy unable to defend itself, and other
for his part he hoped that, enlightened by this con-
unspeakable deed, we would not be long-
These exploiters have been duped for a long time.

Our officers, who were then the main
officials in Algeria had too many
reasons not to abandon the Jew, who,
despite his newfound voluntary servility, not
came no less than to crawl beside our bu-
Arab royals. Most of them, in fact, were the
debtors of this usury; the others could not-
were going to renounce the possession of his wives;
Finally, some knew that their quick
advancement was only due to certain Jews of
the Metropolis which had interceded for them,
These were sufficient reasons to protect
The Jew against his own cowardice.

In France, all these events had gone unnoticed.
perceived. Our leaders themselves had not
I have absolutely no precise knowledge about Algeria.
as unknown to most of them as
the most distant of our colonies. We do not seek-
I don't know the origin of this stranger.
who had established himself among us. He had not
moreover, it was shown that with weapons in hand, ct
These weapons were silver; now, we must
To admit it, in France, wealth takes precedence.
Everything. The rich will always be acclaimed everywhere.
regardless of his past, while the poor,
whose integrity will be beyond question, will remain in
the shadow.

The role played by the Jew was unknown.

of the Arabic; we did not know to what humities he had voluntarily submitted to before the conquest of Algeria; the conquest of Algeria was largely ignored. means used by him to exploit our settlers and to take revenge on his former Master. Who could have provided information? Lies? It wasn't our civil servants who were the first victims. Provided by The settlers? We wouldn't have added foil to that.

= Che —— - — - — — i mg pi RAR er . o

The rest is that there should have been conclusive and concrete facts. pables to dare the slightest attack against the coreligionists of these men who had acquired such great power in Europe.

The native Jews could not stay They had been inactive for a long time. They were determined. to strike a major blow, as soon as it would have The fury of the Arabs was calmed. Steps were taken. were already done in the Metropolis for to achieve this result, we no longer expected it that the opportune moment to act definitively-vement, when war broke out against Germany Magne. This was a most regrettable delay and whose consequences could not be foreseen.

CHAPTER VII

ALGERIA DURING THE WAR AGAINST GERMANY,

At the moment this war broke out, which...
was going to be so terrible for France, the Jew in-
Digènc had already resumed a provocative role
near the Arab. [He was holding it exactly at the neck-
rant of what was happening to his coreligionist
of the Metropolis, and he finally saw the era approaching
of freedom. It is foreseen, therefore, with what
To his disappointment, he learned of the declaration of
war which, while causing a prejudiced delay
diciable to the fulfillment of his wishes, was going the

to place again under the domination of his
implacable enemy.

From the very beginning of the campaign, we have indeed
recall to France and send to the border
the majority of our staff from Algeria,
leaving only the bare essentials for maintenance
to maintain order in our colony. Our rifle-
theirs and our spahis left first;
among our natives, we even harvested names
numerous recruits, ready to go and shed their blood
for France. In the impossibility where one is
found that they could be equipped immediately, so we had to
refusing a large number of them. This act of bra-
love and patriotism on the part of a people
wild, for which we had been so des-
buddies, should have enlightened us and made us re-
to regret our barbarity towards him. Woe-
Fortunately, we were too blinded, and he
it seemed perfectly natural that native, for whom
We had been so unjust, he went and got himself killed
for France.

The Jews were finally going to find an opportunity
sion to show, if not their patriotism, at the
less their attachment to France. Then-

that they were so impatiently awaiting their natu- In realization, they should not hesitate to lend their contribution in a campaign that presented itself under very bad auspices for us. Far from it, the Jews (1) who had already obtained the status of citizens French, and who consequently had to be forced- to be included in our contingent, employed all means at their disposal see so as not to be recruited. Those who do not were able to avoid incorporation and ensured that not to leave their native land. Some even, who had not the slightest notion of e- writing, were, for protection, attached to the various military supply offices silence.

Throughout the campaign, their situation In Algeria, it was highly critical. Unable to do much count on our support following the departure from the greater part of our troops, they came once again submit to the domination of

---

(1) We only want to talk about the Jews who, contor- related to the senatus consultum of 1865, had been, on their request, naturalized French,

Arabs. They became what they had been before. the conquest, but taking care to avoid transporting their homes to the villages in the- formerly inhabited by them.

The Arabs were not vindictive enough. Criminally subjected to French laws, they knew what punishment we inflicted on the assassinssins. They therefore could not, while their brothers shed their blood for France, to revolt against our institutions. [the hopewould, moreover, say that the French government would know how to reward their bravery and that finally the senatus consultum of 1865. Lulled by this sweet hope, they did not I paid no attention to the Jews who came crawling. in their company, inspiring only contempt; they limited themselves to inflicting a few blows baton to those who had exploited them the most.

Despite their reprehensible conduct, the Jews are nonetheless considered by our functions tionnaires as superiors to the Arabs. At In the midst of general mourning, they are not abandoned. not: they are even given hope for the prochain realization of their dream.

9,

aramona mm — = — In

By a ruling of the court of Algiers dated October 21, 1870, the native Jews of Algiersrie are reputed to have claimed the status of French citizens and, consequently, subject to French law for their personal status sonnel, when they complied for certaincertain civil acts in the forms required by law French. — By this ruling, we already see some What a privilege they enjoy as natives! and we recognize the influence of Lens Corclionnaires of France.

At a certain point, they seem, however-
without losing hope; they foresee the outcome of
this disastrous war following our name-
heavy defeats. They fear that our weakness
The blissement does not prevent us from the following
to exert our dominance in memes
conditions in Algeria. The Arahc could in
Indeed, if some favor were not granted to him, he
to revolt with a chance of success costs a
exhausted people, and in this case the Jews fall back-
They would suffer under its terrible power. They would suffer-
they put these fears to their protectors, who
include the need to prepare the large

They have, moreover, acquired such an influence, that it is in the very midst of our des-
. sastres that they will obtain this famous decree
which must fulfill their wishes.

CHAPTER VIII

NATURALIZATION OF THE INDIGENOUS JEW

As soon as the Republic was proclaimed in
France for the third time, on September 4th
1870, after Napoleon's capitulation at Se-
Dan, the Jews of the Metropolis found the
opportune time to ask for and obtain the
naturalization of their coreligionists from Al-
Algeria. A democratic government does not power-
in their opinion, would refuse the status of citizens
French to these natives who, through conquest

from Algeria, had become our subjects.

Furthermore, entirely absorbed by the campaign against Germany, the government of the National Defence could not make an en- preliminary quest. He would not seek to know why, of the two indigenous races of Algeria, one was granted a favor that one refused to the other.

The Jews understood the situation; they did not they might hesitate to act. Any delay could- would be detrimental to them, because if the question was presented at a later time, where It would be studied, it would have many chances of failure. Decreed on the contrary at a moment when all minds are turned towards Prussia, where the slightest event fascinates everyone For the French, naturalization will go unnoticed. received, and the Jews will know, in due time, in to withdraw the expected benefits.

What does it matter to this despicable people, whose the thirst for money will never be quenched, that our troops be defeated, may the bodies of our unfortunate soldiers litter the fields of battle! They know, moreover, that they have more to hope if we are defeated that if we We returned victorious. We are already one prey they watch closely; like Crows, they can only devour the corpses. While each family mourns mourns a father, a son, a brother, who died in field of honor, the Jews, confined at home They give free rein to their joy.

We were too preoccupied with our misfortunes-
very much to think about penetrating the secret of the race
Jewish. In front of us, they seemed to share our
misfortunes, and that was enough for a trusting people.
Our leaders themselves were fooled by
their hypocrisy.

The Jews seemed to be our comforters.
and they only applied for naturalization

to come and weep in unison. In
similar dispositions, their coreligionists,
who had already seized power, had
not much difficulty in obtaining this decree which
must have had such terrible consequences for
all French people.

On the proposal of Crémieux, minister
of the justice system, on October 24, 1870, it was decreed
the following: |

"The Government of National Defence-
national |

"Decrees:

"The native Israelites of the departments"
of Algeria are declared French citizens;
Consequently, their actual status and their status
personnel will be, from the date of promulgation-
tion of this decree, regulated by French law
sacaine, all rights acquired up to this day res-
so many that could be violated.

“Every legislative provision, every senator-
you consult, decree, regulation or order
On the contrary, they are abolished.

Done at Tours, on October 24, 1870.

"Signed: AD. CRÉMIEUX, L. GAMBETTA, AL. GLaAIs-B1z01N, L. FouRICHON. »

On the same date, a new de- appeared cret(1) on the naturalization of indigenous mu-Sultans, thus conceived:

“Article 1. — The status of French citizen-çais, demanded in accordance with articles 1 and 3 of the senatus consultum of July 14, 1865, cannot can only be obtained at the age of twenty-one accomplis.

"The native Muslims who are demanding" this quality must justify this condition tion by a birth certificate; failing that, by a affidavit of notoriety drawn up, based on the attestation of four witnesses, by the justice of the peace or the cadi of the place of residence.

“Art. 2 — Art. 10, paragraph {* of the Title III, Article 11 and Article 14, paragraph 2 of Title IV of the decree of April 21, 1866, concerning public administration regulations, are mo-classified as follows:

---

(1) Our readers will easily understand the purpose of this second decree. By naturalizing the Jew, they pretended to naturalize Arabic. If, despite the precautions taken, our brave native was aware of the decree of naturalization of Algerian Jews, immediately on he showed him the second decree, letting him believe that one placed them both in the same conditions.

"Title III, art. 10, paragraph {°°: The individual-
Muslim gene, if it meets the conditions
of age and aptitude determined by the rules-
special French services, can
to be called upon, in Algeria, to perform the functions and em-
civil order officers designated in the annual table
annexed to this decree.

"Title III, art. 2. — The Muslim native

em

who wants to be admitted to enjoy the rights of a citizen
French citizens must appear in person before
the head of the Arab bureau of the constituency
in which he resides, in order to form his
request to declare that he intends to be governed
by the civil and political laws of France.

"[A report of the request is drawn up]"
and the declaration,

“Art. 14, paragraph 2. — The documents are
addressed by the territorial administration
military department to the government
general.

“Art. 3.— The civil governor general pro-
nonce on applications for naturalization, on
the opinion of the advisory committee.

"Art. 4. — A bulletin will be drawn up of
each naturalization in the form of lockers
judicial. This bulletin will be filed with the pre-
department of the region where the native resides
even if he resides on military territory.

“Art. 5. — Articles 2, 4 and 5 are repealed”
of the senatus consultum of July 14, 1865, the

Article 13, Title IV, Section 19, Title VI, entitled: Dis-
general positions of the decree of April 21, 1866.

"The other provisions of the said senatus-
The consultation and decree are maintained.

Done at Tours, in the council of government, Île
October 24, 1870.

The same signatures follow as for the
previous decree.

It was a trap cleverly set for
Arabs, but they mustn't let themselves be taken in.
take. They understood that the promise of
Naturalization for them was merely an illusion, and
consequently, the purpose of the second decree was to
to calm their legitimate indignation against the
Jews first, and against France which pla-
had been in a clearly marked inferior rank
vis-à-vis their former slaves.

This privilege was illicit, granted to in-
individuals who had no rights to the territory
the history of Algeria, where they were not even
The owners before the conquest. The Arabs
only owned buildings, including our
We, moreover, left them the property.
therefore paid property tax to France,
and they did not refuse him the blood tax which

was purely optional. Despite their rights
acquired, they had been lulled with promises that
were never meant to happen. They knew

however, that these injustices were only due to the hypocrisy of the native Jews, strongly ap-supported by those living in the Metropolis.

Everything seemed to favor the plan of these beings. venomous. While the French, preoccut elsewhere, went unnoticed this illegal favor and which they could not anticipating the importance, the Arabs, who would have They were unable to take revenge, but they were unaware of the first decree that long after its promulæation.

This was not the time for the Jews to indigenes to make known the distinguished favor which had just been granted to them. Algeria was in cflet too insufficiently protected against an insurrection of our natives, including the the consequence would have been the annihilation of Jews and the probable loss of our colony. By applying for the naturalization decree, the Jews foresaw what might happen the consequences; although disastrous for them

And for France, they had not hesitated, because they had understood that the moment could not have been better chosen to strike the A major coup. They were hoping, moreover, with good reason. that this decree would remain in the shadows for for the entire duration of the war. The watchword had been given, and the native Jews dc-were going to grovel more than ever before the Arabs, who, thanks to this new cowardice, they could not suspect the truth.

To supplement this first decree, the Jews those in power made a second one, which, to the point From an electoral point of view, it completely assimilated the Native Jews to other French citizens. They thus obtained the suppression in the general councils and municipal councils members as Jews and the fullness of their civil rights.

We report here the decree relating to the exercisecice of the right to vote for Algerian Jews (January 25-March 24, 1871):

The government delegation from the Denational defense, — Having regard to the decree of 24 October October 1870, granting naturalization to col-

. i

aE |

peg

-e Let P re IM M aiai
FD LS LE CE 4

=

in
_ - æ

s| emna e PRE to Dé

RS = me Don

eri yL T

- -—— — ee PE Im a,
The EAA EE

baD SDF M Ra

lective to the Jewish natives of Algeria; —
considering that, under this decree, he does not
must no longer exist in the general councils and
municipal members as Israelites;
— considering that until the lists are closed
electoral, which, according to the law will
The elections must take place on March 31st.
to be done according to the lists established in 1870; —
considering that it is impossible for elect-
that the authors are deprived of the exercise of their right
electoral by virtue of a decree which has
the purpose of conferring upon them the fullness of
civil rights,

"Decrees:

"Artele 1". — Registered Algerian Jews
on the last electoral lists of 1870
will be allowed to compete in the elections
same title as other French citizens
until March 31, 1871;

“Art. 2. — For this purpose, the special list of
Israeli voters for 1870 will be gathered at the
List of French voters.

"From now on, the Indian Jews of Al-
Algerians are fully assimilated into the citizens

French. They enjoy the same civil rights.
questions and policies and are focused on the same
electoral list. However, it remains to be established

what conditions must the Jew of Aldesigned to be worn or held on the electoral lists. It would not, in fact, suffice to any Jew crossing Algeria to be, by that fact alone, declared a citizen French. "

This gap was filled by the decree of October 7-9, 1871, thus conceived:

"The President of the French Republic, on the proposal of the Minister of the Interior and _ of the civil governor-general of Algeria,

"Decrees: |

“Article 147. — Provisionally, until this that it was decided by the National Assembly . on maintaining or repealing the decree of October 24, 1870, scront considered as indigenes, and, as such, will remain registered on the electoral lists, if they fill in Moreover, the other capacity conditions civil, Jews born in Algeria before the occupation French passion or born since that time

of parents established in Algeria at the time when It happened.

“Art. 2. — Consequently, any Jew who

will want to be registered or kept on the lists elections will be held within twenty days of the promulgation of this decree, held to the highest standards of law. to state that he is in one of the conditions defined by concluded by art. 1®,
..._“Art. 3. — This justification will be made before the justice of the peace of the Jew's residence. She will have either through the production of a birth certificate session, either by written declaration or by the-

verhal testimony of seven people living-
living in Algeria for at least ten years, that is
by any other evidence that the justice of the peace admits-
will be deemed conclusive.

"The decision of the justice of the peace will serve as title"
to the Jew. As a condition for the deliverance of
this title, the Jew, if he has no family name,
will be required to adopt one and to make the de-
declaration before the justice of the peace...

“Art. 7. — The convening of the colleges”
elections will only take place for at least a month
after the promulgation of this decree.

We did not think it necessary to insert into
its entirety this last decree which is the corol-
The first two. All the Jews of Al-
Since the people of Gérie originated from this colony, it was
the collective naturalization of this tribe
native. As for the formalities to be completed-
Before the justice of the peace, it was quite simple. If
the Jews, who did not have civil status,
were unable to produce a document
From birth, he was, on the contrary, very
easy to obtain, among their correlation-
naires, the seven indispensable witnesses.

Thus, while French and Arabs
fell on the battlefields for
to uphold the honor of our flag, during
that the German armies were devastating the
northeastern France were besieging Paris, the
Jews, whom we had always duped,
surprising our good faith and arrived by
the hypocrisy of naturalization. It was evident-
tooth that this favor, has granted to our exploits
to the detriment of those who had all-
days voluntarily served in our armies
would incite against us those men who had

rights acquired through our recognition.
Lulled by the hope of an expected reward
and deserved, the Arabs did not know-
sance, throughout the campaign against Al-
Lemagne, from the decree of October 24, 1870, which,
Moreover, as we have already said, was
kept secret by those involved.

We cannot overemphasize this point.
crucial, because the facts we have just reported-
ter surpass the imagination. After the con-
In our quest for Algeria, we found each other.
in our new colony, in the presence of
two different races of indigenous people: the
First, proud and courageous, after having fought
long to regain their independence
dance, put themselves at the service of the winner
with the conviction that they would be granted
minus the rights of citizenship in this territory which
had belonged to them; the Seronds, on the contrary,
cowards and hypocrites and formerly slaves of
first, used us as pawns
destal to escape the domination of their
first masters and satisfy their greed

First, their ambition second.

From the beginning, the Jew was showing himself to be sycophantic
with our officials to obtain their con-
fiancée and to shield themselves from their protection. There
was all the more easily achieved because we
we were represented then only by old people
military personnel, who, knowing only the bra-

Your innocence and the franchise, they could not suspect the treachery of this creeping creature. Could one to assume, in effect, that he was already counting on our power, and that he hoped one day we would be placed cer under his yoke, using our own We have the resources to achieve this. recounted, however, that, as a first recompensates for the services he so hum- He was stealing with impunity from our unfortunate settlers and even monopolized part of the tradements of our officers.

Until 1870, the Jew was a true scourge for Alveric, and we are looking for in In vain, a single fact to his credit that could have motivated our trust. How, at that time, Was Crémieux able to wrest this decree from us? turalisation, even though we knew perfectly well that the Jews were taking advantage of our disasters to

Exploiting misery? We would like to admit the blindness of the French government, so as not to be led to believe in an honesty What a compromise! Instead of crushing this snake that crawled in Algeria, we have rewarmed in our bosom, and we have not insights into the severity of the bite, which during- that we have recognized the difficulty of cica- to heal the wounds he had inflicted on us.

Before recounting the conduct of the Jews indigenous people, now French citizens, we will ex- to pose one of the first consequences of the naturalization. If we had had information- specific details about Algeria in general, and about the Jew in particular, it would still have been possible to repair the wrong committed; unfortunate- members of the government do not con- were born in our colony, which is what they were. had learned from the Jews of France.

CHAPTER IX

ARAB INSURRECTION.

*

The Arabs had served too bravely
France in the disastrous campaign of 1870-
1871, so that upon their return to Alré-
laughter, refusing them naturalization. They came
indeed to prove to us that they could
to be in the company of powerful auxiliaries.
Unfortunately, they had no one to
plead their case with the government
French, and at the licu of the reward, due to
their bravery, so highly valued by our soil-
those who fought alongside them, people came
to inflict upon them the cruellest punishment.

The proclamation of the Republic had been

for the Jews of the Metropolis an opportunity
favorable for taking advantage of the AC power
quise, we have already seen one of their own,
Crémicux, to seize one of the ministries
most importantly, that of Justice.

Our vile despots don't know if the new
government contains within itself the con-
vital editions indispensable ct they fear
that their conduct is not already too well known to
outside so that we will agree to tolerate them more
These are serious questions, for a long time in France.
which rightly worry them, are moment-
sadly forgotten, in the face of the facts of

wars that are becoming less and less rasure. As a Jew, Crémicux doesn't think than to the benefits that his coreligionists can draw from our defeat or our victory, he also understands that he does not give them It is not enough to be at the head of the destinies of the France, and that we must also take into account Algeria; it was under such conditions that he obtained that famous naturalization decree, then that patriotic French ministers should

to have much bigger concerns.
10.

— -e + m M er 7 ,D

Cremicux was not the only Jew doing part of the new ministry; there we find Jules Simon again, and if we hadn't taken the commitment in this first work of abandonment to give the question of people, we would have a good chance of discovering at least a third one.

We are already planning, based on what we have said Previously, what the Arabs could hope for a government headed by which There were such men. The Jews of-were going to put their former master in the impossibility of harm, because they had everything to to fear from him, because he alone knows them-knows, and would not hesitate to use the only a suitable way to prevent them from becoming harmful They had to. To serve their interests, they had to therefore to keep it under our domination: it On the contrary, they needed the quality of ci-French toys, to have the right by this one title to the protection of France.

'As we said previously, the naturalization of native Jews had been kept secret in Algeria. That was no more.

ER LE TC D OS

thus when our troops had returned to our colony. They believed the moment was opportune to publicize the collective favor which They had just been the object. They hoped for this the moment their former masters bow down- would be subject to the naturalization decree and would not dare to revolt against their conqueror.

It should not have been this way and the Jews would have paid dearly for their betrayal if our indigenes had had at their head a capable leader to lead the insurrection. The news of the naturalization of indigenous Jews of Algeria was not sooner widespread among the Arabs, that they rose up en masse throughout the extent of the territory, with the intention of re- to conquer their independence, to drive out the Frenchman who had not held scs engage- and finally to exterminate every last one Jewish.

Despite their courage, the Arabs could not- would have to resist for a long time against troops possessing equally deadly weapons of war. Lacking capable leaders, they marched in disarray, having no weapon other than

a few old flintlock rifles, not very formidable-

tables. In the departments of Oran and Al-
The revolt was quickly quelled; the Jews
had managed to escape certain death, in
remaining sheltered behind our troops, while
that the Arabs had seen several fall
of their own.

In the south of the province of Constantine,
the insurrection was longer and more deadly
Trireme. The Arahes had no choice but to give up
with difficulty to an insurrection, the principal-
The main goal was to assert their rights.
They penetrated the small centers, letting-
killing many of their own along the way.
to reach the Jews who had been there
confined. It was on them above all that they wanted-

they were satisfied with their revenge, and they were doing

willingly sacrificed their lives to attack
to achieve this goal.
Some of the most powerful leaders (1)

(1) We will cite in particular the conduct of the
caid of Ain-Deiva, Ali ben Larbi. In our second
In part, we will report the conduct of several calds
who, in many circumstances, have “their attack:
chement for France. ->

Cr teens

remained strangers to the insurrection; they tend-
They even tried to stifle it. The spirits were
too worked up for them to succeed
before piles of corpses had
proved their powerlessness to these proud natives.

It was only after bloody struggles
that they returned to their huts, determined to
all that remains is to seize the first opportunity to
exterminate this cursed race, who had
placed in such a false position. They com-
acknowledged their inferiority, and did not submit.
were only faced with our undeniable strength.
Very strict orders had been given.
to our general officers, who were to stand
on high alert to avoid a second
revolt. The Jews, however, were not
satisfied; they would have liked to see the
Arabs whom they still feared. They remembered-
pelaicnt their weakness in the presence of this re-
dubious enemy, who, still inhabiting Al-
geria, would prevent them from leaving their
cantonments,
This Arab revolt should have shed light on
the French government and show it how-

well he had been unfair in placing that little-
A victory achieved in an impossible situation!

After we established ourselves among the Arabs
We treat them as slaves by force.
What hope do we leave them of reaching a
Even relative freedom? They no longer have a homeland.
and we inform them that they do not
will never have! Inhabitants of a territory of-
They came to us by right of conquest, they suffer
all the burdens imposed on our citizens,
and enjoy none of the advantages except by-
carries with him the quality of being a French citizen.

We place them in a rank of inferiority
clearly marked, not just in our presence,
but also with regard to foreigners who exploit
They are harming our colony at our expense! (1)

Perhaps the response will be that under the government

Turkish government, they were nothing but a horde of savages at the mercy of a few chiefs.
In this case, it was our duty, we who

---

(1) In Algeria, Arabs are less protected by our laws that foreigners come from who knows where. Instead to defend the Arab against his exploiters, we Let's make the scapegoat.

want to be seen as the most civilized people of the world, not to maintain our natives in such ignorance, by making them con- to establish their rights by dictating their de- see! The task was all the more difficult.
It was easy for us to find ourselves in the presence of intelligent and courageous men.

Despite our despotism, the Arabs have however, a certain civilization was acquired in our contact. They understood that with our competitions they could one day be ci- citizens of which France would be proud, and to ob- To hold this competition, they have, in all circumstances- dentures, demonstrates patriotism and de- vow.

Despite all the facts that should have spoken in favor of the Arabs, it is not those who us interesting, it's not those we protect- wcons, but rather their former slaves, these Jews, who have never known a homeland,

During the conquest, the descendants Israel owned nothing in Algeria, and they They were tolerated there only at the cost of the most cruel measures. humiliations. Although cowards, they were not no less treacherous and wicked. Despite their repulsive face, those who didn't know them could not kick Jane to those vile creatures who, crawling, came lick their hands.

In the early years following the conquest, our trust in the Jews was excusable, because our frankness had to facilitate to read their hypocrisy. But what will be criticized always to our former Al- officials Gerie, it is to have fostered the development of this cursed race, which deceived them impunement. It was indeed their responsibility to study them- to describe them to the competent ministers tents. They thus avoided exploitation which was supposed to be ruincuse for Ja France.

CHAPTER X

THE JEW'S VICTORY

Thanks to our naivety and trust, The Jew has finally achieved his goal: he is a citizen French. It is not his attachment to the France, which had asked him for this favor, but well his ambition and his greed. Not having of nationality, the Jew is jealous of all the peoples, and despite his cowardice, his dream would be to place them indiscriminately under his dominion tion. Powerless on his own, he has no hope to arrive only as long as it is supported by those | even that he wants to exploit, and the day he will Discovered, he will return to a life of wandering.

The reign of the Jew can only be of short u

DD © me ue © Re e

duration, because wherever it is found, it brings with it He is suffering from the misery caused by the diverted thefts that we are agreed to call usury, and misery opens the eyes the eyes of the most blinded. To increase his fortune, he does not hesitate to snatch the last money that was supposed to be used to buy bread How many unfortunate people without work. How many people, ruined by the Jew, sought in the Death, the only remedy for their misery! This vile customRier is, moreover, heartless, and to save the He would not give life to one of his victims. the smallest coin. Not being moved _ that through selfishness, every act of his life is based solely on the benefit he can derive from it.

The Jew fears only the brutal torso and he knows that this process is no longer used in civilized countries. As for the law, it is very It's easy to turn her around; he spies on her unfortunate woman. victim, and forces him to accept his uncles conditions, when she cannot escape him. Some of our readers have already seen oprer the Jew, ct they were able to realize the value of the shameful method he used to to make it impossible for his debtor to...

me

to take legal action. As for the rest, we'll see.

Soon the highest officials will have to comply to his will and consequently indirectly favor- these diverted flights, which they become the unwitting accomplices.

Before the conquest of Alweria, the Jews They were already dreaming of breaking free from the yoke of the Arabs. but they felt too weak to try their first exploits in Europe. They had in addition to limited resources, insufficient- yours to leave their native land, and they did not hope not to enrich oneself at the expense of such a master Terrible. Lazy and incapable of the slightest thing. manual labor, however, they could not be of great use to the Arabs, who did not see in cux than servile spies.

Since that time, we have tried to follow them step by step, until the day when, by force Through hypocrisy and intrigue, they manage to obtain to obtain naturalization. At that moment, thanks With our complicity, they had already enriched themselves at to the detriment of the Arabs and the French settlers, but this ill-gotten fortune could disappear- traitors if we refuse them our protection,

However, through naturalization, they had rights They were committed to this protection. They were going to benefit. of these rights to become masters of the Algeria.

The Arab uprising, which they had all a place to fear, because it was above all directed against them, had been quickly repressed and they knew they had nothing left to feared from that direction. For the Jews, it was a first victory which was supposed to be for us terrible consequences. By becoming our They were equals, they were above the Arab, and they were not long in making him feel it this superiority.

The Jew cannot be anyone's equal; if
We raise it up to ourselves, it will arrive through the hypocrisis to place his naive person under his domination:
benefactor, until he wakes up-
finally emerging from his torpor, he is forced to go and exercise
elsewhere his shameful trade. He falls

"generally in countries severely affected-
years, and a few years are enough for him to throw the
disarray everywhere and at the same time monopolizing the
Private wealth and public wealth. His am-

bition knows no bounds, and instead of
Leave this exploited and ruined country as soon as possible.
Through it, he would like to establish himself as lord and
to bend everything to his will.

Just as hunger drives the wolf out of the
wood, likewise misery awakens and excites the
more sleepy.

In countries where the Jew manages to infiltrate
He quickly hoards the money and
to place at his mercy both the executive power
than the legislative power. So as not to have anything to
fearing, he begins buying newspapers and
anything that could become a weapon against
him; we soon see him so feared that
Even his victims don't dare attack him.
literally. We then understand that he is the cause
of the general misery, and to cure the evil,
This harmful being must be eliminated.

At that moment, the power of the Jew was indeed
finished; he doesn't wait for us to put in before leaving
to carry out the threats made against him.

knows, in fact, how far the vin-

public dictation and he is not unaware that none
No punishment would be too severe for him.

is thus forced to abandon part of
the stolen fortune, to leave furtively the
field of his exploits.

In every country, the Jew must, in order to achieve-
= dro his unrealizable goal, try to capture the
Confidence: that's his greatest chance of success.
Too cowardly to use violence, he didn't
than to dislodge, if, from the beginning, he was unable to attract
to him, by his mellifluous voice and his hypo-
written, the people in the middle of whom he wanted
to inhabit with the intention of exploiting them. Good
He finds that his method is already very old.
Always new dupes. We hope
however, his latest exploits in Europe
are coming to an end and no people will be
no longer naive enough to grant him the slightest
credit. |

He doesn't know any friends. He doesn't hesitate to bite.

the hand that feeds him, if this bite must

to bring him something. All the acts of
his life is based solely on the interests he
can withdraw from it. Next to the wrongdoer who has-
He murders his victim in order to rob her afterwards.

It is good that everyone knows that the Jew does not we are not thinking about the Jew, tearing down to the last penny to unfortunate fa- thousands whose leaders then seek in Suicide, a remedy for misery. What difference? What distinction can be established between the assassin who... that his life, to kill and steal, and the Jew who steals and kills, by taking shelter from the Law? In our opinion, the Jew is the most guilty. And the most dangerous thing is, if the laws cannot-

wind protects us from it, it is our

duty to defend ourselves.

However, it is to this individual that we wish to... no one grants naturalization! It's up to him that we said: "You are our equal, and As such, you are entitled to our protection. Those who represent us in Algeria have They've seen it in action before, and they didn't protest. against this unjust and incomprehensible favor Good heavens! Soon he'll want to dominate Algeria. thanks to our strength, and yet the protestations of the French of our colony (1) ne trou-

---

(1) The Frenchman of Algeria hates the Jew and does not fear not to tell him to his face what he thinks of him. For every answer in every discussion, this Jew, who has

The wind didn't make the slightest noise in the ministries. in Paris.

The Jews will use the quality of ci- French toys to acquire a certain power in the midst of us, and by this power- They will force us into obedience.

passive. [They received the only weapon they knew-
They will maneuver, and we will teach our
depends on how terrible the blows are.

They also have revenge to take on the Arabs, and they
They will not let any opportunity pass them by. All-
once, knowing that this enemy does not feel con-
They feel nothing but disgust and contempt, they don't
will never venture alone towards the villages
of our brave natives. The Jews do not strike-
those who cannot defend themselves,
and the Arabs are not in this state at
with regard to them, that when they are with the au-
French authorities. Finally, thanks to hatred
that they inspired in us against the Arabs,
The Jews will plunder them all the more easily.

applied for French citizenship, but merely appeals-
Our dirty French compatriot, this cry, which came from
The heart clearly demonstrates the Jew's attachment to France.

JEWISH ALGERIA 189

that we will exercise no control.

The Frenchman will thus, while being deceived
of his trust, to be the accomplice of the Jew con-
to be the Arab, and to exercise the most despotic power
absolute with regard to this man who has just
to shed his blood for France.

= CHAPTER XI

AT WORK

This is not the time for the Jew to
to rest on its former laurels; it possesses
_ I'm the lever that makes everything move (money), and he

He will use it to his best advantage. He knows that
No one will ask him where he got this
fortune, to him who, a few years ago,
barely, found himself without resources and without pa-
sorting; thus, from the beginning, it will become the
main shareholder of all the major
companies! He understands, however, that, badly-
Despite our terrible disasters of 1870-1871, the
France is not yet impoverished enough to

that he could place her under his dominion; he
Therefore, to achieve his dream,
working secretly towards general ruin, he
hopes that the day he becomes the detainee
each
scra forced to bow before him and to recognize-
to establish his superiority. To avoid any false
maneuvering in this campaign, every Jew
will have to come and get the order from the
The Croesus of the group, and there we will specify to him the
role that he must play (1).

France's wealth is not enough to as-
to quench the insatiable thirst of this cursed race,
He also needs to seize control of everything in Algeria.
so that our farmers and shopkeepers are ruined
or manufacturers cannot find the slightest
resource in this colony. While the
The richest will create [issues] in all areas

---

(1) We refer our readers to the interesting work
by Mr. Kalixt de Wolski, Jewish Russia. The author has
admirably treated the theory of the Jew; he speaks at length-
the Kahal, a kind of occult government, to which
All Jews are required to obey, in the very interest of
their corporation, to fight against all peoples and
to become a separate state within each state.

bank houses or will prepare the tripoStock exchange listings, others less fortunate will found trading houses of a Special type: credit sale, loan on any type of goods, purchase of recognition pawnshop sessions and objects of all kinds sort, summer. The first ones will ruin the little ones capitalists will kill high-level commerce, second will bankrupt the small businesses merchants and workers. The Jew has so well combined its plans that thousands of persounds will soon fall into his nets.

During the loan of 1871, contracted so much to pay the costs of war than to verto pay the ransom of 5 billion to Prussia, the Jews are the main financial backers. They already owned part of the government bonds: they were in outo have very powerful shareholders in each railway company. Shares and bonds gations pass so quickly between their hands that they already make the stock market prices. The time has come to report to

nee dire mu ee ue E ri
|
L
has

CUT TT ea 0 aed es

their capital generates considerable income. Now also the players on the Stock Exchange, who

They are not Jewish, they are walking towards ruin
Certain!

Although rich enough to do it on their own
the rise and fall, the Jews believe prudently
tooth, to better conceal their game and not
keep away those who are not in- players
veterans, to proceed by small blows struck at
the mute.

The lure of profit was not long in coming to attract
return to this new kind of gambling den, a
a mass of naive people who were going to throw their gold into
the Jew's satchel. It followed from the very first-
early years an endless series of fail-
lists and the downfall of our oldest
bank houses.

Despite the considerable profit from their flights
The Jews, diverted from the march, found it too difficult.
slow. They wanted to devour everything, and they had
the necessary elements to act in the short term.
To make up for lost time, we see them ten-
to be among those formidable stock market coups which
They always succeed and each time,

aa aada a_n

lead to the ruin of several speculators.
What can our millions do against their
Billions? Isn't that the case with these days?
stubborn people who, forgetting the insatiable jackpot,
Are they dazzled by the gold thrown on the carpet?
We see the abyss, but we are fatally drawn to it.
He lies, and we always fall for it.

Besides these vile stockbrokers, there are others
Jews, who, if they derive less benefit
important, but they nonetheless work with

ardor.

Let's go back to Algeria and return home to the secondhand dealer. We find ourselves here in the presence of of a dirty and disgusting being, covered in a burwe in tatters; if we examine the- From what we can see of his appearance, we recognize Its origin quickly became clear. Further on, in a corner Deep in the darkness, we glimpse her crouching an almost inert mass that eyes exert- These people can easily recognize: it's the mother or the junk dealer's wife. In the hovel as repulsive as the beings that inhabit it, You can find all sorts of objects, scattered about. and others. Some even have a cer-

their value; they are placed in a fairly prominent position to attract customers.

The job of a secondhand dealer does not consist of only to buy and sell victuals; it brings in money mainly through loans to small businesses. Maine. In Algeria as in France, the bro- The singer is nothing but a usurer. He lends on pawn, With each loan, he makes sure to sell off a part of the goods of which he does not have the Speed.

This category of Jews does not exploit, in generalral, than the working class. Although the junk- The seller only ever buys at rock-bottom prices; one finds sometimes rare and unusual objects were found at his home. a certain value. In that case, then, it receives the visits from wealthy collectors or tourists foreigners who are forced to pay very high prices something they cannot obtain elsewhere.

This sad industrialist only buys objects whose sale he has almost guaranteed and we we said how he got rid of those

became unsellable. The sick worker or
Being without work is often a necessity in order to live.
to sell everything that can provide him with whatever-

than money. He's definitely talking to the secondhand dealer.
the seller, and he knows that his seller is at his
Thank you. He then makes her ridiculously low offers.
adding that he already has too much merchandise and
that it will only be a burden for him
unsuccessful. The unfortunate worker, driven
Out of necessity, one is forced to accept the bare minimum.
price offered by the Jew, and later, if he wants
to redeem the aforementioned object which, in addition to its value
real, has for him a certain intrinsic value-
that he is obliged to pay it all the more
dear that he holds it more dear.

The employee who temporarily needs
of a modest sum, will also carry
at the antique dealer's, a few curiosities
that he possesses. To regain their possession
At the end of the month, he must convert the
the silver coins he received. The Arab is
often forced, under the same conditions,
to have to deal with the Jew.

The secondhand dealer should not be confused with
France with that of Algeria. While the
The first one is proud and arrogant with his clients.
which he generally treats with contempt, the se-

PT T EART EPA PET A POTTERY MTB NN ee s-

=- +,

On the contrary, Cond is humble and hypocritical; he has he has not yet forgotten his former condition, and he knows what his arrogance could cost him in this country where the French population is in minority. He is, however, just as much a thief as the First, because theft is innate in the Jew. We We only hear about hijacked flights, otherhe said usury, since, as we have As previously stated, the Jew is incapable of flying openly.

We come to the pawnbroker who performs his exploits on a larger scale He is dressed more neatly than the previous one and speaks French a little better. He has a magazinesin and a few hangars to house the sailors goods; he finally has some of his coReligious figures as well as employees. On his door, It reads: "Loans on all kinds of merchandise- "We're making it easier to sell."

This Jew has merchants as clients and a few individuals.

When goods come from In France, it frequently happens that the destintaire is unable to pay immediately

directly the exorbitant transport costs; unable, however, to leave in distress the aforementioned goods, he is obliged to emblender by providing a guarantee. He will then find the Jewish pawnbroker, and explain to him his situation. He agrees to advance the necessary sum, if given as a guarantee tie of goods worth several times the sum loaned.

Here are the conditions:

The borrower acknowledges having received... a sum 20 percent greater than the sum loaned; he must also pay interest of 10 for 100 for the recognized sum, and finally the storage, monitoring and maintenance fees the merchandise. If, at the end of the month, the sum If the loan is not repaid, the lender can do sell the merchandise, unless the loan- The lender does not renew the loan, by paying all the expenses, plus compensation. By compensating the Jewish after two months, the merchant generated -usually paid 100 to 120 for 100. If he leaves to sell the merchandise at that time, no not only does he not remove anything, but also he

_—_ be

loses the partial sums he paid.

In France we have warrants which kill small businesses with their illegal taxes gales, but the interests themselves are fixed and legal; we also have the Jews pre-pawnbrokers who are a real plague for society, but they cannot collect a rate as high as those in Algeria.

The native Jew who lends on pawn is in in many circumstances a fence complicit of his failed coreligionists. Here's how He proceeds: when a Jewish merchant cannot to realize profits in line with its appe-Tits, he gets along with the pawnbroker who takes home everything he has in the store. Pen-For several months, the merchant, using his credit, has considerable quantities delivered demarcables of goods, which he transports to his accomplice's house. There is always a

third thief who in turn establishes himself and is
supposed to buy the goods from the depotsitaire. When these operations are completed,
the merchant stops making payments and deposits
its balance sheet; it is declared bankrupt, and its

Creditors can do nothing against him.
three accomplices share the spoils with impunity
spoils of these naive creditors.

Finally, we find the jeweler who...
buying on credit. This one, who, like the previous ones
teeth, only acts for sure, especially has the functions
both clients and customers. This is the real
usurer. Those who turn to him do not win-
Not necessarily to buy, but to
borrow, but the Jew always tells them: I do not
I'm not a capitalist, and consequently I don't have any money.
gent. I sell my merchandise on credit, ctje
give your values as payment to my suppliers
sisters. [He adds, moreover, that it is very easy
to resell the jewelry, and he indicates a mar-
Chand, who is usually his associate.
The Jew finds it in this way, as we have
As already mentioned, the way to lend at 100 percent.

The Jews of France do not lose their
time, and proceed much like their
Coreligionists from Algeria. Useless believer
to emphasize the differences to be established on these
two swindlers, we will simply say that
While the usury rate is higher in Algeria,

E
|

|.
has
t.

CN E ea n sd - to

In France, business is much more nombreuses.

Thanks to these various categories that we as we have just explained, the Jews could exploit- to indiscriminately include all classes of society society. The unfortunate people who let themselves be taken- to get caught in the gears of the Jewish machine were inevitably lost. Moreover, it was . almost impossible to escape; the rarity of money making business increasingly more difficult, the biggest traders virent themselves in the obligation to have recourses to these usurers. If companies form- _maint to fight more easily against this impetuous current, the Jews were making them fierce competition, and, thanks to their capital-* rates, they often succeeded in annihilating them.

Incapable of doing anything on their own, the Jews understood that they could not reach the power than through money; also they employ- they use all reprehensible means to achieve to be the sole holders of this money |

Both in Algeria and in Metropolitan France, the The French are marching towards certain ruin; they

oo oo ne oeoo ne

they see it and can do nothing against their dan-

a wicked enemy who holds our rulers hostage
Thank you. Our ancestors made the revolution of
1789 to escape the despotism of kings and...
lords; they shed their blood to con-
to seek their freedom. What would they say today?
What if they were witnesses to our newfound servility?

We voluntarily gave ourselves
a master who was in a very different way despotic and arbi-
to milk that our former lords who, those of the
less so, liked Trance and knew how to do it
Respect!

If we have tolerated the Jews without condemning them
why should we tolerate them any longer?
We have known them for a long time now-
sounds? Can't we do without May-
very and govern ourselves? Is it
Therefore, we need our ancestors to emerge from their
a tomb to shout at us: Death to the Jews!
and revive that old Gallic blood that flows in
our veins to force us to reconquer
This freedom that they paid so dearly for?

These are the questions that must be asked.
Those who love their country do not want

not to witness his ruin. We are
all driven by the same intentions and we
we will not hesitate to revive the confidence of
Those who have relinquished their freedom. We know
_ all that the Jew who is neither worker, nor in-
industrial, steals from us with impunity. Those among
we who do not dare to attack him publicly
they hate him no less, but they have for
He felt a fear mixed with contempt, she, dreading
They are waiting for the right moment to act, given its power.

The Jew, by proceeding with such audacity and
of perversity on the very day we had

granted citizenship, knew our ca- :
character, and knew that for a long time he would not have
Nothing to fear. Although proud and courageous,
The French only revolt when-
that he is pushed to his limits-
comments. The Jew hoped that day to have a
armed to protect him against those who do not
would not willingly submit to his yoke. He
This was misleading, because the army is first and foremost French.
And when the day of atonement arrives, he
will be alone and will beg for mercy.

CHAPTER XII

INITIAL CONSEQUENCES

°

It is not enough for the Jews to monopolize all
wealth at the expense of our nationals, he
They also need to lay the foundations for their future
power. To achieve this, they must begin to
to run for elected office. Their task is
all the easier in Algeria, since they are
the largest number of voters can, by
Next, choose the candidates. Over there, they are

` abhorred by both the Arabs and our na-
nationals, and they would quickly be torn to shreds and
vilified, if our civil servants and our officers

The officers had received very strict orders.
to protect them.

We do not allow them to ignore the protection
of which they are the object, and that is what per-

They set about continuing their exploits, fearing nothing.
They seem very concerned about the blows.
few of the insults that are constantly directed at them
mentally; it is true that these insults are only
Harsh truths. If they support everything from Iran-
This is not the case with the Arab; for the
At the very least, they file a complaint against
him, regardless of the unfounded nature of these complaints
Our authorities are cracking down very severely.

The Jews of Algeria are still too illiterate
They were far too primitive to seek the mandate.
of deputy; but if they cannot stand, they
choose a candidate who is entirely unfamiliar to them-
dedicated and someone they can rely on. Our na-
nationals must renounce the electoral struggle;
They can only regret seeing Iran-
I would sell myself to this vile breed.

In each district, the Jews have
at their head was the most miserable among them.

He is the elector. The member of parliament who...

His election is partly due to his
Thank you, and our Algerian readers know how to-
Well, he's demanding! This Jew receives guests at his home.
the highest officials; he is very free
with them it was known in every circumstance to use
of his influence. It is to him, moreover, that he
You need to apply to get a promotion.
and its protection is somewhat preferable to
that of the deputy himself who will always hold
better his promise to the electorate
than towards the official. The Jew did not-
The site does not, on the contrary, request the relocation
ment or the revocation of the one who does not recognize-
will not hate his superiority or who will infringe his

orders.

This account reveals the servility of the
civil servant. No longer having his independence,
he must comply with the requirements of the one who
can, at his discretion, give him a promotion.
or obtain his dismissal. He also knows by
experience that legitimate claims address-
votes in his favor by our nationals either at
deputies from Algeria, or to the ministers cux-

memes, however, remain ineffective. In some cases

: . "7 i 7? me meamea arae kane -ne a mi re dt
. R ` CRE ge d enr dji i
= - . do de i 1e. Grace cu kai |

—7
X

Under similar conditions, the civil servant is honest
must inevitably become the Jew's accomplice,
if he wants to keep the position that allows him to
to provide for one's family.

This is a terrible consequence of the na-
temporaryization, the limits of which had not been foreseen -
weight. By naturalizing the Jews, they have
said: By becoming voters, it is up to you alone
that it will be up to the members of parliament to appoint them
because you are the most numerous. However, they
were not men to choose candidates
willing to work in the general interest; they
only appointed those who committed themselves
in advance to serve their private interests. Their
elected officials didn't even have the right to expose the
The sad situation of our settlers in Algeria, because

In searching for the remedy, harm would have been done to the rapacity of the Jew.

The grand elector, who would more accurately be called a gang leader, is a very influent. It was at his home that all his coreligionistsnaires vicnnent take up the watchword; it is he who receives their complaints and submits them to who is entitled to it. He is an object of horror for

d

all French people, but he is feared, and this Fear is his strength.

We would be happy to present to our readers the lives of all the major electors of Algeria, but these biographies would lead us too far and would make us anticipate Plouvrage that we need to publish towards the end of the year. However, we will say a few words from one of the most prominent, that a few at least some of our readers know by name; we want to talk about Simon Kanoui {1} the Grand elector of Oran.

Physically, Kanoui is a very repulsive health: tall and slightly stooped, small eyes sunken, flattened nose, wide-open mouth. Dressed in French style, he wears a jacket and is wearing a soft hat; although relaticlean clothes, her clothes are never elegant.

Kanoui is practically illiterate: he knows at

(1) In this first work, we only recount some facts about Kanoui, reserving for us in the

Jews in Algeria to write a complete biography of this great person.

He can barely read and write. He is, however, an officer. of the academy and knight of the Legion of Honour neur. [He speaks our language in a very incorrect and completely lacking in basic knowledge spelling.

He is rich; but all his fortune is in his wife's name. Although having no credit, he frequently gets himself l-sell goods that he is supposed to pay for cash, which he never pays. His dupes They have no legal recourse against him. For to show his method, we will To give a few examples:

Kanouiï has gas at his place and he finds it very economical to never settle the receipts which are presented to him monthly. For for ordinary mortals, it is customary to supto give gas to those who do not pay regularly relatively: an exception is made for our personnage. [A few years ago, his note being rising to a fairly high figure, the inspector the company looked for a way back in possession of the sum owed. He found the oc-

casino, during an evening hosted by Kanoui,
12.

3

evening to which he was, moreover, invited. As soon as the Most of the guests had arrived, the inspector is announced. Instead of taking part in the party, He requests a private meeting with the head of the household. He doesn't know what will happen to be the topic of conversation, but it is determined to pay with kind words if we he presents him with his receipt; — he was counting without the formal determination of its creditor. When they were alone, the inspector told him, by presenting him with the receipt, that if he does not pay did not do it immediately or did not do it soto acquire a value through his wife, he was going to make couthrough the gas pipes. Kanoui implored in vain the leniency from his creditor, by explaining to him his inability to pay—that same evening and in asking him until the next day; he was unwavering and the great elector had to execute. Kanoui had very close relations with a general whose name we will withhold. He made him. sometimes knows gifts, when these cawater cost him nothing. But one day, he _ presents herself at a jeweler's, and asks him for earrings with diamonds; he told her that he wanted to give it as a gift to the general's daughter, adding that if they liked them, he would pay them the that same evening. Despite his promises, the jeweler He did not want, out of caution, to entrust the children to anyone else. to the Jew, and he promised to send them himself to destination.

The earrings had been accepted. for several days now, and the buyer does not He did not show up to pay his debt. The merchant summoned him to his house and told him that he was very surprised by the delay in payment ly. Our man then replies that he is He's stuck for the moment, and he would like a an eight-day delay; he even proposed a va-

their signature. The jeweler understood that
His jewelry would be lost if he didn't act
not accordingly. He then told his debit-
theorist that if he wasn't paid immediately, he
was going to write to the general to ask him for the
earrings, adding that he had been
Victim of a scam. Complaints
Kanoui's efforts produced no effect, and,
to avoid the bloody affront he was
Threatened, he paid the money.

Despite the caution of the merchants, what-
some, however, were victims of the su-
perchericde Kanoui, ct, unless an occasion
exceptional circumstances meant they had to forgo recovery.
to pay the sum due. One of his creditors,
Furious at having been tricked, he had promised himself
to avenge. He had learned that his debtor was
went on a trip to France, and he spied
upon his return, that day, a bailiff carried out a seizure
Sie-arrèt on all the traveler's luggage. Ka-
seeing no way out of this
at an impasse, he went to find his creditor, and the sup-
he begged to grant him a delay; this was in-
flexible and the great elector found himself again
_ forced to pay this time.

We have chosen these examples from among thousands,
because we see it in all the acts of his
life seeks to take advantage of its influence to
exploiting our nationals. It is not unfortunate.
not the only one, and if we were to do the biography-
Philosophy of all the major electors of Algeria,

We would see some of them who are still going
further. There are facts that we owe to
remains to be passed over in silence, for fear of being

accused of exaggeration, while we remain
always falling short of the truth.

Our Algerian MPs are aware of these
men and protect them. We are all-
however convinced that they have only the
contempt; but driven by ambition, they com-
_ assume that they need them to be elected.
They know that the Jews don't like them and that
If they appoint them, it's only to serve themselves.
of them. They even fear that the day we will-
We will have reclaimed our rights over these vile despots,
we did not ask them to account for the harm they
will have done us. These considerations are not sufficient-
However, they do not feel compelled to give them back their freedom.
of action, and they have come to desire that
the Jew's power lasts indefinitely
to always retain this mandate of which they are
so proud and which they use to our detriment.

The French are the least represented in Algeria
victims of the Jew; he exploits us by flattering us
so much. But he hasn't forgotten that the Arab in
had done his thing and he had consequently put it
unable to enrich himself at the expense
of others, and he uses us to exercise

a cowardly revenge. Our proud native will not
surrendered only to force, and this force
is now in the hands of the Jew. He-
This is inevitable for the Arab, and he hopes for
to strip him of his possessions and make him his slave.

During the conquest of Algeria, we have

had to leave the Arab in possession of his riches-
his; now, some of them still have
a considerable fortune. The Jew, on the other hand,
who had nothing and who today possesses nothing
that what he stole from us, would have the gou-
French government stripped the Arab and the chas-
såt of the conquered territory. He would gain from it a
double advantage: first he would be avenged for
his former master and would have nothing more to fear-
to give him some; then it would be easier for him to agree
caparercette fortune si elle était dans les mains
of our nationals.

Despite our docility, we were unable to...
while we comply with this order, because we
we understood that the Arab would never consent

'but to leave Algeria and we know in ou-
It's true that he loves France and maybe one day he will
of great use.

CHAPTER XIII

ALGERIA IS JEWISH

Algeria, which cost France so dearly,
It belongs to her more than just in name; in fact, it is
governed by the Jews. These individuals, half-
wild ones, who, even today, come
crawling before us, they know, however, that they
are the masters. Their feigned submissiveness
Their failure is solely due to their cowardice. Convinced in
the effect that our military forces are not sufficient
To protect them, they make sure not to excite
their victims. They understand that the Arab
a thirst for revenge, and the slightest incitement

of our nationals against them would be enough to prepare-
to their annihilation (1).

The French have never revolted con-
to be the Jew because they knew him incapable
to defend themselves. They couldn't have foreseen the
dream of this servile being. What did they have to fear-
to speak of this false beggar who, after having
stripped bare, did they always look miserable? [ls
They took him for an irresponsible thief.

Our confidence was to be the strength of this
dangerous enemies, if he could bear our insults
He was taking our money. Misery was growing.

(1) We recall here a fact which proves how much the
Arabs are eager to take revenge on the Jew:

Following the assassination of an Arab by
Jews, in the department of Oran, several indi-
Genes went to the prefecture and asked the
prefect of Lcur to allow, during the day, complete freedom
to avenge the death of their brother.

Fearing to provoke the anger of the petitioners by a
The official refused the call, asking for a few
reflection sessions. — He took the opportunity to advise immediately
dia'ement the commander of the place, and when the
The Arabs returned seeking the answer, all the me-
“sure measures had been taken to prevent this revolt”
against the Jews. Some of them, however,
Having learned of the plot, they had already fled Oran.
abandoning their families.

always increasing by that very fact that it ac-
He could do anything, and yet we dared nothing
against him.

Today, we finally understood driving
of the Jew, and we hate him, but we cannot
to avenge this traitor, always ready to lick the
The hand that strikes him. It is also hoped that
The naive will no longer fall into his clutches.
and that then he will no longer be able to enrich himself at our expense
expenses. Unfortunately, it is not known that the
The Jew so skillfully laid his nets, that fate-
We will always fall into it, until...
that we decide to drive him out.

He has, moreover, reached the final stage, and
we will find ourselves in this alternative:
either place ourselves under its domination or exterminate it.
Our nationals are now worthless in Algeria:
It is the Jew who is everything. We said com-
how he appointed the deputies, and we have
explained how he used his influence at-
near them. Not only does he do
grant promotions or revoke the functions
tionaires of Algeria, but also he is the pro-

The driving force behind the laws concerning our colony. It is

He always humbly makes a request;
But knowing his electoral strength, he knows
that he has the right to demand.

Besides the Algerian deputies, the Jews have
also for them some deputies of the Metro-
pole. Thanks to their capital, their coreligion-
pairs from France have monopolized everything that could-
would be of some use to them. If they have
For them, the Jewish press, we will create the
anti-Jewish press that will wield a terrible weapon
against them, because we will publish day by day
day their hidden menacs.

They took advantage of the people's ignorance to

In this regard, they brought in some of their members in power. They then given important positions, either to their own, either to those who had pledged to serve them.

Today, in every mid-season reshuffle ministerial, the main portfolios are con'trusted to Jews and the cabinet is at their devotion. We fear their power, but we submits to it, and we know how easily they overthrow the ministries that do not comply At their command!

The Jews of Algeria feel the effects of this power. They have as their agents their deputies who, petitioning on behalf of Jews, obtained- They are asking for what they are asking of a ministry otherwise Jewish, or at least willing to support the interests Jews. But their interests being essential- fundamentally opposed to those of our nationals and to those of colonization, by the sole fact that they do not can exploit only those who resort to “They do not hesitate to use all their influence to prevent our settlers from reti- to retain the slightest benefit from the land for themselves transferred or sold.

If we had given the colonists the means to cultivating the land, they would not have grown need to turn to these loan sharks, who, by Consequently, they could not have stolen them with impunity. promoting colonization through the means that As we previously mentioned, the colonists would inevitably have become richer; thanks to the re- had they come and withdrawn them annually, they- would not have been forced to borrow and The Jews would not have been able to conduct their business illicit. This explains the motive that...

Algerian MPs were being criticized for doing nothing in favor of our colonists.

Without the naturalization of the fii, Algeria would be represented by men who, underheavens of his interests and those of France, would signal the problem and indicate the redoctor. The necessary work would have already been done. services to facilitate agriculture, and today revenues would be derived from this colony enormous sums that would constitute the wealth of France. But the Jews had only one goal: to work to the ruin of the French and to seize their resources Puglia. With such a program, they had to 'to use all means to harm to our prosperity. They knew that the drought was a terrible scourge for our settlers in Algiers Ric and they opposed the creation of canals which would have facilitated irrigation.

The Jew is incapable of any manual labor; He lives only by usury, and that is a comtrade is all the more lucrative because of the misery “larger. Being of no use, it is already by that alone a harmful being; being in besides being an enemy to those who live near him,

P
k `

In the general interest, it must be relegated to deserted countries. It is true that in exile he could notwould be able to obtain the things essential to the life, and to avoid starving to death, he tries-

would still be able to enter a new country,
where, if he were admitted, he would create new dupes.

Zoologists could have done something similar to the Jew.
very interesting studies. It's an ani-
a very particular kind of illness, which, if it
_has some resemblance to man, in dif-
However, he differs on many points. The man
is indeed, thanks to his intelligence, a great
innovator; he knows how to procure all the choices
his things that make his life sweeter; he knows how to
to use everything that is of any kind to him
usefulness; — the Jew, on the contrary, is not only-
incapable of the slightest invention, but
even he could not, if he were alone, suffice to
its basic needs. It is inferior to the animals
wild diseases and diseases affecting domestic animals
because he has neither the courage of the first nor the will-
cility of the latter.

Not intending to give a course on
In zoology, we leave more to our readers

nm — - -~ o% æ- - nan nn

ferrés that we on the classification of animals
ailments, the care to see which category for-
would belong to the Jew.

The campaign was so skillfully conducted
that today Algeria belongs almost
exclusively to Jews. If they are not pro-
owners, it is that the land has no cu-
cunc valeur; they are, moreover, the creditors
of those who possess, and when following
of a judicial sale, provoked by them, they
become successful bidders for hypo- land
Tea-stained teas are meant to be resold immediately. De-
then for a few years, they spied on certain winegrowers-

farmers who, thanks to the capital provided by
They did not need to resort to their
stock market. This is a significant loss, because they
believed they alone had the right to withdraw the re-
coming from all cultivated lands, while
that they have nothing to hope for from those who possess
sedentary, the money needed for the exploit-
tation.

* If we were to witness their private conversations,
we would certainly hear the Jews say
that it constitutes an infringement on their property.

They were so used to exploiting our
nationals, that they cannot admit that
Some are shirking their responsibilities today and will not
They do not bring them the fruits of their labor.
no doubt hoped to restore to their own advantage the
feudal rights of the Middle Ages over the entire territory
Algerian history, and they are astonished that the new-
arriving calves do not pay them any rent-
vance.
= Besides these wealthy and independent owners-
dants, some French traders have
located in major centers. Capable of
They can walk without the money of usurers, they have
made a considerable drop across all the
Essential goods. That's where
progress that we have observed with
pleasure, but it is due only to private initiative,
and the government is completely
foreign. This improvement is, moreover, quite good
insufficient, because everything is still very expensive by
continuation of exorbitant transport fees.

The situation of these farmers and traders
the quality leaves much to be desired; they are not
that foreigners in this annex of the

France. Despite their right to vote, they sa- they claim their ballots are worthless. in those ballot boxes stuffed with Jewish rags. For: all elections, whether municipal, whether cantonal or legislative, the choice of elected officials are left at the mercy of our exploiters. Under such conditions, they cannot ask nothing of those they would have ousted. if their voices had found the slightest echo. They com- assume that no modification can be long brought about in this state of affairs, as long as the Jews still scan enough many to retain these rights cong they They understand the importance.

What our nationals would have wanted for diminishing the power of the Jew was the implementation of the decree of October 24, 1870, relating to the naturalization of Arabs. By Unfortunately, the Jews had understood the danger. which would result for them from this naturalization, and their coreligionists in France were powerful enough to oppose it.

If the Arab had been an elector, he would have naturally sided with the French, and

then the Jewish electors should have to forgo nominating candidates. The new- elected officials would have received the mandate of si- to describe the situation in Algeria and to ask the necessary funds for the execution of the essential work for the development of colonization.

The Jews of France reportedly opposed These improvements, but they wouldn't have had enough influence over our provincial representatives who, understanding the usefulness of the reforms of-mandated, would not have hesitated to vote for them. The insistence of the Jewish representatives had perhaps opened their eyes, and they realized that these vile despots were working towards our ruin, they would have diminished their power and prepared their downfall.

To remain masters of Algeria, the Jews therefore had to oppose naturalization tion of the Arabs. Formal orders were given to our officials, and each de-order, even one addressed by these brave soldiers who had always valiantly done their part.

duty, remained buried in the files.
13.

THE

The same is true today, and the Arabs have understood that they will never achieve the quality of a French citizen, as long as the Jew is at power.

Our humble exploiters know that they have
They have nothing to fear from the French, and they see that PARabe alone can be a danger to their security; therefore they are not content to refuse him naturalization, they seek still to be completely enslaved. For at-
To achieve this goal, they had been the promoters of a law known as the indigénat, ct which was done exclusively against the Arabs.

The native population (1) consists of fifty to sixty articles, which we would like to enumerate- to mérer, to better show the harm done to the freedom of our unworthy. The functions- administrative and judicial authorities may

(1) All the articles of the indigénat being more absurd We, like each other, did not deem it necessary to to insert them into this work, Let it suffice for us to say that any civil servant can implement the punishment decreed by the indigeneity, without giving or hearing the slightest explanation.

-wie

"m

EE ss

-, t Pr h Tua O aa

condemn the Arab without appeal to five days of prison and a 15-franc fine. This sentencenation can be pronounced interchangeably on all points of the Algerian continent and without any formalities. By the mere fact that a Arab man elbows a law enforcement officer, he may be sentenced on the spot to the penalty specified above. These convictions are all the more unjust because those very same ones who are responsible for pronouncing them, are at the discreation of the Jews, for the reasons listed higher up. This is a revenge of which we we are indignant, and against which we do not we can do nothing, |

We are no longer in Algeria except for the
executors of the will of the Jews. If we
If we despise them, if we insult them, we do not
we are no less subject to their orders.
It is a form of slavery that humiliates us, but
from which we cannot escape. If these mistresses-
unacknowledged acts were being carried out openly; we...
we would revolt and break the bonds that bind us
embrace, while we cannot cha-
to ticr these crawling beings, which, while com-

their principals seem willing to obey.
Their cowardice and hypocrisy are weapons that
we bend easily, but that we do not
we can break.

The Jew of today no longer resembles
The one from twenty or thirty years ago. Although also
illiterate, although dressed in the same way, he
He knows, however, that he is the sole master. Having
not the necessary strength to preserve and
To extend its power, it must, in order to maintain it,
to cover himself with the shield of the very one he
wants to enroll.

Algeria is Jewish, both through us and against us.
It is mainly in France that we have drawn the
The necessary force to achieve this result. If
our first civil servants, fascinated by the hy-
The Jews were complicit in the injustice.
unconscious, this is no longer the case since the
naturalization, and those who protect them act-
They usually feel it against their will, but they do
are forced if they don't want to lose a place
which is their only source of income.

French laws being enacted by the
Jews, those in Algeria know that they cannot-

wind that harms the interests of our
national. So that the application is
If done without protest, they must appear
humble and submissive to those they wish to see
slow exploit.

CHAPTER XIV

JEWISH PATRIOTISM

When a foreigner asks to be na-
To localize in a country means that it already likes it
his adopted country. He wants to live there, but he
is ready to defend it. The quality of citizenship
It grants rights, but imposes on him...
duties; if he wants to enjoy some, he must be
ready to accomplish others. He knows that in
each nation's inhabitants must pro-
to protect each other. Besides the blood tax and
the tax on money, he is morally obligated
to work for the general well-being.

The Jew is an exception to this primary rule.
diale; he only requests naturalization

OS does not X
.

es my
In

ram.

np = pe

tt

THERE

to be able to exercise his
exploits. He doesn't like or know anyone, and
When he settles somewhere, it's because he's there
He sees his own interests. He wants to enjoy the advantages
of naturalization, without fulfilling the
charges.

Despite their considerable wealth, the Jews
would like to be exempt from all taxes.
As for the tax on money, they cannot...
subtract entirely.

The Jews, who are nothing but merchants
of money, most of the time, have a little
a store designed to attract borrowers.
Their patent is therefore very low, so
that they conduct significant traffic and carry out
considerable profits.

Those who own pleasant properties
ment, had their lands classified in the
last category and are therefore only
very little tax was levied. The influence of the Jews was growing.
feel everywhere and if they dared, they would ask-
would likely be completely exempt from
property tax. They might find
one way to explain this privilege to

their employees and their naive victims.

Their goal being, as we have already said, to work towards the ruin of France, they regret this money that they are forced to pay to the tax collector.

The Jews would not want to be forced to… cunc obligation. To be protected by the legislator, while they continually violate the law, That is their only desire. However, there are some charges from which they cannot be exempted without alienating those they still need, and the Paying taxes is one of the main ones.

As for the blood tax, the Jews make so as never to pay him. They use the powersession acquired to exempt from service military part of their coreligionists of France. In peacetime, they would not know to submit to this discipline which is the strength of our armies; in times of war, they refusewould risk walking into the fire and would be a hindrance our hospitals.

It's not just greed on the one hand and the cowardice of the other that prevents them from to fulfill these mandatory obligations; it is necessary to addto end their natural enmity towards the peoples at In the environment in which they live. In every act In their lives, they only see their own self-interest. sonnels, and if they find it advantageous, they will deliver to the enemy the country where they lived and which they pretended to adopt. Most recently incore, we have just witnessed a terrible crisis caused by them. In concert with their fellow believers who live in Germany And England, they have, through fake news, threw the stock market into disarray. The decline… derable of French and foreign rents allowed them to make large profits at to the detriment of the various European peoples. All these rumors of war that worried Europe For a few months, they came from them and only them they took advantage of their consequences (1).

We are returning to patriotism proper. said of the Jew in Algeria. We will not repeat what we said about them, when speaking of the

(1) We encourage our readers to look into this matter the important pamphlet: No War, — Jewish Plot-German, — published by the United Anti-Israelite Committee Versel,

Regarding the Franco-Prussian War of 1870-1871, we will limit ourselves to show how they recognized the favor of which they were the subject at that time. As French citizens, Jews were forced to... how to be enlisted in our armies. In France, It was quite easy for them to evade the law and to to exempt. It could not be so in Algeria, where they made up the majority of citizens called French. Some arrived were doing well, thanks to the protection of the high civil servants, to be reformed, but he does not. could thus be applied to everyone, for, although cowardly, the Jew is generally of a cowardly constitution fairly robust tion. Under such conditions, It was necessary to protect them by doing something a special law for Algeria. All the French-The Algerians were no longer subject to anything more than a year of military service. This law had the serious drawback of also protecting our nationals, but we could not make a distinction. It was, however, decided that this favor would only be granted to those who lived Algeria for some time now; as for the conscripts, attached to a public service, they deto enjoy this privilege, they had to take the en- commitment to remain in the colony for ten years. This exception could not apply to the Jews who, for the most part, were born in Algeria; it only targeted the French.

The Jewish soldiers were as much as possible placed, for their year of service, in the various offices of the administration; some were enlisted in the Zouaves.
_ the latter were still sufficiently protected to be exempted very often from exercising cice. They were always left in garrison in the city they lived in, so that they found- had very little change with their lives usual. i

They were very easily recognizable under the military uniform, but if we met them often in the ruts, it was rare to see them in the ranks. It was a service for them. mandatory that was imposed on them, but not having no intention of ever entering the service from France, they didn't need to app- to learn how to handle weapons.

In the various expeditions that followed

Naturalization, Jews have always found

a way of not leaving their native land; it gives them

All that was needed was to change battalions. During:

from the Tunisian campaign, all the Jews registered
regimented in the companies that had received
the order to leave, they immediately switched places thanks to
the protection of their leaders, and none of them
left Algeria.

For the Tonkin expedition, which was another-
The situation in Tunisia was so terrible that we had to...
see part of our staff from Algeria;
Soon, even then, we had to recruit volunteers.
While the Jewish soldiers were rotating to me-
sure that their companies were embarking for
this distant land, the Arabs on the contrary
asked to be part of each new
dispatch. At our request, these natives...
were found in such large numbers that we had to
fuse a part.

During this Tonkin campaign, the

The Jews showed us how far their pa-
Triotism. Constantine was quite special-
the theater of certain events which, although
of grave importance, have not been reprimanded

-~ -o

2 io om m to

— + +

2 ap — PRE +

THERE
b ah RA

mes. During a dispatch of riflemen, among thewhich a large number of volunteeers, the The Jews had the cowardice to boo our generous soldiers, shouting to them in Arabic: to the Slaughter, death to the Arabs. These traitors, counting on our protection, they believed all permits, when they were confined in the big cities. It was not so that daythere and the Arabs, pushed to the limit, won the Jewish quarter and would have exterminated all of them inhabitants if this legitimate revolt had not been reawarded by the French authorities. The Arabs had been so swift that some Jews paid with their lives for this unspeakable provocation. They had so often insulted the Arabs in the major centers, which they believed to always be able to throw the more bloody outrages (1).

In this brawl instigated by the Jews, those-

(i) This case, which had a rather large impactThe incident in Algeria did not become public knowledge in France. It's barely a few newspapers mentioned a fight between Jews and Arabs, but without making it known

pattern.

They don't even think about defending themselves; they humbly begged for mercy from those they had just insulted them. The Arabs remained deaf to their prayers, and if they had not been arrested If they had stopped in time, they certainly would have done an immense mass of all the Jews of Consauntie.

If the Jew hated the Arab, because the latter- this had once made it impossible for him to to harm, he had to momentarily forget his hatred, to see only the man who goes free- risking one's life in distant countries to Support the honor of the French flag! France's interests were of little concern the Jew, and it mattered little to him that we were vanquished, let our soldiers water with their blood this foreign land. Besides this cowardice which I was preventing him from fighting for his adopted country. one observed in him the most complete indifreference in all bloody struggles which could jeopardize Ja's future France.

=

fé Qu mn a de M `

There
PR RE e

If the authorities had a duty to prevent the massacre of the Jews, which was not in the circconsistency that a just punishment was theirs also that it was incumbent upon him to conduct an investigation serious questions about the causes of the provocation and to then take action against these despicable beings who had insulted our brave volunteers. This matter was unfortunately left unresolved. and even the press, which had received orders He only said a few words about it. We

_ we are even inclined to believe that if nas tirail- their people had remained in Algeria, it was they who would have been prosecuted.

The arrival of our troops from Africa in TonKin quickly changed the course of events. They repelled the Black Flags and accumulated- victory after victory; the news, if worrying a few months earlier, deve- They were becoming more reassuring every day. Each However, the dispatch announced the death of some of our soldiers, and the skirmishers were not the most spared: During the demade of Lang-Son, who threw such great perturbulence in people's minds, the Arabs left a large number of their own on the field of battle. Our losses were so exaggerated,

that for a few days it was a real Mourning for France.

While the French were mourning their brothers or their sons who died thousands of leagues away from their country, the Jews of Algeria celebrated at contrary to publicly declaring our defeat. They saknew that it had cost the lives of hundreds of riflemen, and for them this was the result more satisfactory. [They were concerned about the rest] They saw very few of our disasters, and they didn't see them. in this terrifying new story that the gratification- sowing their revenge.

Fortunately, not all Arabs left for Tonkin; enough remained in Algeria to punish the insults directed at their brothers who died on the field of honor. In enstraining out cries of joy and especially in Upon learning the cause, they did not hesitate to renew- reveal what they had done before their departure, those who could no longer take revenge. They spread-

they said in the Jewish quarter, and did very quickly
stop the noisy parties of these cowardly beings and
inhumane; instead of "death to the Arabs",
they shouted "Death to the Jews" and did not delay

D pe Ve Se me mnnne

Oh, the one to me, the Mrs. of

i +
ss siT

- ai

~ š
—
Fee (a

Ds Lie He
- -

. l rT Sei
It
~ Be anap ads ia EN aaa aaa

ns NE +

no TO EE adibe 7 mhis a. ameupa pihen da ms mentuei © sm
igi tt a

JEWISH ALGERIA 241

not to carry out their threats. It was

yet another surprise for the Jews who do not
they did not believe in such boldness on the part of the
Arabs, reduced by them to a state of semi-slavery.
They were still protected by our authorities
who rescued them from certain death, for the
The Arabs were determined to spare no one.
none of those who would fall under their control

hand.

These events did not only occur in Cons-
aunt; they resonated throughout the
large cities and especially Algiers and
Oran. The Algerian newspapers didn't mention it.
that very few and those from France did not report
not even these infamies to public condemnation.
The best-informed organs belong-
moreover, they were born to the Jews, and these had
It is in everyone's best interest to remain silent.

Our readers cannot, after such an exposition, .
to retain the slightest doubt about patriotism
Jews. They are happy about our disasters.
if they derive the slightest benefit from it. They have not-
France, which was their favorite group, is not lying.

to the golden eggs, and they will never love any
T

nation. Guided by selfishness and greed, they
will never hesitate to betray their protectors
in the hands of an enemy who will pay for their labor
hison. |

|
t

í +

CHAPTER XV

IN FRANCE AND ALGERIA

In the course of this work, we have We often talk about the Jews of France, who are continually called upon to play an important role bringing to their coreligionists in AlGeria. If both are Jewish, then… However, there are some differences between them. the points we will seek to establish,

In Algeria, Jews rule by namebre; in France, they owe their power to their capital. On both sides, their strength comes from their union, for they can do nothing. Some without the others. While some, under the veil of hypocrisy, have been placed at the head

of our business and direct our international policy ricure and our foreign policy, the others They alienated us from the Arab, who could be for a powerful ally for us.

Jews currently living in France we come from all islands and countries; we find therevons the German Jew, the Romanian Jew, that Jew native; in Algeria, on the contrary, we do not We hardly ever encounter anything other than the latter. It is certain however, all are from the same original community. gine, and at the beginning of the 16th century- At that time, they were almost unknown in Europe. At that time, they had almost abandoned given Asia, to spread to Africa where They were still living in a primitive state.

The first Jews who came to Europe
settled in the various small states which
form what is now Germany, some-
Some settled in England, very few vin-
they return to France. Barely arrived, they search-
are keen to lay the foundations of their future power-

session. They were able to act all the more freely.
that they were not asked who they were, nor
Where did they come from? They were, moreover, located

m
J ag ep le e A R- ee

=. +-

qe e mn

- of
NS RON M eur T

To t+ 24 «
home 2 a -

JEWISH ALGERIA | 245

in the midst of naive and illiterate peasants whom he
It was very easy for them to exploit it.

Whatever means were used
through the Jews, they were seen getting richer by the day in
day to the detriment of the people, and a few
Some of them quickly made themselves noticed.
by their immense wealth. In the province
from Hesse-and-Nassau, to Frankfurt am Main,
a Jew, named Rothschild (1), had founded the

the world's largest banking house. Our Readers know how that fortune went by thriving at the expense of all the na-

European tions.
In the last century, the Jews had understood

_ (1) The current king of finance, Alphonse Rothschild,

who adds the title of baron to his name, learned with barely Ja publication of the remarkable work of Mr. Ed. Drumont, Jewish France. He was struck by the accuracy of all the stories told about him and his family. He has asked where the author had obtained all his information ments?

Rothschild refrained from responding to the harsh truths. presented by Mr. Drumont. He perhaps hoped that this an important work would not be read and consequently that the ignoble exploits of Jewish financiers would be in known |

T

--. E

that they could do nothing in France and That's why they hadn't gone there. established. They knew, in fact, that our lords, already very harsh on their vassals, not to would not let themselves be exploited by them and would not would tolerate as much as they were able to perform certain manual tasks. The little-ple already had a lot to do to feed his lord and he did not want to be at the useless commoners.

When the Revolution of 1789 broke out, cer- Some Jews believed the time was right for to enter France. They were counting on without the energy and firmness of this people, who, after shedding his blood to conquer his freedom, did not seem willing to relinquish it. They understood that the French would not let themselves

In light of France's almost unparalleled success Being Jewish, the Rothschilds understood that their reign affected at its end. They saw that Mr. Drumont had only done to make public the secret thought that preoccupied everyone the French.

After Jewish Algeria, we will reveal in a second book, the new exploits of these kings of finance. We will unmask them and deliver them as they are. to advertising.

YOU

D nn re

not easily fooled and they were forced to to give up, for a while at least, conduct their business in the richest nation of Europe.

Only a small core of remained in France this cursed race, and this core remained at almost stationary until recent years born of the reign of Napoleon III. At this time- that, we already had some rich Jewish capitalists, but as they seemed not not to meddle too much in our affairs, we are concerned- They knew very little about their origin. In each national loan, they had bought the most

a large portion of the bonds and were
Consequently, the state's creditors, but we do not
did not distinguish them from other landlords of
funds. The moment to show up is not
Having just arrived, they were mainly trying to keep
incognito (1).

(4) If the Jews seemed to remain foreign to our
politically, they nonetheless had free rein.
ches, thanks to the complicity of the government, for
exploit our nationals. In Jewish France, Mr. Drumont tells how the Rothschilds went to the

BEN En Rene ten eq os

The Jews did not expect to come to power
under a monarchical government; they sawere indeed convinced that no monarch would abdicatewould have his rights in their favor. They saw
with pleasure that the Empire was losing every day
from the ground, while the democratic party
took on a large extent. If they did not lay-
They had to act, they had to prepare; also
were they already seeking to ally themselves with the party leaders
Republicans! They understood that it was under
a Republic only that they could
to prepare their future dynasty.

When it was proclaimed on September 4, 1870,
the French Third Republic, the Jews
had prepared their advent so well that
some had themselves appointed members of the
provisional government. The opportunity was
all the more favorable for them as France
in mourning still didn't know the names of someone of the men who had taken charge of the
reins of the state; she saw only citizens,
Ministries are being informed of secret dispatches.

at least twenty-four hours before the public
Wise.

who, after the emperor's betrayal at Sedan,
had seized power to remove our
proud nation of the terrible impasse where it had
pier.

The Jews had therefore taken a first step
decisive and they were determined not to lose
of the field. To increase their power, they
summoned all their coreligions to their side.
naires who were languishing in Europe and they obtained-

in addition, naturalization for Jews
- natives of Algeria.

Immediately after the war against Germany,
thousands of Jews came to settle in Paris
and in all major cities in France.
We knew very little about them yet, because all
those who already lived among us had ca-
They chose their game so as not to alienate the people.
This invasion somehow passed away
as if unnoticed. It shouldn't be long-
time thus, for they had not spread out on
the entire territory so that we can act immediately
and by mutual agreement.

We could have arrested the Jew from the beginning.
if we had known his goal, woe-

fortunately we were fooled by his hypocrisis.

It was soon realized that agriculture was
desperate, that trade was in decline
so much, but the cause of the evil was only sought once
when misery, which was initially attributed to
disasters of 1870-1871, had become worried-
aunt, and that credit was dead. We understood.
while the Jew was the sole holder of the argent and that the ruin of France was his
It was done, but it was too late to react.
The Jew was already in power and we were gu-
Vernés, if not by him, at least by scs
men. He had good reason to fear a revolt,
but he knew that the people were too insufficient-
scientifically focused on the methods of the Jews for
act immediately. To avoid a reversal-
He was a mind-controller, attracting to himself those he
had the most to fear.

The native Jews of Algeria should not
not to remain inactive; they had received
orders to fight against the Arabs and to arrive
to their annihilation. They had to continually-
element stimulate us against them for us

comes “
z= ee Se El

-C meo ae

en — Les a_r Dm te _ — =

-a -Ml - _ -— — - mm e D eoa aa _

prevent their services from being rewarded. As long as we treat the Arabs, otherwise as enemies, or at least as slaves, the Jews will have nothing to fear from them; if, on the contrary, in recognition of what they have done for the In France, we treat them as friends and their donation not the quality of French citizens, they us will initiate the maneuver of the Jews and us will force us to drive them out of our territory. The Jews of France did not have a full and complete confidence in the address of their co-religious leaders of Algeria; they knew them to be anim-of the best will, but they fear-were making some missteps in their part; also they send them as instructions some German Jews! For the Jews, it was not enough to plunder our nationals and to steal from the Arabs, it was necessary first and foremost, keep them at a distance. For this to happen, the native Jews had to have as allies, against their former masters, all French civil servants. As soon as the 1871 uprising was suppressed, the Jews acquired a security that was supposed to

help prepare their strength. But if they hadn't They have nothing to fear from the brutality of the Arabs, they were forced to place themselves between them and us, to avoid a harmful rapprochement. It is for this purpose that European Jews are came to join those from Algeria.

Let's return to France and our terrible despots. and let's see how they hope to keep us under their power.

The Jews fear the people, because they

know that, in order to claim his rights, he is ready to use force. At some point, the slightest incentive would be enough to bring about a a riot that would inevitably be directed against these exploiters, now recognized as the authors of our ills. To park at this event- In reality, the Jews try to attract the people to them (1).

The Rothschild family is responsible for doing alms to the unfortunate. This generosity

* (4) It is for this sole purpose that the Rothschilds do a few alms, they give such great publicity to their feigned generosity. The Frenchman will not be fooled. Having been attracted for a long time by this deceptive app,

pr

GET

me es ee me
pen]

UD mo m nanam mn à te aa

[r RUE RE]
ne os ol

EE mer Gi
aan ©

SEE = 2.

Lu PSS ee EN

-oem M
DS us me er Tr +

P

-x

pppn a anat anaa <

may seem extraordinary to our readers,
after what we have said about the Jews, but
we will show that it is far too artificial,
and that it is not done for a disinterested purpose
strained.
Every Jew bases all the actions of his life on
the benefit he stands to gain from it. However, when
Rothschild promises to help those who are in
The need is that he fears seeing one day a
A crowd of hungry people told him: You've hoarded everything
Money, you ruined those who occupied us.
It is because of you that we are without tra-
vail and we will take our revenge. He fears sur-
all of them, exciting one another, all these
The unfortunate do not revolt against him and the
his own. $
Besides these alms, we see him displaying
his generosity in donating varying sums
between ten or twenty thousand francs, when a ca-
The catastrophe is happening in France. Every day-
They speak of this gift and add a few
comments in favor of the donee; but
They forget to mention that it's easy to give

from time to time a few thousand francs, to

|
|

the one who continually withdraws millions
from this fund that we call the Stock Exchange.

Although they lived in cities, the Jews have
made their influence felt even in the countryside
loincloths. They have damaged agriculture by
demanding, to the detriment of the owner, laugmentation on a considerable scale
property tax. Today, property is
almost worthless; it is a heavy burden
for those who cannot cultivate it, also pl-
Are the owners obliged to leave
part of their uncultivated land!

This is where our trust in

this man we didn't know!
After falling asleep, we will finally
wake up to put an end to this reign which
has gone on for far too long.

CHAPTER XVI

The Arab loves France!

After having revealed the customs of
Arabs, we believe it useful to clearly state-
their conduct since the conquest of Algeria. We've already said what it was for them
the Jew, before we placed them under
our domination. It was a thing of nothing
value, and if they hadn't exterminated it, it's

that they believed him incapable of ever becoming harmful. They knew him to be such a coward that they could not have imagined that a people could ever to allow herself to be exploited by him.

Before our first expedition, the Arabs

Mie.. E — ĖS ntm
"ea ooo

lived peacefully at home, in the far-niente, not believing that anyone was trying to get involved to adorn the territory where they had settled. Good ~ that proud and courageous, they had no notion of the military profession. They were ready in under any circumstances, willing to sell their lives dearly, but being undisciplined and possessing no war machine, they were incapable of dis- to fight against such formidable warriors than the French.

The Arabs only submitted with great difficulty. under our yoke, they fought to the last. last extremity and bowed only before our strength. They tried several times to re- to conquer their independence, but they understood- they realized that their efforts would always remain infruitful. They then submitted and manifested- They extinguished the desire to serve France.

We could not initially add He had faith in the Arabs' promises, but he was from our duty to put them to the test and to to see if we should rely on their cooperation. Our nationals who were going to settle in Algeria they were called upon to live in the midst of these in-

digenes; therefore it was better to have them as
friends, rather than treating them like slaves!

The size of our army does not allow us to
It was not necessary to leave in our new colony
the troops needed to maintain the tran-
quality. We therefore needed to look for new-
new recruits, and we couldn't find any
in France than by completely reforming our
military organization. Our
natives of Algeria, by addressing themselves to both
Jews than Arabs. While the former
the latter were distinguished by their silence, at the con-
milking, they presented themselves in such great numbers
that we had to refuse part of it and naa
than those that could be equipped.

Regiments were formed for the Arabs
special cavalry (spahis), infantry (ti-
mockers}. Apart from the men called upon to do
non-commissioned officers (the cadre), these regiments
were composed exclusively of Arabs.
~ When the bravery of these was called upon
new soldiers, they were also willing to
they left as they had been to enlist. They took
part in all the campaigns of France under

the reign of Napoleon III, and always did
valiantly fulfilling their duty.

During the campaign against Germany,
In addition to the men already enrolled, they asked...
They were met with a few volunteer natives. He was among them.
presented more than could be taken in by
This is a consequence of our poor organization.

men, to whom we had been cruel
despots were happy to go and fight for
France, and all those who saw them at work
were able to appreciate their courage.

As we said in the course of
this work, a senatus consultum of 1865
later a decree of 1870 promised the na-
customization to the Arabs who would make it the de-
order. By making them this promise, we
ignored their attachment to France and
could not predict whether they would prove themselves worthy
of this favor. When we saw them cut at
the work, the men who were at the head of the

The government was legally and morally-
committed to granting the quality of citizens
French to these natives who had just paid
their blood for us.

|

—
=.

BE r ee pe À

A nn a

-m
nen —

a PER RARE

The French would have gladly rewarded the fine conduct of the Arabs, but they had already alienated part of their freedom in favor Jews. These were to use all their influence to prevent us from proving Our gratitude to our brave native people.

The Arabs considered our conduct as an infamous treason, and they revolted they silenced one last time to win back their independence. This insurrection could have have unfortunate consequences, if our timockers and our spahis had turned against us, and if some Arab leaders hadn't sought to reassure people. They had thiswhile there is reason to revolt, since, despite our promises, we refused to accept these powerful auxiliaries.

With a character as noble as ours, we cannot understand our behavior, and if the events we are recounting were not yet present in memory, one would be authorized to to question our good faith. To obey to the Jews who, since the conquest, had not iaft that we exploit, we refuse the naturealization to these men, so willing to us serve.

pe

RS

The Arab leaders certainly understood that our ingratitude was the fault of the Jews, and they opposed the revolt of their subjects, nurtured by the hope that one day we

we would recognize our mistake and drive out
France, these vile exploiters. They could not
to admit, in effect, that such a courageous people
that the Frenchman could be fooled for a long time by
Such cowardly people. They regretted it all the more.
more than our misunderstanding, they knew us too well
good for punishing one day as she deserves it-
silence this cursed race.

Despite our conduct, the Arabs saw

that they were victims of a plot, which,

although directed against them, it would be prejudicial
able to France. They wanted to reconquer
their independence to take revenge freely
Jews; having failed to reconquer it,
They have rallied to our side more than ever, con-
vanquished whom we would soon be able to distinguish
our true friends.

- The Arabs therefore enlisted again-

pet mn © Fe
` :

TA BAT wmm IMr

calves in our Algerian regiments and have
thus increasing the number of these elite troops
whose value we have so often appreciated.
In every expedition, they always have to-
ordered to leave first.
- During the Tunisian campaign, we sa-
what use they have been to France
And how much they contributed to our successes!

In the most recent Tonkin expedition,
our readers remember how much their arrival
has changed everything! The official newspapers-
skies of that era claimed that a poi-
A large number of men would be enough to conquer and pacify
Proud of this distant country. Unfortunately the
news was becoming less and less reliable.
sure, and our deputies understood a little
late that they had unconsciously granted
their trust in a ministry that does not deserve it-
He wasn't quiet.
It was too late to back down, and unless
to renounce their initial votes, our representatives
many had to grant new loans, which
allowed the Ministers of War and of

'navy to send a few thousand soldiers.
i8

2 + ll view

| oo Rs. > head Ru Penn try

They addressed themselves again to the Arabs and they de-
He called for volunteers. 30,000 came forward.
of which 3,000 were taken and were em-
ships bound for Tonkin.

The riflemen had our French soldiers
I knew a considerable advantage; they would not fear-
They did not mind the heat, they easily tolerated it.
the heaviest fatigues and they were
accustomed to deprivation.

Thanks to these advantages, their courage and
their attachment to France, they were of
powerful auxiliaries and contributed to a

a large part, if not in the success, at least in hastening it the long-desired result.

We will not stray from our topic for
to recount the history of this campaign against
which we have always striven for;
we only wanted to say a few words about

the role played by our native Algerians.

Many of them stumbled upon this
distant land, but those who returned
They had the satisfaction of a duty fulfilled.

Some military medals were the
the only reward granted to our brave vo-

I am

"ra F ma ro >

HAS

The of,
TS ess

"LT ere =

aa
nn em a an Taai -t hi

er is n RSS Te mm —
is

lentaires. This indifference on our part has
However, their enthusiasm was not dampened and they re-
will always answer our call when we
We will need them.

If a war were to break out, agd hui cn
Germany, we should count on the
Arabs, despite our powerful reflective time
of war. By being ready to equip those who
would present themselves, we would form a body there
a formidable army that would want to know
Berlin road.

The Germans understood so well what
usefulness could be for us Arabs
in a war against Germany, that they
seek to realize their intentions
tions, by spying on every corner of our
colony,

This German espionage, and us
We could say Jews, don't frighten us,
because it can only incite against them those who
are already very willing to serve us.

On our personal account, we are
happy to see this attachment continue
Arabs for France and we hope

that the promised reward will no longer be given
We don't fear waiting a long time.
Tell them that by fighting for us, they are fighting
also for them, for they will soon be granted
this quality of French citizens which will make them
our equals.

Let the Arabs know well that if he is

some French people who, unconsciously, have
They have been unfair to them, there are others
those who know them and love them, and those-
there they will know how to make them loved by those who, until-
that to this day, they have been misled!

Zion has remained silent for too long on
The conduct of our native Algerians, there is no
will no longer be like this. We will speak and
our voice will be all the more powerful because
we are ready to provide proof of everything
the facts we have put forward.

The French people would have long since
shed light on the Jews, if they themselves had not
shut the mouths of those among us who were
willing to talk: for some, it would have been the
ruin, for others the loss of a position which
It was their livelihood. This must no longer be the case;

If we allowed ourselves to be cornered, we
we are still strong enough to get back up
and walk forward.

It is now necessary for each of us to re-
Let those who appear-
still cling to the Jews willingly sacrifice
their personal interests versus the general interest
Ral! Let them know that all French
must be in solidarity with each other (1)

We no longer need to attach the slightest
importance to the fallacious promises of
Jews; all their actions prove to us that they
are our cruelest enemies. If they could
To achieve their goal, they would not have hesitated to

(i) Among the French who appear to support the Jews,
most of them, who know them all the better because they have

Having lived near them, they will rally to our side when the word An order will be given.

As soon as the anti-Israelite committee is formed, the fight will be short-lived, because our demands, These are quite legitimate, moreover, and are the same for all the French.

Let the Rothschilds tell their employees that they don't They are not afraid of being dethroned, we do not hesitate to to assert that they do not use the same reasoning between them! . AA .

|

Pom cc EE to

9. Jewish Algeria

mm = ~ > pidr Ver = -— ~ e ——— —

ee m

to hunt down or to treat as slaves those they called their friends and those who would have served as a stepping stone. Their dream is a happy one. impossible, because they will never the energy needed to inspire fear and obey, and they will inevitably return to their point starting point.

The Jews told us to beware of Arabs, adding that we would always betrayed by them. Some French people even were naive enough to believe these lies- To respond to this cowardly slander, we will simply say that this is a proceded a Jew, the purpose of which we have explained.

It was not the Arabs who were traitors.
towards us, but we who were to their
They understand, it is true, that we
we were in the circumstance only lins-
We are not tools of the Jews.
less guilty.

They could have, if they hadn't loved France,
leaving military service to remain in their
villages. We wouldn't have had the right to them
to enlist, because service is not compulsory

than for the French, excepting however
the majority of the Jews. They would have by that means
dealt a serious blow to our power
military and we could have done nothing against them.

There was no question of driving them out of Al-.
As for the geria, we weren't allowed to. Regarding
to make special laws against them, we do not
we could do more unjust things than those
existing today and more servile than
the native class.

The Arabs therefore had nothing to fear
by refusing to serve France, since our
Despotism had reached its ultimate limits.
If they shed their blood for us, they have
always acted freely.

The Jews might say that the Arabs
they only enlist out of love for the military profession
silence. We will reply that before the con-
quest, the Turkish government had no ar-
disciplined order, because the Arab did not want
not being a soldier, we will add that being at-
today, essentially sedentary, he... is
It's very difficult to go and fight on foreign soil.
manages.

We are therefore authorized to conclude
that it is out of pure attachment to France
that the Arab agrees to commit. He is-
father that one day we will take back our lie-
freedom and that then we will reward his
services.

Since all these attacks against the
Arabs are descended exclusively from Jews.
we feel we should say a few words about the
the role of each party in the case of a
war with Germany.

If this war were to break out, it would have been pre-
prepared by the Jews. We know in fact that
these exploiters do not in fact belong to au-
They are parasitic insects.
who gradually suck their victims dry, if, at the
First bite, they don't get rid of it
two.

The Jews plotted the ruin of France
And if we let them, they will deliver her
one day to Germany. It's a market con-
They clique between themselves and Bismarck, and they already know this.
What will their betrayal bring them?

Although the Jews of France all have their

men in power, however, need
to rely on their coreligionists in Algiers
laughter. It is to achieve this result that the
German Jews, sent to our colony,
were tasked with facilitating the task of the es-
Bismarck's pawns, or to be themselves these

spies.

* While most French people
The metropolitan area has absolutely no idea about

Algeria and ignore what they are and what they have

Made for France by our valiant natives,
The Jews, on the other hand, who held power,
have the most information about them
precise; all facts of some importance
They are notified of these, and they communicate them.
immediately to the German Prime Minister by
through the intermediary of the Jew Bleichræder.
The Jews, already frightened by our power
military, fear a Franco-Russian alliance;
They also have to fear the bravery of the Arabs,
and this bravery is sharpened by a thirst for
A perfectly natural revenge.

These sons of Israel understand the difficulty
that they will have to deliver this mar-

what they call France, if they don't
They can alienate Russia from us. They are working
today, this goal is knowing, however, that
Russia is our natural ally, that our
Interests are the same, well, that she hates
the Jews and that she expel them; — but they do not
never despair, cradled by the hope of survival
overcome all obstacles thanks to their hypocrisis.

On the other hand, to prevent the Arabs from
marching with France in a war against
Germany, we would have to put ourselves in the im-
the possibility of equipping them. It's still
the goal of the Jews.

Let them know, then, these cowardly despots,
that, if they could do no other, the
Arabs would leave with their burnouses, that they
would take up the provisional arms again dis-
available, which they would then seize on the
battlefields of those of their brothers
of weapons that fell beside them!

But in the event of war, they would not be there
not in this situation, because alongside the
Government Jews, we shall see, at the time

of the danger, several deputies who, although in-
carried along by the current, will have enough patriotism
ism to ask their colleagues to
vote on the funding essential to the team-
the ways of our natives. We will shed light on the
enough of the people remain for them to demand
now from its representatives the commitment
formally no longer being the employees of the Jews.

As for Algeria, we will take it.

_ try to make it known and if the members of parliament

of this colony are only the agents
Jews, for our part we will hand over to the pu-
to justify the legitimate grievances of our colonists
and the Arabs, and we do not despair of
to meet shortly in the Chamber, not one,
but several French people, concerned about the interests of
the people of their country will report the evil and indi-
will provide the necessary remedy for the development
the legacy of our colonization. They will argue this
cause with all the more fervor as they com-
they will take only this new and still uncultivated soil

can generate considerable income and make
the wealth of France.

-= For our nationals as well as for the Ara-

bes, the enemy is the Jew, and consequently the cause
What one person's property becomes what another's. They are at-
Today, victims are resigned because they
They can do nothing against their tormentors. We
we will help them prepare their revenge because
Our freedom depends on her alone.

The Jews watched with sorrow as the al-
universal anti-Israelite alliance. They cannot-
wind only acts in the shadows, and this alliance is
done with the aim of unmasking them. They com-
They realize that their downfall is approaching if they delay-
tooth to sacrifice France (1).

The sounds of war were not only
a stock market coup, they were also the com-
commencement of the implementation of the pact
concluded with Germany.

We are no longer fooled by these lies.
invented at will by the Jews, and we to them

(4) Our readers have not forgotten the sounds of war
which, for more than two months, preoccupied public opinion.
They also remember the terrible stock market crash.
In one week, the Bank of
France has decreased by 3% million. Our pensions were
those that were declining the most in Europe.

All these alarming noises were a consequence of the
pact agreed between the Jews and Bismarck.

let us say to our face that in a war against
Germany, we will see a war being prepared
by the Jews, but that we will do it against
them. | |

And it is from this war that we want to distance ourselves.
The Arabs! They would be stopped, they who are so brave,
to march against these allied enemies! For
to indulge in such hope, one would have to suppose-
_ to ensure that the Arab has lost all dignity of himself-
even and that he lived in the most complete ignorance
rancid of what is happening around him.

The Arab knows his enemy and he is watching him.
He knows better than we do how to discern the intentions-
the Jew's teachings and without us he would never have been
fooled by his hypocrisy.
The day the Jews attempt to hand over the
"France to Germany, the Arabs will rise up"
en masse and will fight in our ranks.
The consequence of this war will be annihilation
the destruction of the Jews by the Arabs.

CHAPTER XVII

TRADE FOR THE JEWS

The Jews are neither industrialists nor merchants
neither farmers nor workers, they are
speculators and usurers.

That their employees and servants, that whatever-
Even naive people claim that the Jews
They are richer because they are more intelligent.
that we, they will never find the slightest:
credit with sensible people |

To the newspapers that will try to persuade
their readers that the Jews are skillful com-

merchants who have managed to lower the price of goods, we will reply that far from being

The shopkeepers, they're the ones who killed the trade in France.

The Crémieux and Co. who sell. complets at 35 francs find a way to earn 15 francs per suit. The cheapness of which-German goods sold in bazaars Jews in Paris sometimes strike the shopkeepers those who quickly realize that these objects are far inferior to those manufactured in France. These merchants do indeed all their purchases in Germany and throw into the deeper misery, the majority of our workers.

The Jews want to win 100 percent, and when they cannot achieve it, they im-Punishment, bankruptcy after bankruptcy, and they succeed thus amassing considerable fortunes. If this process is accepted by some people-sounds for skill or intelligence,

For our part, we do not hesitate to qua-flight limiter.

We will point out some things again methods employed by the Jews, and we will see-Rons if they conduct honest business like

me in

This was practiced in the past, before their invasion.

Did the Rothschilds
were trading honestly on the Stock Exchange, when,
thanks to the complicity of the government, they pre-
were aware of the most serious dispatches
crests, the consequence of which was to bring
an increase or decrease from which they benefited
always ?

Did they act more honestly when...
at the time of the first conversion, they were
warned by order of the Minister of Finance
and were therefore able to carry out their raid before
the public was made aware of this important
New aunt?
- How would you describe the conduct of the Roths-
child when they stripped the Belgian miners
ges of the coal mining territory called Borinage which they
exploited for their own personal account (2)?

---

(1) Moreau, the representative of the stockbrokers, was dispatched
by the Minister of Finance, Léon Say, at Rothschild's
to tell him the news.

(2) See in this regard the interesting note by Mr. Dru-
Mount, in Jewish France before public opinion, page 147
and 148.

ms

ar PE 9 TT she ig '
A s ne me le nel ee mue mie Sun

peg M
Re: a ae TON ~ DESE

gs
kd

t `
Tipae ae + mn

ckan AI v* | C++. m

b PY yp

ent AG tint a S ent thé E T.

J.

What shall we say of the Jew Erlanger who, in
founding forty companies, none of which
succeeded, found the way, in less than twenty
years, to deduct from savings the tidy sum of 529
millions? | |

We leave it to our readers to decide.
care to answer these various questions.
In Jewish France, Mr. Ed. Drumont tells us
too well initiated into the mysterious processes of
Rothschilds, Erlangers, Ephrussis, and
Cornelius Herz, etc., so that we may judge
It would be useful to return to this point. Besides, it would lead us astray.
ter of our title.

Upon rereading this important work,
such veracity that none of the facts put forward
could not be doubted, one can be convinced-
believe that we are entitled to ask the
departure of this cursed race and the restitution
of our possessions.

Small-time loan sharks cannot also

easily hide their true intentions, these rich boursiers. This is only reduced to the last extreme-

It's frustrating that we're finally deciding to contact them, because

We know in advance that we will be exploited.

nt un — me le = ne a octo Re. amer om RÉ Y

Is it the Jew who delivers on credit that...
double its value, to a client offering all-
your solvency guarantees, a commodity
resold at a low price to an accomplice, exercises a
Smart commerce?

Are we not allowed to attack?
the integrity of the one who lends on pledge for
fifteen days or a month at the exorbitant rate of
150 or 200 percent?

What shall we say about the Jewish junk dealer who
buys for 1 franc an item worth 15 to 20 francs,
while he knows that his unfortunate seller has
need this small amount to buy
Bread? D

It is perfectly natural that everyone should live off their own.
work and the merchant, which is a job-
their, must consequently withdraw a certain
profit from the things sold. But there's a long way to go.
from this profit to the theft committed daily.
by the Jew!

We will be told that the Jew will not look for

the customer and we will be asked why this one-
Is this addressed to him? If the Jew doesn't go cheaply-
dear to the customer, he attracts them through prospects-

= RE AND 0
ht Young AUS es

E to D] T LE
T oid ct Dem out V4 not à don Gé el à

has

e nt E
danmi:

ae aa” um dt — aa

ER 1 pm ee- — ee,- ie

~ OE n EE

TISUI y eaea

SSL Do. at

_

EE,

#7 m pa Ge rer =
=>

-t4 1, de em mr ammhe

=
+ 'u

KETT. r STREET,

"ar
—# =
-E

d'à -drà
EN a

jy t;
neither fadia

-= my

you.

JEWISH ALGERIA. 979

tus and announcements, and especially with the help of short-

third parties, more or less corrupt, who penetrate through-
everything and always know how to find the good ones
matters, to use their expression. Furthermore,
the unfortunate man is inevitably forced to address himself
to serve the usurer, because, despite his probity
and with his small assets, he can no longer find credit
that he once had.

All banks are now between
the hands of the Jews, and they no longer
The discount is only available under certain conditions.
The best-positioned French merchants do not find-
wind to negotiate their values as much as they
have money deposited in the bank. It's a
loss for them, because this money does not bring them
almost nothing and is often lacking in them;
The more they have to fear the banker's flight...
and the cash register.

Since the Jews have held our
capital, industrialists, owners and traders
The merchants no longer have any credit whatsoever. They find themselves-
wind consequently forced them to take out a loan
Usurious with guarantees. It's the ruin of the
trade, because it would be necessary to make profits

ee Li in
Ds mms. to

PR.

- these Jews to pay such a high rate.
+ There seems to be a lot of concern today-
-today's innovation of a bankruptcy law;
-or, before doing anything, it would be good to establish
-a distinction between the French and the Jews.

While they are declaring themselves bankrupt
to enrich themselves at the expense of their creditors

= or eE Aaaa LÉ

bare

cers, the first ones, on the contrary, are always
ruined by the Jews and therefore cannot
to meet their deadlines. The Jews com-
they carry out robberies and are always
~ fraudulent bankrupts; the [French do not
are generally just unfortunate victims,
who are unable to pay
because they were robbed by the Jews. He
It would therefore be just to severely punish the
-first, to remove for the second
consequences of bankruptcy.

Owners possessing 150 or
200,000 francs worth of buildings will not find
In Paris, only one banker was willing to negotiate with them.
worth 500 francs. To obtain the sum
If necessary, they are forced to consent to a
“mortgage on everything they own. Or-”

kad

ri REA OR a T ooa T
a to « + to

the usurious rate levied in advance by the ca-
Jewish psychiatrist, borrower is driven to
fees sometimes exceeding the amount claimed

pruned. In certain circumstances, its:
The lender is content with a simple note, but
then he takes a discount of 50 or 60 for

100.
We took the case of a landlord
rich, needing a small sum in at-

tending either to the payment of his income, or

the sale of his crops; it is therefore a loan
of a few months. Due to the conditions
that he was forced to accept, it happens frequently
soon as the deadline, being able to
to repay the loaned sum, he does not have the funds.
necessary to pay double that amount.
The borrower must then either give the money
available and renewed for the rest that he does not have
-not touched, either to renew everything. The
-lender, who has precise information about
the solvency of its debtor, will not consent to
renewal only under very onerous conditions
reuses, but always accepted by the borrower-
Their aim was to avoid legal action.
16.

The owner in question fell into
a vicious cycle from which he will only escape with difficulty-
ment. If he does not take the precaution, from the spring-
.cipe, to sell some land to pay
What he actually owes is that he will see his debt.
increase in a frightening way, and at
After a few years, he will find himself com-
completely ruined, whereas often he will have
reimbursed a sum greater than that paid
advanced progress. B

As for the farmer who falls between the
In the hands of the Jews, it will be ruin in short order, because
They are making him subject to even more onerous conditions-
more complex than for the previous one, and the seizure im-
The furniture industry is closely monitoring this first loan.

This is the type of business practiced by
The Jews. They are moneylenders, who
only deliver base metal coins with the cer-
their ability to extract gold coins. Their comp-
complicity is their strength, and some must favor-
to mock the fraud of others.
“If the Jewish bankers hadn’t killed or
bought the French banks, if they hadn't
not taken away credit from merchants and

-ra

z
AE
Sr Nu

r “+
+

+ -
>q amy a

E

M pme 4t

sn a
+ ur em
EXT Re es LE utu ip

“
r

= + bn ` - usb
+

v.

Ma a aA ra te
sm E

OE CREATE ENS Me vana ann e ag gt nmg amay no 1

—aa

.
-me

owners, they would not be obliged
to address these licensed thieves in the
conditions that we have just indicated.

In all the games we play with
The Jews, we have lost from the start, because they
have the kings hidden up their sleeves, and at each
gives, they withdraw those who owe their as-
to secure the point and sometimes the flight.

We hope that when we are con-
defeated by their cheating, and the proof will be
Easy, we'll chase them out of this huge room
of the game that we call France, or even the Eu-
whole rope, and that before their expulsion we
will force the return of the stolen money.

Are Jews more intelligent when they
plunder our natives of Al-

géric? Thanks to complicity, if not unconscious-
-ciente, at least forced by our magistrates, ne

Don't they commit these acts every day, to the detriment of others?
unfortunate Arabs, guaranteed flights from

Impunity? If we have retained their
lands to those who owned them regularly-

before the conquest, is it therefore so that
The Jews seize it? However, it is up to

we believe it is our responsibility to safeguard their pro-privacy. If we have the right to crack down on
the Arabs when they break our laws, we
we also have a duty to protect them against
their plunderers.

In all of the banker's stock market deals
Jewish, as well as in all the deals concluded
through the other Jews, we discover a theft
diverted, against which we would call the attension of justice, if we still had any
upright and independent magistrates.

- To those of our readers who persevere in sub-
to maintain that the wealth of the Jews is due to their inintelligence, we ask them what they think-
smells of vile scoundrels who murder a
An old man to seize his money? We
We will then tell them that these are also
intelligent if, thanks to the number of their victims
Sometimes, they manage to get rich. We will establish
The only difference is that the first
They rob before murdering, pushing them to
'suicide, while the latter murder
'before flying.'
Mr. Ed. Drumont made known the pro-

LE un nn Den AD ses petit ee
ne nm À EEE) nn ee aff Greene: Er CA AD EL NE PA RE RSR RER RE

PS

- ceded employees by the Jews, indicating the names and specifying the facts, and to all the Harsh truths contained within Jewish France, We haven't given the slightest denial. We have responded with a few insults which are good

'little of anything in the presence of facts as well.

precise (4), 7
When Mr. Jac-'s The Jewish Question appeared The Jews of Biez understood that they per-

(1) After the immense success of Jewish France, the The fans were frightened by the publication of France Jewish public opinion. They then decided to force a of their own to pursue criminal charges

against Mr. Ed. Drumont, the author of these two important works": works.

Despite the cruel revelations made by Mr. Drumont on the Rothschilds, Cornelius Herz, Ephrussi, Erlanger, etc., Marcel Deprez was appointed to- to follow the author of Jewish France before public opinion, who

'accused him of appropriating the discoveries of others.

Mr. Edouard Drumont, convicted in absentia by judge- The ninth chamber imposed a fine of 1,000 francs. and 5,000 francs in damages to Mr. Marcel

"Deprez has just filed an objection.

Mr. Drumont was only waiting for the meaning of this
judgment to be served on Mr. Marcel Deprez
and to the public prosecutor the articulation of the evidence that he
desires to produce about. Asjorhions which he o
reproaches.

—— - = —
ESO

They were on the ground. However, they went-
closed in absolute silence, in the
fear of attracting public attention through
Evasive answers.

Their silence will not prevent their downfall.
because today there are vigilant guardians
who monitor all their actions and who sign-
will reveal their frauds, for which we were wrong until...
today to call for business.

According to Article 35 of the Law of 29 July 1881, on the
press, evidence is admissible when it comes to fundamental issues
directors, managers or administrators of companies
industrial, financial or commercial, but the deadline
to articulate the evidence that one wants to provide is not
than five days. This period being clearly insufficient-
ingant to write an entire volume of scientific testimonies
In terms of technical aspects, Mr. Drumont had to be absent, in order to...
then an objection to the judgment.

It would be difficult for the public to understand why the liners
Jews seek to exert pressure on the justice system.
to prevent Mr. Drumont from proving that he
claims it can do it. Israel only has to gain from that
the debate is complete and the report is to be accurate
be allowed. If Mr. Drumont is not supported by

With sufficient authorities, it will be a great moral triumph
for the Jews, who will have the right to argue that the au-
the writer of Jewish France failed in his duty as a writer
It is futile to surround oneself with the most documents
some before putting forward a fact.

CHAPTER XVIII

WITHOUT THE JEWS

'Since the arrival of the Jews, we have observed.
France is becoming impoverished on all sides;
Instead of the ease of the past, we no longer-

We are fighting against misery everywhere. 7

It is in the general interest that men
truly patriotic people came to revive our
courage, by showing us that this unease which
we all felt the effects stemming from
the exploitation of Jews.

The only remedy is to drive them out; for, what

that we do, as long as they remain at
In our midst, we will always be theirs

dupes. We find ourselves in the case of the
owner of a pond that an otter is destroying
all the fish; before restocking it, it must
start by killing the otter.

If we had been masters in our own house,
and if we hadn't let ourselves be kidnapped and our

savings and the fruits of our labor, we se-
would have long since recovered from our misfortunes-
very of 1870-1871, and the public debt, instead
to go on increasing, would have decreased in the
notable proportions. Unfortunately limpi-
toyable parasite that we had tolerated at
we, gradually engulfed everything
this fortune which would have revived France and
given well-being to a large number of
French.

The destruction of our vineyards has certainly-

has seriously damaged agriculture,
but the blow was not fatal, and with the con- .

during a government concerned with the interests
loans from his country, we could easily
to prepare for this eventuality.

Agriculture, however, is of real importance.

lift, because it is what tends to increase the.

wealth of a nation. When it begins
trade and industry are declining.
They feel it immediately, and the discomfort soon follows.
to become a general.

The products of the cities sold in donkeys
in the countryside, cannot have a cou-
easy element, as much as the farmers
are, thanks to their income, able to a-
buy. While the owner or settler who
made profits, both from the breeding of
livestock that, on the sale of crops, are bought,
Besides the essentials, what can increase,

his well-being; he, on the contrary, who withdraws
He is forced to deprive himself of everything he has gained from his hard work.
We only do the bare minimum. We don't do repairs.
that when you have a little money available, and
where to get this money today that the
rural inhabitants are reduced to the
misery ?

A remedy for this had to be found.
agricultural crisis that we have been experiencing for several years
several years, to improve the situation of
each one, both farmers and workers

cities. The French manufacturer will not tra-

to work indeed that if he has the sale of his pro-
products, and, to ensure this sale, it is necessary to put-
to be able to buy those that need to be
its main buyers.
When we are ruled by the Jews,

we have no hope for any improvement
in the current state of affairs. Their goal being to
to ruin France, they will prevent us from doing so
days to protect agriculture. They don't have
There is nothing left to fear from this peaceful population.
possible in the countryside, and consequently they do not daj-
They don't care about her. They pretend to be con-
to show interest in the fate of the workers of
cities because they need them and they don't
would not want to alienate them, but they know
that they will not achieve any results, by this
. soul that they cannot provide them with tra-
valid for the manufacture of objects of which we do not have
Not the sale. It's very nice to ask for the

reduction of working hours and the increase-
salary adjustments for back employees
large coal companies and others, but
We must also consider those thousands of workers.
which are currently unoccupied for the reasons

Te +,

— a EEE
Fake
+

D eee this nt same ane ae t RSS ee,
-— . L' 4 w ha T
2.

vae

sr - +
z `

- has
*

that we have just indicated. To give them
work and to promote manufacturing, it is necessary
First, consider consumption.

The vine has long been the ri-
the hunt of our countryside, and its disappearance has
This was a significant loss for France. We have
attributed the disease of our vineyards to the phyl-
loxera, and for the last ten years we have limited ourselves to

research ways to kill this insect

destructive by even promising a bonus of 100,000 francs. They refused to understand. that our exhausted lands needed to repos and fertilizer; we also forgot that we planes in Algeria, new lands that could- were going to compensate for this temporary loss. Our farmers in France had to renounce to tend the vines and to take special care of the vines to worm and fatten livestock. For this, he artificial meadows had to be created; the land would have drawn on a restorative rest and this cul- The technique would have given satisfactory results. In Algeria, on the contrary, they would have created vineyards that would have temporarily replaced placed those of France. Our wine harvests are-

would have quickly become just as abundant than in the past, and we would only have had to regrumble for a while our excellent wines from Bordeaux, Burgundy and Cham- loincloth (1). The rural workers who, due to a lack of work, they came to

to take refuge in the cities and increase the name-

Many of the unfortunate people would have gone to Algeria. where they would have found comfort.

To achieve this result, support was needed. of the government, and since he has been between the hands of the Jews, we have noted with sorrow that he had done everything to ruin agriculture.

First in France, we increased in

significant proportions the burdens of agriculture teur, and consequently he was placed in the impossible-the ability to give the soil the indispensable fertilizer sand. The owner himself, who had not He was not forced to have sufficient capital in front of him. to sell at a very low price to avoid ruin Certain. Having no money, he could not

(1) We have observed, however, that there already exists In Algeria, some wines are getting better every day. a well-deserved importance.

borrowing only under certain conditions very expensive to cultivate one's land, without knowing if his income would be enough to pay the workforce. As for the farmers, they had been forced to sell their livestock and were therefore unable to cultivate their plots of land successfully lands.

This inevitably resulted in a sale at a loss. price of part of our land to capitalists of Jews who have made them properties for pleasure. Today most of these Lands of return are now nothing more than appointments = you hunting, and those that are still cul-the investments yield only insignificant incomes fiants, due to the impossibility where the farmer to give them fertilizer sufficient. We are then forced to buy to our neighbors the crops that we had formerly in our country and, besides the ruin of countryside, it's the impoverishment of the France.

As for Algeria, we have already explained under what conditions were our settlers. Apart from the few capitalists who were able, without the Jewish purse, to make vineyards, we see them everywhere the same level of poverty as in France.

Instead of attracting all those unfortunate people there forced to leave their villages where they could not- were no longer able to live, they were put in the obligation to go and increase the misery of the cities. [ls However, they were not used to this life noisy, and despite their good intentions, they did not have the skills for this work which require some learning. They au- would, on the contrary, have been happy to resume in our colony their old habits and to contribute through their work to the development the process of colonization.

In large cities, most of these unfortunate, who came with the best intentions- tions, were driven to steal by hunger. Com- Many people come to sit here daily. on the benches of the correctional police or of the Assize Court, which are certainly... by right to blame society for the situation that is Done! Is this man really guilty?

who, despite his desire to work, finds himself penniless front, foot in the rich man's coffers The money needed to live? He only had suicide looms, and we cannot Therefore, accusing him of nothing but cowardice.

The Jews have reached such a point today. degree of power that our deputies of the cam- loincloths, which bear witness to these miseries,

-don't dare raise their voices. It is up to them, however-
while this task falls to them.

We are therefore faced with a
The room was compromised so that none of
our representatives do not speak on a
Such an important topic! Is it really ad-
It is possible that, in such a civilized nation,
The Jews, after having ruined agriculture, pushed-
sends to flight and suicide all the people who
they only ask to work, without any-
any Frenchman publicly takes their de-
defense?

This is a servility that we do not comprehend.
Let's not take it and against which we have the
our right to revolt.

We have in France all the necessary elements

-necessary to fight against poverty and us
'We don't use it because the Jews use it'
They oppose each other. We leave our lands uncultivated.
from Algeria, instead of giving work to so many
Farmers are dying of hunger!
it is not for economic reasons that our
-rulers act in this way because they do not
-they are not simple-minded enough not to see
-that there are resources in our colony for
long inexhaustible. When one sacrifices
continuously hundreds of millions to
insane projects or campaigns to-
sastreuses, one cannot honestly hesitate-

'ter to employ a few million in tra-

vassals that will bring comfort to thousands
of workers, while allowing us to

remove from our soil what we buy from the foreigner.

If he is not in the current Chamber a man independent enough to break the yoke Jews, we will work to enlighten those who suffer and we will ensure that the prochains elections take place between French and Jews or employees of Jews. We are shown-

-e -> : aea Maa nee E, EE _

we will be with the Rothschilds and their associates, whose for-
Tune can do nothing with free men.
energetic and concerned with the interests of the France.

We had never fallen into such a state of enslavement. Various governments who have succeeded one another since 1830 have indeed wanted, for a fee, to provide
Rothschild has the means to strip us of our resources.
allowing them to come to the ministries read the news reports before that they are not published, none at least has was weak enough to be overpowered by
Those vile speculators. They made fortunes.
considerable, and it was with the stolen money that they attracted to themselves those men who proclaimed the Republic of 1870.

The current government is certainly more tyrannical than any monarchy. Our fathers who made the revolution of 1789 demand-
the government of all French people by all the French, but they didn't want not to throw France into the hands of these des-
descendants of Israel, who, under the title of republic-

- Christians, would seize all freedoms and us

The urban worker, whom the Jews seem
to protect, will also understand that he is being duped by
these exploiters. [They did not limit themselves to em-

Do not fish for the flow of jets manufactured in

HAS

France is ruined by the state of agriculture; they are delivering
still in French commerce the German articles-
mands. If they were interested in the fate of our ou-
they wouldn't put them in the printers like that.

Opportunity to work.
Jews only ever make promises.
fallacious, whose sole purpose is to make people patient-
{er those they still need. The ou-
City workers are no longer of interest to the islands.
than the rural workers, but they have

(1) We will soon be holding anti- elections
Jewish women. We will address ourselves indiscriminately to all
the French voters and we will show them the necessity-
city to ask their candidates for a formal commitment
to fight against the despotism of the Jews.

Urban and rural workers who
are all French (a Jew is never a worker) and qai
represent the majority of voters, viendnout
all of us, because they will see that this is about the next generation

France's situation.

"A to Z
` _

[d

Vy i *

dias SE SE t

` = -Bba

need the first ones and pretend to defend their interests.

We will no longer be complicit in their manew works and we will become masters again at home. Our lands will once again be lidedicated to culture and the Jews will no longer do so their recreational properties.

The French will soon tell them that they don't are more at home, that they have tolerated them too much

They were told it was time to leave, and that it was time to get out. He would have to...

dra then return to Palestine and renounce the realization of their impossible dreams.

It will then be understood that the true phylJoxera, that's the Jew; we'll see that this insect had not only attacked the vineyard,

but to everything that could contribute to the
prosperity of our country.

France will become rich again and re-
will very quickly take its place in the world that
The Jew made him lose.

CITAPITRE XIX

IN TUNISIA

Before concluding this work on Algeria-
laughter, we felt we should say a few words
regarding Jews in Tunisia. We reserve the right to comment further.
However, to address this question later
a special treaty where we will deal with the
Jews spread throughout North Africa, re-
. agencies of Tunis and Tripoli, empire of the Magnificent
rock, Egypt, etc.

In this fight that we are waging against
the Jews, natural enemies of all peoples,
we will only recount the specific facts of which
we ourselves will have verified its authenticity.

To better unmask these descendants of
Father Abraham, we will follow them if necessary.
In each country, we will stay at

a sn

are
-+

EE Sea CAA PR Se ne 20 N TRS e an D
ern pye Airnean

-æ
nem. a an
`

D 4 ~
apaan mme a S

in their midst to study them; finally we sa-
We will criticize for years, if necessary, but when

We will return with our notes, we

we will publish the maneuvers of each of these individuals. We will thus succeed, thanks to our truth, to make it understood that the Jew is the a scourge of society.

We haven't yet covered the Jews of Tunisia, the in-depth study we are talking about, we have only limited ourselves to traversing-
We must therefore, today,
in the very interest of the cause we are defending-
donations, we are content to simply make our known assessment, based moreover on a few facts.

In Tunisia, as in Algeria, the Jews were placed under the rule of the Turks

and the Arabs. Although living in a savage state

vage, they faithfully observed the laws of the Talmud, and complied with the orders of the Kahal. Poor and illiterate, they were already dreaming -to their future power. They understood all-
however they might not be able to quench their thirst

money only after getting rid of an evil- to be just as despotic.

302 JEWISH ALGERIA

We have seen in the course of this ouvrage the methods used by the Jews to governing Algeria, thanks to naivety and confidence in our representatives; — their coreligious leaders in Tunisia hoped to act from the The same method was used to take revenge on the Turks. Unfortunately, while Algeria was French, Tunisia was only placed under the protectorate of France, and despite . the complicity of a Jewish government, they do not could obtain the same favors.

Unable to confer the status of citizen

French to the Jews of Tunisia, we have assimilated to Europeans. Before the arrival of Europeans in the north From Africa, the descendants of Israel were unable to become harmful, because they were in the presence of a master who, not being fooled

of their hypocrisy, employed towards them the

the only means capable of preventing them from leaving their shells are being removed. This is no longer the case at-today, where, thanks to our complicity, they have not no longer fearing the legitimate brutality of these proud men indigenous people whom we help them exploit.

RTS Te DO ET AE -HRUEN RC EE CRE
RQ PRE EE

-ame a moa

The Jews of Tunisia are involved in trade
under the same conditions as their coreli-
Algerian legionnaires, and some have already
- usurped a certain fortune; — they cannot
however, to act with the same security, and he
They sometimes pay with their lives for their
'unsuccessful attempts with the Arabs.

By equating the Jews of Tunisia with the Eu-
Europeans, they were allowed to remove all the
advantages of civilization; but it was just,

On the other hand, they bear the costs. However,
This is not the opinion of these vile usurers who
would like to have all the rights without being held accountable

at the slightest obligation.

In Tunisia, Jews and Arabs had the habit-
the practice of carrying the dead on their shoulders.
However, during January, the following appeared at the Of-
Tunisian official a municipal decree which intro-
led the hearse and subjected the Christians to it
.<t the Jews, leaving the Arabs out.

Although this decree creates a service of
funeral homes, he stipulated for the Jews the
right to choose the bearers as they see fit; but he
could not exempt them from the imposed obligation

= ea - =>

m —

to all other non-Muslim inhabitants
to pay the fee set by the specifications
This clause did not please the descendants.
of Israel, who, assured of the protection of the government
French government, refused to comply
to the new regulations.

Most newspapers bearing the date
of March 23 published this same dispatch
(Havas):

Tunis, March 21.

“Some disturbances occurred yesterday at
"the inauguration of the new regulations for fu-
"Nérailles; they continued today,
“This morning, the Israelites, driven back from the outskirts...”
"From the cemetery, they went to demonstrate in front of

x the Hôtel-de-Ville shouting: "Long live Italy,

"Down with the municipality!"
"After breaking the windows of the Hôtel-de-
"In the city, the protesters went to the..."
"Mr. Dubos' house, uttering the same cries.
*“Mr. Santini, the central commissioner, assisted by
"a few agents went to meet the
"protesters; but, while he maintained

EP TT me ee

A ret S
PE A EEEE md M ne o me he

"The main ringleader, an Israelite, shot at him"
"a gunshot that seriously wounded"
"His fellow believer was arrested."
To a few French people who witnessed these events,

"They dismissed Mr. Santini, who will be off the hook with this."

"for a few bruises."
= "Ten arrests have been made.
“At two o’clock, the authorities proceeded to…”

-~ « to the burial of an Israelite woman; he

"No incident occurred."
~ “Measures are being taken to prevent the

"Return of new disorder."

“All the Israeli shops are closed-
" my. "

After this initial note on events-
In cases of such seriousness, the order was given.
by the Jews of France, and the press has kept
a prudent silence. However, Mr. Massicault,
resident general in Tunis, who was at
Paris at that time received a visit from the great
Rabbi of France, Mr. Zaddoc-Khan.

Although some newspapers have claimed
that, in this interview, the chief rabbi and the
The Jewish consistory promised to use all

their influence among their coreligionists
Tunisians, we strongly doubt that such was

Mr. Zaddoc-Khan's thoughts.

We were unable to transport ourselves to the scene
to determine the cause and severity of the disorders
disorders caused by the Jews, we
let's just repeat the facts reported by the press
Parisian, noting that the Jews
only bear any load as much
that they are forced to do so.

A response from one of the members in:
fluents from the central consistory to a writer
from a major Parisian newspaper, we have particularly
struck hard. "The Jews," he reportedly said,
number at least 30,000 in Tunis, and
- the neighborhood in which they are grouped is
composed of narrow alleyways where no hearses
will never be able to penetrate. It follows from this
In fact, the Jews will be carried as precedents.
"Indeed."

We know the neighborhood well enough
Jewish in Tunis, to affirm that he is of the streets
wide enough for vehicles to pass through and
Consequently, it would be quite easy to transport

the dead up to the fairly nearby place where
The hearse would have stopped. Is it then by this
The lie that Jews hope to free themselves from -
price imposed on them?

The influence of the Jews is so great
in France, as in an article in Gil-Blas
Regarding the unrest in Tunisia, we read:

"The role of the Jews of Paris is to res-
: to respect and serve a fair government
and liberal, which lifts them out of a state of inferiority
Where the Muslims had relegated them; of
Likewise, the government's duty is to pro-

to cultivate industrious, intelligent citizens,

and who control almost all the commerce
of the country. The liberation of consciences
is a fait accompli, and if the times are not
more where the state protects a religion, we vi-
we are entering an era of freedom where he must res-
respect all—provided they do not cons-
_will not be considered a danger to public peace
and a threat to individual safety.
We believe it unnecessary to add anything at all.
commenting on such a naive lie. We
We have explained this work sufficiently,

how the Jew governed in France, for
Let's not revisit this clearly established fact!
As for the second point, we commit our
readers to read the theory of the Jew in Russia
Jewish, a work that has received little press coverage.
because some of its organs are indifferent-
rents and others silenced by their landlords
their Jewish funds.

Mr. Zaddoc-Khan, who certainly has ap-
proved the conduct of his coreligionists
Tunisians, thought they could deceive the good faith of
French, by addressing the community to Gil-Blas
Next instruction: |

"As the newspapers reported, at
"during the interview that took place between which-
"that delegates of the Central Consistory of
“Israelites and Mr. Massicault, Resident Minister”
"General of France in Tunis, the necessity was
"recognized on both sides to give to the judge-
"Tunisian Daism, a regular organization"
"which he has completely lacked until now. In
"Indeed, it has no direction of en-
"It seems that no constituted body with the necessary qualifications"
"to serve as an intermediary between the au-

the vigilance shown towards them by the ad-
a superior administration, the Tunisian Israelites- |
"His family will bring all the necessary calm"
"in the claims they will believe themselves to be in
"right to present, and that the scenes unfold-
"affecting, which have provoked a legitimate emotional response"
"tion, will not reproduce again."

Although I don't know enough
the facts to give a fair assessment,
we want to repeat what the Jews did
insert in their newspapers. This allows us to-
will return to this point when we discuss
Tunisia; thanks to information gathered on
In place, we will prove that the Jews of France
were not strangers to the unrest in Tunis.
We conclude with this question that he/she...
will be easy to resolve later: "The Jews
Will France be powerful enough to
exempt their Tunisian coreligionists from '
"Charges imposed on all Europeans?"

CONCLUSION

In this first work, we have taken
_the Jew before the conquest of Algeria and us
We have followed it step by step to the present day.
we saw how this primitive being had abused
from our protection to exploit us. We
we sought to establish the relationships that exist-
were between him and his coreligionists of
France, mostly German Jews, and
We have shown that they needed them
each other to achieve their goal.

As we said in our pre-
facing, we positioned ourselves at a point of view

general and have completely abandoned the

min

It's a question of people, limiting ourselves to following the Jew's march and to prove that he always worked to the ruin of France and that he is the because of this general unease which we feel- all the effects.

We would certainly have been interested in da- to enhance our readers by telling them about life of certain Algerian Jews who, for theft, did not yield in no way to those of France; but before to take care of individuals, we have re-

recognized the usefulness of a general study on these.

descendants of Israel.

Besides Kanouiï, about whom we have said which- words, we would have been happy to speak several other Jews, such as Witersheim, former director of the Bank of Algeria Oran, currently director of Crédit Foncier and agricultural from Algeria to Algiers, but it will be the the goal of our second work, and we do not forget- we will not go into the details which, while interesting the reader, will show him the good faith of our characters.

For the department of Algiers, we will pass reviewing the lives of: Woltz, Alphandéry, Bloch, Benistki, Tabet, Abraham and Moses (bankers), Akiber, Eliaoul Morali, Seror, Heboth, Moha, Maklouf, Sadia, Akoune, Jais Solomon, Moses Valensin, Zermati, Seban, Dana, Chedaka, Loeb, Aboucaya, Simon, Judas, Kuhlmann, Fassina, Neugasse, Scéba, Stora, Israel, Zernatti, Abenzimra, Athon Chaloum, Adda, Boucri, Addi, Kespy, Chudaka, Lehbar, Lemann, Bram, Oualid, Sas-Haim, Cohen, and Stephanopoli gates Boranès, Bakri.

In the province of Constantine, we parLerons des: Uhry, Torchon, Krapt, Isaac Nahon, Ramy, Elias Oualid, Albrecht, Aaron, Salfati Isaac, Veil, Weiss and Guermy.

- In that of Oran, we will point out the concollection of: Bloch, Berr, Lévy dit Sichel, Hensichel (president of the commercial court), Sebaoum, Lévy, Wantiez (director of the comp-(discount store in Mascara), Perz, David, Cosman, Lévy (forest inspector in Tlemcen), Naëgelan (assistant inspector).

- We only gave these names as a guide to curiosity, and we have on each of our

18

my

ee p E pe EE i, in E OR to E
-

ipi

characters of fairly precise details that we we reserve the right to complete the rest in a Next trip to Algeria. Today, we we merely draw the attention of our readers-those on the denomination of these Jews who, at Apart from a few exceptions, it differs from that of their coreligionists in France.

All these individuals contributed to a a greater or lesser part in the ruin of our settlers and enriched themselves at their expense, by the various means we have indicated. They are gang leaders and it is to them that the other Jews must address their complaints or their demands. They receive our deputies during of their time spent in the cities they live in, and our civil servants must comply with their orders In short, they are the Kanoui of Algeria.

In this study on Algeria, we have showed how the Jews of France were arrived, when we were only thinking about our disasters, to the naturalization of Indian Jews genes, and we have mostly expanded on the terrible consequences of this nature-realization.

© - Among the Jew, not the slightest patriotism; He only thinks about exploiting the people in the middle from which he makes a living. He'll use any means necessary. and we saw that he didn't even back down faced with his wife's prostitution and his girls.
For him, the only profitable business,

. it is theft by the means that we have in-

mentioned in the course of this work.
We then saw how, with the

. product of the theft, he managed to dominate by ache-

both the men who are currently in power
See. From the city councilor to the
“ministers and the president of the Republic
He himself, everything operates under his law.
- Our members of parliament, some of whom have already
Having been their victims, they do not dare to raise their voices;
They tremble before the power of these des-
. buddies who know they are enemies of France.
Despite the protection of their coreligionists
From France, the Jews of Algeria fear the
` Arabs, and their sole aim is to alienate them from us
and to force us to drive them out of the territory
Algerian history. If they were to achieve this result,

it would be easier for them to hand France over to
Germany and to receive payment for their work
hison.

They thankfully reached the summit
from the ladder and will descend faster than they
They didn't go up there. What they didn't dare to do
the men in charge of France's interests,
We'll take care of it. We'll follow Îles.
Jews step by step and we will report all their
warnings against public outrage. It sheds light on this.
We will bring the people together and show them that it is -
the Jew who prepared this misery from which he suffers
They are all French people.

Our voice will not remain without echo, because
At the word patriotism, all French people know
to rally, especially when the homeland is in
aanger. To all the facts put forward by us, the

The Jews will not respond, because they know
that we will always remain below the
truth.

If, in this struggle that we are undertaking,
we: succumbed, victims of the betrayal of
Jews (one can expect anything from
those people), we would leave behind

French people who, driven by their love for
'their country, would continue this campaign
the result of which will soon be the departure of
Jews and the recovery of France.

END

THE

JEWS IN ALGERIA

ARABIAN TALES

Do you remember, readers, these stories?
of olden times, recounted in the evening, at the
A vigil, by your elderly parents? How many times,
When you were children, it was necessary, for
To fall asleep, to repeat one of those stories to you
that you preferred. Then sleep came and
You were dreaming what you just heard!
Later, you were happy to remember-
peel back these stories, because they depict you-
were better than the stories of our best
Historians, the customs of a hundred years ago. Who
of you did not have a proud ancestor, in you pre-
sitting on his knees, to tell you his

old campaigns? Who among you hasn'ttense, repeated a hundred times by his grandmother Stories of ghosts or werewolves?

Of all these stories, some of which are

still present in your memory, you have drew this conclusion: Like our ancestors They were brave! But how they were ignorant and superstitious!

Throughout history, among illiterate peoples, The elders loved to tell the young so many what they had seen, what they had learned from their ancestors.

What was done in France fifty years ago years, is done today in Algeria. The old Arabs are happy to tell their sons certain traditions that establish, better than {all that we could say, in what conditions they were formerly opposite Jews.

Among the tales that we often Having heard them, we choose those who canventdonner à nos lecteurs l’idée est justement of what the Jews were like under the government Turkish ment.

The Story of a Miracle.

There was a time when the two shores of the Mediterranean people lived in poor intelligence agency.

The Romans complained about the faithful.
believers who, they said, were abusing the right
visiting by taking their ships, and pushing-
know their insolent familiarity until coming
to remove the men from the coasts of Europe,
women and girls, to enslave,
some to their needs, others to their
pleasures.

These barbarians, who should have been flattered by
the tribute paid to the intelligent address of
their men and the beauty of their women,
had the pettiness to get angry at these pro-
ceded.

To express their discontent, they
had the audacity to arm ships
of war, to fill them with soldiers and
of deadly devices, and to come with bad-
bad intentions to disturb the peace of
inhabitants of the African coast.

They even dared to go ashore to
to accomplish their criminal designs; but these
audacious and sacrilegious acts were terribly punished.
many of them perished; the
others returned to their ships, and some-
Only a few were able to land in France.

Despite these failures, they had the madness to
to return! However, they deemed it prudent to
stay away from the shore, and confine themselves to
rob the merchants who, in passing,
transported Algerian products.

Upon learning this news, the Arabs
treacherously took advantage of the circumstances
to raise the price of their grain and finally

so as not to bring any more.

The shops in Algiers were quickly emptied
and the famine was cruelly felt;
The people revolted and the dey was forced
to order bloody executions.

In order to put an end to such a situation-
following the tu-
to force the rebellious to pay the tax.
delay, or to give their wheat as payment.

But the cunning Bedouins, who were expecting

panua

during this visit, they resisted the order of the
dey, whose soldiers, overwhelmed by numbers,
were routed and brought back in disorder
towards Algiers. They arrived there, closely followed by so
close by the enemy, that it was necessary to close the gates
yours to prevent the Arabs from looting the city.

Those of the unfortunate soldiers who remained
outside the walls were massacred and the Bedouins blocked Algiers 1. |

The dey resolved to end it all in one fell swoop:
he ordered the immediate arming of all the
able-bodied men aged sixteen to sixty.

To increase the numbers, the Jews were
also called under arms.

These unfortunate, desperate people cried out,
They lamented. Nothing helped. The Janissaries...
they tore them from their homes and pushed them-
they attacked the arsenal with sticks; then
After arming them, they led them

towards one of the doors.

The elderly, the women and the children

---

1. Under Turkish rule, the Arabs did not resist
they found it difficult to pay taxes: this was moreover
the main cause of their frequent revolts.

ran to the synagogue to implore the saint-
the support of the God of Moses.

At the request of his flock, the Great
Rabbi surrendered, as quickly as he could—
they put his seventy-five years, at the palace
beylical, and asked to see the sovereign.

Admitted into his presence, he prostrated himself.
face down.

"What do you want?" said the dey; "Speak, Jew!"

— Have mercy! Generous Lord, grace for
those whom you have condemned to death!

— What are you saying, you old fool? I haven't condamned person.

"Mercy! Magnanimous Lord," the
Rabbi, have mercy on these poor children of A-
Brahmin, whom you sent to their death
For the salvation of the city and your own! Have
Have mercy, Lord, on mothers, wives, and
sisters and children who are in affliction
tion and tremble for their parents.

— It is to defend them that I ordered
to the men to do their duty. Your men
will walk like the others.

— They marched, Lord.

— Where are they?

— Behind the Bab-el-Oued gate.

— Well then! Let them leave!

— We prevent them from doing so.

— Who?

— About fifty Turkish children, armed of stones, they don't want to let them pass.

— How many of your brave men are there?

— They're all there.

— Finally, how many °

— Nearly five thousand.

— What are you asking for?

— A troop escort to protect them against the kids, whom they don't want to do harm.

The indignant dey sent a violent blow foot to the face of the prostrate Rabbi and him He broke his last tooth. He then chased him away. saying to him:

— I will order these dogs to be disarmed, Sons of bitches! They are such cowards! that in combat they would sow disorder in the ranks. A man who would hold a whip He would chase away a thousand others before him!

The Rabbi rose, murmuring pa-
roles of blessing and withdrew walking
backwards.

Upon arriving at the synagogue, his mouth...
With his heart full of blood, the old Jew announced the
The success of his approach can be described in these terms:

— Praise God who has once again saved his little ones
Let us sing together the hymn of the des-
Deliverance! Your men will return home.

Before leaving, someone suggested
carefully preserve the venomous tooth
Rabbi, in memory of his courage
royal; which was adopted by acclamation.

Another offered to give him a reward
national thought to which each head of fa-
a thousand and each single person would contribute equally
depending on his wealth and the number of his
parents.

After a long discussion, it was agreed
that a large barrel would receive through the bung,
the contents of a bottle of Kashir wine, which
Each person would contribute in the presence of a secretary.
which would list the names of the donors. Furthermore,
and so as not to humiliate anyone, because of his

poverty, the bottle would be brought under the
clothing and paid by the person themselves.
It was everyone's honor to map-
to carry only the best possible wine.
When all, heads of families and single people,
once they had paid their contributions, the following was opened:

tap to taste this mixture composed of Wine of the poor and wine of the rich. O surCaught! Oh miracle! He only came out of the water! Every Jew, poor or rich, had apcarried a liter of water, hoping that this weak Quantity would not appear… in the number.

Turkish-style justice.

In the time when the infidels (whether they be (cursed) held the city of Algiers blockaded,

basic necessities were lacking entirely.

The most daring sailors tried in vain To force the blockade, some were captured, the other sinkings; very few succeeded in deceiving vigilant surveillance of their enemies.

At that time, there was a captain in Marseille.

of merchants, named Marius Cabasson, who, knowing the road to Algiers, thought that, If he could avoid the cruise, he would make a good deal, by bringing here what he believed must miss it.

So as not to delay the progress of his naVire, he only took on things of little importance weight, but of great value. Moreover, the cunning buddy, who knew the way his fine sailboat, calculated all the chances so well wind, currents, moon and tempfarts, that under cover of night and fogLard, he landed in Algiers without having been seen.

The arrival of a ship, laden with provisions, was an event whose news spread-said immediately in town.

The final maneuvers of the anchorage They were not yet finished, when already, from the starboard side and from the port side, the ship was being attacked by boats, manned by Jews, which came to try and buy at a low price what they they were planning to resell at a very high price.

That's business, isn't it?

But the Provençal had given the instruction to his crew of scoundrels, not to leave only one man at a time, and they were numbered as they went down, after making their offers. E

These visits lasted two and a half days.

Cabasson dealt with the one who had made the best deals. It was a small A red-haired Jew with a sparse beard and a nose pointed, with red, rheumy eyes, looking slyly. He promised to pay cash, in or, after delivery.

What we got out of this over five days A ship, it's unimaginable! Everything was weighed, counted, measured, meticulously verified. When the unloading operation was completed undermined, the buyer said he was going to make his calculations, so that there would be no errors. That's-It was perfectly natural and the seller had to do it as much on his side. It was therefore agreed that they they would meet again two days later.

Meanwhile, the captain took care of

from his return cargo; then he went
to the Jew to collect his money.

—Ah! my friend, my friend, I believe it

that he hasn't finished planting; but, a little,
Chouya, rédoua, j'y garderai moa même y
toute suite per pagar drahme à toi, sidi.

The child from the Cannebière went away satisfied
He did it and came back the next day.

"Have you finished your calculations?" he said to the Jew.

— Ah! My dear friend, I found one there
bidid error.

— What is it?

— He wrote on the bill, my dear
handkerchiefs from Rouen, and citi handkerchiefs iti
bidide, big stockings, all and cotton stockings and stockings
Hey Rouen! I know it, you don't really.
trapper moa.

The seller explained what the Jew had
An air of incomprehension. Bad faith
of the latter fitlàcher au Provençal several
bordered by Troun de Diou.

Finally, the youddi concluded the colloquium by
saying:

— Buéno, buéno, rédoua, late, youn
macache drahme rédoua, rédoua à la tardi.

The following day, the raïs received at his
on board the visit of all those to whom he had

bought goods; they came to
to get paid. They all shouted at once, as if
if they had been skinned.

— What! Macache drahme! You carrot-
Tier bezeff! Quick, quick, to the cadi!

Marius could not get rid of these importuns visitors than with the help of its robust
sailors, who, with their fists, made them
jump into their boats.

Following this unpleasant incident, the
Phocéen was in a very bad mood
arriving at his debtor's house, who seemed astonished
to see it.

— What is it? What do you want?

— I've come to collect my money.

— Moun chir ami, je ti dit, redoua, redoua, that is to say after doua, come then
domain.

— May God's ass break you!

The next day was a Friday.

Marius had difficulty getting rid of
the pack of his creditors who followed him
even at the home of his debtor, who was then absent from
At home, he found only women who didn't

They didn't understand a word he said to them;

but a child told him that the boss, Sa-
Lomon ben Shimal was at the synagogue.
adding that, the next day, the Sabbath day, he
It was pointless to come back.

Cabasson was forced to settle for this
unsatisfactory answer.

Saturday began a party which was supposed to
last ten days. The Marseillais could not
to extend his stay in Algiers, went to wait
his debtor at the exit of the synagogue.

— Well then! Will you pay me?

— Moun chir ami, you should have come earlier.
Here we are celebrating and there is no possibility-
Ability to touch money. It is a sin.
our other Israelites.

That was enough to test the patience of a
saint, and certainly Marius Cabasson was not one of them.
Not one.

He went directly to the qadi who
was at the djinna. After explaining this
who was bringing him in, the judge said to him: |

— Yes, sir, that Jew is a scoundrel like
I know all the others! But it's true

that the Jews are celebrating and that the governor-
the system that tolerates them allows them to ce-
to loosen.

— However, Lord Qadi, I am obliged
I need to leave and I have to pay my vendors
who are after me and taking advantage of the ab-
Moonlight to escape the cruise.
'In short, I want my money.'

— I understand your reasons, and I will-
Send and get the Jew immediately.

Fifteen minutes later, two chaouchs
brought the devout man.

— Salomon ben Chimal, you know the sidi
What's this?

— Yes, well, I know about that stuff.

— You acknowledge owing him seventy
A thousand sequins?

— Yes, sidi cadi.

— You have to pay him right away!

— I sold the goods and I moved there
I haven't been paid, because of our holidays.
The religion of our others, you know very well, sir, ci
defended ber li boun Diou.

— Yes. Well then! Borrow and pay.
2.

m © ea

— No Israelite may touch the-
gent; cit oune gros péché.

— There are Turks and renegades who hold
will lend, and the roumi alone will touch it without
Let it pass through your hands. Come on! Go quickly.

— I'm going quickly, quickly.

"And you," said the cadi, "how would you like to..."
Are you paid, Turkish style or French style?

— In the French style, a sniffle!

"Write," the judge said to his kodja; "he said
In the French style... Go away now. You re-
You will come tomorrow.

At the next hearing, Ben Chimal returned
the sad face:

—Moun Diou! Moun Diou! li Turkish, ili
worse than an Arab, he wanted to be the one who
thie of the sum against the receipt di tout.
This man is a jackal!

At these words, the captain made an angry gesture-
gic of refusal.

The Jew continued:

— If only he would be content with ten-thirds,
You could accept, but half is too much.
I told him, "That Turk!"

To this insidious proposal, the Marseil-
Lais, stamping his foot, cried out angrily:

—- Troun di Diou! I don't know what's wrong with me
refrain from strangling that scoundrel of a Jew.

"You refuse," said the judge, "to the man from Marseille?"

Bagasse! If I refuse!

— You can withdraw, Solomon, and you,
Marius, do you still want to be paid by the French?
çaise? Write, kodija.

— Ah! I don't give a damn, as long as I get paid, I have my money! Chinese style or lanclay, ze mwen f... hole of good air Good heavens!

— Excellent! That's talking! If you If you had said that earlier, you would have your money It's been a long time. But you'll get it... Chaouchs, run after the youddi and rownose it.

When the Jew appeared, the qadi said to him:

— You're going to pay the roumi right now.

— But, sir, you know very well that our others, we cannot receive money during our celebrations.

— Chaouchs, seize this dog and combegin with fifty blows of the stick under the feet.

Solomon was immediately bound and thrown onto the back, and the feet together attached to a a rod fixed to two iron stakes planted in earth.

Each chaouch, a long and thin stick Olive branch in hand, he waited for the signal.

"Do you want to pay right away?" repeated the cadi.

— Moun Diou, moun Diou, have pity on Me!

— Go on! said the judge; count, Kodja!

The poor Youddi was uttering terrible cries-wounds, while the cadi chatted with his adel. |

Blood had spurted out, and the captain, moved out of pity, he was going to beg for mercy and stop the execution. cution, when the tortured man cried out that he was going Pay... tomorrow!

"Go on," said the judge coldly.

— Stop, I'll pay immediately.

They helped the Jew up and sat him down before a table, and the secretary wrote, as dictated from the cadi, a prescription for a Turkish banker from the city. The Jew signed it, the judge put his stamp and, less than an hour later, Marius Cabasson had his money.

Then, the Jew, who could no longer pose feet on the ground, returned home, mounted on a donkey, without having been able to obtain anything else expect forty blows from the stick.

The raïs thanked the judge, who gave him a an escort to accompany him and a chore to carry his gold. Then he said to him:

— Well, sir, what do you think of the justice-Turkish-style tic? In six months you wouldn't have didn't get your money, by making you pay at the French. In the French style, always paper. Stamped and worthless! And the lawyers, Solicitors, bailiffs, prosecutors!!!... With these Those people, you see, it's always like that that needs to be done. We know them better that you. They must be held securely under the stick. If we let them go free, they would...

4. If this excellent method were used in France, the
Jews would not so easily use bankruptcy to
steal from their creditors

—

n —— ——————

would eat and become masters at
we are the owners of all our property.

They all get along like thieves in
fair. They fill themselves with gold as if they
were sponges; they need to be squeezed to
To get something out of it.

— Yes, that's possible, replied Marius,
but the unfortunate man nonetheless received
forty blows with a stick.

— Bah! bah! I advise you to pity him.
You're crazy! He'll start again
Tomorrow! He's a Jew!

At the Moorish café.

— Happy days are followed by bad-
I'll be here for days.

After living in comfort, I
found suddenly ruined. But the Misericor-
God did not abandon me, and I regained
what had been taken from me.

The one who spoke thus was wearing the suit and the unlettered turban and was called Sidi-Aggoub. He was sitting in the middle of some Arabs who seemed to bear him a certain respect.

One of them said to him:

— Tell us, then, I beg you, coment Misfortune has entered your home, you who lived in abundance and owed nothing to anyone? Also tell us how you went about it Rebuild your fortune?

— It's very simple: a Jew ruined me, the Roumis helped me up. However, I spent very bad times.

I lived happily and peacefully; my silos full, my herds in good condition, I I let myself be lulled by a gentle carefree state of mind.

I enjoyed giving guests a warm welcome. that God was sending me! I was even thinking about Marry my sons!

One of my friends, an adventure runner Since there are so many, he came to ask me for a hundred francs, telling me: "I need them immediatelydiatem=nt; I'm going on an expedition tonight in love, and, to succeed, I will need "A few douros."

— What are you asking me, Bou Zian?

I know very well that we have no money. What would we do with it, we who have all this What do we need on hand? Do you want some? Wheat, barley, sheep? Take your pick! But I don't have any money. Wait for the market. Next, I'll sell some of the harvest and you I'll lend you one hundred francs, two hundred, if you want.

— No, no, a hundred is enough for me, but it They need them today, before nightfall. You are my friend, and you wouldn't want to force me to turn to someone else.

"Well," I replied, flattered in my self-esteem, I will try to procure the twenty douros.

I left immediately to go find a Jew recently settled in a new village, created near Oran. I thought that this child of Moses, from whom I received all my provisions, would not refuse me this service vice.

Upon arriving at the village, I found Jacob crouching amidst a jumble of bags, crates, barrels and a thousand other objects parates.

He greeted me, calling me his lord and his master, and asked me what I wanted.

"It was heaven that sent me," he said. to take advantage of a good opportunity.

He had just received su- cream and top-quality coffee.

"No," I told him, "I don't need to" goods today, I need

Money. Lend me one hundred francs.

"Money!" cried the Jew, raising his hand.
The head; you want money?

— Yes, Jacob, twenty douros.

— Good heavens! But I don't have them.

— Come on! Look carefully.

— But what guarantee will you give me?
YOU ?

— What guarantees do you need, don't tell me-
Aren't you born? You know I have land, some
flocks, grain; what are you afraid of? You
know my creditworthiness.

— Yes, I know all that, I trust you completely
I'm in you, but I need your signature.
Otherwise, I would have no guarantee, if you

Misfortune should happen. Besides, I will return the favor.

your receipt when you return the money.

— That's right! Come on, give me your paper, I'll do it
I will write my name and that will be that. You are a
brave man |

— Did you doubt it? Did I ever
Giving one thing for another?

— No, but hurry, I'm in a rush.
Here, pass me that paper over there.

— No, not that one, I'll sell it for two cents

the sheet: I have a smaller one which is less
dear and worth more. You see, we
As for us, poor Jews, we are forced
to save on everything; lecommercevasimal!

And he handed me a piece of paper, imprinted with
tablets; then he said to me:

— Sign here, that's all it takes. With
You are enough for me.

And I signed without suspicion.

Alas! I learned the hard way that it was
a special paper.

When I had signed, he stretched out his hand,
took the paper, examined my signature, and slipped
the receipt in a wallet which he placed in
a drawer, from which he removed the key.

He then gave me a speech about poverty.
time, the scarcity of money, etc. Finally, he
took out of a bag nine five-franc coins, then
he cried out like a desperate man:

— Oh! Lord my God! I've been robbed!
I had one hundred and ten francs in that bag! Great
God! What will become of my children?

Seeing this heart-rending pain, I
I was moved for a moment, but the day was drawing to a close.
and my friend was supposed to be waiting for me. I said to
Jacob:

— Let's finish, hurry up, complete the
sum. |

— I'm ruined, I have nothing left.

-- Give me some change!

— Ah! The scoundrels! They took everything from me.

— Look in your counter, do it quickly or
Give me back my receipt.

After searching everything, turning everything over, he re-
he took out some silver coins and a few pennies.

I gathered everything together; there were seventeen of them.
douros, three francs and seven sous.

I could get no more. The hour before-
It was necessary, I had to be content with that.

in me ee

I had him write in a book the mention of
I saw the difference and I left.

My friend was very disappointed when he saw
This machine gun fire. He took everything and ran away like...
He was in a madman, he was in such a hurry.

On market day, I sold a few mo-
tones and then went to the village to remove
My receipt.

There I learned that my creditor had gone
to spend the Easter holidays with his family in,
Oran.

The holiday season passed, but Jacob did not
He didn't come back. Another Jew had opened his
houtique. It was therefore impossible for me to
to pay my small debt.

_ Jacob's successor, named Maclouf,

told me that my creditor would come to deorder the money. I thought, moreover, that a Such a small sum couldn't bother him and I I stopped worrying about it.

One morning, as I sat in front of my door, I spotted a group of Romanians heading- They were geeking on my side.

I immediately called my wife and said to her:

— Here are some visitors, prepare the coffee.

These Christians, who were unknown to me, outwardly resembled those people who They spend their lives writing.

After having coffee, which they found excellent, they made me known, through the interthe intermediary of a dreadful little Jew, the goal of their visit.

One of these men took me aside, and, at with the help of that animal of a Jew, he told me:

— Jacob, the honorable merchant who lived in the neighboring village, lent you a hundred douros:

"One hundred douros!" I cried. "It's a Error! There was only the value of seventeen douros, three francs and seven sous.

— Don't deny your debt! I have proof that he lent you this sum of one hundred douros.

— No, that's not it. I asked him one hundred francs, and after having me sign on a piece of paper, he couldn't find the whole sum and only gave me what I told you.

— Yet you acknowledge that you owe to Jacob?

— Yes, but not a hundred douros. I'll add that I looked for it to pay for it. That was a month ago. that he has left.

— All of that is indifferent to me! Besides, You're all the same, you Arabs. You borrow easily, but you don't I never want to give up. I am here in good standing. bailiff's note. I have a hundred douro note... written within thirty days; he has not been paid at the deadline and I've come to inform you of the prohead.

— But I repeat, there is a mistake; I I never borrowed that amount from perrings.

— Come on! he resumed angrily and shakingsaying his cane, must we, damned arbico, you Put your ticket under your nose? Look!

And he handed me a small covered piece of paper of various scripts and bearing several Stamp imprints. On closer inspection, I They recognized my signature at the bottom.

It was indeed the one I had signed in emborrowing one hundred francs from Jacob. I understood that I was the victim of a despicable plot.

The bailiff walked away with his accomplices.

leaving me a piece of paper.

They all looked furious with me. I
I grasped the motive when I saw the hideous Jew
making threatening gestures at me.

"Well," I said to myself, "this is a nasty business."
First and foremost, I need to find that damned Jacob.
in order to avoid future visits
of the right arm of justice t.

It was obvious that the sum of one hundred dozen-
Ros had been written by someone.

— Was it, I wondered, through the Jew,
or by the bailiff?

That same evening, I left for Oran.

Oran is the preferred city of the Jews. They are there
They flock in from all sides, they swarm there, they
They swarm. They have their consistory there: it's from
that's where the slogan originates.

Upon arriving, I headed towards their quarter-
third, which is the dirtiest and most poorly built of
the city. It was the boulevard of prostitution
tion! All you could see was filth and vermin.

4. The Arabs considered the bailiff as the arm
law of justice,

ae oaae D

By contact alone, this cursed race
It rots everything, even the earth it treads upon.

Due to the recent rainfall,

the streets were filled with mud; but in The Jewish quarter was a foul, filthy place. full of all kinds of rubbish.

The Arab who crosses this anthill impure is considered prey; there is no his journey, assailed by jeers and sometimes even of projectiles.

The children of the Jews will one day be more more dangerous to us than their fathers, and the The best dressed among them will always the biggest thieves.

It really seems like anything goes. this breed and that the Christians have fear !

If we are robbed or mistreated by them, we don't can obtain justice! We must not even do anything say.

I searched every nook and cranny of this neighborhood filthy, entering all the gambling dens where They play and steal from each other. I wanted to be stubborn- How to find my rascal Jacob.

I sometimes had difficulty escaping unharmed and safe from the hands of those who frequent these gambling dens.

All my research had remained unsuccessful, until one Saturday, I spotted my youddi, strutting around the main square in gold-braided uniforms, and towing three bloated Jewish women and a dozen children dirty and unkempt.

Jacob savored the joys of family life; he smiled proudly, eyeing him up all those kids.

I stepped forward to speak to him.

Upon seeing an Arab near him, he cried out, according to Jewish custom:

— Roh, beni kelb (Back off, you son of a dog!)

— Come now, Jacob, don't get angry. It's me, the one you called your master when You were in an Arab country.

Then he recognized me.

"Ah!" he said to me respectfully, It's you, Your Grace! What a good wind you Bring! Would you be appointed chief, agha, or Bach-agha? Would you be in charge of a com-

commandment?
3.

ee

— The one about paying one hundred douros doesn't My joy! I came to see you.

— What an honor you bestow upon me!

— This isn't about honor. A bailiff came to demand a hundred douros from me, or rather is to signify a protest for a ticket of this the amount I would have subscribed to you for a month due date. I only owe you what you owed me. lent, and this money, I have in my djebira, Ready to give it back to you right now. A long time ago that you would have had it, if you had stayed in the village. Take it and write it down on a piece of paper that I won't tell you about.

I don't owe anything anymore.

— I cannot receive any money today-
From today, Saturday, come back tomorrow at the same time.
time and we will settle this matter.

The next day I waited in vain for
pious man; Jacob did not appear. I
I thought he was ill.

I resumed my search for him and
I was unable to meet him in the following days.

While I was searching in vain for my
creditor, I met one of my neighbors
who told me:

— What happened to you? We think you're dead
_ over there. Why weren't you at home these past few days-
niers?

— What extraordinary thing happened?

— The Europeans came several times
bring some papers to your address, and then a
One day they returned in greater numbers, have
They took away your herds and had them sold.

— Mercy! Is it possible!

— That's how it is; they said that you
I owed one hundred douros to the Jew Jacob and five-
As for justice, we wanted to...
oppose the abduction, and your smallest
The child was crushed in the fight.

— Oh! the wretched Jew!

— You should be complaining, the Christians are
would deliver justice.

I explained to my neighbor how this fri-
Jacob's son had misused my signature.
by filling out, without my knowledge, the stamped paper,
and was therefore entitled to re-
to demand a hundred douros, when he hadn't
lent only eighty-eight francs and seven
BELOW.

I was ruined.

It was pointless to complain. I would have been
forced to stay in Oran for months
whole, and I would have been out of pocket.

I then returned to my village to collect-
read mine and make myself safe with this
that I had left.

I lived miserably, without hope in
the future, when I received a letter from a
My wife's cousin, named Kaddour, who,
following disagreements with the Roumis,
had been sent to France. He told me that at

upon his return he had found a place in a

hotel in Oran and that he was in charge of con-
to lead travelers to visit the
town and surrounding area.

"Go find him," my wife told me. He
will show you how to make money.

I went to Kaddour, who
welcomed me very cordially and promised to
to take care of me. To begin with, he...

confided the travelers who wanted to visit the

surroundings, and I was able to have some good days-
born.

During my various excursions, I made the
knowledge of these men called
scholars.

What good people! We'll do for them
Believe whatever you want! These tourists from a
a particular genre invents a name for
every little thing. There are some who
give a name to all the
plants, others to all insects, others
finally to all the stones, and each one, to
returning from his explorations, he reports what he
found it.

I had been in place for a few days at
with difficulty, when a cara- landed in Oran
vane of scholars. At their request, I them
led them to the Combes tower, where they settled in
They went to look at the sun in
pipes.

Every day, I came to Oran to look for
provisions.

Oh! Those were the good old days! I was happy.
paid, well fed, and had very little work-
vail. In addition, the various suppliers me
they often gave the coin.

in ms

When these scholars left, they left me-
were the donkey that carried the provisions.

After these, others came, too.
generous than the first ones.

One of them spent his time picking
blades of grass, which it contained precious-
lying in a box. Another, a hammer
with his hands, he broke stones and charged me
to bring back some pieces of it.

It seems that in France there is neither
no grass or stones!

Another one, some kind of nutcase (I don't know him)
Don't complain, even though he made me run), no
he only cared for turtles, lizards and
Snakes. He gave me five francs one day.
for a chameleon that I had brought back to him.

He mistook the aloe stems for a-
perges.

Ah! That one amused me!

It is certain that if the drivers of
camels knew what one gains by con-
to lead the scholars and the ladies of the Romani,
there wouldn't be a single one left to go from
Timbuktu in Greater Cairo.

THE JEWS IN ALGERIA D1

It's amazing how much I made people believe
my travelers! But it was generally from
Good people and very polite!

After spending fifteen days visiting
They're fully committed to Algeria, and they're returning to France.

more knowledgeable than ever, reporting to them, their little creatures, and their grand ideas about our old country. They speak and we Listen; they write and we read them, and that's it. That's how we know Algeria.

Indeed, it is they who make the laws relating to tives to their colony, while those who have inhabited for ten or twenty years, they exhaust themselves in efforts superfluous to fight and destroy the false ideas spread by these explorers for fifteen days, without being able to succeed.

After all, I don't care; I've earned more money in six months, thanks to swindling of this cursed Jew and the quirks of tourists, than before in five years.

To all my customers, I sold jars of Kabylie or Morocco, Mascara carpets shawls and silks from Tunis (made in Lyon), slippers and wallets Algerian jewelry from the rue d'Austerlitz coming from Paris: necklaces, knives, yataghans, pipes, tobacco, etc... But where I made the biggest profits was on the old scrap metal, the old guns, the rusty and broken pistols, the old swords that I said had belonged to Abd-el-Kader, rings, bracelets and leg rings.

You can't imagine how much I I made them swallow swords and eggs of the ox-you idiot!

This is how, my friends, thanks to the bene-The saying of the mighty and merciful God, I was able, after being robbed by a Jew, to make a small fortune and give back to my family well-being.

These are stories that have already been told. some of our readers have been communicated, along with several others that we regret that we are unable to insert, by a Frenchman who has lived in Algeria for nearly

THE JEWS IN ALGERIA

—

forty years old. This courageous patriot is already published in several Algerian newspapers, under the title of Arabian Tales, stories interfeelings about the Jews and Arabs of our colony. Each of these stories, whose veracity cannot be suspected, brings a new new evidence to support the theory that we we exhibited in Jewish Algeria.

From these various tales, we are authorizedled to the conclusion that the Jews, cowardly and rampants under the Turkish government, had quickly initiated into the laws and customs of the new - conquering calves.

While the Arabs did not have the the slightest notion of French civil law which now to be applied in Algeria, the Jews, on the contrary, had taken all their precautions to be able to fly legally the Arabs. These unfortunate people were ignorant of... The effect that their signature, affixed to a a stamped sheet of paper, authorized a a man of bad faith to demand a sum that was not owed to him.

In the following chapters, we will

to take the most prominent Jews from Algeria, and show how, thanks to the complicity of our representatives, we could even thanks to the complicity of the various governments successive events, they arrived to be the masters in our colony.

IT

THESE BRAVE YOUDDIS

In France, we only have a vague idea of the solidarity that exists between Jews and which makes them powerful and dangerous. It is even among us who admire this solidarity, which the only stimulus is the implacable hatred of Jews for the rest of humanity .

Those of our readers who still retain some illusions about the use made by Jews of the power they manage to seize, They only need to visit Algeria and they will be convinced- They will learn from their mistake.

They will see that the Jews, officials or Merchants are all usurers.

Whether they resort, for example, to Tabet Abraham, one of Al-'s principal bankers ger, and they will soon know what, in in our colony, a Jew means by "doing the bank "!

Every youddi — whether he is a money changer
like Jaïs Salomon or trinket maker like
Eliaoul Morali — knows only one way
to get rich: exploiting people in the middle
from which he lives.

We can take indiscriminately
all the Jews of Algeria, and we cannot find any of them
we will not have a single one who has not committed several
misappropriations to the detriment of the French people and
Arabs.

From the very beginning of the conquest, these slaves
of yesterday, who owned nothing or almost nothing
"Nothing," the spies of our officers declared.
to secure an initial down payment.

We could then see, throughout the entire campagne and throughout all parts of the Algerian territory
nothing, a swarm of yudis who, like
crows, walked in the wake of our troupes to devour the corpses.

"1

Qt

During our expedition to Tunisia, what
Jews have committed even more thefts!
One of them, named Schemela, was in charge of reto requisition barley or wheat, taking advantage of it
to make a big deal about jewelry and gold
that the Muslims had hidden in the
bags.

Later, the Arabs, indignant at the inso-
The actions of this bandit, enriched by his robberies,

complained to the authorities, adding that this Jew had stolen large quantities of shovels and Pickaxes belonging to the French engineering corps. Traproceeding before the Sousse court-martial For armed robbery, Schemela was desplit by Mr. Georges Lachaud, who obtained his acquittal, despite the charges against him charges brought against him.

The native Jews then began to to apply this maxim of the Prince Jews of Constantinople:

“Make your children merchants, so that Little by little they are stripping the Christians of their possessions.

Already the Solomons, Tabet Abraham, Zermati, Jacob, Moses, in Algiers; the Isaacs, Nahon, Aaron, Oualid, Uhry, in Constantine; the David, Kanoui, Sebaoum, in Oran, founded, under the title of bankers or merchants, foul counters where the fortune of our nationals and of the Arabs.

The Jews scattered throughout Europe learn soon by their native coreligionists that there is a mine to be exploited in Algeria; plugentlemen then land in our colony and come to lend their support to the youddis illiterate.

We will not recount all their honors two exploits; we will confine ourselves to saying that those of our readers who do not know Algeria, they cannot have any idea of the Jew native. The usury that reached in France a Incredible rate, but nothing compared to wear and tear. Arab.

It is especially when misery is rampant on a country where Jews can easily exercise cer their shameful trade.

In November 1881, two villages from the Djebela tribe, near Mostaganem,

L

affected by several bad years consecutives, had no grain for ento sow. The main members of these villages, led by their chief, resorted to a A Jew from Mostaganem. He agreed to to deliver barley to them at the exorbitant price of 36 francs per quintal. This sum was to be returned to the harvest, not in money, but in nature at the current market price. However, at In August 1882, barley was worth 7 francs. quintal, the people of Djebela had to give nearly six quintals for one, that is to say that they had borrowed at 600 0/0.

By tracing the history of colonization In Jewish Algeria, we passed under silence a decree of great importance because we've never actually implemented it. We want to talk about the decree of December 13th bre 1866, on the unseizability, for debts previous, lands constituted in proindividual privacy.

Several tribes, in fact, saw their terrains seized and sold for the benefit of the Jews auimmediately after the issuance of the titles, so that the property was established, not for the benefit natives, but to the benefit of the Jews, who were powerful enough to prevent the appcation of the decree.

Collectively allocated land, according to the law of 1873, to the natives of the Smélas and the Gharabas were seized and sold for profit of certain Jews of Oran, of whom we will List the names:

Moïse Amar', a Moroccan Jew, aged 30 at 35, slightly stooped, with the face of an admirable jackalremarkably successful, dressed in French style, is arrived, with the help of his wife, at making exprto pray to two or three hundred natives. After his bankruptcy, its receivables were sold by debefore the commercial court, purchased by a intermediary and accomplice, and ceded by thisthis one to Rachel Kalben, a worthy separated wife of the property of the said Amar. This one gave procuration to her husband to continue and do expropriate the Arabs. Most of them

4. Moses Amar responded to someone who was speaking to him of his dishonesty: "I am always at the gate of the prison, But, thanks to my address, I'll never get in.

were completely ruined and that without him they were allowed to protest.

Josué Gabay, also a Moroccan Jew, has purchased from several natives, mainly to those of Tenazet, lands which had been allocated, during the constitution of individual property. By dealing with Gabay had reached an amicable agreement with these sellers.

promised to pay the sale price immediately past actions. Most of the acquisitions were done at a price of 175 francs per hectare. Under the pretext of saving on registration fees Gistrement, the Jew asked the natives to declare only 125 francs per hectare in front the notary, promising to give them immediately the 50 francs per hectare, undeclaredres in the act.

The naive vendors were fooled. trapped. Once the deed was done, Gabay... fled to Aïn-Temouchent where he stayed for eight days.

The Arabs addressed complaints to the administrator, to the prefect, to the public prosecutor

the Republic, to the governor. They opposerent even by force during the seizure of possessions- Despite the land acquisition, nothing helped. In five douars, the Arabs were thus stripped of their possessions.

Gabay owns five to six hundred hectares land in Ténazet, acquired from this fa- The Arabs didn't receive any money. because, they were told, the land sold were burdened with mortgages.

We are asking the appropriate authorities in this regard Why are Jews allowed to have their property seized? and sell land declared exempt from seizure affected by the decree of December 13, 1866?

Other Jews from Oran proceeded from the The same method was used to plunder the Arabs. These are the men named: Moses ben Said, Isaac

Karsenty, Mardoché Obadia, Youde Obadia,
Moise ben Chétri, Messaoud ben Yamin,
Chouraki *.

Still others have become rich, by de-looting those they could attract into their nets. Among these, we will mention a among the wealthiest wholesale traders in Oran,

1. All these Oran Jews, friends of Kanoui, are today of today rich and respected.

named Gabail. The number of his victims is already considerable. We will cite one for example, who will publicize the processes ge-generally employed by this individual at-near naive and defenseless people.

Gabail the Jew, a food merchant basically in Oran, owned, in Ain-Temouchent, several buildings, one of which served as a foundation douck (stable) to the Arabs and brought him 30 francs per month. He resolved to transform into These shabby shacks are a rental property. built against a wall constructed of earth and half-toyen with Mrs. Diego. To make some Economist, he plotted to make the ma-I shared part of the costs with my neighbor.

Around November 1884, the Jew came to find the widow Diego and approached her in these terms:

— Would you like to do me a favor?

— If it's possible, I'm not asking better.

— Here's what it's about: I want to do

build a pretty house on the sitement of my fondouck; but as our

—

The shared wall is made of earth, I ask yourai to allow me to have it demolished for the
replace with a beautiful masonry wall,
with lime and sand.

— I have no money, Mr. Gabail,
You know them well, and therefore cannot cope
at the cost of rebuilding the wall. Furthermore
If, on your end, it is poorly maintained, it won't help.
It's not like that at my place. The two bedrooms there
adjoining ones bring me 15 francs each per
months; the stable at the end is rented for 30
francs. That's a small income that I am, uh-
I'm tired of receiving monthly payments. I regret it.
I cannot oblige you, but I cannot
borrow money to rebuild a wall
which is useful to me in its current state.

— I'm not asking you for anything. I'll do it myself.
expense. In one month your rooms will be
in good condition and you can return them to your
tenants. Later, if you want to do
build your house, you will pay me halfcitizenship.

— If you don't ask me anything, you
You can do the work. You will tell me only-

\

— nr EE cn

D sand

the day you want to start,
so that I can warn my tenants.

The poor woman, a widow and mother of six-
children, the eldest of whom was twenty years old, and the most
ten-year-old, had previously contributed
to the rebuilding of another party wall
for a sum of 150 francs, which she had not
was not obliged to pay, her sons having done
They themselves transport the materials. She
hoped that the Jew would act like his other
neighbor, a brave French settler, and that's why
that she had agreed to his remarks
tions.

Thanks to his work and that of his children,
The widow Diego lived happily. Besides the re-
Having come from her rooms, she had four hectares
vine defects and arable land.

The demolition and reconstruction work
tions directed by Buzaowitch, architect and
city road surveyors, became quite quick-
demented; but Gabail, despite his promises,
did not consider having the rooms repaired
from its neighbor, which had been badly damaged
for the execution of the work.

us
e

The widow Diego approached him at the market of
Temouchent and he said:

— You promised to have my
rooms in the state they were in in the-
A month's interval, and now it's been three months that I've been waiting
I need my income to live.
true, and it's a loss for me to stay
thus without renting, especially since my rentals
silences can leave me permanently, if
You are creating a new delay.

Gabail promised to give orders in
consequence.

Another month passed in complaints.
Finally, Buzaowitch', the architect, undertakes-
The man came to ask the widow to sign a
stamped paper, promising to do ter-
undermine the works.

— So what is this piece that you
"Do you want me to sign?" Mada- asked him
Diego.

— That's the authorization you gave

4. It should be noted that, in order to inspire a certain

Trust, Jews always choose officials
for accomplices.

Mr. Gabail is asked to demolish your shared wall.

The unfortunate woman, completely he-
literate, she scribbled her name where she was told to
sign.

Some time later, the same architect

presented him with a memorandum, asking him 200 francs deposit.

She refused to pay.

After a five-month wait, two bricklayers came to make the promised repairs in Mrs. Diego's house. Before leaving, They presented him with a bill for 180 francs. which she did not pay.

On the advice of some friends, she called Gabail before the justice of the peace, asking him compensation for lost rent, and the implementation in the state of its premises demolished for the consconstruction of the Gabail palace. Her case was dismissed. of his request and ordered to pay costs.

Shortly afterwards, Gabail sent a summons to the widow Diego, to claim from himsea payment for half of the shared wall, whose expense amounted, after correction of the report prepared by the compliant architect tecte, at a thousand and some francs. She was concondemned to pay the sum demanded. signing the famous play, she had condamned herself.

She appealed to the court in Oran, and M: Bagros was tasked with supporting his interests. He sought to establish that this woman, not Not knowing how to read, he had written his name without to know what she was signing. The written commitment was there; the judgment was upheld.

This woman thus found herself a victim of her own his complacency and naivety. Gabail did not could force her neighbor to demolish her wall in perfect condition without giving him any compensation for the lost rent. He knew it very well, and that's why he had done the promasses we have been talking about.

It matters little to a Jew to put a family on the brink, if he finds a little one there Profit! Gabail had taken advantage of simplicity and the stupidity of an unfortunate widow for to get reimbursed for the major part bytie of the expenses incurred for the construction of its House.

For the Jews of Algeria, prostitution is even today one of the most used to gain control of certain Arab leaders.

Every youddi is used to considering like a fortune, the beauty of his daughters.

Who in Setif didn't know the beautiful Hymouna and Some of her sisters? Her mother practices a small business with the sole purpose of attracting at her home a few clients (Arabs onall), who do not disdain the charm of its girls.

These Jewish women do not stay long in each center. When they are too They are known in one city, they leave it furiously. tively to go and settle elsewhere t.

To make her job more lucrative, this The family divides and exerts pressure on several points. at the same time. Woe to the naive Arabs who let themselves be lured into the den of these prostitutes killed! They will leave their douros there and will be

1. The Hymouna family has already traveled through Constantine,

Setif, Tebessa, Biskra, Batna, Bordj-bou-Arreridj, PhiLippeville, Guelma, etc.

often even forced to sell their land and their herds to satisfy greed of these shameless businesswomen.

Depending on the locations where they are found, These Jewish women are either grocers or shopkeepers. or tobacconists. Their only business, It's prostitution; their sole purpose is to to rob their victims!

Young Mohamed from Constantine, aged sentence of eighteen years, and descendant of one of the older Arab families, attracted by Hymouno, spent all his fortune in a few months that his ancestors had bequeathed to him. Others Arab leaders were caught up in the nets of these women and left their feathers.

These Jewish women are unfortunately not the only ones who engage in this shameful trade in Algeria. We could also mention the Zermi women and girls, Moïse, Boucri, Rami, etc., among the prostitutes who have done the most victims; but we could not repeat for each one that what we have just to speak for the Hymouna family!

The descendants of Israel employ so much tricks to steal from the natives that he told us It is almost impossible to list them all to our readers. Regarding one of them, we Let us read in the Algerian Radical of July 18th

1884:

Here is one of the many commercial processes of The Jews with the natives.

If this fact were not confirmed to us by a person of justice, we could not believe it, although may we be enlightened by their loyalty, by their honesty commercial head.

A good-looking native enters a Jewish shop. Clerk to rush, boss to... to press, to flatten, naive Arab to swell.

To buy, one would have to haggle, naturally- to offer a third, a quarter of the asking price; the Arab,

always proud, sometimes sees clearly and finally rebels. He wants to leave, stop right there!

Confident in his French citizenship, the Jew, disappointed by All hope of gain, dreams of revenge.

A delight for the gods, especially for a Jew facing a Arabic!

To get revenge, he takes whatever object he can find, he puts it in the hands of the bewildered native and then shouts Thief! Agents rushing in to brutalize the native who protests weakly and passively allows himself to lead to jail.

Caught red-handed: the judges quickly ruled and it's a An innocent man, yet another condemned man, who will also bear the burden of justice. the French (since he is French) in his heart.

The magistrate who provided this information

His comments were correct. He should have added
however, frequently, in the presence of
agents, the Arab, who foresees what is to come,
consents, although innocent, to pay a certain amount
that sum in the hands of the Jew, for
to avoid prosecution.

These mischievous acts require no explanation whatsoever.
comment.

In the same newspaper, issue of the 15th and
On July 16, 1884, this small note was found,
relating to loans granted by Jews:

Several statements have reached us. It seems-
a trait that the Jews lend, with guarantee,
Small sums at 100% interest — per year? No
— per month.

That's typical.

This fact has been known in Algiers for a long time.

Today, we no longer demand 100 0/0 per month,

but 420 0/0.
And the Jews talk about generosity; it's grotesque!

They deserve a first-class medal for the ex-
international position of all turpitudes.

Theft is a method rarely used by
The Jews. However, those who are still too
young people, eager to establish themselves as merchants, do not hesitate
not to enter houses to soothe
see this thirst for money, innate in all
children of Abraham. a

Just recently, a young youddi of fifteen years, Abraham ben X., entered the Mr. Alibert's perfume shop, located Boulevard Charlemagne, in Oran, and was trying to to pick the lock on the counter. Attracted by the noise, Mr. Alibert rushed into the corridor gold, shouting "Thief!"

The other tenants of the house accou- They responded to his cries and a search began. items in the store.

The young thief is eventually discovered. Crouched under the counter. Arrested and searched, Five false keys were found on him.

This was the third time in two months.

Abraham was arrested for theft. Convicted already several times, he had always been He was released due to his young age.

It is easy to understand that young people youddis, who have the same flaws as their fathers, and who are often weaned from argent, seek to obtain them through theft.

Sometimes even this Jewish brood gives the elders an example of perversity.

Last April, young Karsenty, aged twelve, had bought from one of his coreligionists, named Sultan, a group of two dozen ties to resell retail.

Sultan was asking for 7 francs, but Karsenty

He never wanted to give more than 6. The
old Jew, who didn't want to be taken for a ride
by this novice, went to find him and seized him-
sant at the neck (a very natural gesture in a mar-
(chand of ties), demanded the twenty sous from him
which remained as full and final settlement. Kar-
Senty grabbed a knife that was on display.
and struck Sultan twice on the arm.

The young Jewish man who didn't pay his bills was arrested
right away.

We must recognize that these are
these are fairly rare occurrences; however, we have
I felt it was important to point them out, to clearly show our

readers that all tricks are good for the
Jews and that their natural cowardice alone
makes you back away from theft.

Slander is a weapon frequently used
quickly by the youddis for us
those who resist them.

A few years ago, an honest Fran-
çais, which we regret not being able to
naming it was an object of horror for everyone.
the Jews, who finally decided to use the
slander. A fairly good newspaper from Algiers.
informed, wrote at that time:

They were a handful of oddballs! Some Jews and two
French sold.

The lowlands attract mud: the Jews had
attracted the two Frenchmen. The purpose of this promiscuity
vile: to get rid of an opponent.

Each person proposed their own method, but the only one to which
"We stopped" was the slander.

One of the two Frenchmen would have preferred the club or the
puzzle — loves of yesteryear — that one was a
former informer.

But the other, adjusting his glasses, head down,

he cast a sweeping glance at his accomplices, and,
coldly, slowly, in a hissing voice, recited
by highlighting it in key passages, the tirade
from Don Basile to Bartolo: |

"Slander, sir? You hardly know what that is."
'that you disdain: I have seen honest people near
to be overwhelmed by it. Believe that there is no plate
Malice, not horrors, not absurd tales
that we make it adopted by the idle people of a large city
by doing it right, and we have here people of a
address...

"First, a light sound skimming the ground of the earth"
like the swallow before the storm: such a mouth the re-
He picks it and deftly slips it into your ear.
The damage is done, it germinates, it creeps, it travels, and from
Mouth to mouth, he goes to the devil; then, all at
Suddenly, somehow, you see the slander-
denies rising, hissing, swelling, growing visibly
With a glance. She takes off, spreads her wings, whirls,
envelops, tears, drags, bursts and thunders, and
becomes, thank heavens, a general cry, a crescendo
public, a universal chorus of hatred and pro-
Description. Who on earth could resist it?

The man with glasses stopped, asking questions.
his eye on those around him.

The former informer gave a grunt of satisfaction.
A Jew understood, and he began to smile basely.

And, the next day, the colony ran through the city.

paid for by the gold of the Jews.

Our readers in Algiers have not forgotten this.

mischief, which had caused quite a stir at-
However; they will consequently understand the raisounds that silence us, the name of the Frenchman
who had almost become a victim of the Jews.

The aim of this chapter is to make con-
to be born, with supporting evidence, what the
Native Jew, we will continue in
another line of thought, and to speak successively-
his humanity, his insolence and
of his cowardice.

Easter Monday 1886, in Aïn-Temouchent, two young Spaniards, having fun
with a single-shot shotgun, they did it
They left by accident, and both were
injured, one with a right hand, the other more
seriously injured in the leg.

A crowd quickly formed and the
The police commissioner arrived, one of the pre-
Miers. Seeing the blood escape with
the severity of the wound inflicted on one of the Spaniards,
he asked those present to
transporting the injured person to the hospital. No one
Having stepped forward at his call, he addressed the
Jew Chouraki, and begged him to help him get up

the injured man. He having replied inso-
Lately, Police Commissioner Ini drew up
minutes.

While a Frenchman and an Arab, improvided a stretcher and carried to the hospital Pital, the imprudent young man, the commissioner reported the rudeness to the justice of the peace. of Chouraki. This magistrate having informed the Jew that he would give following the official report from the commissioner, he replied in a tone arrogant :

— We'll see about that!

A few days later, the Little Lantern, day- Kanoui's nal, reversed the roles and de- ordered the departure of the two magistrates, who had been guilty of insults and abuse of power, etc. |

To this fantastic accusation, the Franc The speaker, in moderate language, replied, by relating the facts, and highlighting the odious of Chouraki's conduct, which, at the de- a magistrate's request to lend assistance to a The seriously injured man had responded by insults.

The Beacon did not retaliate. That did not the case of the Jewish clique, which addressed di- directly to Kanoui,

For a long time, the police commissioner of po- Mr. Philippe Albert was not in good standing. of holiness in the camp of Israel. He gave them had played such nasty tricks, just think: rummaging behind the counters to grab False weights! Forcing owners to have cabinets in the houses and keep them clean!... prevent prostitution of Unauthorized Jews!... fines against Unlicensed merchants! etc! Such a person

The official was bothering them; he had to disappear.
traitor.

Then we saw the King of the Jews, Kanoui,
decorated for his brilliant actions on the
battlefields of the ballot box, arriver in grand style in Ain-Temouchent.
Having gathered his fellow believers, he...
said:

— Your coumissaire di poulice, cit oune
you scoundrel, you wanted to ruin everything by the trial-
verbal; oune jor i li sizira vot femmes y vos

children. I'm tense with Dinaigre!, li
prifi, ber cassi cit mauvés Francès, y li joge
y fotira li camp di Témochent ; mi, il y becare of fire one general clamor. Cit
Mr. who was with me, went to the synagogue.
gogue ber crivi tot li cclamations of yours.
11 y besoin di voir tos ceux qui l'ont iti condamned, ber this rascal of Lagarde. A prisant, -
nor make a noise, we are going to the synagogue
gogue ber crivi.

Complaint after complaint was then filed.
to the judicial and administrative authorities;
Several investigations were even ordered.
against these two officials; but, badly-
Despite Kanoui's omnipotence, they did not
were able to succeed.

We will not dwell on this any further.
This is to Kanoui's credit, because, in the current
From this work, we will often have to revisit
to speak out against this despicable character.

In Jewish Algeria, we frequently-

1. When Kanoui speaks of the highest-ranking officials,
He is always trying to assert his superiority.

ment spoke of the adjective used by the Jews towards the French. We believe having to cite facts to support what we we have said; for it seems almost unbelievable that these crawling creatures, which once bathed knew the earth, trodden by the feet of the horses Arabs dare to insult the French who freed them from slavery.

In 1884, a Jew was condemned by the tri-

Algiers correctional court three days from prison for having, in the rue de la Lyre, called the French dirty, cowards, etc. The parquet floor, and all we have to do is rent it of the decision taken in this circumstance, interjeta appeals at least to this judgment by too benign.

The case came before the court on July 17th 1884, and the Juii was sentenced to one month of 'prison.

We would have preferred that this scapegoat from all of Israel received such a severe lesson that she deserved. It would have been a salutary example for the respect that should be shown and for the French justice, and for this name of "Fran-"

5.

çais » that all the Judaizers of France and

Algerians are unworthy of wearing.

Last June, Jacob Nahon
presented at the police station of the 4th arrondissement-
Dissidence in Oran. Driven mad by a
excessive absorption of aniseed oil
he was making some kind of absurd complaint
to Brigadier Martinez, who could not by
Therefore, accept it.

Furious, the plaintiff OSEA uttered
insults:

"Bunch of ones!" he cried, "filthy ones!"
French !

Naturally, they were going to arrest him when he
took to his heels.

Pursued by Agent Pozzo di Borgo and the
brigadier, and seeing himself about to be
Having reached him, he called the agents assassins and
he stirred his dog up against them. The dog obeyed-
Sant lunged at Pozzo and bit him lightly-
lying on the right cheek.

Nahon was arrested before the French...
witnesses to the event, did not give to this scoundrel
the punishment he deserved.

However, it sometimes happens that the
Youddis pay dearly for the insults they hurl at
sent to our nationals.

On the evening of April 3rd, the Jew
Orphi, bribed by a man named Cazenave,
the manager of a gambling den in Aumale, had dealt
of "a bunch of nags and dirty Frenchmen"
Corporals Brousse and Combe, and the two sol-
Durieu and Mary.

Enraged, they had struck him with their He was killed with a sword and left for dead on the floor.

The investigation of this case was very labserious. We had to collect three hundred tetestimonies.

On June 17, the four soldiers compawere appearing before the Al- war council ger, as accused of having, in Aumale, killed with sword-bayonet blows, a Jew named Orphi, who had insulted them.

At the audience, the provocation of the Jew was undeniably established.

Mr. Tacconis, in charge of the defense of the inguilty, paying tribute to the loyalty of Mr. Liébert, government commissioner,

who had asked for the Council's leniency, condemned the provocation and stated that the the soldiers he was defending had only done their duty by striking down their insulter.

"If a few isolated Israelites," he exclaimed Mr. Tacconis, have a sense of honor that was done to them by creating them French, it is sad to see that we seem to be to be lowered to the level of others, by raising up to us.

The honorable defender, with his great frankness and the authority of his talent, did not had difficulty proving that, in the face of the insult whose corporals and soldiers had been the object, the blades themselves had come out of the sheath.

The first court-martial in Algiers has, at
Unanimously, the four defendants were sent to trial.
for the purposes of prevention directed against
them.

We can only pay tribute to
the impartiality of the officers who were called
to make a decision in this matter.

The Jews of Algeria are insolent and provocative.

` cators, but if they are not ten against one,
They are incapable of defending themselves.

We will give one last example
of their cowardice.

During the last exercise period of
Thirteen days, the Jew Melka from Sidi-bel-Abbès,
struck one of his classmates. Brought to the
field by order of the colonel, the youddi has rerocketed to fight.

A few days after his release, the Jew
Melka received, through the intermediary of the genpolice, notification of an eight-month punishment
days in prison, imposed by the general comcommanding the Oran division, with this reason: a
hit one of his classmates and refused to
beat once on the field.

This punishment must be carried out at the 1st Foreigner
ger, from July 12th to 19th.

We applauded this without reservation.
an act of justice. However, we note
It is with regret that these are too many examples.
rare, both civil and military officials
silences are at the discretion of the Jews.

If the Jews do not dare to fight in large numbers

equal, this is no longer the case when they are
several against one. They then become
true brutes and disregard the lives of their
opponent.

Last June, a funeral
A Jewish man was passing on Bab-Azoun Street. A Frenchman,
who was chatting with one of his friends, did not undress
He didn't see the procession passing. He continued-
saw his way, escorted by a group of
youddis who was getting fatter by the minute
and from where insults were directed at him.

Government Square, our youddis, who
were there in large numbers, and fell upon him
whom they called "the corpse insulter"
and struck him brutally.

This gentleman had to take refuge in the interior
laughing over a coffee.

It does not belong to us, docs.
conduct of our fellow citizen, each one being
free to act as he chooses, but we observe a
once again the threatening attitude of Messrs.
youddis.

Our Jews are always brave, when they are
One hundred to one!

However, one should not believe that the
The cowardice of the native Jews stems from a
Weak constitution. We reproduce
In this regard, the opinion of a newspaper from Oran, reported

tively to an accident that occurred to a young Jewish.

These youddis are like young cats: nimble and Life is hard. One of our children would die ten times over if he involved the incidents that enliven existence "des porlez madame and des cirez monsieur."

"

Here is what supports what We are moving forward.

Recently, an eight-year-old boy, Salam-ben-Tahar was getting off a station wagon when he slipped and fell under the wheel. The brake, which was in motionment, passed over his body at the height of the poitrine.

A car ran over an eight-year-old child!

Everyone rushed to remove the pieces of the youddi who got up all by himself to the general astonishmentral, refusing treatment because he had No harm done.

If the Jews always back down before a an opponent, sometimes weaker than them,

It's because they value their own skin above all else and that they never want to run. The risks to damage it. For the descendants In Israel, honor and courage mean nothing; Money and power are everything.

In Jewish Algeria, we said that the Jews, who could not get rich any other way- They were going bankrupt one after another.

We do not intend to tell Here, with thousands of bankruptcies, we could to say, of fraudulent bankruptcies, which have been reported to us, but it is our duty to give at least one example.

We're going to take a Jew allied with a influential senator from Algeria.

Lévy, a former banker in Oran, made deir bankrupt times: the first dates back to 1873 or 1874, the second one is very recent.

We will not discuss the number of considerable of settlers and merchants ruiborn because of the character, the list would be long- and we would reopen wounds that are far from healed! We will quote However, one of his victims, who have:

known and highly regarded by many people from Oran.

Mr. Sazie had placed almost all of his fortune, approximately 80,000 francs, in the Mayhis Lévy. Upon learning of the bankruptcy of his banker, this unfortunate man saw himself completely Menstruated. Not feeling brave, after having lived in comfort, to struggle against poverty, and, unable, moreover, to continue his business without money grains, he decided to end his life.

One day, he left Oran and headed towards a fir wood, called the Planter, and there, It blew his brains out.

The news of his death did not surprise anyone.
it rings. We knew what situation the
put the loss of his money deposited in the bank-
that, and we anticipated his determination.

"It is quite difficult to specify what the
Jews take advantage of every bankruptcy, but we know
...that it's a way for them to get rich.

What we can say for certain is that
shortly after his first bankruptcy, Lévy
married his daughter to Mr. Oudas, a professor at the
chair of Arabic in Paris, and a few indiscreet details

claimed that he gave her 50,000 francs
dot. |
His other daughter is married to Mr. Jacques.
son of the senator from Oran.

We chose Lévy as an example
because he was one of the most influential Jews
of Oran, and furthermore because these two gen-
These are two prominent figures. Lesban-
Jewish highwaymen are so numerous that one cannot
may only have an embarrassment of riches.

Just recently in Constantine, the
Sfar the Jew was gaining ground abroad, leaving behind a
considerable liability.

The investigation established that Sfar had made a
fraudulent bankruptcy.

Yet another one, to whom the little goumirce has
successful !

We will point out, in concluding this chapter-
the process used by some ban-
quiers to ruin French merchants
çais. |

These discounters spy on their victims, and
the day when, in order to meet a payment
Importantly, they bring their values, we

They were refused the funds at the last minute.
Unable to pay, they lose their credit.
This is the beginning of their downfall.

Through all the examples we have just given
to quote, our readers can convince themselves
that today, Arabs and French, are
completely at the discretion of the Jews of Algeria.

The Jew is a being abhorred by every Algerian.
nothing, and we all know that if they were
free men, Arabs or French, would have liked
quickly exterminate this cursed race.

Does this mean that our companions-
Triots, established in Algeria, are less humane.
hands that we? Certainly not; but
They know the Jew and we don't want
not to know him.

Our indifference was explained when
we were unaware of the cause of the general unrest;
but now that we are initiated

4. It frequently happens that French traders,
to whom bankers refuse funds without reason, are
forced to sell the goods at rock-bottom prices to Jews
that they have in store, in order to avoid prosecution.

to the maneuvers of the Jews, why not mon-
will we not, by our attitude, show that we
Do we want to be the only masters in our own home?

What French merchant doesn't have
to complain about the slowness and the difficulty
business? Who is it that keeps repeating con-
repeatedly that there is no more money, that the
Is credit dead? And yet, if the State wants
taking out a loan, we see immediate results -
diatementdesmillions, we could even
to say billions!

Where did this money come from?

From the Jews' coffers, for they are the Soulg
holders of our gold.

All financial companies belong-
nent to these exploiters, and the naive French
who allow themselves to be registered among the administrators
ministers are there only as loan-
names.

III

CRÉMIEUX AND THE DS NATURALIZATION DECREE

Under this same title, we have presented,
in Jewish Algeria, the consequences of
decree on the naturalization of native Jews;
we will only deal here with the sad
character who was its author, by making
to know the methods he used,
to thwart the plans of the few French
who demanded the repeal of the decree of
October 24, 1870.

Of all the men who were part of the
Government of National Defence, Cré-
The best was certainly the one who played the role
the most harmful for France. The homeland was

For him, it was a meaningless word. He wasn't thinking
than to his own interests and those of his race.

Little concerned by our defeats, Crémieux
never hesitated, at a simple word from one of
his German coreligionists, to hand over
The Prussian officers were freed without exchange.
which had fallen into our hands.

Mr. Waddington was a powerful ally
for Crémieux, who exclaimed one day in
a session of the Alliance Israelite:

“My faith is great in the face of our situation.”
So beautiful today! Ah! Let me report-
to attribute all this to such noble, such loyal conduct
and so pure that our minister held in Berlin
"Foreign affairs, our Waddington."

Jewish or employed by Jews, Mr. Waddington spared no effort to defend his race or

4. — “As I left the Palais-Bourbon a little while ago, ra-
recounted, on September 4th, Beslay senior, the member of the Com-
In the offices of the French newspaper, I spotted a cab
on the platform and I pushed through the crowd to grab it. But when
I reached it; several people had just climbed aboard, and,
Among them, I recognized Crémieux. — Where are you going?
I asked him. — I'm going to the Town Hall to pro-
to proclaim... » { LÉON LAVEDAN, the Frenchman, article from the Fi-
(Garo, November 3, 1887.)

to earn his money. He held the hand to the clause of the Treaty of Berlin, which was the death of the Romania.

According to his doctrine, every Jew was a citizen Romanian.

Crémieux had managed to deliver this weak nation to his coreligionists. It is he who Gambetta was responding to Mr. Catardii, Envoy from Romania:

“— I urge your government to complycuter; France will not recognize the independence dependency of your country without you having recognized civil rights for all Jews without distinction.

During his reign, Crémieux attempted to seize, for the benefit of the Jews, all the defenseless nations. He, he said, even prepared the way for the arrival of descendants of Israel,

Whatever they do, they were born Jewish, they Jews will die; in two thousand years they will still be Jewish, and all the decrees of the The world will not change anything about that.

It is for them that we conquered

Algeria, of which they became the lords overlords, without question; and what lords! They, the Jews, that is to say, the most lower, more creeping, more filthy when it comes to their success; what he There are also those more ruthless, more cowardlycruelly, and hideously proud

when, their coffers full, they order
as masters!

Well! This is to react against this in-
demoralizing influence of the Jew, which we pro-
let us test with all our might against the decree
naturalization, stolen from the French nation
And, to support our protest, we
we have the entire population behind us
Algeria, without distinction of nationality or
of worship, because everyone there had to suffer from
the disastrous Jewish interference in our affairs
public and private matters, because we all have
we felt shame rising in our faces, and
that it was a matter of our honor to shake off this
shameful, ignoble, unbearable yoke.

Throughout his life, Crémieux had
with only one goal: to confiscate the Revolution

French for the benefit of the Jews. As
president of the Alliance Israélite Universelle, he
urged all his fellow believers to con-
to merge with the various peoples they wanted
to place under the rule of Israel. This was, at
In his opinion, the only way to destroy what they
hated.

Crémieux knew that the Frenchman, proud and
courageous during the attack, is still
He is fooled by those who deceive him with promises.
From 1848 to 1851, he had inspired the people a
such confidence that he was already announcing the reign
of the Messiah. The coup d'état of December 2nd
1851 brought to fruition plans matured in his mind
a delay of several years.

In his Memoirs on the Second Empire,
Mr. de Maupas tells us about the process em-
bent by Crémieux to get himself imprisoned

and thus escape the naive workers, who they believed in the devotion of this Jew.

On the morning of December 2nd, wrote Mr. de Maupas, I received a visit from a very kind woman woman whose husband, a famous lawyer and mountain dweller

On occasion, he had not been arrested. It is against this an omission that Mrs. C... came to protest.

“I am in despair,” she told me; “my house is invaded by the most sinister figures. A swarm of bandits ask my husband to take charge resistance, to provoke a riot; he told them He still preaches patience, but he will be forced to give in. to their obsessions; they will lead him to the barricades and will have him killed. There's only one way for me to to find some peace and quiet, to save the days from my husband, and this means is entirely at your disposal. "Mr. Prefect." And as I seemed to be... I asked to find out what kind of service Ms. C... She wanted to appeal, adding: "Oh! That's good." Simply, Mr. Prefect, have him arrested. I I know very well that you won't hurt him and his abopathetic friends won't at least be able to go to the deardear to Mazas.

But the mountain man had done nothing yet, at that point. hour, to motivate the rigors, so ingeniously dreamed up by Mrs. C..., in an excess of devotionmarital relations. I did not want to resort to that means heroic, which was demanded of me. I only promised I advised my visitor to have her husband closely monitored. I kept my word to him, and I was able to see what I had never doubted that the most me- speeches naçants were often just a debt paid to overly demanding friends, and that in times of danger, one would leave-

He knows the tricky task for fools and scatterbrains
of the party, to those whose job it is to get themselves killed

for the greater profit of a few ambitious individuals.
Our Republican lawyer remained within the bounds of reason and
traditional doctrines of the revolutionary aristocracy
He enveloped himself in the dignity of party leader,
He gave strong advice, and did not back down from any challenge.
At the extreme of his words, he exhausted himself even more than before.
the platform in protest of love for freedom,
for the people, for democracy, but then came a
the moment when his eloquence stirred up the
agents assigned to monitor him. How could I not have...
I was surprised to receive a report announcing
The arrest of the fiery mountain man! My agents
Had they taken him seriously, or, more happily near
my subordinates, whom she had not been near me,
Had Mrs. C... finally gotten them to lend themselves to...
were they succumbing to her cautious solicitude? She was able to sleep-
to be at peace; she finally saw the favor she had been granted fulfilled.
she was asking: her husband was behind bars.

We wanted to repeat this anecdote
of the former police prefect, already recounted by
several writers, to clearly show just-
How far can the cowardice of the Jews go? We
Indeed, we cannot characterize the conduct of
this party leader, who, at the moment of danger,
had a warrant for his arrest requested, so as not to
being forced to march at the head of these men
always ready to sacrifice their lives to do
to triumph over their ideas.

If, at the fall of the Empire, this fact had been
If he had known, Crémieux might not have been able to

proclaim member of the government of
National defense, and the Algerians would not have
not today to lament the consequences
of the famous decree on the naturalization of Jews
natives!

People love rousing speeches
which seem to be woven from patriotism, but
He wants, when circumstances require it,
that the speaker be prepared to keep his promises.

Crémieux had managed to avoid the danger, without
This risks losing its popularity. Moreover,
he presented himself as a victim of the two De-
December, and often alluded to the de-
his wife's despair when they came to
to take it to throw it into the bottom of a dark ca-
chot.

Under the Empire, the Jewish lawyer faded into obscurity.
mentally and did not reappear on the surface until
when the Republican party, led by
Jules Favre, Jules Simon, Glais-Bizoin,
Ernest Picard, etc., had become quite powerful,
Thus, after Sedan, he managed to become

put

admit a number of members of the government-
National Defence establishment.

“Never the Jew,” wrote Mr. Drumont in
Jewish France no longer asserted itself as odious.
indifferent to everything related to the Pa-
sorting, more relentlessly preoccupied with himself-
even and of his race, as in the decrees
rendered then by Crémieux for the emancipation-
tion of Algerian Israelites. »

We explained in Jewish Algeria,
how Crémieux, Minister of Justice,
had managed to get the decree on naturalization signed
realization, long in the making, then
that all French people were in mourning,
while all minds were preoccupied
the terrible consequences of our fatal
crushed by Germany.

We are not afraid to say that this
the decree was more likely the work of a Jew than that
from a French minister.

Crémieux, who knew the hostility that
reigned between the Arabs and the Jews, should
to anticipate the unrest it would cause, by

choosing such a moment to decree
6.

ee St a

the naturalization of native Jews; but
These considerations were of a rather poor quality.
nime importance to this man who had
only one goal: to betray France to serve the
interests of his cursed race.

Mr. de la Sicotière explained, in his
interesting report, which Crémieux had made
disappear, before retiring, the main
parts of the files that had been given to him
trusted, and that nothing could be found of the docements with which were prepared
the decrees of October 24th.

The assimilation decree was, as
As we have already said, the determining cause

of the Arab uprising. "Hatreds of
classes and races, bruised interests, said the
Captain Villot, jealousies and resentments,
Such were the consequences of this decree
"Unfortunate."

The native Muslims were disgusted.
to see raised to the dignity of French citizens
their age-old enemies, people
whom they considered cowardly and servile
and despicable. "Why then this preference-

mt

"Reference," they said. "Did the Jews have..."
as we shed their blood in Crimea,
In Italy, in Mexico? Do they have ten
"A thousand of their prisoners in Germany?"

Here is what Mr. de Prébois, chief, wrote
retired squadron member, former representative
of Algeria in 1848:

At the time when a committee, called republican or of defense obtained the mass naturalization of Jews.
that is to say, the least interesting part of the
Algerian population, and certainly the most insignificant
From a defense standpoint, the insurrection of
Arabs and Kabyles responded to it.

When they learned of the Crémieux decree, quinatura-
The Jews read, their exasperation turned into pro-
contempt for the French, who had stooped so low
even going so far as to send delegates to the Jews of Bordeaux,
to solicit their assimilation into a despised race.
Then the first symptoms of the uprising
demonstrated. For those familiar with these indigenous races,
proud and belligerent, it is quite obvious that

their pride was outraged to see themselves threatened with being su-bordering on the Jews. The French, in their eyes, were-were falling to the level of the Jews.

Thus, naturalized Jews were used for maneuvers. electoral, after having caused us much trouble-Barras, since the day of the conquest, had to to endanger the colony. L'Akhbar, today

sold to the Jews, it said in its issue of the 25th no-November 1872:

The naturalization of Jews was one of the causes of the main insurrection, she hurled insults at the facing the Muslim people by proclaiming the supre-the matter of the native Jew on the Arab and on the Kabyle.

What offended the Muslims the most was this was to see the Jews acting as jurors.

A former caïd, Hamoud ben Bourena, ac-actually sheikh of a douar in the commune mixed of the Bibans, often spoke to us of the conducted by his relative Mokrani, Kalifa of Medjana, tearing off her Legion cross of honor', saying that he preferred to mou-rather than tolerate Paf-front made to his race by placing the Israelites above her. When a French officer-çais sent the Crémieux decree to this nobleman

4. Sidi Mohamed hen Ahmed el Mokrani had obtained the officer's cross, by killing with his own hand, in the military from his supporters, the agitator Bou-Barghla.

From the day he learned of the Crémieux Decree, he he no longer wanted to see that Legion of Honour cross, that he was so proud to wear on his burnous during the festivities from Compiègne and Fontainebleau.

has

The Arab chief spat on him and had someone respond
that he would never obey a Jew.

To rouse the indigenous populations.
Mokrani waited until peace was concluded.
with Germany. He then sent his cross to
General Augereau and announced the insurrection to him
tion. |

Mokrani died a hero at Oued-Zéloum. Not wanting to serve France dishonored and unable to fight a country
whom he still loved, he did not hesitate to sacrifice-
proud of his life, to his honor. Having met
a battalion of Zouaves placed on a mame-
at a fairly high altitude, he dismounted and climbed
saw the coast at the head of his troop, convinced
that he was running to certain death. He fell
mortally wounded, thus giving a
proof of his patriotism, but also of his
independence. He had not obeyed the Jews.

To put an end to the insurrection, our generals
French politicians had to make promises
formal to the Arabs. In the Event,
Mr. Aurélien Scholl recounts how he was held
this commitment.

When the insurgents were convinced of the futility
In light of their efforts, they accepted the conditions imposed upon them.
posed by the French generals.

These conditions were:

Complete amnesty: aman in exchange for a
Immediate submission.

The letters of amnesty signed by the generals
Bonvallet, Lallemand, Augereau and others exist
Again.

An insurgent executed at Rebeval had kept on
the letter daman, signed by the French generals
çais, and in dying he raised the 'letter above'
his head, calling on the public to witness the disloyalty
French.

The promised, signed, and accepted man, the rebels $é-
were surrendered, but when they were disarmed and at
power of France, the assize courts decided
that the generals had exceeded their powers.

Consequently, the surrender was viewed
as nothing and the insurgents were condemned
Some to death, others to deportation as if they
had been captured with weapons in hand.

The journalist is speaking out against this odious
Iniquity, this revolting deception, unworthy
of the truly French character, and which is a
causes of our disrepute in

the esteem of the natives.
The Arabs of the 1871 uprising are

to the penal colony, in prison or in exile, and will not be
never pardoned, because most of these
sheikhs, aghas, or bach-aghas, possessed
in land or in herds of fortunes constituted

derables, including government agents
have seized them and they still hold them
at this hour. But if these stolen goods returned
In their country, thieves would be forced to ren-
To hold people accountable, not to justice, which does not exist.
no, but to the robbed owners, including
the goods were distributed, the livestock sold
owed, and the revenues devoured.

The Government will always oppose it, so much
that he will be at the mercy of the Jews, subject to amnesty
de Mokrani, Resgui, Ahmed ben Brahim,
Brahim ben Chériff and their companions
detention.

The decree of October 24, 1870 being only
provisionally, the National Assembly was supposed to
be called upon to decide on the maintenance
or repeal.

On July 24, 1871, the decree of repeal
was deposed by Lambrecht, Minister of the Interior
exterior.

Mr. de Fourtou, in charge of the report, is circq
agreed upon by Crémieux.

The head of the cosmopolitan Jewish community empe-
the discussion of the decree, at the session of the
August 21, 1871, although the urgency had been to-
Ordered and obtained.

In the explanatory memorandum (Official of 22
July 1871) we find:

Under the influence of a few useless views to pre-
to clarify, the delegation from Tours, through a measure com-
completely unrelated to National Defense, decided
that the native Israelites of Aleria were de-

declared French citizens.

The administration of Algeria not having been con-
consulted, the officials responsible for implementation
sought to limit and mitigate the consequences
of an act they disapproved of; but the insurrection
The Arabs were quick to demonstrate the inadequacy
of these palliatives and to bring out all that the
The decree of October 24th had dangerous and imposing aspects.
contentious. Its repeal has been strongly demanded.
in this dual capacity, by the general government and the
Minister of War.

Further :

During the Arab uprising, the Israelites did not
lent themselves to the service with extreme reluctance

military. Everyone knows that in Algeria, apart from
with very few exceptions, temperament
and the customs of the Israelites absolutely refuse to
useful incorporation into the ranks of our army,
Those who marched, in small numbers, did not
wanted to adapt to the ordinary life of a soldier in
campaign, on the grounds that their religious law is there
opposed.

Their presence, as jurors, in the courts
is no less impossible. Besides, the greatest
many only hear and speak very little French
imperfectly, one must be careful that the Arabs
will never patiently suffer from seeing Israelites
natives sit among the judges.

The insurrection broke out at the very moment when the
Muslim populations saw, towards the end of 1870,
the Israelites to act as jurors.

From the electorate's point of view, the disadvantages
are no less important: they stem from analogous causes
gues to those that were previously noted. On
one cannot expect dictated votes from the Israelis
either through political considerations, or through lap-
assessment of municipal interests, considered in
from the point of view of the general population of a
common. As has already been said, they form and
they will continue to form a separate body; to con-
astonishing as if endowed with an existence of their own, and by
Consequently, under the influence of 'religious leaders who
Those who lead them today will always wear a [redacted].
on the side of all the forces at their disposal.

This situation may not be without serious consequences.

For example: |
The French population in Oran is 8,958.

The Israelite population is 5,653.
In Constantine the French population

is PRE EE EE eee 7. 887 —

| The Israelite population is 4,396 —
In Tlemcen the French population is 3,264 —
The Israelite population is 3,185.

It is easy to see that the votes of the Israelites did not
disseminating points, like those of the French, the
municipal councils may not contain, in fact
of advisors with French titles, than indigenous Jews-
nes. Alongside these will come, it is true,
foreign and Muslim advisors, since the
Arabs and foreigners will retain the number of
candidates which is assigned to them, and it is not impos-
it is possible that the French natives see themselves entirely
excluded from a French municipal council.

The same result is expected for the advice generals, who control half of the Arab tax, the sole resource of departmental budgets.

BILL

SOLE ARTICLE. — The decree is hereby repealed delivered on October 21, 1870 by the delegation of Tours for the purpose of declaring French citizens çais the indigenous Israelites of Algeria.

As a result of the delay in the discussionSion, Lambrecht had to submit for signature decrees from the President of the Republic from October 7-9, 1871, whose aim was to disappear from the naturalization decree this that there was something abnormal about it.

Article 1 was worded as follows:

The President of the Republic, on the proposition of the Minister of the Interior and of The Civil Governor of Algeria decrees:

ARTICLE 1. — Provisionally and until that it was decided by the National Assemblynational on the maintenance or repeal of the dedecrees of October 24, 1870, will be considered as indigenous people and as such will remain registered on the electoral lists, if they meet the requirements the conditions of civil capacity, the Israelislites born in Algeria before the French occupation Cause or born since that time of parents established in Algeria, at the time when she had produced.

In the October 1871 elections, Crémieux, of which not a single French electoral college had He was elected by his fellow Indian-genes, which he had just made French citizens: We still needed him for the fight. between the draft repeal presented by the minister Minister of the Interior.

A few days before the discussion, LamBrecht died suddenly and was replaced by Mr. Victor Lefranc. The news of this death was a pleasant surprise for the desdescendants of Israel: they were rid of the the only man, having enough prestige at the Chamber, to have the decree of October 24.

When the deliberation came on the agenda, Mr. de Fourtou, rapporteur of the commission, announced that, in the interval of the holidays which had just taken place, the Government had significantly modified the decree of October 24th In October, the commission would examine the new a decree which seemed to him to put a That puts an end to all kinds of discussion.

The matter was therefore definitively closed. and Algeria was abandoned to its unfortunate Spell.

In 1834, several Algerians sent

a petition to the Chamber of Deputies, for to demand the repeal of the Crémieux decree. Solidarity, Mr. Marteau's newspaper, which counts, among its collaborators, half-dozen Jews, of whom Henri Tubiana is the the most beautiful ornament, it seemed to say that the city

Algiers could no longer rehabilitate itself eyes of the Chamber of Deputies which was going to get a good laugh (sic) while reading of this petition.

In response to the article in Solidarity, we read in the Algerian Radical:

We have no doubt whatsoever about the welcome that will be done in accordance with Algeria's wishes; the decree will not be Reported, that's obvious; but France will know that the Algerian Jews have amassed a dose of hatred which, sooner or later, will explode.

Our MPs will consider this, and we don't think not that there's enough there to pay for some bumps in the road laugh.

We know that the ruling class, which exploits Our beautiful France is endowed with Jews; let them hold in their hands, regardless of the banks, a significant portion of public authorities, and that, as in Algiers, the LR entire press it belongs to them

But it doesn't matter; if we don't succeed Today, the future will prove us right. It's a It's a matter of time.

When the cup is full, when, by their arTheir wickedness and their villainy will have made us furious, when the nation one day feels—what cannot be long in coming — that it has not destroyed the old regime that in order to fall under Jewish oppression, she reVoltera and this revolution will leave far behind She described the demonstration as more noisy than dangerous. Algerians.

Thanks to the naturalization decree, the Jews drown the French element under a flood of water Israelites from all parts of the Amoney.

In 1871, they were the only ones to oppose the amnesty for the Arabs, which had been granted to them put in place by our generals.

Every time this question has been raised Having been elected to the House, the government has the spokesman for the Jews.

During the amnesty debate in 1886, Mr. Thomson declared that it was not possible to free the Arabs, because we were in the impossiability to return the property that one had confiscated,

aa

Mr. Camille Dreyfus, who is nevertheless seeking to position himself as one of the leaders of the Extreme-Left, spoke out forcefully: against the proposal.

The amnesty was rejected, once again. because we couldn't share it The Arabs. 2.

By naturalizing the Piiga Jews, Crébetter knew that alongside Jewish France, he He was going to prepare Jewish Algeria. He was happy. to alienate these brave Arabs, who were fully prepared to serve France.

Then we see the Jews, pulled by us of slavery, where they were kept under Arab domination, a gradual invasion our society, not to assimilate into it, but to remain a separate caste, who wants to dominate. They penetrate everywhere boldly and arrogant; public wealth is spent in their usurious hands, and, as if it were not They're already too numerous, they're vying for elected office. with a threatening success.

Such is the master that our policy sentimentale gave us and for the sole benefit

from whom, until now, French blood has sunk on African soil.

Crémieux's two greatest works are undoubtedly, the naturalization decreetion of native Jews, and the constitution of The Universal Israelite Alliance in 1800.

Any Jew can be part of the Covenant in paying an annual membership fee of six francs. It is governed by a central committee, composed of sixty members', and whose The headquarters are in Paris. This committee corresponds directly to... tement with regional or local committees.

The committee members are appointed to

1. The two kings of France and Algeria, Rothschild and Kanoui, are not part of the central committee.

Among the foreign Jews who were part of the committee, we find the Germans Adler, Baerwald, FeilChenfel, Neumann, Gratz, Fuld; the Dutchmen Dunner, Daniels; the Englishman Goldsmith, etc. All nations there are represented.

It was with the help of this universal committee that the Jews... Mr. Kalixt de Wolski has explained in Jewish Russia the Kahal of the Jews of the East;

the Universal Israelite Association ost the Kahal of the Jews of the West, the civilized organization alongside the organization wild and brutal, painted with such vivid detail by the writer Polish, nn DRE |

nine years, renewable by thirds every three years, and indefinitely eligible for re-election. Chathat year, they elect a board, composed of a president, two vice-presidents, and a treasurer and a secretary general.

Ten members are all that's needed to form a local committee; regional committees fewwind can be formed wherever there are several local committees.

The local or regional committees transmittent at the central committee and receive the communications on anything that might be of interest to strengthen society.

They generate and collect subscriptions tions and deposit the proceeds into the cash register of the central committee.

The number of members is currently of 30,000. The association's resources are unlimited, although there is only one thousand The lion was brought to the budget. The Alliance, he said- Even Crémieux is not a Franco- alliance Whether she is German or English, she is Jewish; It is universal. That's why it is- That's why she succeeds.

"1

The Israelite Alliance is a power in
amidst the other powers; it deals
on an equal footing with all states; it poses
his ultimatums to the sovereigns who are su-
forced to endure the wind.

Before dying, Crémieux, who played a
such a harmful role for France, dictated the ins-
inscription to be engraved on his tomb, located at
Montparnasse cemetery.

A. Isaac Crémieux

PRESIDENT OF THE ISRAELITE ALLIANCE
UNIVERSAL

We could have added below:

To the man who handed Algeria over to the Jews.

In his will, Crémieux bequeathed
10,000 francs to the Alliance Israélite Universelle.
He was happy to feed, even after his
death, the coffers of the society that wants to govern
to conquer the world.

If we do not revolt against the

tyranny of the Jews, we will soon see the

disciples of Crémieux, affirm loudly

that only the Jews are at home
in France and Algeria.

E IV

THE TROULS OF ALGERIA

Our readers have not forgotten the troubles which took place in Algiers in June 1884, but most, misled by the reports fanciful newspapers ignored the true cause.

The French revolted against the Jewish despotism. They proved that they no longer wanted to be fooled by hypocrisy of our leaders, and that on occasion, they would know how to take back by force what had taken it from them by trickery.

These frequent protests from the Arabs and the French are showing what these are Jews naturalized by Crémieux.

THE JEWS IN ALGERIA 491

We demonstrated against the anti-democratic which enlists the almost una- The hatred of the Jews of Algeria.

They shouted, "Down with the Jews!" They published- how well the interested friends of these Jewish memes.

These demonstrations inevitably erupted. spontaneously, and like a cove the poi- French trines had been containing too much for too long a long time.

Everyone felt that they needed to let it all out. that cry. It burst forth, and we are firm-convinced that the unfortunate, absolutely sworn by high-ranking schemers whom we savedRons unmasked, they will remember for a long time of the explosion that forever condemns the systemtheme that tries to relegate us to the role of outcasts.

At their meeting on June 20, some young men of the class of 1883 had appointed the following commission, tasked with organizing a party that was supposed to have taken place before their departure part:

Ch. Belvert, president; Léopold Elie, vice-president

President, Ch. Margeret; Secretary; David Lalouch, treasurer; Douniac, Henry, Cellerié, Natal, Bossan, Stora, Petit and Zermati, associate members.

The commission had summoned them to the town hall all the young men of the class of 1883, on the 27th June at 8:12 a.m., to set the date of the festival and agree on the details.

The French, unhappy with the way whose commission had been formed (the Christianselected by a majority of one or two votes, the Jews (with twenty or thirty votes), supported the split requested by a member, and whatSome proposed that only the Franks French soldiers doing their service in Algeria, were admitted to the committee.

Heated words were exchanged.

The French are cowards! Pigs! French people!

— No Jew as treasurer! Death to the Jews!

These exclamations brought things to a head.
irritation on both sides and a fight
began in the town hall itself
where everything was smashed and ransacked.

The Jews, almost all of whom carried walking sticks,
some of them, weighed down, threatened the
Frenchmen who stood on guard. The battles
Those engaged inside continued outside.

A Christian, MLC, who was asked
details, he abruptly turned away from these
words: "Dirty French!" and administered a
energetic rap to the author of these words.

The fight, however, was unequal. No longer named
The Israelites, carrying walking sticks, were...
were wearing, when the police, that we had gone
to seek, arrived on the scene.

Messrs. S. and B., from the balcony of the club,
above the Bordeaux café, seeing three
Jews attacking a Frenchman, descended-
They rushed back and managed to stop the
aggressors and to hand them over to the
officers who escorted them to the station.

Several French people, informed of this
which was happening, they then got involved, and
A hunt began on both sides.

It is worth noting that the Jews, who had
were the aggressors, even though they were the most
They were numerous, retreated, and-

they saw the most influential among them, they asked-to provide aid and protection to the authorities.

Some fighters having taken refuge at At the Bourse café, the struggle continued in the in-inside the establishment; punches and blows of the cane from raining down heavily like Hail, glasses and carafes flying everywhere! The situation was about to become serious. The Arabs, Having been warned of what was happening, they arrived from all points of the city, showing dis-threatening positions. The presence of agents aided by a few willing soldiers, prevented this skirmish from escalating into bloody brawl.

In the fight, there were some young people people seriously injured.

A Frenchman, ML, had his right hand at half cut off; another, MD, received a cast with a weighted rod.

The excitement continued for more for an hour, and discussions, always lively events took place in the groups on the Government Square and along the boulevard var of the Republic.

= At one point, it was possible to estimate at more than two a thousand the number of actors and spectators of this skirmish.

A very honorable citizen proposed to ter-to undermine these street demonstrations and summon all independent French citizens to large public meetings in the-what measures would be taken so that satisfaction might be given.

These words were applauded, and as
the crowd, as it withdrew, carried in triumph
the one who had just spoken them, she was
suddenly and cowardly charged by a
a troop that emerged from Juba Street.

Several people were affected by
bayonet wounds, others mistreated,
brutalized.

From the crowd, there was no
had provoked, and, on the side of the troupe,
None of the legally required summonses had been
done.

This is how the authorities, in order to give
satisfaction to the Jews, have, through intervention-
assembly of the armed forces and the deployment of joys

er

the almost grotesque nature of the public force,
prolonged agitation rather than surface agitation
It was a serious matter at its core. But the prefect needed it.
Firbach's little production, and to Mr. Tirman his days in June.

The next day, several French people, who
had not taken part in the fight of the
the day before, they went to Government Square
to protest against the provocative attitude
of the administration. They walked through the streets
from the Prefecture district, singing the
They sang the Marseillaise and shouted, "Down with the Jews!"

Having arrived on Bab-el-Oued street, they...
they stopped in front of the shop of the Jew Cohen,
Hardware store owner by trade, usurer by nature,
and, after exchanging some violent words

In other words, they invaded the shop and smashed
the storefront. Some damage was also done.
ment committed in Michel's store
Fassina. |

Around 4 o'clock, the band, growing larger by each-
that instant, he went to Traversière Street
near the prefecture. As she passed by-
in front of the small Synagogue, located in this

street, a few Jews, from the top of a terrace,
they rained hail down on the demonstrators
of stones, bricks and all sorts of ustensiles. It was thanks to the energetic attitude
misfortunes were inflicted by certain agents
avoided. The police hired the Jewish shopkeepers
to close their shops; she also invited them-
they were told not to leave their homes.

At the request of the members of the Consis-
Tirman summoned the prefect to his home.
Aaron Firbach, and the Attorney General
Pompeii, to reach an agreement with them on the
orderly measures to be taken to protect the
Jews. He also asked the advisors
natives to use their influence to calm
the spirits.

The troops, who had been confined to barracks,
received orders to leave their quarters.
Everywhere they went, cries of: "Long live
"France! Long live the Army!" are mingled with
those of: "Down with the Jews!" Despite the pa-
fears, despite the cavalry charges, the
The crowd continued to flock around throughout the evening
Government Square; a few brawls

clashes broke out, arrests were made, but were not maintained.

Finally, around midnight, Pelletier, the commissioner of the police of the 3rd arrondissement, arrived, thanks to his energy and intelligent vigor, to put an end to the riot.

The higher authority, which alone contributed fog to foment unrest, accused the rare independent newspapers in Algiers, to have sought to provoke citizens into each other against the others.

The Little Colonist and the Algerian Radical They were simply doing their duty. They were outraged. outrageous remarks made against French citizens have requested a retraction, and In this they were the echo of all the true Fran- They couldn't, they shouldn't not to hide the truth from their fellow citizens.

Moreover, seeing that the demonstrations took on an alarming character, they rained down early efforts were made to alleviate the causes of irritation latent rather than provoking them.

Everything was about to be over, and then everything The situation worsened as a result of the provocative attitude.

unprecedented, military authorities and certain-certain civil authorities, encroaching, despite the law, on the rights of the municipal authority, and disregarding all the orders she had given and that she alone had power to give.

The most serious incident, as we are told by The Algerian Radical.

On June 30, 1881, at 11:50 PM, a colonel of the French gendarmerie, in defiance of the rights of the-municipal gate, solely responsible for security and public order, a gendarmerie colonel French, commanding soldiers, drunk or mad (we we appeal to Mr. Guillemin, mayor of Algiers, to our advisors, to the magistrates grouped around them), a gave the order to his soldiers to charge, without there being provocation and without warning, directed at the elite of the popu-

French representation in Algiers, gathered around its only rePresenters!

Blood has been shed.

Harmless, middle-aged citizens and hodecent people were jostled and mistreated. struck with bayonets. The representatives-representatives of the authority, mayor, municipal councilors

---

[1] The deputies and senators of Algeria, telegraphicmentally warned, imitated Conrart's cautious silence.

chiefs, police commissioners, wearing their belts their scarves, by chance, escaped these hideous and nameless charges.

“It is necessary,” added the Algerian Radical, “that Let the light come to light and let us be told to whom infalls under the responsibility for such orders, if it is up to the prefect, a former official of the Emworse, to the divisional general or the governor Algerian civilian, Tirman? We must finally...

tell us, if, for three days, Algeria is it illegal?

"Let's remain within the law, and if we If we want to, let's protest. "Calmly, moderately, wisely."

This is the language of an independent Frenchman. dant, presenting the facts clearly and without emphasis.

As for the order given to the colonel of gendarmerie, it emanated from the Jews and had followed the regular channel.

Where was the Governor General during the A fight?

"To Mustapha," some said, "at the palace." Bruce, the others asserted. What each

He noted that the Governor had given orders, but he did not appear.

His dignity, his prestige, forbade him to show himself, his supporters said.

Dignity, prestige! Come on! Words hollow, idiotic words that mean nothing, while tranquility and se- security of a city, while the population Annoyed, she is about to come to blows with the troupe.

By not coming to the position that was assigned to him Assigned, Tirman failed in all his duties.

He is also guilty of not having, when the members of the Consistory are went to address their complaint to him, demanded of them,

before hearing them, a protest
energetic was signed against the Jews who
had insulted the French.

Also guilty are the prefect and the prosecutor
General anger, all authorities guilty
civilians!

Men who have neither courage nor blood-
cold, nor energy at the moment of danger, the
men who, without protest, allow im-

men
who, safe from bayonets, protect lin-
The insulter against the insulted is unworthy of
to preside over the destinies of a city. May these
men withdraw of their own accord, before
that they not be forced to withdraw!

We are happy, however, to congratulate-
to quote the mayor of Algiers regarding energy, which he has
demonstrated this during the night of June 29-30.

While the gendarmerie colonel, at the
at the head of his squadron or squadrons, charged the
In the midst of the population, Mr. Guillemin stepped forward and, at
in the name of the law, protested against this abuse of
military authority.

The colonel then took the liberty of replying
to the chief magistrate of Algiers:

— Mayor of Algiers that you are, I
I will charge you.

"Well, charge!" replied the mayor.
Load! And at the same time he was discovering
Her breasts.

The crowd protested vigorously against

this regime of the sword.

"It's not legal," people were saying from all sides.

and we want to know who donated to this colony-
What about similar orders?

Why this officer, about whom we know nothing?
Let's describe the conduct, hasn't it been
revoked?

The most devoted protector of the Jews pen-
during the riot, it was, without question, the gentleman
Allaman, known as Allan, editor of La Vigie
Algerian woman, known in Algiers by the pseudonym-
name of the man with the bellows.

He experienced it himself, during the
troubles, the effect of the advice he gave and
insults that he wrongfully and deliberately distributed
verses in his journal.

He came to the square after publishing an ar-
an article as treacherous as it is insulting against a
a large number of young people who had
expressed their sympathy for the Radi-
Mr. Allan was recognized and questioned.
booed and called an insulter, a coward, and
sold to the Jews.

Surrounded by a crowd in which there is
he certainly didn't have the thugs he
had wanted to qualify, he pulled out a revolver

his pocket. This gesture was the signal for an attack-
Sion, from which a brave officer saved him from the consequences.

by defending him, and by throwing himself into the fray
before blows.

It is regrettable that the officer was assaulted.
by doing his duty.

As for Allan, who makes a profession of insult-
to slander and defame all his opponents and all
his colleagues without ever granting a reparation
loyal man-to-man ration and which con-
in his journal, he said he was going to "beat the
"Insulters," didn't he get what he deserved?

In concert with some of his con-
brothers sold to the Jews, the editor of the
Vigie tried to insinuate that the disturbances
were due to the religious question. It was necessary
really have no other argument
in his bag to try and use
That one.

They knew perfectly well, those vile scribblers of
paper, that of this question, our popu-
The French state was mocking at least as much
than their long and insulting tirades,
They knew it, but since they hadn't

Nothing more to say, they mounted this
Dada and filled their columns.

If they had been less dishonest, they would have-
as they would have said with independent publicists:

The arrogance, the pride of the Jews to our
In this regard, their gradual invasion of
all jobs at our law firm,
in our trading houses, in our
administrations and, in short, in all the
places where wages are at the mercy of a
boss, these are the grievances that, for a long time

The contents, analyzed, have finally burst forth.

If they hadn't been sold, they would have added that the Jew, playing in all the companies the role of rodent worm, it was necessary to remove it.

The lesson Allan received had undoubtedly was insufficient, because, the very next day, the Algerian Watchdog boldly returned to the "beating", and the stick, while mounting very moderate towards those who had beaten, he tried a clumsy diversion insulting towards several people and no-especially against Mr. Legrand Jr., of whom he

stated that he had received the witnesses… in the putting them out.

At six o'clock, in the middle of Governor Square-nement, the certified insulter, counting on the protection of the police, had come prome-to tone down his provocative cynicism.

He was approached by Mr. Legrand de Prébois, father - of the young Legrand, targeted by the article of the Lookout, who gave him a pair of bellows by challenging him to accept a duel.

Allaman, said Allan, having replied that he "He wouldn't fight," Mr. Legrand exclaimed.

"I know that you are only acting for the sake of the-gent; well! I offer a thousand francs for "Pay the right to have your skin pierced."

The gathering and the excitement caused by this the incident had not yet been resolved Mr. Legrand Jr., who had responded to the insultes de la Vigie by sending witnesses,

which remained unsuccessful, he in turn intervened
to slap Allan. He wanted to
defend himself with blows from his cane, but his aggression-
Sister seized the cane and struck him with it.
several times, | |

A few moments later, a protester
from two days prior came and slapped Allan, in him
saying: | | |

— That's all for the insults you've been hurling at us
have thrown into your journal. It will be
every day like this as long as you don't
will not have withdrawn.

It was then that the entire population,
gathered in the square, they booed the
director of the Watchtower, driven, pushed by
a few people, protected by Messrs. de
Fonvielle and Lindekaert, commissioners of
police, who pushed him towards a cab, where-
He went up alone to escape this news
beating that threatened to become more
worse than the first one.

However, here is a protégé of Mr. Tirman.

This popular execution was an act of
sovereign justice.

Allan was both one of the promoters of
the unrest, and the insulter of our young compatriots; also the anger of the crowd
did they calm down almost suddenly in the city?

she regained her usual calm, as soon as the
8.

A Jewish employee would have been thrown into the cab!

The evening ended with jokes. about the Vigie and its director.

In the square, one hundred and fifty young people gathered around a basin, already named the named after Allan Basin, and they dove into it a few issues of La Vigie, with a goodpaper man depicted grotesquely the character. Some, having displayed on the algae of the bay, an issue of Radical, he was immediately covered by flowers amidst applause the crowd.

The group was so joyful and harmlesssif, which the police deemed unnecessary to intervene.

This cheerfulness became contagious and the ma- The celebration ended with an immense conguaranteed bursts of laughter.

It is worth noting that the Arabs — including the enduring hatred against Jews has always was obvious — have generally retained, during the period of the disturbances, an attitude reserved and kept themselves apart from all demonstration.

In a speech delivered to the mosquays of the rue de la Marine, the Muphtis Maleki and Hanefi rites engaged their coreligionists to be retained, throughout the duration of the disorder, a correct attitude.

One of them ended with this sentence, reproled by the Little Colonist.

— Besides, the day hasn't arrived yet.

From the very beginning of the riot, the
Jews of Oran, known for their fanaticism,
excited by Kanoui, they sent a delegation
tion in Algiers, with the aim, it was said, of engaging
the Jews of this city in the resistance against
the movement.

The delegates provoked, at the Consistory
Israelite, a meeting which was attended
the prominent Jewish figures of Algiers, and who was
chaired by Kanoui.

The meeting decided that the Jews of Algiers
would send their families, old men and women and
children, inside, after which the
able-bodied men would meet alone in
a district that would be designated laterment. |

Some newspapers, including Le Petit
Colon, they claimed at the time that the panic was
such in the Israeli camp, that, during
the session, one of the meeting members
proposed to "place themselves under the protection"
English !"

Kanouiï denied this in the newspapers.
Jews, but we know what the
Denials from this Rothschild of Oran!

Although he arrived in Algiers before the unrest,
in order to save the Jews of Oran, tofollowed up for issuing counterfeit currency,
Kanoui was certainly the instigator of the
orders given by the authorities.

We cannot blame too severely the conduct of certain newspapers, such as Akhbar, the Algerian Monitor, which, for supporting the Jews, claimed that Messrs. MarChal and Pressecq-Rolland, directors of the Petit Colon and Radical, alone had prepared this attempted revolt of the French against the Jews. It was, for these men sold to Firbach, Kanoui and C", an inexcusable crime to unmask the Jews.

cm E

Here is what Akhbar said, in its issue number of July 1, 1884: oo

The persistent insinuations of the Little Colonist and The Radicals have finally produced their results; it was It was impossible for it to be otherwise.

These two newspapers did not act with impunity. have insulted and slandered the Jews, and that they hear them subjected to public animadversion.

By constantly talking, always in the same way, they have overexcited a few crazy heads and at the first An inevitable conflict was bound to arise produce. If anything is going to surprise us, this It is not that any disorder occurred; it is at On the contrary, they may not have been more serious, because the The groundwork had been laid long ago.

Fortunately, the Radical and the Little Colonist did not no credit is given to the healthy segment of the population. We were able to see in recent days who their followers were, And this is not to their credit: apart from what-young people, imprudent and frivolous, the crowd of: The troublemakers consisted only of foreigners and

of Arabs belonging to the least enlightened classes
company representatives. There were also, in the crowd,
disreputable individuals, pimps, outcasts
of all kinds, in the midst of which the drafting of the
Radical was naturally positioned. She was
She felt right at home there, and she wasn't wrong. We can
So to say that it is thanks to them that we had the
pain at seeing the ridiculous spectacle continue and

a lamentable situation that has unfolded before our eyes since
forty-eight hours.

As we were saying earlier, the field
was so well prepared that it only took a spark to
to set the powder keg alight.

The recklessness of some young conscripts was
that spark.

They wanted to exclude Jews from a committee
where they had the right to appear just like the
other citizens; a heated discussion ensued, she
This was followed by a minor scuffle. That's the
starting point.

According to you, de Fonvielle, these are
These French people, who don't find themselves disruptive, are the ones who don't find...
It's not natural to see Jews insulting and stealing
French people?

You do not admit that publicists
retain their independence, while the
Jews want to buy them with the gold stolen from your
nationals and to the Arabs?

It matters little to you that all the
fortune, private or public, passes between the
The hands of the Jews, if you are paid!

And you claim to be honest, you pre-
Tend to love your country!

Come on!

You are more Jewish than the Jews!

Instead of making such long speeches,
you should have simply said, as
your friend Allan, whom all the protesters-
They were thugs.

Messrs. Pressecq-Rolland and Marchal had
reason not to treat as colleagues,
men vile enough to become accomplices
of our enemies. We thank them, at
the name of all the French people of Algeria, for
this campaign they waged against the
Jews and we ask them for continuity
to dance together.

It is now necessary that societies, free
of their choice of admission, eliminate all
their Jewish members and refuse any ad-
Jewish mission, because it is through these societies that
the disciples of one hundred percent have im-
planted in our affairs and that they are par-
came, — the height of shame! — to us im-
to impose their laws in our elected assemblies,
by pleasantly embellishing them with the Abrahams,
Jacob, Mordecai, Solomon, Leo, and others

Prominent Jews who make it the most beautiful ornament-
ment.

Therefore, we must exclude them from our societies.

vile so that they are no longer a market
foot to honors, to fortune, to good
jobs, as they have become from-
then that Jews had slipped into their
breasts, Jews who demoralized them; they
they will then become what they were, this
that they must be: de- institutions
democratic relief, schools of fraternity
nity.

To achieve this goal, it is necessary that the days-
independent nationalists are working towards the union of
all French people. Their task will be all the more
easier than all our nationals are animated
they share the same feelings and that they are all
willing to follow the advice of those who
have already given them proof of their de-
vow. 0 |

As for the Jewish newspapers and their directors-
We have recounted how we have done it.
had done justice!

While we were throwing into the basin, what-

what numbers from the Watchtower, the simple reflection
from one of the assistants, "Stop, you're going to annoy me!"
"poisoning the fish" clearly illustrates the case
that was being done with Allan and his prose.

In France, and especially in Paris, it is not
a newspaper that dared to report in what
circumstances under which the disturbances had occurred!

Why this silence, when most
Had they been informed of what was happening?

The following telegram was sent to a
major Parisian newspaper:

1% July 1884, 2 a.m., No. 682. Paid Response,

Anti-Semitic movement. Franco- demonstration General crisis. Considerable troop deployment. The gendarmerie charged the defenseless French people. bayonets fixed, without legal warnings. Let's ask for support from the Parisian press. Let's count on YOU.

This dispatch went unanswered, and has not never been published.

_ French newspapers, which are the property almost exclusively Jewish, were more heuhappy to give certain passages from the Akhbar or of the Vigie, such as this one:

_“The Jews know they are French and They are not trying to evade the obligations. the obligations that this title imposes on them.” (Akhbar, July 4, 1884.)

They even recited certain lines and in were almost able to conclude that the AlgeriansRiens were wrong not to obey the Jews.

Mr. Laisant, a Republican deputy, had without doubt he himself was deceived by the Jews; because, in an article relating to the troubles of AlGer, he said:

What just happened in Algiers, what happened thereIt might still be abominable tomorrow. Such scenes are unworthy of a civilized, dishonored country. Norantes for the authorities who don't know how to put it a term, dishonorable for France itself,

in whose name these acts of bar-
barie.

The presentation of the facts, in all their truth, will suffice.
as soon as they are sufficiently known, to raise
the unanimous disapproval of the French public.

If we are going to start the Saint-Bar- again
Thélemy or the Sicilian Vespers, if we do not know
not to free ourselves from these vile religious hatreds
or of race, if French people can with impunity
threatening and hitting innocent people in broad daylight
street, we descend into a savage state and we can

walk hand in hand with the Kanaks of New-
New Caledonia.

As for the victims of these abominable attacks,
As for the Israelites of Algeria, they have, it seems to us,
ble, a very clear attitude to adopt, in case
the attacks that occurred against them, come-
They should happen again. Let them organize themselves, let them
Sarment and that they defend themselves, since we
doesn't defend them. Let them beat like plaster or
Slaughtering like chickens is not an effective way to
cace.

If the Zaches who attack them risk their lives,
They might think twice about it.

We are saddened to see some of our colleagues
Algerians, in the immediate aftermath of this violence,
to address what they call the "Jewish question", etc.
strive to give a political slant to such
abominations.

The real question is whether Crémieux has
was it right or wrong to grant Jews naturalization?
station!

The question is whether they are worth more or less
than their coreligionists in France, more or less

than the Catholics of Algeria!

Mr. Laisant concludes as follows:

We therefore engage those who deal with so much
of concern for the "Jewish question" to be shown
above all and first of all their good advice to Catholics or

to the Protestants who behave as they come
to behave like the cowardly aggressors of Algiers.

This article from the Radical Republic of
July 13, 1884, of which we only quote a few-
These passages prove that the publicists
had received orders to deceive the maid
trust in their readers. We were supposed to let it be ignored.
to the inhabitants of the Metropolis the true
because of the unrest in Algiers!

It is regrettable that we did not have con-
birth, in France, of the letter of protest
tation, addressed by several Algerians to
MP Laisant, in response to his article.

Here is the gist of it:

How could we not have shouted from the top of our lungs?
forces of our consciences that it was not in the name
of a religious dogma or even a political principle
that the latest demonstrations had taken place; that he

1. We would like to know which instruction
Mr. Laisant obeyed in writing these lines, which have
earned the hatred of all Algerians and many others
French ?

We will simply note about this the expression "cowards" repeated several times, which she is aimed primarily at those who sell their pens excessively raise their country.

it was absolutely necessary to see in it only the expression of a righteous indignation and patriotic sentiments of all good French people, offended and irritated by the insulting remarks jokes of all kinds, launched on every occasion, against France, by these French people against their will.

And yet, despite everything, and just when it all seemed over Laisant has long been asserting the entire opposite.

It might be interesting and, above all, not very difficult- It is difficult to find out where the slogan originated and to which emanate from these correspondences, much more Jewish and particular, which are cynically displayed in the columns of certain Parisian newspapers.

And even, without looking too far, perhaps could one in the offices of La Vigie, the newspaper newspapers, finding similar correspondence Dances! A word to the wise!

Without going into the substance of the debate on the issue As Jewish people, we are content today to simply protest. strongly opposed to Laisant's article.

The good faith of the independent Republican deputy was surprised (unless it was bought), this does not There is no doubt about it, otherwise he would have spoken to me, nor to Saint Bartholomew, nor of the Sicilian Vespers.

We tell him loudly and clearly that the population

French, Algerian, and liberal, generous, patriotic

tick, is above all free from all belief
religious.

These French people, freethinkers above all, have to
fight with all their might against these two elements
which are essentially the same, sacristy clericalism and
synagogue clericalism.

The moon-bound cultists and the other sect are also
formidable for the progress of the colony.

How, the French who take their word
order in the Vatican, are fought by all the liberators
the French, and the radicals, the French rather
from Algeria, would be reviled, scorned, by the great
independent press, for having wanted to protest with
outrage against French smugglers who
They openly display their contempt for France to everyone they meet!
Come now! If Citizen Laisant had lived six
Just a month in Algeria, instead of writing this article
based on bad-faith correspondence, he
was indignant with us all and would have been among the first to
protest and demand a review of this act of na-
mass turalization of Israelites, which, for the total-
They have acquired nothing from our contact, neither the feeling,
neither patriotism nor the dignity of those who are sin-
Definitely French!

There you have it, citizen Laisant, a protest.
Quite significant! All the French Algerians-
nothing would repeat to you what they wrote to you
the protesters.

The unrest in Algiers is the starting point of...

4. This letter of protest was filed in the offices

The Algerian Radical's proposal was approved the very next day.
by more than three hundred French signatories.

THE JEWS IN ALGERIA 451

part of this social revolution which will extend
not only to Algeria, but to all
France.

Arabs and French from Algeria have re-
revolted against the Jews; the future teaches us-
.dra what the French will later do

France!

TIRMAN, FIRBACH, KANOUI AND C'F

By naturalizing the native Israelite, Cre-
He better enthroned the Jew, nothing but the Jew.
that is to say, usury, plunder, corruption
tion, the monopoly.

Thanks to the cooperation of our representatives,
The Jew impoverished Algeria through usury, and if
An insurrection breaks out, he will know quickly to leave
the country and track its safe money
for a long time.

How many peoples, ruined by the sectarians
of Moses, were forced to revolt to
to drive away from them this terrible leech which
He always took it and never gave it back!

THE JEWS IN ALGERIA 453

The capital fell into Jewish hands
has become a source of intangible wealth. It

disappears or only serves to increase this flesh lively, lacking both vitality and noble sentiments, no homeland; this monstrous parasite swells with it. which becomes all the more voracious the more it has grown.

The Jew is today the safe of world.

In France, he dominates us; in Algeria, he It absorbs us. Everywhere it reigns and governs. Russia, Germany, and Austria have seen the danger and have striven to avert it. The people rose up to resist the common enemy, too late! The anti-semiIslam strikes the weak, but cannot atto dye the almighty.

If we are united, if we have consscience of the danger that threatens us, it is perhaps there is still time, in Algeria, to extirby this enormous polyp, which threatens to exhaust to extract all the sap from the colony.

The Arab is now being sucked dry.

marrow, and we do not hesitate to attribute to the

9.

4. THE JEWS IN ALGERIA

Jew, that is to say, to the usurer, most of the crimes committed by the native, both against the people who are against the property.

Hunger is a poor advisor, and the ARabe is hungry. He is hungry, and when our duty He orders us to protect him, we hand him over. bound hand and foot to its plunderers, the Jews, his former slaves, whom he hates and whom he misunderstanding.

The English killed the Indian by dousing him with water.
Fire, we kill the Arab with the Jew, without us
to notice that the Jew, his appetite whetted, to-
would very well devour us in turn.

This is what they don't want to understand
the men charged with defending our interests
Rests in Algeria!

All civil servants, since the governor-
from the governor general down to the rural constable,
must be the faithful servants of the Jews,
and each one is warned, at the time of their nomination
nation, whose servility will determine its
advancement.

The real leaders of Algeria are Ka-
They are in Oran and the Isaacs in Constantine.

proudly respond to their fellow believers
who come to file complaints or their
to make complaints: "I will give or-
"Dress accordingly in Tirman."

The Algerian press (we are not talking about
(from the press sold) often discloses
monstrous atrocities committed by the
Governor-General, in collusion with the
Jews.

To ruin the Arabs more quickly,
They are burdened with taxes, in order to force them to
borrowing from the Jews, who thus plunder them
from their lands.

In the mixed commune of Guergour, the
natives had to pay a sum of
60,000 francs on the war tax of
1871.

The governor-general gave the order to
to bring that money into the coffers of the
Treasury. Administrator Chavel decided that,
without taking into account the sums previously
paid, each indigenous family would pay
proportionally to his income. Which
What was said was done. But the natives who had

Those who had been released earlier refused to pay.
a second time.

The administrator, armed with the famous pou-
disciplinary measures, voted on by the Chamber
for a period of six years, had the arrest of
When they resisted, he had them beaten with sticks
and throw in prison. Then he distributed con-
sentenced to five days in prison and fifteen
francs fine (native status).

Arabs are not the only victims of
the bias of the Governor General; this power-
a civil servant is always happy to
to give the Jews new evidence of
his devotion, and this to the detriment of
French. |

We recommend to the public's attention-
that, the following document, the flavor of which
will appear all the more bitter to the governor
Tirman, that he casts a strange light on his
way of governing Algeria.

In the commune of Barral, the distribution-
The land allocation was carried out by the sub-prefect.
Dunaigre, former executioner of Mr. Carreja
of Morris, former creature of lem-

piret, as the independent newspapers call him-
pendants of Algeria.

This distribution was made in violation of the
wishes from the municipality and the councillor
General of the canton, Mr. Quintenne. Addresses,
Protests, deliberations, nothing worked.
Mr. Dunaigre was right, Tirman agreed.
and the commune of Barral was blacklisted.

The municipality having discovered that of
many plots of land still remained at
domain, demanded, to redress the injustices-
The acts committed, the abandonment for his benefit of
four hundred hectares of state-owned rocks
which cut its communal land in two, and the
in fact eliminate them, if they are detached from them,

The bigwigs in the government took-
They are giving the fly a hard time to this legitimate claim.
and make Tirman sign eight pages of amabi-
lists worthy of the bureaucracy that makes up
his farmyard°. In short, the brief concludes that there is little
almost like this:

“We are looking for fifty million equals”

4. Dunaigre, Kanoui's protégé, is currently pre-
fet d'Oran.
2. The Chamber had just refused the credit of 50 million

res. So it is not at the moment when our
shallow-minded when it comes to procedure,
immense when it comes to devouring — not
finds nothing more, which we will give you-
land to accommodate your complaints
tions, instead of selling them to you for

"Recover your money."

In an extraordinary meeting chaired by Mr. Merle, mayor, on June 29, 1884, the municipal council of Barral protested energetically legally opposed to the sale of said lands.

He said: "That the government's assessments general manager, with regard to the settlers of Barral, were tainted by malice and resfeeling;

"That the governor general, the prefect and the sub-prefects were disrespectful towards of the population of Barral and of the council municipal council of the commune, all of whom have, indiindividually and collectively, took part in protests against the distribution of which he is charged, which protests have had

lions requested by Tirman, for the sole purpose of expropray to the Arabs.

the great mistake of irritating the nerves of the upper class administration, more concerned about its rest and of his tranquility than to fill laboriouslysows his task;

"That this attitude of the senior administrationtranslation is essentially a retrograde work and anti-colonial;

"That the senior administration demonstrates from a profound ignorance, by tracing back in 1857 the creation of Barral, which is effectivemovement of 1848, and wishes, in the interest public, that the colony be governed in the future by men somewhat less inclined to anachronism and the sweet idleness.

The Barral municipal council has
work, in this circumstance, of justi-
Algerian cer and masterfully avenged the
former centers of criminal abandonment
to which the senior administration has con-
damned.

This deliberation, reproduced by the newspapers...
independent states of Algeria, had a
importance of which we do not realize
readers in France. We encourage them to re-

see in Jewish Algeria, the chapter relating to
to colonization. They will see how we
had to proceed with the distribution of land
state-owned properties in the centers created by the
Europeans.

Mr. Tirman's sole purpose is to deliver...
to give Algeria entirely to the Jews, in the hope
no doubt as a reward; also not to re-
Does he back down from anything when it comes to his-
to satisfy the greed of his protégés!

Our readers have not forgotten the Tir- project
man-Waldeck-Kanouï, which aimed at nothing
less than the outright expropriation of
Arabs for the benefit of the Jews.

Tirman made the trip from Paris to support
the vote for the fifty million requested.

The Jews could not plunder the Ara-
bes without allocating each person a small amount of compensation
nity. Now, if the governor had obtained the
fifty million requested, the major
part of it would have been used to replenish the coffers of the
secret funds. With the rest, we would have compensated-
nisé les expropriés.

This calculator was very skillful because, after having

The Arabs were ruined; they would have been merciless.
'They were expelled from Algeria'. Unfortunately
the Chamber, before understanding the consequences
by his vote, refused the credit requested by
Mr. Tirman.

We hadn't waited for the discussion of the
project to begin expropriations.
In the departments of Oran and Cons-
Auntie, we had already expropriated 7,896 hectares
tares, having a value of 477,164 francs.

To give his constituents a false impression,
Tirman needed strong support
through the press. But it was with the money itself
victims for whom the services of certain
journalists.

In France, we complain about the funds
secrets, we protest vigorously con-
between this maintenance of certain leaves, which, ac-
receiving monthly dividends from the government

4. The Arabs, being frugal by nature, live as well as
unhappy on their land. Once expropriated, they would leave
in a year or two, into the hands of the Jews, who hold all
the cabarets and all the disreputable places in the colony, the
a small sum of money that had been given to them, and of which he-
It would be absolutely impossible to make it useful.

government, can claim the title of
submitted sheets; what would we then say if

This shameful trafficking was practiced on such a On a much larger scale than in Algeria?

Let's listen to what the Radical has to say on this subject. Algerian: |

"There are notorious men in Algeria- harmful individuals who have trafficked in their honor nerds, who have trafficked in human life, who played, after the appalling events. from 1871, roles that should have to make disappear forever and which, currently- supported by secret government funds nement, snatch the upper hand and r- tooth every day at Tirman's where they are the official penholders.

Who in Paris is unfamiliar with the conduct of Plan- former provisional administrator of the 20th arrondissement dissement, the one who provided so many victims to the vengeance of Versailles, — and that one in New Caledonia, he called the flesh seller human, — that the sinister bomber of Paris was disgusted by it, as recalled recently our colleague from L'Intransigeant.

"This is the man who is today the Benjamin de Tirman and directs under the name Arthur de Fonvielle's principal organ of this governor-general, bribed, and with large fresh; this lunatic, this withered, this former policeman of the Bloody Week, as our valiant colleague, is today an oil defender through which the government obtains its support.

Mr. Arthur de Fonvielle has not forgotten his role of informer. During the Al- troubles to take a young man, indignant at his conduct, stepped forward and, looking him straight in the face, said:

— You scoundrel, you deserve that I Spit in the face!

The editor-in-chief of Akhbar, instinct- He turned sharply towards a police officer, and, pointing to the young man:

— Stop him.

To properly portray this defender of Jews, we are reproducing an article from Mr. Lapeyre, of the Algerian Radical Party.

Together with his friend Allan, from the Lookout _ Algerian, de Fonvielle accused the Radical Algerian for improperly possessing 200 francs, from a subscription made in favor miners from Anzin. We believe it is useless to say that all subscribers have protested vigorously against this slander.

Dumpster

Mr. Lapeyre replied:

"The filthy thing that displays its in the Akhbar salaried prose, has "drunk with shame" and resumes its vomitorium — we have named the che- industry leader who goes by the name of de Fonvielle.

"This despicable man, whose entire existence..." It was a long-running scam, and he swindled even the name he bears — this handsome gentleman They call us... swindlers! This pearl has curled up close to the Poissy power plant, with friends and accomplices, Clément Duvernois and Caperon, and the memory of the subscriptions pocketed and other Constantine delights is not Not yet erased!

"He likes the word, he licks it and the chews, like a ruminant does its food.

"The police officer of the bloody week, the informer of 1871, crushed, despised under this shame, has the cynicism — the stupidity — of to talk about "relations with the lower police"! Would he have more of a taste for the high life?

"Ugh!!!1"

"The abject, both public and private, so well known by his brothel and pornography shop, we made swim in its waters and collaborate in the Bavarde, an organ in her image and according to her heart — vile cynic!

"That lout, that glutton, who feasts on secret funds, gorging itself on the largesse of traffickers and electoral schemers, we He calls it a drunkard... old joker! The funny guy, who retreats and flees under the threat of the shūti- - ment, like a whipped dog, takes its He poses and grimaces, but no longer fights: — “He "a burden of souls!" He thus becomes a belt and safety shell... So it's the houssine that you need, wretch, to reject you to the kennel?

"We'll take it."

"Well, that's the stick that's right for this."
- valet. With a funny fellow who lives only by experimenting

decent, shameful wages, selling his pen
Who pays for it, with this resident of the funds
secrets, now sold to the insulters of
French name, that is to say to the Jews, with the
informer, the vile scoundrel, organizing the sub-
rice fields of 1871, delivering and having the shot
Defeated... we're not fighting anymore!

"We'll give it a good thrashing!"

This article gives an idea of the contempt one has for it.
professed for these individuals, who had
served as a stepping stone for the Jews.

Despite his cowardice, which is proverbial in Algeria,
Arthur de Fonvielle' had to, in order not to be
denied, send, his witnesses to the author of the ar-
Article. The editor of Akhbar, who does not continue-
the Jew's trick in a
duel, was wounded by his opponent.

The minutes of the meeting ended...

4. Since that time, Arthur de Fonvielle has refused
to respond to the numerous provocations that he has
addressed to certain French people from Algeria.

Most recently, Mr. Voinot, fire captain at
Algiers, having given this fellow the lesson he deserved, has
was prosecuted in correctional court for assault and battery
on the person of the director of Akhbar.

a —— ——e

was born with these words, relating to the two adverssaires: "who touched hands."

Mr. Lapeyre wrote on this subject:

"To put an end to the ambiguity that they could-
would give rise to, I owe to our poli- friends
ticks to say that by giving in on this point, to
at the request and insistence of the witnesses,
It's simply a matter of dealing with a wounded opponent.
as I stated on the field, that
I touched the hand, while keeping in-
third, after as before the meeting, my
feelings and my opinions about the man
policy and its actions.

Mr. Lapeyre wanted to warn himself
against the baseness of his opponent, who-
would have come crawling back to the one who
had depicted it so clearly. He wanted that
The Algerians remained firmly convinced,
as he had written, that de Fonvielle ap-
belonged to this category of deranged individuals
who, condemned by honest people, does not
They live only for exploits. He wanted people to know
In which class of society did Tirman choose?
he left his servants.

As for Allan, said Allaman, we have
I've already explained what this vile scoundrel was.
of which the entire population of Algiers had made
justice during the unrest. Executed, blown to bits,
beaten to the applause of everyone, he
no longer had the right to speak.

Slander is his only weapon, but during-
that the Algerian Radical would talk to him about his flights
at customs, from its small de-
twisting of intimate letters and blackmail
towards one of his victims, MH Legoff,

and many other skills of the same ca-
Free, he shines by his silence. To the attacks
Mr. Lapeyre had simply replied to Allan:
“We will continue to let honest, in-
The chief director of the Algerian Watchtower is...
baller until the day we can the
meet on this public road where he doesn't dare
no longer circulating, probably for fear of re-
to receive one of those kicks somewhere,
which he accepts without a murmur.

Alongside these two publicists, who are a
Shame on the corporation, we will place the
managing director of Le Petit Algérien, Waille
Marial, to whom his colleagues gave the title
of "La Chicanette". Its name indicates
sufficiently its origin so that we
we need not insist on the role that it
plays, both in relation to his coreligionists
than with the authorities. This Jew who sees the-
animosity that exists between the French and his
vile race, keeps repeating that the league
Algerians against loan sharks will not succeed
nothing but a contrived agitation.

Perhaps — but even a fac-
tice, if we did not have to deplore and condemn certain-
certain acts of violence are sometimes welcomed
to remain silent, if only to lower the arrogance
insolent behavior from our new compatriots!

The Gazette of Algeria is also a
a powerful organ for the Jews. Its director,
Henri Tubiana wrote in 1884: "If you
Drive the Israelites out of Algiers, you will drive-
Experience the life of the city. Algiers would become a
A dead city. Let's not forget that everywhere where
He had Israelites, and the cities prospered.
Let's be a little tolerant, for goodness' sake!

A simple passage shows what the newspaper is.
10

ES EE a

Anne, me SR nt

me ms

However, there would be a curious connection
The best thing to do would be to simply publish the
nomenclature of all bankruptcies, prononcreated in recent years by the tribestrade figures of Algeria.

Among the other Jewish newspapers of our
colony, we will mention Solidarity, the Depeche, the Monitor of Algeria, the Fanal of Oran,
Kanoui's organ, the Independent of Constantinetine, organ of the Isaac family.

The purpose of all these sheets is to supportto identify senior officials whose task
consists of promoting the exploitation of Jews.
To the various attacks by independent newspapers
In response, they issue a denial, in order to
to leave a certain doubt in the estaken from their readers.

We ask them to no longer
to be duped by the accomplices of our enemies,
they must understand that specific facts
something other than a simple opposition is needed.
negation.

Regarding Firbach transfers, by
for example, which has received a lot of attention, the

Jewish newspapers have generally kept a
prudent silence.

Mr. Aaron Firbach, Prefect of Algiers, in the
in order to increase its secret funds, refused
to pay several assistants who had tra-
stayed in his offices for ten months.

Around the same time, various correspondents
posed some questions to the authorities
barrassantes, regarding certain funds including
Messrs. Tirman or Firbach were holders of:
What became of the fifteen hundred thousand
francs allocated to teachers in Algeria,
by the Minister of Public Instruction?

Were they deposited into the municipal coffers?
pale? Were they diverted from their intended destination?
tion to be used in a more
Were they useful? Or have they been lost?

- Due to the silence imposed by the day-
Jewish nationals to these specific questions, the Radi-
Algerian cal a, Under the title Transfers Fir-
Bach, renewed in several issues
request from those concerned:

1° "When January of La Motte d'Algérie,
In other words, Prefect Aaron Firbach is dis-

will he decide to order the few hundred
tens of francs that have been owed for a long time
months to unfortunate auxiliaries and who have

is subject to Transfers in favor of the privileged
"Legii, circumcised, and others?"

“Let’s tell Aaron that if Tirman,
as we are told, approves the vire-
the prefect of Algiers' officers, the auxiliaries who
have been struggling for many months after -
their treatment will go over their heads
from the Civil Governor of all Algerias.

"We'll see a little while later, if a prefect, s-
Aaron will persist, will stubbornly refuse
. not paying his debts.

"His insane methods will be exposed."
at the highest level, much to the chagrin of all the self-
Algerian rites.

"That the prefect makes slanderous reports"
nieux or others, to exonerate himself from his
administrative leniency; at the highest levels,
we will value them as they deserve; we will
will put it in the cabinet and we will rid Algiers
of its harmful presence.

3° "You will dance, To my good friend,

not like in your early days, when you were doing
the pretty heart in the salons of Compiègne,
to have Your Incompetence appointed sub-prefect.

"Today, you will dance, but in the
vulgar courtroom of a justice of the peace, — and you
you will be ordered to pay the costs and expenses
again | f
"Aaron, you will dance."

If your employees have not responded, Firbach,
that this time it was difficult to deny.
You don't like these brutal truths to-

which you cannot retaliate against without fear
that your opponents do not throw at certain
creates a light that is too dazzling.

If you had been honest, Aaron, you would have
would exclaim: "[There are so many Schloumo, of
Moses and others like Abraham to satisfy the Pre-
"Invoice! Let's make some transfers!"

Moreover, that's where your entire administrative capacity lies.
administrative.

Yes, as Mr. Mar- recently said
teau, in the Dépêche, the misery is great in
Algiers, the fault lies with MM. Tirman and Fir-

Bach.
10.

Instead of pointing out the problem, Mr. Marteau would
It's better to indicate the remedy. He needs to know
that all these starving beggars whom we ren-
against in Algeria, were attracted there by the
false publications by the governor.
Some of our readers were able to see the
unofficial statements published, in order of
Mr. Tirman, in the Petit Journal and the Bul-
Latin for commercial information; it
these are large construction sites in operation or
up for auction in the three departments.
Nothing is overlooked in this list.
problematic work; the salaries of
workers there are fixed at the most fanciful rate-
siste and the most enticing.

How to refuse offers from the company

coach Tirman, who promises 8-hour days
9 francs? Unemployed workers are ac-
run from all points of the Metropolis,
confident in the promises of the governor
neur.

There were indeed a number of chan-
a third were open, but they were already insufficient
sants to absorb [local labor]

unoccupied. Also, most of the workers ve-
naked people of France, lured by the advertisements of
The government general has left Algeria.
quickly disillusioned; those who are res-
victims of unemployment and poverty,
victims, mostly of Mr. Tirman, have become
the soldiers of the mobile army.

By trying to make people believe that there was
major works to be carried out in Algeria, in vou-
demonstrating administrative activity,
Mr. Tirman hoped to restore his popularity
somewhat tarnished since the Fonta- market
No. He went astray, because not only he
was unable to demonstrate his exceptional services,
but also he contributed to increasing the mid-
sere. .

This observation by Mr. Marteau has put in
light, yet another foolish act — or a trick
— of which Mr. Tirman is the author.

You're laughing, Kanoui, you're laughing too,
Isaac, as you read these lines, you laugh
yellow. You are happy to see us cons-
to test the degree of your power, since we
acts only on your orders, but you do not-

5 sr to

you cannot ignore what the effect of this constation.

The Algerians first, then the French-
They will soon prove to you that they are not
not puppets that we make dance with a
strand of thread.

You, you vile fools, are trying to make people believe
to the French people of Metropolitan France that you are
devoted to the government of the Republic,
while, in your every action, you...
Provide proof to the contrary. You are
arrived to defend to your coreligionists
to decorate or illuminate for the national holiday
nale.

LeCharivari oranais recounted in this regard,
in a humorous, but true, form:

"The Jews neither displayed flags nor lit up their lights."

"Good heavens! It costs a lot and it pays off!"
So little!

"Ah! If it had been a question of building"
a synagogue or to celebrate a Hebrew holiday-
Well, then!... |

"But what about the national holiday?"

"Who is M'sio? I don't know him."

THE JEWS IN ALGERIA 177
qui li fite di nos ôtres. Li Franci y ziti maboles, nos sont pas franci por fire li fite di la
France.

» Citi bon por riciboir di bons dipain et di
Kashir meat, mi por fire di drapeaus et deg

aluminations, quisqui Ci Ça?

"M'sio Crémio y pouis Kénoui y dire rien"
"Do to por ça."

Le Charivari accurately depicts the charactertère of these Frenchified Jews, for whom Ka-Noui is almost a god.

Kanoui, about whom we have quite a long-spoken in Jewish Algeria, is also
Coward, he is powerful.

Unable to defend himself against the most
a weak opponent, he would thank them if necessary
the one who would spit in his face. But he
becomes terrible when he can bring his ad-Versaire on the benches of the police correctionnelle. |

Less than a year ago, a journalist
d'Oran, named Djian, had, by letter,
death threats in Kanoui, in response
to an article published in L'Oranais véritable.

Too cowardly to send his witnesses, the
"The grand elector continued Mr. Djian in front of..."
the Oran correctional court, and made him consentenced to six days in prison.

Mr. Djian having appealed this judgment,
the case came before the court of Algiers, in the
last February.

Mr. Chéronnet, Kanoui's lawyer, after
having endowed his client with every virtue, has
much has been said about letters written to the latter
by certain Ministers, of its uni-Verselle, and concluded by calling on Mr. Djian
The full severity of the Court.

That is precisely the method of the Jews: to abuse
of their influence with the magistrates.

Mr. Tacconis, Mr. Djian's lawyer, has
given to Kanoui, who is considered very intelligent-
gent in business affairs, the lesson of di-
the dignity he deserved and which he will not benefit from.
In this regard, we quote the words of the ho-
notable lawyer: "By arguing here that he is
completely unfamiliar with the writing and the
circulation of the newspaper l'Oranais véritable, then
that Mr. Perrier has stated twice

a — +

different, and under his legalized signature.
that he is the financial backer, that two
other highly honorable Europeans claim
also the fact, Kanoui, president of the con-
Jewish history of Oran, knight of the Legion
Legion of Honour, he lied shamelessly.
"LY!" (Sensation and deep silence).

"Kanoui," added the defender, "calls
this affair, his trial, when he would have been
It is fitting for him to let justice take its course.
course, without intervening in this debate which
It removes all seriousness by the introduction.
a truly grotesque mission of his res-
_ personal feelings and the banality of his:
grudges brought to the stand.

"Death threat! Was there a possibility"
execution? Upon receipt of the letter itself,
Kanoui locked himself in, padlocked himself, and he se-
would have rendered it impalpable if he could have. If one
had to measure the damages claimed
to the terrors of Kanoui, it would be necessary to con-

damn Djian to several hundred thousand francs; if one were to also proportion- to impose the penalty on the president's trances

consistory, he should be condemned to the labors "Forced labor for life."

Despite the prosecution's indictment, While ruling in favor of Kanouiï, the Court dismissed the six days in prison imposed on Mr. Djian by the first judges.

Kanoui had a hard time accepting this decision. He would have liked to be able to revoke it immediately- lying to all these advisors, who had not bent over to his orders. Unfortunately, he is requirements, before which a government- The agreement, even if severely compromised, must be reversed.

When an accusation is made against A Jew, Kanoui, is immediately charged to take the necessary steps to stifle f- to do the matter. The president of the consistory is not very concerned about the seriousness of the crime or the offense; he sees only one thing: obedience passive of all French civil servants çais.

Two Jewish merchants from Oran, the brothers Touboul, bought at rock-bottom prices from the Spanish counterfeit coins, which they then passed on to the customers who, in order to pay

their acquisitions, were forced to change gold or banknotes.

They had been engaged in this trade for some time. It had been a while since a complaint was filed. to the prosecutor's office by one of their victims.

A search was carried out at the home of the Tou- brothers boul led to the discovery of a quantity con- . An astounding amount of counterfeit money.

Kanoui took numerous steps to prevent prosecution. He surrendered several times near the Attorney General at In Algiers, he wrote to the Minister of Justice, But this was to no avail. Finally, he sought to influence the jurors, and asked some people to come and drop off favor of the accused.

In Jewish Algeria, we had quoted Among the Jews, Mr. Hentschell, president of the Oran Commercial Court. We we knew, however, that he was not of Jewish origin. gine, but he had played such a role in the- to make the Touboul brothers, whom we believed to have to publicly blame him for it.

Why did Mr. Hentschell have it signed?

by all the judges of the commercial court a certificate attesting to the good character of Touboul brothers?

Why, in his deposition before the Assize court, he proclaimed the honorability of people he knew to be despicable?

These are compromises of which a An independent Frenchman must never reguilty!

To the two letters of protest that we
we received from Mr. Hentschell, president
of the commercial court, and his nephew,
we can only reply: "it wap-
They argue that it is up to you to break with the Jews.
and to frankly return to our side.

The transition will be very easy, if
we refer to this end of the sentence,
all in his honor, moreover, noted in
Mr. Hentschell's letter: "To my
eyes as in yours, the word "Jew" is
the ultimate insult.

At Kanoui's request, Mr. Devès,

4. Jules Ferry, then president of the council, was intercame directly near Devès to persuade him to
to fulfill Kanoui's desire.

-e me mem ee D

senator, came to defend the Touboul brothers
who, despite his influential plea, were
sentenced to forced labor.

Next to Kanoui, another Jew wore a
serious harm to French traders
of Oran. Witersheim, former director of the
The Bank of Algeria in Oran was opening lines of credit.
unlimited to his coreligionists, while he
rarely accepted the values of
French traders.

These, unable, due to lack of credit, to do
Faced with their deadlines, they were forced, to
to obtain the necessary money, to apply

to the Jewish moneylenders who demanded mar-
Goods under warranty.

There are very few Algerians who have had to
complain about this vile individual who was taking advantage
of his situation to ruin our nationals.

Thanks to the many services rendered to
Jews, his advancement was very rapid.
Initially appointed deputy director of Grédit
land and agricultural property of Algeria, in Algiers, Witer-
Sheim is now its director.

His successor in Oran, Caménich, was Jewish.

SERRE eo CR a

He also follows in his footsteps. People say so.
even more trouble than Witersheim.
Some rather serious events have come to light
to our knowledge, but the traders who
victims of this begged us not to
to report them for fear of reprisals.

The Isaacs are to Constantine what
Kanoui is in Oran. These Jews are both
bankers and novelty merchants, but
They mainly trade in money.
One of them is married to a Jewish woman.
his own, who currently runs the house.
She is the one who receives the civil servants from the de-
department, and dictates to them what they have to do.

At election time, it's at her home
that we will take the watchword.

Seeking to imitate, in Constantine, the
The Rothschild ladies of Paris, she is proud and
haughty, and doesn't want anyone to ignore that she

is very powerful.

During the 1885 elections, it was Mrs. Isaac, in conjunction with Thomson, who considered doing vote manipulation, which we will discuss later far.

However, Ms. Isaac does not neglect the questions of interest. It is understood to be generally-lying to the administrators to plunder The Arabs.

Upon receipt of the order for these functions-naires, she sells the burnouses for double and three times their value to our unfortunate natives who are forced to pay, and in In compensation, she delivers to her accomplices the uniform (we were going to say the livery) for half or a third of its value.

Isaac unfortunately has a competitor who disputes the title of Grand Elector is Uhry, the general councillor. Between the latter and the Isaac family, there is a certain enmity, which always disappears as soon as the The Jewish question is raised.

Among other influential Jews, we cite-Rons Samuel Aaron, jeweller, who, after Having become wealthy through Jewish methods, he thinks of

4. Administrators frequently make commands They had quite a large number of burnouses for their villages.

then take a profit and never hesitate to do the application of the indigénat to recalcitrant Arabs for

pay.

E -

to take the place of the Isaacs. He claims to have sufficiently stripped the French and the Arabs to aspire to the title of Grand Elec- head of the department.

We'll take one example among thousands:

In March 1884, a lady whose
Let's not mention the name, as it is currently...
Embarrassed, she gave him the gold watch to clean.
from her husband, and begged the Jew to advance him 50 francs for a few days, considering the guarantee as sufficient. To move forward
For this sum, Aaron demanded the chain and the watch, worth at least three or four hundred francs. The lady, not anticipating the intentions- the Jew's tions, left him the jewels as collateral tie. Since that time, she has never been able to them withdraw, against reimbursement of the sum advances and interests.

Our readers should not be surprised that by employing such methods, this individual Vidu quickly became wealthy.

Wealth not being enough for the Jews, they now aspire to honors.

They think they're so much above the

French people that they would all like to wear a
a sign of distinction

A fairly recent example will show how far can drive their ambition.

A young Yugoslavian man, Elie Léopold, very known in Algiers for his ridiculous actions that he did to obtain the academic palmsmiques, having been unable to obtain this reward that he deserved so little, wanted to pay himself off even a small compensation.

Having completed his year of service in the 2nd Zouaves as a simple private second class and finding the job as hard as the bed of From the police station, he granted himself his first reserve period, done in Alger Last March, a superb pair corporal's stripes.

A small addition to the booklet and the trick was done. played. For 28 days, the glorious corporal, in his finest voice, commanded heads right, head left, and to affirm again

4. Elie had tried to become a columnist, but his His incapacity had led to his being banned from all newspapers.

He boasted of having killed a large, rabid dog during the night. hoping to receive a decoration.

In addition to his rank, he inflicted it on some of his buddies. the punishments at his disposal.

Everything would have been for the best if certain comrades from his regiment would not have issued doubts about the authenticity of his rank.

Upon verification, the forgery was confirmed.

Although under the threat of four charges of acaccusation (usurpation of titles, functions, forgery and theft from the State), the ConsisToire did everything he could to prevent prosecution.

against the reservist.

In its session of May 20, 1887, the 1st Con-
The war council, based in Algiers, condemned
Elie received a 6-month prison sentence. This lesson has been taught.
for this Israelite from a good family, will not suffice
not to serve as an example to those who wish-
would follow him down this path, to
wearing insignia they could not know
procure it another way.

The Jews, furious at this condemnation,
insisted to the electors that
that from now on French justice no longer has
the right to take action against them.

We now consider it as a

duty to exercise active surveillance on
the actions of the Jews, who, in order to achieve their
dream, will employ indirect means.

Having failed in their request for a
fifty million loan, they have just
to hatch a new plan to ruin the
Arabs. Just recently, Mr. Tirman was
sent to France by Kanoui, Isaac and C",
to obtain separation from the government
Algeria from a budgetary point of view

The governor of Algeria, accompanied
of certain representatives of this colony,
went to see Mr. Rouvier, then president-
tooth of the Council, and submitted to it some
modifications. | |

In the state of affairs existing until this
day, all the recipes come from Algeria-
nothing is paid into the French treasury, and the
the metropolis, for its part, pays all the

colony expenses.

Tirman and the representatives of Algeria propose to henceforth leave him the produit of all taxes collected there.

The colony would in turn provide for all
| i 11.

its expenses, except those relating to the maintenance of the army and the guarantees of ininterest of railways.

Algeria, the missionary added, costs Every year, several million [dollars] go to France. whereas, if we directly touched the taxes, we would more than cover our expenses.

What you forgot to mention, Mr. TirMan, who would pay these taxes?

We will try to fill this gap. gap.

The colonists being mostly in the impossibility of cultivating fruitfully their lands, you cannot even think of augto lie about their already excessive burdens, because that they would protest and that their voices would not be heard. would not go unanswered. It is therefore on the Arabs that you count on to fill the deficit. To force them to pay sums undue, you would have them expropriated, and you you would thus achieve the goal you set for yourselfyou posed when asking for a loan in the past fifty million.

But you're probably forgetting that there is
In Algeria, an independent press; you
forget that there are French people who have
made the defenders of the Arabs.

Please be aware that the Chamber, having been notified at
time, will never agree to deliver you
men who shed their blood for the
France.

So that Kanoui forced you to do
Such a demand requires rapacity.
Jews from Algeria no longer know of
terminals.

In France, the quagmire of Judaism
It was methodical, progressive, almost timid.
It was a quagmire. In Algeria, it's a
engulfment.

In France, Shylock is a man of the
world, harsh but disguised, rapacious but polite
in its executions. In Algeria, it is the
fierce, brutal, insolent and boastful pirate.
One operates through persuasion, the other through violence.
lence. |

However, the result is the same.

The highway robber said: "the

"Your money or your life!" The Jew said, "Your money."
and life! For after having ruined it through wear and tear
plundering, it kills through misery and despair-
pear.

VI

REMOVAL OF A JUDGE

We have frequently spoken, in Al-
Jewish community, the role imposed on the civil servants
French people by the great elector; we will
cite an example to support what we
have made progress, and to publicize the processes
employed by the circumcised and their employees
to get rid of those who bother them.

Of all civil servants, the magistrate is
certainly the one who is called upon to render the
greater services to the Jews, also have-
we chose the biography of a young magistrate
anti-Jewish treaty!

In June 1883, X. was appointed sup-

paid substitute for the justice of the peace of Bordj-bou-Arreridj, district of Sétif, at the ap-
salary points of 2,080 francs per year.

Bordj-bou-Arreridj' is one of the cantons
largest and most populated in Algeria.
Its extent is much greater than
that of our largest departments of
France, and it has about 200,000 inhabitants.
so much.

At the time of X.'s appointment, Mr. Orsini* was a justice of the peace.
The magistrate was so despised by all his
litigants, that these made a real
The new substitute received a standing ovation. We didn't know...
nor who he was nor where he came from, but each
was convinced that he could not be so

Unjust and authoritarian, that dirty Corsican.

On the very evening of his arrival, X. learned
by his superior officer that he was going to find himself-
Mr. Orsini was the only one to provide the service.

1. In the canton of Bordj-bou-Arreridj, there are
two administrators (Bordj-bou-Arreridj and Bibans),
twenty-four sheikhs and four qadis.

2. Corsican civil servants, who are very numerous in Algeria,
are generally authoritarian and devoted to the Jews.

feeling very tired, and probably in a hurry
to return to France, had already requested
leave.

The new deputy was notified, during
his oath-
Tut Ravisy, temporarily in charge of the functions-
prosecutor's actions, that, the justice of the peace
being very busy, there was too much work
for a single magistrate, but he was promised,
upon a simple request, to send him a
auxiliary.

Upon his return from Sétif, X. took possession
from his post and Mr. Orsini went on leave
without giving his colleague the slightest indication
comments on the service. He only thought about it.
to recommend his chaouch, the Jew Torchon, by engaging him to employ him very so-
wind as interpreter, allocating to it each
once or several times.

It is good to say a few words about the
jurisdiction of justices of the peace in Algeria,
In civil matters, they have primary jurisdiction.
springs up to a thousand francs, as a last resort-

sort, up to five hundred francs; they are judges

for summary proceedings; they can sign sai-
six arrests for undetermined sums.
Criminally, they have the right to launch
summonses, arrest warrants and
arrest warrants; they are responsible for
criminal cases and they send the file
complete in the chamber of indictments-
tion through the public prosecutor's office of Ar-
roundabout; finally, they can, in certain-
In certain cases, judged in correctional court*,

In cities where there is a court, the
the jurisdiction of justices of the peace is the same
than in France.

That said, let's get back to our young magistrate.

and let's follow him step by step in his new
attributions.
_ The Chaouch Torchon and his friend the com-
The clerk Appietto had been charged by
Orsini to exercise active surveillance on
X. and to dictate the procedure to him.

Unfortunately, we hadn't counted on the
firmness of the new substitute. Having noticed

1. When the penalty prescribed by the article they are referring to
The application does not exceed 6 months in prison.

a ——————— ne er met E aa

of the role they wanted to impose on him, he made himself felt to each of his subordinates that in the absence He intended to remain the sole master of the holder.

At the time of his appointment, X. did not know Not Algeria. Like most French people He was unaware of the role played by the Jews in our African colony; he knew that, among their coreligionists in France, a large number openly practiced the profession of usurer, but he did not suppose that these despots were also powerful. He must not delay- however, to feel the effect of their influence.

In a justice of the peace court that is already overburdened for two magistrates, X., from its very beginning, found himself alone to provide the service. Besides the numerous routine matters, he had to to take care of those that had been left aside holder'. Finally, the justice of the peace was located at that moment without an interpreter, the former being suffering and the new one, Sagnes, is not hurrying

---

1. Orsini had completely neglected re-
amounting to several months, so as not to transport oneself in villages, 100 to 150 kilometers apart.

not yet ready to take possession of his post,

X. had been ordered to seek assistance temporarily by his chaouch, the Jew Torchon; unfortunately, this worthy descendant of Israel, who could neither read nor write, could not- was to be used only for instructions verbal.

For the written reports of the sheikhs and the other documents to be translated, X. was to ask the participation of unsworn persons.

The young magistrate, unable to continue
his work under similar conditions,
sent letters and dispatches daily
ches to the prosecutor's office in Setif to request a
auxiliary interpreter pending the arrival of
Mr. Sagnes. Did Mr. Ravisy fear, in satisfaction-
responding to this legitimate request, to contra-
laugh at the Jew Torchon who could not have done so as a result
How to make small profits? That's one of the questions...
tion to which it is not our place to
answer.

After a fifteen-day wait, the substitute
finally arrived in Bordj-bou-Arreridj, bringing
With him was Mr. Déjouani, the court interpreter.

from Setif, and the young Arab Ali ben Mohamed,
who was going to be in charge of the interim replacement
near the new deputy.

However, X. had been advised to em-
Fold the dishcloth as often as possible.
His emoluments, it was said, were insufficient.

X. did not delay in noticing the processes
employed by his chaouch to rob
those subject to the law.

Every day hundreds of Arabs wait-
were at the door of the justice of the peace court, either
carrying a report from the sheikh, or equipped
. from a letter written by the business agents
Pagès, Moreau and others; the chaouch
inspected meticulously, and with his eyes
Like a lynx, he quickly recognized those who
were able to pay for his services. Jl their
he said then:

— I can have the judge speak immediately-
tement si…

This little trick worked quite well for him.
and some indiscreet people even claimed
that he made some pretty good recipes.

When the judge asked him why

he let in the first ones who
were the last to arrive, Torchon invented-
There was always a pattern. Everything wears out, however.
and X. soon discovered the trick of
Jewish.

Faced with the impossibility in which he found himself
Having witnessed the flagrant offense, he had to limit himself
to prevent this abuse. To that end, X. was doing
to register, each in his place, the Arabs who
had to talk to him.

Torchon was quite surprised to see that a
The French magistrate did not lend himself to the tri-
Jewish soups; therefore he did not hesitate to signa-
to report this to his most ardent coreligionists
fluent.

The chaouch did not give up; he had
He thought he had other strings to his bow besides the
The judge didn't know.

Since he was employed from time to time
as an interpreter, could he not, besides
His vacation time, getting paid for certain services?

4. We emphasize this point, in order to clearly establish the
The causes of Torchon's animosity towards the young magistrate. It is
-indeed, at the request of the chaouch, some personnages have prepared the revocation of X.

It would be so easy for him to deceive good faith. of a magistrate who did not understand the lan-Arabic language.

But X. had very limited confidence in his chaouch; knowing what he was capable of, he had to refuse his participation in all criminal cases.

Torchon, furious at having been so quick Unmasked by his leader, he had to limit himself to He was waiting for the day of revenge. He knew... The fact remains that Judge Orsini would soon return. And then he would resume his old role. No being able to deceive the He would beat the Arabs brutally, certain that They would not dare to defend themselves, under the eyes of the authorities.

Despite all the obstacles he encountered In his new role, X. does not uncover himself-He didn't rage. A month after its installation, he had finished all the files, both business-new ones than those left behind by Mr. Orsini and he sent them to the prosecutor's office from Setif.

Surprised by this vigilance, the deputy

Ravisy summoned the young magistrate to Setif and he offered him well-deserved praise. He added even if we continue in this way until the end-the incumbent's advancement would not take place Don't wait.

During this interview, Mr. Ravisy was unaware again the conduct of his subordinate towardsviews of the Jews. He did not suppose that a man-My intelligent self might not have understood that he We had to take their protection into account for to reach a high position in the judiciary! Any civil servant arriving in Algeria must have known that his situation was subordinate to his complicity with the descendants dante 7 i ël.

The Algerian Koscis had cause to complain dre uv 1a probity of the new substitute, the The French, on the contrary, were happy to finally finding a man who didn't lend himself not to the compromises of our exploiters. Whatsome foresaw the consequences of this loyalty to X., but we couldn't suppose what kind of accusation one would dare to bring charges against this upright magistrate.

X. had his subordinates against him who exercised surveillance over all the insall; only Mr. Sermet, the clerk-notary, approved of the conduct of his direct superior, Unfortunately, he had too much work to do. his study in order to be able to take care of the transplant, left to Appietto's care. The latter trouhad a big change since the start of his compatriot Orsini; he complained continually from X., that he was obliged to assister in all her instructions.

The substitute was loved by the French, the holder of which was hated. numerous complaints had been addressed to the Chancellery against the latter, but, sou-

held by the Jews, he knew he had nothing to
to dread.

A waiter, employed at Magnin,
was incarcerated in the Bordj-bou-Arre prison
ridj, for having delayed bringing to
at home, to Judge Orsini, a cup of coffee
that the chaouch had gone to order.

According to Torchon, the boy reportedly said:

— I'll only go to your filthy Corsican's place when
I will have served the customers who are at the cafe.

Several residents protested against
this abuse of power and addressed by name-
numerous petitions to the prosecutor's office and the Chancellor-
lerie, but what could they do against the pro-
Tege of the Jews?

This fact had only preceded it by a few
days to the appointment of X.

We explained how, after a month
In his service, he had earned the praise of his
hierarchical superiors and the esteem of their justi-
These people believed the moment
favorable to request replacement
d'Orsini by the paid substitute who came
to prove himself.

Several letters were sent to Mr.
Treille, the constituency's representative, spoke
authorities of Bordj-bou-Arreridj. Some
The Algerian deputy's responses even left

1. No consumer had heard this response;
but assuming that the boy had used this

In his words, Orsini had no right to have him imprisoned. to prison. We must also add that the Fran-
The Italians were accustomed to appointing the justice of the peace only with those two words: dirty Corsica.

ne me az= — -y ie ai

hoping for Orsini's next trip.

On the other hand, X., who had no reason to prefer Bordj-bou-Arreridj to another post, on the advice of the people who are were addressed to Mr. Treille, wrote to Mr. Duclaud, deputy for the district of Confolens (Charente), and asked him to use his influence to have him appointed as a principal of the position for which he was only a retired substitute-fog. na

X. would have been wrong to act in this way, if Orsini, Although absent, he had not been given a reason for his absence. The justice of the peace, upon leaving, had refused to inform the substitute of their address, who, in the very interest of the service, would have had often need to ask him a few questions information.

Moreover, since his departure, Orsini had written several times to Chaouch Torchon and X. had indirectly learned of it. This lack of tact made it clear what The situation was going to involve the substitute for return of the holder.

The notes transmitted to Orsini by Tor-

The signs were probably not reassuring. since they motivated his return before the ex-aspiration of his leave. Instead of returning directly, he stayed a few days in Cons-Auntie, hoping that the substitute wouldn't save him-would not have been so close. Unfortunately, one indiscreet (there are always some) had warned Mr. Dardillac, mayor and general councillor of Bordj-bou-Arreridj, that Orsini was in Cons-auntie.

So we had to hurry if we wanted to obtain-to stop the transfer of this shameless judge. Instead of letters, telegrams were sent. sent to Mr. Treille, on the one hand, by the others authorities, and to Mr. Duclaud, on the other hand, by the alternate.

Among these dispatches, we note the following one-a copy of which was given to us.

Treille, Member of Parliament for Paris

Population of the Bordj-bou-Arreridj Canton sends petitions to the Minister of Justice against | Orsini, justice of the peace, for abuse of power and Illegal arrest. See Duclaud, Member of Parliament.

so that X., the substitute, can be appointed as the full member. Signed: Fulgoux, Deputy.

Mr. Treille had absolutely no influence personal; if he had a service to request-lastly, he was to speak to Mr. Thomson, who was, in a way, his mentor. Now, that

what could he hope for from a Jewish deputy, when he
requested a service for a Frenchman and
to the detriment of the exploitation of
Jews?

However, it was necessary to resign oneself to the fact that the system had to be maintained.
silence for longer with his elect-
the most influential French authors, could have
to be detrimental to him.

He informed Mr. Thomson of all the
approaches attempted with him by habit-
tantsde Bordj-bou-Arreridj, and he asked him
to dictate his answer to him.

As it is often necessary to con-
tempt everyone and his... clan, this one
engaged Mr. Treille to give evasive answers
sives, without ever committing to anything. This gives them
would give time and then we would tend to adrien-
set a trap for the substitute, and the day he

ee ee e ee — 7

If he were to fall there, we could chase him out of Bordj-
bou-Arreridj, sans tropiaire crierles habitants.
For his part, Mr. Duclaud was concerned
very few X., who thought he was his protégé.
Although enjoying a very low in-
influence, he belonged to the majority gou-
government and was therefore entitled to
to ask for some favor from the Ferry cabinet.
But they knew that this ministry was at the mercy
circumcised men, and he did not want to be discredited.
said by recommending an official who
refused to participate in the maneuvers of the Jews.
This old deputy from Charente, who seemed
always so busy with his constituents, born-

neglected his political duties a little too much
to take care of his private relationships.
Always vote blindly for the mini-
The earth was the sole purpose of the man who ad-
minister currently the department of
Dear Sir/Madam, our impartiality compels us to a duty.
to say that if Mr. Duclaud, in order to
to raise their profile with his voters, made them
often promises he knew he couldn't-
to see hold, he at least always remained honest

clean and never got involved in shady dealings
which are the sole objective of the majority
of our members of parliament.

Under such conditions, one can
anticipate that the steps taken, both with
Mr. Treille only with Mr. Duclaud, has-
had no chance of succeeding. X. didn't believe
not that anyone could ever commit a crime against him
to prevent the exploitation of the French and the
Arabs by the Jews: he was counting without the in-
influence of these and without the complicity of
government.

Bordj-bou-Arrerid is, by its location,
one of the most unpleasant centers in Al-
vegetation; as a result of the drought, the vegetation
tion is almost zero. It is very rare to
to encounter a tree, to find greenery;
All one can see on either side are marshes
very unhealthy and completely bare lands.
In the summer, it's swelteringly hot, the sirocco
blows almost continuously; in winter,
the cold is very intense and the snows are
generally very abundant.

X. did not dislike it, however; of a
12,

On the other hand, his many occupations did not... didn't leave time to get bored, other he had made several friends among the civil and military officials.

Messrs. Prunier and Henry, administrators, Bernard, a colonization doctor, from Dardillac, Mayor and General Councillor, Sermet, Clerk-notary, Reybaud', deputy administrator, they spent a lot of time with the young magistrate.

Police Commissioner, Mr. Pelluet, currently in Djidjelli, was more particularly-closely attached to X; it was not a suBound, but a friend and confidant.

They found themselves isolated on this African soil, in the midst of people they didn't know still enough to distinguish the exploited by exploiters.

They had admitted in private the Sermet, the clerk-notary, who initiated them little to a little to the role played by each character who made up the size of our population Algerian.

4. We are giving the names of these officials, because

We cannot praise this enough. civil servant whose integrity and probity protected them from any attack.

The Jews, who knew what was being thought

of them the deputy and the commissioner of
The police did not admit to such a liaison.
marked between the two magistrates, who, pre-
were they plotting against them?
Their complaints reached the
ears of the substitute Ravisy, who blamed X.
telling him that a judge should limit himself to
to summon a police commissioner to his office
clear, when he had to speak to her. X. was very
Offended by this observation, he foresaw where
The blow came and he understood that the spies
Jews had been ordered to keep an eye on him.

Upon his arrival in Bordj-bou-Arreridi,
X. sometimes went to the café run by the Jew
Bachmayer, brewer, |

This one, flattering like all his coreligionnaires, hoped to use his client

that they were hated by the Jews and that they approved
highly the conduct of the substitute.

to freely exploit a few settlers.

Bachmayer owned a small property
he had some difficulty renting it out, because he

was asking an exorbitant price.

A naive colonist once fell under his spell.
He did his best to conclude the...
market, session on the spot, before the tenant
he realized the value of the land
rented... According to the Jew, the market had
An agreement had been concluded, and private agreements had been signed.
even been prepared to be signed the next-tomorrow, each of the contracting parties
having kept a copy.

After seeing the property, the settler refused to conclude. That didn't suit Bachmayer, who pursued the colonist before the justice of the peace to force him to accept the walk.

The prosecutor had used the clerk Appietto to try to capture trust of X. Unfortunately, the young magistrate received no advice from anyone for the pronouncement of his judgments.

At the hearing, an insolent response from

se)

THE JEWS IN ALGERIA 21:

colon gave Bachmayer hope that the suppléant would not hesitate to render a judgment in accordance with its conclusions.

However, it will not happen. After having addressed-gave a green warning to the defendant, X. ren-He stated in his judgment: the plaintiff's claim was dismissed. of his request and ordered to pay costs.

We will not attempt to describe the fury Bachmayer, who had been unable to force a a simple substitute to help him deceive a colonist French. r

Refusing assistance to a Jew was… a magistrate's actions constitute an unforgivable crime.

A second crime was committed by X. in a criminal case.

A Corsican, named Starcelli, was housed and raised by an old woman, his companion-

Triote, who had taken him into her home out of pity. A The day she was absent, the boarding school-Naire had broken the lock on a trunk, and had seized a sum of 100 francs and of various objects. Complaint having been brought to the the police commissioner, who had them arrested Starcelli, and sent him before the justice of the peace.

The plaintiff, not knowing how to speak French... But Appietto had to act as interpreter. e Starceli, the clerk-clerk affirmed, was not guilty; in the deposition of the old woman woman, he had not raised any serious charges laughing at him. » Confident in the words from his subordinate, X. handed the accused over to liberté, by making him promise not to move away from Bordj-bou-Arrerid]j.

The day after this interrogation, the named Legac, employee of Baisse, receiver various contributions, deposited with the police commissioner a revolver which had been sold by Starcelli, and which was reconnaked by the plaintiff. Other objects, making part of those stolen from the trunk were brought to the police station by various people those who had bought them from Starcelli.

'When all these facts had been reported to X., he had Starcelli sought out; but the Corsica hadn't waited: upon leaving pri-His son, he had left Bordj-bou-Arreridj. One An arrest warrant was then issued against him. him, and after three days of searching, Star-

celli was arrested near Teniet-el-Merd)j.

The investigation was conducted quickly, and
despite the denials of the accused, who had
already served fourteen convictions, none
There could be no doubt about his guilt.
Besides the stolen goods he sold, the judge
noted that Starcelli, who was penniless
the day before the flight, had some in his possession
at the time of his arrest, after having done
many expenses in a house of
prostitution.
Upon Orsini's arrival, the file was completed-
The completed file was going to be sent to the prosecutor's office
of Setif. The presiding judge, no doubt about the
Appietto's observations, wanted to oppose
this shipment. X. took the aforementioned back home with him.
sier, and sent it himself to the prosecutor's office.
Brought before the criminal court,
Starcelli was sentenced to five years in prison
for theft.
After the verdict was pronounced, he insulted
roughly the court, which earned him,
a new conviction was handed down immediately.
to five years in prison.

Starcelli appealed.

We have never read the court ruling.
from Algiers, but we were assured that, thanks
to the protection of his compatriot, Pompéi 1, then Attorney General in Algiers, the five
years of imprisonment for theft would have been lifted.
However, we believe we must do everything
reservations regarding this last point.

During the absence of the incumbent, the judge
the substitute had been called several times to
provide information on some of
his litigants who were requesting a place;
Among them was a young Arab, the son of one of the
cadis of the canton, wished to be appointed adel.

This applicant was going to serve as a tool for... Jews to arrive at the revocation of the suppliant.

After staying a few days in Constantine and Setif, Orsini advised Torchon of his arrival. He informed Apietto, who could not hide his joy. The

4. We would be curious to know if it's like compatriot that Starcelli was the protégé of Pompeii and OrSini or for another reason...?

two employees went together to the station to receive their master, and after the After their first embraces, they brought him back in triumph. phalement to the Justice of the Peace.

Orsini was very cold towards his deputy which he only knew through the cor-Torchon's responses. This welcome left-knows how to predict what the relationships should be subsequent actions of the two magistrates.

To prepare for any eventuality, X. wrote to attorney general and asked him for his changegement. In support of his request, he invoked the notes his superiors had given him hierarchical, also making known

the impossibility in which he found himself to work under the orders of the incumbent.

The inhabitants of Bordj-bou - Arreridj had learned with sorrow of Orsini's return.

They hoped that, thanks to these steps if done by the authorities, we would obtain the

The relocation of the justice of the peace. Their hope
had been disappointed, and they saw that their complaints
The minations had no weight against this
protected from the Jews.

13

Bn e ———_———_— a O

A few people were, however,
happy to keep Orsini. Besides Torchon
and Appietto, about whom we have spoken several times
times during this chapter, Messrs. Bi-
Gonnet, former mayor, Bachmayer, café owner,
Pagès and Moreau, business agents', and all
the Jews of the canton desired, for reasons
different sounds, the retention of a magistrate
who did not refuse to oblige them.

The new interpreter, Mr. Sagnes, had not taken
possession of his position for only a short time
before Orsini's return.

On Appietto's advice, he had not
hesitated to part ways with the substitute, in order to
part of the clan we just mentioned. He
had retained Ali ben Moha- as an auxiliary
med, sent by the prosecutor, at the request
of X. o

The task of an interpreter being very delicate,
It was Ravisy's duty not to send,
even temporarily, near a magistrate

4. There were two clearly divided camps: the camp
the Jewish camp, presided over by Orsini and Bigonnet, and the anti-Jewish camp
which included the friends of the substitute, of which we have
mentioned previously.

that he was a man of unquestionable integrity.
It was not so. Ali ben Mohamed +t, of
complicity with Torchon, committed certain
indiscretions that would later resurface
on the substitute, in charge of the service.

After Orsini's return, dispatches
were also addressed to Mr. Treille and to
Mr. Duclaud. On the advice of some friends,
X. sent the following telegram:

Duclaud, Member of Parliament, Paris.

Please telegraph my nomination immediately.
tion. Incompatibility with holder. Complaints
against him chancellery. At the request of the
residents will accept being appointed as a holder
Bordj-bou-Arreridj. Excellent nals four-
denied by the prosecutor. See Treille, deputy. Re-
telegraphic reply.

Assi

On the same day, Mr. Treille received from the ad-
Fulgoux joined a dispatch that was almost identical.
Mr. Fulgoux made this request,

4. Ali used to receive money
by the litigants. He called himself the substitute's friend on

which he claimed to wield some influence, then
that he was merely his debtor.

both in his own name, and on behalf of the majority of the babitants.

Not receiving a response, and unable to to tolerate Orsini's vulgarities any longer, X. thought it prudent to request leave from a few days to go to Algiers. There, he willwould be the Attorney General and would know what to do about it to keep track of its progress.

The day after his arrival in Algiers, X. attended a party given by the Governor neur in honor of his daughter's marriage with Mr. Comolet, sub-prefect of Aix.

The young magistrate was presented to parelatives and friends of Mr. Comolet, who came to Algiers to attend the wedding. We will quote among them the three Bousquet brothers and Mr. Estier of Marseille, who became quite close intimately with X.

An Arab from the province of Constantine, Cherif ben Ali ben Larbi, knight of the Legion Legion of Honour, sheikh of a village in the canton d'Aiïn-Beïda, joins the group and takes part of the various parties organized by the young tourists.

A young Algerian, Geille, a student at the school of Fine Arts, of which X. had made acquaintancesession during the crossing from Marseille to Algiers, willingly agreed to be, in the various excursions, the guide of the group of which we we just spoke.

The substitute's new friends did not did not make people forget the purpose of his trip to Alger. [l saw the Attorney General several times, who promised him, if the information was favorable, to help him obtain a short time position of justice of the peace.

Young Mohamed, son of the qadi of ManSurah, which we mentioned earlier as applying for Adel's place, followed at Algiers, the courses of the Arabic school.

Having spotted the substitute from Bordj-bou-Arreridj, he asked him to support verbalment his request. X., seeing no insuitable, from the moment the notes collection- The lies about the said Arab were good, the pre-

1. We support all these facts because we have alleged, in the investigation, that the substitute was rocking promasses to young Mohamed in order to get paid its services.

sent to the Attorney General. He was given even hoping that his appointment will not be... wouldn't have to wait long.

We must add that there was a little right, first as the son of one of the oldest ciens cadis', and furthermore because he had passed successfully passed the exam required to ento enter the Arab judiciary.

During his stay in Algiers, X., who was continuously with Mr. Bousquet the elder, Estier, Geille and Chérif ben Ali ben Larbi, The son of the qadi of Mansou- often saw Ah. He even came from time to time. join the group at the cafe, in the company of his cousin and brother-in-law Messaoud, who lived- Blidah was a popular destination. These acquaintances were pleasing. especially to X.'s new friends, that This allowed them to do some studies about the Arabs, completely unknown to the

the majority of French people.

It was decided between the young substitute and his
friends, we would go on a trip to Blida

1. This Arab judge had tried to calm the tempers of
its constituents, during the insurrection of 18714,

and that Messaoud would show them around the city and
the surrounding area.

Blida is undoubtedly one of the cities
the most pleasant in Algeria. Located at a
a short distance from Algiers, it is a goal of
a stroll, both for Algerians and for
foreigners. Its public garden is very cu-
fun to visit; the Garden of Olives, where one
finding ancient trees is no less
Interesting. Its streets are lined with orange trees.
Gers. From Blida, one travels by car to
Monkey stream, at the entrance to the gorges
verdant Chiffa.

The journey took place in excellent conditions.
editions. On the day of their arrival, the tourists
drove around the area
town and returned to dinner at the Hotel d'Orient, where
They had gone downstairs. The next day, they went-
have lunch at the Monkey Stream in com-
company of Messaoud and Mohamed, that they
They had invited guests. In the evening they returned to Algiers.

We provide all these details to ensure...
to establish that Messaoud was only a guide
complacent, both towards the magistrate and towards

the friends and relatives of the Governor's son-in-law from Algeria*.

During his stay in Algiers, X. had the idea, after having his picture taken in Arabic, Keep this costume in the evening to go to the theatre. Being far from Bordj-bou-Arreridi, he does not not considered a magistrate during his leave and consequently did not believe that one could later, he will commit a crime in this disguise It's perfectly natural in this country.

The young substitute left Algiers on October 23rd. bre by the coastal boat which was sailing for Candle. From there he took the car to Setif which trapours down the terrifying Chabet gorges*. The Deputy Ravisy urged him to stay until the

1. Messrs. Estier and Bousquet had invited Messaoud to come see them in Marseille,

2. The road that crosses these gorges was carved into a mountain with a sheer drop of fifteen to sixteen hundred meters. This overly narrow road is protected by a parapet of 0.60 centimeters high. At the slightest turn, the head horses advance into the void, above the parapet and the slightest shock could send the rig careening into the The road is empty and 7 kilometers long and elevated. seven to eight hundred meters.

the next day to talk to him about a letter he had received from Pompeii.

In accordance with his promise, the prosecutor The general was asking for information about X. to find out if he could give her some advancement cement. Ravisy, who had always made praise for the substitute on his service, could not that they give excellent grades.

His letter, which was official, must very probably have
She could easily stray from the file later.
essentially said that, during the absence
d'Orsini, X. had shown zeal and in-
intelligence and that he was in the conditions
intended to make an excellent justice of the peace.

Mr. Mauguin, deputy for Algiers, who was unaware
the conduct of the deputy with the Jews, had
promised to take an interest in him.

Furthermore, the inhabitants of Bordj-bou-Arreridj, who knew the promises of the procurator general and the notes of the deputy
Setif, took new steps with
of Mr. Treille for the appointment or sup-
filling in as a full member.

For his part, Orsini did not remain in
| 13.

inaction. He sent letters and dispatches to
all those who could be of any kind to him
usefulness, adding no doubt that, if he had
committed wrongs and abused his power,
At least he had always protected the Jews.
It was indeed the best grade for a
Algerian magistrate.

We do not know the content of the
correspondence exchanged between Orsini and
his protectors. However, three written dispatches
items from the beggar's hand have fallen to us-
we give them text-
utopia: |

Coggio,

Telegraph Paris, if you intend
intervene. The letter would arrive too late.

Arena, Member of Parliament

If your intervention is not immediate,
It will be late.

Forcioli, senator,

Extreme urgency in the matter that you
You know. Incredible actions.

The situation, already very tense between the titu-
The situation, both the former and the substitute, became untenable at the

following another insult from Orsini. A
In the evening, X. sent for Tor- by the chaouch
chon the annotated codes of Rivière of which he
needed for instruction. Get work
being in the office of the justice of the peace, it is at
him whom the chaouch had to address for the
take. Orsini was at the café and had the
key to his office. When Torchon told him
He asked for the key to get the book, he
replied:
"Go tell the substitute that he's annoying me...!"
X., fearing he may not have heard correctly,
made the cha- repeat this answer three times
Ouch. He then wrote a provocative letter.
one to Orsini and a second to the substitute
from Setif to tell him that in similar circumstances
under these conditions he could not continue the service.
At that same time, Orsini received the
Next dispatch from the Attorney General:
Orsini, Justice of the Peace of Bordj-bou-Arrerijd,
Ask the substitute if they would be willing to be
appointed head of department in Laghouat or Biskra. Only
available positions. His refusal will force him to at-

tender.

———/“—m——

X. immediately replied:

Attorney General of Algiers.
The alternate accepts to be appointed as the main candidate

Biskra.
Orsini.

This official dispatch from the Attorney General-
ral proves that the substitute's notes were
excellent, since after less than three months
She was offered a permanent position; but she
It also had to be removed from the file.
However, it would be easy to find a copy of it
at the telegraph office in Algiers, while searching
in the first days of November 1883.

After having reviewed the complaint
The prosecutor summoned Orsini.
the deputy in Setif and blamed the conduct of
justice of the peace, while urging X. to continue
his service up until his appointment.

Meanwhile, an incident occurred-
tooth which the Jews took advantage of to prepare
their revenge.

Mohamed wrote to X. to ask him
if, thanks to its protection, we wouldn't do well-
early, right on his request.

This letter, opened by Orsini, and which
X. never received communication, was sent
immediately to the Attorney General.

The actions of Orsini and certain Jews
influential people had already had their effect.

Orders had been given, both to
Attorney General, as well as the Deputy Prosecutor of Setif,
to prepare for an investigation that was expected to lead to
to the dismissal of the substitute.

To achieve this result, it was necessary to invent,
because it was quite difficult to revoke a ma-
(gistrat against whom no complaint had been filed) Jas
but was worn.

Following a letter from the public prosecutor
General, Mr. Ravisy summoned the judge from so to
Setif.

We don't know what plot they hatched.
together! The next day, Orsini returned in
company of Messrs. Ravisy and Déjouani, inter-
court loan.

At first glance, everyone believed that, making
right to legitimate claims of the inhabitants,
an investigation had finally been ordered against
Orsini. The illusion was short-lived. The fi-

Orsini's joyful face proved that he had
Nothing to worry about.

That same evening, Mr. Ravisy warned the
replacing the accused, who was accused of very serious acts
ves and that he was going to conduct a comprehensive investigation

complete. X.'s astonishment was so great
that he wanted to resign immediately;
If he did not do so, it was because he wished to see until-
Where did the perversity of the Jewish employees lead?

The qadi of Mansourah was summoned. He did not
He couldn't say anything against the substitute. Perhaps...
This is what later led to his dismissal.

The qadi of Rapta, the one from Bordj-bou-Ar-
reridj had no reason to complain about X; ilen
The same was true of several sheikhs called
for the purposes of the cause.

The Arab leaders did not want to be
accomplices in a base revenge against
a French magistrate, they looked to see if, among
the natives, some of whom would not have to
complaining about X. Appietto and Torchon pou-
were expected to be of great use in the circ-
consistency, and it was to them that we turned.

- We open a parenthesis here to say

that some criminal cases are
not instructed when the magistrate can arrive-
towards an arrangement between the plaintiff and
the accused.

It is not uncommon to find in Algeria
justices of the peace who receive monthly
between 150 and 200 Decheicks reports, relating to
offenses or crimes. However, it is material-
It is impossible to carry out all these instructions.
tions.

For this reason, it is customary to hire
in some cases the accused to disinterest the
the plaintiff, who, for his part, withdraws his complaint.

During his stay in Bordj-bou-Arrerid), X. had made three arrangements in these coneditions; only two are known to us And we will quote them:

Unindigène had taken three sheep from one from his neighbors, who, after filing a complaint, was sent before the substitute in comparison the accused's gnie. The two neighbors seemed They were such good friends that the magistrate hired the thief to give the plaintiff a sum equivalent to the value of the sheep.

The money was paid immediately and the- The plan had no follow-up.

Another time, following a discussion, an Arab having bitten one of his co- Both were religious, and were sent before the French magistrate. He engaged the accused to hand over a small sum to his victim, and then dismissed both parties.

In both cases, the payment was made killed at the door of the justice of the peace court, in the presence of several Arabs. Torchon had served of an interpreter.

Mr. Ravisy, who was actively searching for witnesses to the prosecution, brought in the plaintiffs and defendants the matters we just discussed. For that they would not be caught off guard, the Chaouch was tasked with hearing their confessions. He encouraged them to repeat it if they wanted to depart of the substitute, who, they said, was mis- The lesson is unfair and unjust for the Arabs. that he was going to teach them.

After the hearing of witnesses, which lasted Three days later, X. was summoned by the deputy prosecutor.

instead of reading to the substitute, as it was his

duty, the testimony of the witnesses heard,
Mr. Ravisy implied that he had not re-
Nothing serious was raised in the investigation, which
might lead to a relocation. He said
However, in X., Arabs had claimed
that on three separate occasions, sums,
varying between 5 and 8 francs, had been kept
by him, during arrangements also or-
given by him.

The substitute, who knew that these accusations
the instructions had been dictated to the Arabs by Tor-
chon, protested vigorously and asked
to be confronted with the witnesses; Mr. Ravisy,
who feared seeing the Arabs back down
their false allegations, refused the con-
frontation.

X., enraged by this refusal, described the
conduct of the investigating magistrates; he su-
held before the deputy that this investigation was
the result of the maneuvers of certain per-
ringing.

Ravisy finally asked the substitute for-:

what he had been refusing to do for the past few days
his service.

"Because," replied X., "I don't want to"
to endure the insults of a for much longer
I'm a cad; I respect my superiors, but I want
to be respected by them.

— You're becoming quite impertinent, Mon-
Mr. Deputy, to speak in this way to
your superior!

— I know what course of action I must take from-
before a magistrate who is involved in a case
a role such as the one you have taken on.
Having nothing to say against me, which you were doing
the praise just recently, you call
witnesses who have confessed beforehand, and you refuse-
I'm afraid to confront them
to see them retract what they were made to say.

— Who do you think I am?

— For who you are.

— If you repeat what you just
To put it simply, I'll have you arrested immediately:
you are in the presence of a leader who gives
orders and does not receive them.

I no longer recognize any leaders, because I
I am submitting my resignation.

At the mention of resignation, the deputy calmed down.

If the substitute resigned, the goal was not
not reached, since his enemies had
requested his dismissal.

Mr. Ravisy therefore encouraged X. to continue
his department, telling him that he had nothing to
He even added that the revealed facts
by the Arabs had no impact, and
that it was for this reason that he had judged the
A pointless confrontation. Thanks to this hypocritical-
sie, he had the documents signed by the substitute and
withdrew, satisfied to have given a new

proof of his devotion to the Jews.

A few months after the investigation, Mr. Ravisy
was appointed deputy in Constantine.

When he reads this book, he will be amazed
precise information that we provide
on this matter; he will wonder why
We unmask him, the protégé of
Mr. Mauguin, the protector of the Jews? He fears-
dra perhaps to see us unveil other
Facts! That would be easy for us indeed, but
we believe it unnecessary to elaborate on a
character that this simple story is enough to make
to know.

The investigation had taken place in the early
days of December 1883. Encouraged by the
Substitute X. had continued his service.
most of the instructions had
were handed over by Orsini's orders, and he
had made them completely finished for him.

The substitute, having gone to Setif, towards the end
in December, received further praise from
substitute.

He saw Mr. Philippoteaux, president of the tribunal, Mr. Terrier, judge, and a few others
magistrates, and none of them alluded to Fenquest, which, in general opinion, should not
to have unfortunate consequences. Mr. Ravisy stated
even in X. that he would remain in Bordj-bou-Arreridj and that the incumbent would leave before him.

Confident in this promise, the substitute,
who had always hesitated to buy furniture,
fearing a displacement, surrendered
same day at Mairesebile Régis and Milano's,
furniture dealers in Setif, and bought

at the first one for 700 francs, at the second one-
cond for 1000 francs. He gave to each

4. These details are of great importance. He was,

200 francs as a deposit, committing to
pay the surplus at specified times.

Back in Bordj-bou-Arreridj, X. began to se-
laughing at work, convinced, according to the
words from the deputy, that he no longer had to fear-
to make a trip.

On January 10th, he was notified confidentially.
ment by a friend, that several deputies of-
were demanding his dismissal and that Mr. Martin
Feuillée wouldn't refuse them. They lenga-
were, in his interest, to resign
sion. |

X. understood, a little late, that it was real-
he was the victim of a plot, prepared by the
Jews, and led by Mr. Ravisy.

Having nothing to hope for from Messrs. Ferry, Mar-
tin-Feuillée, Raynal, Waldeck, etc., the sup-
Plérant sent his resignation to the minister of
justice. No longer considering himself as
As a civil servant, he wrote a second letter to
Mr. Martin-Feuillée to make him aware

It is obvious that X. would not have bought furniture without the affirmation-
Ravisy expressly assured him that he had nothing to fear.

4. In this second letter he said: “We must con-
to be born in Algeria to realize the influence of

——— nn En

what he thought of the men who held in
hand the reins of government.

A letter can easily get lost when it
is addressed to an unscrupulous man, who, for
the needs of his cause, must not have
received. That's what happened with the letter from
resignation that X. had had the. mistake of not
recommend.

Having left on January 10th, she must have arrived at
Destination: the 14th or the 15th. Mr. Martin-Feuillée
he might argue that he never had one
knowledge. Our readers know, moreover,
What confidence could one have in these
men from Tonkin, who deceived the
public, by falsifying official dispatches.

As for the second letter, which arrived two or
three days after the first, the former minister
will perhaps remember it better. The effect of
the rest had not been long in coming, because, the
On January 18th, X. received the following telegram:

Jews thanks to the complicity of the government. I gave
my resignation, because I didn't want to be under the
orders from this band of gluttons and jumpers who compose the Ferry cabinet, etc. » |

X. substitute Bordj-bou-Arreridi.

Instead of advancement, you are revoked.
Duclaud.

The deputy from Charente then wrote to X. to express his regret at not having been warned in time, in order to intervene his favor with the minister.

X… was very surprised by this audacity. Mr. Duclaud, to whom he had addressed several times, had never done anything for him and he offered his services when he was too Late. That gives a good idea. exact good faith of the major partytie of our deputies, who lull their voters promises to ensure their re-election, and who, when it comes time to act, are always impowerful!

What a disgrace for independent French people! darlings to be represented in the Chamber by this horde of individuals who formed the The majority of the Ferry cabinet! The promise of a place in case of non-re-election pushed them to become accomplices of men that the country has judged since. That is how

—

Mr. Duclaud is the prefect of Cher, Mr. Labuze, treasurer-paymaster general of Bouches-du-Rhône, etc.

What independent civil servants!

To the letter from Mr. Duclaud, which we have just received to speak, X. responded immediately to ask for the reasons for his dismissal?

The question was undoubtedly very embarrassingreassuring, since the opportunistic MP does not

I could give a categorical answer.

“Facts have been revealed about you,” he wrote.
They are so serious that I cannot tell you them.
to make known.

We have in our possession this letter from
Mr. Duclaud. We are not publishing it, con-
defeated, that the author will not disavow it.
but we believe we are entitled to ask
to the prefect of Cher why he could not
repeating facts that the minister had given him
knowledge? Why, moreover, does he respond-
referred to a new letter from X. that the mid-
the minister could not grant the counter-
Investigation requested.

He himself acknowledged that in

ae

a counter-investigation, X., who was standing in gar-
of, could easily reduce to nothing all
the accusations against him! He knew,
or at least he should have known that a mi-
An upright minister could not refuse a
counter-investigation, while the official
The person attacked had been misled, and did not con-
only a small part of the accusations were arising
directed against him.

A substitute was reportedly sent to the scene.
Mr. Eon, for example,
who was to be appointed prosecutor of the Republic-
He was allegedly given orders in the Setif republic.
very strict so that the outcome of the investigation
remained the same.

But X. would have liked to get acquainted with

the case file, and for each fact he has-
would have demanded a confrontation.

What would have happened then if a few
Arabs who were overheard had said: "We
we recited the lesson we had been taught
"The Jew, that rag!"

The wick would have been sold; the affair would have been...
would have been leaked and everyone would have been informed about the

maneuvers of which they are continually victims
thousands of French people.

That was what had to be avoided at all costs.
and it is for this sole reason that the counter-
The investigation had been refused.

The news of the deputy's dismissal
it spread very quickly to Bordj-bou-Arreridj;
it gave rise to a large number of comments
comments.

The Jews were happy to finally be de-
incensed by this magistrate who had refused to
to lend themselves to their maneuvers.

The furniture merchants of Setif wrote
rent to X. to pay them immediately if
wanted to avoid prosecution. Being in
the impossibility of carrying out the task, the former alternate
offered to take over
the furniture sold, which, in fifteen days,
could not have been damaged, and to keep one hundred
francs for the rental.

Mairesebile went to the scene and accepted
ta the proposal of his debtor.

This was not the case in Milan.

Get an individual, of Maltese origin, who had

m-—

enriched by employing Jewish methods, never missed an opportunity to exexploit his debtors. He refused any transactiontion, and brought legal action. The furniture sold by Milano and those belonging to X., were seized, sold, and redeemed by the creditorstubborn steel. A few objects, sent from France, and those in storage at the station, were equally were seized and sold.

Throughout this whole affair, the bailiff Rousbucket played a rather nasty role. In what What were the conditions under which the sale took place? At what price was it sold? Will they lift the fees? These are questions to which we cannot respond. Ge What is surprising is that X. remained dedebtor of a sum greater than that claimed mée before the prosecution t.

Milano took out a mortgage on the buildings of his debtor, and the latter had to, in order to obtain discharge, pay nearly a thousand francs more.

4. Orsini lent his support to all these maneuvers. It was not enough for the Jews to drive out their enemy, They were trying to rob him. In six months, X. left behind Algeria, nearly 10,000 francs.

Our readers in France are not aware probably the Maltese only by hearsay. These islanders, along with the Jews, are the most dangerous. a gereuse plague. of Algeria. They land in our colony, barefoot and covered in rags; a few years later, we see them finds millionaires. Most of them They can neither read nor write, but they conthe first three are born admirably rules of arithmetic, and primarily the multiplication. They do not hesitate to lend to two or three hundred percent, and do not tolerate not the slightest delay in the reimbursement. When they possess a sufficiently large fortune, they leave Algeria to return to their country.

Since we are in Bordj-bou-Arreridj, we will mention the two Bohadjar brothers, who, in twenty-five years, have stolen from our nations approximately two million; Vigliano, HauWell, Cormi, although less wealthy, seethat day increase their loot in conditions exorbitant prices!

This revocation should give an idea

The exact extent of Jewish influence in Algeria. If, as we have repeated several times In Jewish Algeria, they are more illiterate. and more groveling than their coreligionists From France, we see, by this example, that they are also hypocritical and also powerful. He It seems almost unbelievable, indeed, that in In less than six months, they managed to do to dismiss a magistrate who had deserved the praise from his superiors and the esteem of all his officials French ticables.
Torchon already possesses a certain fortune

coming from so many of its farms, such as
Chaouch, what usurious loans! In what-
In the coming years, we will see him found a may-
his bank, which, thanks to his talents, pros-
will operate in proportions similar to those of our
kings of finance. His brothers Guermi and Ra-
mine were less skillful: the first is
chaouch of the town hall; the second, complete-
devoid of intelligence, has not yet
in terms of employment, they are both instructors
comments from which Torchon knows how to profit.
Mesguiche is the richest Jew in Bordj-

Bou-Arreridj. Although a merchant of new-
In addition to loans, it mainly deals with loans;
he finds this trade more lucrative than the
first. He is the Great Elector of the can-
ton, and all his fellow believers, the Suffar,
Chemla, Nadjar, etc., come to address
I'm involved in every shady deal.

All these Jews, who, in order to exploit our co-
Lons and the Arabs need the help
of the justice of the peace, should naturally have-
anander the departure of a magistrate who considers
would treat usury as theft. There is a
such solidarity among the descendants of Israel,
that the requests, coming from the humblest
of them quickly reach the mid-
ministry, either through the Roths-
child, either through the members of parliament
Jews.

As for you, French civil servants, who
You are thus submitting to the orders of this horde,
We ask you, if there is still some left
a few drops of that old Gallic blood

in your veins, to examine the consequences
of your conduct! Your complicity is the

The strength of the Jews! Remain neutral, if you will.
you want, but never go and make yourself
instruments of a plot woven against a
of your colleagues whose only fault was to be
More frank than you! You must be blushing!
the progress achieved for such services!

What would you have been accused of?
Mr. Pompeii, if you had limited yourself to writing
Mr. Ravisy is to conduct an investigation against the
deputy of Bordj-bou-Arreridj, without donation-
to give secret orders that were not in
Your honor? But perhaps you were too
compromise with the Jews to back down, and
it was even this compromise that you
had earned you the high position you held
in the judiciary.

As for you, Mr. Ravisv, who led
The investigation, you were only thinking about your advance-
Cement! You hoped, you often said,

4. Pompeii had received formal orders from the minister
of justice. He had informed Ravisy and Orsini. The
Mohamed's letter served as a starting point; but the
promises made by Pompeii to the substitute of Setif if
The investigation was successful, giving an accurate idea of the zeal

that the Algerian chief magistrate put into serving the
Jews.

to be appointed prosecutor in Setif. To achieve

To that end, you have failed in your duties, because you were aware that the facts noted against X. in Your investigation was flawed, and you did not wanted to hear his explanation. Had you the right to refuse the confrontation of the sup-fitting with those who had carried accu-Stations against him? You will recognize that No, and yet you refused it! You you didn't want to, even though you had been charged to conduct an investigation, to be forced to recon-to be born that there was nothing to reproach the en-Enemy of the Jews! You were afraid that we would... said: "From the moment we ask you-dion of serious facts against X., it was necessary to find! It's your clumsiness that we prevents the desired result from being achieved. You did not deserve such reproaches. From your leaders! You gave more than was required of you! You have preferred the protection of Jews to the esteem of your fellow citizens! If all the civil servants Algerians should not often have mouths close, some of your colleagues would have

aa.

I blamed your conduct! Do you believe that Mr. Terrier, judge in Sétif, Mr. France, judge of Peace to Bougie, and to some others besides you. know and that we do not name, at-would have accepted the mission you were given "Charged"? These upright magistrates cannot not to answer; but we are not afraid to assert that they will never lend their Contributing to a plot hatched by the Jews!

As for Orsini, currently a justice of the peace In Mostaganem, we won't say a word about it. because we would have too much to say. We commit-

even, in his interest, not to us
forcing people to talk about certain success stories
sion, which was much talked about in Bordj-
bou-Arrerid]j. This would bring us back to certain
facts that the judge of Rapta may not have known
Only the secret.

However, in concluding this
chapter, to be told to the justice of the peace, friend of Tor-
no matter what we've done, never an Arab
will not maintain the facts presented in the face of X.
in his deposition before Mr. Ravisy.

This revocation that we have just

Storytelling is not an isolated event. Since when-
In recent years, the Jews have become so powerful
sants in Algeria, whom they no longer consider
civil servants treated like machines.
that they alone have the right to move.

VII

+

THE REPRESENTATIVES OF ALGERIA

We have spoken too often, in PAL-
Jewish community, relations existing between the
voters and elected officials, so as not to build our
readers on the role played by senators and
the deputies of our colony. It is, in fact, to
our representatives who are responsible for the task of
to defend our interests. Unfortunately, in
In Algeria, elected officials are forced to alienate their
freedom in the hands of the Jews, if they want it

retain their mandate.

During the election campaign, each
Youddi receives the order to vote for such and such
candidate, and on election day, all the votes

focus on the one who has been designated for them
speaks the Great Elector. Little concern is given to...
in the Israeli camp, to know the ideas
The candidate's policies: above all, we want
that the deputy comply with the demands of the Jews.

If the same understanding existed among our nationals
nationals, they could in each election
to fight, with some chance of success,
against their vile adversaries; but, besides the
differences of opinion, we must not count
on the votes of the majority of the functionsnaires, which are generally protected by the
outgoing MPs are happy to find
an opportunity to show them their appreciation
session. |

In the province of Algiers, the former deputy
Mauguin, currently a senator, has always
He was the devoted servant of the native Jews.
His political past earned him hatred and
contempt for all his compatriots, also not he-
Does he ever use the site to retain the mandate?
of which he is so proud, blindly obeying the
Orders of Israel!

When, in his department, a function-

tionnaire refuses to become an accomplice of
J'uifs, he's the one we're asking.

his transfer or his dismissal. He knows that This request is an order, and so we... sees him running from ministry to ministry, until-that he had won his case. He enjoys even, it is said, of a certain influence, thanks to his servility, to a government if not Jewish, at least at the discretion of Jews.

If Mr. Mauguin has a knack for getting people revoked some officials, he also has the power to help others obtain advancement. Indeed, there are some who, driven Driven by a thirst for power, they become slaves The Jews. They need positions. raised, because they will render all the more service vices that they will be more powerful.

Such is the case of Mr. Ravisy, the protégé of Mr. Mauguin, whom we have already mentioned!

The former MP from Algiers was so loathed by all French people for his election seemed highly compromised. The Jews themselves— same, fearing to lose such a powerful sant complicit, deemed it prudent to send him to sit in the Senate.

Mr. Mauguin is one of those men who They have no sense of their dignity. To satisfy his ambition, he was not afraid to hand his country over to the Jews; he would even have did more, if his constituents had required.

This man is not an agent, but

well, a broker in charge of handling business
between the Kanoui and Rothschild houses.

The two deputies from Algiers, Messrs. Letellier
and Bourlier, were also elected by the
Jews. Their competitors, Messrs. Marchal and
Samary, who had clearly positioned themselves as
anti-Jews, had received the votes of all the
Independent French people.

Mr. Letellier is already a veteran. He has walked
alongside Mr. Mauguin, whom he often followed
the advice. He seems to regret having gone in
he is pursuing this path, but he is committed to his mandate.
and he knows that he came to power thanks to
Jews, and that he will only maintain himself there by
them. Although he doesn't like them, he must...

following, do not show them your aversion:

Mr. Bourlier is younger in his life.
litigious. To get elected he did abnega-
the application of its principles, and sought the suf-
Jews' issues. Knowing Algeria at
In the past, Mr. Bourlier often spoke to his
friends of reforms to be made to fashion
current forms of colonization, and we do not fear
not to say that we shared his ideas
In many respects. Why then?
Is he remaining silent today?

We ask him, on behalf of all the
French Algerians, to abandon this path
winding path into which he threw himself and listened to the Islands
noble sentiments that once animated him.

It is not yet so advanced that it cannot
retreating to return to those he had abandoned
given. |

We dare to hope, Mr. Bourlier, that
You will not remain deaf to our call!
You will no longer sacrifice your

4. Mr. Letellier intervened directly to get the vote
The Chamber requested a credit of fifty million.

by Tirman.

French homework for a foolish ambition!
What do you care about the discontent of these
youddis who use you, but who do not
They don't like you! If you're no longer their
elected in the next elections, won't you be
Not proud to be the one for the French?

You might say you're afraid of failure?
But if that were the case, wouldn't you be
happy to be able to say: I didn't have enough
of voices, but I only got those of the hon-
Good people. As for the rest, have no worries.
in this regard, because, between now and that time, we will be working
will strive in the general interest to restore
the understanding between all French people, and our
the task will be all the easier if we
we will address to men determined to com-
defeat the enemy.

This appeal we are making to you, Mr. Bour-
We are also sending it to you, Mr. Letel-
to bind! If we come to you, it is because, badly-
Despite your compromises, we have acquired
the conviction, based on our investigation, that you
haven't yet fallen into the mire where

are floundering among some of your colleagues.

However, we cannot say that you
you are blameless, but we believe
that it wouldn't require a great effort from you
to regain your independence.

In a few days, you will be ap-
Pelés to give their opinion on two projects
laws that are of most interest to Algeria
At the most important point, we want to talk about the project
Michelin-Gaulier and budgetary modifications
Genetically presented by Mr. Tirman. We

- we will judge by your vote, whether our voice is or
not left without a response.

Mr. Jacques, senator from Oran, is, like
As we said above, allied with the Jews;
his son married Miss Lévy, daughter of the banker
of Oran, twice declared bankrupt. This
man is the servant of the descendants of Israel.
He receives it directly from Kanoui and from what-
that other influential Jews of the orders to-
which it conforms to without the slightest restriction
tion.

Mr. Jacques is even more influential than

4. The main goal of the Jewish representatives of Algeria

2. The Jews in Algeria

~AI

Mr. Mauguin. He belongs to the Jewish clan, which,
outside of parliamentary sessions, decides
the code of conduct that everyone must follow

of its members in such and such circumstances
tance. |

We have received, against this senator, little
scrupulous, several complaints from settlers
French people who were his victims. All the
officials in his department know this
what would their refusal to obey cost them
Jews!

How many times have some settlers told us:

— Such an official has been unfair towards
we, but we knew he wasn't acting
freely and we don't hold it against him!

The dysfunctional ones themselves (whether they are
(without fear, we will keep their names silent) we

is to send officials to our colony
laid to serve the Israeli camp.

With each movement, Kanoui and Isaac give
the names of their protégés to Messrs. Manguin, Jacques or
Thomson, and they intervene directly with the
Relevant minister.

We were presented with a list prepared by
Mrs. Isaac (at Thomson's address), comprising 5 administers and 8 magistrates.

i.e.

sent some letters to us expo-
to understand the situation they were in
vis-à-vis the youddis, and reveal to us the
works of Mr. Jacques. It is in the interest

even of these unfortunate employees, more to
We do not publish complaints or blame.
not certain facts that would lead to their revocation.

Messrs. Étienne and Sabatier, the two deputies
from Oran, are more loved by their voters
French than their colleagues from Algeria.

Mr. Étienne is not only a member of parliament
of Oran, he is also a member of the government
ly. For these two reasons, we believe we must
to recount the laborious life of this man, by-
young core, which seems animated by the best
intentions.

Mr. Eugène Étienne was born in Oran on December 15th.
December 1844; his father was originally from
Charente, his mother was Corsican.

After finishing his studies at high school
From Algiers and Marseille, he embarked on the
political movement. He contributed to the founding of
donation from various republican groups and was

one of those who worked with the most a-
fierce resistance to the overthrow of the Empire.

In 1868, he founded a trading house
who soon had very close relations with
our African colony, but, despite the import-
increasing strain on household affairs, it
He did not neglect politics. He was one of the
the People's most ardent collaborators and
Equality, who dared, after fifteen years of
compression, raising the voice in favor of
Freedom, democracy, the Republic!

When in 1869 Gambetta put forward his candidacy
dature in Marseille against Thierset M. de Les-

September, Mr. Étienne contributed to a large
part of the success of the one who was supposed to be more
late, his friend. The Republicans of the previous day
have not forgotten the applause
The results were met with enthusiasm.
of this struggle which had captivated the attention of
France.

The proclamation of the Republic, after
Sedan did not put an end to the sustained fighting.
by these young democrats who had pre-
prepared for the fall of the Empire.

Mr. Etienne has kept in Marseille, among
those who fought alongside him in the
ranks of democracy, many friends
surprised to find so much energy in the days
danger in this young man of a natural-
He was so sweet and had such a cheerful disposition!

When in 1878, as a reward for services
Having rendered defects, he was appointed commercial agent
of the state railways, he left with
He missed this city where he had married and where he
had cut his teeth.

In his new role, Mr. Étienne
quickly won the esteem of all those who
were in contact with him. Thanks to the capa-
examples he demonstrated, two years after his
Upon entering the administration, he was appointed
Inspector General of Commercial Affairs,
and, a year later, in 1881, general inspector-
operational level.

In August of that same year, the
Oran voters, rightly proud of their
his compatriots offered him the nomination; he
accepted and was elected by 2,242 votes.

Mr. Étienne was not yet thirty-seven years old.
15.

Upon his arrival in power, the young leader-
puté was part of the major commissions
parliamentarians, railways, waterways
gables, etc.; during the years 1884, 1885,
and in 1886, he was a member of the commission
of the budget.

He remained secretary of the Chamber of
1881 to 1885.

However, there is one point on which we
We cannot say: Is he for
or against the Jews?

As we said at the beginning
This chapter is quite difficult, not to mention
to say impossible, to an Algerian deputy who
aspires to his re-election, to retain his independence
Pendance. What we can affirm,
The point is that, if Mr. Étienne is not against the
Jews, he is certainly not against
French. It is never in vain that one of
his compatriots addressed him; also
did he during the last legislative elections
obtained almost unanimous support.
(10,570 votes out of 11,883 voters).

If all the Algerian MPs had done

Like him, we wouldn't have so much in-
deplorable injustices. It is certainly to
those who do not receive orders from the Jews,

because these vile exploiters would never tell him- but to force the French.

In the campaign we are undertaking, if we succeed, as we hope, in to appoint French deputies in Algeria independent states, we are convinced that Mr. Étienne will work with them on the development development of colonization.

For two consecutive years, Mr. Étienne was the rapporteur for the AI budget. geria, and in 1886 rapporteur of the budget of colonies.

These various reports, clearly elucidated, proved that the young man from Oran knew admirably the department of colonies; also, during the formation of the last minitère, was he the obvious choice as undersecretary-state official, and only his refusal could authorize to find another holder.

Mr. Étienne is in power today; We will see him in action,

9GA THE JEWS IN ALGERIA

A young publicist, ML Bourne, gave in the illustrated Parliament biography of the Oran deputy, shortly after his first election, and we have noted with joy that his predictions came true.

Like any man starting out in this active life which we call Parliament- Mr. Étienne made mistakes. He made the mistake, upon Gambetta's death, of to follow the harmful policies of Mr. Jules Ferry. This is a criticism we could level at... It has been useful to many MPs, who have since separated from this man so disastrous for the

France.

We will frequently have to talk about
Mr. Étienne before the general elections
from 1889, and we hope that at that time,
independent candidates like himself
will carry out in the other departments of
Algeria, and that then, by common agreement,
they will take care of the reforms that we
We have already spoken about Jewish Algeria, but
which we will specify in more detail at the time
where the struggle will begin.

The second deputy from Oran, Mr. Sabatier, is
a hardworking man, who, upon his arrival
in the House, prepared a report on the Algerie, of which we are not a supporter and
which we will discuss later when we talk about
the Michelin-Gaulier proposal.

Former administrator. Mr. Sabatier con-
is reborn in his department. He is a supporter of the reforms, because he knows the causes of the problem
general in Algeria.

He doesn't like Jews, but, according to his
In this report, he is far from agreeing with us.
on the weapons to be used for the combeat.

Mr. Sabatier is, as is his colleague
from Oran, one of the Algerian deputies in whom
We have confidence.

We will talk more about the goal later.
that he continues, when we discuss
the naturalization of native Muslims.

It is from the rest of the discussion that the following emerged
the light; let's hope he'll fall in line with our

opinion. | |

We ask him to always keep

this independence, which earned him his election
tion against his Jewish competitor, Mr. Desso-
to bind. |

Mr. Forcioli, senator for the department of
Constantine, is a former magistrate from Algiers
laughter. In 1883, at the time of his election, he
was a lawyer in Constantine.

He cannot be faulted for having so-
openly championed the cause of the Jews. If he had
was elected in the last legislative elections,
while he was campaigning against Mr. Thomson,
would he have been bold enough to plead the case
of our unfortunate colonists? It would be difficult for us-
It's difficult to answer that question, but we
Let's acknowledge that this is already a lot of a-
see made an election campaign against the
Jews.

The two deputies from Constantine, Mr. Thom-
his and his sidekick, Doctor Treille, are
literally sold to the Jews. He is few
of French people who had no reason to complain
of these two representatives who, at the time
elections, they came, in a honeyed voice
and in a hypocritical tone, to tell their voters

promises that they were determined to
not to hold.

Mr. Thomson, Crémieux's great-nephew, is

a man who is truly dangerous to our
settlers, and they have every interest in getting rid of them
As soon as possible.

Mr. Treille is certainly less Jewish
his colleague, but he is forced to em-
He must limp if he wants to keep his mandate
of a member of parliament. He will sacrifice everything to avoid being
sacrificed himself!

In the October 1885 elections, the French,
wanting to finally shake off the yoke of the Jews,
offered the candidacy to Mr. Forcioli and
Mr. Fawtier. The two outgoing members of parliament,
Messrs. Thomson and Treille understood that the
The struggle would be fierce and their success was
far from certain.

The Jewish bigwigs opened themselves up-
ment of the part, and it was decided that we would buy-
would silence the voices of the undecided.

The Jews employed such methods
to get their candidates elected, only pro-
Testimonies were sent from all points

—

from the department to the Ministry of the Interior,
and brought a request for invalidation of
Messrs. Thomson and Treille!
Despite the shameful trafficking of Jews, Mr. Thom-
His song only received 6,213 votes and Treille 6,077.
while 5,698 votes had been freely cast

4. Mr. Andrieux was only able to obtain the
file relating to the elections in Constantine.

“I knew,” Mr. Andrieux said from the podium to support his request to postpone the discussion regarding electoral operations in the department of Constantine, that The file had arrived at the ministry. I asked the midnister, what had become of him, I was informed that he was in the hands of Mr. Duvaux, rapporteur of the 11th bureau.

"After writing to the honorable Mr. Duvaux, without having Having received a reply, I went to the home of our esteemed colleague who informed me that the parts were not in his hands; he assumed they had were addressed to Mr. Versigny, president of the {1st bureau. I went on, continuing my fruitless search, (Smiles) at the home of the Honorable Mr. Versigny. He was absent, and he was kind enough to do me the honor of to warn in the evening, by telegram, that he had not I did not receive the parts in question.

"This morning, a request was made to the presidency of the Chamber, where the announced file had not arrived. Where was this file, which was supposedly released yesterday morning, from the Ministry of the Interior, and which was neither in the hands from the President of the 11th Bureau, nor in the hands of the quaestorship? D

"Gentlemen, we had to assume that he had passed the day in happier and more pri- hands "Viliécs (smiles to the right)."

mm US Ce

carried on Mr. Forcioliet 5.221 on Mr. Fawtier.

The most numerous and the most serious protests tended to establish that, penduring the week preceding the vote and in on October 4th, the supporters of Messrs. Thomson and Treille allegedly organized and engaged in the trafficking of electoral cards delivered to Jewish voters.

We are reporting this part of the Official Mr. Andrieux's speech, which asked invalidation:

"As soon as the town hall distributed the voter registration cardsrales, that is to say five or six days before the election, a carefully established census of the Israelites is taken. lists that appear on the electoral lists; we give them address of the brokers who come to find them and reThey proclaim their cards. The Jews hand over their cards. and receive a deposit on the agreed price. broker takes the cards and stacks them in a store; on voting day, the Jews come search; they are given to them; they are formed groups of four to five people that we make escorted by guards to the door from the town hall and it was only upon their departure that they were The additional cost is taken into account. That's how they almost all the Jewish voters of Constantine voted

tine, I'm not just talking about the city of Cons"Auntie, but from the entire province."

Among the many protests that were sent, there is one that the adversMessrs. Thomson and Treille noted with care, because it emanates from an honest native, the Spahi lieutenant Soliman Ben Slimar, who had been knighted of the Legion of Honour following brilliant military services.

We provide it verbatim:

“I, the undersigned, Soliman ben Slimar, placeretired spahi commander, knight of the

Legion of Honour, declares having seen me-even (which outraged me) buying in name-many Jewish votes on election day October 4th.

While Mr. Andrieux was reading From this piece, Raoul Duval brought out, a Once again, the injustice of the Crémieux decree:

— And this man is not a voter, while "That the Jews are!" exclaimed the future creator of the republican right.

An election broker, named Guédy, and Mr. Puech's banker employees, con- The general seillers were responsible for paying the Jews at a rate of 5 francs, 10 francs, 15 francs, and even 30 francs each, to get them to vote for Messrs. Thomson and Treille. They even brought in by horse-drawn carriage to the polls, an old Jew and gave him 20 francs.

For the Algerian Jew, the ballot paper is nothing more than a commodity like any other and more easily negotiated- more suitable than another during an election period.

Mr. Andrieux also gives the reading a protest from Mr. Gaudry, former magistrate, head of the bar association at Constantine.

“I was passing through Caraman Street,” said Mr. Gaudry, when some people came to me and they told me: |

"—An office has been set up in Dar-el-Bey" to buy voter registration cards; we we wanted to prevent this shameful trafficking by

Our surveillance, the police chased us away and struck one of us.

"I went to the central police commissioner's office."

and I told him what I had seen. He restated that he knew the state of affairs that I pointed out to him that he had placed an agent at the outskirts of Dar-el-Bey, but which he did not see not how he could intervene directlyment. |

"I must add that Dar-el-Bey was not not the only place where one bought and distributed I was playing cards. From my apartments, I have I was able to see, at seven o'clock in the morning, groups eight to nine native Jews, led by Mr. Martin's chaouch, the notary, and Pinas Attali, former court clerk "civilian, park on Mr. Sfar's door", member of the Israelite consistory, and to leave it with money in hand (two to three francs) on average).

"The man named Jacob Chamat, residing on rue Grand, summoned the Israelites to his home natives, who, for five francs, him handed in their voter cards. The day of the vote, the said Chamat brought to the hall of

4. On June 20th, the commercial court proannounced the bankruptcy of the Jew Sfar, who left for abroad.

votes the individuals who own these cards with a ballot that he handed to them.

"This event took place publicly and"
Many voters can attest to that.

Lesieur Colin had addressed the protest
next:

"I, the undersigned, Colin Théodore, surveyor"
from the retired topographic service, declares
having seen, on the morning of October 4th, in the corridor leading to the polling station, a
native Israelites hand in their e- cards
"read to seven of his fellow believers."

We would never finish if we had to
to recount all the Jewish trafficking during
this election campaign. We are not content-
It wasn't about buying the votes of the Jews, we
proceeded by intimidation against certain
certain settlers, and by the threats against
a few officials. However, the Chambre did not vote for the invalidation!

We are no longer elected as members of parliament for Constantine.
we buy the mandate for four years, like
we rent a shop at the Narboni bazaar for
three, six or nine years.

Mr. Thomson is already thinking about the elections
from 1889; he anticipates the difficulties he will have
to get re-elected, so he seems willing
to sacrifice Mr. Treille and to support Mr. Forcioli!

We hope that Mr. Forcioli will not accept
not such a compromise. If we desire the
to see someone sitting in the Chamber of Deputies, that is to
the condition that he enters it free of any commitment
gement.

When we publish the anti- elections

Jewish, we will indicate the candidates who, to In our opinion, they will be willing to keep their independence and we will ask our compatriots to vote without hesitation for

h

French people willing to support their interests nets.

VIII

THE COMPLICIT MINISTRIES

The Jews of France have benefited from their disastrous influence their coreligionists from Algeria: yesterday's slaves, they made lords of today.

What Baron Rothschild wants, the The French government wants it, and Mr. Baron Rothschild wanted that, in our colon-African, French and Arabs be the vassals of the Jewish usurers!

So that their power cannot be contested, the highest functions in the army, the judiciary, the administration administrative tasks were entrusted to men who were completely devoted to them.

Currently in the press, in the business, commerce, the native Jew is king, absolute king, king by virtue of his gold; he does the rise and fall, exhausting, ruining everything

He exploited all the branches for his own benefit, enriching himself. always, without scruple, without shame, by all means.

Gold from theft, gold from prostitution, gold from no matter what impure source it comes from, it has No smell: it's gold, that's all.

The Rothschild royalty exists so much In fact, there is no minister who dares to disobey his orders. Those who, like Mr. de Freycinet, tried from the beginning to resto operate within the law, they quickly understood that, If they didn't want to sink completely, they had to let themselves be carried away by the current, — and they surrendered.

To prepare for their advent, the Jews have placed at the head of the revolutionary movement-two of their own, Crémieux and Gambetta, who, taking advantage of the terrible situation where sej

e. $
France found, they made a fool of us

confidence. They even succeeded, thanks to their

hypocrisy, seeking acclaim from those who were destined to become their victims.
= Crémieux and Gambetta, to whom it had
Jules Simon (Simon Suisse) was his deputy.
took advantage of their influence to attract to They, J. Favre, Picard, Ferry, Grévy, Brisson, Duclerc, Goblet, etc., who, driven driven by foolish ambition, they accepted all the proposals of the Jews.

Gambetta was all the more able to hide

his game, which was still unknown in France this who the Jews were. The future dictator had made his breakthrough as a lawyer in the Baudin trial. He had presented himself as a republican under the Empire. and that was a sufficient title, in the eyes of a little-confident, to come to power.

No one had any specific information. about Gambetty; all that was known was that he was the son of a small shopkeeper from Cahors. Since then we've done some research and we quickly learned the origin of the great orator.

During the Continental Blockade, a Jew A Württemberg native named Gamberlé settled in Genoa and traded in coffee and counterband. He later married a Jewish woman from the country one of whose parents had been hanged, and he ita- He changed his name to Gambetta. {they or the grandson came to settle in Cahors and gave France the great man who was to to make the cause of the Jews triumph.

> PP Pme ED nm a Ge

Gambetta enjoyed for a long time a popularity that is difficult to explain those who have studied it closely.

He always took care to efface himself in order to to steer the ship of government.

Some fanatics have claimed that in In 1877, Gambetta had saved the Republic. This was a very serious mistake; the Republic triumphed because of the nation's verdict was in his favor.

In his many speeches, Gambetta has
took advantage of his oratorical talent to dazzle
his audience, and when, speaking of Mac-Mahon
The President of the Republic said: "We must
"Whether he submits or resigns," he has no
He wasn't a great fortune teller. It was obvious.
that having attempted a coup d'état, the president
would be forced to withdraw in case of failure.

It was not out of patriotism that the great
The speaker sought to revive confidence
Republicans, but rather to make triumph-
to pher the Jews. A monarchy would not have
The encroachment of these parasites was then tolerated.

The Jewish ayocat had played its role so well
that, until 1882, it was considered almost
like the savior of France. We ask-
He did well, quietly, how this man, who
had started penniless, had been able to cons-
to possess a fortune of several million
But we didn't go any further.

Unfortunately, everything here on earth comes to an end.
Gambetta had to come out from behind the scenes to
to stage. He then revealed himself as he
was there, and when the curtain fell, the audience
Tavait juge.

The voters of Belleville, who had
given, in 1877, the almost unanimous
their votes proved to him that they did not want
They can no longer be represented by a dictator.
they now knew what the pros were worth
masses of a Jew.

With the fall of the large ministry, in January

In 1882, Gambetta deemed it prudent to withdraw. temporarily. He was not to appear again. on the stage. The drama of Ville-d'Avray is it remained a mystery.

If Gambetta had died three years earlier, one could not have expressed some doubts about his dedication to the democratic cause. In just a few months, he had unmasked himself and had clearly shown his true purpose.

The one who dared will always be criticized. to call upon the great patriot for having, after the afto do Tunisian, ruinous for the country, betweentaken this disastrous Tonkin campaign which almilk continue Mr. Jules Ferry, the affiliate of the Jews.

Regarding the Jewish question in Algeriarie, we will confine ourselves to saying that Gambetta, who had been Crémieux's accomplice for the famous naturalization decree of Indigenous Jews, the work continued later of the president of the Alliance Israélite Universelle saddle. He was, on the advice of Kanoui and Isaac, the powerful author of all decrees relating to the Muslim natives, of which we We spoke in Jewish Algeria.

He was so uninhibited with the men of his continued to express his opinion on the Algeriansnothing, that one of them, Mr. Charles Ferry, has not afraid to repeat, within a commission of which he was a member, that apart from the civil servants, in fact, there weren't any in Algeria. French people, nothing but flaws and drinkers absinthe.

This gratuitous insult, directed at our

national, clearly shows how far the me-
taken from a large part of our representatives
for all those who are not Jewish.

Upon Gambetta's death, the Jews offered the
power to the Vosges native Jules Ferry who had them.
already given proof of his dedication.

Mr. de Freycinet, who has already been called upon several times
at the presidency of the council, had been overthrown
by the Jews, whom he had refused to serve me.
interests. Later, driven by ambition,
he agreed to join our camp
enemies, but we must recognize that he
never derived the slightest benefit from any of them
the shady dealings for which the Jews

demanded his cooperation.

The former foreign minister
is certainly one of our best diplomats
mates. If he had tried to maintain his independence-
hanging, he would have been called one day by the
French, once again masters in their own house, to pre-
to side with the destinies of France.

Unfortunately, what dominates in Mr. de
Freycinet, that is, according to the expression of
Mr. Drumont, intellectual and mo- cowardice
rale; It is this lowering of character that has
put everything that was honest in France
at the mercy of the Jews.

Mr. de Freycinet remained honest at heart.
Every time he was called upon to support-
before the Chambers this or that bill,
presented by the Jews, we have seen hesitant-
ter, and often he was even on the verge of

to withdraw. But Eugène Mayer was there, and
when the prime minister did not comply
not immediately under the orders of the Jews, he
he was saying, putting the knife to his
throat: "You must comply, we want you to-
lons.

Who doesn't see, in every stock market move,

a veritable coup d'état, prepared, thanks to the
complicity of the ministry, for the benefit of the
Jewish bank against a capital association-
French lists? Who doesn't know that our men
The state always takes a share of the money
Stolen from shareholders? But what we don't ex-
Don't explain, it's just that a man protects the
thieves, without accepting the slightest compensation
tion!

However, that's what you've always had
Done, Mr. de Freycinet! You hate the
Jews, and you serve them!..... If you do not
don't feel strong enough to govern, for-
What do you accept power for?

To obey the Jews, you are acting against
your ideas. When they told you, "you have to
"Expel the princes!" you protested.
Mayer insisted; you yourself have-
ordered the expulsion in the House, and have
obtained.

Why didn't you imitate Mr. Baihaut?
Minister of Public Works, who preferred
withdraw, rather than accept a certain mar-
Which one did you know about?

To replace him, the Rothschilds...
imposed the Jew Millaud, senator of
Rhône, and you bowed before the
the will of these financial kings.

Will you say in your defense that your
Was your good faith taken by surprise? You should have...
while knowing from experience how many are
All these cries of "Long live the!" are rather insincere.
France! Long live the Republic! so frequent-
pushed by the Jews in the entourage of
Mr. Ferry? These individuals are throwing these cries into
their newspapers and in their speeches, as
They're shouting a stock market price. You know what?
what to think of this patriotism of Paco-
tille, whose net profits translate into
hotels are being built in Parc Monceau
the German Jews of Paris!”

Since Gambetta's death, we have
saw the Ferrys, de Frey- succeed one another in power
cinet, Brisson, Goblet and finally Rouvier, of whom
the influence has been so harmful to France and
for Algeria.

4. See on the role of the Jewish-German bank,
Francors LoyaL, German espionage in France.

Under the ministry of Mr. Jules Ferry, we
let's find:

At the public works department, the Jew Raynal, commissionary in Bordeaux, trading in goods.
who succeeded in getting the conventions voted on
the railways.

Inside, the Waldeck-Rous- pomade
bucket, which has been placed in the prefectures and the

sub-prefectures, all the Jews who remained
still out of work.

To the justice system, Mr. Martin-Feuillée, who has done,
in Algeria especially, a complete purge
magistrates. This man has always been...
held a private correspondence with Kanoui,
who, in concert with Mr. Pompeii, was preparing the
nominations.

At that time, the Yuddis were
such insolence towards the officials
res, which they highly threatened to revolt
those who did not comply with
their orders.

MM. Waldeck-Rousseau and Martin-Feuil-
They approved of Mr. Tirman's conduct
and of Mr. Firbach, during the unrest in Algiers.

They did not deign to respond to the protests.
'actions of the indignant French.'

At the same time and still on the de-
Kanoui's order, they tried to stifle
the Touboul brothers case (broadcast of
counterfeit money). Having failed to succeed, they charged-
manage their friend Devès to go and defend the ac-
excused.

These two ministers, of whom we will retain
For a long time the memory in Algeria, they tried
to expropriate the Arabs for the benefit of the Jews.
The Chamber having refused the 50 million of-
commissioned by Mr. Tirman, they approved the
expropriations carried out illegally by order
of the governor.

We will publish later, in the Ælec-
anti-Jewish actions in France and Algeria, the

biography of Mr. Jules Ferry's associates.

Messrs. Brisson, de Freycinet and Goblet, well
that strongly compromised with the Jews, went

4. Several dispatches, addressed to the Minister of the Interior
Internally, they remained unanswered. We had in
hands some of these dispatches where it was reported to
minister responsible for the conduct of administrators
from Algiers.

less far than Mr. Ferry. It is, moreover, for
This is the reason they were forced to withdraw.

They were probably frightened by the impor-
the question that was being raised each day
Jewish, stirred up by Mr. Drumont, and without a-
They did not dare to serve the Jews.
too openly.

After the 1885 elections, the Jews have
They were so happy to see that one of their own,
Simon, known as Lockroy, was the first elected official of the
department of the Seine, which they immediately
designated to Mr. Grévy as holder of a portefeuille.

The former trade minister quickly
informs its voters, who, to the pro-
legislative election chains, don't give him-
will no longer cast their votes. This man of a
notorious incapacity, on the advice of his co-
religious figures and with the support of Eiffel and
Ollendorif, got his colleagues to admit
the project to build this famous

1. Edmond-Étienne-Antoine Simon, known as Lockroy, has
shown, as soon as he was in power; proud and arrogant with

those whom he used to call his friends.

tower 300 meters high, compared with
reason for the Tower of Babel.

“The 1859 exhibition,” said Mr. Lockroy,
"will be our exhibition." He probably hoped so.
to decorate all Jews by a collective decree,
as Crémieux had naturalized all the
Indigenous Jews.

Senator Millaud of the Rhône, called
to replace Mr. Baïhaut under the ministry
Freycinet, had been kept by Mr. Goblet
At the request of the Rothschilds.

The Goblet ministry, which was only the mid-
Freycinet's ministry, without Freycinet, has fallen
under the coalition of Jews from all
nuances, for the sole reason that he refused to
to continue the policies of Jules Ferry.

From the moment the association came to power
Rouvier, Barbe, Hérédia, etc., the Jews of Al-
management is overwhelming the new president with demands.
council member.

They obtain the decree of June 27th which
is nothing other than an intrusion into Algeria.
from the tax office and the customs officers or cellar rats,
for the purpose of property tax

vineyards, distilling their wines, in other words
"Home distillers".

All vineyard owners have

protested against this decree, which was illegal.
since one can neither create nor perceive a
a new tax, by virtue of a simple decree,
does he disguise himself under the lying title of rè-
public administration regulations.

It is customary, moreover, with regard to
Algeria, to use and abuse this means
convenient, to circumvent the law and to subvert
to engage in public discussion in Parliament
ment. | `

Having achieved this first result, our brave
Youddis dispatch Mr. Tirman to Paris for
make the liberal government understand-
tag that they would withdraw from the autonomous budget
from Algeria.

How happy that brave Tirman would be!
to have his special Algerian budget, his little
independent budget, kind, charming, something
A clean thing, 50 to 60 million tons...

What a find! And especially what a char-

A preface to his royal elevation! What

An attractive frontispiece for the Palace! A budget of
60 million to fiddle with loyalists and friends...
O laughing mirage!

But it's a much more difficult piece.
to make people swallow, that the stupidity of the decrees on
the practice in Algeria and the small-scale distillers.
Despite all the trial balloons launched by
Havas gossips, puffed up and bloated by their
buddies, the "autonomous budget" and, with it,
the "Algerian government" will arrive ma-

easily in the long run, far from being, alas!
Things conquered and victory won.

Everything was ready, yet admirably so.
prepared, and nothing was as easy as the installation
lation of the Tirman royalty.

Didn't it have its own charter/constitution?
nelle, in the code of the /Indigénat or of the
A truncheon? Three million submissive men
to his empire, herded like a flock,
subject to arbitrary taxation and forced labor, and, with this
enslaved people, the great chiefs and feudal barons-
docile daux, lords of the tent, otherwise
dungeon?

What an inexhaustible source for the future

em ee me M ee o,

Special budget and slush fund! What a windfall!
where to draw endlessly and always!

The organization is already fully staffed:

Prefects, sub-prefects, chiefs and commanders
military officers, administrators and offices
Arabs: a whole military and civilian world, ready
to obey Mr. Tirman's order.

His vigilantes, from the justices of the peace

phenomena, with broad competence, up to
its first court presidents, steeped in
devotion, even to its chief prosecutors,
devoted nonetheless and always to the learned
authority; from the one who condemns, to
The executioner: that's all there is to it.
obsequious, obedient, ready to bow down

before his law, under his royal injunction!

For his army? Cedant armatogæ, quand
He speaks; the opposite, if the toga feigned
resistance.

His press — is it necessary to remind you?
— calls, hopes for the day and the hour, to
to celebrate the virtues of the new monarchy, and
to carry its immense glory far and wide!

The only thing the viceroy would need now is a

=

"Legion of Honour", an order of chivalry
any.

To those of our friends who were asking for the
the elimination of the governor general, the
friends of the house, that is to say the Jews,
tried to demonstrate that evil proves-
born, not from the governor general himself, but.
of the inadequacy of his power!

The Jews of Algeria control this colony
under the regime of the Caprice and the Decree, to-
bastard tonomy that delivers our three departures-
Algerian comments regarding the personal government,
and deprives them of the general guarantee of the law.
The general government is incompatible
with the law; the decree regime is necessary for it-
sare, that's its very essence. From the day the
A general law would protect Algeria, likewise
that it protects the other departments of
mainland France, the Governor-General
would be nothing more than a mailbox, a
a simple supervisor of the three prefects, a sort
of commissioner or political agent. He does not

It would be useless, that's true; but it wouldn't do
No more harm!

Mr. Tirman is perfectly convinced that
this truth. But he nonetheless cherishes it.
the hope of preserving its plantu-
Pachaliki, even to extend his power,
and to establish a kind of viceroyalty,
with its own independent and special budget.

He thought that with his comrades Thomson, Kanoui, Mauguin and Jacques, we could
anything was possible under the Rouvier ministry. From there,
the famous Algerian budget project, this pivot
This foundation, which he considered unshakeable, was necessary.
of the extension of his power.

All these Jewish projects, so grotesque
Be that as they may, they were caressed by these men at
doing everything, who surround the rastaquouères
from the Rouvier-Ferry ministry, of complicity
with Governor Tirman.

It was with them that the "bad" thing happened.
coup » of the intrusion into Algeria, of excise
on distilleries and rat-o-cace.

It is with them again that preparations are underway,
the famous Algerian special budget is being tossed about
nothing, — while waiting for Mr. Tirman and
his accomplices can grope him all the time

at ease, in his Algerian viceroyalty!

But there's many a slip 'twixt the cup and the lip! And
we firmly hope that this will be the case

illusions of Tirman and the Jews, as well as Perrette's milk pot, and that with the disappearancetion of the Rouvier ministry, the governor Tirman, pursued by the clamor of the crowd, will soon exclaim like Perrette de la Fontaine:

"Goodbye, calf, cow, pig, brood!"

All these facts clearly establish that the Jews of Algeria, represented by Mr. Tirman, can do nothing without the complicity of the government.

Let's now see what benefits they have has been able to withdraw until now from the presence at power of their accomplices.

At the fall of Mac-Mahon, the Jew Gambetta used all his influence to get appointed Mr. Jules Grévy, President of the Republic. The latter had consequently made commitmentsments, which he has never failed to keep and which took him far.

The news of this election was welcomed with joy in Berlin: she was the signal of the acacceptance of the pact that Mr. Bismarck dreamed of, the signal of Algeria's delivery to Jews, to the coreligionists of Beichrôder.

To comply with its commitments, Gambetta sent officials to Algeria Jewish employees or employees of Jews.

That's when the exploitation began. Arabs by Jews.

The Jews are watching for the Arab like

The spider stalks the fly. They call it,
try to lend him a hundred sous against a bill-
that he will sign. The native senses the danger.
hesitates, doesn't want to; but the desire to drink and
Other desires also tormented him: a hundred sous
represent so many pleasures for him.
finally gives in, takes the silver coin and signs the
greasy paper. After two months, it
owes ten francs, twenty francs after four
one hundred francs per month after eight months, or one
year. Then the Jew sells his land, if he has any
one, or else, his camel, his horse, his
Donkey, that's all he has left.

Mr. Bismarck, unable to believe so much

of naivety, on the part of the French, sent
directly spies in Algeria to ass-
to ensure that his orders were faithfully executed
cut.

The Grand Chancellor hopes that the Arabs
Those expropriated will leave their native land, or revolt-
will play one last time against the French
who will exterminate them.

It might have taken several years to
to achieve this result. Then, the idea of experiments was considered.
distant editions. We began with that one
from Tunisia, to continue later with that
from Tonkin.

The Jews, moreover, were demanding the Tu-
nisie in compensation for their services.

But Mr. Jules Ferry, author of the policy
Gambetta supporter, he did not forget Algeria. After
having sent several thousand to Tonkin
of riflemen, among whom was a great name-
With a shortage of volunteers, he considered expropriation.

natives.

Crémieux had taken advantage of the campaign against Germany to decree the naturalization collective sation of native Jews; Mr. Ferry

wanted to take advantage of the Tonkin expedition, to achieve the collective expropriation of Arabs.

Mr. Bismarck had approved this procedure, which had been submitted to him by the Jews, and he Mr. Ferry had informed him of this. He was, moreover, eager to do so. to arrive at the denouement of the so audacious plot-a plot was hatched. He also feared seeing the majority refuse to cooperate with the one who served his projects so well.

Mr. Tirman himself went to Paris to to support the vote of the fifty million. We have already said that the credit had been denied.

Mr. Ferry did not understand that his majority abandoned milk. But he was not a man to back down. The Chamber had not wanted to expur-prayer of the Arabs, well! he would make the expr-Prayer without the Chamber!

He then gave full power to Mr. Tirman, whom he knew to be devoted to the Jews, by hiring him However, it's important to proceed gradually.

The Jews were so confident in the

government complicity, which they become-

were displaying the utmost insolence with the Ara-
best t.

It was then that their insults, directed
to the brave riflemen who were about to shed their
blood for France, at the time of their
departure for Tonkin, brought the emus-
tes which we have spoken of in Jewish Algeria.

Not content with simply running into the Arabs,
they are also addressing our nationals
that they call "dirty French". It was
Moreover, there, L4, caused the unrest in Algiers.
June 1884.

All these events took place under the minis-
Tère Ferry, who was lending a hand.

1. The following anecdote can give an accurate idea of
what Jews were once seen by Arabs:

"In a murder case, the presiding judge of the assizes court"
He questions an Arab man called as a witness:

— Who were the people present at the time?
of the crime?

The witness pointed out all the natives and two Europeans.

— Were there no other witnesses?

— No, Mr. President.

— However, someone was assigned to me (and he named a Jew).

The Arab, bewildered, cannot understand how one could invoke
the testimony of a Jew and he responds in a completely
natufel:

— But, Mr. President, there were also dogs, and

They were not summoned as witnesses.

Mr. Bismarck could finally see the approaching
the day France was to be handed over to him, feet
and with their hands tied, by Ferry and his accomplices!

Unfortunately for the great chancellor,
the increasingly alarming news, which
people were arriving from Tonkin, and were beginning to
to seriously concern public opinion.
The MPs could not provide any
explanation, as long as Mr. Ferry doesn't give them
gave knowledge of no official dispatches
ciely and merely repeated to them: "Have con-
"Fiancée in me."

In every department, people knew that
Our soldiers were dying by the thousands under the
bullets, typhus, cholera, climate; that
The hospitals were full of sick people and empty.
of medicines!

Finally, Lang-Song's dispatch overturned the
Ferry ministry.

The role of the ministry was entirely different
in which General Boulanger sat.

In less than a year, he had acquired a
Well-deserved popularity.

War, which was feared a few days ago

months, no longer frightened us. The minister of
the war had said we were ready to
defend ourselves if our neighbors across the Rhine

They were attacking us and we knew that this soldier He wasn't lying.

In Algeria, the Jews had lost some of their prestige. The government, of which it was a part-General Boulanger had not consented to lend a hand to their maneuvers. We don't renaturalization of Arabs was no longer the priority. they requested it, and these were ready to provide evidence of their recognition session. |

Bismarck, warned by his spies, saw with difficulty the considerable increase of our forces. Instead of the exhausted nation that he he had hoped for, he saw rising up before him a formidable power.

He then asked the Jews for support. France and the Goblet-Boulanger ministry fell.

ARABS AND JEWS

Mr. Drumont often alludes, in the France juire, to the recognition that awakens in the heart of a Muslim every honorable act neat and straight. We who have studied A-Upon closer examination, we do not hesitate to affirm sea that, for those who are interested in him, he would not hesitate to sacrifice his life.

Captain Villot, recounting the scenes which took place in Constantine at the new of the disaster of Sedan, he said: (They had thrown on the paving stones, the bust of the Emperor. Some in-Digeneans gathered the debris and the emcarried.

These unfortunate illiterate people, who had not the slightest notions of the various forms of government, had remembered that the vain- The stump of Sedan! had visited them then that he was in all the splendor of his power, that he had prevented their dispossession and preprepared their assimilation.

Just recently, a brave native, Taieb Ben Kahal, lieutenant in the 3rd Spahis, told us- repeated the praise that the Emperor had bestowed upon him father, when he was a child.

"Under the Empire," he told us, "the Arabs" were admitted to high schools free of charge French. One day, Napoleon, -who was visiting the Constantine high school, made me go to tablueau and charged me with writing a few sentences his in French. Satisfied with me, who him had been reported by Professor Com- I was one of the best students, the Emperor told me he gave me forty francs, saying:

4. Napoleon III was very interested in the Arabs. The Rothschilds, who were already considering handing over this colony to their native coreligionists, understood that they

would only have a chance of succeeding with the fall of the Em- worse.

"I want Arabs to be educated" to be able to defend their rights. We we will receive all those who request the qua- French citizens and we will protect you all indifferently.

"I have never forgotten those words," he added. Taieb, and I will always remember the Empereur.

This simple story shows how far the
recognition of our Muslim natives
mans. |

Their attachment to the Emperor
reur, they were determined to continue it to
our rulers, if they had not tra-
worked to bring about their downfall.

The Arabs, moreover, have such a sympathetic nature.
thie for France, than those themselves, who do not
are not under our control, we don-
They give daily proof of their devotion
ment. |

In this regard, we reproduce an address-
tion of the Sharif of Ouazzan t (Morocco), to the indigeneans placed under his command:

1. Our great French protégé.

"I took shelter in the shade of the flag"
French because of envious and jealous people
They wanted to harm me. The sultan, our maitre, listened to perverse mouths: my life,
who is dear to you, was in danger;
Also, to keep it for you, I asked
the protection of this great country: France!
who watches over me like a mother watches over
his beloved child. God commands us to have-
sea those who oblige us, you must therefore
To love this country because it also obliges you.

"By lending him your strong arms, he will..."
pays generously, and he treats you like
He treats his own people. Be fair, be just.
towards all your Algerian coreligionists, and,

If these are causing you harm, contact us.
to the French magistrates.

"The French are your friends, since they feed you, your wives and your children, through your work; you must have them sea because they are your fathers and your protectors authors. Also, the day when France will need You must be ready to pay your "Blood for her!"

p

What is the difference between this language and that one? Jews whom we have raised up to ourselves.

— You are not French to serve the France, Kanoui continually repeats to his coreligionists, but to strip those who are not of your religion.

One of our correspondents from Oran, Mr. Belint, currently based in Tangier for studying the Moroccan Jew, we are informed a note that gives an idea of the contempt what do the Indian chiefs still have today? genes for Jews enriched at our expense.

Mr. Benchimol, Moroccan Jew, knight of the Legion of Honour, interpreter at the Chancellary of France, with the rank of honorary consulraire, still from France, banker, arch-millionman, trader, company agent navigation the Transatlantic, Paquet and others, a major producer of rain and sun at the Tangier customs post, had gone to Fez,

---

1. Mr. Belin spares neither his time nor his money

to unmask the Jews. We can only approve.
highly the energy he has shown, in many cjr-
confactions,

near the Emperor of Morocco, sent, he said-
Yes, for a purely diplomatic mission.

After making inquiries, we learned
that the mission he was entrusted with consisted of
in magnificent gifts that he had just given
frir to the Sultan. He hastened to give them refuge-
to serve while saying to the Jew:

— Keep that for your government which
You've made yourself quite rich; I give, it's my
duty, and I have retained enough dignity to
I will accept nothing from my previous topic. For
To introduce yourself to me, do you have a letter of credence?
of your government, conferring upon you the title
Ambassador of the French Republic?

— But Her Majesty knows full well that...

— Yes, I know you ended up acc-
to protect half of Tangier, which you expel
my subjects, whether you pressure them or not
pressured by your factors, that your life has
gone from begging, and now you're richer.
that I know this. So please-
sir, to rid me of your presence too much
bulky.

— Allow me, Sire, to present to you

this note, to which I ask you to give due consideration
welcome.

And our protégé handed him a request,
tending to make it pleasing the master of the universe
towards making him pay compensation
one hundred thousand francs to compensate him for the
loss he had suffered on tobacco, appor-
contrary to the firman' which forbids them
dait usage.

— Tell me, did you consult me before doing
your supplies of this poison which
Is it making my people stupid? No, it isn't, because
that you knew very well that I would have made you put
At the door? Then get out of here immediately!
Me, and never set foot there again.

So, in summary, here's the jacket won by
our overqualified official. Refusal of
present. Refusal to pay compensation to
kif and tobacco merchant.

In fact, this is not a diplomatic mission.
deserves the prize.

This lesson should serve as an example to

French people who become accomplices of the Jews.

We cannot characterize the conduct of the
the French government's stance towards all these
Arabs who have given us so much evidence
of their devotion. Among all these brave men
We are pleased to quote the lieutenants
riflemen Amar ben Ahmed, Kaddour
Ben Tahar, Ameur Ben Mustapha, Mamin
ben Turkman, Mohamed ben Bocktach,

---

4. A firman is understood to be an order or a permit issued by...
nant of the sultan. |

Atman ben Abderahin, Lakdar ben el Arbi, Tahar ben D'Zitouch, Mohamed ben M'Ha-Med, Ahmed ben Taieb, Mohamed ben Mes-Sadour, Said ben el Mansour, Mohamed ben Aliman, Said ben Lamara, Sim'ain ben Abd-drackman, Taieb ben Kahal, Rahal ben Ah-med ', whose brilliant feats of arms we were recounted by their senior officers. It was not through favoritism that they obtained-naked these decorations of which they have the right to be Proud: they deserved them.

We regret not being able to tell

4. All these native officers made several ` cam-loincloths, among which we will cite that of 1870-71 against Germany, and the more recent ones from Tunisia and from Tonkin,

Here are the campaigns of each of these officers, But we lack space, and we must we will limit ourselves to offering them our praise at name of all true French people'.

The Jews, on the other hand, who cannot to inspire us only with contempt, they all enjoy days of a few privileges. Not only when they are incorporated they obtain con-regularly granting permissions, for their numerous holidays: Easter, New Year's Day, Yom-Kipour, etc., but they also make exempt from exercises.

1. Under the ministries of Freycinet and Goblet, the general Boulanger had requested and obtained the application of the decree of October 24, 180, relating to the naturalization of the Indians Muslim genes.

The former Minister of War who, in the eyes of the Jews,
had the wrong thing to do was to put his country on a state of defense, comp-
was targeting the Arabs to increase our military numbers
silence.

Knowing how badly these brave soldiers had been hurt
'to see their applications for naturalization refused under the
Under the Ferry ministry, he had believed it his duty to oppose
to what he considered an illegality.

The Arab leaders retained excellent memories
of General Boulanger, and they are not afraid to repeat,
that in the event of war with Germany, their subjects would...
will be seen by the thousands in all parts of the Algerian territory
nothing to fight for in our ranks.

The order of each regime-
nent, as the AXachir festival approaches, and we
will read there:

“Permissions will be granted, of
On such and such a day, to the soldiers (active and re- army)
(servants) of the Israelite faith.

There is a very recent fact that shows us
well the indirect means employed by our
rulers, to force the Jews.

We read in the Algerian Radical of
September 26, 1887:

“Yesterday, at the 2nd Zouaves, in Oran, according to the ins-
The colonel asked for instructions from the minister.
who were the volunteers for the major
maneuvers.

His appeal was warmly received.
by all French reservists; but not one
The Jew did not register; and that makes sense, one
gets tired and there are no bedside matters to

to engage in major maneuvers.

Not good, Mr. Minister! Unable to
to collectively exempt Jewish reservists,
you rightly thought that, thanks to your
instructions stipulated that only Jews would be exempt.

the French having too much patriotism and
dignity in refusing to march.

But we would be curious to know why
what reasons the Minister of War did not have
requested volunteers for the gran-
maneuvers?

The Jews are not content with the privileges-
the privileges granted to them; they try to cor-
to break their leaders. The Little Colonist tells to
In this regard:

“Jews, reservists in the 1st Zouaves, to the-
would have been daring enough to offer to officers
sums ranging between 25 and 60 francs
in order to be exempted from the exercises.
Of course, they refused.
indignation. That's not enough: this attempt-
This act of corruption deserved to be reported.
immediately to the attention of the heads of the re-
"Giment, which would then have ruled."

But it is not necessary, it seems,
that these degenerate remains of the Ancient Tes-
tament strive to find a way
exemption from exercises or maneuvers.
Isn't it all figured out, and isn't it the favoritism that

will protect them completely and everywhere, won't he shoot them? Not out of this bad situation yet? That's bad- It's easy to say, but it's true: Messrs. Youddis were, in order of superiority, paid largely in companies that do not are not subject to maneuvers.

If it were necessary to cite other facts in support of In our statement, we would only have to mention what happened on Friday, September 30th last (the day after Yom Kippur) to shooting exercises in Hussein-Dey, where the Jews remained lying down in the tent, while that our compatriots were exhausting themselves fighting in all directions, and this under the pretext that the circumcised gentlemen did not have hit by cartridges, as a result of the permission which had been granted to them the day before for observance of Yom Kippur.

Although these papier-mâché soldiers did not take part in the maneuvers, three-quarters of the way back in, not to mention the all of them stayed behind and formed a band of stragglers who were very remarkable que.

What would it be like if they had to do camloincloth?

We were pleased to learn that, during the last training period, the Algerians, furious to see the methods used by the Jews to evade the necessities of the military life, spared neither them nor the neither vexations nor persecutions.

The Tlemcen Courier of October 28 and The Petit Fanal of the 21st requested an enquest related to mistreatment including

Jewish reservists had been the subject of... during the last 28-day period.

We believe that not all investigations will change nothing, as long as we haven't sup- the privilege enjoyed by the Youddis. We will never be able to admit that the Jews obtain permits, under pre- festive text, while the French of blood and origin remain locked up in the ca- Serna. |

This is what equality looks like under the Rouvier ministry. and people will say that Judaism does not infiltrate

Everywhere, even in the army?
18

D -_-

It would be very difficult to prove the con- milking.

If there are French people cowardly enough to pro- to protect the Jews, there are others to the contrary who avoid any close contact with the des- descendants of Israel:

On July 14th, the school battalion Oran was to be reviewed at the same time time as the army. These future soldiers had, as flag bearer, a young Frenchman, named R., very well-liked by his classmates.

The Jews asked the commander of the battalion, Mr. de Lestoc, captain in retirement, to replace, during the review, the French flag bearer, one of their own named Toledano.

Mr. de Lestoc granted this request and the Young R. was immediately replaced by the youddi.

Without the insistence of several instructors of the French, all French people would be immediate- they stepped out of the ranks.

After the review, half of the battalion, R. At the top, he sent in his resignation: he didn't stay than Jews in the school battalion. The game-

- has

The resigning members considered as an outrage the handing over of the flag to a Jew, that is to say, to the very insulter of this flag.

Mr. Belin frequently sends messages from Tangier to independent newspapers in Algiers some Details on the exploits of Moroccan Jews.

In a recent correspondence, he- sant the executioner of Frenchmen sold to the Jews Moroccans, he said, after having told their shameful exploits:

"This is how things happen at Morocco! And not a single journalist had the guts to- the rage of dragging these men to the pillory of the public awareness and to say to everyone: the There they are in all their horror; let us drive them out and that it be done quickly.

"We who want to be useful to our country" and to our fellow citizens; we, who want that French interests prosper and grow

They say instead of falling with these sad people
individuals who loiter in the filth of the Lhon-
We, the owners of the national flag in Morocco,
Let's unmask them, and we will unmask them all.

ee — me

without forgetting a single one and without sparing any of them
Just one.

We no longer see them in the courts
. of commerce than Jewish magistrates. The
vice-president of the chamber of commerce
Salfati Isaac, from Constantine, is Jewish; the judge
the most influential member of the commercial court
Bône, Achille Weill, is also Jewish. Good
that he was a fierce opponent of Mr. Fawlier, he had
not the tact to be rejected in
The Cadet-Fawtier affair. His friend and coreligionnaire, Mr. Ephraim Narbonne, defense attorney-sister, claims to be running the court', and if the
French magistrates do not comply with
He insults his orders. In 1885, the Petit
Bônois put the Attorney General in a difficult position.
time to comment on the attacks diri-
treacherously orchestrated by the Jewish lawyer against
some judges.
4. This Jewish lawyer had, and still has, the pretension of pre-
to counter the court's decisions. In each case,
He told his clients that the magistrates had their reasons
to comply with its conclusions.

However, Mr. Ephraim must remember the lesson that

one of his colleagues gave it to him, right before his eyes.
judges.

EEE EEE

The court had been wrong, he said, to pursue the French (smugglers), who had voted in the legislative elections, while they were removed from the electoral listsrales. |

The Independent of Constantine, organ Isaac, for his part, spoke of the condemnationtion to one month in prison of a Jew who had voted without right, being bankrupt, and facing prosecution. exercised against fourteen others. He hoped Mr. Thomson would probably succeed in to pardon these individuals, who had committed promised for him.

This is a surprising admission. From the Independent. Here are fifteen Jews, who took part in the vote, not having the Right! And how many others we don't have pursued! And the dead! 1! For we have consnoted that individuals who have died since the closure- The electoral lists were pointed out the voting lists.

Justice is, as we have said, in the hands of the Jews who use it

against the 'French and the Arabs. Since

15.

a few years, thousands of Muslims were robbed and ruined by the Jews and never The thieves were not pursued.

That the general councillors Alphandéry, Woltz, Uhry, Krapt, David, Bloch and Ulhmann, supported by Rabbi Bloch, preparedrent these famous decrees, and send them to the

competent minister, through the intermediary of Mr. Tirman, that's an insult thrown in the face Of our own citizens! But only magistrates The French refuse to prosecute the Tabet Abraham, Jais Solomon, Isaac, Simon Elijah, Lévy, Perz, David, Cosman, etc., who, under the title of bankers or money changers, lending tent at 100p. 0/0 per week, while the The facts are established and usury is punishable. by our laws, that's what we call in France, the land of corruption!

The commercial court of Algiers was seized of a matter which appears to us to be confined very closely to the correctional police:

A brave Youddi, Messaoud-Cohen-Solal, installed, a few years ago, a bitit goufabric mirce, garments and other items

eese seca e Mrs. One due M ne em

trinkets, special to the coreli- bazaars Aaron Firbach's legionnaires.

There were Rossi- in Solal's shop fantastic gnols, worthless of any kind, but than compliant experts, tris counus sour the place of Algiers, complacently assessed to a few hundred thousand francs.

Armed with his fictitious inventory, — everything is fictif in cedrame commercial, except for the boil-lons swallowed by the manufacturers of the metropole, — sheltered by the honor of its lanhearts, Cohen-Solal was able to bring from France of long-term goods, the to sell off cheaply; but... that's where it comes in erects a but terrible... the Mane, Thecel, Beacons of this orgy of the Balthazars of the bitit Algerian Goumirce.

Cohen-Solal, a straw man, according to his expression, in his distressing letter to the trustee, had to pay the Company every month Mantout enormous sums, beyond proportion with the profits he could realizeser. |

As long as the manufacturers' goods French have lasted, the Cohen establishment Solal was like a small change, where currency was being produced clandestinely which we needed.

Then one fine day, the straw man, tiredhaving forsaken the role assigned to him, he withdraws to the campaign, leaving to Mr. Eugène Mantout the The sad task of liquidating an association whose assets amounted to millions business, to the paltry sum of 960 francs, the amount of the store shelves! It is true that we had acquired another victim, to whom the nightingales of the store Solal had been re-examined with a surcharge, Of course. Hence, new credit; new fictitious paper factory and circulation... And naturally, another disaster...

There can be no doubt about the guilt of Eugène Mantout, who, Cohen-Solal's presence and, without being associated, Neither sponsor nor employee, led the shadowy operations of this... strange commercial house.

Unimaginable feats of strength have been accomplished

eme

complied with by Mantout and his associates. There are especially a story of bribes the modest sum of 200,000 francs each, of which at least half a dozen, put into circulation, would be the original cause-new to the current trial.

In summary, an important material fact is exonerated from the Mantout-Cohen-Solal trial.

Abusing their commercial position and of an excessive loan granted by the Bank from Algeria, credit fueled by fictitious paper, a group of Jewish merchants, headed by a character with an unlimited ban-that, could, under the cover of one or more straw men, exploiting the Algiers square and extract hundreds of thousands of francs to the merchants of the Metropolis, misled by honorability and commercial surface area, ap-relatives, of these so-called notable Israelites.

The case will be curious for more than one reason: and the Jewish bank, its skills, its cunning and His stuff will be spread throughout their bear. This it is no longer just the "bitit goumirce", it's mainly the exploitation, on a large scale, of art, so familiar to the Is- family .rael, to make money with the money of others.

This case is connected, in more ways than one, to the one we have already spoken of (Witersheim), regarding the excessive credit granted by the bank to certain privileged individuals, and of the fictitious paper and circulation that formed it the main food source.

Serious, honest commerce has the most great interest in these obscure undercurrents of the Jewish bank, more or less shady, be illuminated. It is necessary that the lu-work is being done on this unusual farm public credit.

After such events, one finds it astonishing-noting that French and Arabs, ruined by the Jews are revolting against their exploiters!

But it is the gallows that the Jews need for make them atone for the harm they have done to us do. ;

Everyone who knows Algeria recognizes will be born with us that the Arabs are real-element of a good dough, to continue to

to serve France, after all the injustices committed against them.

We have, for informational purposes, took the names of all the native officers, (wearing the brave's cross) whose parents were ruined by the Jews. We have:

In the province of Algiers:

Lieutenants Kaddour ben Tahar, Omar Ben Ali and Mohamed Ben Sliman, and the sub-Lieutenants M'Hammed ben Messaoud, Kouiby ben Ahmed, Ali ben Rahbia, Mohamed ben el Kassem and Zagour ben Slimar; — in Constantine, the lieutenants Mohamed ben Kouan and Rahal ben Ahmed, and Second Lieutenants Larby ben Ahmed, Ali ben Abd el Ouad and Mohamed ben Ahmel; — in the province of Oran, the lieutenants | Mohamed ben Messaoud and Ahmed ben Taieb, and the sub-lieutenants Resgui ben Mohamed and Embark ben Aiech.

When the parents of these officers, who However, they have acquired rights to our protection, came to protest against the exploitation tion of which they had been victims on the part

Jews, our officials responded famous balech or traditional roh accom- often accompanied by a few blows of mahunt.

If the Algerian MPs do not want to represent to feel that the Jews, we will find in France representatives who will defend the Algerians and Arabs.

MICHELIN-GAULIER PROJECT

The question has often been raised as to whether it is interesting- resentment of the emancipation of the Arabs, but The Jews have prevented, until this day, that this question should be brought before public opinion public.

In July 1884, Messaoud ben Djebari
in fact, at the hall on rue Daunou, a conference
rence on Algeria. After summarizing the history-
the speaker concluded by
. the granting of French citizenship to our
Muslim compatriots.

This question is of some importance.

from the point of view of Arab taxation.
19

Until 1878, the prefectural councils
from Algeria judged that all the natives
from Algeria indiscriminately should have been
subject to the payment of ara- contributions
bes, which struck, prior to
the conquest, all the inhabitants of the country con-
who: Muslims and Jews t. |

The Council of State has not always been
this opinion, and, since 1878 in particular, it has rendered
a large number of decrees under the terms of which
the native Jews naturalized French by the
reckless decree of the government of the
National Defence of October 24, 1870 (decree)
Crémieux), as well as the Muslims equipped

4. Our legislators seem to care very little about
colonial budget. It was especially in Tunisia that the administration
financial management leaves much to be desired.

If we compare the Tunisian budget of 1875 to that of
1887; it is noticed that the collection costs, at the time
of the financial commission, amounted to 60% of the revenue,
while the current financial management, which realizes
400,000 francs in capital gains just from the tax

rents, increased its management fees from 6 to 16%. Hence
This enormous gap between two eras, the pre-
Mière wasn't considered a role model? The sole cause
is the development of the scourge of bureaucracy.
Mr. Cambon fought against this tide as long as he could.
rising and he was criticized for doing nothing.

denaturalization orders were to be
exempt from paying Arab taxes.

Prefectural advisors of Algeria
had to bow to these rulings of a jur-
superior diction, and consequently they have
modified their case law in this regard.

We cannot help but say
that this immense amount of taxes, from which the beneficiaries benefit
individuals who have remained the same
than in the past, and that our civilization has not
to still be affected is excessive and impolitic.

The mass of the native Muslims
is very unhappy about these exemptions, and, at
his eyes, the condescension of the advice of
prefecture, in the application of a principle
Narrow rights are perceived as weakness.
Indeed, the Arab proletarian cannot admit
that a native Jew, once bowed under the bå-
ton of the Turks, may be treated as equal to a
French citizen.

The immunity in question can, in Pave-
to be dangerous to our safety, and,
From now on, she breaks off, in a way
unfortunate for our finances, the balance of

our colonial budget. It is therefore high time that we are concerned in an effective way-tive to look for resources elsewhere intended not to hinder the development of the departs municipalities and communes of Algeria.

This, in our opinion, must be one of the consequences consequences of the Michelin-Gaulier project, including the but is to give to all the natives of Al-manages the rights and duties of citizens French.

In short, what we did for the Jews, Why wouldn't we do the same for the Arabs?

An Arab is worth as much as a Jew, it seems to us-blue! |

If we listen to the interested newspapers, it's-that is to say, the Jewish newspapers, the idea seems impraTickable and even dangerous.

They shout at us: "You are going to become citizens!" and French soldiers of fanatical Arabs or ignorant people, who will arm themselves against us rifle and ballot paper on occasion.

Well! Let's suppose the law is passed and that thirty thousand Arabs be incorporated within the ranks of the French Army. That

could, in the event of a revolt, do this contin-relatively weak and scattered in a large number of garrisons? Wouldn't it be-This is not a basic precaution to isolate the various factions of natives and the dis-penetrate into the detachments where they would be in smaller numbers, either in Algeria, or in France?

That's what we would do eagerly.

So, no danger of insurrection.' That's it.

for the military peril; as for the political dangertic, it exists mainly for the deputies
Jewish communities in Algeria, who would see their elect-
Kashir fighters crushed under the mass of the electr-
native peoples, their hereditary enemies.

Therefore, it is not in the recriminations
Jews, the real ones, must be sought out.
disadvantages of the bill.
= According to the proposal of Messrs. Michelin

and Gaulier, all the political laws of France
would be applicable to the Arabs, but they

1. We will point out that in the various insur-
"rections" of the Arabs, we have never seen a spahis or a rifleman-
their native son broke ranks to betray France.

would remain at the point of killing civilians in Scumis
their personal laws, unless they declassify, in accordance with the decree of the 27th
October 1870, which they intend to be governed by
French civil laws.

While the project is beautiful and just in principle,
We must not deny that it is current-
Completely impractical.

Assimilation can only occur
Gradually, competent people, like
the general councilors of Algeria, would have
could deal with partial emancipation and
to express a wish on this subject which would have been trans-
put in parliament'.

Jewish influence must be eliminated
because; the Jews alone, we believe, have
interest in obstructing a decision of this kind.
Emancipated too soon, they hope that the
Arabs will never be. It remains to be seen whether

1. The authors of the project will find in the Chamber a
a large number of MPs unable to give their opinion
in a matter that is completely foreign to them.

The Arabs are also unknown to most
French people, more so than the natives of our colonies
distant,

They themselves should have been, or if the Arabs
should not be considered before them
as worthy of bearing the title of citizens
French !

We want the bill to be
taken into consideration, but with no name-
numerous modifications.

If the few natives who came to us and
living with us, are considered
worthy of being French, why all those
who own either land or an industrial
sorting, paying taxes or licenses, having taken
possession of French land, does not merit-
Wouldn't they be better off being French?

Attract as many native people as possible to the area
from our centers, forcing them to concentrate and
to establish themselves on a territory which
Property will be guaranteed by our laws, and their
will give the right to be naturalized, that's it
certainly what should be the subject of studies
those who are interested in indigenous people.

The animosity of the Arabs that persists
against us as a result of such a serious fault
that impolitic, to fall on her own and will not have

332 THE JEWS IN ALGERIA

DETE eke o Dae oo SEC CE ES RS

no reason to exist when they finally know
that these vile and despised Jews will have
sort of reckoning with them. Maintaining the predo-
the Jewish minority and leave hanging the
the question of Arab emancipation is not
No longer possible today.

The key point of the proposal
The Michelin and Gaulier grammar is to know how to…
would Muslims accept this nature?
collective achievement.

They would certainly ask for it if they
knew the advantages they could
remove them. But out of the three million individuals-
genes that inhabit Algeria, two million
at least, nestled in the mountains or on
the edges of the desert, do not seem to
doubt that they are under our control.

These unfortunate people, who live in a savage state
vage, do not have the slightest notion of civi-
lisation. Their animal life is not interrupted
that through their frequent invocations to Maho-
they blindly obey their marabout
end, without worrying about what's happening
around them.

THE JEWS IN ALGERIA 333

For them, it would currently be inept.

to apply for naturalization.

But alongside these savages, we find many Arabs who lived in our contact and service in our armies. Among them, Some have even already asked for naturalization.

Those people certainly welcomed them: with joy the bill of the two MPs of Paris.

However, one question inevitably arises: these

Would Arabs renounce their privileged status? sonnel? |
The authors of the proposal would leave to the natives, who had become French citizens, the choice between French civil law and the law Muslim.

In Jewish Algeria, we said that the personal status of Arabs is regulated by the Quran which contains all their religious and social laws.

We must recognize that the new The French would find it difficult to give up their

polygamous habits and that many

even would protest against our D a ism.

But that would be, in our opinion, a very weak thing. obstacle.

What Mr. Michelin wants above all

And Gaulier, it's that the Arabs have a state civil, whether they are voters, whether they are soledates!

After forty years of Arab bureaus and of mixed communes, — which is hardly worth better, — after a hundred attempts at reconnectionments, autonomy and other swings Official, hasn't the time finally come? to wrest the Arab people from feudalism and to the arbitrary decisions of civil servants and military?

A self-interested but honest, valiant communist The Arab, in his view, despises the selfish Jew, speculating... He was a coward and a traitor. The Crémieux Decree made him... a wound that is still bleeding and that he will be It's difficult to heal...

But it's good to see if the project in question Would this be an effective remedy?

If the naturalized Arabs vomit to fix

In France, one could not have, in their favor, double standards; but of the moment when they would not leave the ground native, why not preserve them Their personal status?

To achieve the desired result two deputies from Paris, we must not go abruptly, but gradually.

Indeed, one could not consider making immediatedirectly from each village a new municipality, administered like those of France, but one can, without any problem, require sheikhs to keep records of the civil registry where births would be recorded sessions and deaths.

Our citizens would be very little concerned.
of the marriage of naturalized Arabs; they do not
would see in them only new French citizens,
having the same rights and the same obligations.

As we have already said, we do not
would not be able to currently consider naturalization
collective tion.

Mr. Sabatier, deputy from Oran, who studied the
question, he told us that he was not par-

RER. © + of

herbalist of the naturalization of Arabs, because
that the new French would vote with
the Jews.

In each village, he claimed, the Arabes will comply with the will of their
chief, and this chief will be sold to the Jews.

We are far from sharing that opinion
from Mr. Sabatier, and we do not think that
The representative from Oran finds a lot of
supporters in the House.

The Arabs profess too deep a mistaken for the Jews, never to ally themselves with them.
There are even many who ask for the
naturalization for the sole purpose of fighting
their age-old enemies.

Despite Mr. Sa-'s contrary claims
Batier, we are convinced that we do not
we will triumph over the Jews only by granting to
Arabs have the status of French citizens.

The MP from Oran, however, is asking for naturalization of the Kabyles: "Their customs, he said, they are getting closer to ours; they are

14. See in Jewish Algeria what we have said about Kabyles.

intelligent and hardworking, and if they become voters, they will know the value of their bul- voting instructions.

While the Kabyles are, in general, more intelligent lients than the Arabs, it is not a ra- its sufficient nature to warrant exclusion from to the detriment of those to whom we have a duty to educate and to civilize.

Mr. Michelin, who went to visit Algeria to study the customs of the Arabs, to rendra in our opinion.

He now sees that naturalization collective action by Muslims is something impossible, as a result of the very refusal of those who would be expected to benefit from it.

It is a favor, admittedly, that one is requesting. for them, but a favor of which they do not know- They don't have the importance.

Sila's cause of the Arabs is of real interest. Messrs. Michelin and Gaulier, as we have seen- Let us consider, which they seek first to improve the situation of our natives! That they ask- education is essential for them, if not compulsory. At least it's free!

As for their proposal, it will be very-
easy to remove, to put on a new one-
a wish that all Algerians will approve.

Instead of collective naturalization,
that they are requesting partial naturalization
and that their new project be designed as follows:

"They will be declared citizens by right
French, all the native Muslims who
They will request it!

There would not be, as Mr. Sa- requests
building, to establish a difference between the Ka-
Byles and the Arabs.

It would no longer be a forced card; the indi-
genes would not be French against their will.
But they would have the right to be.

The number of applications would perhaps not be
It may not be considerable from the start, but,
thanks to education, he would go every day to
increasing.

The addition of indigenous capabilities does not
would not be able to exert any harmful influence
on the Algerian electorate. Moreover, Zion

4. It would then be pointless to complete all the formalities.
required today to obtain naturalization.

appreciates our electoral system in its re-
Based on current results, it couldn't be any worse.

But what is currently beyond all

controversy, observed across all fields of battle, as proclaimed by all, affirmed by its own history, this is the value military, very real, of the indigenous people Arab and Kabyle, that is to say, followers of Muhammad.

General Ferron said he was taking soldiers wherever he found them: profound words and true, although smelling a little too much of the caSerne and the mercenary soldier.

While it is very courageous to concoct such elaborate theories-chauvinistic tines in the columns of the newspapers In short, it's very unhealthy to pull the stunt of fire against William's grenadiers.

The Arabs have demonstrated, in a hundred basizes, their ardor, we will even say their belligerent savagery. In case of conflict with Germany, their battalions would be a A valuable aid, on which we must to count and that the duty of the administration The goal of war is to prepare.

If Israel's cowardice is proverbial, the The valor of Islam is certain.

The patriarchs must remember the poiA group of Turcos, caught half-naked, came to die on the Prussian pieces, whose bronze still bears the imprint of their formidable jaws.

Soldiers of this caliber are not a negligible amount, and the weather would be nice to see, on the day of the battle, a regiment of Arabs grappling with Von Bis-'s reservists Mark!

Perhaps that day will come!

In any case, we need to prepare for it!

As we were saying at the beginning of this chapter, that the abolition of the Arab tax, which is a heavy burden for the natives, would be one of the consequences of naturalization. But the project cannot be voted on as it stands. has been presented, we hope that Messrs. Mi-Chelin and Gaulier will demand equality from Taxation for all, indiscriminately, French people, Arabs and Jews.

(1) There is one point on which we call particular-

If then, agreeing with our opinion, they manage to obtain partial naturalization and progressive among native Muslims, They will have done a lot for Algeria, they will have done a lot for France.

drawing the attention of Messrs. Michelin and Gaulier, we we want to talk about public works, both in Algeria than in Tunisia.

For Tunisia, wrote Mr. Hugonnet, out of two million assigned to road and bridge works, the staff absorbs 500,000 francs, that is to say 95,000. Even if these The work was undeniably useful! Mr. deLanessan was right to criticize them, because the Arab paths were enough things are going well for the moment, with transport becoming principally on camelback. It would have been easy to to improve, by means of indigenous services, and dc to dedicate the sums, wasted on construction of unnecessary roads, to the guarantee @ interest ts for the railways.

"Isn't it incomprehensible," added Mr. Hugonnet, that French taxpayers continue to pay the interest guarantee to the Bone-Guelma Company, while the Tunisian budget provides each year surpluses that are wasted on work that is useless Why bother maintaining useless civil servants? Mr. Pelletan has explained once before from the podium the kind of speculation that done to the detriment of the Metropolis on this guarantee of in-interests. It seems to us that he could intervene in the the budget committee and the House to prevent that our money continues to be distributed, without need-"cited, to the shareholders of this company."

Colonization must no longer be an enterprise directed against the savings of the Metropolis, and serves only to to provide a living for civil servants or to enrich speculators.

CONCLUSION

In this second work, we have tried to provide facts in support of the thesis that we supported in Jewish Algeria. It is not enough, in fact, to simply say we are being robbed, The thieves must be identified. The Fran- The Spanish, too trusting by nature, want... irrefutable evidence to believe in the guilt-bility of its exploiters.

While in some cases it is not permitted to to describe the actions of a particular character, At least we have the right to specify them. That's then it is up to the reader to draw The conclusion.

We had said in Jewish Algeria: it is in the upper echelons of government that we must look for the causes of the problem general; — we have just demonstrated it in this new book.

The Jews had to, in order to realize their dream, attracting some French people, whose thirst Greatness would be a powerful incentive. This is how the Picards, Léon Say, SteenaKers, Tirard, Rouvier, Dautresme, Duclerc, Barbe, Sarrien, Ferron, etc., embraced the because of the Jews to satisfy their ambition.

We explained how Gambetta, on the advice of his fellow believers, had elevated Mr. Jules Grévy to the position of President of the Republic. It was, he himself said, a good, very malleable paste, of which its Friends would know how to use it.

Having the first one in their camp magistrates of the Republic, they could to choose the ministers; they were authorized toseized the right to appoint the highest functionsnaires.

From the beginning, the Jews sought to exploit to establish colonies, and, to that end, they have decided to gné of the officials who were entirely devoted to them devoted.

Algeria was their first target; they wanted to conquer this for themselves alone country where they had been slaves.

“The French,” wrote Mr. Hugonnet, “have the reputation of not knowing how to colonize, and they owe it solely to the ineptitude of officials who can do nothing betweentake without unnecessarily wasting the depublic funds. These people without general ideas, devoid of colonial and socio- science gic, naively imagine that all this The one that exists in France is perfect, even this that good minds strive to reform. They believe they are making real progress in introdirecting outwards the institutions of which we "We have the most to complain about at home."

Mr. Hugonnet knows Algeria inside and out, which he frequently discusses in his articles of France. He demonstrated that the mode current colonization was ruinous for our settlers. He sees the favoritism with pain. which the native Jews enjoy, but he belongs to the Parisian press and cannot To tell you everything... |

During the Michelin-Gaulier proposal, Mr. Hugonnet clearly declared himself in favor of without the naturalization of Arabs. "The application- "We will give to the natives," he said, "police laws" tics, while leaving them their personal status nel, is an easy thing.

"This system is practiced without drawbacks- They live in French India. It's the best a way to put an end to abuses that make French domination was odious, and the putwill be in danger as soon as we are at war with great power. It is absolutely necessary- "How to know Algeria."

Whatever the influence of the Jews of France, we believe, along with Mr. Hugonnet, that the Yuddis would perform their exploits with less cynicism, if they didn't form the majority of the electorate.

The day Algeria is represented by the elected representatives of the French and the Arabs, the officials officials will hesitate to favor theft or u-

Sure. Kanoui won't dare tell them again: Con-
"Train yourself to my orders, or I'll have you broken."

What independent MPs would no longer do

during this period, the Rothschilds and other financiers
Jewish cens would then try to do it, by
intervening directly with the government
birth; but they might find themselves
facing a less docile majority than
the one prepared by Gambetta and Mr. Ferry.
Among the elected officials who lent their support
to the Jews, many were unaware of the maneuvers-
works that we have presented in this work
vrage. |
We are even convinced that the
Most were unwitting accomplices.
who could not believe such perversity.
Every member of parliament now needs to know
the role played by our ministers. If they can-
smells with both hands in the safe of
Jews, the latter have, as compensation-
tion, the right to plunder us with impunity-
ment. | |
Gold, of which the Jews are now the only ones
holders, does not belong to them, and we
we will force them to return it, when the men
those in power will have enough dignity
so as not to sell out. We've already seen that.

Some withdrew in order not to accept
a shameful deal, but they were wrong
not to give in to the proposals of the big
Financials: a welcome form of publicity.

We have seen magistrates in Algeria

Frenchman who, in order to obtain a quick
advancement, were directly involved in
shady dealings.

It is obvious that, without the complicity of
certain senior officials, facts, such
that the one we are about to tell, no less-
would go unpunished:

“Two Jews from Oran had bought, from
French merchants from Rouen, for several
hundreds of thousands of francs worth of goods.
A few days before the deadline, they wrote-
rent to their sellers only as a result of name-
heavy losses they were unable to
the ability to pay, but that, to avoid a failure-
ruinous situation for some and for others, they
had found a person, MB, a man
very honorable, who vouched for them
and would pay 50% in interest-free annual installments.

"MB was a former civil servant."

"The creditors had to accept the proposals"
sites of their sellers.

"It had been agreed with both negotiators-"
Jewish citizens, that MB's son would be associated
from the trading house and would affect the
half of the 50% profit.

"The house still exists and the new as-
Socié is one of the key figures in
the Jewish quarter of Oran.

"It's thanks to the information provided"
by certain officials... that the cred-
the managers accepted the proposal of their de-
"biters."

When concluding a deal, the Jew immediately thinks about the means he will use to steal from his debtors. We give a Last example:

A man named Stuyk had bought a batch of cotton to the Jewish Shabbat. The deal concluded. The buyer deemed it prudent to take the key from the store where the merchandise was deposited. In the evening, Chabat, who was thinking of doing After a few substitutions, he asked for the key. but the buyer refused it.

The next day, the merchandise was weighed in the seller's shop was then transported the buyer was very surprised. to note that the weight, declared by Chabat, was far inferior to what he found at him.

During the last weigh-in, Stuyk... said to his seller to find out the cause from this error: the seesaw, which was prepared for the shopping, she hadn't been bothered and he had thus taken advantage of the flight planned by Shabbat.

Stuyk recounted the incident in a meeting of the central committee, while Chabat was posing his candidacy for the municipal council.

All these events are taking place right before the eyes of our compatriots, who don't even have the right to protest.

Our readers should not be surprised to see Algerian officials at the mercy government Jews, while he is demonstrated that the highest in France are the servants of those who appoint them.

If the commission of inquiry, appointed on
20

the proposal of Mr. Cunéo d’Ornano, made
shedding light on the shameful manipulations of our
French voters understand the government and the electorate.
would finally know what the concerns are
men in power, but the Jews are
still powerful enough to hinder a
an investigation whose aim is to unmask their
accomplices.

The Wilson-d'Andlau affair, etc., is not badly-
Fortunately, not an isolated case. In a
a work entitled Ministers and Financiers, which
we will be publishing very soon, we
we propose to show that the only concern
ministers of the Republic were to tri-
to rub shoulders with the kings of finance.

We ask the journalists Charles
Laurent, Portalis, Rochefort, who protested
vigorously against Wil-'s meddling
son, d'Andlau et C'e, we ask the
MPs Michelin and Gaulier, the authors of
Arab naturalization project, of us
to help in this campaign that we are conducting
against these men without a country, who have
established here!

The contempt they seem to profess for
the exploiters must be for them a power-
stimulating health.

Although the Jews had bought all the departmental newspapers, the voters of rural areas are not initiated into their manew works. They still have faith in these men who sell to the highest bidder the honor the nation and its fortunes.

We have just unmasked the main ones characters. In the Anti-Jewish Elections, we will make known those who played a secondary role.

It is necessary that in the legislative elections of 1889, every voter knows the candidates of his department.

The nation's verdict will be terrible for the Jews will be required to make the application words spoken by Crémieux, few Time before his death:

“We overdid it, it cost ustera expensive.

{in the state and the state already a single large ""Zubdenfhule."

I find such activity rather amusing than I am forgotten, because one cannot hear that “maufchelnnen- howl of rage fine specific komtfche side not fire off and I benne glad that I still have much to do in my »Judenfspiegel« I painted Karben.

3I hope at least, one will be taken to the simple, dag Concerns, rudeness, fanaticism bounce off me, and that one will reflect in me a conviction, report be shaken by nothing, except genetic reasons, and which truly will not intimidate fi to retract, most of all least impressed by the stern shouts of the filthy mob.

My friends among the Jews have mid Tängft ver: found and did not feel offended by my writing. The

Be ve. ee

Those affected, however, have screamed, and they must be well hit fine, because they screamed excellently!

There are currently two technical criticisms against this Scripture, in the “Freihüß” and in the “Reform.-

The experienced critic B. is asked how early he had the Work has become my Schıift, which ad regas from the standpoint About tradition and the stories at all important points: moments of the Zutenthums darthat: 1) that the Zuren no racenpure primal volt, 2) that they never became a truly consolidated nation were, 8) that they lived in the false Zoee, both to find, to contradict: Because three points form the premise of my writing and nothing else follows from this premise, al8 that the Jubilee, fo lange ed auf biefen drei Orunppfeilern fi flows, a foreign element in the state ift and remain must. — B. feels this, if, internally, of the impossibility Convinced to refute me, he drags the accused, in loving Excitement never-forgotten “Bremen letter in the criticism with and uses formal coarseness as a Deus ex machina where the critical light in the »Zudenfspiegel« The standpoint of “modern natural sciences” He only grants me his services conditionally if namely “to adhere to the long-term schedule of the measures,” d. $. when I throw physiology and chemistry out of voluminous re-run, flatt, as it is not materially possible in a brofihare otherwise possible, but the results of those scientific activities. peißt selber den Magen var halten with oily claims

The most honest Then the criticism must be dishonest
and bona fide suspects me of believing in miracles,
that “baptism made the Jew a different person.” I
but I asked, if the Jew with a literal state
If he wants to make a "Befhäft", he must complete the pre-

x

lung leiften and fann es, wenn er Indifferentift in religtöfen
Things if. Through baptism he will not change, but
dur) the necessary consequences of baptism, which consist in
dapihn das FZudentypumponfich Kößt, Dap er zwang
will, to affiliate with the non-Jewish element.

With this “written state” I want, where possible,
have even less to fear than the orthoborefle Jew, and it
This is truly a compliment that I pay to the written state
make, fine reflection, which I testify before baptism, when I see their
theologifhen Wunderfräfte an dem Inbifferentismug zer:
fohbellen Taffe. The critical procedure B'E. is therefore dishonest,
and calculated, the Sanatites of freedom of conscience, the latest
Priesthood, and to feud at the neck.

More honest and worthy is the following statement by V'S., that
the free state should not wait “until the Jews please,”
with their municipal association no longer in the state mechanism
to reach across, so that I therefore turn to the "false Infstanz"
by calling on the Jews to “liquidate the
ZTempeld- demanded. Because this was the case with the unfree status of the hay:
tious states but impossible ft, fo remains But only the baptism
left and only "over baptized Jew finds grace in the eyes
of the Lord Marr.« Too bad! The beginning was so honest and
. Conclusion fo echt theologifeh fpißfindig!

Sf denn 8. fo aller Logif baar, um den von felbft in bie
Eyes to overlook the springing conclusion, which again cannot be
Tann as: if our present states are not yet free
find, fo tönnen fie nicht den Zupden flaatsbürgerli gleichfstellen ;
But since our state no longer controls the Zuufen,
Th do not need to baptize the Zuden either, and endiid,
because our state, if it is, must be the subordinates
to do what this state makes possible for them, db. d. from

x

I

State, which forces fine Menfih to enter a
new religious community.

That I, in my opinion, am "back to the same subject":
forming, refapitulizing - not "modifying," as
B. fagt — fharf and Har claimed and proved that
five communities, the “nationality” in the nationality,
true state within the state, this community within the community, as
in a Chinese wall confervirt, bass this about Grundge:
thanked my writing ifl, to which I refer every third page:
come, the ignorance B. complete. He just has to refute, as
whether he was willing to do so. And I don't know what I want!

I don't even turn to the "false court." In
Staate lives a number of Menfhen, welde fih for a befonbere
"Ration" is issued, the contents of which are in accordance with the bourgeois Orp:
tion collidiren, whose dogmas are of a politically reliant nature.
These people are in a large minority and
Until a few years ago, they were only built by the state.
long over state on the ground of toleration flanders, went to him
the interiors of the Zudenthum nothing. According to Herın DB. bat fi
Now the state of filthy soil is not yet emancipated.
Benn bem fo wären, fo the Zuden still didn't concern him.
But they claim equality. With whom? With
the other citizens? Then they have the same obligations
to fulfill, they cannot demand, equally and incidentally;
noh Something special for fih in Anfwach wollen.
About the «free state?

But Mr. B. thinks that the “free state- “does not wait until
it pleases the Jews to liquidate.- Oh, oh! B. forgets,
that Jewish religion and Jewish politics are identical
find, he gives fogar velbft the religiög:politiihe meaning
of the Zudentpump to and in him {ft in fact the temple bie
Are of all worldly life. Now the "free state" shall begin
- to petroglyphs?! The contradiction! Where is the "Be:

FE,

freedom of knowledge"? — Purely, my dear sir, into the Ge:
During the liquidation, wiffen must not be violently influenced by external forces

Jewish Community Association only found a self-
feit des JZudenthHums fein and the state has fi Merely
from any harm that may come to him from Judaism
could have grown up.

The state lets the Jews take care of themselves.
asks: what do you want? — Equally fine. — Well, here you find
the conditions. CMeets or does not meet, as
Your choice, your conscience will not be touched by me
will be; I have to wait until you like the
conditions to be met. So the question is, fine hair is different!

I concentrated on the religious and political significance of the Jewish
tbums in the Spmbolif ver Purim celebration. — Let's see with
which petitio prineipii fih Mr. B. helps here. The Archbishop
of Touloufe and a fine invitation to celebrate St. Bartholomew’s Day
celebrate, a brain-burned priest who has an Infalen
stupid streak and was duly punished for it, {fl
DE. Argument for a fifth national celebration (ven "18.
December" of Judaism!) Where in the world
What were Mr. B.'s thoughts when he wrote this down?
Didn't he mean that he gave me the cutting weapon? In
In Rome, St. Bartholomew's Eve is no longer officially celebrated
celebrated; in Germany the celebration of the “18th Decto-
bers« Tein Bierteljahrhunvert can hold without being criticized
to be mocked as inhuman; only in Judaism
continued the Barbaret in its symbolism.
Hand on heart, Mr. B., was that an honest argument from
Them? - -

B. prove to me that the “Aderban” in Paletine in
Bloome fland that Sichem and Samarla were cultivated by Jews

u BE

were! — 83. I doubt the cultural process, the -
Anglogy of Protestantism and Catholicism. Between 38 -
rael and Zuda, which “states” of their own Trabi:
tion of the Jews (Sef., Jerem., Hefel.) all over the same brush:
“The tolerance of the Jews in pre-baptism
earlier time"? If Mr. B. had not discovered any palm oil
bat, which the biblifhe story lies firafft, then Taffen
we quietly lay the Bolfers strangled by Jews on the bench of the
Witnesses. — The “apostasy.” — Yes, there are
“Apostates everywhere,” but we make the Jews a greater
Borwurf from it, because fle a wefen of the majority

-to the Jew less than to the non-Jew the apostasy of
the flag of the general Waplredht, under which he
has achieved a better position, or we would have to stop,
to think and feel with the pride of a free man, and
I don't think I can give those men greater respect
to be able to, as by revealing it to non-Jews. Will va-
against protest, I simply answer: If you alfo,
despite your martyrdom, your temple association, your füpdi-
fhe8 - political-religious - Consciousness flees higher than a
free humanity, fo feld Ipr Nüplichleits- and possible:
powers of feit and prohibits the unconditional belief in
Your conviction and morality are not.

But I accept an argument from Mr. B. Why, he asks
he, Marr allows the Jews to participate in the general
BVahlrecht to? You would be right, Mr. B., if our
States would sooner be as free as you and I wish. Then
Could we offer the Fuden more, and consequently demand more?
Sch Habe alfy hier möglich ven Fehler gemacht, prattifch gewelen
too fine and the Jews a participation in the grant of
'Taxes 2c. added. But how the circumstances find, how bas
Zudentfum vor Allen if, I believed, unbefchapet the 'freedom of

Jews participating in the one council member element
- the EControl exercised by the general public - nit
The state has a jubilee
besides fih anerfannt and id had to Iogifherweife also the Kon»
accept frequencies. But you haven't finished my Sab
gelefen, five you would have been so honest to see how you
e8 called a "dilemma" into which our state has fallen
I have warned and protested against this evil element
to advertise too powerfully and I have - the fact
recognizing - demands from the Jews, which indirect
through universal suffrage to appointed state offices
I learned that the Zudenthum lann folde guarantees
not give, because it places the Jewish state higher than
any other and because the obeyed official, like the
Soldier - - serve only one flag. Fanı. They know
3. B., that I respect Dr. Volkfon as a person and as a talent,
but you will admit the absurdity that he is at the same
Time Prefect of the Hamburg Citizenship and the Jewish
GemeindesBorftandes if, troßpem WB. poisonous perhaps just
thinks as freely as we both do. And yet not completely! For five
he would be awarded one of the two honorary positions “Tiquidiren. Ober
the Jews would choose a Rihtiuden as prefect of their community:
Representation? No, because the Jewish state ifl the
State of absolute unfreedom. Wer alfo diefe In:
freedom falls higher than anything else, but the critic will
probably fine, to be viewed with suspicion and offer

will, as long as he has not broken off the brothers behind him.

In the Prapis the question refumirt on majority and
Min ority; in principle if fie to judge banad, whether the
Zudenthyum als foldhes ein dem moderne weltlihen Staats»
property hostile element ift or not.

=. 40:

States are formed through practical experiences.
disfe experiences not too expensive for the good of the state
advertise, every element in the state submitted to the whole:
The Zudenthum flees by means of his staring find until
loves to come to us on a purely dangerous note and I want
Sunen prove this by the second critique of my writing by $.,
which from a professional Jewish everyone flowed iR.
The author of this document demands (Ro. 84 on "Reform") in
a "written state of Sarantien for the economic
the Zuden in the Staatspienfle" and rightly denies the possibility
Upfeit verfelben. If there is still need for stronger proof,
than die?

In the free state, F. thinks: 1) If the whole Jewish
Gemeinde fihtwerkich entfihkießen, their Gemeindeftaat zu Kiquibiren.
Well, answer, then what you have left remains, but requires
no more of us than we of you, without prejudice to our
own safety, give hairdryer.

2) The government of our state would not provide any “advantage (!!)
have it because they are through the five poor and sick
"increased loads (1) would have. We answer when
Citizens fulfill their duties towards the state; must
the state fulfills the hostile acts against its citizens and
weifen mit Sndignation biefes feilfhende jüdifhe Ar:
argument zuräd.

3) If the Jewish community is private with everything
If we add an appendage, everything would stay the same.
Not Do, only those would stay the same, which
the old to the new Horzogen. We grant them the old
sollfommen, nur follen fie anf dem Standpunkt des Alter
not pretend to the pleasure of being named,

Mr. 8. has received a dangerous ally here. A
Alltirten, who "talks about school." — 8. "acts." —

Tax, entitlement: and money wefien" and "to the strength
Tung des Vertranend" "zeltweiler "Richterfilellen" and
Positions in »Regterungsevullegium.. — In a word:
Give us everything, we will even give you Mt as a friend.
Kehen Dant! — A rabbi who was concerned about his position,
Couldn't have said it more emphatically.

It remains strange that the same "reform" is
"Bofaunen von Zeriho" from the "Demofratie"
bfafen cursed, the 8th geftatted, me once over the other the
Compliment of a democrat de pur sang zu maden!

Zeh wieberbole. es, because one can face the narrow-mindedness
I cannot repeat often enough, I have no hatred against beef
or those Jews, for all the world knows that I am among the Jews.
I have intimate friends. But I have the privilege.

Lock up ten generations in the “rough heap, and fle
advertise the head “Apes hang down to the feet.” — The “rough
House," if e8 is attacked, takes revenge by pressing proceedings.
The Jewish people take revenge by cruelties, from which they
For some time the beffern elements fih to an honest fachs
Leagues opponents are being ravaged. Sahlih, benevolent and
on the whole worthy if bie Kritil 5s., if fle on,
as I have shown, the spertfihe of the Zudenthbum is not completely
fleifen Tonnte. Factual if, notiifcher side, au the criticism.
B'8. gemweien, but he did not fight with honest weapons;
he asked the simple, concise bantent course of my writing
deliberately ignored and judged incoherently
E8 seems to annoy him that over “Zudenfpiegel” an “ore
eignisse“ advertised if and with the aim of refuting {fl gar
too clear. — He reminds me of some of my examples,
uses examples and finally refumes in the foreground
near — “pension.”

Yes, justice.

For years we have fought against the unemployment of
The state is paralyzed, we no longer bow our heads
before the cross. We succeeded in bifen hrifilihen
To force the state to be humane.

And they dare to mow us down when we are at the gates
of the Jewish Temple Hops to fhmähen us, when we

we the Urf rung and practice many Eigenthümtichleiten
prove?!

“The conceit of five endures no criticism; it if
more fanatical than the rabble at a keer;
Burning was if. But that non-unified earthquakes
entire bredgen for diefen tüdifhen Dünkel it — Tomifh and
verbactig.

We also demand “righteousness” from the Jubilee, if one
of and justice for the Zudenthum forbert.

We no longer show reverence to the "rod of Aaron",
than the "cross."

®. M.

Tr abftrahiren, as irrelevant, Yon everyone in all Specid-
Its in-depth criticism of the historical Sudenthum, as
3 8. Spinoza and others have provided, ba ung bie Trabitionen
bes alten Teftaments vollfommen sufficient to show, bafı
ihir e8 mit einem Wefen zu doun haben, du beffen ganze
Sefchichte (myth like wisdom) the perceptional being
as a principle of life driven to the extreme, like a
reder Haben drags on, nature and reason, fitting and
Humanity, dignity and education on the head ftelt and fidh
iur baburch was able to obtain, bass es, fih in fein hifto-
enclosing a rifhes ghetto, alien to everything,
what other peoples, mas bie humanity at all times in he
and kept holy.

The current tradition, report unflugerweife in the shot
about the written church is still being pampered, begins immediately
(1. Mofes' 1, 27,) with a blasphemy: "God created
“Menfhen him in the image, in the image of God fhuf
he him." — This "image of God" was, however, a bungling
work, because the "snake" led the people from the tree
about knowledge of the forbidden fruit, and nad
when people committed a crime, they fell
God testifies (1 Mofes 3, 22): “Behold the men
not advertised like ours and knows what is good and
"böfe if": So that he - erft jebt truly God equal
— “do not speak out, but speak out of
"bem tree bes life and eff, and live forever",
God made him the paraptef binaus — out of envy of competition.

rn

u en =
x

= yı e

ift according to the current tradition, the first appearance bes erften
five men who immediately bring God into the business and
is now subject to the law of the strongest.

After the expulsion from Parabiefe we find
Sons of Adam, Rain as “Veinman”, Habel as a
feudal “shepherd.” Both sacrificed to the Lord... But these,
faithfully about parabiififhen Sartenorbuung, fab mwohlgefalig on

ses Saullenzer Habels Dpfer and igaoeirte bie ürlichte he

Sweat of Cain, which took this retreat badly
and as a result of an exchange of words, his brother was killed.
tourbe for that in the first moment de vivacite son dem Herrn gu
permanent volatility of the land, but after many requests

under God's special protection. He finds a woman,

God knows where it may have come from, he builds a "staff"

and about Brubermörber was about Stammunter yon Natienen.

Adam later fathered another son, ben Seth, by bem bie
anbere Tinte bie Suben par excelleuce abjtammte bis auf Noch,
at beffen times God fehr bäfe mar, that bie Manfden fc
“took wives and begot children”, also “their bosses
God hid the flood and brought down the
whole human race, he reported with great effort
create every day's work, buy miserably, with exception
vpn Noah, and Fam, after the misfortune once happened
was and (1. Mofes 8, 21,) his name the “Heblidden Gerug”
son Nochs burnt offering fpürke (a little late for sinen God), gu
about knowledge, baß “bag Dihten und Trornten des
... Herzens böfe ift sou Jugend auf" ud
# bie Menfchen "binfost nik mehr fhlagen" wolle, mie
#7 getbanned.
This if the fleeting Nbrdge bes ae to ur
Siünbflutb.

Bott Indian fih in perfon with him gun Kflen a uub verfprict

fine ractommen the whole country “from over weapons
“Egypt? to the Euphrut.” Leaders have
never befeift over biefen fertile line, because “ver
fpeochen uud halten find zineierlei," and which terrain km
Serufalem Yerum to find ift, where to eat between hunger and
May oem promised land böckkens dream Tanıı, illuminates ats
old and new descriptions of the nekfe.

Let us now look at the blessed Abraham
little alfder on. Eigenibiimbich find the Manvempres that offer him
ZTrabition with fine ordination Sahrab lets you perform. Amı Hufe
He gives them to Phataos for his swords, so that the Egyptians
not to "strangle" him, to get his brew (1. Mofes
41 — 13), and Sahrah finds such an Onabe in the king’s
Eyes that this Frank was bare. (Genesis 12:17). Later,
Abraham, who had fled to King Abimeledh son of Berar,
also this monarch had ceded his wife,
one Sahrah fei however besides fine woman, aud) fine Schiwehter
from the father's side (Öenefls 20, 12). To the faithful
tülichen Marriage, oo the brother married his sister al,
Ifaac was conceived, but he was. Sahrah Schon BO Zah
was old, report delay probability phyfological urih
which is a little too close. Blood» privilege over spouses. gt
explain ff At the court 3. 3. Mofefläten of Egypt and
Berar hat alfe Abwahnet. Fine sulfur woman, always utdr
the Yarogeite fine “Säwefles” company-wide colportirt and baflk
beillante Gefhente von ben vefp. Soveränen receive what
important. non jealousy. biefes grumpy patelarchs. zengt.
Breilich showed fih andy Sahrah toferat, benn befanntlich war
es Jömnel, from which the Arabs abflanimen, Fsmael, a
rests over love Abrabams with fine Rödhin Hager, the
will be violated, so that Jfaac will remain the heir of the line,

Sfaae then fläter unit finer fchönen rau Neben eben fo gute
and makes profitable business, how fine Be Bater Ubres
bam with the Sahrab.

The current type occurs after two shifted fleshy
preparations in the sons of Jfaac are even more evident
ven day. Ifau, a brave but somewhat predatory hunter, about Erft-
born, ftanb with fine mother Rebetta not in fo bober
Grace, as the holy Jacob. The stories, as
Wife and mother, in company with the mother chicken, ben
deceive the blind Sfane to obtain blessings for JZaFob
hen, after these fine brothers Ifau before, as berfelbe
hungry from the same family, with a scoop of Linfen that
The inter-

Attribute of Jubilation, entered the scene when Satob returned of Laban and, long before his brother's revenge came to seduce a gift in precious compartments (Genefis 30.) hoped to buy the transfer as cheaply as possible. Ifau but was a noble character. — noble characters remain in the Sjubenthbum always outside the family tree,*) benz Satob became chief patriarch and forgave without Jacob, after he had betrayed father and brother, went on the wanderings to follow his thieving ways tens to escape, takes Dienfte at Zaban, preikt biefen at the sheep's breed is characterized by white and colorful sheep burdy: a foal-like method of misapprehension in black Animals, is used by Laban, welder: Repreffaien ‘to bie. Nobel cheated, but marries Rachel after Lea bo (contrary to the later Gefeb Mofes), she had her father-in-law bie. goldenen. Oögenbilber,. "wrestling with God," Fam with an aud« rented hip bavon, was declared victorious: and as a reward — for fine fairy tales ‘Aniffe and NRänfe?’ — with the title Sörael, about true regulars. About Zuben, rewarded! — .—

- This is — according to tradition — at the root of the stem-Tree of Israel, in which one believes, worships, and

el

---

*) Bergl. Page 21.

ans pious men beftebt, which alternate Suppler, Swindlers, swindlers, fraudsters and thieves were called.

The Desceendbenz; — nad der Trabition — left little wish left. Sofeph, about "show-offs" among fine brothers, a kind of spy, recruited by his own brothers, by envious each in turn patriarch of an entire tribe means "outside" chosen people" was sold as a slave in Egypt. The father was told a silly hunting story.

And Sofepht He will minister to many adventures with King Pharaoh, and what he does is a woblorgantfirter Rornmwuder, bie Ereirung eines ©e-treivemangeld. Er fog Egypt and surrounding countries He forced the poor Egyptians to dig their veins and feels like it's going to waste; to make grain from Ben Föniglicyen magazines. He made the whole country — with wise exception of the priests — (Genefis I. 47. 27.)

but not with the tithes, but with the “sinths.” (Cbend. 47. 24.) With what refinement over brave Sofepb goes to work, as he attacks people nad and after and plundered, as he befchauf and durd, hunger zivingt, erft their cattle, then their land, banın fich fellbt to sell, bas ift a role model, a beat, — Schylof not excluded. — that no fine usurer of posterity has ever achieved. This does not prevent him from being a pious man, a prophet fterbenz; bas binbert not that fine memories still today nad more than 4000 years ago by Ina Bolfe beilig and in en is advertising.

%* = * zi

Bir EPRFERR jebt to ken politifen ae esp Subdenthbums. Mofes: It understands here, as everywhere' of felb, that we e3 "Dabin gefellt fein Inffen ob biefe Perfüntich-teit before ber. Critit biftorifch active If, above nit. The Tradition bient bier wie überall dem Aubentkum a Grote

Inge nub as a tradition we have its moral value to investigate.

According to Egyptian and other traditions, the South of ben Megyptern expelled mworben fein, ımb zwar their uncleanliness, bad diseases and bad Because of his own abilities. According to the Bible, Sade behaves on the first picture of another and ift circumscribed db. b. to be turning damn.

The new tradition makes you fart incredibly Beittum of two hundred and fifteen Sahren from a Family of fifty people a ration arise, in welder man fe times Hundredthousands of rideable men counted, which is approximately a population of two Millions of souls. These more than Tanindyen-fertility is remarkable; but it is even more so, like a folded crowd of people a forty-year-old procession burch bie Wüfte unternehmen Tonnte. Glüdllichermweife reduced fich changes the number considerably.

The current tradition tells us that a later Dharao, "who knew of Zofeph's niece" and perhaps also such a fine ministerial program for the sake of nothing 'wanted, looked with concern at the subordinates, whom he was in the a Srieges Richie lesser ald Lanbesperrath zutrante zam Dinf for the benefits received. (Erobus I. 10.) Pharaoh feared that he could not help himself other than by first bie AQuben to work, ımb when he -nidht succeeded, their hereditary sons and weapons throw eg. A man, Ramens by putting the little one in a tarred basket and putting it N binabtreiben Fieß, unconcerned about the Srofobille and bie fifth accidents that can be avoided on a tire in a proper way celebrated if. Mofes is seduced by an Egyptian princess Ficht md educated, fchlacht — not without reason — a Wegypter rages, who mistreated a sub and must flee. Ms Hirt On Mount Horeb he had a meeting with God, he ordered the Jews to be brought out of Egypt and with miracles and plagues to help with the fine promise. Hußerbem gave him "Bott" and a detailed lintering, wie bie Suben ed maden follten, um ben Wegyptern beim Take out their golden and silk vessels and their To lack clothes. (Erobus 3:22.)

Then Mofes went to Pharaoh and Vegitimizte fh dur a lot of miracles as divinely discovered. The Egyptian magicians were also not bad at folding things, by the walking dead turned into snakes, but “Warons Staff,” who was recruited to the snake mid-mile, “verfhlang bie Schlangenftäbe” about Egyptians, which is strangewhich resulted in Pharaoh becoming even more unbelieving. (Exodus 7:13.) Mophes turned all the weapons into blood, The Egyptian magicians performed the miracle. He had Sröfche rain, the Egyptian magicians also, but look Famen the main miracles! Mofes conjured Maffen of Läufe The fonts - or wanted - to him at the Egyptian not imitate, as little as they imitated him with the invention of other were disputed. Enblih nachben God in favor about Jews became Bravo and about sons about Egyptians murdered at night, Pharan admitted that he had been brought too much trouble on his neck and he let them go, what we would have had in finer places long ago: Borher "borrowed * bie Suben from their Radybarn "Silver and golden vessels and clothes” and “stole Cfablen) fie den Hegpptern.” (&robus 18, 386) Cs Scheint It follows from this that the much-maligned Egyptians against SJuben benevolent and pleasant gewerfen find that bie bamaligen Zuben, on the other hand, would be unsuitable. But you can _ sight wonder, bap Pharaoh fuck to their pursuit, jeber moberne Polizeibeamte würbe baffelbe gethan hakes.

Having arrived here, one must admit that tradition granted privileges to the “elected Bolfe”, for which in civilized states, gallows and penitentiaries are established, and remains very unclear whether it is not more beneficial for morality

South could have driven out, as it is with two authors according to the case, fine fol.

The train through the desert is an unbroken chain of Abtrännigwerben, Heimmeh nad) Aegypten, Murren, Gößen-serves uf mw. As soon as Mofes turned the dog, above God a Heine Paufe in the WBunbertbun, Sjörael degenerated Yes, Mofes himself, after the Ten Commandments were given and everything was ready, freed at God's prompting a Art Göpenbilderbienft (4. Mofes 21, 8) and built “Evil snakes,” which one only had to attack in order to to be protected from the blows of real snakes remain. Lewdness, rebellion, and uncleanliness were on the rise on the day order. Troß bed Berbotes, fih with other Mofes, a “Negro woman,” had not wanted to miss Böffern. as his wife,” about which Miriam and Aaron made bitter bortolirfe. (4. Mofes 12, 1.)

Without grace and mercy, the work-shy South over the Heinen BVölferfschaften ber, bie fie on their Bandings hit, strangled everything except the living man and were called only women alive, women to Sclaninnen 'made. So they seduced with the Amaletites, ben Mebianitern, and as bie walls of Sericho yor their trumpets unb burd) treason, everything had to be put to the sword except for the traitor Rahab. All The poor people had not done anything to save the children. — But Jericho ift Faum taken, as fie among each other in: bie Hiare and took the whole tribe of Benjamin kill, so that only one hundred men remain.

=

If the Benfamin tribe does not die out, they fall over a City of the tribe Manaffa ber, all men raged, Gretfe and children, all married women and widows, rob Six hundred tongue women who were alive for the sixteenth give them to the remaining Benjaminites as wives. (Judges 20 and Chapter 21)
It is known that according to tradition, the celebration

in Egypt began from the moment when They were asked to work. This workfheu ift an essential clement of the Jewish tradition. So Would that be the case — which is actually incredibly fterile — Land of Promise, the “promised land”, “a land where Milk and honey flow”, fine. Anbuftrie, vein construction remained alien to them. War and riots coexisted with worship and idolatry their main occupation, and fo Tonn it not

agreed to quell the intruders. Seven times
who were subjugated over the course of 200 years, and where ban ber
human Wih, the human. Energy ceased with them,
Yehovah had to intern. He fought their battles, he
blinded their enemies, he handed them over to them; fte felber ver-
Flanders only to fight, to murder. Sedes crime, febes
Trampling of international law was justified to them, especially
They were careful not to turn away from Sehovah.
At the same price Jarael would have a godly Volf with
Fynn remains with little effort. But that was not the case. Sebes
Sheet of the Jewish tradition tells and of their apostasy
Teit, from their addiction to Oöbendienft, and felten, how
In deserts, individuals emerge that have a
Exception to the prevailing rule. The Prophets
find from A to 3 a thunderous catalogue of sins of the Jews
and one searches wildly for some Bolfe. in various
fehichte, which only approximates a foldhe halsfiarrifche Auf-

fepigleit against all “divine” and human commandments bocu-
would have mentioned, like the others, their own traditions
zufsige.

We wish you a happy birthday and cross the vineyard
throw in the writings about prophets.

Sefaias 3, 12, 14. “Children, find drivers of my bolfe
- and women talk about them.” — “Because Zhr has the
Beinberg verberbet and about robbery of arms if in
Your bunch.”

Daniel 9:11. “All Israel has transgressed Your commandments,”

Yeastkiel 20, 30. Then the Lord says: “You are uniting
You in the way of your fathers and play the whore with their
Abominations. And unite you to your greatness, report
Your Cure gifts and your sons and daughters
burns by fire.” “You have to give it to us,
“We want to worship the heathens, wood and stone.”
— Ephesians 22:7. “Father and mother despise them,
Sremblingen do the ©ewalt and injustice, the supplicants and
Waifen fhinden fie.” 11. “And drove among themselves
with friend and friend's wife abominations; they hold their hands
own Schuur with all the willpower, which needy their
own sisters, their father's daughters.” 12. “They roam
and sweep over one another, and drive out their covetousness
their navals. .

Seremias 9, 3. “They fluttered with their tongues
Trains and fine truth, and drive it with violence in the land,
and give from one evil to another.! 5. "A friend

berauf, how one ben anbern deceives, umb tft them sorry that
fie. e8 cannot cause trouble.! 8. "With their mouths
They are friendly towards the right-wingers, but in their hearts
lie in wait for the same."

Hofin. 4, 414. "And I will not defend it, even if

—— – –. For the foolish people want to feel
fine."

Midha 7.2. "The pious people find their way in filial
Land. – All of you Inuers are hunting for blood. Zeglicer is hunting him
Others, that he may bequeath it." – 4. "The best among them
eats like a thorn, and over vine fruits like a heath."

Zadharja 3 41. "Woe to those who are vile, filthy
City!" (Gerufalem.)

Maleacdhi 3. 7. "You hate the time of your fathers
always away from my messengers, and
babt fie not kept."

ufw Uf w.

Seder "scribes" will give us the testimony that
we have copied the most leniently. One reads the 59th Ca-
chapter in Sefains nad, where the sins of Jews of that time
advertise counted.

Mofes was raging for some thirty years when Mrs. Mia
from the tribe of Benjamin Eleven lost a hundred pieces of silver,
which her son brought back to her. Where did she get it from,
We don't miss it. The good woman immediately builds an ambulance.
lante chapel and erected Göben images from the silver.
A Xepit agreed to offer for a cheap fee
Söten to serve. What happens next? A tribe
(Dan), who went out to plunder, fam an Midyn's
Crowd passed by and confultirte ben Leviten, whether about exit about
Erpebition would have a happy success, and bie Ninber
Dan's, as ber Leit beinbenb answered, fangen bamik
that the chapel, Gögen and Xeriten with the near-
men. To thank them for this, they built the Filberne Göber
a joke, which soon became so popular that a
new priest was necessary. Kin folder found her in
a certain Jonathan, son of Gerfon, son of Mofie
and about daughter of Jethro, aljo in the grandson Mofie.

(Judge XVII) Strange family! Mofe's brother aged
hundred years make a golden calf and worship it; fine
Grandson becomes a priest for money. That Mofes himself has bronze
We have already reported that snakes were constructed.

After the sacrifice which Zephta made to her own daughter
— Sehovab did not think it was good to intervene, as
he did with Abraham, when he wanted to slaughter the phantom,
e3 was to fulfill a human-slaying vow! —
We notice a certain Abimeled, a son of the pious
Gideon, whom this hero fathered with a vagrant woman
This Abimeleh slaughtered one fine day fine
Fifteen brothers on one stone. — ®ibeon had
They—despite Mofe's commandment—"many wives." (Judges 8:30)
Was Gideon, as it is said, a brother Lieberlich, fo was
Abimeled, a rather poor relative. Three years later
he was given a gift. |

After the Yuben had caused enough mischief of all kinds,
riethen fie zulebt on the idea of wanting to have a king,
like the other nations. Umfonft riety Samuel, the under ber
Monarchy also around his priestly influence a little
anxious to woo, refrained from doing so. (Samuel, a Zeinb ber
Kings, later king Agag, to whom Saul had given life
had saved, in taufend GStude) The tradition designs
A touching account of both kings throughout. David
morbet ben Mephibofeth, son of a fine friend J0-
nathan, ben he still more tenderly loved than a woman;
has Uriah murdered in order to kill his wife, Bethfaben,
for ji to get; morbet man and mouse in ben Ser-
allied villages, his commander Adhis, and commands no
on the bed of death, that Joab, his lord, and
Semei, his council, murdered. Solomon murdered his
own brother Abonai at the altar. The Gränelieenen

ee

RKheabenm and Zersbeam are known. "Living airily mb
“Felig getorben” is the slogan of the true kings. — .Dasib
wrote in fine old days berrlihe Pfalmen, in reporting
mostly the opposite of what is preached about singers
was. Scälomon, hadbem he blafirt and blunted
against all sensuality, entwined in misleading images
bie chafing.

How far bieberungen biefes, in freter aberration br-
attacked, Bolfes had to give, is clear from SJefaias V. 5.:

the children in the trees under the rocky cliffs.” Wieber Idolatry and child murder at the same time! — And Hefetiel 20. 31. It is said that the Jews give their “Sons and daughters burd'8 fire burn”.

% %*
%

Near the death of Solomon, the wicked man of simpotence, The empire fell into two parts, Juba and Zsrael, which fih made a war of life and death. They had fogar different sons. In Samaria and Siem they prayed Baal, in Zerufalem Adonai. There was one in Shehem Pair of sacred calves, in Serufalem two cherubim, two double-headed winged eagles. This party had its Kings, their God, their cult, their prophets.

The kings of Affyria used these provisions, led bie Nine and 7 Tribes of Sihem and Samaria imeg, about this life, without having to deal with hippocampal Unigfeit fagert Fat, was aus fuhrten werben. — Serufafe was attacked again, was brought to Sönigen Hazael and Kaziıt, came into slavery under Teglat-pfael-Affer, was taken three times by Nebufabnezzar and ertbliih zeeflärt. Sederias, ber ald Onuverneur eingefebt

was, was with the whole of the Babylonian Geimprisoned, and that of all the Jews in Palestine only few Selaven families remained to cultivate the land. Samaria and Sihem were colonized by foreigners, which the affyrifchen kings found there and the names Samaritans accepted.

Sn the Babylonian captivity, from which a large part to the Uerger Seremias' again to ben Zleifchpots of Egypt, civilized the supplies of somemeasured and forgot almost all Hebrews. Sofepbus, ber Gefichtfchierer, gefecht sellbft ein, baß das Chalbäifche bie Spradhe fine country free. By the way, it seems as if they have au in Babylon more of the bargaining, ala the Wiffenfchaften, because their profit fete fle flater in the state, fidy frei» and rebuild Serufalem under Cyrus. But when When it came to emigrating, the wealthy wanted to Land is not to be confused with the barren “promised land* baptism, and only about the poorest part of the nation Tehrte with Borobabel back to his homeland. The Jews in Babylon satisfied fi), yellow contributions to the reconstruction of Stabt and

and Esbra reports that no more than about 80,000
We had to bring Thaler together to restore the temple.
fill, over over temples all over the world fine follte.

The Jews remained subjects of Perfer and recruited
Alexander's subjects. When this king and conqueror
Alesanbria founded, fie fchnarenweife there to
To pursue and trade business, because sense of vein building
and Snönftrie ift bei dem Volfe nie vorberrfchenb mefefen.

After Aerander'3 death, the Jews remained in Serufalem
ben fyrifchen, in Merandria the Egyptian kings under»

thrown, and in the stairs the thieves were fie ftetd bie Beute
of the respective winner.

Under Antiohus Epiphanes, fie fic revolted.
The city of Mwurbe was plundered once again and the walls
destroyed.
After a series of similar accidents, they (approx. 150
Sabre before the common era) by Antiohus
Sidetes the permission to mint money. At that time they had
again chiefs who bore the title of kings.

In those times the Romans began to
gen, ben bamaligen Oberherren über Juden, dangerous to recruit.
The Jews bought a kind of independence from the Roman
Senate. The Roman wars in Kleinaflen seemed to be the re-
to encourage the revival of the unhappy people; but
Faum Serufalem felt a sense of freedom when it was
made the wars far more unhappy than ever before
had been in slavery. When the Romans began to
judges in their inner turmoil, fam Pompeus
near Syria. Betrayed by Ariftobul, he advised
took Serufalem, and sent some of the priests and Pharisees,
Prussians and condemned the king over Jews,
Ariftobul, to death.

Always unlucky, always slaves, always penniless,
They still drew their weapons against the Romans.
Eaffins and Eraffus chastised them, and Metellus Scipto
lie Alerander, son of Ariftobul, founder of all
Confused, joyful. |

Under the big saber they were completely full and under«

Crown of Judah, but Serufalem wanted to be the new king
not anertennen, because he — yon Efan abfiamute, bem being

=

his deceived son, oracle, and not of Jacob,
bem swindler and fraudster. The Romans undermined bem
King with an army, and Serufalem once again recruited
robbed, plundered and destroyed.

Herobes rebuilt Serufalem and rebuilt the works,
which surrounded the temple of Sjuben, again on
and the temple as well, but could not finish his workbigen. 3hm lacked money and labor. The Jews, report
their temple lived, killed their yellow even more.

After Herobes' death, Zubaea became a Roman province
ruled by a forifchen Procenful, although one can say from time
At the time the royal title was sometimes given to a young man, sometimes to a
Strangers for yellow. This is how Agrippa advertised
King under Emperor Ehaubius.

Agrippa's daughter, Berenice, lover of the best
Roman emperor, obese and insulted by their Jewish
Zandsleuten, z0g bie revenge of the Romans on Serufalem.
They demanded reparation. Retribution and retribution.
ftan and Zitus Teiteten the siege, bie mit ber benk
The destruction of Serufalem ended in the capital. What
Sword of the victors escaped, was sold in the open market as
Slaves sold.

From this furthest historical outline,
the Zuben from the beginning wandering, robbers, subjugated
or renegades were found. Srieben, Hube, culture, civilie
They have never found a nation like this. The tradition,
bie own tradition, fehilbert fie as arrogant, incompatible,
fi alone filr the only legitimate Volt in the world and
Obligated to destroy all other nations with fire and sword
Higer. Babel, her little Friegerifs, furious and cowardly,
Yerzunt' ih feber Wlperwärtigfeit, without natural aids

Over exaggeration, only courageous in attack when Sehonah with
a battery miracle. on its spike marched,*) all the larders
rejoicing, As soon as the Slammblid of their captors and

erfiheint #3 faß räthfelhaft, wie ein foldjes mit allem religiöfen,
feordal and political filth bewaftes Volt in the position
white it, fi as a type among all peoples up to the
Needed day to receive, a riddle, mweldes only bie voll-
'Impartiality in assessing the circumstances of
fen wermag.

” % * e

Let us turn to the anniversary celebration. Rightly so
font fehon Baltaire in fine Dickionaire of it: „si elle
D'etaR pas divine, elle paraitreit une lai de sauvages.” The
Commandments about the slaughter of clean and unclean animals*
so that one begins to doubt whether one can be a victim
for wise or for simple-minded fol. — “What
Hoofs not split and mowed, is unclean.” The
swirl le motive, and among other things about hemp as a re-
Yöyer and Wicht-Stlauenfspalter regiftrirt -unb_ declared unclean
8, Mefes 11, ©. In the natural history, fi behaves
ade of course something else. Terner ift da von Vögel mit
four sweet ones at Mebe, which are found unclean, and if at Juben
wich have counted about the number of beavers under the bracket, fo
We misunderstand what banlit meant fine Fanı. The anniversary
women are forbidden in some places to — — —
with horses and ivories, from which
oehnung man fdlirben muss, Bass bie Damen in Mofes Zeiten,
subjected to various personal hobbies
mäffen. The victims of the menace advertise equally feftgeftellt

*) Cparalterififg 4R, that one at the lake of the Supisd, the

Mettabösr, nie Lornigen Rules of the Arjas Gira vn. I in
the series of apoceryppifchen books filled.

= 0 -

(3 Mofes 27, 29). “Even the finest should be banished
Menfhen löfen, fondern er foll des Todes flerben.”
This Tannibalic commandment finds fine, practising interpretation in
erft Book of Samuel, Chapter 15: Samuel commands Saul
to wage war against the Amalekites because their
drive away the Jews in front of several hundred vehicles
Egypt. "Thus speaks of Lord Zebanth*:
“Do not spare them, kill man and woman, children and
“Infants, sheep and goats, camels and oxen.”
After Saul had strangled the whole of the Amalefites,
he felt pity for their king Agag and for the un«
fhulbigen Vieh, weldyes beffer benutztwerben Tonnte, als zum
Plaiftr of a Jewish priest slaughtered. But since
Samuel laments and cries out: “I regret that you have
as king." And Samuel "rejected

and “felt sorry for Saul,” because he was not a complete
Cannibal was as he felt.

The other effective example is Sephta's, fine
daughter as a result of a vow. And she "wooed"
a custom in Zerael". If foldhe cases at ven
both Greeks and Romans, fo fann man bas
on account of their mythology, but if bas “aus-
chosen Bolt" such fashions with, fo brings us that on
bie Verschhung, fine tradition fet bier a clumsy plagiarism
bes paganism or complete barbarism.

Another vessel, meldhes unfere Beber fi flraubt,
- to write over, one finds 3. Mofes 18, 24, and it means-
bies again on very unusual habits among the-
I am a Yuden. |

It seems to us that one thing is certain. Far beyond
Epoch bifphorifcher Prächkion,- fi) into the mists of prehistory ver=

Here, we were touched by ancient cultures
a human gap, in relation to which both then be=
Fannte Menfchheit -einen, we would like to ask, ftilfchschweigenben
Chordb seems to have closed, all the pariahs
to consider and treat. From fog to legend
out, which should be aired as usual in the time
about the Roman Triumsirate attacked, advertised, barf, felllt biefe
Menfchenklaffe als Subenthum fidh bar.

But who were the Jews, where did they come from,
What was their origin? Were they even a
tribe, or were they descendants and members of another
Bolles? Or were they a compiler of inbisidia
extinct tribes?

The 'biblifhe ZTrabition asked beer until the exodus about
Seraelites from Egypt, more valuable to us. This
Event ift dns erfte, mwelhes au von anderen Autoren (u. A.
by Diodorus). Nevertheless, we tend not to
the belief that the Jews are only capable Egyptians
erblicen, fonbern consider another berfion more likely,
after which by the Sontact of many Sremben in Egypt
a whip ausbrady; a phenomenon that will still be seen in our days
vorfommt, more serflichlebene Völkerracen through great world-
events suddenly come into contact with each other. And fo
fiheint in the times of a pftilential calamity under ben
Egyptians a Renchon against bie numerous fi) bort, in those

entflanben too fine, which a pushing back berfelben to the solution Because about Fan man bie immigration from Kabrmos and Danaos in Greece in bie Zeit bes Austrain via Juben from Egypt. What we have in our Bermutbung still beflamed, baß bie fogenannten uben a Gemifh von Wblämmlingen. verfihlebener Bölker were, ifl bie

Legend of 42 tribes. It only seems to tremble, at any time. A bunch of Bolkes, their stay in Hegyoten the wayptern in fanitätlicher,: yolitifcher, Rafional-öfonomifcher and focioler relationship hereditary War, that land gave, Herein fits biblifche tradition agree with the secular historians. That Bolfebaufe the country voluntarily or forced, if a A controversial issue that can be addressed by political or religious parties. fanbpunfte nad Beliebt answer may.

Bon diefem Bollahaufen has fidy a part to Hellas turned and bort a Reidy founded, beflen Sagen bie ibealflen Models of the in many respects analogue but clumsy jübifchen Herventhbums and unfold. (We only remember Noah and Badhus, Simfon and Hercules.) The nad Hellas wanbered Theil rose to an eminent cultural height. Poelle, Arts and weapons firahlten, where in the other part but from Wegyten migrated with clumsy brutality eiued verfoprobenen theofratifhen Sanatismus predominated, Aud Hellas had fine wars with the Perfers, like bie uben, but the Hellins began to dot, to die and to fly well. To the Gerfen bes other Stromeß about emigration, hatle But a curse is imposed on him. Why? Your roughness-Because of fear? Unrecognized people were also conquerors, feared, but not despised. Because of their religion? According to tradition, religion is too fanatical, too barbaric to despised to advertise. Because of their customs? The Borfhriften bes jübifchen Grfehes contain a Unzapl Monftruofitäten and Solvable, but deserve a bad feeling. Consideration The contempt was common among primitive Germans, such as even today about Ball if, GB. at German Dubignern Amprifa's) to have its basis in external appearances. He is only

: *) "And also went with them two Vabelwolis. (Erobus il.12.88.)

the regulation of Mofes with regard to the provisions of No«
lichfeit bei ben Juden reads, biefes minutefehte Regul, wie
e3 Fine Volf der Welt Fennt, if you consider cleanliness as a
divine feeling bingefteilt fieht and ban bie majority ber
Suden in nasura neben beuft, banı fdjeint fi) das Mäthfel
in a rather profane and natural way,

Let us be open and look at ben Juben in fine
General public in our days. Can it fi deny, baf troß
Over frequent writings, uncleanliness is a dominant element
but majority among them if? And does not recognize jeben
Doif nodh heute ben wahr Zuben auf ben erften Blid in feinem
Gait, posture, manners; that half-melancholy, half-formal
je ne sais quoi, which strikes us without us looking at him
The assumption that it is in the
start with a Bolfshnufen to do, which phyfifsh
frank an ber "incurably large Brüberfrancheit
ober verswahrloft war, Kiegt um fo nearer, wenn man bie heroifchen
Means bebentt, weile Mofes had to use to ben
Zuben to take a cure in ber Wüfte, when mon bebenkt,
what a people bas fein muss, bem fein Gefepgeber folhe
truly brilliant cleaning instructions!

Are we exaggerating? — No; in the hot zones
About heritage One can also meet in our days begenerated Europeans
enough on, welde in Schmuß, Nusfap and Syphilis fall yer«-
tommen, and beuen bie will energy about cleanliness
lost ifl.

Those stomachs are Ausinges Eamen at the Zuden, nadhbem
He fiy jet Jahrhunderthunderken in Paläftiina als “Nation” conflituizt
had - to appear to have been somewhat confected - again
brought to Borfchein, as “divine punishments” for their apostasy
keit von bey Brbolen unb 08 mag ber Begenbe, baß fie fschon

etc.

the Egyptians with “runs” felt, at least a typical
Meaning äu round lie.

We therefore accept without magic the assumption, ba bie
Outside there was originally a crowd, but under
Egyptians, initially nomadic from the persecuted
Countries berflammenb fidh naturalized bat, which a befon-
Beres Department (Gofend zum Wohnfib angewiefen mwurbe
and which Bol through ferual emifcations and forial be-
touching fine own stem shifts with other

Menfchenftamm. And in truth, 'we find
still today among the Sjuben bie fehön and ebel formed Gefirhtözüge of the Arab, the Funen Aolerbpyfionomien ber
Drufen, ben wulfligen type of Negro, bas gefchlibte
Characteristics of the Tartar, in short a lot of races and tribes
eigenthimlichfeiten inbisibuell represent that one blind fine
would have to, if one wanted to return to a pure, unadulterated primal world
- flow. Furthermore, it can be assumed that their numerous
voluntary and forced migrations, the Jews
Tradition about the Bible has not lied about
on distant digressions, so little Mofes es in the mouth
disdained to have fun with a Moor.

The peculiar Volfscharafter of the Suben formed
gradually disappears. For what we know from pre-Egyptian times
tells Tefen, ift Probuft flaterer invention, which ver Mythe
ben to bes author's time hüberfhden character bes
Subenthums imposed on God, Adam, Abraham,
Sfanc, Jakob and Fofeph find five types of men
and if it is true that Eshra has true experts
Pentateuhs if, fo he has bie patriarchs in time"
gendffifhen originals copied.

It is a great disgrace for our celebrations today, ba - "Hieh

ei, ge

fo it, fo little it for and Germanic people a misfortune if, pa
our ancestors were wild, unfeeling fools. One
just don't want to do this stupidity permanently and
Neither does Audenthum.

It is no wonder that a Bol, meldes urfpränglid
converged, generated, and required a new theology.
foftematifch in this degeneration was preserved, about Ber-
And it is not only possible, it is
It is quite likely that degeneration occurs with the onset
of the Jewish tbum also reached its end among the Jews.

We will present the proof briefly and concisely.

deliver away.
e In the time of their prime, in the days of Solomon
were not half so numerous, ala fie jebt find, wo
They, scattered all over the world, at least in part, their
tional position, forced to give up their privileged status
gen find.

But it is not easy to find a thousand-year-old

of the Audenthbum. The evil fear of the ecclesiastic
festert beut zu Tag no longer fo ftarf, ala earlier, but e3
supplements itself in a fruitful way in maintaining a
"Thbums," on which fine only somewhat educated
Jude Urfadhe asked to imagine something with over
education, about specific education, receives fi about
common character of necessary ways. With about ways of life,
ben ®ebräuchen, ben fpecififch jübifchen Gebräucen, pflanzt fich
The physiologists of the Zudentbum continue. Against
both react with our physical and emotional feelings.
€3 This is a natural phenomenon which we must all recycle.
tions cannot be megbisputiren. We have for the damn,-

to attack the phrase, we have everything at GEpodhe-

_– HK –

bee Emaneipation nit burchgemact und reblich für biefelbe mit
fought, but we have ung felbft Fifth in a general
Lying into sympathy that we did not receive, nad ben
Nature's feelings only for the individual feel Fonts, fo
long in Xeußerlihen and Junern a on Sinn
and Getft concisely throwing Öegenfab zwifdhen
Zube ynd Nidtjude erifirt.

The intelligent part of the Sjuben feels bies mod)
fäfer ale wir. It is fatal for him to fine “Sube” He
remains e8, but one out of habit, the other out of piety
against fine parents, but Britte from Esprit de Corps, a
fourth from Caprice ufw The self-irony if an Attribub bes intelligent Jews. Not those wiberli boastful
Vanity, bie in reftaurationen with Oftentation Wurft mb
Scinten demands, no, from bief caricatures, bief “reforms”
We do not recite “fuben”, but rather from the small number of true
made of free men, who are completely indifferent to everything
Sectenthbum walk their own path and uugefucht, indely, unobtrusively, felten, but at the right time bocumentiren, that fie fine Jews find.

But have the Jews in their totality already had a
Stanbpunft erreicht, ber fie ber Emanripation reif madıt, ber
who is specifically qualified to exercise political authority?

Without hesitation we answer: No.

One should not object that this is free at school about Christians.
The Jewish state has overtaken the Jews in a

had to react quickly, it was not our fault, bie Juden in Paläftina serfommene Subjecte werbeben find. The “ubenbaß” of the past was everywhere in the evening only in appearance of religious nature, in truth he was one in the Natnz founded aversion to bee ben Suben anklebenden Eigenthümltchfeiten, welde eine nes negative element to the unfree. Religion was always only on the hypocritical pretext of a misplaced Afthetifchen Feelings, roughly like about American planters in slavery about Negroes from Christianity. One burned in frames at the baptized Yuben as well as at the unbaptized, yes, even more so with even greater preference. As long as If you do not find your own characteristics elevated, if you have a sympathy for bas udenthum naturally impossible. Where it is eriftirt, ift fie anfifthed, fan and woo not permanently fine, must and will a reaction via Fury or long infallible nad fidh.

Hiftorifch the Jews are right and have a precedent The "chosen Bolf of God" has in a Sabre fines fantlichen Bestehens as folhes Baptismal Mark more insensitive people who had done him absolutely no harm, sacrificed, as in a thousand years Suben were sacrificed, if you bas richest DOpferjahr der Snquifition al® Mapftab for over a thousand years. The Jews have Atrocities committed en gros against other peoples; the honors Atrocities in detail on Suben. This speech may at least biftorifch be considered as acknowledged.

Politically they have so little right, so long who decided not to give up their nationality. E3 Sounds like a trivial Poffenreißeret, a Sjuben, but today in fine temple 3. B. the Purim festival helps celebrate – bas Beneffeft of the great slaughter of Herın Morbadai to 75,000 Perfers and Meders!! – tomorrow in a club or in a meeting of the estates of the rights of the To hear Bolfes speak! The religion of Yubendhuns ft to fpeeififh -nattonal=jübifch created and recognized by Jews to grant equal rights to Jews au bürfen.

But, one might object, are you really horny received in Zubetdum? – Antiworieh on with Rein, bann we ask, what is the purpose of the Menfhlid-feitögefühl beleidigende Symbolit nod aufredt er-Baltics?!

Dob er bat fi bekommen, fo weit es ihm materially möglidy war, fih bekommen zu Fönnen.

It is notorious that Jews, especially in their Majority before emancipation, after berfelben fchaarenmeife in'3 camps about reaction or bes boctrinary juftenmilieu over-run find that a saying and pushing for state offices among them that they became willing tools over the ruling mediocrity. — The erelufive Wefen asked fi to receive it completely. When in Hamburg a Aude was elected to the Supreme Court, said a A friend of ours said very aptly: “You see, all of Zerael is mbefoffen, not because a man of talent took the position “Baltic, especially because the man is a Jew.” The accessory was bie main subjects and Serael does not concern the most ordinary Beat of free human and citizenship, Submissiveness of religion as self-confident li to recognize. The mob may make noise and Epreeffe drive when he comes out of prison, the poisonous free Man acts unworthy to take the freedom he is promised cheer.

It is a fact that the Jews in the vast majority let us down in all our efforts to after they had achieved their emancipation. It is still today pursuing the exclusively personal in-tereffes, the only conditional connection to one thing, exploiting every situation for yourself, which characterizes the subenthyum. Vanity brings they in the foreground, the church pushes them back at Mineften danger, the Intereffe determines their persistence, their endurance with more cocks. That's the rule.

In civil life, things are different for Fein Hasr.

za |

one has any complicated business with a Jew, fo fann One can be sure that relatives and friends will be there Hand find to indirectly receive a share of it.

Sm foctalen Leben friendly and courteous in Beginning of the naming, the patron a bon marche pie» Vend, fi with celebrities pußend and sloping, when bie Curiosity or thirst for knowledge satisfied if. DSuperficial in judgment, Contradiction any authority behind jih, on bie he was called upon. Plagued by the difficulty of setting the tone admit in future matters, without ben purified Geichmad bavor To befit. To all evil, to deeper studium, to every Birtuofenthbum entgegenjauchzgend — bas ift bie Stufe, auf About the majority of modern Yuben. Neidifc, Hateful among themselves, the feeling of their Minosity and reminiscence about the past fletd to a The gang gathered together as soon as one of “their people” is offended by a non-Jew, free in .,polideeper or in a focal relationship. ft the supposed needlittle bit about Cotterte, then it goes apart and The inner turmoil comes to the fore again. How five Fofettiren fie individually nod with all Srembartigen, and wie funft ballen fi fi zusammen, fobalb fie ihr erceptionelle8 ubentbum threatened mwähnen. Die Gorm ift nad both sides are more lenient because they have material Strength not more than nation befigen, the Wefen ift baifelbe remained as in the times of Efther's and Morbadhai'e.

Different times, different customs. In tradition, it was a Vital necessity about things, everywhere in them foreign= like elements to invade violently, ibiefelben au zerto make them floren or useful. This drive is them also remained in a state of distraction. In every club, in every Affection fuchen fie to bring in. Initially individually; fobalb

==.

but individuals have gained a firm foothold, the teachings gen en masse nad and penetrate ben whole body with "Your spectacularity. It is a striking and interesting experiencefheinung that purely Jewish reunions and elubbs, nad organized according to the existing statutes, as before EmancipaHon little or not at all beftanben, so little as ber jübifhe State ber Trabition fih ever viable has shown. And it is not the need to feel bes Menfchen, weldhes file in fociale und politifche Vereinigungen Anderer, Nicjtjuden, bineindrückt, benn biefes rein menfhlihe Anfschlußberufnig eriftirt bei ben Suben not among each other, where e3 bie “Stammvermwanbifchaft” bod, facilitate folltes it ift rather about innate drive, To infect strangers. The current human connection is rooted Yorzugsmeife in the family, as the snfstitution, which of bem Partifularismus fi) am menigften removed. The fa- _ Milte was the Jew in the mobern times of his suffering and Drangfale about place of rerdation, therefore e3 Fine Miracle if, if bie spouse and parental love with them Froftallifirter occurred, as with ben Chriften, when fie and fogar in biefer

Now it is a fact that every forial union, fin which the Suden besides the Chrifts a kind of preponberanz received, without Beftand if. The Urfadye ift Fein religiöfer Jubenhaß on the part of bed a part, a folder eriftirt in finely educated people; but it is the Gremdartige bes Wefens felber, weldhes, wir wollen follow “hemifch”, fich nicht: tolerates and the dissolution bes body by one, we would like to call it “inorganic”, Process brought about. The customs, traditions, manners Be8 True Jews do not harmonize with the unfrigen in the long run. Our boss is reluctant to listen to the “Maufhelns”, The eyes around you turn away from the strange things above us.

=

felnung, our senses rebel against our Gerz, and we Gave only choice, other senses ben Quben .for love to Fafteten, or, leaving our abfitracted heart behind them, to remove ourselves with our senses. — ft biefes Gefihl perhaps not right, dam followed from this that an un. honorable majority: of men would be obliged to "their “&igentbümlichfeiten® — that’s how we want it call — peculiarities of a small minority to sacrifice. But that is simply not enough. firafs wiber die männer nature, and we may bie Turn things around and advertise as we want, always form we are back to the point where we have to admit, not this or that Jew, fondern the Zubenthbum it ung between.

It is striking how bas Sjubenthbum with ben years fpeeififher will. We have known young people who absolutely had nothing youthful in their appearance and manners. They verbeitheten fidh, famen less in contact with non-Jews, were more influenced by “their people”, and Gang, Posture, manners changed; the language itself fell with ben adren into the unpleasant "muffling". The people fhen were not wieberguerfennen.

Compare the Yuben in the individual countries. Ar Pores have the most extreme southern culture, the young “export” barrel*, but — at Rigonreufer Orthoborie — all reinlichfeitögefeben fpottet. There ift the Jubenthum as folhes at Felbfiänbigfien. Cs it Paläfina in rufffthe duchten integrated. |

Dagegei occurs: 8 in Norbamerifa, where the enormous praftifch pulfirende Leben ANes with fortreift, worth less, and Air comparison with Poland Fafk ger not fehnrf stands out. Because in

State citizens. The northern official state as a joker

recognizes Jews. Further emancipation is a hypocritical
lerifche lie. We recognize bad Qubentyum without reciproity.
How can one want to emancipate what one considers
Dbjert recognizes! One can emancipate the people,
not Jews. - The emancipation of Jews lies in
him felbf; e8 if the — GSelftemancipation from
Andenthbum. The written state therefore asked the Jews
actually not even emancipated, he has only liberated
tirt that an element which is not inherent in our nature is
right to bother us. Laffen fi feelings, Anfidyten,
Borurtbeile durch Defrete pick up? Never. The
Dislike, which one feels against the South, asked her
Urfade in dem Wefen bed Tubenthbumd. The aversion ift
only one effect. To cancel the effect, the
Originally raised and fine.

Why is it that we also have to deal with people every day
communicate, who received the authorization through baptism
have? That people have business dealings with us
connection? That our friends, our dupes
brothers find? — Because we see in them the little people,
Gentleman Tennen have learned without any special
eiality drew a baptismal ditch around our acquaintance. Because
biefe Menfhen Niece Züdifhes an fi hatte.

Well then; the Sranzofe will not take it amiss,
if we see him as ambitious, ambitious to the point of vanity, ficklecall
it love.

The Englishman doesn't have the courage when we tell him
rn. the eccentricity of fine beings.

The Spaniard does not lose his politeness when we
imitate his fine affected orange.

The German sheds fine tears when one
bas impractical philosopher calls, and with rough truths
ities which a baptized Zube, Lubwig Börne, asked us,

u I

We have been to the Klafficities, we are proud to report
find. These Börne'fhen writings find and a gospel

And we didn’t even hear about the propriety
feats of a “nation” from which all peoples
without exception, advertise unpleasantly?! Of course,
on a current standpoint, on the standpoint of the DVolfes,
which fpeciel and dDireft with Sehovah Hanbelstractate and
concludes political agreements, which the whole world despises
and only the chosen people will - that is a
bredyen.. The Jewish Dünfel endures fine criticism. He,
about temporary goods, nadfommenfhaft and lands
willingly if, in Abraham ben Tobtfchlag of his own
son, ald an a conto payment bes to close with God-
ben business, to curse; he, over the Egyptians commands with
God's permission; he, before whom the moon prays,
Sea retreats, over Jordan fine waves become chauffee
he, who through pimps and blood-thirsty Abraham a
Patriarch, who has an authority over the bloodthirsty fugitive David,
the Tieberlihe Solomon a model of virtue and wisdom
ift; he, over all peoples who bathed differently than he himself,
was ready to die and the mercy of Saul
to the blasphemy of the Lord — he must curse us and
He wore and cursed when we saw his creatures and his properties
thümlichfeiten as foldhe, or he would be
have bört, accessories too fine.

Diefe Eigenthümlidykeiten Taffen fih nicht mwegbisputiren.
They also occur among the rich, materially independent
Zuben to light. The “rich Zübinnen” find in Babeorten
The current order is brought up
ly, oftentieus, colorful, tastefully overloaded. The eble
Plaftifche simplicity is alien to him. The toilet is a
Berth- Bazar; a young Mobebame leads her Zumelen

fpazieren. — For the male part it is be-
Fanned sufficiency, the affected nanalierwefen, in which, however,
The oriental type emanates from every seam.
and presumptuous, as long as he wants to achieve something, arrogant
and repulsive when he asked to demand a right, fold and za-
rädhaltend, wenn ji eine Speculation zerfihlagen bat.

In the trade, banknotes and government bonds are available in nummer One, then follows the Yadı of the Mannfacturen. Ju Speeulation and Dispofition ift er Meifter, in actual
Work a bungler. As a stud seller he excels. It is fine
Exaggeration, if we ask, in every “SKarrenjuben”
lies on the material to become a millionaire. But even in the bargain
He implores Jehovah's Witnesses. He must
the miles to bank. The time he wasted,
To save even a fraction of a penny would be

at the Schadher. He gets it through deprivation. The poor Zube Tennt Fine enjoyment of life; him ift Fine relaxation granted, meil er felbft fie fi nicht gönnt. Er leads a jam-. mervulles, pathetic Dafein, fo lange Zehovah nicht with the bait into the bay. Where the conditions, in where the Sjube lives, is shaped differently, then he is also different. Sn Paris, Vienna, Berlin, Hamburg ufw find bie reichflen People Jews. In North America, where work, bag an« strenuous struggle for acquisition alone creates wealth, The actual "Jewish yellow-bargain community"* is created. There asked Sehovah for his lost power.

Jehovah's Witnesses on Tubes, bb The Hope of dns Wunder, über Zufall finds Teinen beffern evidence, as — in Zotteriewefen. The Eollecteur is about Compagnon of the Coincidences. With true ant-like activity, See in this bath, where he is courting over the goddess Zorkuna

make Tann, where fine activity is the capital, meldyes him incalculable encumbrances Fann. Zebovah must him. also called beer. His name advertises in ben Devifen about refp. Gollecten called. The exciting excitement of the chances of luck if with him, tie at the junk shop available, but at the spa-Go and decorate your old rags and many rags again Anfepen brings. The cycle of life of an old paletot to: combine, which includes sharpness, cunning and devi« nakiensgabe, umb wir werden es piycholegifch vollflommen, baf This business is a favorite of poor Yuben if. The Goneurrenz in biefem Wrtifel if a free; where does it come from now that the people of the evening origins in Quben fogar Teine Conenrrenz in biefem Yace maden, ba bach gewiß for the mere pleasure of nidytjübifche workers I do not physically Ylagt and torments? Es ifk bas mobemnifirte Nomabenthum bes tribe, which fi has received in another form. Cs if a typical characteristic of the Jew. It is an advantage, ben he gives the chance before about methobifhen activity.

That bie Zuden einem anderen Menfcheuftamm eniweber belong to, or to a fold advertised, advertise Nobody denies it.

We tend to overlive and know Jewish legend about the creation of the world and about Cannon hike from Wegypien to the area above Mytbe, because the Jewish myth is analogous to the myth of other Bolfer about real matter. We therefore arcentuir ben body-Building materials are not a tribal property. The “wammy sett fabric”, which is “incorrectly attached to the hip” “swept thighs”, the “deep ankles”, the “flat foot”, Urfadhe of the unpleasant movements “of many Zuben” not necessarily away, *) but we explain it as a throw of a

---

*) Bergl.: “The Jews and the German State of Berlin, Nieolat'fhe bookstore.

Overwhelming all sorts of, currently about Pharaohs befannten, Egypt-inhabiting Bolferflamme, of benen the fübifhe tradition alone twelve for fi in Anfpruh nimmt.*) Even if you are from Moravia ben twelve sons of Safob are considered to be laffen and alfo accept wanted that biefes Gefgelcht fih centuries long burdy bie own blood relationship continued babe, (in weldem In case, however, the descent would have to be physically deformed) felbft then the tradition tells us how the children of Terael Later, Mofes included, towards Nechts and Lints in all Eouleurs undertook the mating process. From opposite current partial dynamology about Jews therefore on a abfolut fpectfifhes Jubenthbum als Urftamm fließen to want, ift wiffenfchaftli invalid.

There is only the following left: The Jews find a mixed volt with a flat predominant flight fhem Type The word “Jew* was a swear word long before there was a Jewish nation. E& was supposedly Born name of one of Sakob's sons. The promised land was called Kanann. After the separation of tribes, Geographical terms Zuda and Fsrael. Man barf alfo - assume that the Jews accepted the name “Zuden” tirten, approximately in the same way as the name “Geufen® was accepted by the Nieverländers. A purebred Zudenthum Täßt fih meber biftorifch nadhmweifen, no traditionally maintained. Judaism has become The destruction of Serufalem was only preserved unaltered than other Baelfer. The prophet Hefefiel tells in the 23rd chapter chapter in great detail, by referring to the kings Yuda and Föræl calls two whores, who are Bublichaft

---

*) One sees 3. B. on the other hand, Juben in Italy, where he, us doubtfully mixed with Romanic blood, really physically beautiful can be called.

1. in Egypt Cfhon “in their youth*, alfo before bem extracts),

2. with the Affirians,

8. with the Egyptians (ald Fortfehung),

4. with the Babylonians,

5. with ben Chalbäern Cin melde bie Fübinnen fi at the sight
in love with the “red-painted picture on the wall”)

partly had done, partly were still doing.

That these slanders about ordinary women have no consequences
“remained, is not claimed, but it is told
Hefetiel Ders 37: that bie Zübinnen their own jübifchen
Children burned for the love of strangers, presumably
because they felt like mothers from their foreign lovers.
'Hefefiel tells biefe stories two Dal, the first time, faft
just as detailed in Chapter 16.

He cast doubt on the traditional belief that the people who
Rich later called “Zubden”, a mischief rage find, fhtwinbet,
If one wants to be so good, it is good to remember that Jofepb is a
Egyptian woman, Asnatb, the daughter of Potipherag
Egyptian priest Ch) as his wife, gave him two sons,
Manaffe and Ephraim. This marriage of a young
Saints dispels any doubt, and tradition and
Wiffenfhaft reach each other seduced by hand over
The fact is that our jubilees are neither a volt par excellence,
no eine Nation find.

These crosses naturally had to advertise less
from the moment when ber. Reit ber Juden nad) der lepten
Destruction of Serufalem, completely scattered throughout the world
and so that they were evenly distributed everywhere. Ward bad
Through Ariftlih-möndifhem Banatismus the Coltus of a Chriften
nit: a female servant, often punished with burning at the stake. Sn

In these troubled situations, however, fine wounds were
base Allgemeine des Zuben fi ziemlih auf bem Stanbpunfte
received, ben e3 in Titus and Bespafian's time
had, and what feither fh am AJuben troß des Subenthums
changed and modified, ift Flimatifchen and losalen Verbältniffen zuzufehschreiben.

böchftens modificiren. A mdinner is enjoyed by all generations:
not deny the sinner type, a Negro not be Negro-
Iypus. Just as little the “variant” of morning-old
Bölfer, which is called “Inden”, are theirs. The
ebelung, d. bh. bie Emancipation muss the abftrafte Feld
serlaffen and into a concrete, flexible mixture
pass over. Sehonah does more fine miracles.

* 4
%

We now pray along these lines.

The supply in the modern state is relatively low
remained what he had in the ancient state of finer own tradition
He is unprofessional in everything that lies beyond the horizon
narrow-minded particularism, as long as it is in
and adheres to the surplus. Those Jews who belong
baptize without gaining any benefits or
hope, do not do e3. out of religious conviction, but out of
a vein — Jobenswertben — aesthetic feeling. Religious
would be about Zube with every change of faith only in the needle axe
fine, because not Teicht finds a God fo fpeeififch jübifcher
Nature, so partial to the Jews, vindictive against their enemies,
fo egulant and tractable in business, like Jehonah. The
Önttesider bes Juden wob bei jebemecfel abge-
Thwädt, beperfonalifirt, Der Materialisuns Zehonah's Tann
only in the human Mazerialigınus. find a disempowerment.
Now in this human-like material we find some bees.
gungen gefnäpft, bie ber Zube, als. Zube wicht erfüllt Fanaız

ba3 Entry and absorption into the form and the weaving
the majority in the state.

We therefore declare e3 to be unlucky
and disgraced probuft of the Phrafe of the Speologists, the Grundb-
fag ver Sletihberehigung bes ZJuben zu Stants-
offices to have been brought to bear. An orthoborer
Aube, indeed a Zube in general as a plenipotentiary minister
asked, after forty years in office, to expel us
The government could have brought
not other than erceptionell and erclufio werden, ed müste ben"
But Mr. Minifter should start by discussing customs, habits,
Brews, manners of the Jew to give up, consequently gang
Serael ih gum make enemies, consequently stop being a Jew

departments. Weber in the Yuftiz, nor in the Abminiftration the current element is suitable, as a decisive influence, Turin Finely appointed state office, where bas Gelb as The equivalent is paid for services which are within the meaning of to procure a Mafority, with all its Befen, bem Wefen des Yuben biametrically opposed, Teine feels the most natural sympathy with the Jew. The The state does not need to examine publicly to what extent One or the other quantitatively still in the jubilee--thums jledden, er bat bas Net und bie Pflicht, von feinen Officials quite succinctly normal pronounced entities in In the sense of needs, the Majesty over citizens long, fine double-layered sheets.

“That the Jews find as they find, if a consequence over long Rashtihaft," we hear again object. Benn bas But Gall would be, so we want, but we fine Jews find, wit for "the sins of fathers!" atone. Bir but give them the means to help them: fir) zw

4

change, and hopefully advertise bie Sjuben bie

go far to claim that their past: ee fipb's times up to the present day passed fei. eg The Zuben are right as humans, no To be heard — by participating in the MVoting right. You have a right, it fm to enjoy the little senses and may you fommen. Bill the majority indirectly, mil my right to vote, cheers in the Erecihin Administration prove, so we must. and declare, because the right to vote is about Dr five of the nations. (But there are which this universal suffrage Oründen banished.) But — in a the state, on the other hand, the NRedt, Baranlı! bass about employees not in the Zubenthi The Jubilee as a folhes Faun biefe & and there remains only the model Nori to solve this dilemma.

right, through and burd Humanes ur
have Eud) haher those men in Hamburg ı
demand your special partitulaı
Citizens' bum next to the state
give, baffle in favor of bes Iek
Temple to liquidate and your Eu
Private matter to be discussed.

Hereby ift a humane Pri-
fett es a Qubentbum — vo
Men are considered all over the world as “
With the dissolution of yours meant

u

civil judgment against your entire tribe; with over
Abolition of your Eultus as a “state firdhe” in miniature
In principle, you step out of your receptive position,
and not the usual municipal association — benn biefer.
it erflufio — Members ift full citizens. The
Approach to how to affiliation with your evening
Fellow citizens are inevitably recruited and e8 fans are not missing,
that the crossing process, mweldher before the Jubenthum in
Egypt already eriftirte, resumed, both times
to strengthen, to ebb your Bolfe, which remains untouched
of Copts, Moors, Chaldeans, Babylonians, Affirians and
Negroes will remain. (Because there is also Negro blood in your
tribe, you will not deny it.)
And it is a folide, a scientifically based and natural
according to feftftehente emancipation, which we offer Eud.
A noble emancipation, Fine Tarmoyanter Subenfihmerz, Finely powering deborathum. —

And your own feeling tells us that I am right.
No baptized Zube likes to remember that he was Yube;
Even every Jew is afraid to hide among non-Jewish people,
that he is an accessory. That is fine, false shame, that is a
in the poor part of your human life remained unconsecrated
beneg ©erechtigfeitsgefühl, meldhes warns you loudly that
ed, if aud) Fine crime, but a seer ift, in ber Ei«
Vilifation and culture in the nineteenth century still Jew
too fine. The Kritif Fommenber times may like it Yorbekeep fine, us Germans, Romans :c. ıc. in a
to bring a very similar situation! — —

* %*
*

. And now? i
We have held up a mirror to you by bem;:

— BB —

mas hr wart and of what Zhr feid. hr Eünnt nit
fagen that we painted with 3u bright sardines, beun we have
the most stupid of your own traditions, bem moralifhen Foundation of your Aubenthumsd beuußt and have
Showed you that you, as Zuben, are an incompetent, persecuting
and persecuted, plagued and afflicted& despised and
despised Belt was, feid and it will remain mwerbet, fo lange
Ahr eben "Jews" bleikt.

About Shr hopes perhaps nodh on the

"Meffias?"

How would you recognize him? That he committed murder and
Brand preaches, like your High Priest in Canaan? That he
our birth strikes and plagues the land
& ia Mofes?.

Our governments are no longer simple, we have
Pharaohs. They would have a following Mofes Secundus
just hang around, instead of discussing it with IBM
whether he would devastate the land in the name of Sehovah or not.

Near Palestine you would hardly emigrate to
bort to found a Mufterflant, aud if you Eudy completely
Syria fired. And you're right.

Should e8 be peaceful propaganda of a possible future
' meffias possible) make Eucd to help to rule? Well,
besu mat ihm Feine Schade, ftoßt bie Emancipation
rofh of you and demands that he be a well-wisher
"may find no host of Orthodox Jews!

' About what beun fonft?

The miracle?

Run then we will arrive at e8, whether Sjehovah in
nineteenth century still does a miracle for you,
you interact with the "unclean" on a daily basis, which you
Saponifications where your God is everything, not even
completely ,halten Fönnt, andy if Zhr fie wanted to hold.

We believe in truth in your antegedentien not what Eud) nor do Tann condemn the indefinable Prisoner, Jew too fine. Does Judaism perhaps even more brilliant immortality than that of Chriftenthun? €3 promises you fine ones. This dogma has you out Babylon brought to Serufalem.

E83 has given you the Jews a Canaan, a Tanb ferocdhen, where “mildy and honey flow,” and ‘has baptized you.

It has given you world domination for day and hour. and put you in a prisoner of war after another fehleppen Taffen.

E38 promised you) a “Meffias* and gave you subbrothers and “Reform Juben.”*

Nod) once, what is it that makes you hold on to the Sudentum?

A God, as he has promised you, Tann höchitene a barbarian Tieben. He is the god of the Burdt, the race. You have no primal influence on your history, your past. Fadhe flolz too fine. Even less so on your original. Shr hast Feine Flaffifche Vergangenheit, Feine Helben, und Your scholars emancipated themselves from themselves. You only have martyrs who are not for a bee farben, fondern ald Repreffaien, welhe Radhfudht ımb Stupid people of other nations used against you.

We are far from inviting you to the Webertritt in the But you demand “rights” and these will recruit you as soon as you have fulfilled your duties. Shr wolt Menfhenrehte and thereby children of Jebovah remain par excellence. Dear people, that's not possible.

Volt hr really in all hours equal Citizens of a fine state, so you must in all hours learn to affiliate with the right state. You may State should not be regarded as a criminal act in which

Shr forms a branch stock company, and should not believe with a few thalers of taxes that you pay, nature over The majority of citizens have bought you. Your backgift to the association of people in which you live, must

not "optional,* but "mandatory. *) The other
finds fih from felbft. Who without Eultus cannot live Tann, under
You, he may join privately with oil eichgefinnten and
Build temples, so much air he asked; whoever, on the other hand, is content,
only citizens who in fine formal Beziehbung zum Sjubdenthum, in which bie Form Alles ift, ftebt,
will welcome us fine. The substitution between the Germanic tribes
and Drientalen ift still too big in ber Race to ben Ueberrunner without security to take in with us, Erft if he
bie Brüde behind fi) and in optima forma
passes over, instead of overflowing, if the trust is justified,
fepwindet the natural aversion that we all jebt not
Mr. fein Fönnen, berer but only wenfge ben open courage
have, not even wanting to advertise Mr.

The Zudenthbum must stop when the human
fhenthbum begin foll.

It is no longer possible to express sympathy in writing
thien for the Zudenthum to display, without ber
Hypocrisy is too fine. Nevertheless, we made ourselves
be prepared for fanatical attacks, as the daily press
large part in the hands of Jews. From bief An-
We are probably advertising new evidence for phychoIogifhe truth of our presentation fchöpfen Fönnen.

---

*) The opposition, which Dr. Rieffer against the obligatortfhe Evililehe in the hamburger Bürgerfhaft made, day one
A genuinely "Jewish" motive! A philanthropist?
Not your body! Where was Zaracl? — —

And so finally the questions:

Who should emancipate?! — The legal state"?
— Er emancipire fi erft felber!

Who should be emancipated? — The Zuben! —
And from what? — Bom Zubenthbum? — E83 emancipire
fidh felber.

A “hriftlider” state Fann fein Sjuben a state-
a non-written one may not do so because
he that, as he denies at fi), not at the Suden-
may; — bie Confeffion, und no bazu a Confefiion, report directly to the VBertigung everything non-Jü-
. bifhen orders, in melder the Befuntniß ibentifh with
a current municipal law and police order.

But how the confessional element of the “written”

State made, jo madht the confeflionelle element the Sjubenthum the enemy of every non-Jewish state. It receives bie Zuben erelufiv, makes it difficult for them to merge into the general unity.

Denying what we call their “ownthümlichfeiten call, so may they attend, whether and how they Believers find under and. — Do they want these propertiesthümlichfeiten conferviren, not make efforts, in bie General public, if our position towards them is a pure consideration of the Nubens or Nadıtheils, ben fie uns bringen, we consider fie ala ein und fremde Bol and treat them as a group, bie wir "zulaffen", build, but not ung fstaatlich equal rights anernen Tünnen. In this case, we are on their side.

Under the state we meet the demand to be eipiren, underferm Volfe we fille bie Sorberung, fih zu bumanifest; we truly advertise to the “Jubenthum” not referred to as the “Chriftentbum”, the third

talen not treat more sparingly than the Decidentals, bem "the chosen people of Yehovah" do not show greater nefpeft, than our own beautiful people.

The Auben fünnen ung alfo bürgerlih vollfommen equally fine.

We refiimiren baber ben Sjninhalt biefer Schrift to folliving confequences.

The Jews do not want to be bourgeois alone, fonbern andy politically equal with their fellow human beings. specifically want the right to permanent positions in over Erecutige, the courts and in the administration.

Do you meet this requirement? Are you in a “written” State, the Jews have a right to claim that long who maintain their religious beliefs, but Confession of each “state religion” recognizes in the state fine other religious Clement than theirs. Consequently, all serious things spoken about — about fg “enlightened” Sube, about fih makes little of his religion, that he is a jübifcher Zıtdifferentift if, Fine reasonable reason, before bem zurückzusfchreden, which must also be a mere formula for him, in order to keep him in good civic condition, nämlid “Chrift” to advertise when he is in a “hriftliden”

In a city without a state religion?
folder Emm and may, like Feine Gonfefilon, also
recognize Judaism. — In the first state of
Stantöfirhe have therefore the Suden — all Ernfted ge-
fprodden — their temple and their Gementbeserbmidb, fo weht
berfelbe in ben general Staatsmechamiemus hintertübergreifen,
to liquidate and transfer it by private means, a
ettvaiges religidfes Band mieberherzufstellen, which with bem
State to bring into fine connection if. Bor
bem ift e3 Wiberfinn, to speak of emanripation.

we

This question is decisive if the flowering plant is to
to find out whether the Suben in their totality, ala dns not
"chosen people" fih with the evening fear of Volfs-
'element affimiliren Fönnen. Whether their "peculiarities",
burch which fie fi from ever, as Nobody can deny, of
all peoples have been exterminated?
According to the views, we offer 3. B. in Norbamerifa ge-
power, we do not despair about the possibility of such a
Afftmilirung.

But that in consequence of the persecutions
woben find, as fie find, ift a lie; fie were persecuted,
because they were as they found. In the Middle Ages, burdy bie
brute force, in the presence of burdy objective criticism.

In a word: the Jew is a citizen, every citizen
drive, acquire every wish, enjoy everything that
bas civil life grant him Fanı, but deny me
him bag Necht the right to civil offices, fo lange
er Sjude if. And indeed

4) because its confession is the outgrowth of the religion of a very
fimmten prescribed and special rationality and
everything else, only Tein fosmopolitifchen character carries on itself;

2) because the external form in which this epiphany appears,
fully and decisively the ©epräge of an apparten
nationality to fi;

3) because the habits, the way of life, the language, the re-
flerion, the monkey, because all the pushing is practiced
ttonell occurs,

Mohlverftanden "national? in the sense that bas
Subenthum, mweldes im Örunde taken never a nation ge-

Therefore we ask: How we know from every Frangoofen, from
every Englishman, every Stalinist, that he, if he wants
in our state citizen in the sense that

Be

the path to any state office is open, fi fully
gu germanifiren babe, fo aud ber Qube.

Seber Sjube, who said this, honestly and seriously
strives, ift unfer Freund.

The dissolution of fine foctal-Pirchlich national Ge -
my association if about first step towards equality
about Siuben.

Whoever does not want to free himself from fine anniversary
National Association — benn ein folder ift the jubilee Gemeinbewefen — we grant full freedom of association, full
civil rights, but — Fine civil rights, which
E8 would be a mistake among all
Circumstances.

As good as the beutfchen Elfaffer in France Sranzofen find,
so gut müffen the Jews in Germany Germans fine,

Obtaining citizenship in North America
wii, asked for his permission to take an oath in advance, in
weldyem er fein vorangehenden Behörden besavonirt.

This is responsive and honest. The sub may not
Aube fein, der Sranzofe not Sranzofe, ber Britte not Britte.
He must give up in general.

©p long the access in fine majority ben befränkten
takes the standpoint of a gypsy, if he is not capable
to flat equality.

Drud yon Pont & y. Döhren.

—

Y
W
I

.M 4
= s
–
[4

+

ee

"2
– ii
who

De |
to

STANFORD UNIVERSITY LIBRARIES

(NEAR SAINT-SULPICE)

1913

|
|

Morality and Social Principles of the Jews

according to their holy book: the Talmud

u — HEDGE wu —

FOREWORD

DON | No ethnic or religious problem has arisen
@> Dose, Throughout History, in a more

them At the time when the Roman armies inflicted this on them
which was called "the dispersion" - we find the Jews fighting
with all the peoples who have received them into their midst. The
convulsions of this eternal conflict fill a part of
Antiquity and the entire Middle Ages. In modern times,
if the struggle between the Jewish element and the Christian elements and
musirtmans- has a lesser character, it is that-
ra&la had the skill to hide his aggression, Formerly almost toU-
direct days, under a thousand skillfully crafted masks. But
that one of these masks is lifted at random, and, under the peril
which threatens each people in its national security, in
his material prosperity, in his religious freedom or in his
social peace, almost always we will find the Jew.

It is the Jew, in fact, who has modified the conditions of existence.
economic strength of nations, by creating a financial system

> u sun ae EA in Are

—

financial which allows him to accumulate, at pleasure, the Pu- ruins

, anti-Christian persecution, To satisfy secular hatred-, latre of his race against the servants of Christ. It is the Jew who set fire to the social building by sowing the collectivist idea in the world by means of these agitators and theorists Hebrews who were called Karl Marx, Lassalle and Singer in Germany; Neumayer, Adler and Aaron Libermann in Aucheat; Fribourg, Leon Frankel and Haltınayer, in France: James Cohen, in Denmark; Dobrojanu Gherea, in Romanianie; Kahn, Lion and Samuel Gompers, in the United States (1).

It is the Jew who is, in the whole world, behind all moral depravity enterprises in the artistic fieldtic or literary. It is the Jew, finally, who has successively served as a spy against all the powers that be imprudent enough to welcome him.

This tremendous work of corruption and destruction, constantly pursued through the centuries, poses a point of questioning that could not be erased until now. What force mysterious Iransforms the Jewish race into this "scourge of God" whose role we have just sketched in broad strokes? .., There you go the question that inevitably arises in the mind when one has studies the disastrous work of Israel for more than two thousand years.

Indeed, these Jews, whom current circumstances, like their past history reveals itself to us as completely foreign to the ideal that we honor, these Jews, who do not know how to be great only in hatred, bold only in plunder and satisfacts that in the filth spread in waves around them, these Jews are <however the authentic descendants of the Hemany of the earliest ages, of those whom divine Providence chooses among all men to make them “the people of God." This religion of the Messiah, which they persecute todaytoday the faithful, after having crucified the Messiah himself, it is the same one who nourished their first hopes with her ancestors: alone of all peoples, they received the deposit,

---

(t) It cannot be too often recalled that]'Humanite, the official organ of The United Socialist Party in France was founded with the aid of a sum of 780,000 francs provided by twelve Jews: Levy Brulh, Levy Brahm,

\ A. Dreyfus, Louis Dreyfus, Herr, Eiy Rodriguds, Leon Picard, Blum,

, Rouff, Casewitz, Salomon Reinach and Sachs. Most newspapers The world's socialists were also founded with Jewish money, and Their editors, almost half of them, are Jews.

in

2 > Zu a ne nd nn

and "Abraham leaped for joy at the thought that he would see the day of the Redeemer” (2).

How did pure gold turn into lead? How Have "God's people" become the accursed nation? Comment the Jews, who had lived for so many centuries in the attent of the Just, did they crucify him when he showed himself to them? How those whose fathers had received, on Sinai, the Decalogue of justice and love, have they replaced it with the law of hatred, murder and theft that governs them today and is called re Taımup?... This is what seemed to us neces- It is necessary to explain before approaching, according to the most recent sources sure, the examination of the Talmud itself and the consequences that the adoption of its morality entails.

We will therefore, in a supported historical study on facts that we believe to be irrefutable, indicate how the corruption of Israel took place, what fertile ground this corcorruption encountered in particular ethnic defects

to the Jewish race, and what political factors made the Jew

unfaithful to his mission, leading him to Deicide first, and the traditional and secular struggle against Christianity incontinued. We will thus have the key to an Enigma around which World politics has been going on for two thousand years.

---

(2) John, IX, 56. To be compared with the text of David: “God has not "shows so much predilection for other nations and has not taken advantage of them “thus manifests his judgments. Non felicit taliter omni nationi et “judicia sua non manifestavit eis. »

»
[}
born

|

has
1
|
f

i
hr

d F FD
%%
Ro

Yin DEN j
“N LIIA”:

[FI N 1 6 oz
) ENDE IE a N an
"ru nn y ur .
a A
”.

PART ONE

CHAPTER ONE

The Ancient Apostasies of Israel

fd OUS told you that the religious corruption of the Jews
was favored by ethnic defects which gave them
&were particular. It seems, in fact, that
- 4 the descendants of Jacob did not wait long-
It is time to define divine promises.
the very hour when their national existence began, and when the E-
The Lord, through the voice of Moses, called them to the possession of the
In the Holy Land, the Hebrews felt deep in their souls an inclination
invincible nation for the worship of the false gods of the East. This
cult had such attractions for them (that they took advantage of the least-
dre ,favorable opportunity, such as the momentary absence of legislation-
the lator that Providence had given them, to raise up the idols
proscribed and give them the forbidden honors. The descendants
Jacob's stories make this state of mind clear from the first pages of
'ExXoDE, ol J&hova however accumulates miracles in favor of the
people he 'chose for himself.

A well-known episode makes this apostasy of the heart palpable. Hebrews who came out of Egypt, who hasten to deny the God above- to which they owe their liberation. Israel camped at the foot of the mountain Sinai, resounded with thunder and surrounded by lightning, on which Moses receives the tablets of the Law with trembling. The legislator comes back down to his compatriots and brings them the testimony of divine protection. He finds them dancing around the Golden Calf, that they claimed that Moses was absent, and that they did- burnt Aaron, his own brother... Before this nameless denial.

ER -

m aM
m..o

\

AA Ve

TEE

Scripture makes the Lord pronounce these bitter words: "I see that this people is a stiff-necked people... (3).

This is a word that will come up again and again in the sequel. of the holy book, as Israel multiplies its apostlestasies and will tirelessly return to the cults of the peoples of the Orient, who deified Lust and Cruelty. Also, when Samuel, aged, will complain of the ingratitude of the Hebrews towards him, the Eternalnel, to console him, will address these melancholic words to him:
"...It is not you they reject; it is me they reject, in order
"that I no longer reign over those. They act in your regard like me
"they have always acted, since I made them rise up out of Egypt
"until this day; they have abandoned me to serve others
“gods...” (4).

As we see, if the divine Election rewarded in the descendants of Abraham and Jacob the merits of their fathers, she This already clashed, in the heart of the same cases! descendants, with resistances of which few other peoples would have given an example. Frightened by the mission entrusted to them, the Hebrews did not worse than to free themselves from it. And if the Bible offers us, during the first part of their History - the one that goes from the exit of Egypt to the establishment of the Monarchy (1625 to 1006 before Jesus Christ) — great figures of prophets and righteous people, the idolatrous tendencies of their compatriots.

Two circumstances further strengthened, among the Israelites, this natural propensity to apostasy. The first was the melanguage of ethnic elements, which will early alter the unity of race in most tribes. The second was the backlash of the internal political struggles of the Hebrew state. Let us examine one and the other of these causes of evolution.

The children of Israel did not conquer and occupy the whole landritory of the Promised Land. To the south, the Philistines, a warlike people- of Crötoisc origin, could never be enslaved; in the North, the cities of the powerful Phoenician empire arose, which was limited to To admit the tribes of Asher, Naphtali and Dan into their countryside; in the interior of the country itself, the CanaThe Neapolitans resisted for a long time, in isolation, the efforts of the Hebrews and finally concluded, with the tribes that occupied their territorytory, vassalage contracts; Jerusalem, capital of the Canaanites, was to remain independent for almost six centuries: it did not was taken only in 1042 BC, by King David, who üt its capital (5). This set of resistances resulted in a

(3) Exope, ZÄXXII, 9.
(4) I Samuer, VIII, 7 and 8.
(5) Iuces, I, 17 & 36; II, 1A 5; Ill, ı has 6.
li SamuEL, V,4& ı0. i
See also: Maspero, Ancient History of the Peoples of the Orient,

an -

Close contact between newcomers and those of the old inhabitants from the soil that they had not been able to expel or destroy; despite the defense mixed marriages formulated by Moses, on many points, the blood mingled, the morals and religion of the Canaanites became familiar to the Israelites, and the worship of the gods of Canaan made them forget that of J&hova.

These Canaanite gods were the same as those of the Phoenician cie, whose bold sailors of Tyre and Sidon established the altars wherever they entered, that is to say not only P\ Carthage, but on the entire coast of the Mediterranean, on the coast Western and Northern Europe, on the west coast of Africa, and Even into the Red Sea. It was Moloch, the bull-god, (elsewhere honored under the names of Melkarth and Baal), with his gigantic cast iron statue, hollow and reddened by fire, in which human victims were thrown; Moloch, whose golden calf was not than the emblematic figure, and which demanded from its faithful the sacrimost painful bond: that of their first-born child (6).

sacred courtesans, with its obligatory prostitution of all Fennes, On certain holidays of the year. The day after the conquest as when they were masters of the land, under their Judges as under their Kings, the Hebrews devoted themselves in great numbers- to the cult of Moloch and Astarte, raised "high places" and made their children "pass through the fire." The Prophets- They keep reproaching them for these human sacrifices which are not point, even today, so disappeared among the Jews that we cannot find any trace in the practice of the "crime ritual » (7).

A political cause came, in 976 BC, to establish definitively these impure cults in the greatest number of tribes. The government of the Hebrew people had first been a mixture of theocracy and democratic anarchy. "In this time "There was no king in Israel; everyone did what was right

(6) This atrocious cult has left traces even in our language. When the Romans established themselves in Sardinia, which had long been- once a Phoenician possession, they found it covered with burning statues- your @elevees to Moloch. The cries and complaints of the human victims thrown into the terrible machine melted, outside, into a kind of frightening sneer, which the Romans called “Sar’s laughter.”

"deigns" or "sardonic." We still use the word without thinking

to the memories it evokes.

(7) This is not the place to deal with this serious question, which has, many times, raises the populations against the Jews, made responsible- of the crime of some of them, which the others covered up by

solidarity. It is enough for us to recall that the Martyrology consecrates the memory of a large number of children tortured and put to death by Molochist Jews. Only a quarter of a century, and although the judiciary of all countries is today more or less favorable to the Jews, around ten "ritual crimes" were legally note.

"it seemed to him" is a phrase that often recurs in Scripture. ture (8). This mode of government had the serious disadvantage to weaken the country in the face of the pagan states that surrounded it and that their monarchical status made them military. Also, it is in order guertes" (0) that the Hebrews ended up demanding a king. These kings, whose power dated from the day before, were coldly received by the priestly body, from which they came to take away part of his material power; and they themselves envied the moral authority which the priests of the True God preserved, an authority which held in

_ bridal fantasies of the sovereign. From 1A a dull struggle which appears-would with Saul, calms down for a moment with David, the prophet-king, then reborn under Solomon, (who sacrificed to Moloch in the last-last times of his life), and finally bursts with the schism of the ten tribes.

In 976, when Solomon died, the northern tribes, whom he had levied heavy taxes to beautify Jerusalem, remembering rose up against his son Rehoboam, stoned the treasurer Adoram who was sent to them to raise new sums, and gave as king a former officer of Solomon, Jeroboam, who had to take refuge in Egypt to escape the disgrace of the fire king. The ensuing schism separated the Hebrews into two nations, which no longer interfered: the kingdom of Israel, to the North, which covered was born for king Jeroboam; and, to the South, the kingdom of Judah (from the noii of the most important Jewish tribe), which remained faithful to the descent dance of David and kept Jerusalem as capital (10).

The fact that this city, where the Ark of the Covenant had been transported-This side where Solomon had built a temple to shelter him, was remained in the hands of Rehoboam, deeply hindered the usurper. Religious law prescribed, in fact, that the sacrifices should be celebrated within the temple where the ark of the Lord resided: everywhere else they were not valid. The people were rising therefore every year to Jerusalem to sacrifice there. But, by going there-As the Hebrews of the kingdom of Israel entered into territory,

---

(8) In particular: Juces, XXI, 25.

{g) I Samuer, VII, 20.

(10) We adopt the established division, which admits that the kingdom of Israel consisted of ten tribes, and that of Judah of the two tribes of Judah and Benjamin. However, from a territorial point of view throughout At least, this delimitation is finally correct. The entire territory of the tribe of Simeon, which was enclosed within that of the tribe of Judah, made part of the kingdom of Rehoboam, and it seems from then on that the latter had reign over three tribes and not two. On the other hand, the northern half of the The territory of Benjamin, with Bethel, became part of the kingdom of Israel. say that the southern half of the territory of Dan remained loyal to Rehoboam. [The Kingdom of Israel was found to be three times larger and twice as large populated than that of Judah; but its rivalry with the powerful Phœnician states The Italian and Syrian, which limited it to the North, did not allow it to take advantage of this advantage.

. = \ nn us ' gr 3 > rc De er
Zt 7 Du nn RE DAN GE NUMEENN DEN

placed under the legitimate sovereign, were in the framework where £Eclat the better his power, and in contact with the Levites, who were remained closely attached to the lineage of the prophet-king. There There was a great temptation for Jeroboam's subjects to re-announce the schism; and Jeroboam thought he could not better com-beat this danger only by striving to extinguish, in his kingdom, the religion of Moses, and by generalizing the worship of false gods, that Solomon had only practiced in a private way. This is what took place, as the following passage testifies:

“Jeroboam said in his heart, The kingdom might well, now-
(“holding, return to the house of David. If this people go up to
“Jerusalem, to offer sacrifices in the house of the Lord,
"The heart of this people will return to their lord, to Rehoboam, king
"of Judah, and they will kill me and return to Rehoboam king of
"Judah. After consulting, the king made two golden calves and he
"said to the people: You have gone up to Jerusalem long enough;
“O Israel, this is your God, who brought you out of the land of Egypt! He
"He placed one of these calves in Bethel and the other in Dan. This was the
"an occasion for sin. The people went before one of the calves
"until Dan. Jeroboam made a house of high places, and he created
"priests taken from among all the people and not belonging to the
“son of Levi...” (11).

Jeroboam thus began the series of these impious kings of Israel. by calculation, persecutors of the orthodox Hebrews, of whom Ahab is remains the most well-known type. In vain, many of their subjects did they refuse to follow them in this way, as they had refusal to follow the example of the Hebrews already conquered by the idol-latrie; in vain, In the absence of the Levites, all refugees in the kingdom-soul of Judah, did Prophets arise from the ranks of the people to to make the word of the True God heard: the kings of Israel persevere-entered into a policy which freed them from priestly tutelage. tale and made their power absolute. There was hardly a courti orthodox reaction during the reign of the usurper Jehu, that-had raised up the prophet Elisha; the descendants of Jehu returned quickly To the policy of previous monarchs and sent the servants of the Lord to torture. So that in 721 BC (two and a half centuries after the schism of the tribes), half apostasy voluntary and half-constrained by royal power, the law of Moses was only followed secretly and by a small minority in the kingdom of Israel.

That year, Shalmaneser, king of Assyria, who had just imposed. a tribute to Osee, king of Israel, learned that the latter was hunting for to free themselves from it and negotiated with Egypt. The Assyrians ravage-besieged its capital, Samaria, which succumbed after a siege of

(11) I Kings, XII, 26 & 31.
The Talmud

u
.

three years. The ten tribes suffered the fate that the Assyrians reserved-
went to most "peoples defeated by their weapons: all >e
who had survived from the population was gathered, transported to
hundreds of leagues, beyond the Euphrates, and "denationalis@". We
mixed the sons of Israel with other races; and, as they a-
were more concerned with the preservation of traditional religion to remain
united despite exile and dispersion, as their gods were,
almost the same as those of their conquerors, they do not
did not take long to merge into these and disappear forever (Lan

In the kingdom of Judah, the religion of Jehovah had become more
easily maintained, Rehoboam not having to reign there until the press-
religious stem of his grandfather, King David and to the protection of the L£-
speeds. But the same causes which had brought, to Samaria, the
struggle of royalty against the Mosaic law, also exist in Jerusalem
Salem: The kings of Judah grew tired of sharing authority with the

(12) Fugitives, who had managed to avoid exile by hiding in
the places separated, the past torment reappeared. They had to share the
soil of their country with the Assyrian colonists from beyond the Euphrates, that
the king of Assyria had sent to repopulate it. There too, the mixture
of races was carried out by favor of idolatry. However, a small name.
The Israelites continued, without priests or organized worship, to worship the
God of their fathers. Some copies of the Pentateuch were the
the only link that bound them to their religious tradition, and the old hosti-
the division of the kingdom of Israel against that of Judah prevented them from uniting
to the worship celebrated in Jerusalem. They thought of sacrificing to the Eternal on
Mount Gerizim, which overlooks Samaria, and which is the highest mountain
from which Joshua blessed the people and their entry into Canaan and shared it with them
the Holy Land. This dissident cult was asserting itself when Jerusalem fell.
fought before the Chaldeans. When the inhabitants of Judah came from
the captivity of Babylon, in 536 BC. the Samaritans
had converted many of the pagan settlers who populated the Earth
Holy,; but they saw with jealousy the reconstruction of the temple of Je.
Russia and tried to prevent it, which excited between them and the Jews
a hatred that has been perpetuated from century to century. In 331 BC.

Manasseh, brother of the High Priest of Jerusalem, was banished for having married a Samaritan woman. He withdrew to Samaria, with a Large number of Levites who espoused his cause. He obtained from Alexander permission to build a temple on Mount Gerizim, and organized the Samaritan priesthood. All the banished from Jerusalem found there one safe refuge; therefore the Jews had a horror of the Samaritans and did they forbid having commerce with them, "even for necessities urgent matters of life." It was one of the grievances made against Christ that he had welcomed the Samaritans, which have continued to this day and still exist in Palestine and in certain cities of Egypt and Türkiye; their hatred for the Jews and that of the Jews for them remained the same as before the Christian era. They do not admit me as a sacred book than the Pentateuch, to which they added a Chronicle called Book of Joshua, who tells the Holy History in a fanciful manner and focuses on task To demonstrate the preeminence and anteriority of the temple of the mount (Gerizim on the temple of Jerusa'em. This Book of Josud, which the Sama. Italians claim to describe the time when this prophet lived, contains u which allow to fix the drafting in the V® siöc'e of our era.

—

priests of JShova; they envied the absolute power of the kings of Israel; following their example, they ended up establishing the cult of falsehoods

gods, in order to weaken the law of Moses.
There was, in this evolution, more political ambition than

of religious preoccupation: a well-known example, the episode

of Athaliah and Joash, proves it. Joash had been saved by the Levi- of the cruelty of Athaliah; he owed his crown to them. Hardly re- Does he mind that he nevertheless feels the desire to escape from them? guardianship. He therefore enters into struggle with them, takes up the policy of A- Thalia had the High Priest stoned in the temple courts. Apart from a few details, this story is that of a great many of his successors.

However, despite the hostility of most of the kings of Judah, the worship of the True God was never completely interrupted in c: kingdom; it was still that of the greatest number of Jews (13) when Jerusalem toınba, in the year 606 BC, in power of the Chald@ens of Nebuchadnezzar (14), Jequel took King Jehoiakinu and part of the population in captivity in Babylon and gave to the rest of the people of the kings of his choice. The latter having aspired to shake off the yoke, Nebuchadnezzar returned sixteen years later, ruining

had saved a first time and who could not search in time
a refuge in Egypt.

This was the beginning of the great Babylonian Captivity, which was to have a harmful influence on religious destinies of the Jewish nation.

NN

(13) The name of Isradlites belongs to all the children of Jacob, who was called Israel, that is to say: he who fights against God (GENESIS, xxx, 28). That of Jews (Judzi) is particular to the Israelites making part of the tribe (and by extension the kingdom) of Judah. As a result of the fusion of the ten tribes with the Assyrians, there is no more. today, other Israelites than the Jews, for the Samaritans are a race of proselytes and have almost no Hebrew blood. 2

(14) Nebuchadnezzar (also called Nebuchadnezzar) was the son of Nabopolassar, king of the Chaldeans, whose capital was Babylon. After having been subjected for a long time to the Assyrians, whose capital was Nirive, the Chaldeans had succeeded, under the reign of Nabopolassar, in to free and even to enslave their former masters. This victory of the Chaldea on Assyria was the revenge of an ancient civilization, refine and sclectic, on the police empire, but purely military, of the Assyrians.

——

ARE BEL EI °

vn

Eee

\

has -

ErFAREERIE SI

The Captivity of Babylon and the Pharisees

ı. Was in the tradition of the Hebrews, after each
from their national apostasies, to be brought back to worship
ll of the True God by the bitterness of the domination &tran-
| gere. This time, the decline suffered was greater
even though at the time when Moabites, Ammonites and Syrians came-
pay their masters on the hills of the Holy Land: it was the
homeland itself that it was necessary to leave, to go, under the surveillance
of the victor, to colonize a distant land. Scripture attests
that the heartbreak was terrible for the Jews taken into captivity-
tiveness. But, as the religion of Moses had not disappeared
in Judah, his captive people in Chaldea found there a source of e-
energy that the people of Israel had lacked for a long time
Pagans when they had been transported to the plains of As-
Syria. Instead of "denationalizing" themselves as they had done
their brothers separated, the Jews gathered around their pro-
photes. I, the suffering &pura the religion of the people and brought them back
entirely to the faith of his fathers.

Alongside this renewal of mass orthodoxy, the captivity
of Babylon unfortunately had a less happy consequence-
reuse: she corrupted the intellectual elite of the Jewish people.
favor of the contact of ideas which is established between victors and vanquished.

The Chaldeans were not, like the Assyrians, a people
only dominating and warlike; without being very gentle, their
morals were less inhuman than those of their ancestors
rivals. When they transported to one of their provinces,
according to ancient custom, the remains of a defeated nation, they do not
did not reduce her to slavery, as the Assyrians did not fail-
didn't want to do it, but they sort of incorporated it
in their own population. The soklats were thus called,
as before their defeat, to carry the sword; the farmers and the
craftsmen entered the trade bodies of the victors; the
priests were received in these colleges of sages, astrologers and
of soothsayers who had brought scientific fame to the
Chaldea and where all intellectual knowledge was cultivated-
of the time, from pure philosophy and history to
astronomy and theurgy (15). Such was the fate of the trans- Jews

(15) See: Oppert, History of the empires of Chaldea and Assyria;
Lenormant, The First

Peoples of the East

res civilizations, Maspero, Ancient History, of gates to Babylon; and we see Nebuchadnezzar, from the first taking of Jerusalem, surround yourself with: young pages borrowed from noble families of Judah. Later, the prophet Daniel would become even the head of the cell of the Chaldean priests (16).

This intimate mixture between transported Jews and Chaldeans did not succeedsit not, we said, To determine the fusion of the elements Hebrews; it does not soften the resentment of the vanquished conto be their conquerors, whom they always passionately hatedment (17). But it brought about a reciprocal penetration between the Chaldean priests and the Juiis Levites, called to share the same life and to engage in the same work. Two intellectual worlds, who had been unaware of each other until then, found themselves in the presence of each ot

Now, the philosophical doctrine which dominated among the scholars Chaldeans, above the superstitious simplifications which sufficewere to rock the religious feeling of the nıasses, it was the The most absolute pantheism. In this vast temple that is the Universe, the Chaldean scholar suppressed the Creator, who built it for his glory. Cause and effect together, the world was uncreated and became his own God. The very idea of Divinity merged with the universal Harmony which governs all things, and with each of the things that it governs. God was therefore & be, in turn and all together, the Earth whose breast nourishes men, the rose that fertilizes it, I shine that illuminates and that warms, the wind which carries the pollen fertilizing the plantsrate; God, it was the principle of life which perpetuates the cspecgs human and animal; which makes plants germinate, grow, die and rise again; which manifests itself even in the bodies apparently inanimate. Identified with a kind of breathing from inert and eternal Nature, God resulted from the World, and not God's World (18).

We understand that such a system, which is imbued with a bizarre but undeniable poetry, has had, at all times, something to seduce the human soul. It seduced her all the more because this system had as an immediate consequence 'flourishing of human pride' in the cult of the deified Man.

(16) DANIEL, v, 11 and 12.

(17) The delightful psalm cxxxvii, full of charm and poetry: “By the rivers of Babylon we sat and weptlet's laugh"...., ends with this lesser-known ending! "Daughter of Babylon, Happy is he who seizes your children and crushes them on the rock!

(18) Those of our readers who are familiar with the works of Hermetic Fıanc-Maconnerie will immediately recognize the ideas

alchemical traditions of the Middle Ages, who themselves held them from the Jews Kabbalists. The same observation applies to the cult of the deified Man, which etzit the basis of Chaldean Pantheism, and which remained that of Oceulancient and modernism.

4
3

n / A
re di ne

Bi be

-
In

ER Tan PP

N

ee

In fact, if no Being supreme and distinct from Nature imposed to it by right of creation, if everything had, in some sort of intelligence or soul, and if God were only the sum of all conscious or unconscious souls of the Universe, a hierarchy necessarily existed between these souls, each of which was a part of God, but who could not reclose God only in an unequal way. we divine principle must have been found to be distributed in less abundance in a gierre than in a tree, which lives, breathes, grows and dies; in a tree transformed into an animal, which can, discerns and acts; in an animal than in a man, who meditates on the past and the future nir, probes the problems of Nature, corrects imperfections of it by his labor and his ingenuity, and perfects himself himself indefinitely. At the summit of this ladder of beings, 'Man, much more perfect and more intelligent than all the others, absorbed @videmnicnt the largest sum of the essence divine which composes the Urävers. Having emptied the sky of all superborn to himself, he was truly the God of this world, where torıt appeared to him inferior and subordinate.

From then on, all the moral data on which are based tabie God of Nature, no longer had to bend the knee before empty and deaf skies; on the contrary, it was in himself, in questioning his desires and his institutions, that he should seek the divinity. The free wills of the human being became the wills burdens of a God; to resist them, to chain them, to discipline them, These were all impieties; true religion consisted in honoring and to satisfy all the appetites of Man (19).

This religion of human pride, of which the Chaldean scholars had formulated the dogmas, 3,000 years ago, as clearly that they could have been made in the 18th century by Claude de Saint Martin, was going to meet, among the Levites, with a doctrine of origin completely different, but which presented singular affinities with the one we have just exposed: the cult of ethnic pride.
We must speak here of a singular deformation which had

(19) The wise men of Chaldea were perhaps not the only ones deposites of this doctrine, which seems to have been that of all the mysteries of Antiquity, and which was hidden, in the eyes of the people, by means of a allegorical theogony. By doing in turn the analysis and the synthesis of this theogony, we will easily see that the Fropose Gods A l'aderation of the crowds were only the personification, grandiose or depravee, of the different human instincts, and that the whole of religion paganism was dominated by the cult of Mature Nature. It is this cult which we will then find at the bottom of most of the opposing doctrines to Christianity, since the Manichaeism and Mihraicism of the prefirst centuries of our era, up to Martinism and modern Theosophydernes, passing through the Kabbalah and Alchemy of the Middle Ages. The Vulgar materialism, which leads to the same practical conclusions as This doctrine is only the translation for primary works.

mm nn

introduced, nöme among Orthodox Jews, atı subject of the predesdestination of Israel and the deposit of the true Faith that he had received.

The Prophets had not ceased to repeat this truth to the Jews that God had chosen the Hebrew people, above all others, to to make them "his people"; that he led them and watched over them with a particular predilection; and that other peoples had neverbut was the object of the same eternal promises. This thought had not always kept the Jews on the slope of apostasy, but she did not fail to have penetrated them with the conscience of their ethnic superiority. By dint of thinking that the Divinity had on these particular views, many of them believed their race. They considered the "covenant" between Jehovah and the sons of Israel as a trait@ of power A power assuring to the Jews, in exchange for their loyalty, material primacy over all men; a contempt mixed with hatred &t..t the feeling that other nations inspired them; as for theirs, it was magnifi-made in their thoughts until they became the "God-people" more than the “people of God.”

This was the state of mind of a large part of the inhabitants of Judah when the Captivity revealed to them Chaldec and its wise men. at this time Assyria, Urartu, Medina and Persia: n'e-were populated only by warriors, where trade absorbed all the faculties of the Phoenicians, the two most intellectual peoples of Asia were the Chaldeans and the Jews. Different In many ways, they found themselves brought together by the culture of their @lites: the cult of human Pride, which shepherded 'one, ie cult of ethnic pride, (which exalted the other, made them con-take and penetrate each other.

It is not our place to seek what philo-Chaldean sophie first, and Persian then, borrowed from the Levites. Let it suffice for us to recall that a constant tradition gives Zoroaster as his master a Jewish prophet, who was Daniel or Ezra, and that it is undoubtedly there that we must seek the origin of certain high principles, coming from Jewish monotheism, which we encounter in the teaching of the Asian philosopher. Inverse-ment, Chaldean thought acts powerfully on Judaism orthodox, and determined the birth, in its bosom, of a sect Gui was to transform Israel and restore in the name of the latter the meaning that its Etymology includes: "the one who fights con-to be God." This sect was that of the "Pharisees" - in a word Hebrew which means: "separated" and which, in itself, makes one think of A Hercelia and schism (20).

---

(20) This meaning is probably that which the “Pharisees” gave in the name of their sect; but they explained this differently name to the people of Israel, saying that they were "distinguished" from the others.

&BLIOTE
\

.
bi Be

Ze

Jewish historians, before the Babylonian Captivity; and, since the Munck's works, it is no longer disputed that this sect is ı reeisement born at the time of this captivity, as a result of the influency that Chaldean philosophy exerted on a certain name- of Hebrew intellectuals, Levites for the most part. But, if the thesis of this author is demonstrated on this point, he appreciates less exactly, we believe, the importance of the loans that these letters- Jewish people did to the doctrines of their masters. What they asked them to do rent, in fact, it was not only a lot of superstitions on the souls of things, their transmigration, and the geniuses of the e&lements; this was also the very essence of the pantheistic doctrine – that they dressed, it is true, in Jewish style, and that they tried to harmonize with their pride as "Chosen People." It was then that was formed, from these Chaldean contributions in Jewish thought, this Kabbalah (or Tradition) of the Pharisees, which, long transmitted orally from the teachers to the disciples, was to inspire, eight hundred years later, the writing of the TALMUD, and finding its expression the most complete in the Sepher ha Zohar (21).

Before bursting out proudly like the expression of the aspir- Jewish rations, the "Tradition" of the Plenary had & overcome serious difficulties. The main one came from the revival of madness Orthodoxy provoked in the Jewish people by the Captivity. Expose to the exiles, who groaned over the collapse of the temple of Jerusalem salein, who implored Jehovah to put an end to the misfortunes of their homeland, that Jehovah was only a vain phantom, it was not only going facing certain failure, but still exposing oneself to perils serious, the least of which was to lose all authority forever in Israel. The Pharisees judged it wiser to capture, on the contrary, the confidence of their compatriots by taking the lead of the movement- religiously, affecting a serupulous observation of the least- dres prescriptions of the Law, by instituting practices of devo- careful and complicated operation. But, at the same time, they cultivate- were carrying the new doctrine in their closed circles, true

very Jewish and as if "set apart" by their piety. – At the very moment or Chaldean philosophy gave birth to Phariseeism, it also provided his dogmas & Pythagoras, who, according to the testimony of Iamblichus studied for twelve years in Babylon towards the beginning of the great Captivity.

(21) Or Book of Splendor. It is a kabbalistic work kept held in high esteem by the Jews, and also, alas | by the Kabbalists of Christian origin – Its author supposes "st Rabbi Simson ben Jochai, who was born in Galilee, in the year of the Christian era. But there there is reason to believe that this rabbi never existed and that the Zohar was never composed only around the 10th century AD. Authors' assumptions and falsifications of all kinds are commonplace in matters of Kabbalistic works.

groups of followers at the time
6,000 members at the eyoque
of prosperity.

This group of pantheist intellectuals was soon to ac-
to seek a leading influence on the Jewish nation. -When the
The Persians left Babylon in 538 BC.
Jews had hoped for the end of their captivity. It ended, in
in fact, two years later, by an edict of Cyrus which authorized those
of them who wanted to return (to their patrician. A pre-
The first convoy of 50,000 Jews left soon after, under the direction of
of Zerubbabel, and was later increased by new migrations, which Ezra and Nehemiah led (22). But, with the
prophets who came to rebuild the temple, returned, alas!
Pharisees who were going to pollute me with their heroism.

Nothing, moreover, which directly clashes with national sentiment in
what they let transpire of their doctrine: so penetrated
that they were of Chaldean Pantheism, the Pharisees had con-
serve intact their ethnic pride. This religion of Man
divinized with which they had imbibed in Babylon, they do not con-
were only exercising themselves for the benefit of the Jew, to be superior and pre-
tin. The promises of universal domination that the Orthodox Jew-

doxe found in the Law, the Pharisee did not hear them in
the meaning of the reign of the God of Noise over the nations, but in the
scenes of a material domination that would be imposed on the Universe
by the Jews. The expected Messiah was no longer the Redeemer of
original sin, triumphant all spiritual which would put away the world
under his leadership; he was a mortal king and all bloody with ba-
sizes, which made Israel master of the world and "would trample all the
peoples under the wheels of his chariot" 25). And enslavement of the
nations, finally, the Pharisees did not ask it of a Jehovah
non-existent, that they continued to worship in public only for

secret society, strong with a few c
of the Captivity, and which did not exceed
of Flavius Josephus, time of his greatest

(22) It is generally imagined that all Judah was taken captive
saw and then returned. Neither fact is correct. Nobuchadnezzar
took only part of the people to Babylon; the rest had sought
a refuge in Egypt and settled there. On the other hand, the king of Chaldea
left in Judah "some of the poorest of the people, who
had nothing" (JErkmiE, XL, 10). Finally, when Cyrus authorized the re

(Espras, 1, 5); the largest number remained in Chaldea, without losing the
of his Jewish nationality. These are the Jews, from the Persians "in
all the provinces of the kingdom" (Estner, IV, 8), which were going to provide
to the king of the Persians his minister Mordecai. The dispersion of the Jews, who
had begun under Solomon) was therefore already very advanced 500 years
before Jesus Christ.

(23) We read in the Targums of Jonathan on Isaiah: “The peoples
crushed by the King-Messiah... How beautiful he is, the King-Messiah who must
arise from the house of Judah!... He engages in combat against his enemies-
put and puts & kills the kings! » (Dictionary of the Bible, Paris, 1908;

IV, col. 1034).

x

z

flatter popular sentiment; they only hoped for it: from the--pa-
Israel's secular tradition of the use of human resources.
monstrously different from the old Law that such were
Principles, they had nothing, as we see, which would make them unpopular.
those who let them filter drop by drop among the Jews.

The learned sceeräte organization of the Pharisees did the rest and
soon assured their entire political power in Judea. I was
can better define their action in the midst of Jewish society of a-
before Jesus Christ that by comparing it to the Freemasonerie in modern society. Few in number, but closely
solidarisös, and imposing on their members the religion of secrecy, the
The Pharisees tirelessly pursued a double goal: 1. to get
to adorn with political power, by the possession of high offices
religious (whose influence was immense in the Jewish nation
reconstituted) and by the conquest of the Sanhedrin (24); 2° to make Gvo-
gradually read the people's conceptions in the direction of their

serete doctrine. They were fully successful in the pursuit of this
dual purpose.

Flavius Josephus shows them to us, in fact, enjoying a power-
without counterweight thanks to their close solidarity, which made them-
Knows how to treat as profane all the Jews who had not been initiated
To their secret doctrine, but made them look at those who
had received this initiation as very superior to the rest of
"human species. They populated the Courts of Justice, dominated

very themselves, who formed the aristocracy of the Nation, were obliged to embrace their Jarti to preserve some authority, The Sadducees, reports Flavius Josephus, although separated in all of the Pharisaic opinions, were constrained, when they occupied-pay charges, "to conform to the conduct of the Phari-

(24) After the restoration of the people to Jerusalem, the government was for some time assured by Jewish governors appointed by the king of the Persians; the prophets Ezra and Nehemiah are the most famous ,these governors. Then, power belonged to the Sanhedrin, a sort of as-sovereign appearance whose authority was at once doctrinal, judicial and administrative, because he interpreted the law, judged major causes, raised taxes and represented the nation. This Supreme Council was com-Pos€ of 71 members who provided for the vacancies themselves in their bosom; the president, or nasi, to whom princely honors were rendered, he was ordinarily the High Priest of the temple of Jerusalem. The vi) members were divided into three categories: the Priests, or sacrifi-tors; the Scribes, or doctors of the Law, chosen for their exact con-birth of sacred texts; the Ancients, or heads of the Principal families-them. From Van 130 BC, under the pontificate of John Hyican, son of Simon Machabbee, the custom was established of striking the mon-Jewish nation in the name of "the High Priest and the Sanhedrin." We will see more far how the Sanhedrin survived the final ruin: Jerusalem by Adrian, (135 of the Christian era) and to the total dispersion of the Jews.

has - - -

'

u

his own, because the people would not tolerate them resisting it.
"sent" (25).

On the other hand, they managed without too much difficulty to develop the faith of a large number of Jews on many essential points-tiels. The possession of most of the major religious offices and the majority of the Sanhedrin gave them the right to interpret sovereignly the Law. They interpreted it by distorting its meaning, using for this business of falsification the "method allegorical", the same one which made the foundation of their Kabbalah, the name which was then used by the hermits of all times to tackle the sacred texts, and which constitutes, today still, the main resource of Modernism. By this method, Scripture is stripped of all literal meaning, and the texts that it contains, instead of being the exposition of an objective truthgaire. The apparent simplicity of the stories and precepts is designed astonished as a skill of the sacred Writer who wanted that readers who have not received the initiation of the Masters take precepts and stories at face value, while they do not are intended, according to the Pharisaic Kabbalah, only to initiate oral developments, most often unrelated to the text or in contradiction with it.

Free to conduct these developments at their own discretion, the Pharis- his own people thus managed to get the Jews to accept him, in the centuries preceding the coming of Christ, a great number of their secret theories. This is contrary to the Law of Moses, who ordered the Hebrews to love and respect The Pharisees succeeded in inspiring the people with a instinctive horror of the non-Jew, which was expressed among other things in his by the morbid fear of the slightest contact, assimilates Ar a defilement. This is also how their conception of the Messiah hu- hand, temporal king and exterminator of non-Jews, arrived A rem- place that of the supernatural Mcssie, whose divinity David saluted

(25) The Sadducees, who owe their name to a Jewish philosopher named Saddok, did not form an organized sect comparable to that of the Phar:sians: they began to appear only around the 11th century century BC. They are sometimes confused with the "Greek party", name given to Jews who, under the influence of Greco-Syrian domination Seleucids had adopted the Moors, the Langwe and certain con- certainties of the Greek philosophers. The Sadducees worshipped in a God unique, indifferent to the good and evil that is done on earth; they denied the immortality of the soul and considered virtue to be a good thing To the soul as health to the body and that it must be practiced for the sa- personal satisfaction it provides. Recruited mainly from the aristocracy- secular tie, the Sadducdens never grouped together to assert their ideal among their fellow citizens, and Flavius Josephus reports that "in- "as much as the Pharisees live in union with one another, so much do the "Sadducdens are of an independent temper; they do not live "less coldly among themselves than they would with strangers."

—p gg er
. 7° r
»

and whose pure glory the Prophets announced together and extreme lowering. This is how finally the notion orthodox of Paradise and Genesis was abandoned for that of the transnigration of souls, which the Pharisees had borrowed In Chaldea (26). On the eve of the birth of the Savior, this The evolution of the Jews had become almost general, except that those who were victims realize that they were deserting

However, not all brains were conquered, in
Juaee, by the learned Pharisaic tactic. A fairly large noun-
of Jews, more enlightened than the others, or guided by intelligence-
divine agency, had understood that the Pharisees were training
Israel to heresy and had tried to react. Paralyzed by the power-
political power held by their adversaries, these O-tho- Jews
doxes had been reduced to giving up the open struggle and had
almost expatriates. On the banks of the Dead Sea, in fact,
in wild and deserted places, they were built
cl sc monasteries preserved until the time of Christ the deposit of
the true Faith. They lived it, according to an imonastic role of which Flavius
Josephus and Pliny left us the description, although 4.cuo Jews
who worked and prayed to the God of Moses while waiting for the ac-
fulfillment of prophecies; the high virtue of their life
deserved the respect of all. The "Essenians." That's how they were called
called, showed no weakness towards those who
were trying to make Israel unfaithful to its mission. Thus,
while fulfilling all the requirements of the Law, they abstain-
to go up to Jerusalem to sacrifice there; not that they were
proved the sacrifice made in the temple, which they honored
on the contrary infinitely, but because this sacrifice was famous
by heretic Jews (27)

The religious hierarchy of the Essenes, very absolute, does not limit-
was not, moreover, his influence on the walls of their convents.
They had many secular supporters, in Jerusalem and in
the cities of Judea, which formed a people of faithful followers of the monks
from the shores of the Dead Sea and accepted their leadership. In
In each important locality, an adept was responsible for providing
to the charges of solidarity which united the believers of the True God,

(26) Wlavius Josöephe (Antiquites Juives, XVIIL, 2) reports that the

, Pharisees had acquired, by this belief in the transınigration of

souls, "such great authority among the people that they follow their
"sentiment in all that concerns the worship of God and the priests so-
"lennelles which are made for him."

(27) The Essenes "honored the cult famous in the temple of
"Jerusalem, but they did not participate in it, for the reason that the mass
"In their eyes, those who sacrificed were composed only of Israelites
“degenerates”. — Neander, Kirchengeschichte, I, 20.

ED u) r

“ er . u af
Dir her un ae Ve An hen NEE 2

Ps U im air « Bh 4
A a 2 A ._ ae u

whose morality, inspired by the old 1.01, was in advance in complete agreement with the requirements of the new one (28).

This was the religious state of the Inif people. | Our was born

Lord Jesus Christ.

(28) Flavius Josephus (II, 12, Jewish War) agrees that the Esse-

nians were the most perfect of all Jewish sects. This is what said of the monks of the Mer Merte

«u
"
"

"They live in a very close union and consider the pleasures as vices that one must flee, centinence and victory over his passions as virtues that cannot be overestimated. They reject marriage, not that they believe in destroying the race men, but to avoid the intemperance of women... They do not nevertheless do not allow them to receive the young children who are given to them donn®, to instruct them and raise them in virtue, with as much care and charity as if they were their fathers, and they dress them all of the same kind.

"They despise riches; all things are common to

; them with such admirable equality that, when someone kisses

their sect, he strips himself of the property he possesses, to avoid by this means the vanity of riches, to spare others shame of the poor:6, and, by such a happy mixture, live all together as brothers

"...They think they are clean enough and pretty enough as long as their
clothes are always very white...

"I am very religious towards God, speaking only of holy things
before sunrise, and then making prayers, which they received
by tradition, to ask God to make it shine on earth. They
They go to work, each to his work, as it is ordered,
At (11 o'clock) they gather and, covered with linen, wash themselves with
cold water. They then withdraw into their cells, the entree is not allowed to anyone who is not of their sect, and,
Being thus purified, they go to the refectory, as to a saint
temp!e, ol, when they are seated in great silence, we put in front of each-
each of them bread and some food in a small dish. A »u-
The critic blesses the meats and no one would dare touch them until he has
finishes his prayer. He says another one after the meal, to finish
as he began, with the praises of God, so that they would recognize-
are all born that it is from his liberality alone that they draw their nourishment-
They then take off their clothes, which they consider sacres, and return to their work. They do the same in the evening, at supper,
thing and make their guests eat with them if some have arrived
ones.

"You never hear any noise in these factories; you never see anything
the slightest disturbance; everyone speaks only in their rank and their silence

. gives respect to foreigners. Such great moderation is a

effect of their continual sobriety, for they neither eat nor drink
as much as they need to feed themselves.

"They are not allowed to do anything except with the advice of their superiors.
laughing, if not to assist the poor, without any other reason
only their compassion for the afflicted is brought to them; for, as for them
parents, they wouldn't dare give them anything if they weren't allowed to. They
take extreme care to repress their anger; they love peace
and keep so inviolably what they promise that one can add-
have more faith in their own words than in the oaths of others.
They even consider oaths as perjury, because they

= FA

"cannot persuade themselves that a man is not a liar when-
"that he needs, in order to be believed, to take God as witness.

"They do not receive at the same time those who want to embrace
"their way of life, but they make them stay for a year in
"outside, where they each have, with the same regime, a pickaxe, the laundry

"food that conforms to their needs and allows them to wash
"like them in Cold Skin in order to purify themselves; but they do not make them
"not eat in the refectory before they have again, for two
" years, Test their morals. Then we receive them Because we judge them
"worthy; but, before sitting down at table with the others, they commit-
“solemnly honor and serve God with all their heart;
"to observe justice toward men; never to do willfully-
"silently do harm to anyone even if they are ordered to do so;
"to have distance from the wicked and to assist with all their might
"to be able to be good; to keep faith with everyone and especially
"to the princes, because they hold their power from God. To which they
"add that if ever they are raised in charge, they will not abuse
"of their power to mistreat their inferiors, that they will have nothing
"more than these, neither in dress nor in what concerns their persons...

"These are the promises to which those who want to
"embrace their way of life in order to strengthen them against the .'ces.
"(That if they contravene it by notabile faults, they are expelled from
"their company...

"They live so long that many reach the age of one hundred, O2 that
"I attribute to the simplicity of their way of life and to what they are
so rules in all things. They despise the evils of the earth, triumph
"torments by their constancy and prefer death to life Irs-
"that the subject is honorable.

"These same Essenes believe that souls are created immortal-
"them, to bring themselves to virtue and turn away from life; that the good
"are made better in this life by the hope of being happy
"after their death; and that the wicked, who imagine they can hide
"in this world their bad actions are punished in the other by
“eternal torments.”

This last trait connects the Essenes both to the law of Moses
and Christianity. We already know that the Sadducees do not believe
to the immortality of the soul. The Pharisees, like the Spiritists and
Theosophists of our day believed in his reincarnation.

Alongside these monks, following their doctrine and relating to their au-
Torite, Flavius Joserhe reports the existence of followers who continued A
hatiter in the Judean towns. They practiced the same abstinences
“u2 the monks, except in matters of marriage, in which they do not
would see, moreover, "that a means of perpetuating the species is not the vo-
iuptd ». Flavius Josephus remarks: “When they make some journey,
"They carry nothing but weapons to defend themselves from the thieves."
"theirs. They have in each city someone from them to receive and
"to accommodate those of their sect who come there and give them clothes and
“something else they may need.... They don't sell or have-
"buy nothing among themselves; but they communicate with each other,
"without any exchange, all they have n.

an ar

0 Eee
=

_

CHAPTER II

Christ and the Pharisees

he was very close to the triumph of the Pharisees
complete when the voice of the Righteous One came. to make them stagger
the building of lies and Pa ar the deep
hypocrisy of the masked sectarians. I1. The Gospel tells us
In Tiisse the trace of the &ego which seized the Pharisees when the
The first miracles of Jesus made it clear that he was the Messiah.
Already the Son of God had, on the occasion of the Sabbath observances-
ticks, withered the deceit of the Pharisees, who exaggerated the rigor
practices of external devotion At the present time when they cons-
secretly hacked the ruin of the Law. The crowds that followed
Jesus, and who were inflamed at the sight of his immaculate figures, seemed
announce the end of the reign of the "temple vendors". Also the
The Pharisees sent an embassy from Jerusalem to
Jesus.

This embassy met him on the shores of Lake GEene&za-
reth. Choosing the pretext of one of these purification practices
that the Pharisees had instituted, she blamed him for the fact that
his disciples did not observe him, and said to him: "Why do you say-
Do not the ciples observe the kabbalalı (tı..dition) of the ancients?... »
Jesus answered them, “And you, why do you transgress the covenant?
command of God by your tradition?" And reproaching them
to nullify the word of his Father, He added: “Hypocrites! Isaiah
"He prophesied well about you when he said: This people honors me
"lips, but his heart is far from me. It is in vain
"Let them honor me by giving precepts which are com-
“mandments of homies” (20).

Already, the sect had only one thought: to put to death Ison of Mary, as so many pro-
had been placed in Niart before him
phctes who had tried to bring Israel back to the faith of Abraham.
The Gospel story is full of the plots of the Tharisians, the
traps they set for him, the violence they committed
to get rid of him. Their fury redoubled as I
Christ went from city to city, from synagogue to synagogue, rev-

made to their fathers and of the old faith in which they had eru. She knew no bounds when Jesus was welcomed with jolc in Jerusalem attentive to his words. There, surrounded by their ambushes and feeling the breath of their hatred, the apostropha amerenent the Phasisiers:

(29) Marıneu, xv, ı A 9.

—— IH, one

“Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed sepulchres that appear beautiful outside, and inside are full of dead men's bones and from every kind of impurity. You, likewise, outside you appear righteous to men, but inside you are full of hypocrisy and iniquity. Woe to you, scribes and Pharisees hypocrites!... You testify against yourselves that you You are the sons of those who killed the prophets. Fill the measure of your fathers! Serpents, brood of vipers! how will you escape the punishment of hell? Therefore, Behold, I send unto you prophets, wise men, and scribes. You will kill and crucify the children, you will beat them with rods the others in your synagogues, and you will persecute them from the city in the city, so that all the innocent blood may fall on you. spread on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom you heard between the temple and the altar. Truly I tell you, all these things will come back on this people. Jerusalem! Jerusalem! you who kill the prophets and who stones those who are sent to you, how often have I wanted gather your children, like a hen gathering her chicks under his wings, and you would not! Behold, your house will be made deserted... » (30).

The warning that the times have come, that patience

divine is tired of Israel's crimes, that God will withdraw his hand from this one, take away his Mission and share it among the nations, Jesus also formulates it, in powerful words, where he announces the Deicide and the punishment of the Jews:

we
=

“Listen to another parable. There came a man, Master of house, who planted a vineyard. He surrounded it with a hedge,

winegrowers and left the country. When the time of harvest was
arrived, he sent his servants to the tenants to receive
the product of his vineyard. The vinedressers, having seized his servants-
They beat one, killed another, and stoned the third.
He sent other servants, more than
the first; and the vinedressers did the same to them.
Finally, he sent his son to them, saying: They will have
respect for my son. But, when the winemakers saw the son,
They said to each other: This is the heir; come, let us kill him and imprison him.
will we inherit his inheritance. And they seized him, threw him
out of the vineyard and killed him. Now when the owner of
the vineyard will come, what will he do to these vinedressers?

They answered him: He will destroy these wretched people, and he will settle-
will sell the vineyard to other winegrowers, who will give him the pro-
produced at harvest time.

(30) Matıueu, XXIII, 27 A 30.

Jesus said to them, “Have you never read in the Scriptures:
"The stone that those who were living rejected has become the prin-
"principal of the corner... Therefore I tell you, the kingdom of
“God will be taken from you and given to a people who will give back
"the fruits. Whoever falls on this stone will be broken and whoever
"on whomever it falls will be crushed" (31).

And the Gospel adds:

“When the chief priests and the
“The Pharisees understood that Jesus was speaking about them, and they
"sought to seize him; but they feared the crowd, because
"that she considered him a prophet" (32).

Alas! the day came when the crime that the Pharisees
had been meditating for three years, when the Just Man was brought bound before
the Sanhedrin composed of their leaders, given the Jewish rabble, overcited by "the Chief Priests and Elders," (that is to say by
the Sect, whose members monopolized these functions), claimed
Pilate's freedom, Barabbas's freedom, and the crucifixion of Christ.

These wide open arms, which the Savior of the World stretched out
The Pharisees cloaked all the sinners on the tree of the
Cross. And while at the foot of the divine gallows the apostles sobbed
and the holy women, the deicide Jews, röp@aient sneering the
inexpiable word: "Let his blood fall on us and on ours

children ! "

(3:) Marrıneu, NNIl, 33 A 34.
(32) Marttıneu, XX11, 45 and 46.

The Talmud

= in

|

CHAPTER IV

The Jewish origin of anti-Christian persecutions

Fall The Pharisees believed that, through the torture of Jesus, they had

Removed the danger that had worried them for three years;
gj also they are not moved, at the beginning, by the preaching
J; of the apostles. When this one began & multiplied the
In Jerusalem, they were content to bring
Peter and John in the Sanhedrin compound, and they were menaged;
puls, after a second arrest of all the apostles, these
were beaten with rods. Finally, anxiety increased their cruelty,
and the deacon Stephen was stoned, after having been recalled to his judges

what blood line united them to the ancient Irons & Cutters
«'Isra@l (33).

endlessly followed in their footsteps. Soon, the Pharisees could no longer
doubt that the hegmony exercised by their sect over the Jewish world,
and which she aspired to exercise over all peoples, was in danger.
resolved to engage in a fight to the death against the doctrine of Christ.
and to hunt down those who spread it worldwide.
To achieve this, they did not lack means of action: the
The dispersion of Israel among the nations had long been a
fait accompli and assured the Sanhedrin, in all countries,
Correspondents, agents and faithful executors, Now the Sanh6-

nism, and some Sadkhtosens, violently anti-
Christians) was composed only of Pharisees.

To get an accurate idea of the state of the Jewish people,
"In the year 35 of our era, it must be remembered that no other
etc., for centuries, also dispersed
conserve the feeling of this unity,

This dispersion had begun in the reign of Solomon, who
sent as far as Spain (Tarshish) and as far as Ethiopia (Ophir)
colonies of Hebrews responsible for supplying it
ivory and precious wood (34). Then came the captivity of

towards
had not
than him and had as well

in gold, in
and Babylon,

(33) "Man with a stiff cunt, incirooneis of
“YOU always oppose the Holy Spirit! What your fathers were,
"You are too. Did not your fathers persecute the prophets?
ter 3Esront "killed those who foretold the coming of the Righteous One, that you

"you have now delivered up and whose murderers you have been, you who
"have received the law according to the commandments of

heart and ears! you

ges and who do not have
“point guardde 1…” (Acızs, VII, sı A 53).
(34) I Kings, IX, 26 & 28; and X, 22.

The – – – –_ – – – in |
I
BE

W

u
ge mm

which created a vacuum in the Judean countryside: all the exiles eu-
rent, it is true, the permission to see their homeland again. after the triumph-
father of Cyrus, but many did not use it, alongside the book of Esther
we have them spread throughout all the provinces subject to A
the Persian empire. Meanwhile, a large number of fugitives
had won Egypt, to escape Chal- domination
deenne, and had settled down in Pantica, land of the
Pharaohs. Alexander's triumph further encouraged the dispersion
Jews, who had, by their prompt submission, obtained the
favor of the Macedonian conqueror: he established many &
Alexandria; others flowed back to Greece, others accompanied-
generated his army, in which Quintus Curtius signals their presence. In Rome, we find them, from the last times of the
Republic, established in large numbers, following the Roman arineas
in their conquests to provide them with supplies and
to raise war contributions, and at the same time powerful
time to disturb the Forum with their threats (35). In short, nothing
seems more justified than this passage from the Historical Memoirs of
Strabo, who, writing precisely in the 1st century AD,
erc, observed: "the Jews are widespread in all the cities, and
"It would be difficult to find a single place on earth that does not
"has received and where they are not powerfully established" (36).
Powerful establishments, indeed, those of the Jews, who form-
sometimes, as in Alexandria, a third of the population, and
who had, almost everywhere, obtained the right: to live in
special district (the ghettos, about which we have moaned so much, come
from there, and were originally a privilege); 2, to be discharged from
certain taxes; 3° to be administered and judged by magistrates
of their nation, which they read freely themselves. Each of
these Jewish colonies, with which the world was covered at the time of Jesus-
Christ and his first apostles, formed a kind of rep-
blique, of which the synagogue was the religious and administrative center-

---

(35) The proconsul Flaccus had confiscated the tribute of the "didrachm",
that the expatriate Jews paid for the maintenance of the temple of Jerusalem-
lem. He was accused before the people by the Jews of Rome and defended
by Cicero. During the proceedings, the Forum was invaded by a crowd
of Jews threatened both the lawyer and his client. Cicero, addressing
the scusator, cried "... Ah! I understand you, Lelius: vorla pour-
"Why is this cause pleaded near the Aurelian steps! It is for this
"that you chose this place and surrounded yourself with this mob! You
"I know what the multitude of these Jews is, what their union and their
"dominate over the crowd of assemblies. But I will lower my tone to
"to be heard only by the judges; for I cannot ignore that in the middle
"From them stand their leaders, always ready to direct them or cun-
"be against my person or against the elite of the citizens, do not think
do not lend me and make this task easier for them." (Cicero, Pro Flacc>,
. (36) Quoted by Flavius Josephus; Antiquities Judaigies, XIV, 2; And

Ei nen 5' A tan u in ie

1

E

=

h TS

But this local synagogue was only a reflection of the place
sacred place on which the gaze of the expatriate Jews remained fixed,
this temple of Jerusalem where the sacrifice offered to Jeehova was valid,
sacrifice prohibited in any other city. Also, contributions
were they collected every hour in all the colonies for
the maintenance of the temple, and sent to Jerusalem: the payment,
for this purpose, two drachmas per head was a tribute that the
Jews willingly consented, because he affirmed the persistence
of their nationality at the same time as it satisfied their feeling
religious (37).

Grace & the organization We have just described, the nine
In 35 AD, the Jew offered the contradictory aspect of a
extreme dispersion and absolute political and religious unity.
Hundreds and hundreds of Roman, Asian, or
even barbarians, received in their ghettos three quarters of
the population of the ancient kingdom of Judah; but the Sanlıödrin er
the temple of Jerusalem kept, for these exiles, as many pres-
stem and authority than for their brothers who lived in Palestine.
Paying the same tax to the temple, uniting in thought with the
same sacrifices, they were for the Sanhödrin subjects with
with whom it was more difficult to communicate than with others,
but to whom we did not fail to frequently send
messengers. If we consider that the Sanhedrin was then, and since
long time, in the hands of the Pharisaic sect, we understand that
the latter had the power, by a notice sent in the name of the
Supreme Council of the Jewish nation, to rise up against the Chre-
hold the hostility of this immense network of Hebrew colonists who
enveloped the world. This is what happened as soon as the extension
The rapid spread of Christianity was an obvious fact, that is to say in the year r%

This very important point cannot be called into doubt when
we examine it in the light of the irrefutable texts that we provide-
are the Fathers of the Church, depositories of the Christian tradition-
hold of the first centuries.

Here is the formal testimony of Saint Justin the Philosopher, a
of the most illustrious martyrs of the 2nd century, who, speaking of facts
notorious Jans d'Eglise, and which his adversary did not contest
sary, said in his Dialogue with the Jew Tryphon (which appears
being Rabbi Tarphon, famous in the books of Kabbalah): "In
"the outrages that we do to Jesus Christ and to us, the others
"The nations are less guilty than you, Jews. It is you too
"They are the authors of their prejudices towards us, of the bad-
"good opinion they have of us and of this Just One. You, in fact,
"after having crucified him, after having known with certainty his resurrection-

(37) The drachma, Greek currency, was worth 0.70. This tax of the two
drachmas is the one that is claimed from Jesus and his entry into Capernaum
(Matrineu, XVII, 24 & an):

—— nn nn – –
>
has ;

nn ——

in > > 5
nn 2 2 el -_ R y art

"rection and his ascension into Heaven, not only do you not have
"not done penance, but, at that very moment, you have
"sends carefully chosen emissaries around the world.
"These insinuators have told everywhere how it was born
"an impious sect, called Christians, and have spread against us
"these things, which, in fact, are still repeated today against
"we by all those who do not know us" (paragia-
phe XVI).

In paragraph CVIII, Saint Justin the Philosopher returns to
this accusation and specifies it again: "As I have already told you
"said, you have chosen men capable of carrying out your des-
"sein, you sent them to all countries and you made
"to know to all, by their knowledge, that one Jesus, from Galilee,
"had founded an illegal and impious sect... And you added
"that Jesus Christ had taught his disciples to commit all
"these abominable crimes that, even now, you
"go and tell all sorts of people, saying that they
"are usual to those who look at Jesus as the Messiah, the

"hatred neither against you, nor against those who received this from you
"the bad opinion they have of us. And mönıe us
“Let us pray that God will grant them and others His mercy.”

What were these "abominable crimes" of which the envoys of the The Sanhedrin of Jerusalem came to charge the Christians with the Jewish colonies scattered throughout the world and among the peoples who surrounded them? It is enough to leaf through the pagan writers of time to realize it. "Christians," they say, "have a secret and infamous cult; they worship an anx's head, and sharefeels, in their sacred meal, the body of a child covered in dough (deformation of the worship of the Eucharist); they practice incest and all kinds of crimes; finally, they are sadists, enemies of any society and who refuse obedience to Caesar." We know how-Well, for three centuries, these accusations led to miassacres, and how many Christian martyrs died in the torments-ments, under the jeers of the crowd overexcited by such slander-nies. It is not useless to show from where these calumnies came, and that the same hand that had crucified the Master was martyring the disciples again.

Identical to that of Saint Justin is the testimony of Tertullink, which applies to the Jews the words of Scripture: "It is by your fault that the name of the Lord is blasphemed among you nations,” and who adds: “Indeed, it is through the Jews that a com-
"Leads to this state of infamy in which we are presently
"reduced" (38). Elsewhere, he reports the outrages suffered by the Christians hold, in his time still, are abzcuated by the Jews, & Carthage: "And the populace," he said, "believed the Jew; for what
"another race there is] in the world that pours infamy on us
"like the Jewish race?" (30). Finally, in chapter X of the Scor-Piaque, he finds this admirable expression which sums up the truth historical in a striking form: “The synagogues of the
"Jews are the source of our persecutions. Synagoge Jud@orum
"fontes persecutionem".

Origen, for his part, reports: "Celsus wanted, through his book,
"to inspire in his readers, who do not know us, the will
"to fight us as blasphemers of God. In this,
"he resembles the Jews: These, from the beginning of the religion of the
“Christians, spread slander against them. They sacrifice
"a child," they said; "they feed on his flesh, and, you see,
x do their works of darkness, they extinguish all the lights
"in their assemblies and each of them unites with the first that he
"meeting. These calumnies, however absurd they may be, have
"took a lot of authority against us with many

---

(38) Against Martion, 7% 23:

Eusebius Pamphile says, on the other hand, in his Commentaries on
"Isaiah: "We find in the writings of our ancestors that the
"priests and elders of the Jewish nation, in Jerusalem, addressing-
"letters are sent everywhere to all the Jews, ordering them to ac-
"to accuse the doctrine of Jesus Christ as new and hostile to
"God and commanding them not to receive it... These apostles of the
"Jews, carrying these letters, crossing the river and crisscrossing the
"earth, spread infamy everywhere about our Savior by their
"slander."

Twenty other texts from the same period, reporting the same
facts, could be cited. We will be content with the summary
what Mosheim gives in his book De rebus Christianorum
ante Constantinum magnum (page 06 of the Helmstadt Edition,
1753): “The High Priest and the elders of the Jewish nation sent-
"@missaries are sent to all the provinces to excite all
"their fellow citizens, not only to flee and hate the Chre-
"Well, but even to make them suffer all the vexations Dossi-
"bles and to accuse them before the magistrates. The Jews of all
"The universe obeyed these orders of their leaders and strove
"to stir up against the Christians the prefects, the judges and the crowds,
"by means of various slanders and criminal plots, Parıni
"these slanders, the main one was, and it is still repeated in this
“ moment, that Christians are a dangerous sect to the State and
"enemy of the Imperial Majesty, since they hold for God
"and for King a nonım evildoer& Jesus Christ, erıcih& for
"very just motives by Pontius Pilate. This conduct provoked the

(39) Book to the Gentiles, 1, 14.
(40) Against Celsus, v3

nn Mi A — — s
22 —..———————: &
—

"complaints of the first Christians against the hatred and cruelty of the
"Jews, whom they found more burdensome and more dangerous for
"them than those of the pagans themselves.

The type of these "apostles of the Sanhedrin", missionaries in-
travel with letters of introduction to raise the people
against Christianity, isn't it Saul of Tarsus, this young scholar?
Pharisee, at whose feet those who stoned Saint Stephen
had laid down their clothes, and who, later, miraculously-

"ravaged the Church," say the Acts; "penetrated into the houses-
"sons, he tore men and women from them and had them thrown into
"prison... Breathing threats and murder against the disciples
"of the Lord, he went to the High Priest, and asked him
"letters for the synagogues of Damascus, so that, if there
"'found supporters of the doctrine of Jesus, men or women-
"ms, he brought them bound to Jerusalem."

Later, Saul of Tarsus, who became Saint Paul, will be the target, like other apostles, to the incessant persecutions of the Jews, who will plot his evil. And the Acts will repeat about him:

"...Almost the whole city gathered to hear the word
"of God. The Jews, seeing the multitude, were filled with ja-
"lousie, and they opposed what Paul said by contradicting him
"and by insulting him... They excited the devout women of condi-
"tion and the principals of the city; they provoked a persecution-
" tion against Paul and Barnabas and they drove them out of their territory-
“story” (41).

And after the miracles of Saint Paul, A-Lystra”:

“Then there came from Antioch and Iconium Jews who ga-
"annoyed the crowd, and who, after having stoned Paul, dragged him
“outside the city, thinking he was dead” (42).

During his preaching in Thessalonica:

"...But the Jews took with them certain wicked men
"of the populace, provoked crowds and spread
"The commotion in the city... They dragged some brothers in front
and the magistrates of the city, saying: These men who have bou-
"The world also came here and Jason received them. They
"all act against the Edicts of Caesar, saying that there is another
"king, Jesus. With these words, they injure the crowd and the magi-
«-trats...2u(43).

Saint Paul would later complain to the elders of 'Church of Ephesus, from this relentlessness of the Jews, whose apostles were also suffering. Back in Jerusalem, he will see the Sanhedrin. raise the crowd against him, and will only be saved by his title

---

(41) Acts, XIII, 44 & 5o.
(42) Acızs, XIV, 19 and 20.
(4a) Acıns, XVII, 5A 9.

>.

of Roman citizen, who will oblige the governor to protect his life;
These assassination attempts will subsequently multiply during his captivity.

Finally, in 64, the Jews, fanaticized by the Pharisaic sect, crea-
will come the hour of the triumph: a monster reigns in Rome, and this monster, Nron, has just launched an order against the Christians
Persecution which condemns them all to death by torture.
We have sometimes wondered why Saint Clement of Alexandria
drie, speaking of this persecution, formally attributes it to hatred of Jews. This allegation is, however, easy to explain.
The fire of Rome, which served as a pretext for Nero to unleash-
torment his executioners, had trade in the shops of the Circus, which belonged to the merchants; this was therefore the population
Jewish people who were first threatened with prohibition. But the Jews had powerful protections in the imperial palace, and
Poppaea, the favorite of Nero, was a Jewish proselyte. Not only-
Only she managed to persuade A Cö&sar to spare the Jews,
but she brought down on the Christians the persecution which had me-
was swimming; and the Jewish colony of Rome was able to get drunk, for three years, of the spectacle of thousands of servants of Christ dying under the teeth of wild animals or transformed into burning torches. In June
67, the Jews had a long-desired Joy: the martyrdom of
Saint Peter and Saint Paul (44).

---

(44) These persecutions unleashed by the Jews established good
hour, in the primitive Church, this doctrine that the Jews. in cessanı
from being the people of God, have become the people of the Devil.
found expressed in the Didascalia; or Catholic Teaching of
Xlf apostles and disciples of the Lord, composed on the occasion of
Council of Jerusalem. The Greek original of the Disdascalia was lost, and only a Syriac translation was available when Hauler discovered in a palimpsest of Verona considerable fragments of an an-
old Latin translation, which is quite barbaric. Here is a translation-
literal statement: “Because he abandoned his people and deserted his
"Temple desolate, tearing its veil and taking away its Holy Spirit for
"to send down to those who have believed from among the Gentiles (as he
“Pa said by Jo: I will pour out my spirit on all flesh), he did
“to disappear, in fact, from this people its Holy Spirit, the virtue of its
"Word and all priesthood and transferred them to his Church. And likewise,
"Satan the tempter has left this people to attack the Church, and
"From now on Satan will no longer tempt this people, because, through his mu-
“bad words, he fell into his hands, he too tried
"The Church and to stir up against it afflictions, persecutions,
"biasphömes, les heräsies et las Schismes." These last words are

prophetic. The Church of the 1st century had not yet had, in fact, any heresy; but those which arose later were almost all due to the perfidious intrigues of the Jews.

—

GHAPITREIW

The Sanhedrin restores and the Talmud

esı in the year 70,,.in the aftermath of this persecution, that the announced punishments descended on Jerusalem | by Christ. However masters they were of the Sanhedrin and | | of the Jewish opinion, the Pharisees could not: emp&dear multiplication (sects, mainly in classes inferior, and some were formed which claimed independence-immediate dance of the nation. A sedition which broke out against the Romans was violent, and the governor of Jerusalem perished; the proconsul of Syria, who had rushed to his aid, was defeated in turn and lost an eagle. This revolt led to the dispatch against the Jews of Vespahis and his son Titus, with a considerable army. Titus assi6gen Jerusalem at Passover time, where a large part of the nation was gathered in the holy city for the sacrifices-annual fices. He seized it after a painful siege, full of Epiatrocious sodes, which cost the city 600,000 Jews of all ages and tot sex, that is to say to a third of the population of Judea. Then, 1 had the city set on fire and the Temple demolished, of which nothing remained stone upon stone, according to the prediction of Jesus. All the besieged who did not perish during the siege were sold at auction as slaves; their compatriots from Judea and other provinces-These of the Empire promptly redeemed them, it is true, but the The dispersion of the people was also increased.

[the Pharisees had played only a minor role in this r&about, which they judged premature. They aimed above all to take advantage of its consequences to increase their influence on the colonies Jews, and succeeded without difficulty, because the Romans, having conquered the open revolt and destroyed Terusalem, cared little for a sect Barely known to them, in correspondence with the debris of a nation scattered in so many places. The Pharisees were therefore able to constitute themselves the heirs of the regular power of Israel, of which they &were for so long the inspirers. The Jewish colonies, who had learned with dismay of the ruin of the holy city, the destruction of the Temple, the massacre of a large part of the population and the abolition of the Sanhe@drin, soon knew that the latternier was reorganized in Japhine, near the Mediterranean coast, and that in the absence of the Sacrifice, which could no longer be celebrated in tale disappeared in the disaster, an Academy preserved the traditions of Israel and a Patriarch governed the people. This Patriarche, this Sanhe&drin, this Academy, which were going to become the center

IM

hs

political and religious of the Jewish people, they were the Chief, the Council and the Doctors of the Pharisaic sect, remaining alone grouped in among the bodies of the dissolved state. A sleight of hand delivered to a secret society the government of Israel; but lowered it- The sudden feeling of the nation made it considered as benefit this usurpation, which, at least, left the Jews the apparrence of an As government"

The Patriarch and the Sanhedrin Pharisees put about thirty of years to have their authority recognized and strengthened, little connaked Romans, who believed all governmental organization to be dead memeniale of Israel, they did not stop sending messengers to the Jewish colonies and to collect the didrachma tax, which paid them quite generally, although the miners, at the letomorrow of the queen of the Temple, they demanded payment to the prefect of the Treasury. At the same time, the Pharisaic Kabbalah, with its fables and its superstitions, with its refractive distortions and the transınigration of the änıes, to the human character of the Messiah, To the Kaine Coritre the non-Jews and especially against the Christians, finished to penetrate the most distant Hebrew aeolonies: (46). @mis-

---

(45) The considerable role that we assign to the Pharisees in The political and religious evolution of Israel has been, until now, barely noticeable. sounds like Christian writers; but he is, on the contrary, perfectly known to Rabbinic historians, who glorify this secıon of the survivance and unity of Israel. Everything attests, in their derits, that the Pharisees had, before Pre-Christian, an organization and a internal hierarchy distinct from the constitutional powers of the nation. This The organization was first centered in Babylon, where many of the Jews remained established after the Captivity? It is possible. In any case, It was from Babylon, according to the Talmud, that Hillel, the first Patarch recognized by the sect, which established itself in Jerusalem in Pan 30 BC Jesus Christ, under the reign of Herod the Great, and who died in the year 13, of our era after having formed a large number of disciples. His son, Simdon, succeeded him; but Rabbi David Ganz, in his Chronology, admits that almost nothing is known about his Patriarchate. Si-'s successor meon was Rabbi Jochanan, who lived at the time of the capture of Jerusalem and The Pharisaic Academy of Japhne; he reconstituted the Sanhedrin in this

This Phariseeism thus absorbed the Jewish State. Johanan died in the year 76 and was replaced by Gamaliel, said of Japhnd, of whom David Ganz reports that "The authority was very great over the Jews of the whole Universe and that the kings foreigners recognized its jurisdiction over the Jews of their states.
The story of Vacad&ämie of Japhne, see Lightfoot: Academie Jafnensis History.

(46) This progressive adherence of the Jews to the Pharisaic tradition was, however, not; unarime. Those who, without being dezenus Christians Were shocked by the contradiction between the law of Moses and the Kabbalah, ended up grouping together to resist this innovation. They took the nem de Caraites, that is to say attached to the written law (Cara). Few name-numerous at first, they increased in number as the yoke Pharisee made themselves felt more, and they formed a powerful sect

mysterious sairs traveled the Jewish world, announcing the coming of messianic times, like this rabbi Akiba ben Joseph, who claimed to be descended from Sisara, the Canadian general killed by Jael at the time of the Judges, next to a Jewish mother. Departed from Japhne, Akiba visited Spain, Gaul, Italy, stopped for a long time in Rome,

then went to Greece and, from there, to Asia Minor and Babylonia; he finally visited Egypt. Having thus reviewed the Jewish forces,

“he returned to Palestine, where he directed the Sanhedriı and the Academy

Pharisee with such success that he is regarded as one of the fathers of the Talmudic tradition, the other being this Rabbi Samuel the Little One, who, around the same time, composed the solemn curse-against Christians, Yaguelle has always been pious since-recited every day in the prayers of the Synagogue.

Soon, the agitation of the Jews announced that the work of resur-
The repression of their nationality continued. A par-
The territory of Judea, in the year 115, was only subdued with difficulty by Trajan's generals, and had repercussions in Egypt and In Cyrenaica, where the Jews massacred, at the time-sage of Dion Cassius, 200,000 Christians or pagans, and could not to be defeated only after three years of war. At the same time, the Jews from Cyprus seized the island, ruined the city of Sala-inine and slaughtered 240,000 Cypriots, mostly Christians; those of Mesopotamia held in check for several months, the Roman arn&es; less serious disorders occur-were in various other places

still formidable. In 134, Akiba ben Joseph anointed him as king of Israel, a man named Barcochebas (the Son of the Star) in which he

claimed to recognize the signs announcing the Messiah. The im-
The commander was quickly surrounded by an army of 200,000 Jews, including many from abroad; he won a series of successes on the Romans of Tinnius Rufus, governor of Judea, and took advantage of its momentary domination to exercise, in the regions which
He was subjected to terrible cruelties against Christians (47)-

in the year 600 of our era, that is to say when the Pharisees completed the writing of the Talmud. In 775, Ananus, brother of the prince die la Capti-
quickly, in Babylon, declared himself for them and greatly strengthened their party, which, on the other hand, has constantly declined after the 11th century. Today
Today the Caraites are only a few thousand, having left between the Russia, Austrian Poland and the Turkish Empire. The hatred they have for the Talmudic Jews, who persecuted them severely, is well known. Having only the Bible as their religious code, they are quite favorablement disposed towards Christians, and their honesty does not give rise to no complaints.

(47) See the Chronicle of Eusebius, 17th year of the reign of Adrian, and &solement Saint Justin the Philosopher. Modern Jewish historians, Groetz, the first to be careful not to report these facts. Basnage, favorable to the Jews, makes only a slight allusion to it.

WIDER TE

Erz Er var

But Adrian having opposed him with his best general, Julius Severus, that he recalled from Great Britain, Barchochebas succumbed after two years of struggle. He fell with Akiba, and his son, Pappus, into the hands of Julius Sev&rus, who had them flayed alive, Jerusalem, which had not been the center of resistance, was taken a second time; the plow was passed over the place where it had been Temple and salt was sown there; finally Judea was almost entirely depopulated of Jews, those who had not perished having been sold as slaves or transported to Egypt.

This disaster was a terrible blow to the Pharisaic hopes
nes. The Sanhedrin of Japhne was dispersed and decimated like Va-

had Romans ceased to resound in Judea, that the Sanhedrin Pharisee was reconstituted in Tiberias, where he was also transferred

Adrian found there a trace of the visit of the Patriarch of the Jews (who was then Simon III), came to inspect the Synagogues of this country This time again the Romans disdained to search this mysterious authority, which disappeared only to be reborn from its ashes, whose Prestige remained intact in the colonies Jews. Not considering it as a danger, they even had to, later, to arrive at recognizing an official existence for him, analogous- than that of the pontiffs of an ordinary cult.

We do not know for sure the time of this recognition. session, and no doubt the Patriarchs of Tiberias proceeded By cautious attempts; but it seems that one must take in serious consideration the rabbinical tradition which wants that Emperor Antoninus, after having been hostile to the Jews, should be decame very favourably (48). In any case, from Alexander Sever= (in 252), Syrian emperor, and half-Jewish through his mother Mamma, the existence of the Patriarch of Tiberias, and his authority over all Jews, are recognized by the Imperial Edicts. Constantine, although Christian, did not think of abolishing this dignity, and even consented "to exempt the Jewish Patriarchs from certain charges, such as that of "decurion", little envied because absorbing and expensive- (49). Julian, who so fiercely persisted in Christianity, and who had been initiated into Kabbalah by Maximus of Ephasus, given to the Patriarch of the Jews the name of F rere in his message to the people Jewish, and it was at the prayer of the Patriarchy that he ordered to rebuild the Temple of Jerusalem, a work that a miracle made impossible-

---

(48) David Ganz reports that the Jews kept a pleasant memory- Antoninus Pius, not only "because they lived happily under "his empire and under that of his two successors Marcus Aurelius and "Commodus, while they were persecuting the Christians, but still "because he had received Circumcision."

(49) See Theodosian Code, book 16, title &.

ia Ba+ 2 Zn EZ Fe In
ar RETTEN 5“
TEEN has EN

m –

FEIN,

b

bie (50). Tiodosius the Great, Emperor of the East, forbade, by conbe, to the patriarch of Tiberias to raise the didrachıne tax on the synagogues. This Edict was confirmed by his son Honorius, in 390; but, five years later, the Patriarch obtained that this deThe ban was lifted. Finally, Theodosius the Younger, after having restricted the power of the Patriarchs in 415 (51) abolished the Patriarchate in 429, in circumstances to which we will return. As we see, the Pharisaic sect had fully achieved its aim, which was: first to reconstitute for the Jews a kind of spiritual homeland, of which it was the government; then of to have the existence of this Jewish government recognized by the powerimperial sarcophagus.

The "Jewish government" notations will not sound too strong when we know that the imperial sayings which speak of the Patriarch of Tiberias give him the titles of Illustris and Clarissimus, reserved for the great dignitaries of the time. Its attributions appear appear as important as those of the High Priest before the fall of the Temple. He has, in fact, control of the synagogues of the the whole world; he levies the didrachma tax on them; he decides to any doctrinal question, taking the advice of the Sanhedrin; he appointsme or revoke the Rosch Abot or Chiefs of the Fathers who govern the Synagogues of the same province; he supervises them by means of his "apostles", or officers in charge of missions, who travel cortinually the East, the West, Roman Africa and Asia minor, to carry orders or raise contributions. His judicial powers are important: not only does it have the right to judge, by himself or by his magistrates, the civil proceedings which arise among Jews, but still it has criminal jurisdiction which allows him to condemn to a fine, & prison and & all other corporal punishment than that of death (52). Finally, while the office of Head of the Sanhedrin, subordinate to the Patriarchate, remains the Younger forbade the then reigning Patriarch Gamaliel from extending his jurisdiction by calling a Jew and a Christian to trial in his court » against each other, which proves that this abuse had to happen. To punish him for this abuse, Theodosius stripped this Gamaliel of various honorary positions with which he had invested him.

---

(50) See the story of this miracle, and in particular of the globes of fire which consumed the workers, not only in Christian authors, Socrates, Theodoret and Sozomen, but also in the pagan historian Ammien Marcellin, whose duties with Julian make him little suspect. The fact is also recognized by Rabbi Gedaliah, in his treatise Schalschelet hg kabbalah. See also the letter of Saint CyJerusalem Rille To Constantine the Younger.

(51) 'Theodosian Code. Law XXII, of Judeis.

(532) Origen incidentally says that the Patriarch of Tiberias concondemned to the death penalty, but the fact appears contrary to all the Roman lo's. Palladius, in his Life of Saint Chrysostom, mentionsnot, it is true, the abuses of power of the Patriarch over the Jewish people,

— ee
7

=.»

AR

NET:

absolutely elective, that of Patriarch seems to have been, of good hour, made hereditary, as if to inherit a character-royal land this first magistracy of the Jewish nation.

This power was naturally not the work of a day, and The Patriarchs slowly strengthened themselves between the second destruction tion of Jerusalem, in the year 135, and the reign of Alexander Severus, in 252. However, they already appear to be firmly established CD I90, at the Beginning of the Patriarchate of Judas the Saiut, the greatest figure of all their glenology. This learned Pharisee (nE, say the rabbinical authors, the very day when Akiba was taken to the torture, and in whom the latter's groin was reincarnated) understood that Israe]l had to give up for a long time, perhaps forever, A to reconquer Judea by force of arms and to give a center national to the dispersed members of the Jewish people. This thought made him fear that the Pharisaic doctrine, which had conquered only with barely the Jewish colonies, could not maintain itself there if some persecution occurred, dissolved: the Sanhedrin pharisaized, or prevented it to stay in touch with the Jews scattered throughout the world. He resolved so to add to the verbal propaganda of the "apostles" of the Sanhedrin, a written monument which codified the sacred Phari doctrine his and hers repercussions on moral, religious and civil law of the ration. Judas the Saint himself laid the foundations of this work immense, in writing the Mischna, or “second law,” which is became the essential part of the TalmMUuD OF JERUSALEM.

This prolix, confused work, full of contradictions and diaggressions, synthesizes quite well the manner of the Jewish doctors forın&s by the Pharaisınc. It is divided into six parts: the first traiof seeds and crops, and on this subject of questions of property, diines, etc.; the second relates to the observation of Feasts and matrimonial; the fourth deals with lawsuits, commerce, as well than heresy; the fifth and sixth parts examine the obligations and purifications. It is all at once a Civil Code, a treatise on religion, a collection of sentences and anecdotes, and a book of morality - we will see later what morality!

Judas the Saint, who devoted thirty years of his life to writing it Patriarchate, and who spread it, treaty by treaty, in the Synagogues, could not csperc: contain the solution of all the eventualities of human life, the goal towards which the doc- Pharisees. Also, during his lifetime and after his death, the Sanhedrin Drin of Tiberias undertook to complete his work, which has an infinite number of commentators. 12 räuni:2 of I; Mischna and of 205 comments (iu=* !- pius Iimnr=*z.\ cst la Gri>mara, due Rabbi Jochanan, a rabbi of the 4th century) forms the TAr.MUD OF T£rvSALEM, whose 1. writing lasted as long as the presence, In Tiberias, of the Patriarch and the Sanhedrin, and which was received and accepted in the Synagogues of the outside world, with no other resistance than the de-

nn

—

Protection of a few thousand malcontents, who went to swell the number of Karaite Jews (33).

However, the favor enjoyed by the Patriarchs under Ile reign of the Syrian emperors had become very uncertain since that Christianity had ascended to the throne in the person of Constantine; and we have seen that after the reign of Julian the Apostate, the emperors no longer took much notice of them except to restrict- their prerogatives. In 429, Theodore the Younger decided to depose Gamaliel IV, which appears to have continued, after his deposition- tion, & obscurely practicing medicine in Judah (54) and abolished at the same time the Patriarchate. It does not seem that this measure has caused great confusion in Israel, and one can well understand Well, why? The father of Gamaliel IV, Hillel III, had, in fact, discredited his race among the Jews by converting at the last minute to Christianity, which he had studied extensively for the fight- three (55); the deposition of his son was therefore almost as desired by the Sanhedrin rather than by the imperial power. On the other hand, the previous edicts and the strengthening of the Christian emperors left- have little hope of being able to exercise government in peace of Israel if the seat remained in a province subject to the em- worse. For all these reasons, the Sanhedrin turned its gaze towards the East, where the Jews living in the midst of the Sassanid Persians They were then in full prosperity, and he decided to move

(53) See above note 46.

(54) Sextus Empiricus praises him on this subject in his book XAXIM.

(55) This Hillel III knew Origen, who corresponded with him. Saint Epiphanius says he heard from the mouth of Joseph, a converted Jew who became Bishop of Tiberias, whom Hillel III summoned and asked for baptism, to me at the time of monurir.

(56) Babylon, which in Genesis times was the theater of the conoath of the sons of the 'Earth seeking to conquer Heaven (curious preface to the cult of the deified Man of which we have spoken), Babylonn? has always exerted a great attraction on the Jews. It is a city of his territory (Ur, in Chaldea) that their ancestor Abraham came; It was to Babylon that the inhabitants of Judah were taken captive; It was the Babylonian philosophy that corrupted their religion; it was from Babylone that comes, 30 years before Christ, the first phari- patriarch s:en, Hille! the Old; it is to Babylon that the government is transported. Secret of the Jewish people, after the edict of "Theodosius the Younger; he remained there until the year 1005. Let us add that from the Captivity the language of the Jews had ceased to be classical Hebrew, becoming a learned language. It was broken by Aramaic, a Syriac-Chaldean dialect. It's in lanAramaic gur which is Written the Talmud of Jerusalem; as for the Talınud of Babylon, it is written in pure Chaldden. Let us point out that it results from a communication made in August ıg9rı, at the Academ:e des Inscriptions and Belles Lettres, by M. Pognon, which the Jews adopted, after the Captivite, the Babylonian calendar, as demonstrated by the papyri ofcovered at Elephantine.

W
FROM IE u

% ®
a . Bi
1 —— [oo

-
—— m 2 Me

“yon en

#

This establishment in Babylon of the government of the nation Jewish would date back to the second century of our Church, if we believe it some authors, and notably Mr. Abbot Chabeauty daus - »n work The Jews Our Masters. They cite as proof a sentence from the Conclusions of the Ghemara (Babylonian Talmud) which affirms that Judas the Saint recognized, At the end of the 2nd century, suzerainty of Huna, Prince of the Captivity and head of all soul, then reigning in Babylon. After a thorough examination of the question, and for reasons that we consider decisive, we believe that- see €discard this version (57). The Sanhedrin of Tiberias, gvi disappears from History in 429, after the edict of Theodosius, found himself reconstituted in Babylon some twenty years later, with Ja m&nıe composition, the same attributions and the same authorities as before- ravanıt; his power was again recognized by the colonies Jewish; and, above him, reigned a "Prince of the Captivity" hereditary, who claimed to be descended from the royal race of Judah as the ancient Patriarchs of Judea. By this apparent dissolution and this transfer, the government of the Jewish nation had alone- ment escapes the surveillance of the Roman emperors, who were now without action on him.

1. 'History of the "Prince of the Captivity" and the Sanhe&drin of Babylon is known to us mainly through the Jewish annalists, who mix of exaggerations and fables of all kinds. The dynasty Sassanid, who then ruled over the Persians, first granted them

---

(57) The only proof of the existence, before the 5th century, of "Princes of the Captivity & Babylon, resides in the sentence of the Conclusions of the Ghemara that we quote. Now, it is the part of the Tarmup that is teeming the most anachronisms, fables and absurdities. It is obvious that the The commentator to whom we owe this sentence wanted to flatter the "Prince of the Captivity" under which he lived, increasing the antiquity of his race;, not being able to suppress the "Patriarchs of Judea", who had existed before her, he transformed them into vassals. Moreover, we do not knows nothing of the ancestors of ve Huna, nor of his descendants, and the first "Prince of the Captivity" mentioned in History, lived in the 5th century. key, after the deposition of Patriarch Gamaliel IV and the dissolution of the Sanhedrin of Tiberias; it appears at the same time as the Sanhedrin of Babylon, who will resume the writing of the TALMuD which has remained interrupted- stinks. This indicates a simple change of residence, perhaps made more laborious by a change of dynasty. It seems that there is no had, since the fall of the Temple, only one Jewish person, sitting successively & Japhnd, in Tiberias and in Babylon and that we believe having been transported later to Constantinople, then to Salonika. (He will without saying that we do not attach any authority to the Sepher Olanı Zuta, fanciful book which gives the complete genealogy of the “Princes of the Captivity" since the time of the capture of Jerusalem by Nebuchadnezzar

come to reinforce our thesis; this is how he indicates as father of
Huna Rabbi Nathan, the author of Massechett Avod. Now this Rabbi Nathan,
author of Massecheit Avod, is well known: he was the head of the Sanhedrin
of Tibcriades under the patriarchate of Judas the Saint at the beginning of the 3rd centur
— Everything else is the same.)

I have re

his protection and surrounded their functions with a certain Radiance (58); 2

but no doubt she noted that the action of the Jewish government \

was fatal to him, because she ended up taking measures against him

violent: several “Princes of the Captivity” were successively

immediately put to death, the Sanhedrin dispersed and the Jewish schools

| fermö&es. Also the Jews favored with all their power the
Arab conquest, which, by putting an end to the Persian empire, allowed
their recovery. Having become more prosperous than ever, the "nasi"

of Israel remained under the government of the Caliphs until

the year 105s - time when the Kalife Kader-Billah, taken from the same

| fears that the ancient Sassanid kings, had the "Prince of

(58) The investiture ceremony is reported as follows: The new
Prit;oe being seated on a throne, the head of the Sanhedrin "exorted him & not
"not to abuse his power and represented to him that he was rather called
"There is slavery as well as the Empire, and because of the sad condition of the people-
"ple. The following Thursday, the directors of the Academies imposed on him the
“hands in the synagogue, to the sound of trumpets and cheers.
"The people, after having brought him home in force, sent him
"Big presents. On Saturday morning, all the people of interest were present.
"went to his house; he put himself at their head and left his house
"his face covered with a silk sheet; he went in this crew following-
| "saw of the multitude, up to the synagogue, and the chairs of the Academies
"and the choirs sang hymns of blessing around his
"pulpit. There the Book of the Law was brought to him, and there he recited the first
"first line; then, he spoke to the people, before his eyes closed by.
"respect, and, in his absence, the head of the Syrian Academy did the
"sermon. The ceremony ended with acclamations to the Prince and
"by prayers to God so that he would deliver the Nation under his reign.

"each Province, so that God may protect it from plague or war.
I ended with a low prayer, for fear that someone might

"tendered and went to report to the other Princes that he wished their R

this ruin, because in fact the reign of the Jews was only to be established on

"the debris of other Monarchies. Leaving the Synagogue, one con- 4
"the Prince was pompously taken to his Palace, where he was having a Ba feast.
"superb to the principals of the Nation. It was his last outing;

"for after that he was no longer allowed to leave his house, if

“it was not to go to the Academy (and then everyone stood up
"and stood until he was asked to sit down or go to
"to visit the King of Babylon, which was done after his ins-
"stallization, with great pomp. The King, being informed of his des-
"breast, sent him his charlot. The Chief of the Captivity "did not dare accept-
"take this offer; but made this cart move in front of him, to
"to show his respect and dependence. He then dressed in a sheet
"of magnificent gold; fifty guards marched before him; all those
"whom he met on his way made a devotion to follow him #
"to the King's palace. There, the Eunuchs came to receive him and
"led to the throne, while one of his officers, who was archbishop
"before him, distributed gold and silver. Approaching the King,
He prostrated himself on the ground to show that he was his vassal and his
"subject. The Funuchi lifted him up to place him on a seat & the
"left. After the first compliments, the Trince exposed the 2
"complaints and the affairs of his Nation, which the King decided." (History .
"of the Jews; Paris, Louis Roulland, 1710).

The Talmua

er.

BEAUTIFUL

zZ“

tation is isolated, and it seems that this report

BLEI Ge FT

the Captivity of Hezekiah, and ruined the Jewish Power in its States, Since then, the dignity of Prince of the Captivity has not been officelestially restored, nor the assembled Sanhedrin; but I have everything reason to believe that the Jewish people have not remained deprived of an organcentralism] ensuring the perpetuation of its national unity (50).

(59) After the dissolution of Jewish power, in the year 1005, by order of the Caliph Kader-Billah, we no longer find any trace of the "Pritices of the Captivity. Benjamin of Tudela, the great Jewish traveler of the 12th century. key, claims to have found one reigning in Babylon, but this attest-

bbin has not visited all
the countries he deer. Assuming that one still exists, and that Benjamin of Tude'e actually visited him, his existence was it not Not hidden from the Caliphs and known only to Jewish initiates as that of the Patriarch and the Sanhedrin of Japhne had been, at the beginning, hidden from the Romans?... That would explain everything, and especially what follows-vr2. Indeed, various documents reveal the Permanence, in the following of; centuries, of a supreme power of the Jewish nation, no longer "parent and refractory easy to reach, as it had been in the past, but on the contrary carefully conceals itself, revealing itself neither to non-Jews, nor the mass of the Hebrew colonies, but only to the di-Unitarians of the rabbinical order, heads of the communities of Israel, (A
tei power, true Secret Directory, could perfectly
saı authority over the Jewish people by acting
of leading individuals, and we have in
with the "Union and Progress Committee", a
Ion can reach in this order of ideas).

The documents we are using are:

1° The Royal Crown of the Kings of Arles, published in Avignon, in "640, by J. Bouis, priest. In this work are found the reproduction. tion of two letters, already a century and a half old, copied in the archives of a Provengal abbey. One of these letters is addressed to see, on the 13th of Sabbath 14809, by Rabbi Chamor, head of the community-Jewish naut of Arles, A ja Jewish communant of Constantinople. II inform this one that the king of France, new sovereign of Provence, wants to force the Jews to convert or to expatriate, and he asks what conduct should be observed. The second letter is dated the 2nd of Kasleu of the same year. It contains the response of the "great salrapes and rabbis of the Jewish nation" and it is signed by the "Prince Jews of Constantinople"; THEY advise the Jews of Arles a simulated conversion, and indicate various things to them

Ant dl means to ensure
then supremacy over Christians and harming them in their lives, their religion and their property.

When the Almanach Provengal published these letters in 1380, the Jews of
The press cried "Maliciousness!" They were then objected to the publication
made in 1640, in the work of the abbot Beuis, at a time when he was not
There was no question of anti-Semitism, and they were left with it.
that the false was ancient. But their system collapsed when it was known
that two letters addressed to Jews in Spain had been found
towards the end of the 16th century, in the archives of Toledo, and published in
Peris, in 1583, by a Navarrese gentleman, Julien de Medrano, in
a Spanish work entitled: Silva curiosa, It therefore seems certain
that the Sanhedrin and the Prince of the Captivity resided secretly
Constantinople, in 1489, the time of this correspondence.

exercise
on a limited number
this moment in Türkiye,
example of the results that

2° The History of the Jews of Great Britain, by Rabbi Moses
little suspicious, reports that a

Margoliouth, London, 1851. Laute

When he disappeared, the Sanhedrin of Babylon had long-
time completed and the work begins in Tiberias, in Igo, by Judas
the Saint: THE TALMUD, this written expression of the doctrine
secret of the Pharisees, was finished. Rabbi Aschi and his collaborator-
rator Rabbi Abina, had been the immediate successors of
work of the Sanhedrin of Tiberias: from 440 to 470, they composed
rent, In Babylon, the Conclusions of the Ghemara which accentuated
again the antisocial character of the Talınud by exalting pride
ethnicity and the hopes of universal domination of the Jews.

Jew of Ferrara, Emmanuel Tremelli, having converted" (in appearance) to
the Reformation, had become professor of Hebrew at Cambridge; intimate
with the rulers of the time, and violently hostile, like them, to the
Catholicism, he was the master of the Hebrew Hugh Braughton, whom he
initiated into Kabbalah and who became the favorite theologian of Queen Elisa-
Beth. Hugh Broughton once delivered to the Queen an official letter from
Rabbi Reuben, leader of the Jews of Constantinople, who offered a truth-
ble alliance between English power and Jewish power, Rabbi Reu.
well declaring that the Assembly over which he presided was the center of the Jews of
worldwide. He requested that representatives be sent to Constantinople
I, the queen, charged with negotiating an agreement, and offered in exchange for
Jewish letters for the publication of English translations of the Bible.
Queen Elizabeth showed little "eagerness to accept this

Hugh Broughton returned to the charge and was more successful. He obtained no- especially that the Jews, banished from England for centuries, were authorized to enter.

This page of history, taken from a Jewish writer, proves that the Sanhe- dri-ı was still in Constantinople around the year 1600, more than a century after the time when the letters to the Jews of Arles were written.

7° History of the Jews. Paris, Louis Roulland, 1710. The author points out incidentally (IV, 51) that the didrachma tax is still paid from its time, and said: "We have retained this ancient custom, because the money that "this nation rises in Holland, and in the other places where it enjoys "of some prosperity are sent to Venice and to Thessaloniki. We buy the things necessary to dress the doctors of the "Holy Land, and then we put them in the hands of the Masters of "the Academy of Tiberias, who distribute it according to their number "dence, at the beginning of the year. But the vessel which carries them "does not always escape the vigilance of the Corsairs."

The author, who never thought of the existence of a secret power of the Jewish nation in modern times, reproduces the explanation which has to be given to him of a fact which had surprised him: the raising of the didrachma wu beginning of the 18th century. It attributes to a charitable purpose, without denying which Jewish power had the right to levy this tax, that it had charity as its purpose or not. Let us also note that the funds thus gathered in Venice were sent to Salonika (Thessaloniki), that is to say say in a city almost entirely Jewish and close to Constantinople, and the Sanhedıfn could therefore very well have been transported. The itinerary funds beyond Salonika then appears purely fanciful, and indicated to park our author, because why this trip to Salona is a joke? if the funds were intended for the Holy Land, which is not on the same navigation route?

Note that Jewish Salonika is still an inquietante, from where the Young Turk revolution came out, and where it was born

the "Committee of Union and Progress".
on the Jews of all countries,
'intermediary of each synagogue: one: in 2 seen a thousand proofs at the
Dreyfus Affair Foundation,

Rabbi Oschi, who published his work in the year

said Mai.nonides, who also lived in the 11th century; and finally Rabbi Jos'el author of the 16th century, which closes I

The work continued after them. Gathered and spread throughout all
the Synagogues of the world, Colossal building. to which more than two
hundred authors and commentators had tra
a new force in Pharisaic thought (60).
Such were the origins of the TaLmun.
Jewish SC2 since. nearly 2,000 years ago, and
'Gospel of censorship, of: fraud... say
It is in this book that all Jewish generations have studied
Until today. and he is the one who must be known if one wants
understand the strange being that is the Jew.

END OF PART ONE

5 also that the levies of money:
always do, obligatorily and by

(60) Among the most recent commentators of the Talmud we must mention

155 Moses ben Maimoun,

vaille, y perp&tua with:

Lg

born

% > = — BR 3 N LTR Een ua

PART TWO

CHAPTER .Y.ıl

m ly those of the Babylonian Talmud, the most esteemed
v2 S of the Jews, because expressing with fewer voices
have the aspirations and thoughts of the race. The most an-

I |

mr ge Ks editions of the Talmud are numerous, particularly-

Da own urn Bee ar Det a = r

Dr. Cienne Edition is almost contemporary with the beginnings
of the printing: made in Venice, in 1520, by Bomberg, it comprises twelve folio volumes. Marc Antoine Giustiniani reprinted it, in 1550, and Venice again, without edifications. But these successive editions were soon to put the
Jewish world in great embarrassment. Until 1A, in fact, when
a Christian scholar, or a converted rabbi, denounced morality
of Israel as scandalous and produced in support of his claims
extracts from the holy book of the Jews, the latter were free of them
I to cry out against the ignorance of the translator or the malice of the copyist
author of the incriminating manuscript (61). With a printed delivery,

definitive and given an official character, this tactic became

impracticable, and the anti-Semites of the 17th century immediately had a
K solid basis to support their accusations before the powers
published. Also the third edition of the Talmud (that of Basel, in
1581) Was it expurgated by the censorship of the Holy Empire?

= se ca A 3

Yard

nn nn

(61) The Jews were so little anxious to put their sacred book before the eyes
of non-Jews that it is said in Tractate Sanhedrin, folio 59, a: "A non-
A Jew who studies the Law (the Talmud) deserves death.

Den

me Ze u To en —

HAS
er h

of certain Passages particularly venomous against Christ and the Church. The Jews, moreover, limited themselves to reprinting part the blas;h&mes Deleted and To insert them in the volumesmy in their possession (62)

New complaints having arisen following the editions (complete those-]A) of Amsterdam, in 1600, and of Krakow, in 1605, the rabbis judged it prudent not to provide longertime of arms against Israel. Also the General Synod gathered in Poland, in 1631, ordered the removal of the passages inscribed mines, in all the forthcoming Editions: but he did it in territories which deserve to be noted, because they are a monumentment of Jewish perfidy: “Therefore we command,
"Under penalty of major excommunication (Herem) to do nothing
"print in the upcoming Editions of the Mischna or the
"Ghemara which relates, for good or bad, to the acts of Jesus the
"Nazar&en. We therefore order you to leave blank
"the places which relate to Jesus the Nazarene. A circle like
"This one, O, put in place will warn the rabbis and schoolmasters
"to teach these Passages to the youth only orally.
"By means of this precaution, the scholars among the Naza-
"eens (Christians) n'auren: no more pretext to attack us
"Ace subject" (63).

This decision was implemented, more or less completely, in the later editions of Vienna, the most intact, of Ammsterdam (1644), Frankfurt on the Oder (1697, and 1715-1721), Sulzbach (1769), Prague (1830), and Warsaw (1863). HoweverHowever, despite the frills used, these editions are still teeming texts of revolting cynicism. It is by stripping them that a Hebrew scholar, Mr. Pabh& Auguste Rohling, doctor of the&oology and professor at the University of Prague, composed around 1878 a small work, the Jewish Talmudist, which was first published in Mlinster in Westphalia. Criticisms have been made about The accuracy of certain quotations, Mr. P'abb & Maximilien de La-completely the work, and published it again, in 1888, in Brussels, at the publisher. Alfned) Vromant, WHO OFFERED A RIE:COM- THINK OF 10,000 FRANCS TO ANYONE WHO PROVES ONLY ONE OF THE QUOTES CONTAINED IN THE VOLUME WAS WRONG.

It is now twenty-five years since the work was completed; distributed by tens of thousands of copies in Belgium, in France and Germany; a large number of rabbis have had it in the hands: gold, MALGRK THE SPIRIT OF LUCK SO WIDESPREAD IN

(62) See (Action Française revue, July 15, 1911) the article by Count by Lafont de Savines on the Talmud.

(63) Drach, Harmony between the Church and the Synagogue, 167:

!

[uj

ISRAEL, NO ONE EVER TRIED TO TRY TO WIN THE BONUS BY DISCOVERING THE FALSENESS OF A SINGLE QUOTE. Such a experience proves to the skeptical. It is therefore the opening work of the Rohling abbots and Laimarque that we are going to borrow-to a certain number of texts from the Talmud. But, first of all, we must insist on the character that revöt, for the Jews, this Talmud which we recounted in our first part, the slow @development.

The Pharisees, who wrote it, must have had as their first concern to exalt the dogmatic value of the book that their sect had been meditating for nearly a thousand years. They did not fail to that, and they placed their work above this Bible which does not inspired them with only distance, because it reminded them '&period of the orthodoxy of Israel. Also the 'Talmud ati] care of proclaim in many places his own superiority over the Bible. The following quotes prove this beyond any doubt:

"The Bible is like water, the Mishnah like wine, aa Ghemara "to aromatic wine. As the world cannot exist without water, "wine and aromatic wine, so the world cannot be without it "Bible, without the Mishna and without the Gemara. The Law resembles the "salt, the Mischna with pepper and the Ghemara with aroma, and the world “cannot subsist without salt, etc. (64).

"virtue or not a virtue; those who study the Mishna
"practice a virtue and will be rewarded; but those who
"&study Ghemara practice the highest virtue, (65).

"If a man passes from the sentences of the Talmud to the Bible, he
"will no longer have happiness (66).

The Talmud constantly repeats this idea of the supremacy
priority of the work of the rabbis over the inspired work of God: "The
"The words of the writers of the Talmud are sweeter than those of
"the Law" (67), he says, so that "sins against the Talmud
"are more serious than those against the Bible" (68). And all the
Commentators agree to add: "We must not have
"of commerce with the one who has in his hands the Bible and not the Tal-
"mud" (69). "My son, pay more attention to the words of the rabbis
"than to the words of the Law" (70). "Whoever reads the Bible without it
"Mischna and without the Ghemära is like someone who has
"no God" (71). This idea of the superiority of the Talmud over

---

(64) Masech. Sepharim, folio 13 b.

(65) Treatise Baba Mezia, fol. 33 a.

(66) Treats Chag. folio ı0 b.

(67) Talmud of Jerusalem, treatise Berachoth, Perek 1.
(68) Treatise Sanhedrin, folio 88 b.

(60) Sepher Cad ha Kemach, folio 77, €3.

(0) Treatise Erübin, folio 2ı b. Cf treatise Gittin, folio sg b.
(71) Sepher Chafare Zedek, folio 9.

The Bible has so well entered the Jewish minds that the Archives
Israelites themselves, the organ of the reforming Jews, declare
without hesitation: "As for the Talımud, we recognize its sup-
absolute riorit@ on the Bible of Moses » (Fan

To explain this superiority, traditional teaching
of the Jews affirms "that God, on Mount Sinai, gave to Moses, not
only the Bible, but also the Talmud; but he put this difference-
relation between the two works that the Taalmud, the most precious,
would be preserved orally, so that idolatrous peoples could not-
feel to be aware of it in case they make Israel tribu-
silent (73); and also because if God had wanted to write the Talmud,

Having thus divinized the Talmud, the teaching of the Synagothat could do no less than to magnify the body strangely rabbinic, to whom Israel was indebted for the writing and preservation of such a sublime work. Also the rabbis are the object, not of human veneration, but of true adoration ration, as the following texts testify: "He (75) He who despises the words of the rabbis is worthy of death. —« 1 must (76) know that the words of the rabbis are sweeter than those of the prophets." — "The ordinary speeches (77) of the rabbins must be considered as the whole of Joy." — "He (78) who contradicts his rabbi, who disputes with him or murmurs against him, does nothing other than contradict the divine majesty, argue with her and whisper at her." — "The words (70) of the rabbis are the words of the living God n. And Masimonidds of confirm (80): “The fear of the rabbi is the fear of God”; while Rabbi Raschi declares (81): “If a rabbi tells you that your

right hand is your left, and your left is your right, you must add faith Ace that he says.

Having uttered such words, the Talmudic authors have nothad no reason to stop on such a beautiful path; also the traitd Sanhedrin (fol. 92 a) says that the deceased rabbis are charged, in Heaven, from the instruction of the &lus; and Rabbi M&nachem (82) affirms that every time a serious question has been debated in Heaven in-

---

(72) Israelite Archives, 1864, 25. 150.

(73) Trait & Berachoth |. c., and Midrasch Chemott rabba, par. 47
(74) Jalkut Sinveoni, 22,

(75) Treatise Erübin, folio 2ı b.

(76) Sepher Caphthor U-Perach, 1590: fol. ı21.

(77) Midrash Mischle, fol. ı.

(78) Treatise Sanhedrin, folio ı10 a.

(79) Bachai, ad Pent., folio a0ı, col. 4.

(80) Jade. Chaz. hilch. Talm. Thöra, Perek Rt N
(81) Ad Deuter, XVII, ir.

(82) Ad Pent., para. 28, fol. 120. col. 2.

wu. W.A.

gi

holding the Law, God came down to earth to consult the:

rabbis...
But, it may be observed, the 'almud contains many op-

contradictory statements made on the same fact and in the same
time by these rabbis so renowned as learned. ''You cannot have
reason, since both contradict each other, and how
then discern the truth? It is still Rabbi Menachem who will
we answer (83): "All the words of the rabbis, of no im-
"whatever time or generation, are the words of God,
"as well as the words of the prophets, even though they are
Ü would contradict; he—1A therefore who contradicts the rabbis, who dis-
"whore with them or whisper against them, argue and whisper
"against God himself."

This doctrine which claims for the
and in all circumstances, even when they disagree,
an infallibility that the Catholic Church grants only to its chieftain.
and in clearly defined cases, this doctrine is found
in all the commentators of the "Kalmud. It practically ends
A the abolition of any precise rule of morality, In fact, is there
disagreement on any point between the school of Hillel and the School
of Shammai, whose discussions are recounted in the Talmud: “The
two opinions are the word of God, that of Shammai and that
of Hillel,” says the sacred book of the Synagogue. So that it does not
All that remains is for him to conclude: "Since every word is divine, do
what your heart desires, as far as it is possible to do it” (84).
Indifference of human actions well in conformity with the phari— ideal
his own, and which immediately completes this other prescription—
tion: "It is forbidden to sin provided that one consents to sin

in secret” (85).

s rabbis of all time,

(83) Ad Exod. XX, 1, folio 08.

Rabbi Raschi, Jebam., folio 33 a; and Tosaphot, treatise Chebäolh, folio 26

has.
(85) Treatise Chag. folio 16 a; and treatise Kiddüchin, folio 40 a.

CHAPTER VI

God, Angels and Demons according to the Talmud

'Being thus in some way divinized themselves, he
@j remained with the authors and commentators of the Talmud A
2a he makes, on the contrary, of God a being of pu- conception
ee] Tempient and basely human, lending itself to laughter
Jews and erasing in them even the memory of the great Jehovah
that their drills had adored. Thus found himself satisfied, under
the only effective and prudent form, the old pharisaical feeling
his own which denied all divinity and distinctness of Nature - but which
could not expose this theory crudely in Israel without provoking
to create dangerous resistances. Since it was necessary, for the masmaintain the principle of a creator God, the Pharisees
resigned to keep the integrity of the pantheistic system for the intimite of their books and their circles of High Kabbalah, and they
put Jehovah on stage in the Talınud. But a diminished Jehovah,
dull, grotesque, and like Escape from an Offenbach operetta —
so much so that this Jewish musician had, without doubt, only A interroger the book of his race to find there the model of the Gods
Orpheus in the Underworld. Let us browse the Talmud and pick at random
some of the antics with which the name is mixed
of the almighty God.

The day, it is said there (Abod-Zar., for. 3 b) has twelve hours. PenDuring the first three hours, God sits and studies the Law;
during the next three hours he judges the world; for three
hours more, he feeds him; then, satisfied with his nine hours of
work, he sits down, calls Leviathan, the king of fish, and plays
with him. Now this L&viathan (Baba Bathra, fol. 74 a and b) is a monsvery formidable, because the T'almud states that he could swallow, without
to put his throat in danger, a 300-kilometer-long fish.
Also, in fear that the offspring of this colossus will invade I
world and devastation, God castrated Leviathan and killed his female;
he salted the flesh of this one and it is this salted flesh that they eat
the elect in Paradise. What does God do next, once night falls?
Rabbi Menachem (86) assures us that he first studied the Talmud
with the Angels; but they are not alone in discussing with

then to Heaven to take part in the interview (87). Then, God
dances with Eve, helps her wash and braids her hair (88).

(86) Ad Pent., folio 97, 3. Cf Targüm, ad cant. V, ıo0.
ei Traite Gittin, folio 68 a.

(88) Trait& Berachoth, folio 61 a,

=;

However, this timetable has undergone some changes. since the ruin of the Temple of Jerusalem (89): God no longer plays with Leviathan and no longer frolics with Eve, for he is sad, having grave sin. This sin weighs so heavily on his conscience that according to the Talmud (90), he sits for three parts of the night and roars like a lion, crying out: "Woe to me, since I allowed my house to be devastated, my temple to be burned, and that my children be taken away." In vain, to console him, singone praises him; he is obliged to shake his head and say: “Blessed is the king who is praised in his house! But what punishment is due to a father who allows his children to be dragged into the misere? » This desolation has reduced him to such a state of consumption that it has become very small: once it filled the world and nowholding it now occupies hardly more than four ells of land (91). It cries and her tears fall from the sky with such a crash that-the noise resounds in the distance and that earthquakes are born- -

sent (92).

When God's desolation makes him cry thus, he imitates the voice of the lion of the forest of Elai, who had, according to the Talmud, a throat very remarkable. One day, the Roman emperor wanted to see this lion. They sent for him; and when he was no longer far from the emperor than 400 miles, it roars with such force that all the women-my pregnant women had miscarriages and all these walls of Rome collapsed when it was only 300 mil-them, he roared again with such force that people lost their teeth and that the emperor, falling from his throne, asked that the lion was brought back (93).

We understand that a God who presents himself in such aspects does not hardly imposes on men; also the Talımud shows us this assailed by recriminations. The Moon herself reproaches him-because he created it smaller than the Sun and God con-humbly accepts his clumsiness (94). God, moreover, is a &dizzy |
who makes inconsiderate statements. As he needs to be

heaven and earth, and commits to God the commitments that he
takes & light it (95). But it happens to this angel not to be A
sch post, and then God finds himself in great embarrassment, as
the day when a wise man in Israel heard him cry out: "Woe to me!

(89) Baba Bathra, folio 74 a and b.

(go) Treatise Berachoth, folio 3 a.

(91) Do not forget that the Talmudic writers are masters in allegory: this gigantic Jehovah become very small, it is the conception of divinity in the Bible replaced by that of the Talmud.

(92) Treatise Berachott, folio 59 a, and treatise Chag. folio 5 b.
(93) Chüllin Treatise, folio 59 b.

(0) Treatise Chüllin, folio 60 b., and treatise Chebüoth, folio g a.
95) Treatise Chüllin, folio 60 b., and treatise Chebüoth, folio 9 a.

'who will release me from my oath!' I ran to tell this to his colleagues the rabbis, who called him a donkey because he had no himself delights God as all rabbis have the power to do (06).
| Let us add, to complete the moral portrait of God, according to the ' Talmud, that it generously attributes to him the responsibility of all the sins that are committed on earth. It is he, they say the rabbinical Geriyains, who gave to men a nature ofprave; he cannot therefore blame them for falling into sin, 'since they are predestined (97). And this is why Dayid in comcommitting adultery, the sons of Eli, by committing sexual immorality, did not truly sin; God alone was guilty of their sins.
faults (98).

If God is thus treated by the Talmud, one must think that the Angels are hardly better. The holy book of the Synagogue We show them busy, for half the day, preparing sleep for men (99). To thank them for their good offices that they draw from it, men owe to the Angels actions of thanks; but that does not mean that we cannot sc

, to pass ('cux in V'occasion. Indeed, the Angels, all knowing that they are, do not know the Chaldean language; so gie when the Jews want to ask for something & God in cachette of the Angels, they only have to say their prayer in Chaldean The whole army of heaven remains speechless and Jehovah alone has comtaken (100).

The Angels are very unequal among themselves, only a small number-
It also participates in 'Eternity', which is the prerogative of human souls.
These rare privileges were created at the beginning of the world,

Jehovah, moreover, creates new troops of Angels every day: but these live only for a moment: they sing a canticle had his honor and disappear (101). By every word that God pronounces, an angel is created (102). Twenty-one thousand angels are proposes mux twenty-one thousand species of plants which are on the teric; there are angels for the wild beasts, for the birds, for the fish, and even for medicines; and the Talmud teaches us that the glorious archangel Gabriel, the angel of the Annunciation, is in charge of watching over ripe fruit (103)

(96) Feature € Baba Bathra, folio 742.

(97) Trait& Aboda Zara, folio 4b.

(98) Traite Sab., folios 55 bet 56a.

(99) Jalkät Chad., folio 118.

(100) Tosaphat, treatise Berachoth, folio 3 a. We will note this characland of excellence granted to the Chaldeans, reminiscent of the Babylonian originnian of Pharisaic traditions.

(101) Bachai, folio 37, col, 4; and Traite Chag., folio 11 m.

(102) Treatise Chag. |]. c.

(103) Treatise Pesachim, folio 118; line€ Sanhedrin, folis 95 (Raschi): Sepher Ammüde Schibkab, folio 49.

It was a very late Friday that God created the Demons; and, as the Sabbath was about to begin, he didn't cut me off time to finish them off and give them a body. They have a soul, made of a substance found in the moon and of no use, a material form, made of water and fire for the uus, of earth K and atr for others, but no body (104).

Many demons descend from Adain, say the writers. | rabbinical: when the first man was driven out of the terrest, he first refused to approach Eve so as not to give || f the day A beings cursed by God. Two female demons to him appeared then and conjure up from him. For one hundred and thirty years, one of these female demons, called Lilith, engendered from Adam demons, evil spirits and nocturnal specters. But } Lilith having acted badly towards Adam, God condemned her to see her perish every day a hundred of her children; and her gift was so great that since then, accompanied by four hundred and eighty spirits of

| sant (Tos5).

While Adam was behaving like this, Eve did not have a better conduct: she was the wife of male demons who produced similar offspring (106). Since then, beau- Many men and women joined forces with the demons. so we should not be surprised if the number of the latter is very considerable (all the more so since they also procreate among themselves), and it would be much more so if these wicked spirits did not have a taste marked for drunkenness and gluttony, which means that beau- suddenly die of indigestion (107). Solomon, who was a great magician, knew these particularities well, and, in addition to his 700 wives and 300 concubines, he had chosen four among the female demons (108). One of them was this Lilith, who had already been Adam's wife and who has since led then such a big noise. Another danced without stopping and had In his wake were 479 evil spirits who imitated all his contortions. But it could not be compared to the third one that was chosen. by Solomon: she was the wife of the powerful denion Sammadl, and, In honor of her infernal epoch, she is accompanied by 180,000 very evil spirits.

in
..

(104) Jalküt Chad, folio 107, 115 and 116; Sepher Nischmath Chaim, folio 117, col. 2; Sepher Tüb ha — arez, folioo b. (We will notice this decomposition into änıc, form and body, which is borrowed from the ancients Chaldean beliefs; the Kabbalist Jews received it through the channel of the Pharisees and transmitted it to our occultists, spiritualists and theosophists modern: the “form” has become the “astral body”.

(105) Jalklt Reübeni, III; treatise & Erübin, folio 18 b.; Sepher Bensira, foliog act b.

4) Bachai, folw 16 a; and Sepher Nichmath Chaijm, folio 114 b.,

f 107) Traite Chag., folio ı6 a.
(108) Sepher ha-Ivechamä, folio 28 a; tr..it& Pesachim, folio ıı2 b.

ua

.

— has

The only way for men to kill demons is to do bake Easter cakes, the smell of which is unpleasant to themble (109); but we would have gotten rid of it since the Flood if No& hadn't been simple enough to take a few couples in the ark (110). Since then, they have multiplied and we find some everywhere.. They like to come and dance between the horns of an ox which returns from the watering hole, or in the middle of a troop of women has ı returning from a funeral. Envy also draws them around the rabbins. Finally, the walnut trees are a place of refuge for them and each of their leaves are occupied by a demon; that is why it is necessary take care not to fall asleep under their shade; for the demons would play the nastiest tricks on you 117):

The Talmud is inexhaustible on this question of demons, and all the fables he tells have become the basis of the books of witchcraft and magic, so popular in the Middle Ages, and which are, for twenty years, the object of a new public favor. It is Eliphas Levi (defrocked Louis Constant) was rightly able to to say that the Talmud was the fundamental book of Magic; demons, charms, enchantments intervene there. At each , page. One should not venture into solitary places, because that the lemons make their home there; one must not find oneself alone at the times when the growth and decline of the moon, because these are moments abandoned to the demons; he You should not greet someone at night, because that person that we greet could well be a demon; etc.

The most foolish superstitions, which were then propagatedgees by low-class pythonesses and rogue magicians (a cross encountered, sign of coming misfortune; Friday, day of bad luck; many other things) began by being recorded in the Talmud and were part of the teaching of the rabbis. Besides the advantage of degrading, at Jews, like non-Jews, the notion of the supernatural, The Pharisaic authors of the Talmud attached a symbolic meaning to these superstitious beliefs; and the rabbis are having a great time todayeven today, seeing many Christians, otherwise good believers, adopt the teaching of the Synagogue by considering the cross and Friday {(the instrument and the day of Redemption) as being of dire presage...

The rabbis, who had made such a good point by putting their wisdom above that of God, could not fail to at-

This power is limitless and they use it for the most
&amazing magic tricks.

(109) Zohar, par. Vajchlach.

(110) Sepher Nischmath Chaijm, folio 115, col. 3.

(rır) Trait€ Pesachim, folio rı2 b.; Joe Dea, para. 359; treats Berachoth, folio 6 a; Jalküt Chad,, folio 108 b.

Here, it is one of the editors of the Talmud of whom it is reported that he had]: secret of resurrecting a man after having killed him; See you later strong reason why he could restore life to an animal; so he imagined, to feed oneself cheaply, to kill a calf every evening three years, where he dined with a good appetite with one of his colleagues-

Br res, then that he would resurrect the next morning, to kill him again and

eat it again in the evening (112). Preferring venison, another famous rabbi changed pumpkins with his magical secrets in deer and melons in fallow deer (113). It was still necessary to have

@ eitrouilles; but, if Rabbi Eliezer was present, we didn't have A

to fear of missing it: a few mysterious words are enough

knew enough to fill a whole field (114). Rabbi Jannai, no

less fickle, could change water into scorpions, and one day when he

lacked a mount to go to the market, he changed a wife

in Änc, and gave him back his fortune once the race was over (15). All

Your famous rabbis had, moreover, says the Talmud, a stone

magic which served them to perform wonders: one of them a-

He enjoyed touching dirty birds, which immediately returned to the

,life and took their flight (116).

r

| Sanhcdrin, 1. c.

| (113) Jerusalem Talmud. Treatise Sanhedrin, Perek VII.

| (114) Treatise Sanhedrin, folio 68 a.
has. (115) Treatise Sanhedrin, folio 67 b.; Massech, Sapharim, 13.
I (116) Baba Bathra, folio 74 b.

DR
.
>
”

gen

CHAPTER VII

Through the Talmud

775 | 'IS in the same way that the Bible is transformed Berl by the Talmudic Writers, who tell it a GrScH| second time, mixing it with absurdities in the

kind of those we have just reported.

This is how the Talmud tells us that God first created man-hermaphrodite, Adam and Eve forming only one body; but, later he changed his mind and separated their two natures MIT). Adam was then so tall that his head touched the firmament, and that when he lay down, his feet were at the extreme west-tooth and his head in the far east. But when Adam had sinned, God made him smaller than ordinary men (118).

Almost as great was Og, the king of Bashan mentioned in the Bible. and that the Talinud frequently stages. The rabbis assure that he owed it to his size not to be drowned by the Flood, while the highest mountains were submerged; its head dominated always the waves. However, he was in great danger of being boiled, for the waters that covered the earth were burning; but he had the subtlety of noticing that the wave remained cold around the Ark and he did not deviate from it an inch. At most, he was forced to fast during this time, which must have bothered him a lot, because he normally ate two thousand oxen every day and as many piccc s of game, which he washed down with a thousand measures of wine.

When the Hebrews came to Bashan, Og wanted to get rid of them in one fell swoop: knowing that their camp covered three miles of land, he went to tear from a mountain a rock of the same tendue and put it on his head, with the intention of placing it on the comMeise loincloths. But JChova noticed his maneuver sidesaw ants gnawing at the rock; this work went so quickly that the rock was pierced over Og's head, and, descending on his shoulders, vi took the neck as in a collar. While he worked a to get rid of it, Moisc ran up, with an axe whose handle he was ten ells long; he made a leap of ten ells in Vair high, and thus managed to reach Oz at the ankle of the foot, making himfelt a bad cut from which the giant died. Later, Rabbi One day, in the desert, Johanan found a gigantic bone; he ran more than three miles along this bone before seeing the end of it: It was a tibia of Og (119).

One day when Og lost a tooth, Abraham took it in and took care of it. cut a bed. And yet Abraham was tall and very cunning seventy-four ordinary men, for he had taken the habit to eat as much as seventy-four men. It is true that the Talmud tells, in turn, that this tooth of Og was used to make a bed, or to make an armchair, so that the question remained pending (120).

It would be a mistake to believe, however, that the Talmud does not contains only fables of this kind. The Pharisees who wrote it took care, after having ridiculed Jehovah and the Bible with these stories, to record in the new holy book all the essential points of their doctrine. This is how we find, formally mentionednge in more than twenty places in the Talmud (121), this old croyance To the transmigration of souls that the Pharisaic sect nahealth borrowed from Chaldea, during the captivity of Babylon, and which she then succeeded in having adopted by the Jewish nation whileTiere, then To spread nowadays among Christians, under the

(117) Hermaphroditism occupies a large place in Tralmud, and the Kabbalist Jews transmitted this concern to most of the occultist celebs. Even today, we see hermetic writers devote important comments to the characteristics of hermaphroditism of certain paintings reputed to contain them, such as the Precursor of Ieona-d da Vinci, at the Louvre.

(118) Treatise Sanhedrin 1. c.; Treatise Chag., folio ı2 a.

Bee

The Talınud affirms, in fact, that God, after having created the Donkeys of the Jews from his own substance, from the same soul that a son is created of the substance of his father, predestined them all to eternal life and to Paradise. But he only admits them there when these souls have purifications by passing through different bodies, so that the souls of dead games come back to incarnate in the children who are born until God calls these souls back to Himself. But it happens that Jews are impious, kill another Jew or deny their race; that will God make of these revolts?... He will not condemn them to hell &eternal: at most he will send them there for a year. After what, these Jewish souls will be sent into plants, then into bodies of animals, then into bodies of non-Jewish men; finally, they will become worthy of reappearing in the body of a Jewish and will be able to merit eternal life again.

One cannot fail to be struck by the similarity that exists center these Pharisaic doctrines, twenty-five centuries old, and those professed today by the disciples of Allan Kardec or of Mrs. Blavatsky. The most important difference is that the ba-finality is reserved by the Talmud for Jews only, while that spiritualists and teleosophers affirm that all beings achieve it-

(119) Treatise Zebachim, folio 113 b.; N.asech. Sopharim, ı4; Tra'te Berachoth, folio 54 b.; Trait€ Nidda, folio 24 b.

(120) Maseph. Sopharim, 1. c.

(121) In particular: Sepher Nischmath Chaijm, folio ı59 a; Jaigat Reübeni, 17; Jalküt Chad. folios 5 b and 121 2; Baba Bathra folio 16 b; Sepher Emek ha-Melech, folio 16a; etc.

Io
pe entered
- . - in . Re. Be nes een het
- ei ae 2 ne 3, eP u =

"
+ _

of

Bw ne

2 ih 2 er

5
* nd el ea a Fe

AND

PYsezser: Mr

er ir: et ae Br

EAST LE ag

-

Pr

es ee
-

It is

+

will. Yet there is no formal contradiction, since the
Talmud admet that some non-Jews can perfect themselves in
reborn in the bodies of Jews; the chain of beings, that the
theosophists begin with inanimate things to arrive at being
human, thus counts, according to the Talmud, one more ring: the Jew,
or superman. Theosophists and spiritualists can provisionally
not to admit this additional ring: they are not
less intellectually dependent on a philosophical system
Jew and they prepare the brains of their followers for proselytism

Judaic, which will one day absorb the most intelligent among them
EUKX.

generalizes the doctrine of the transmigration of souls. It gives
specific examples. This is how he reports that the soul of Japheth
passed into Samson, that of Thaler into Job, that of Eve into Isaac, that
of the courtesan Rahab in Heber the Hatian (122), daughter of Saal in
Heli. Cain, better divided, had three souls: one passed into Jethro,

-the other in Core, and the third inhabited the body of this @Egyptian

whom Moses killed. As for Esau, whom the Talmud represents as
a murderer and an adulterer, his soul passed into the body of Jesus
the Nazarene, founder of the execrable sect of Christians, which
Jesus, according to the rabbis, is forever plunged into Hell,
within a boiling exercise tank (123).

It is also to hell that the souls of non-Jews go (let him not
should not be confused with the Souls of Guilty Jews, provisional-
are reincarnated in the bodies of non-Jews). While, more or less
less quickly, all Jews will end up having Paradise to share,
all other men, but especially Christians and Muslims-
mans, will be damned and plunged eternally into vats of
gall and mud (124) the only way for them to be saved being,
during their lifetime, to be circumcised and to become proselytes
Jews. And this damnation (the non-Jews) is deserved, because if the
Jews are of the substance of God, as we have seen above

(122) We will notice these reincarnations of women in bodies
of men. This is how the rabbinical authors explain the morals
against nature of certain depraved people: these feel, they say, awakening-
to bring into them their Soul, which is feminine, Also the Kabbalists of all
At times they were full of indulgence for this crime, or the ancients
The laws of Christianity, in accordance with the law of Moses, punished with burning at th

(123) Treatise Sanhedrin, folios 67 and 107. This passage, one of the most
odious of the Talmud, had it destroyed-On several occasions; he always
and reestablished by the rabbis. See above, note 121, the main references.
references relating to these transmigrations of Souls.

(124) Reschith Choklmä, folio 37 b; Sepher Zeror ha-Mar, folio 27 b;

Bachai, 34 and 1715 Maschmia Jeschüa, fol. 19, col 4; Rosch ha Chann,
folio 17 a.

Suiten ne ee ni en -

above, the non-Jews, themselves, are of the substance of the demon and their Soul is similar to that of the basest animals (125).

Here we touch on another side of the Pharisaic doctrine, borrows no longer from the philosophical conceptions of Chaldea, but to the old Hebrew national pride. The Pharisees, having adopted the Chaldean theories on the invisible, had accompanied them-Mocd&es In the Jewish manner, retaining for Israel its role of chosen people and the promises of universal domination. These great atheists had only humanized the role assigned to the Hebrews by Providence, transforming the Messiah into a triumphant temporal, and substituting the primacy given to Israel by the knowledge of the true religion, a supposed ethnic superiority than on other peoples. Now, if religious primacy imposed Israel has the obligation to be just to non-Jews (called & later know, they too, the God of Moisc), the belief A an ethnic superiority excited, on the other hand, the Jews. Not to see in other men only inferior beings, tolerable when-that they humbly served the nation, criminals when they claimed to be equal to it. By giving the Jews the Talmud, the The Harisians put in their hearts, not only the will to do the conquest of the world, materially and by human means, still felt that they were predestined to his domination by their superior origin, the bestial origin of other men predestining them only to servitude.

The Talmud abounds in predictions about what will happen in the end times, when the King-Messiah will come who will "crush the non-Jews under the wheels of his chariot." There will then be a great war during which two-thirds of the peoples perished. The Jews, victors will take seven years to burn the weapons of the vanquished. These will submit to the Jews and make great promises to them. sents, but King Messiah will not accept the tribute of the Christians, which must be completely exterminated. All the treasures of the peoples will pass into the hands of the Jews, whose wealth will be without measure: the treasures of the King-Messiah will be so vast that keys which will be used to lock him up will form the charge of three hundred packhorses; as for the simple Jews, the least of them will receive two thousand eight hundred slaves. After the extermination of the Christians, the eyes of other peoples will be opened: they will ask-will wear conciseness and the dress of proselytes, and the whole world will will be more populated than Jews. Then the earth will produce without labor honey cakes, woolen clothes, and such fine wheat that each grain will be as large as the two kidneys of the largest big bull (126).

(125) Schefa Tal, folio 4; Schefa ha-Nechammä, folio 221, col, 4; Jalgüt Chad., folio 154 b.

|
1
I)
4
3
|
|
E,

m of the in

We wanted to report these fables and predictions - which

Er 5 bear in the Tahnud the name of Aggades (stories) ———— because

R\ that they serve to measure the intellectual decline that the con—
ı 'Pharisee qu@te inflicted on the Jewish nation, and also because they
Allow us to understand the atmosphere of delirious pride and

thirst for domination in which Israel has lived for centuries. We

2 we will now approach the Hallakhoths, or “sentences” of the
1% Taimud, who formulate in short sentences precepts and
'The teachings which have been and still are those of the Synagogue
I in all countries, and which explain how the Jewish soul is—.
came a compound of burning hatred and atrocious perfidy against

everything that is hereditary is foreign, and particularly against the Christians.
' tions,

In. - Bachai, folio 168; Sanhedrin, folio 101 a and b; Maschmia Jeschüa, folios
Er 49 a and 65 b.; Pesachim, folios 118 b and 119 a; Bachai, folio 72 a; Jebam—
moth, folio 24 b; Aboda Zarah, folio 3 b. Etc. etc.

|

ie

u

CHAPTER IX

Some precepts of Jewish morality

OUR designate the non-Jew, the Talımud uses the word goi (plural: goim), and the Jews are never lacking, & when we criticize them for the advice they give & rö]| 1'Cgard des goim, to say that they designate by these words the pagans, and not at all the Christians or the Muslims. But this explanation cannot be accepted, since the TalMud himself takes care to presume: "the one who is not

.« cjrconeis is a foreigner, and foreigner and pagan are syno"nyms" (127). It is therefore understood that what follows applies to all non-Jews in general; we will see later that Christians are the object of special curses.

The Talimud, having established as a law that the Jews came out of the substance of God, while non-Jews are from that of the demon, precise as follows this distinction: "The Jews are more more pleasing to God than the Angels" (128), so that if someone comes to slap one, "the crime is as great as if one blows"flaced the divine Majesty"; this is why "a goi who strikes a "Jew deserves death" (120). This sanction is just, explains the "'Talınud, because there is certainly a difference between all "things; plants and animals could not exist without "the care of man, and, just as men are sup"Laughing at animals, the Jews are superior to all peoples "of the earth" (130). "Those are only of the seed of "Detail" (131); so that, "if the Jews did not exist, there would not be "would have no blessing on earth, no ray of sunshine, nor “rain, and the people could not subsist” (132).

All rabbis agree to recognize non-Jews a purely animal nature. Rabbi Moisc ben Nachman, Rabbi Raschi, Rabbi Abravanel, Rabbi Jalqfit, Rabbi Menachem, the comparent in turn to dogs, donkeys and pigs, not by manner of insults, but by studied comments and with the intention scientist: "The Jewish people are worthy of eternal life, but "other peoples are like donkeys," concludes Abrawanel (133); "You Jews are men, but the

(127) Traite Berach., folio 47 b.; treatise Gittin, folio 7o a; Abodka
Zaralı, folio 26 b.

128) Chällin Treatise, folio 91 b.

in Trait & Sanhedrin, folio 58 b.

(130) Sepher Zeror ha Mar, folio 107 b.

(131) Trait@ Jebammoth, folio 98 a; treatise Kethub., folio 3 b.

(132) Jebammoth, folio 63 a; Bachai, folio 153 b; etc.

(133) How. of Hos. IV, folio 230, col. 4.

"other peoples are not men, since their souls
"come from the unclean spirit, while the souls of the Jews pro-
"come from the holy spirit of God," explains Rabbi M&na-
chem (134); this is also the conclusion of Rabbi Jalgät, who says: "The
"Only Jews should be called men, but the goyim, coming
"of the unclean spirit, have the right only to the name of pigs" (135).

To illustrate this rule with an anecdote, the Talmud tells us
tells the story of the adventure of the famous Rabbi Ben-Sira, who, at the time of the
Captivity of Babylon, was taken in great friendship by Nebicadnct-
The king gave him a thousand proofs of his favor and believed that he was the king.
To be nice to him by proposing his own daughter to him; but Ben
Sira, standing up proudly, said to him: "Learn, king, that I am
"a child of men, and not an animal" (136). The daughter of a
king is, in fact, from the Talmudic point of view, only a female dog or
a sow a little more remarkable than the others; a Jew de-
grade by accepting her as his wife.

On this capital difference between the Jew, who is a man,
and the non-Jew, who is an animal, rests tort morality on EE
The Pharisees, who wrote it, could not abolish everything
remembered the law of Moses and the formal precepts by
which the Hebrew legislator ordered justice to his people and
kindness towards one's neighbor. But, thanks to the distinction made
higher. The Pharisees were able to say that the
Moses' thought when he understood by "the neighbor" non-Jews,
The charitable precepts of Moses therefore retained their value when
it was about being fair to a Jew or helping him;
but they could not apply to a goi, towards life or
good of which the Jew has no more duties than if this goi had
the appearance of a dog or a donkey. Yet the wrath of God does not weigh-
she neither on donkeys nor on dogs, while "the hatred of
Jehovah has spread among the goyim” (137).

all cruelties; for why love what Jehovah hates?...
It is therefore to the Goim in general that the Talmud applies the first
following cepts: “You shall show them no favor” (138);
"It is forbidden to have pity on those who have no reason-
his" (139); "It is not fitting for a just man to be merciful-
gods to the wicked" (140); "You will be pure with the pure and
perverts with perverts" (141). Let no one say that the goim

(134) Commentary on the Pentat., folio In72%

(135) Jalgüt Reübeni, folio ı0 b.

(136) Sepher Ben Sira, folio 8

(137) Aboda Zarab, folio 4a; treatise Sab., folio 89 a.

(138) Trait& Jebammoth, folio 23 a; ct Piske Tosaphot a. I.
(139) Trait€ Sanhedrin, folio 92 a.

(140) Commentary on the 1st Book of Kings XVII, 14.

(141) Baba Bathra, folio 123 a; Bechorath, ı3 b.

ER 2

E57

Donkey

may not be perverse, and even be benevolent: it does not
They are not allowed to be righteous, explains the Talmud. And even,
"if they do good, if they give alms, if they practice
"Mercy, we must hate them more and blame them for this
“To sin, because they do it out of vanity” (142).

However, experience had already taught the editors of these
sentences that it was imprudent to apply them in a manner
too open, the goim sometimes showing some bad hu-
dying to see themselves treated like this... So the Talınud takes care to com-
supplement this teaching with a recommendation of hypocrisy.
"Man must always be cunning in the fear of God," says
he (143); "let us therefore greet the goi to be at peace with him,
to become agreeable to him and avoid annoyances" (144). And
Rabbi Bachai adds (145): "Hypocrisy is permitted in this sense
"Let the Jew be polite to the wicked, let him honor the latter
"and tell him: I love you." But Bachai is careful to specify: "This-

"to fear; otherwise, it is sin" (146). To better deceive the gossips the Jew can even visit their sick, bury their dead, to do good to their poor; but it must be "to have peace and so that the impious do not harm the Jews" TA.

It would be a mistake to imagine that the Talmud is limited to these general indications on how Jews should act with those who do not belong to me To their race. A host of cases are provided, a series of commandments are given, which, byboth of the fundamental distinction between the Jew-man and the Goi-animal, authorize the Jew to use life as he sees fit and property of the gci, which belongs to him in the same way as a dog, good & to be sold, beaten or killed at will.

Is it, for example, the goods of the Earth?... These goods have &t& give, To man, says the Scripture. Yes, but man is the Jew alone, explains the Talmud. Therefore, the non-Jew cannot possess validly, no more than a wild beast is in pos legitimate session of the forest where she withdraws. As far as one can, in safety of conscience, kill the wild beast and appropriate the foret, from mönıc one can tucr or chase the goi and appropriate his good. "The integrity of a non-Jew is like a thing abandoned-

(142) Baba Bathra, folio 10 b. (This teaching of the Talmud expliwhat could be the atrocious hatred with which the Jews have always pursued Benevolent beings, to whom the human soul is naturally inclined and respectter, the Sisters of Charity for example.)

.(143) Treatise Berachoth, folio 17 a.

(144) Ibid, and treatise Gittin, folio 61 a.

(145) Sepher Cad ha-kemach, folio 30 a.

(146) Tbid.

(147) Tra:ts Gittin, folio Gr a. (This passage of the Talmud must always Be present in mind when we hear talk of relief, of foundations of legitimacy or of liberality from Jewish billionaires).

pe

"ade; its true possessor is the Jew who will seize it “first” (148).

This is justice, say Rabbi Albo and some others, "for God "gave the Jews power over the wealth and lives of all "the peoples" (140); so that "if a goi steals, even less

Jew to take at will the goods of the goi, because, where it is written: "You shall not wrong your neighbor," we do not read: "You shall not harm a Jew" (151). This is why a Jew can only be accused of theft if he robs another Jew; if he he robs a goi, he only takes his own property. It is that the Talmud expresses when it shows Rabbi Aschi saying To his serquicker: "bring me these grapes if they belong to a goi, but don't touch them if they are the property of a Jew" (152).

This sovereign power of what is Jewish over what is not extends even to the animals of the Jew. The Talmud says, in fact: "If a Jew's ox strikes a Jew's ox, the Jew will be free; "but if a Jew's beef harms a Jew's beef, the Jew "will have to pay the Jew all the damage, because God has measured the earth "and he delivered the goim to Israel" (158)%

This precept of public law would perhaps be quite difficult to do. admit by the goim if it were brutally exposed to them. Also Does the Talmud advise a number of devious means? to reach the final goal that he assigns to the sons of Israel: the dispossessionsession of goim worldwide. The most recommended of these means is usury. Moses had admitted (DEUTERONOMY, XXIII, 30) the principle of the interest-bearing loan. The Talinud seizes this autoand he interprets it in such a way as to make it a weapon of war against non-Jews: "God has commanded usury to be practiced against “a guy is supposed to lend him money that has interest, "that instead of giving him help we must do him "wrong, even if he is useful to us; while towards a Jew we do not "we must not act in this way" (154). The famous Rabbi Bachai recognizes It is clear that this interpretation of the Scripture is new, but it does not hesitate to rally to the Talmud in preference to the Bible, and he said of the wicked: "His life is in your hand, Jew, A greater reason his money” (155).

It is this doctrine of obligatory usury towards non-Jews which began the enrichment of Israel, and earned it, by con-

---

(148) Baba Bathra, folio 54 b. Choschen Mischpat, 156, ı.
(149) Sepher Haikarim, III, 25; Jalgat Simeoni, folio 8x, col. 3.
(150) Trait€ Jebammoth, folio 47 b.

(151) Treatise Sanhedrin, folio 57 a.

(152) Treatise Baba Kamma, folio 1L13."D.

(153) Treatise Baba Kamma, folio 37 b.

(154) Maimonides, Sepher Mizv., folio 73, 4.

(155) Explanation. of the Pentat., folio 213, 4:

—
' &

tre, so many storms, from the Middle Ages to the present day. Ä cer- N

In recent times, Jewish usury reached proportions which would be improbable if they were not attested by formal documents- mels. We find in particular in the History of the Reformation in Al- Germany, by Janssen, the deliberations of the Diet of Germany of forcing Jews to lend at more than 43% per year, while they here, thanks to the monthly and weekly loan, they arrived at lending at 300, 400 and even 600% per year. Nowadays, these fantastic interests are almost affected by Jewish usury in Russia, Romania, in Austrian Poland. The treaty Baba Mezia insists a lot on this necessity of usury, and he recommends to the Jew to do, in his family, usurious loans to his children, so that they may "enjoy the taste of usury" (156) and get used to good time to practice it.

"At the time when Philip III of Spain was about to to free his country from the Jews by driving them out en masse, the famous Rabbi Abravanel, the kingdom's finance minister, tried to to reconcile to his brothers the indulgence of the king, by enriching the Talmud of comments in the taste of this one: "Among the Foreigners "towards whom it is permissible for us to practice usury, it is not necessary "not understand Christians, because they are not foreigners- "gers in the eyes of our heavenly Perc" (157). But this hypocrisis having had no success, Abravanel, taking refuge in Venice, de- declared that he had given a deliberately false interpretation of the Almud excepting the Christians from the law of usury, which he had only proposed to allow the Jews to remain in peace in Spain, and that he rallied deep down to teaching traditional of the Synagogue (158). The learned rabbi had, it was sees, uses & widely of the permission of bypocrisy that the Talmud gave him.

Besides usury, the Talmud also recommends, against non-Jews, all the varieties of fraud and theft. Has a goi lost an object or a purse? The Jew must seize it, because it is &writes: "It is forbidden to give back to the goi what he has lost; he who "give back to the god what he has lost will not find favor with God (159). Rabbi Raschi believes that “returning to a god what he has lost "it is to esteem the impious as equal to the Israelite" (160), it is to sin by consequent. "Whoever returns to a non-Jew something lost commits "a sin, since it strengthens the power of the impious" (161), says

Maimonides. And Rabbi Jerucham adds: "If a goi possesses a

(156) Baba Mezia, folio 75 a.

(157) Abravanel, Commentary on Deuteronomy, folio 72 a.

(158) Abravanel, Maschmia Jeschna.

(159) Treatise Sanhedrin, folio 76 b.; Baba kanıma, folio 113 b; Sepher Mizvot Gaddol, folio 132, col. 3.

(160) Tractate Sanhedrin, 1. c.

(161) Jad Chaz. hil Gez.

From Per h

"note from a Jew, attesting that he lent money to this Jew, "t
"Let the Jew who finds his ticket lose his ticket.
"must not return it to the g0i, because his brother's obligation in
"Israel stopped the moment he himself found the note. If this-
"while the Jew who found the note wanted to return it to the goi, he
"You have to stop him by saying to him: If you want to sanctify the name
“God’s, do it with what belongs to Him!” (162).

Advice in perfect harmony with all the morals of the Talmud, Since the goi has no right to property, which does not belong only to Jews. A Jew who borrows money from a Jew therefore only receives one's own good, and there is abuse when the goi then demands restitution from him. Now, to provide the goi with the means of obto hold restitution is to steal from the Jew, since he, in the name of his morality, owes nothing. Rabbi Jerucham is therefore right, to the point of Talmudic view, when he says that the one who found the note must to repay the amount himself, if he insists that the goi touthat his belief... But what clarity this rabbinical exegesis throws on the morality of the Jews in matters of borrowing, and as one exadds the fruitful raids to which the @missions, dear to the Jewish High Bank!

Same precepts in commercial matters: "It is permitted",

"to deceive by fraud, but if you sell something to your
"neighbor (i.e. To a Jew) or if you buy something
"you are not allowed to deceive him" (163). And it is
Offers several examples, borrowed from the lives of the greatest
Talmudic doctors. Thus the famous Rabbi Samuel, having
met a man who possessed a fine gold nacon, convinced him

that it was only in yellow copper and bought it from him for four drachmas

(2 ir. 80); he still took care to steal a drachma from him by
paying (164). My proceeds with Rabbi Cahana, who, having bought
one hundred and twenty barrels of wine a goi, made him believe that he did not
had received only a hundred, and paid only that amount. No less
subtle, another rabbi had sold palm trees to a goi, and this one-
he had carefully counted them; the Jew sent his servant at night-
tick trim the trunk of the palm trees saying: "the goi knows
"He knows the number, but he doesn't know its length."

Now let's talk about the mistakes that the goi can make.
his own disadvantage in closing a deal, Rabbi
Moses expressly says: "If, in making an account, the goi has
"deceived, let the Jew say: I know nothing about it! But I do not advise
"not to mislead the goi, for he might well commit.

(162) Nethib, IV,
(163) Trait€ Baba Mezia, folio 61 a; Treatise Bechoroth, folio 13 b.
(164) Feature € Baba kamma, folio 11322.

—— drank.

——
.

|

"to be mistaken on purpose, in order to test the Jew" (165). Impossible
to be more careful in dishonesty. As we understand,
after that, let old Rabbi Brentz write: "If Jews have
"traveled a whole week, and that they deceived the Christians
“Let them assemble on the right hand and on the left on the Sabbath and boast-
"proud of their skill in saying: We must tear the heart from the
"goim and knock out the best of Christians" (166).

to exercise some authority over the goim, this authority must be ınise in the service of Israel. This is how Jewish magistrates must to make sure that their brothers win their case, whatever the bad situation in which they would have put themselves. This is what the The Talmud expresses this passage: "If a Jew has a lawsuit against "a non-Jew, you will give victory to your brother, and you "You will say to the foreigner: This is what our law wants! If the laws of the country "are favorable to the Jews, you will still give A the advantage your brother and you will say to the stranger: Thus wills your law | "But, when neither of these cases exists, it is necessary to turn- "lie the stranger with intrigues until the Jew has "wins his cause" (167). Rabbi Akiba, to whom we owe this precept, added that care must be taken not to make public the denial of justice, so that the Jews are not discredited.

If this were the only reason for access to functions- judicial and administrative tions or, in all countries, refuses for the Jews, it would be more than enough.

(165) Sepher Mizvoth Gaddol.
(166) Judenbalg, 21.
(167) Treatise Baba Kamnmıa, folio 113 a.

CHAPTER X

Other precepts of Jewish morality

the same fundamental distinction between the Jew-man and the Goi-animal, which has already been used to put the property of non-Jews at the disposal of Israel, serves equally-

ie lies to give the Jew the right of life and death over

the goi. This is what Maimonides professes, in the following terms- vans: "The defense: You shall not kill!" means that it does not

"You must not kill a son of Israel; now, the goyim and the heretics "are not sons of Israel" (168). Therefore, they can be killed with Serenit® as long as you want it. Micux again, It is a duty to do so when it can be done without danger, because it It is said: "The most honest among the idolaters must be killed" (169) and again: "If one pulls a goi out of the pit in which he is "fallen, one keeps a man in idolatry" (170). Maimonides specifies: "It is forbidden to have pity on an idolater when one "must not save him" (171).

Similar is the teaching of all the doctors of the Talmud and
notably Abravanel. The latter expressly ordered "to hate,
to despise and annihilate" (172) anyone who does not belong to the
Synagogue or separates from it. "If a heretic falls into a
"pit," it is said elsewhere, "we do not remove it; if a staircase
"is in the pit, we take it out and say: I do it so that my
"Don't go down there! If a stone was on the hole, we
"I do this again, so that my beast
"cannot pass through it" (173). Finally, the Talmud finds this
formula, in which the barbaric thrill of the ancients revives
Molochist Jews, and which perfectly explains ritual crimes,

, so frequent in the history of Israel: "He who makes blood flow

"the goim offer a sacrifice to God" (174).

The merit of wanting to kill a goi is great enough to
Let us excuse anyone who makes a mistake and kills a Jew out of inadvertence.
In fact: "He who wants to kill an animal and who, by mistake, kills

(168) Jad Chag., hilch Rozeach and hilch Melachim.

(169) Aboda Zara, folio 26 b; Masech, Sopharim, Perelc ı5.

(170) Aboda Zara, folio 20 a.

\171) Jad Chaz., hilch Aboda Zara. (This prescription is so exact-
applied by the Jews that one would be hard pressed to cite a single one
case of Christian rescue operated by a son of Israel.)

(172) Rosch Emmünnä, folio 9 a.

(173) Aboda Zara, folio 26 b.

(174) Jalküt Simeoni, ad Pentat. folio 245, col, 3; Midderach Bami-

.debar rabbä, p. 21. (The blood of thousands of tortured Christian children
ritually by the Jews illustrated this sentence of the Talmud, since
(the ritual crime of Blois, in 1071, up to the recent crime of Kieff).

n
E

"a man, or one who wants to kill a goyet who, by mistake, kills

1: "A Jew is not guilty and does not deserve to be punished" (175).

But the goi who voluntarily kills a Jew is "also guilty

that if he had killed the whole world" (176). A goy who blasphemes,

| abuses a woman, or kills another man, must be considered com- .
innocent as long as he becomes a Jewish prosecuting attorney. But if he has killed

“shall not covet thy neighbor’s wife,” but the wife

of the next one is the wife of the Jewish scholar. The most learned doctors,

Rabbi Raschi, Rabbi Bachai, Rabbi L&vy ben Gerson, agree
| to proclaim that there is no adultery 1A or there is no ma-
|

1 a Jew, it matters little whether he be circumcised: he must be put &
-f death (177).

j If the goods and life of the Jew are at the disposal of the Jew, one
"You can be sure that the latter is not required to be more reserved in this
which concerns the wives of non-Jews. Indeed, Moses said: "You
I

'

riage; but the goim, a simple variety of animals, could not be valid-
to practice marriage, which is of divine institution. It is also
The opinion of Rabbi Maimonides, who concludes: "It is permissible to abuse
"of a non-Jewish woman" (178). Thus the Talmud is full of
the most licentious, and even the most repugnant, stories in the-
which "illustrious rabbis (Rabbi Eliezer, Rabbi Nachman, Rabbi
Akiba, Rabbi Meir, Rabbi Tarphon) play an impossible role A “app-
wear here, but which earns them the @gaillards lodges of the Synago-
gue (179).

There is better, and the Talmud formally authorizes the practices
against nature. "A man," he said, "can make his wife do anything
"whatever he pleases, as with a piece of flesh from the
"butcher, which can be eaten roasted or boiled, depending on how it is prepared- _
"fere". And he cites in support the sentence of a rabbi to whom a -
wife complained about her husband's sodomitical habits: "My
“Daughter, I cannot help you, for the Law has sacrificed you- y

mud that sc finds this doctrine; it still appears in the Edition of Warsaw, in 1864 (trait C Nedariın, folio 20 b.), and still made | part of the teaching of the Synagogue. Finally, the Talmud con- ! ; contains passages of such obscenity and such an odious character that we cannot reproduce them here other than in Latin (180).

——..,

(175) Treatise Sanhedrin, folio 78 b.

(176) Treatise Sanhedrin, folio 37 a.

(177) Treatise Sanhedrin, folio 71 b.

(178) Jad Chaz, hilch Melachim.

(179) See in particular: Treatise Jommä, folio 18 b; treatise Aboda Zara,

+ folio 17a; treatise Quiddüschin, folio 8ı a; trait & Sanhedrin, folio 22 b; treatise Nazir, folio 223; treatise Sotä, folio 10; treatise Mocd Kattän, folio 18; etc.

| (180) Treatise Niddä, folio 47 b: Filia 3 annorum et diei unıus, des« ponsatur per coitum; si autem infra 3 annos sit, $erinde est, ac si quis digitum inderet in oculum (ie non est reus laesae virginitatis, guia Si-

This morality obviously gives Jews the right to show themselves- very severe towards Christians, whose religion honors nothing as long as purity. Also, from the first ages of the Talinud, those who wrote it took care to specify that the crimes of murder, sodomy and bestiality were common in the Christian hold and formed the basis of their teaching (181). The Christians They are, moreover, according to the Talmud, simple idolaters (182), to which all the texts which strike must be rigorously applied idolatry. They are even more guilty than other idolaters, because they worship as God an impious and renegade Jew, who has practiced spells (183), and which should be replaced by the name, when we speak of him, by the words: "He whose memory be andantie" (184). This is why Rabbi Raschi cries out, after so many others: "We must slaughter the best among the Christians" (185).

This accusation of idolatry against Christians comes back constantly in the Talmud and applies especially to the Eucharist. If it is a question of renting a house to Christians, the Talmud allows it the Jew to do so, because, he says, "they do not keep their

"only carry when one of their own is about to move-
"laugh" (186). Is it Sunday, it is "the feast of idolaters" (187)
Rabbi Maimonides, Rabbi Kimchi, and others,
improbable genealogies to demonstrate that Christians
are doubly idolaters, because worshippers of Jesus of Nazareth and because they are descendants of the idolatrous Canaanites. For example-
ple: "The inhabitants of Germany are Canaanites; when
"The Canandians fled before Joshua, they retreated into the
"country now called Germany" (188).

As for Jesus Christ, we saw above, page 60, com-
How is he spoken of in the Talmud and what place is given to him in it?
assigns to hell. The Blessed Virgin Mary is not natural-
not treated any better and rabbinical writers do not designate it
than by the Epithete ignominieusce of “Charja” (189). The quantity
of blasphemies, insults, injurious stories against Christ, the

graculum recrescere, sicut oculos tactu digitu ad momentum tantum
lacrimatur.)

(181) Aboda Zara, folios 25 bet 26 a; Toosaphot, folios 2a, 4b, 21a;
Etc., etc. See also the accusations spread by the messengers of the
Sanhedrin, Chapter IV above,

(182) Aboda Zara, folio 2 a.

(182) Aboda Zara, folio 27 b.

er: Aboda Zara, folio 17 a.

185) Commentary on Exodus (Amsterdam edition).

(186) Aboda Zara, folio 2ı a.

(187) Trait& Aboda Zara, folios 6 a, 7b; Raschi: Commentary on
this treatise foljio 6 a; Mainnids: Jad Chaz. hilch Aboda Zara;sEtc.

(188) Commentary on Obadj, I, zo.
(189) In Latin, “Stercus”.

Virgin and the Saints, which is found in the Talmud, is, moreover,
prodigious. An infamous arsenal was constituted by the writings of the
rabbis of the first centuries after Jesus Christ, and then increases
from age to age. It is from this arsenal that all the
enemies of Christianity, as a famous Jew observes,
Bernard Lazare, the organizer of the Dreyfus Affair, in the pas-
following wise:

"In the terrible anti-Christianity of the eighteenth century, "but of the Jewish spirit. It should not be forgotten that in the seventeenth " sitcle the scholars, the Erudites, as Wagenseil, as Bartolocci, like Buxtorf, like Wolf, brought out of oblivion the x "old books of Hebrew polemics, those who attacked the "Trinity, the Incarnation, all dogmas and all symbols, with "The Jewish character and the subtlety possessed by these incomparabilities "logicians that the Talımnud trained. Not only did they publish the "doginatic and critical treatises, but they also translated the "slanderous libels, the lives of Jesus, like the Toledot Jeschu, "and the disrespectful legends of the Pharisees of the second century-"key, which we find both in Voltaire and in Parny" (100).

It was after having approved these outrages against Christians that Rabbi Maimonides, the eagle of the Synagogue, concluded: "It is ordained& "to assassinate and throw into the pit of perdition the traitors in of Israel and the heretics, such as Jesus of Nazareth and his followers-"rents" (tor). Before him, the traii&E Aboda Zara had already @dict& (192), that a Jew is always entitled to run after Christians and to kill them with armed hands. As for the Jews who would have the power, because of the functions they hold, they have the imperative duty to make all the Christians To death, under any pretext (193). It is without doubt in the name of these precepts that Israel worked and made himself accepted. know, in Christian countries, political rights and accession To all public functions...

Far from opening these functions to them, prudence would even require that Jews were deprived of a large part of their civil rights. in fact, the training that the Pharisees gave, through the Talmud, to the Jewish people, is such that it is impossible to recognize the Jew equality in many matters. From a judicial point of view, by For example, a Jew's oath should never be taken into consideration deration in a case in which a non-Jew is involved. The reason in is: first, that the Talmud authorizes to consider the goods and the life of the goi as being at the disposal of the Jew; then, that he

um Bu u er Ei

ps Ya ja
REUTLINGEN

u
24
d .

---

(100) Bernard Lazare: Anti-Semitism, p. 337-

(192) Folio 4 b.

(193) Jore Deä, 158; Choschen Mi'schpat, 425.

gives the Jew every license to perjure himself, in court or otherwise, to harm the goi.

This Jewish peculiarity was once so well known that the tri-Bunanx only admitted the Jewish oath when it was pro nonce more judaico, that is to say with accompaniment of male-terrible diets which the Synagogue surrounds the performance of a oath between Jews. The intention which dictated this legal prescription It was excellent, but we believe it was not enough. to ensure the sincerity of the oath taken by a Jew. Indeed, the Talmud contains advice and examples such as a son of Israel may, in security of conscience, and after having sworn more Judaico, to convict an innocent Christian or acquit a Jew guilty.

First of all, the Talmud actually states that there is no perjury when the Jew completes his oath with an ultimate restriction, which can completely change its meaning. And he cites the example-next place. Rabbi Jochanan received the confidence of a noble lady of a secret, but he first had to swear not to reveal it. "To the God of Israel, I will not reveal it!" declared the rabbi. Danie believed that he was committing himself to revealing nothing even to God of Israel; or, Rabbi Jochanan had mentally added: "but I I will reveal it to the people of Israel." So that he could reveal the Secret without perjury, an address for which the Talmud highly praises him (194).,,

Even simpler was the process of Rabbi Akiba, the second Moses, of whom it is said that he took an oath, while thinking deep down of himself: "this oath is not valid!", <which is enough & to put one's conscience at rest (195). The Talınud authorizes A to act likewise whenever any authority among the goinn, forces a Jew to take an oath. Is a Jew charged with a crime? capital? If another Jew is forced to testify about what he knows about the matter, he has the right to make a false oath, using mental restriction, in order to exonerate his brother (196). A prince Does goi ask a Jew to swear that he will not leave the country? The Jew must think: "Today I will not leave!" The prince Does he demand that the Jew swear never to run away? The Jew says mentally add: "yes, but on such condition!" "t choose an impossible condition (197). In this way, he will be able to leave-to leave the country without perjury.

(194) Trait Aboda Zara, folio 28 a; and treatise € Jommä, folio 84 a. I It is not wrong to point out that Jewish writers 04 Judaizers have always accused the Jesuits of having imagined the use of the restric-

after the writing of these two tractates of the Talmud).

(195) CallA Treaty, 2.

(196) Jore Deä, CCXXXII, ı2 and 14.

(197) Hagahoth Aschari.

—

u =

The Talınud takes care, moreover, to add: "All this must not "to be done only in the event that one can fail to keep one's oath without "Let the goim suspect it; if the goim can learn it, It is forbidden, so that the name of JShova is not profane. We understand that such an attenuation is not of a nature to us greatly reassure on the value of the oath taken by a Jew, in court or elsewhere...

As for the precaution of preceding the oath with the maritual prophecies in use In the synagogue, she does not utter any security. Indeed, we must not lose sight of the fact that the Jew is profundamentally convinced that the goi is only an animal, which usurps the appearance and rights of true men. That a goi has been killed, and the Jew can always swear that human blood was not widespread; that a Jew has been robbed, and the Jew can affirm that he has not is nothing – since the Jew alone has the right to enjoy his property and that the goi is only the monetary depository of his own good The only truly effective prescription would therefore be the banlegal obligation to attach the same value to the testimony of the Jew as to the testimony of a Christian, a Muslim, or even a Payen. i

This precaution is all the more necessary since the Synagogue established an annual holiday, Yom Kippur, or Great Atonement, to release in advance all Jews from the oaths they may take to do in the year, even with the intention of keeping them and without res mental tension. On that day, in all countries where there are established the Jews, that is to say, throughout the world, the Hebrew populationthat gathers around the Synagogue; and, at the hour when it appears in heaven the first Star, the Grand Rabbi, or the one who presides the party In its place, proclaims with a resounding voice the following: "That all the values and all the obligations, all the pains "and all the oaths that we vow and swear, since this "Day of Atonement until the same day next year, a be handed over, annihilated, that they be without force and without value. "We want our valleys not to be valleys and our

It is impossible to say more clearly than the Jew's oath
is worthless in its own eyes. Why would it have any value?
in the eyes of non-Jews?...

(198) See the Jewish Talmudist, Brussels, 1888, p. 49.

|
N
E
fi

Fe

> u Bahn

D

CHAPTER XI
Current Value of the Talmud

'It is a difficult task to expose to our friends
the Pharisaic doctrine of the Talmud and to show them
the dangers that this doctrine poses to our civilization-
rn sation. Indeed, even those of us who are
ticde and indifferent Christians are, without their knowledge, so
penätrös of the teachings of the Church of Christ, that he cannot-
to conceive of a religion based on exact moral foundations
completely contrary to those which Christianity has consecrated.
religious doctrine, it seems to them, must have as its aim the cul-
ture of the good instincts of the ass and personal salvation through the practice-
tique of virtues. Human fantasy may well have, according to the cl-
mats, embroider variations on this divine theme; she has none
modify the essence. This is what, by instinct, many of our
compatriots are willing to believe; and their erroneous opinion is
an involuntary homage paid to Christianity, since it is
he who taught them to believe that a religion
might not have Good as its goal.

Yet there are in ancient civilizations, like us
As we recalled at the beginning of this work, religions having as their
but Evil, honored notably in the form of Cruelty and
Lust. There are even, even today, a certain number
of these dark religions, practiced especially in Africa and
in the most remote parts of Asia. But what we are
available to admit when it comes to humans from three thousand years ago
years, or savages from the Congo and Polynesia, we hesitate.
believe possible Jews — Jews camped among us,
mixed with our public and private life, existing in our civili-
modernization of professions such as magistrate,
of officer, civil servant, lawyer, doctor, or even con-
ınergant and industrial, professions that our traditional conceptions-
tional do not allow us to separate from an ideal of devotion-
ment to the public good, or at least of honor and probity.

It takes an effort of will to understand that this people,
which penetrates us and externally assimilates itself to us, to a law
moral and religious which is not only foreign to that of
Christian peoples, but which is their negation, their contradiction

permanent, which says "&zorze!" JA where the Christian law says "you
you shall not kill," "steal!" 1A where she says "you shall steal!"

point," "lie!" JA ol she says "you will not make false t£-
testimonies".
Conviction is all the more difficult to lose when an equi-
evokes exists. The law of Christ is only the complement of the law
of Moisc, and the Jews, from the Deicide until our days, have not

Van ee ua AN 9
4

does not cease to publicly claim to have moldy teachings-
ques. If they do it rightly, how can we admit the perversity
fundamental to their beliefs, since the source is indisputable-
ment pure?... This reasoning has often troubled even the
anti-Jews most indignant at the doctrines contained in the
Talmud (190).

It is to definitively remove this ambiguity that We
We have preceded our reproduction of the Talmudic texts by
a historical summary of the Pharisaic sect, which wrote the Tal-
mud. Those who have done us the honor of reading us now know-
holding that there is nothing in common between the law of Moses, religion
ancient religion of the Jewish people, and Talmudic law, modern religion
of this same people. To the law of justice and love that the prophets-

secular times of the secret Pharisaic society substituted little A little a doctrine of hatred and iniquity. And, since the Deicide, It is this law of iniquity alone which is preached, taught and revered in the Synagogues of the ancient people of God.

We do not, however, hide from ourselves that our task is not not yet completed, because there are still two objections that can be raised make us.

The first objection is that the 'Talmud, for abominable whatever it is, is an ancient monument, which can no longer be surrounded by the Synagogue than a traditional veneration, exempt of any concern for the application of its doctrines; in this case, the people Tuif would not necessarily be perverted by the Talmud, nor conestablished by him as this permanent and bitter enemy of all nations.

The second objection is that, even if the modern Synagogue adopts all the teachings of the Talmud and subordinates to it the moral formation of the Jewish people, it is always possible & invirtuous individuals to correct the teaching received, and, without breaking with Judaism, to conform their conpublic and private conduct to the rules of probity and honor.

In this last chapter we will examine the one and the other three of these objections.

(199) The Jews excel, moreover, in playing on this ambiguity. It is as Mr. Salon:on Reinach, in his study on ritual crime, says that it is impossible for the Jews to commit it, "because the law of Moses forbade them to eat blood, even that of animals. Salomon Reinach is a learned Talmudist: he knows, therefore, that Ja Synagogue subordinates the Bible to the Talmud, by virtue of the text "the The Bible resembles water, the Mishnah resembles wine, and the Gemara resembles aromatic v matic." Now the Talmud, as we saw in the previous chapter, allows and even recommends ritual crime. Mr. Salomon Reinach is not embarrassed for so little. It is said that the vast majority of his readers will not consult the Talmudic text which destroys his thesis, and he speaks only the law of Moses, which is known to all. Once again, '&quivoque will have done its job.

"

rm
>
7
you
w
€

rs

B

That the Talmud is, for modern Jews, something venerated because it is ancient, but worm-eaten and outdated, it is which cannot be seriously supported. The testimonies abound, on the contrary, which prove that contemporary Jews have for the Talmud, its morals and its teachings, the same res- absolute respect than the Jews of the Middle Ages. We have already mentioned (chapter v1) the organ of reform Judaism, the Archives Is- Raelites, declaring: "As for the Talmud, we recognize its "absolute superiority over the Bible of Moses" (200). We could also quote the organ of conservative Judaism, Univers Is- Raelite, declaring, through the voice of the great rabbi R. Trenel, direc- Director of the Rabbinical Seminary (201): “The Talmud had everything "time of violent detractors and passionate apologists. “For two thousand years it has been, and still is, an object "of vendration for the Israelites, OF WHOSE RELIGIOUS CODE IT IS. "On the other hand, it has often served as a text for renegades and others "slanderers of our cult, who have drawn from this arsenal of “areas to fight us”, The two major trends that Dartagent Judaism are therefore agreed to Elevate on a pie- destal the Talmud and its doctrine. As for the Zionists, who pre- seek the restoration of a Jewish state, preferably in Palestine, They are frenetic Talmudists who pride themselves on being so.

Here then is the first objection dismissed: the Talmud, which ri- Dieulise the traditional God of Israel; the Talmud, which restores to us the occultist and pantheistic thought of the Pharisees; the Talmud, which preaches hatred of non-Jews and permits fraud, theft, Murder and perjury: the Talmud is still the religious code of the Jews; it is he who is taught in the Hebrew seminaries and that we comment on the saniedi At the Synagogue, it is he whose molds the souls of Jewish children. This explains many things...

The second objection remains: an honest Jew can always, leaning on his conscience, resisting the perfidious suggestions of the Talmud and act only according to the laws of probity and honor.

We do not absolutely deny this possibility. But we know that such independence from the law re- religious of Israel would be of a nature to create the most serious Jew difficulties and put him in real danger.

It should not be forgotten, in fact, that the Jewish people, within each of the countries he inhabits is grouped into a certain number of communities, much more homogeneous and more strongly organized-

like him, the advantage of being doubled by a nationality. These
communities undoubtedly have a religious purpose; but they assume
also the task of maintaining, despite dispersion, national unity

(200) See above note 72
(201) Univers Isradlite, June 1867, P. 452.

ee

Or URN EL LT Ei a ir ae

EEE in enge

FE rn u ui in

- has
nn

Jewish nationality, and their administration consequently has a character-
exceptionally strong authority. The Jew who shirks or-
This authority is considered both as an apos-
state from a religious point of view and as a traitor from a religious point of view
national. The Synagogue immediately excommunicated him
Jewish, which is the most severe that has ever been dictated by
a religious sect.

The Talmud (202) has regulated the cases where this excommunication
must be pronounced and the consequences it entails. A tif
may be excommunicated for resisting the orders of his rabbi,
for contempt for religious observances, for pursuing
your actions against another Jew before a non-Jewish court,
for testimony, even scrupulously truthful, brought against
a coreligionist, etc. Excommunication has three degrees. The
third and last involved death by stoning, inflicted by
the entire Jewish community; but we understand that this custom-
me, the application of which is not without examples. At the time of the
Princes of the Captivity, has fallen into desuetude in the current state-
of Christian and Muslim legislation. It is therefore not
Today, there is no question of anything other than the first degree of excommunic-
tion, or Niddui, and of the second, or H£rem.

The Niddui has the effect of separating from the world the one who is |
struck; no one can approach him within four ells|

if he dies without being reconciled with the Synagogue, a stone must be placed on his coffin to indicate that he deserved to be lapid&; in this case, no one, even his parents, has the right to accompany him-loincloth At his grave or to wear his mourning. The Niddui is pronounced. for a period of thirty days, and may be extended for two equal periods. After the ninetieth day, the H&rem (or great excommunication) is pronounced against the rebel,

amidst the sound of trumpets and the smoke of candles extinct (203).

(202) Jore D£a, 334, 43, and Sepher Reschith Chokhmä.

(203) Here is the formula of the Herem: “That X., son of X., be excommunicated-
"denied according to the judgment of the Lord of lords in the two tribu-
"nals, in the superior court and in the inferior court; let it be
"in the excommunication of the holy superiors and in that of the Sera-
"phins and Ophanines, and in the excommunication of the great and the small-
"your communities! What great misfortunes, great and terrible ma-
"Ladies swoop down on him! Let his house be the abode of dragons |
"Let her star be darkened in the storms and let her be furious,
"cruel and terrible against him! Let his corpse be thrown to the ferocious beasts-
"These and to the serpents! (Let his enemies and his adversaries rejoice
"of him! Let his gold and his silver be given to others and let his
"sons be delivered into the power of his enemies! May his descendants have
"his day in horror! Let him be cursed by the mouth of Adirion and
“of Achtaricl. by the mouth of Saidalphon and of Hadraniel, by the mouth

JAR

The H£rem forbids all communication with the excommunicated;

'no one can render him a service or accept one from him; his

wife and her children must be separated from him; his property must-wind be taken away from him; his partner, upon his death, must be abandoned® as fodder for the wild beasts. The entire Jewish community must to work to ensure the Herem's full effectiveness.

Simple formulas, one might be tempted to say, and that it is hardly possible, in the current state of the legislation, to transform into realities.

Well! one would be mistaken in saying that. The Herem is not

nac&, not only of a rigorous quarantine, but also
to be stripped of his possessions and separated from his wife and children
children. This is true not only in Eastern countries and
in some Russian and Austrian provinces (where the population
Jewish is very dense and where the power, Christian or Muslim, is
poorly equipped to intervene), but also in Western Europe,
in France itself. Those who doubt it need only study the
case of the rabbi of Tours, Henri Brauer, to whom Mr. Abbe Vial has
devoted an interesting 120-page brochure (204).

Born in Poland in 1866, brought to Alsace at a young age, raised
from the rabbinical seminary of Metz, Henri Brauer went to France
and held various positions as rabbi, in Rougemont-le-Château (near
Belfort), Lamarche (Vosges), Dunkirk and Clermont-Ferrand. Naturalized French in 1898, he became rabbi of Tours, where
there is a large Jewish community. Certificates
of all the rabbinical luminaries of France and abroad cer-
They praised his exceptional Talmudic knowledge.

This science had undoubtedly not succeeded in making Henri
Brauer a dishonest man. Indeed, at the end of 1000, he had
the opportunity to win a large sum and to render a service to someone-
coreligionist luster, and he did neither because his
conscience forbade him.

"from Antifiel and Patchiel, through the mouth of Seraphia and Saganzael,
"through the mouths of Michadl and Gabriel, through the mouths of Raphael and
"Mecharetiel! May he be excommunicated by the mouth of Zafzavif and by
"that of Hafhavif, who is the great God, and by the mouth of Yortak the
"Great Chancellor! May he be devoured like Kore and his gang! Qufil
"be strangled like Ahithophel! Let his soul depart from him with fear
"and terror! May his leprosy be like Ghiesi's leprosy! May he fall and
"Do not rise again! Let him not be buried in the tomb of Israel."
"Let his wife be delivered to others and that after his death other vi-
"wind with her! Let X., son of X. remain in this excommunication,
"Let her be his inheritance! On me, however, and on all Israel
“Peace and blessing from the Lord descend! Amen.”

(204) The Betrayal of the Grand Rabbi of France, Paris, 1904, at Sa-
waete.

a nn ie nn ———

Pr

)
|
i

ul

The incident occurred under these conditions. An ar-
Quebusier from Tours, Mr. Jules Meunier, had invented a rifle

war offering exceptional advantages in lightness, range,

in initial speed of the bullet and in speed of the shot. He had imagined
to sell this rifle for 200,000 francs to the traitor Dreyfus, whose pro4
c&s, then under revision, fascinated the country. Dreyfus would have
gave this rifle to France and, by this fine gesture, don-
a valuable argument to the supporters of his innocence. On the
200,000 francs to receive, the inventor offered to Rabbi Brauer
50,000 francs, on condition of putting him in touch with Dreyfus and
to support the negotiation (205).

"Unbelievable fact! This Rabbi Brauer was anti-Dreyfusard, (206):
he flatly refused the requested intervention and the fifty thousand francs
offered and manifested to Mr. Meunier, in two successive letters,
The opinion that Dreyfus was a traitor was justly condemned.

Furious at this setback, the gunsmith filed a complaint with the pres-
tooth of the Jewish Community of Tours, Mr. L&on Levy, who seized
of the affair of the Grand Rabbi of France, who was then the
celebrates Zadoc Kalın, who played the role in the Dreyfus Affair
of a first-rate director. On January 2, 1948, the
Rabbi Braiter received notification of the "strong displeasure" of the
Chief Rabbi of France. On the 26th of the same month, the president of the
Jewish community of Tours warned Brauer that his treatment
would no longer be guaranteed from the following month. The rabbi en-
He remained at his post despite the war declared on him by everyone.
the rabbinical hierarchy.

However, the Herem had struck Brauer's guilty head,
and his formidable formula had to be followed by effect: Bauer had to
to be stripped of his office and his private property, driven from his
home and separated from his wife and children.

In the book of Abbot Vial we will find all the proofs of-
sirables on what followed. A troop of Jews, led by a
well-known Hebrew bankrupt in Tours, invaded one night the

that Brauer was held at gunpoint, took possession
on his small fortune: 14,500 francs in securities, cash and ar-
gentry. He was left with 80 cents in all.

Brauer filed a complaint: but it was then in the middle of the ministry
Dreyfus, and the thieves, all known, were not even worried-
yours by the Public Prosecutor's Office.

(205) See in the work of Abbé Vial the reproduction of all the
letters and official documents exchanged during this negotiation. The do-
The author's overabundant cumentation has not allowed Jewish luminaries
called into question no kind of rectification.

(206) This consistency is perhaps explained by the fact that these parents,
merchants in Alsace during the war of 1870, had been shot by the
Prussians.

WET BESEE WER

Be u ne

|

= — mn ne

Eat

A few days later fell the holiday of Yom Kippur, or
Grand Pardon: at the moment where the rabbi officiated, one of the assistants-
tants accused him in front of the whole synagogue of having eaten pork
in a hotel in Tours. Brauer had no choice but to appeal to the
the hotelier's testimony (who has since attested that he had never
seen): they threw themselves on the rabbi, they beat him and they stripped him half naked
at the door of the Synagogue.

A second result was obtained: the excommunicated was stripped-
of his charge. Three days later, he received notification
official.

All that remained was to separate him from his wife and children. There, the ma-
Talmudic china failed, because M”* Brauer refused to abandon-
give her husband, despite all the requests made to her.
To overcome her resistance, they brought from Jerusalem, where she ha-
was biting, the mother of Ms. Braucr, who used all her ma-

in vain, and on this point the Islamic authority remained in failure.

The Brauer family, forced to leave Tours, ended up stranded in
Paris in dire poverty. Since 1902, the former rabbi had filed a lawsuit
legal action before the Council of State against his persecutors
and obtained legal aid for this. But influences
mysterious exercises are carried out, which indefinitely delay the march
of the trial. However, after nine years, At the end of
IgII, when it was realized that Brauer and his people, SCCOU-
by Catholic charity, would not perish of hunger, we are
cida & let the case be judged. The facts were so obvious that the
Israelite Consistory of France, presided over by Baron Gustave
Rothschild, was condemned; but the influence of the Jews on the ma-
French registries are such that the ex-rabbi had to be content with
a few thousand francs as damages.

Should we at least conclude that Brauer's tribulations
finished? We wouldn't dare believe it. Continuing in front of the
Council of State its superiors in the rabbinical hierarchy, the an-
former rabbi committed a new crime more serious than that of
having refused to collaborate in the rehabilitation of a traitor
now falls under the provisions of the treaty& Aboda
Zara: "The Jew who pursues another Jew, or who only has
"The intention of having him brought before a Christian tribuna], com-
"commits a mortal sin. He must, without any judgment, be stoned.
"The head of the Synagogue of the country will cast the first
"stone on his head. He will be cut off from among the people, because he
"has despised the judgment of the Torah, the word of the One God. His
"Iniquity shall be upon him, and all Israel shall stone him with stones.
"Let him die! He will see, and he will fear the judgment of the T'hora and
"from the Talımud (207)".

---

(207) The Betrayal of the Grand Rabbi of France, Paris, 1004, Savatte.
P. 106 and 107.

ut De

Bi
r

The above suggests that these words are perhaps not
& not just empty threats...

We have reported at length on the Rabbi Brauer incident because it is material proof that in France itself, at the beginning of the 20th century, the most odious Talmudic prescriptions are religiously observed by the Jews and that the rabbinical authority has lost none of its power. We see from this incident what dangers a Jew is exposed to remains honest enough to refuse commit an infamy imposed on him by Talmudic law. Should one to be astonished, therefore, at the work of moral corruption and desmaterial construction that the Jewish race is accomplishing around us?

By devoting this study to the sect of the Pharisees and its moral code, the Talmud, we did not aim to preach a savage hatred against the Jewish race; NOTHING IS MORE REMOVED FROM OUR THOUGHT. We wanted, noting the harmful-fundamental nature of the Jewish element, to seek the cause, and we We have come to the conclusion that the Jew, before being a criminal, was a victim: poisoned by the secret society Pharisee, he has saturated himself with her poison, and for twenty centuries already, he disgorges it on the world.

It is therefore not to the Jewish race itself, to this race who gave to the living God patriarchs, apostles and martyrs, that we attack: it is the Jew as the Talınud, this supreme expression of Pharisaic thought, Jew of murder, deceit, thief and murderer.

May this short work make him known as he is and judge as he deserves.

FLAVIEN BRENIER.

RT E = pP Ft Wr De Bar Are NE 6 EEE ee

TABLE OF CONTENTS

Pages

j FOREWORD = . N . . D . . . . . . [} . . . . D . 3

PART ONE

| 1. — THE ANCIENT APOSTASY OF ISRAEL :. » x vv ee. . 7

| II. — The Captivity of Babylon and the Pharisees!. 0. 14
II. — CHRIST AND THE PHARISEES:. . - REN A Ze
IV. — THE JEWISH ORIGIN OF THE ECHTEN PERSECUTIONS
V. — THE RESTORED SANH£DRIN AND THE TALMUD: . oo ee 00.35

Full text of " Rohling's Talmudjude illuminated "

See other formats

I

3 1761 04014 1780

Delitzsch, Franz Julius
Rohling's Talmud Jew

illuminated

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/rohlingstalmudju00deliuoft

i illuminated

from i 25

* *
Franz Delitzsch.
*
N g Wrong scale is not good.
. 2 a Ä S̊pr. 20, 23.
N * * >
RR > a 35 3
FI 3 “=

e by N En of the Gegenſchriſt Nobüing≈s
au expanded edition.

+ − * ie

% IU a
Be Dörffling & Franke.
% ' Be

4 % u * 0 N 2 *
* 6 *
− 7 "

5 i
ö *
. * *
a2
* 4 " *
3 95
N
. 1 * A
* n
Wr ' *

re

5

All rights reserved

* 8

. —.A

Foreword.

After Profeſſor Rohling's counter-writing appeared is, my illumination of his Talmudjuden now as a three-part whole. That he would reply, was ſatvſeſt, and almost as ſatvſeſt, that he ſowed from his incompetence to impartial assessment of the Talmud will not be convinced.

The first part of this paper is devoted to notes to Rohling's retorts. The manner in which which he also glosses over his most blatant mistakes, has my Exceeded expectations.

The second part could be known to him before he counter-writing, but he has no notice of it taken. His counter-writing repeats from the Talmud-Jews not a little, which one in this second part will be refuted.

The third part, which has now been added, leads the dispute-ſt matter in question, from the fragmentation into Details on three general aspects. I show that Rohling is incapable of appreciating the Talmud, because he recognized the national character of the Mosaſic law misunderstands; secondly, that it is a pure fiction if he, the confessor of the infallibility dogma, the Talmud

the caricature of the same, that every Rabbi as such infallible, and thirdly, that he is unjustified Know the Talmudic norms for the behavior of the Jews against Gentiles as well as today the Verhold against the Christians beſt decisive. —

When the Vatican Council met in 1869/70, The Abbé's brothers Léman from Lyon built 506 subfcripts of the assembled bishops for a loving greeting to the Israelites, who expressed the wish that after the political divide has fallen, now also the religious May the partition that separates them from the Church fall. The Pope called the brothers when they introduced themselves to him, welcome: “Behold the two priests, who have much Be zealous for the welfare of their people! Yes, my children, You are sons of Abraham, and so am I.” And they entfaying he said: “Yes, it is fitting, yes, it is good, to think of the Israelites some words of admonition and encouragement to judge. Your nation has in the Holy Scriptures wiſe promises of return. When the time of winelese is not there yet, may heaven at least give me some grapes!”

Oh, that Prof. Rohling, when he was discussing the Jewish question, took the word, to the impression of this beautiful episode of Vaticanum would have assumed! The dragon seed of hate, which he has spread, the more abundantly it grows, the more he will close itly fear themselves, because that his “Talmud Jew” is a onefideal, erroneous book, he can, even if before the World but cannot be denied before God in the long run.

Leipzig, Invocavit 1881.
TN

First part:

Illumination of the “Talmud Jew”.

Away you haters, Christ's meaning is to love!
Let Israel, you Christians, love merten!
Precede him, in words and in words
To practice the greatest commandment of the Lord.

If Satan wants to sift you in the sieve of evil,
To strengthen the hand of hatred through passion:
O beware in words and in deeds

To grieve the love of the faithful Savior.

But woe to him who does not let holy anger be felt,
When the mocking brood rises
From nominal Jews, as from nominal Christians.

Their intention is that you should lose your salvation;
Therefore, keep what you have in faithful duty,
That Satan's disciples do not deceive you.

(From the Rheinisch≠Westfälisches Miſſions≠Blatt
1881 No. 3.)

Introduction.

That a book like Rohling's “Talmudjude” (Ed. 6. 1878), which resulted in the renewal of the suspicion and almost amounts to the accusation that the Jews of To save Christian blood gained year after year through murder religious purposes, no fair and equitable representation ſtituſon and assessment of Judaism is to be expected, ſhould, I think, be clear to all those from the outset, which racial hatred has not turned into blind rage.

The Talmud has been in use since Buxtorf the Elder and Wagenſeil of jo fundamentally learned reſearchers like Lightfoot and Schöttgen as a treasure trove for Jewish antiquity and for explanation of the New Testament writings from≠ been dented. For blanks, however, the works of these Men are nonexistent. He merely adheres to Eisenmenger and condenses everything that is annoying, this, compiled from the Talmud, to a fire ſcript which describes the Jews as a detestable nation of–nunced, which in the Talmud a license for murder, perjury, fraud and bestial lewdness. His own church was in great error after this, as ſie the one by Marcus Morinus of all Christianity≠ hostile in the sense of the Council of Trent purified

Talmud text with the remark that he now

*

not only without religious offense, but also with benefit *
(non modo eitra impietatem, verum etiam cum fructu)
could be read. The passages to which he ſublated his accusations
have mostly remained here undisturbed.

Jewish literary history is documented by Zunz, Rapoport,
Luzzatto, stone cutter with the assistance of Christian people—
teachers, to whom I may count myself, to the science of
to the requirements of modern times. This
There is no progress for the blank.
non-Talmudic quotations, through which he created his caricature of
Talmud Jews completed and increased, are all from
Eisenmenger, who spent twenty years of his life
to remove dirt and poison from Jewish books,
no matter from which period and which author, to er≠
to gather and pile up.

Rohling does not act as one would expect from
should expect from a believing Christian. Because apart
that he uses a loveless, arrogant, mocking language
which does not convince the opponent, but only leads to
is capable of causing outrage, he almost completely ignores the fact that
Old Testament law, although with all the defects of a
Preliminary stage, but equally from divine revelation≠
goes like the New Testament Gospel. That the Jews≠
tum insists on this preliminary stage and ſits itself on it by means of the
Talmud is a religious-historical fact-
thing which, if we believe the word of prophecy,
will not remain so forever, but at the moment it is inevitable
cannot be changed. So if we put the Talmud before the
Forum of our criticism, we must not forget,
that it is based on the Old Testament and that
the traditional law, which in it legal history

* codified, in itself 5 5 creation of arbitrariness,
but a necessary natural consequence of the interpretation—
poverty of the often only too scarce and, on top of that, in the course
the Mosaſic law book, which had become incomprehensible at the time—
ſtabens ist. If there in the Talmud the awareness of the
Israel's special position among the nations is far beyond—
ſtreat and the ceremonial law to the point of overgrowth

of the mind is trained in the letter of the law,
In considering this, we do not ignore that God
ſelf his people towards the time of the unbridled
Bonds and barriers had been made and that those special—
ſtituſe a by God's choice and calling this people
We, on our Christian standpoint
ſure are convinced that these statutes have outlived their usefulness and
that the nationality principle of religion is not a right of
Beſt has more, but the Jew now denies the
Christianity the recognition as a religion of the fulfilled
Prophecy and essential salvation — we lament
that, but to judge him fairly, we must
but put yourself in his ſtpoint. From this in-
go to the opposing point of view is in Rohling's
There is no trace of “Talmudic Jews” to be found.

It is true that the Talmud originates from the
considered prerogative of Israel as the people of the law
Legal principles which are used to determine the duty and
of criminality between Jews and non-Jews
make a difference that is in line with the Christian or, as
also allows hunting, with the modern principle of humanity in
unbearable contradictions. The exposure of these
Legal propositions which are included in the post-Talmudic legal compendia
are included, is the real sting of the writing

Rohling's. But 1. is already given to them in the Talmud itself
through various counter-statements from outstanding teachers
the tip broken off; 2. ſhe ſt are long gone, ſince with Moſes
Mendelssohn began a new era for Judaism
has been condemned as unjust sentences, and not
merely from the point of view of reform; 3. but is not
There is reason to suspect that the
Emancipation granted legal equality to Jews in
ſhed ingratitude with the maintenance of those legal inequalities—
ity sentences will be answered.! If after this page
If the Talmud is broken, then also that
Jewish fanaticism, which still
not infrequently proselytes of the Church from Judaism
threatened, but hopefully also that unchristian race⸗
hatred, which embitters the life of even the baptized Jew.
The founder of Christianity was a Jew and if
not Jews had become Christians who believed in Meſſiah,
ſhe would be no Christianity in the world at all.
But I protest most decisively against the
context, in which brute those vampires, which
drain our peasantry, those stock market players who
through earning without work, those money⸗

aſtocrats who used Christian girls for their orgies
those obscenity dealers who are driven by lust–
tickle enrich, with the Talmud brings – the moral of
Talmud is pure and strict enough to prevent the activities of these
to condemn the wretched, they do not desecrate Judaism
less than human society and it is merely

---

1) R. (counter-reply p. 73) entangles No. 3 in contradiction with
No. 2, but here is the theory, there the action
with their mostly uncontrollable motives.

the connivance of the state, which makes this brood of snakes large
drawn and tolerated. Can the gospel be defended
ly responsible for the horrors of the Inquiſition? Paul the
Apostles for the abominations of the Nicolaitans? The German Refor–
information about the horrors of the Peasants' War? And what would
Brute say, if one sees the abominations of fornication and
of murder, which took place under the reign of Alexander VI.
and his daughter Lucretia flourished, from the Canons and
Decretals deduced?!! –

I must also declare it wrong that everywhere
The Talmud speaks of idolaters, meaning Christians.
However, the Christian cult is considered by the Talmud as
foreign cult like all non–legal–Jewish, but the
“Star⸗ and planet worshippers” in the Talmud are only the
Heiden, the characterization allows no other interpretation.
In general, the Talmud contains only a tiny number of
direct relationships to Christians and even the few
ſt all are safe. In the Middle Ages, however, the
different. But had the Mary and saints and religion⸗
quien⸗ and image worship not really deceptive ancestry⸗
ity with pagan cult? An essential difference
ſich remained for those who look deeper and judge more fairly
still recognizable, but now came the ever–evolving
renewed bloody persecution, which the persecuted
had to strengthen the belief that Christian Rome
(Edom) is not beſtter than the heathen.

---

1) R. ibid. p. 66 says with reference to this passage: “D. makes
the Decretals and Canons the Church in grossest ignorance
for atrocities and murders that flourished under Alexander–
responsible.” But it says the exact opposite.

The crying injustice which nominal Christians
not only in deeds but also in sins of omission
against the Jews, synagogue and church
beyond the already existing contradiction—
fissured, and in more recent times, where emancipation has
has bridged the gap, is within the Church itself, unfortunately
the Protestant, a theology native, not to
ſay: become dominant, which the wonderful ſind⸗
denies the beginning of Jesus' life and denies him the divine
Glory, which in his person with the human
Highness is agreed, stripped. Is it strange then, if
Judaism thereby creates a prejudice against Christianity⸗
tum confirmed and the God—man like an idol
into the realm of myth? I have ſince about
ten years with indignation and deep pain the—
taking the reckless boldness with which
on the Jewish side, Christianity as a pagan degenerate
Reviled as a degrader of Judaism, and Jeſus Christ as
an insignificant and not even original phenomenon
degraded and Judaism as the world religion of
The future was proclaimed. The relationship between the former
ſeemed to have really reversed itself: Christianity
was in a state of defense against Judaism—
ſive verſt. In my magazine “Seeds of Hope”
I have predicted from year to year which
This arrogance provokes a setback. The Nemesis
is now here and evil finds its punishment through evil.
It is coming true what true friends of Israel have long
realized that unconditional political equality,
which cannot be achieved without the self—Christianization of the state—
was feasible, so also for the Jews no lasting happiness

ift.! The racial hatred is becoming more and more threatening and
he is in a dead end, from which he can only escape by
illiberal crab walk, he always behaves
tragicomic. Conſerservatives and believers also stir up
the fire, and only a small number of those in which
Love for Jesus and love for the people from whom he was born—
ſproſſen, ſinterpenetrate. The Jewish question is in its
ultimately a religious question. It is ultimately a matter of
ly about the position towards Christ, the stone which carries
but also shattered. To present it to the Jews in the right light
show is the task of the Church, but she has given Him this
even more than the Talmud obscures — because it
For the Jew, this is not only about the Old Testament
Words of the prophecy of the veils of Moſe, but also about

the Perſon Jeſu des Meſſias, the partly with inquiſitoriſm Blood, partly soaked with modern scientific poison Veil of the Church.

Yes, the Church must accuse itself of being through un-Christian behavior and unbelieving science Savior of the world has veiled the Jews, but from This self-accusation is reported in Rohling's Talmudjuden nothing. And it is indeed good and right that from the Talmud, which is also evident from the Moſaic Gešt law shows that Judaism cannot possibly have theſolute religion ſt can be. But Rohling's—

1) Because, even apart from immoral Abuse, which allows the Jewish element to prevail, which, given the unfortunately ineradicable antipathy to the race, is a reaction that balances happiness with unhappiness. A Contradiction of this view of mine with page 6 no. 3 (Rohling, Gegenſcription p. 25) is not available. -

Eisenmenger's recent polemics convince only gullible Christians and embitters the Jews, because it is aſide, excessive, passionate, blind. I have good reason to assume that Rohling, if he is in the same tendentious How he wanted to excerpt Luther's works, to prove might think that Lutheranism is a religion based on lübdebruch built and the sanctuaries of the church profanatical, foul and completely demonized heresy.

A Roman Catholic theologian would have reason to not to rush into his criticism of rabbinism. Because the Tridentine tradition principle does not offer the rabbinic a striking parallel, and has this before that not in addition the fact that it is not to such a disastrous consequence as the Roman ban on the Bible for lay people? — But I does not want to address the retorſions with which the Judaism from the history of Roman dogmas, the Celibacy, the Inquiſition, the Jesuit morality, which e.g. against Rom. 13:1 f. Revolution and tyrannicide ſanctioned!, to the stigmatization of the Talmud antwords could.

The Talmud is a speaking hall in which the voices of five centuries. That there is Sense and nonsense, alongside wit and madness, alongside people-friendliness but also severe intolerance, besides faith also ridiculous superstition is voiced, one can imagine, especially

if we take into account the character of the time, whose
Product he is. Nasty words and profound, neuteſta⸗

---

1) ſ. Johannes Delitzſch, Doctrinal System of the Roman Church (1875)
p. 286 f.

Mental words are jumbled together.
but has the most disgusting blowflies and dung flies
ſkewers that he could find in Eisenmenger — from the
He knows nothing about butterflies that fly in the Talmud and
he doesn't want to know anything.

I have already read his “Talmudjuden” in “Seed on
Hope“ 1877 p. 183 f. as one not from the spirit
Christ and not born of the Spirit of truth
Scripture, and have generally stated this there—
The following pages justify it, for example
in detail. Hopefully they are sufficient for learners to
the proof that those who have shown their knowledge of the Jew
thums from this writing, a puddle for a spring
The racial hatred will, of course, continue to affect Marr
and brute to swear. The beast thrives, it days
People's assemblies that raise them, and it is a prospect
present that one can soon get rid of the plague of human
Society through medieval radical remedies
will seek to create.

P. 49: A rabbi, the Talmud tells us, bit a snake’s
Head off etc.

It is a joke by Rabbi Judah the Hindu, a sea⸗
adventure which is told there in Baba bathra 74.
A snake encircles a gem and an Amorous
(probably: a diver) leaves the ship
into the water to get him - there comes the snake
and wants to devour the ship. Now Eisenmenger crosses
I 409 continues: “Then a raven came and bit the snake
the head off” etc. Quite right, because puschkanza means
the female raven, a raveness. But Rohling has
made a Rabbi out of the Rabin! “But
the Rabbis were not deprived of the prospect
to make a deal in the affair — he says
P. 26 — I gladly undertake to do the same for the sixth
Obligation to pay a thousand bright thalers if
Judah of the German Oriental Society that
judgment that my quotations are fictitious, untrue, he—

found.” Not all of them, of course, but quite a few. Here
so we see a female rabbi transformed into a male rabbi.
The fairy tales that are told there in Baba bathra,
ſare ſenseless nonsense – Rohling has succeeded in making the nonsense

ſense to real nonsense. The German tomorrow–
ländische Geſellschaft will confirm it.!

P. 62: An Israelite, says the Talmud, is permitted to
To do injustice to God, because it is written: Your neighbor
You shall not do injustice (Lev. 19:13).

3 It is Christianity that has taught that
man as such without distinction of ethnicity
the neighbor of man. There in Leviticus is how
19, 18 shows, the next ſ. va Volksgenoſſe. Altteſta⸗
Mental morality is not yet Christian, although the Hu–
principle of majority also to break through the barrier
begins. The legal doctrine of the Talmud is based on the
differences of Israel and the peoples and measures the behavior
of the Israelite against his fellow countrymen and his deeds–
treat strangers with different standards.
The above statement is from Tosafoth zu Sanhedrin 57.
But the translation: a non-Jew may not
"To do wrong" is wrong. To do wrong is called hereca',
but aschak means “to oppress” and the meaning is,
that the Jew in commercial and service relationships is harder
against the non-Jew may be as against the people–
noſſen. However, the formulated law explains this hardness
against the non-Jew is just as forbidden as against the

1) But Rohling replies on p. 35 that he only wanted to say,
that “the whole affair took place in the Rabbi’s imagination,
that not a real Rabin, but a fictitious one, so the
The feigning Rabbi bit off the snake’s head.” One can see from this,
which tricks of interpretation he knows how to use to
To either justify or condemn at will.

2

–

Jews (Maimuni's! Hilchoth gezela and Joſeph Karo's

Choshen ha-Mishpat Cap. 359 $ 1). And now completely

any injustice through deception and rape-

tigung! This is legally and ethically rejected. You
You shall love the Lord your God - we read in Jalkut

Shimoni to Deut. 6, 5 ($ 837) -, make sure that you-

Be loved by people and stay away from Ueber⸗

trespass and robbery against Jews, against foreigners, yes
all people; for whoever is a thief against the Goy will
also be a thief against the Israelite; whoever
robbed, swears falsely, denies him something, sheds his blood
sheds, he also becomes a robber, perjurer, liar,

Murderer of his fellow countryman.

P. 75: Rabbi Elias explains in the Talmud that he wanted, despite the-
Day of Atonement many virgins defile, since sin
outside the door of the heart, the inside of the soul
remain untouched by the wickedness of men.

From this godless, immoral, sin-provoking-
There is no mention of such madness in the Talmud.
Wiſſenheit and hate have come together here and
as happened during the persecution of Jews, that the
Torah scrolls serve as a base for rapists
had to, so here it is the Talmud leaf Joma 19, about
to whom those two powers of darkness this slander
have conceived.

“Rabbi Elias”! What ignorance! In the many
Folios of the Talmud comes from beginning to end

1) Latinized, the name is Maimonides; Rohling calls
him mockingly "the eagle." To call him that
is by no means a Jewish custom.

no Rabbi Elijah. This name as a person and ins-
beſpecial rabbinic name is un-
The alleged “Rabbi Elias” is no other

when the prophet Elijah ascended to heaven. It was like
countless legends prove, Jewish folk belief, that this
Elia still observing and in certain cases with
Word and deed intervening in the midst of his people—
8 ways. When our Lord on the cross cried out in lamentation: Eli
5 Aa eli lemä ſchebaktani broke out, the people thought of this
Presupposition that he is the miracle prophet
fer, call for help.
- Live And this Prophet, whose life was a constant repentance and
, as the embodied curse of the law was, this great
»Ascet, who has his counterpart in John the Baptist,
both of which, according to their present history, never
woman, is said to have touched there in the Talmud in advance
announce that he married many virgins, despite the
Day of Atonement, shameful!? In truth,
this monster, Rabbi Elios, as an heirloom of Eisenmenger
only in Rohling's head.
The facts are this: The night before the
The High Priest brought days of atonement in the abbey
cell of the temple and arrangements had been made—
to keep him awake. If sleep
approached — chases the Miſhna Yoma I, 7 — ſh ſniptten
the young priests with him with their fingers
and called to him, My Lord, High Priest, arise and
Cool off a little on the mosaic floor! And so
They kept him busy all the time until the time of battle—
the sacrifice of the morning sacrificial lamb approached. >
The Gemara notes the following: He was held
EN:

awake not with harp and zither, but by oral
shout, and what was shouted to him? “If the Lord does not
builds the house, they who build it build in vain.” And
In Jeruſalem too, the nobles of the city left the
Not sleep at night, but they brought them away—
visibly noisily, so that the reverberation reaches the ears
of the High Priest and that sleep
Abba Shaul says that later, in Er—
memory of the time of the Temple, outside Jeruſa—
lems in the province the night of 9 to 10 Tiſchri ſo
noisily, but it was not without sin.
This “in the province” is then explained as meaning that
es beſpecially one in the Babylonian city of Nehardea
was cunning abuse. Now it is reported that Elijah
testified against this morally corrupt custom.
Rab Jehuda, brother of Rab Sala the Pious, appeared
He said to him: You still ask why the Messiah still
not come, and behold, today is the Day of Atonement

and yet many virgins are dishonored in Nehardea! Then Jehuda: What does the Holy One say, blessed be He, to this? Elijah answered, "Sin lies at the door." Then Judah said: And what does Satan say to this? Elijah replied: Satan has no power on the Day of Atonement To attack power.

The meaning is clear. The Day of Atonement atones Israel's sins, so that the accuser must be silenced, but the evil desire remains and how this God for mercy beſt, man has thereby committed himself to strictness against to be determined by himself. So Elijah (the also Berachoth 299 and Sanhedrin 94 as with that Rab Jehuda appears) that nightly custom, because

ſit promotes the temptation to carnal sins. Rohling, however, has with Eisenmenger ſinstead of the paſſive ibbe'ül! active eb'ol (I will dishonor) read without consider that this reading may be inconsistent and results in impossible absurdity in every respect.?

1) Equally formed ſind ibbe süm ſie were intoxicated Megilla 7 b and ischtekür ſie were punished for lying Maccoth 5b.

2) In the counter-writing on p. 59 he notes: “In Eisenmenger you will hardly find this place.” But you only need to open the register at Eisenmenger. There you will find Elijah the Prophet: How unchaste he was and what God is said to have said about this unchastity. has the passage from Eisenmenger I p. 433 along with that of her hair-taken from the reluctant translation and only added this, that he made Rabbi Elijah out of the prophet Elijah. And he defends this nonsense in the counter-writing and mocks on top of that, my indignation. Isn't that desperately evil self-lie?

II. Knkſkellke © erke.

P. 36: Therefore, “sins against the Talmud are more serious than those against the Bible.”

The meaning of Sanhedrin XI, 3 is as follows: Whoever disregards a commandment of the Torah in order to Violating it will not result in legal punishment, but but he who follows the words of the scribes deliberately contrary to legally valid traditional practice⸗

which, as Rosh Hashanah 19a says, the
Fastening (chizzuk) di support and securing be⸗
The case where someone disobeys a commandment of the Torah
Obligation is disregarded: he is
according to other legal principles a heretic, who is no less
the death penalty as the one who oppošition
against traditional practice. Incidentally,
es ſich with overestimation of tradition in Judaism
similar to the papacy, where they are even more important than there—
Many have become guilty of blood debts. Read there in the Trak⸗
Sanhedrin made the following Mishna, according to which such a
the tradition of opponents executed on a
great festivals where the whole people gathered at the sanctuary⸗
ſträmt, should be executed. The demand is ſcrit⸗
according to, it is based on Deut. 17, 12 — but it has

Resulted in a judicial murder, which the self—

murder of the Torah. The Old Covenant has the

Mediator of the New Covenant and thus himself—

kills.

P. 38: If the Rabbi tells you that the right hand is your
left, ſo ſhould thou not deviate from ſhis word.

In the note the place of discovery is Rashi to Deut. 17, 11
Rashi repeats words of the Midrash
Sifre (1054 of the Friedmann edition). Further details
found in the first section of the tractate Horajoth. Rohling's:
“if the Rabbi chases you . .” is the substitution of a
false subject. The subject is not the rabbi, but
but the supreme authority established by the Deuteronomic law
Court, for which submission is required
but, as tractate Horajoth teaches there, not un⸗
dingte: who consciously after a erroneous spit
the authority is liable to a sin offering, and
Incidentally, the authority itself is to blame if it erroneously
judges; because it is all the more responsible, the more obligatory
which gives them authority (cf. Nachmanides on Deut. a.a. O.).
P. 57: The nations of the world could not exist if the Jews

would not be.

The source of the saying is a Pentateuch—
mentar from 1522. On the other hand, the Talmud Chullin says
92, that there are righteous people among the world’s people,

which form the basis of their existence. For according to
a conclusion from Sanhedrin IX, 1 it is Jewish
Teaching that there are pious people among the nations of the world
and that these have a share in the blessedness beyond

1) Also in counter-statement p. 34.

(Maimuni, Hilchoth teshuba III, 5 etc.). In Yalkut
Shimoni to Jeſ. 26 § 296 are called these non-Israeli
Righteous “Priest of the Holy, blessed be He, in
this world”.

P. 75: Then the Talmud tells us that some of its first masters,
Rabbi Rab and Nachman, publicly proclaimed when
ſhey came into a strange city, whether there was a woman on
wanted to be her wife for a few days.

The passage is Joma 180 and it is to be noted, 1. that
one teacher is Abba Arika, who also lived in Babylonia
ſbadly called Rab, like Jehuda ha-Naſi in
Palestine ſhort Rabbi; the designation “Rabbi Rab” is
just as ignorant as the one elsewhere at Rohling⸗
future designation “Rabbi Rashi”!; 2. that the narrated
happened when one of them went to a certain city (Darshish)
and the other came to a certain city (Shechanzib);
3. that the story of the Gemara itself appears apoſryphal?
and as a motive not lust of the flesh, but self⸗
custody, however, is taken by means of a sham marriage. Whether—
Even though the Torah does not explicitly prohibit polygamy,
we find that the Talmudic teachers in chaste mono-
gamen relationship; even unhappily married people (like Rab
and Chijja) bear their fate with resignation and without
Breach of faith. If his first wife dies, a saying goes
word — which is like one in whose days the temple
been destroyed.

1) According to the counter-writing on page 58, others also write in this way in order to
say that Rab and Rashi are simply Rabbis. But even these
They are therefore characterized as poorly educated.

2) R. asks ibid. p. 60: Why? — Because the Gemara
ſtrôing to bring sense and understanding into it.

0)
2
—1

: Because the best of the Goyim, among others, hunted
is, one should kill him oneself (if one could), ſo
we know that Christians belong entirely to it;
Raſchi also calls a spade a spade without hesitation:
The best of Christians must be strangled.

The situation is this. In Ex. 14, 7, the
chariot teams of the pursuing pharaonic army
Speech and Raschi asks where the animals came from,
According to Ex. 9:6, all the Egyptian livestock had died.
It could not have been Israelite animals either, since
Moses Ex. 10, 26 insists that the departing people
also take all the livestock it owns. So it remains
nothing was left but that there were Egyptians whose cattle, because
ſhey feared the God of Israel, was spared. Therefore —
adds Raschi — that R. Simeon said: “The
fittest among the Egyptians, the best among
Smash the snakes’ brains!” This is the text
in Heidenheim's (1841) and in Berliner's Raſchi edition
(1866); the latter notes as variants: The most suitable
under the panthers (so the Venetian print) and: the
fittest among the Goyim. R. Simeon ſchlechtweg iſt
Simeon ben≈Jochai. How fine a statement is to be judged,
shows the form in which the Jerusalem Talmud
Kiddushin IV Halacha 11 states: The best among the
Snakes smash her brain, the most capable of women
is a witch, blessed is he who does the will of God! And
in Sofrim XV, 10 the first half reads: “The most capable
among the Gentiles killed in time of war,” to which Joel Müller
remarks: “R. Simeon, living in the time of Hadrian, saw
the cruel warfare of the Romans and recommended as
Represal, the heathens captured in battle also not

to spare”. In no way is the statement directed at the Christians
And that Rashi said: “The best among
The Christian must be strangled” is a lie.! There is
Intolerant statements enough, but one like this
does not exist. And the Talmudic teachers were so little
eager to kill that Maccoth 7° the Sanhedrin,
which passes a death sentence every 7 years, a pernicious—
rish is called; R. Eliezer b. Azariah says: no,

even if it falls every TO years, and two of the
most famous authorities, R. Tarphon and R. Akiba,
know openly: If we had sat in the Sanhedrin, ſo
no human being would ever have been killed. Then
nor the judicial murder of Jeſus the Christ
happened.
P. 88: The Talmud explicitly states: The Christians are idols—
servant, but it is permitted on their holiday, the first
days of the week to trade with them.
However, the Talmud understands the Christian cult,
but of which vanishingly little is spoken, under
the generic term of the foreign cult (aboda zara). But
the medieval explanations of the Talmud, which Tosa.
foth are called, say to the first Miſhna of the tractate Aboda zara,
that Jewish practice in general is based on the conviction
assumes that Christians are not idolaters?, as in just

1) R. but p. 46 insists: the passage was later only
Fear omitted. Perhaps out of fear of the twisters of words
or ignorant censors who, wherever Goyim appeared, Christians
sensed.

2) The Jewish apologist JB Levinsohn in his Zerubbabel
(Warsaw 1875) II p. 76 lists a whole series of great Talmuds≠
leger and deciſors who make this same declaration.

This tractate 65 tells us that Rab Judah gave the Abidarna,

a non-Jew, a gift on a pagan holiday

sent, saying: I am convinced by him that
he is not an idolater! How much, by the way, the next

The ſpheric field of view of the Talmud Palestine iſt, shows Chullin 13 ,

where it is noted that the people outside Palestine

Non-Jews are not really idol worshippers; you pagans

tum is only something inherited, it is not in their hearts

ſache. And Christianity is mentioned everywhere in the Talmud only as
digressive and fleetingly touching on the speech. Immediately
according to that Mishnah, to which the question is linked, how
one should behave in trade and commerce with those
which celebrate the first day of the week, it is in the

Miſhna continues: The following are the feasts of the Gentiles:

Calends, Saturnalia, etc.; already the third festival

is a linguistic and archaeological riddle.

P. 90 fg.: While the Talmud speaks of the most abominable vices
such as murder, fornication, pederaſty and bestiality,
he throws these and indeed generally undeniably also the
Christians.

Horrible slander — which appears under the text—
All the passages listed speak of real pagans. No
these passages such as Aboda zara II, 1 contains accusations,
which, as regards Christians, the Christian consciousness

1) Rohling's question (counter-writing p. 47): “What should the
Worship of Israel for this treatise in the midst of Christian lands,
if the Nazarenes were not counted among the idolaters?"
proves nothing. More than twenty Talmudic tractates—
deal with themes which have been relevant since the fall of Jerusalem and the disintegrati
ſtrouble of the people merely has past historical significance
have.

28 II. Distorted texts.

can injure. In Aboda zara 17°, where a certain Jacob
from Kephar Sichnin, undoubtedly a Jewish Christian, in conversation
with the famous Eliezer b. Hyrcanus presented
becomes, the disciple of Jeſu speaks about proſtitution so seriously
and fitting that Eliezer later considered it a sin—
expects to have listened attentively and approvingly. The
The gap that separated Judaism and Christianity was
a completely different one than that between Judaism and Roman,
Greek, Persian paganism.

III. Fukſtstellungen through Perſhſiche.

P. 75 ff.: The Talmud tells us of Rabbi Eliezer that there are no 9...
in the world that he did not need; when he
but heard of someone who asked for a chest of gold, took
he took the chest and traveled over seven rivers for her sake
(the rest is too nasty). This passage is so
more terrible because at the end it says that God has
Eliezer's death was called from heaven, he was to the eternal
life.

This is also a false testimony. It is

in Aboda zara 174 is not one of the Talmudic authorities of this name, but rather an obscure Elazar b. Durdaja, whom the Barajtha, i.e. extra-Mishnian overdelivery as unbridled voluptuary. Finally He was a courtesan famous for her beauty abroad, travelled to her with the purse (not “chest”) full of denarii and did not allow himself, as Demoſthenes when he visited the Thais, was put off by the high price. What follows is dirty, but terrible. She tells him, when he begins to revel in lust, that, like a wind does not return to where he came from, so now ſhis soul had passed away without the possibility of return. Then the story continues: “Then he went and sat down between two ranges of mountains and hills. You mountains and Hills, he cried, grant me mercy! They antsaid: Before we can beg mercy for you, we have to implore mercy for ourselves, because It is said: Mountains will depart and hills will pass awayfall. Then he cried out: Heaven and earth, give me Have mercy! They answered: Before we have mercy on you can ask for, we have mercy for ourselves to implore, for it is said: The heavens will be like a smoke will vanish, and the earth will grow old like a garment. Then he cried out: Sun and moon, grant me mercy! They replied: Before we ask for mercy for you can, we have to implore mercy for ourselves, for it is said: The moon will be ashamed and the Sun with shame. Then he cried: You stars and planets, have mercy on me! They answered: Before we can beg mercy for you, we must beg mercy for ourselves, for it is said: And all the host of heaven will rot. Then he cried out: So I am dependent on myself – he lowered ſhis head betwſeen his knees and cried out while crying long, until his soul went out and a heavenly voice heſcholl: Rabbi Elazar b. Durdaja is destined for the future ty life.” This solemn declaration is addressed to the deceased, who is now honored as a penitent of the Rabbi's name How messed up and distorted this story is at Brute! One cannot accuse the Talmud of that in this story he is Elazar b. Durdaja with the Sin jokes. It is a hard and long penance until into death, through which the slave of sin finally ly obtained forgiveness.!

---

1) R. in his reply p. 61 remarks: “D. conceals

the addition: The heretics will not convert and if they

I resist going into more detail about the dirty
Things which Rohling continues in the section “The Woman”
from Eisenmenger. The Talmud is not a Christian—
ly book and is, what to consider, a
oriental Palestinian—Babylonian soil
Book. But nowhere does he grant lust a license
He sharpens the rigorous rules for intercourse with women—
most ruſt demands of chaste self-discipline (3. B. Kid—
duschin 80 —81. Baba bathra 570); he condemns all ex—
marital and also all marital, not the purpose of
Waste of manhood serving marriage (ſ. Maimuni,
Hilchoth issure biah Cap. XXI) and if he in some
Things ſhameless, he ſitures e.g.
Nidda 13 demands of modesty, against
which our common Western custom disgusting
Shamelessness is.

Whether Rohling is right when he says on page 78 that
the scoundrels of our big cities the Jewesses that
largest contingent, I do not know - he may have this—
complain to God the All—Knowing, the best statistician,
But the Talmud has in this respect the spirit
of the Old Testament, that he branded the whore—
market and brothels were despised as pagan. As, as
Gittin 57b is told, after the catastrophe of Jeruſalem
400 captured boys and girls realized that they were
Roman shame houses were to be delivered, then collapsed
fie ſich into the sea, the Pſalmwort (Bi. 68, 23) ſich ge⸗
convert, they will not find the path of life, that is, despite
their repentance they remain excluded from eternal bliss.”
But that is not the point, but that they still die, in—
God hurries with them out of this life.

comforting: The Lord has said: From Bashan shall the lions
Teeth I bring back, bring back from the depths of the sea.

In the area of sexuality, in which Rohling
ſuccessful, he also makes other false fundamental assumptions—
ſts against the Talmud. It is untrue,
what he claims on p. 74 and repeats elsewhere, that
According to the Talmud, non—Jews have no marriage — untrue,
because adultery is considered a common human sin, against

which is one of the seven Noahide commandments
(Sanhedrin 57b etc.), which is why Ahron of Barcelona in
Sefer ha- chinnuch about the 7th (6th) commandment says: “Ver⸗
Assault on another man’s wife is a sin, which
is forbidden to all people, Israel and the Gentiles, whether–
equal in the manner of marriage between
there is a difference between them.” What he
Page 77 claims that the desecration of a Goya is for the
Jews is not adultery. The marriage of a non-Jew is considered
inviolable, and apart from the laws of war, the
carnal intercourse with the wife of the non-Jew as
a punishable before divine and human forum
Sin. For what he claims on page 25 is also untrue,
that Sanhedrin 52b did not count the Jew
Although the punishment of strangulation will not
relied on it, but without prejudice to its reprehensibility and
Criminality, as it appears from the legal compendium
Ebenezer XVI, 1. 2 (cf. the foundations Sanhedrin 824.
Erubin 192). Samson's end was
Sota 9a the punishment of fine prostitutes and in Aboda zara 204
will also be the staring of a beautiful woman, even of a
unmarried, and a married woman, also a
ugly, whether she was Jewish or non-Jewish, and generally the

lewd look condemned as a sin. And Sanhedrin 82° is
on the “desecration of the non-Jewish woman” which, according to Rohling, is not punishabl
Mal. 2, 11 f. applied: “May the Lord cut off the
Man who does such things to those who are awake and responding
the tents of Jacob, and offerings to the
Lord Zebaoth”, adding: “Is he a God
taught, he will have no watchers among the wise
and no respondents among the students; if he is a
priest, he will have no son who can serve the Lord
to offer a grain offering to Sabaoth.”

If it really is as Rohling p. 107 and
Profeſſor Lazar in ſine echo-writing of the Talmud Jew
(Berlin 1880) say that the rich Jews in Vienna and
Budapeſt formal hunt for beautiful girls and
their victims were particularly from the poorer Christian
ſtand fetch, ſo ſt are also these merciless inſnocence–
corrupter not only according to biblical, but also according to tal–
accursed sinners who bore the name
God's ſord, and it is valid from them what Beza 32” of
the Jewish money aſtocrats of Babylon are told: the
The rich of Babylon will go to hell, for, as the Midrash
(Bamidbar c. 20) hunts, history shows that sin
fornication is punished even more severely than the sin of

golden calf.

P. 117: The Talmud passage says: There is no worse Hanti–
than farming. If someone has 100 silver coins
in the action, he can eat meat every day and
enjoy wine; but if he has 100 silver coins for
If he practices agriculture, he can only eat salt and bread.

This is the Talmud passage which Bestmann had in his mind–
and knowledgeable book “History of Christian Customs”
3

1880 p. 287 as a corrective to my writing
about Jewish craftsman life at the time of Jesus (3rd edition).
1879). It is a statement by Raba Jebamoth 634.
It does not change the fact that the Talmud–
mainly recommends crafts and agriculture and various
about the advantage, but nothing in honor of the trade.
Besides agriculture, livestock farming and
in agriculture the sale of the products, i.e. connection
lation of agriculture with trade. About the
everything speaks the Talmud or rather speaks
the confused voices within him. But
the market price is standardized in such a way that the seller
only one-sixth of the production price is allowed as benefit
and so that food prices do not become more expensive,
the producer should bring his profits to market himself,
Purchases by intermediaries are prohibited.! The
Trade as a business is nowhere praised. The series of
Talmudic sayings about trade begin Hillel, who–
cher ſays that he will not become whiſe who ſets on trade
(Aboth II, 6), and accordingly the question: What
must man do to become wise, answered:
he would not engage in trade, and the question of what
he must do to become rich: he must lie down on the
Trade and conduct it with honesty, but note
is that many have done this and yet achieved nothing
because it is due to God’s mercy (Nidda 70ʃ).
The saying noted by Rohling is found in the treatise
Jebamoth among others, which say that agriculture
which will one day become the main occupation of people and

---

1) ſ. Bloch, Moſaſh-talmudic Police Law (1879) p. 38.

that every man should have enough arable land to To produce household needs yourself and not on the market to buy. For, as Menachoth 103' and others- Anyone who has to buy fine bread from the baker is chased away, cannot find peace. — How much could be achieved here Contemporary, meaningful, profound and whimsical from the Talmud literature! All kinds of things grow there Plants — but also a lot of weeds and not a little Poisonous plants for the Jew-eaters.

IV. Jalſian interpretations.

P. 37 f.: Rabbi Menachem teaches us with A. that God is the Lord even ask the Rabbis on earth, when in heaven a difficult question about the law occur.

This sounds as if God were asking for his own sake. but is only a haggadic form of highest honor earthly teacher, as the heavenly questioners ask them be wiesen. So in Baba mezia 86° an Rabba b. Nachmani. In a little story, which after this talMudish modeled, draws Menachem from Recanate in ſhis Pentateuch commentary by R. Simeon b. Jochai, the supposed author of the Zohar. The idea a heavenly council in which questions are made and decisions are taken, relies on theſelben Menachem to Dan. 4, 14.

P. 42: Since the destruction of the temple, God weeps, for he has sinned gravely .. and when one praises him, ſhe must shake his head and say: Happy is the King, who is praised in his house, but what is due a father who lets his children go into misery?

1) Through Rohling's counter-writing on p. 36 I am informed that the passage of Menachem quoted by him is not the one in Eisenmenger 1 p. 9. He means the one to be read there on p. 11.

He weeps over finely destroyed sanctuary and over Israel that it was taken into exile, but not “because he sinned gravely in it“! ſt because it was about the sins

Israel's will has had to be done, and he weeps, as there
Chagiga 8” is being hunted, also about completely different things,
e.g. about a community leader who is proud and
fupons the whole. Also disfiguring are the
Words: “what is due to a father” – a tendentious
wrong translation of ma lo leäb in Berachoth 34. The
The passage reads: “At the time when the Israelites enter
into the prayer houses and the study houses and begin: Ge–
Blessed be his great name, shakes the saint, blessed
He is his head and says: Blessed is the king whom
man so praises in his house – what remains for the father,
who drove his children into exile, and woe
the children who are banished from their father’s table!”
It is true: the Talmud transcends in fine anthropo–
pomorphisms the limits of what is worthy of God, but the
Thought that God considers it a sin that he is above the
Temple destruction and exile imposed on Israel
has been entered by a blank. Everywhere only ge–
says it is a pity to God that he had to do it, and
he wished he hadn't had to do it.

P. 49: The patriarch Abraham himself practiced sorcery and
taught them to others; around his neck he wore a precious–
ftone with which he could heal all the sick.

What a mess of superstitions stored up in the Talmud
is, a Jewish doctor Dr. Gideon Brecher in his

1) In the counter–document ©. 38 this is described as a statement by the
mud is repeated, but the Talmud does not say that.

38 IV. False interpretations.

Writing: The Transcendental, Magic and Magical Healing
shown in the Talmud in 1850. The demonology of the new–
testamental writings is, according to this side, a true
Miracles of measured purity and independence, but
The Apocrypha are on the same level as the Talmud
from the Book of Enoch and onwards. Blank throws into the abyss
fcutters of the angels, devils and mysteries without
Distinction of times and without distinction of ideas
Individual folk ideas, all of this shape through each other–
that he even rejected the medieval Aristotelian view of
the heavenly bodies as soulful beings.
the above two statements about Abraham are wrong and un≠
accurately reproduced. For Abraham practiced sorcery,
The Talmud Sanhedrin 91 does not chase, but it is
the statement of an individual that he

from his descended Arab offspring the secret of the demon world, so that they therefore know how the Synedrists (Sanhedrin 17?) wiſſen müſſen. So the five words there are to be verſtehnen ſein. The other place Baba bathra 10“ but, one of the most beautiful in the Talmud, reads: “A gem hung on Abraham's our father's neck, on whose sight every sick person was healed, and when Abraham our father came out this world, the saint, blessed be he, hanged him He, to the sun ball.“ It is the proclamation of the A true living God meant. After Abraham ſit, we hear every day and everywhere the Heaven the glory of God and the vſeſte of his hands proclaim.

P. 58: Yes, dogs are the non-Jews according to the Talmud, as he Ex. 12, 16 writes of the holy festivals that they are for

Israel, not for the strangers, not for the dogs. R. Moſe b. Nachman repeats this with the variant: For you, not for the Goyim; for you, not for the Dogs are the feasts. Likewise, Rashi on Ex. 12 in the Venice edition, while in the Amsterdam Pentateuch the commentary of Rashi adds the phrase: “not for the

dogs”.

The poisonous arrow falls to the ground without hitting, because Fanaticism is here on the side of the accuser, whom he blinds you.! The dogs there are real dogs, for which the Talmudic law no less than our animal welfare associations has a feeling heart. The biblical precept reads: “on On the high holiday, only what a soul needs to eat, only this will be prepared for you”, and the question arises, whether in “any soul” what is other than the Festivists need, such as those in Iſraelitıc service standing strangers, or what the pets, for example the dogs, need, included. The main places for the discussion of this question, according to which the Talmudſtelle Megilla 7“ is to be understood, Mechilta are to Ex. 12, 16 and the Jerusalem Talmud Beza J Halacha 11. With gojim and nochrim the inſinnocent acherim (others) and with kelabim (dogs) alternate behema (Domestic livestock). From the parallel in the Jerusalem Talmud it can be seen that it is really animal feed (barley etc.). Raschi takes the side of those which the fodder for the livestock is included, but through the “you (vobis)” food for the Gentiles as fromconsidered closed; Moſe b. Nachman, on the other hand, also concludes

1) But RS 52 still finds my following apology

"failed." Against such stubborn turning a blind eye
no herb has grown.

the fodder for the livestock. It is a word–
Controversy brought about by the law Ex. 12, 16.
That in mood words, where the affect is involved, the
Gentiles call them “dogs”; our Lord
ſt ſeſt himself in front of the Canaanite woman
this national-religious standpoint, although not without
Mitigation of the harsh expression Matt. 15, 26. Bad–
But such a naming of the heathens in

the calm terminological language of the interpretation of the
Law.

P. 59 f.: The name Sinai, says the Talmud, means that the
Hatred has descended upon the peoples of the world.

The meaning of the passage Shabbath 89a (cf. Eisenmenger I
p. 589) is not, at least not only, that since the law⸗
Israel hates the nations, but that these, because they
Law not taken upon itself, Israel, the people of the law,
hate. The passage is explanatory of Eph. 2, 14: “He is
our peace, which comes from both (Israel and the nations)
One made and tore down the fence that was there–
was between, in that he through his flesh (which was on
sacrificed on the cross) took away the enmity, namely
the law” etc. How can a Christian who has the Apostle⸗
word knows, in that Talmudic attempt to find the name
of Sinai etymologically, something annoying
find!

P. 69: Rab Jehuda says that the Rab said that it was
People (Jews) are allowed to give their children and household
ſen to lend at usury, so that they could taste
of usury ... a perfidious calculated
Education for growth.

Why this malicious “Menſch di Jew” — could
Shouldn't Lev. 1:2 also be glossed? Within the law-
dition, whose object is Israel, is called man, however
the individual of this people. Man as an object of
Law of Sinai is the Israelite, but the man,
what is the ultimate purpose and end of creation, man
as such without distinction of ethnicity. In this
In the Talmud Jer. Nedarim IX Hal. 4 this sense is
Reference to Gen. 5:1: “This is the book of the generations
Adams" testifies that all people come from one
and from this the commandment of love for humanity as the main-
and basic commandment. — Incidentally, the whole of the above
Quote from Baba mezia 754 with the conclusion that-
understood. For that lending at interest to close
According to Rab Jehuda, they should not have a taste for interest-
take, but rather make them uncomfortable: “so that
ſhey find out how the interest-bearing person is tormented
and fears and so that they understand why the
The punishment is so great if you take usurious interest.
is Rashi's explanation. And why does he keep silent
Brute because the view of Rab Jehuda, after
communicated, ſomediately also by the Gemara as a ver-
reprehensible measure because it easily leads to sin-
is thrown? On the same page he makes 100 pepper-
grains, which are refunded with 20 over, 100 pounds
Pepper, which is lent for 20 percent. Expressly
Such remuneration, which is usually not in excess of

1) R. in his counter-writing p. 58 knows it beſer: he still finds always in Jehuda's method “perfidious education of the young generation to sin”.

than a fifth above, only in small cases
lazy (bedabar mo'et) geſtstattet (ſ. Rabbenu Aſher to
Mezia 754 and Jore deah 170 § 17).

P. 75: ... non est reus laesae virginitatis

This gloss on the Latin quotation from Nidda V. 4 will
say that carnal assault on a girl from under
three years is not considered a punishable sin by the Talmud. Is
the correctness of such a horrific assumption even
conceivable? The passage for whose understanding in general
I am referring to Leopold Löw's (the late Szeged Rabbi)

Book “The Ages of Life in Jewish Literature” (1875)
pp. 169 — 175, is completely misunderstood; the
The concluding sentence of the Miſhna refers to its beginning, not to
to refer back to what immediately preceded it.! Boys≠
ſhame threatens the Mſaſaſic law with death, and
Talmudic criminal law with stoning; however,
Is fornication with children a crime, the fear of which
not even the regulation that no unmarried person can be
Children's teacher is to be employed, is based on (ſ. the
Gemara to Kiddushin IV, 13). The nowadays not rare
Case that those entrusted with the care of innocence
is, to misuse them for secret crimes, is unheard of,
and only the malice of a brute reads such things as punishment≠
freely into the Talmud.

1) R. ibid. p. 61 says that this is my personal opinion.
But it is a legally valid marriage, another contract—
ſtandns of the words is juriſtically impossible.

V. Fall Confequengen.

P. 39: The Talmud reports in detail about the eternal disputes
ities of the houses of Hillel and Shammai .. the views
both schools are always contrary to the opposite; nevertheless
ſays the Talmud: it is both God's word what Shammai
teaches and what Hillel teaches .. That means without flower: there
all God's Word, so do what your heart desires,
depending on whether the execution is possible.

Wrong conclusion from distorted facts; because
1. refers to that legendary divine instruction Erubin 13
not on the differences between Hillel and Shammai, because
these only resulted in three or four legal questions—
each other; 2. it refers to the, although not eternal,
but many differences between the schools of Hillel and Shammai
ſuch that it is by no means left to the discretion of whether
ſe in practice after the decision of one or
the other school, but the one from Rohling
The final sentence, which was disregarded, is: “but the Halacha
(the normative law) is based on the school of Hillel.
Traditional jurisprudence also follows this principle.
If the words of both schools are the words of God
be explained, this cannot mean that yes
and No are equally true, but only that both schools
ſt on God’s Word and, in themselves, their

substantiate this view in a noteworthy manner. It is without
all meaning for the practice, for which everywhere the
Legal decisions of the school of Hillel are authoritative,
unless these are also overruled by the law–
knowledgeable beſt removed, because as the Miſhna Edijoth I, 4
says: it is expressly emphasized that neither the
Neither the view of Shammai nor the view of Hillel penetrated
ſe, “to teach future generations that a human
should not stubbornly insist on his claims:
Even those fathers of old (Shammai and Hillel) had to
ſubject to the beſter insight of others.”

P. 40: The Talmud states bluntly and straightforwardly that to sin≈

gen ſe be permitted, but one should do it secretly.

No, the infamous si non caste tamen caute (if
not chaste, but cautious) is not from the Talmudic brain
born. It is a Talmudic principle that what is not
ſinful is, becomes a sin when it is profanation of the
In the name of God (chillul ha-shem), and that the
Condemnation of the inherently sinful thereby by much
is increased; for it would be better for man not to
to have come into the world, than to have the honor of his
Creator. Accordingly, Chagiga 164 says a R. Ela
the old man: “When a man sees that he has ſeen his evil
If he cannot control his urge, he should go into a
Place where nobody knows him and dress in black
and muffle himself in black, and do what his heart desires
desires—only let him not profane God’s name publicly.”
It is the saying of an individual in the Talmud and is
also mentioned everywhere with reference to this individual.
opposite is the statement of another: “Whoever haunts
ſince he sins, it is as if he had touched the feet of the Shechinah (divine

present) to renounce these two statements—
agreeing does not work there, but that what is inherently sinful
is, in that it is without public annoyance
happens, sinful behavior does not stop, the Talmud
in all possible forms, e.g. when a person enters≈
secretly sins, but God proclaims it openly Sota 3
and: Everything that the whites forbid for the sake of appearance
have, is forbidden to do even in the most secret corner
Beza 9a and others. How strictly the suspects of Rohling
were, shows for example the story told in Sanhedrin 75
Story: Someone had his eyes on a woman—
and impure love had made him sick.

asked the doctors and they said there was no rescue here–
tion, than that he may approach her carnally. The
Wise men decided: He may rather die than give her
close. Then the doctors said: May she at least once
reveal their charms. And the wise: May he rather
ſt die rather than expose herself to him. Then the doctors said:
Well let them at least cross a wall with
speak to each other. And the wise men: Let him rather die,
than that she spoke to him from behind the wall. The
The Talmud's position agrees with the words of
Ecclesiastes Matth. 5, 27 f. For Berachoth 61" read
we: Whoever gives a woman money from his hand to
ſtarſing them, he will, even if he has knowledge of the law
and good works like Moses, yet the judgment
cannot escape hell.

P. 60: According to the Talmud, it is permissible to punish the godless–
deceive, because it is written: against the pure you show
you purify yourself and show yourself against the wrongdoers
wrong.

46 V. False consequences.

The quoted Talmud passages do not intend to be a general
rule, they only tell how Jacob ſowed
and declared it justified to use Laban's deceitful ruse
deceptive cunning. Besides, it is Talmudic
Principle that it is forbidden to deceive the non-Jew, and
one must not speak to him, even to the idolater,
Lie, even conventional one, hunt Baba kamma 113 BC.
Chullin 944. Maimonides summarizes the relevant Talmudi≠
ſche Vorſchürgen Hilchoth d&oth II, 6: “It is
forbidden to man, flattering and tempting
To speak; he should not speak otherwise with his mouth
ſh be, as he is in his heart; he shall be in his inner
and external appearances – what he thinks is also what
he says. And it is forbidden to deceive people;
Nor shall one do this to the Gentiles. One shall
e.g. the heathen does not eat the meat of fallen animals as
sell properly slaughtered animals, not leather goods from
Creeped as such from slaughtered. One should
not force the other to eat with him, as
he assumes that it will not happen; ſhall
also do not want to give him much, while he is ahead≠
ſupons that he will not accept it; ſhould not give him barrels
open, which he would have to open anyway for sales purposes, with
the preſeſt sealing that it was done in his honor etc.
Even a single tempting or deceptive word
is forbidden. True lips, certain spirit, pure

Heart, free from nuisance and harm –
ſo ſt ſhould ſe ſt.”

P. 61: The Talmud teaches: It is permissible to speak against the wicked in
to pretend in this world.

The context in which this statement of a

Rabbi Jehuda or Simeon appears in the Talmud, Sota 41”
bears decisive witness against hypocrisy.
It begins with the statement of R. Nathan that Israel
by flattering behavior towards King Agrippa the
had forfeited its doom, and further R. Elazar says,
that the hypocrite even the embryos in the body of their
Mothers curse. In between stands the saying with the
Reason from Isaiah 32:5: “One day a wicked man
no longer be called a prince, nor a miser be called a nobleman
In the Tosaphoth the saying is
Nedarim 194 under the white lie in mortal danger ſubſumired,
but even in this case, the permission of a
Untruth not unchallenged (as can be seen from the discussion
the passage Sota 41 in Bechai's Pentateuch commentary on
Paraſhe Wajischlach, according to which Rabbi Pedäth also
out of fear of telling an untruth, declared sinful),
and the statement that Rohling picks out wants to
ſhis reasoning should be understood: the currently only
frequent nobility without conviction is in the world
in the future – meanwhile it is unavoidable,
that we address high-ranking people with words of respect
ſpeak, of which they are fundamentally not worthy. That
but also towards the highest ranking person where it is
Profession entails the strictest truthfulness
shows, besides that story of servility towards
King Agrippa, for whose sake according to Jer. Sota VII, 7
Many slain on that unfortunate day fell, also
another story told in Sanhedrin 194. A
Servant of King Alexander Jannai had a man
killed. Then Simeon b. Shetach said to the wise men: Take
him in the eye so that we can judge him! It was reported

to the king and he sent him. Then they sent word to him:
Come yourself, for the Torah demands it. He
came and sat down. No, King Jannai – said Simeon
b. Shetach – arise, for you (since you are the servant

Lord) the legal transaction applies, and you do not stand before us,
but before him, by whose call the world came into being.
The king replied: I will do it, if not you
alone, but also your colleagues say so. So
for Simeon stood aside to the right, and they lowered their faces
to the ground. He stepped to the left, and they lowered their faces to
Ground. You are worried, cried Simeon, but the Lord
over the thoughts will come and punish you! As–
Soon Gabriel came and struck them to the ground so that they died.

P. 67: Moses allowed the non-Jew (of course not unreasonably)
To take interest: You may take interest from the stranger
Deut. 23, 20. On the other hand, a whole series of “un-
fallible“ Rabbi, Moses said: You shall
Take foreign interest.

The text considered authentic by the Roman Church
recognized Vulgate translated: Non foenerabis fratri tuo
ad usuram pecuniam nec fruges nec quamlibet aliam
rem, sed alieno. Punctum! So she doesn't make any sub⸗
feſt betwſeen "you ſhall" and "you may". By the way
The old Jewish interpretation vacillates between the up–
feſſung as a commandment and as a permission. The "thou shalt"
is motivated by the fact that in this way tempting
intimate communion with the Gentiles should be prevented
Baba mezia 702. And the “you should” is not a “you must”,
because often enough in the Talmud the one according to Pf. 15, 5
praised, who also lends to heathens without interest, e.g. Baba
bathra 24a, and the word which means “taking interest”–

interprets, is even transformed into the meaning “to give interest”–

bent Baba mezia 70. But what the conditions

As far as interest is concerned, it is expressly required that the

Measure of the lender's living expenses

should not exceed (Baba mezia 714 cf. Maimunt

Hilchoth malwe V, 2).

P. 69: Moses has ſhecked the interest for mere consumption among Jews–
there, also under fake titles, in short also the hidden
Usury (sining secretly) is forbidden.

So it is, and yet beyond the cited tal–

mudſical circumvention of the absolute ban on interest no
to raise such outcry. Even the absolute interest rate⸗
The ban on canon law could not be upheld.
Theologians and jurists sought to understand him through subtle under—
divorces to break off the practical tip, and countless
Surrogates of the interest—bearing loan were used to ſyſtemati—
invented to circumvent the law or from the time of its validity
of imperial Roman law. Whether
utilitatem publicam was geſtwilligt, that cerſtain beſpecially
active classes of capitalists, especially the Italian—
ſhed money dealers who were limited to movable property
Jews and the clergy themselves openly distance themselves from the commandment
and completely emancipated (Schober, The Federal Law
from 14 November 1867. A study. Leipzig 1872). In
the Church has spoken of the canonical prohibition of interest—
taking from usury the same story as from
the Mosaic prohibition in the Jewish people. The ideal
The law proved to be inappropriate in the face of complex reality—
executable (ſ. Tosaphoth to Baba mezia 70, similar
how the community of goods within the Jerusalem origins
community only lasted a short time. However, it is irresistible—

It is clearly established that the Talmud defines usury as
most decisively rejects and the declaration of the German—Israeli—
ſch Community Association of 1879: “Judaism
laments the usury as something foreign and hostile to him—
ical phenomenon and can those who deal with such
business, not as his true sons—
recognize” is not against the spirit of the Talmud, which
Even in dealings with non—Jews, taking interest is only
reluctantly and only, as already noted, with limitation
to the necessities of life (cf. Kimchi to Pf. 15, 5).
P. 81 f.: Does the Christian authority hold the Talmud Jews to oath
, one can, in view of the principles discussed,
cannot help thinking that the Jew considers himself
not obliged to tell the truth.

It is true: regarding the extracted oath and
The Talmud contains the permissible reservatio mentalis
Rules and examples which are just as reprehensible as
which are at least equally reprehensible and much less
exculpatory principles of caſuiſtic morality of
Jesuit Order. But what Rohling made of those rules and
Exemples are malicious insinuation. Expres⸗
ly, it is taught in the Jalkut to Prov. 11, 21 that the not
He who swears with his mouth will go unpunished

and in the heart the conjured thing is annulled, and in Ne-
In 25° the swearing party is required to perform the oath in
sense of the authorities who demand it, with the exclusion of his
Subjectivity, made a duty. And no rabbinic
The law and moral code allows a judicial or
otherwise to take an oath which is to ruin and

1) ſ. Duſchak, Mosaic Talmudic Criminal Law (1869) pp. 46-50
(the usury law and its repeal).

V. False Consequences. 51

Harm to one's neighbor. In general, the

Oath as something to be avoided as much as possible. The Midrash

(Bamidbar c. 22) tells: “Two thousand cities of the king-

nigs Jannai were because of true oaths ie such

whereby one destroys the truth. I swear

– they said – that I should go there, that I should

that will eat and drink; one also did as one-

ſworn, but nevertheless these villages fell into disuse-
redemption court, how much harsher the punishment will be for the wrong

swearing!” Accordingly, the Sefer chasidim

F. 418 the principle that man prefers to

renounce a good right than to obtain it by taking an oath-

long search ſhould.

P. 83: Furthermore, a number of Jewish books teach that the Jew firmly
believe that on the Day of Atonement all sins
forgive, even the most serious ones, and among them the wrong ones-
ſworn oaths, without any obligation
restitution is being discussed; even the Christian believes in the
Forgiveness of sins, but he knows that the indispensable
Condition the restitution of property and the re-
restoring the damaged honor of one's neighbor.

The Christ! If his pride consisted in the fact that
forgiveness is bound to this condition, then
that is a stupid pride rooted in ignorance –

For the sake of such moral platitudes, it was necessary not the sacrifice on Golgotha. The Mishnah Yoma VIII, 9 says: “Whoever sins because, after he has— ſin, repent and escape punishment, the the possibility of effective penance is taken away. The same applies to the one who relies on atonement of the Day of Atonement — the Day of Atonement ſatiſes indeed the sins that man commits against God—

gone, but those sins that man commits against ſuch a sin against his neighbor, he does not atone if he does not fine neighbor satisfied” An interpreter (Raphael Fürſtenthal) remarks: “Reconciliation is only possible when bar, if restoration of the violated right is required— gone; otherwise it would be at the expense of the injured party happen and be an injustice against them. Often but is a violation of such a nature that it in no way can be remedied, such as defamation — In this case, the injured person must be calmed down instead— find, and the Talmud makes the latter conciliation to duty.” But what about undoing what has been done Oaths which the Jew in the Kol nidre on the pre-evening of the Day of Atonement, this un— make it happen by adding da-asarna al-nafschatana (ie through which we relate to our own personſworn) is expressly limited to such oaths, which one has voluntarily laid aside from oneself, aſo on oaths and subsequently as sinful or self-commitments that are deemed unfeasible, with conclusion of judicial oaths and with the knowledge of the neighbor assumed obligations against this. The Jews— Christian Helmstadt Professor Carl Anton in his The Jewish oath (Braunſchweig 1756) states § 65 ff.: Mr. Eisenmenger argues that the Jews were Formula Kol nidre of the judicial oaths against a Christians would be absolved and thus led to to swear falsely, the book of Johannis Schmidt, which he directed against the Jews and called “Fiery Dragon Poison and the gall of furious vipers.” The mere title sends a cold shiver through my body...

I will not argue against the fact that malicious minds

among the Jews who use this formula not only
against Christians, but even against their own brothers
But the ultimate purpose of the formula is not
is, can always an impartial mind, if it is otherwise
not deliberately attacked by another nation out of bitterness-
wants to spread dangerous untruths. – This
I recommend Carl Anton's book to Mr. Rohling. "I-
ſtay – says the author in the preface – that I
I love Jews because I was born and raised among them
I have been, and I love you even more because my Jesus,
the salvation of the world, from them has come; yes, so heartfelt
I love her with a holy Paulo, that I daily
wish, ſhe to the covenant of the righteous and saints
to see incorporated. This and the truth
I have written this refutation because I
Mr. Eisenmenger's report in consideration of certain
Times that may come, for the Jews ſo dangerous
ſeemed that they were thereby exposed to the utmost danger of life and
can be subjected to the most cruel tortures if his
accusations would be accepted as true.” The
Proſelytes, according to a Talmudic proverb, are like the
Leſe for Iſrael. Brute draws ivory with his hand-
menger's from the writings of such proselytes, who like
have become a leprosy to the Church!

1) The counter-document on page 27 states: “D. makes
Drach .. the horrible gloſſe, he ſt like leprosy.” But the
Roman Catholic Jewish Christian Dragon is nowhere mentioned by me-
I mean such as the above Joh. Schmidt. About Drach
I judge differently. See also the article Kol Nidre in the
Protest. Real≠Encyclopedia VIII (1880) pp. 127-130.

VI. Appropriate remarks.

G
or
r

5: When the Meſſias comes, says the Talmud, he will bring
the earth produces cakes and woolen garments, and wheat,
whose grain is as thick as two kidneys of the largest
oxen.

Such chiliſtical depictions of the Meſſiah period, which
ſelſtverſtlich not want to be understood literally,
are also considered as statements of Papias, Bishop of
Hierapolis, reports that they even rely on tradition and-
indirect disciple of the Lord: “Then

Vines will arise, each with 10,000 branches, each branch
10,000 branches, each branch 10,000 shoots, each shoot
10,000 grapes; each grape will produce 25 meters
Give wine and if someone wants to take a grape,
another will call out to him: I am a beſſere, take
me” etc. How this change is to be understood is shown
Gamaliel, Paul the Apostle's Teacher Shabbat 30. It
It is unjust and unfair to condemn the Talmud because of such fan—
to ridicule tasie images of the end times.

P. 58: The Talmud says, the seed of a foreigner who is not a Jew
ist, be Viehseame.
The ancient peoples used to be so nationally proud that

ſhe ſimply called themselves human beings. This
National pride is ſelf among the peoples of the present time and

ſo even among the Christians not without example. The
Dutch Boers of South Africa call themselves people,
The black man is only considered a creature by them
and unworthy of the name of man. The Mosaſic Law
also raises Israel to a higher level than the other
peoples, but the conclusion that the traditional legislature—
interpretation from passages such as Lev. 1, 2 in conjunction with
Ezek. 34:31 is an overstretching of this precedent—
ſuch, which the heathen in general
the human name and the exaltation over the animals—
world by no means denies, but Israel is so special
and preferably considered as human beings (adam), that the
Peoples, however, are on the same level as cattle (behema)
ſt stand. That sounds more horrible than it is meant,
because for us “cattle” sounds like a swear word, which
in this relationship determination should not be. Because in
With regard to passages such as John 4:11, it is readily admitted,
that the Gentiles also adam in distinction from behema
ſe, people in the sense in which man
The goal and crown of creation is—also known as—
ſeſt betwſeen the heathens, those who forget God and those
not godforsaken find Sanhedrin 105, such as such
Heide from Askalon Kidduschin 31? and others as a model of
Childlike love is praised. But it is also one of the Old Testament.
From the point of view of the reprehensible premise of the traditional
Ritual law that the Gentiles should be like behema
to Adam, and it is undeniable that these
Premiſſe their shadows extend into the sphere of law and
of morality. That of Eisenmenger I, ©. 596

not from the Talmud itself, but from Tosafoth-
stolen sentence, although tendentiously translated, is and remains

unbearable, but it is untrue that Judaism
Self-aggrandizement and especially against Christians-
about what was already recorded by medieval authorities
dismissed as being in conflict with the Talmudic law itself
The Proßnitz Rabbi Faſſel says of the-
the same harshness in his Talmudic virtue and
Legal Theory 1848: “If such statements against idols-
servants as such, I reject them with
Indignation.” And Samuel Holdheim, the conſequente
Champion of the reform, goes in his memorable writing:
The ceremonial law in the Meſſiah Kingdom in 1845 was still unequal
continues and puts the axe to the root: “What in the
Mosaic legislation on the relationship of Israel-
liten as humans to God, as a child to his
heavenly Father is abſolutely religious, therefore
eternal; but this refers to the relationship of the Israelite as one
special chosen people to their God and Lord
ſit refers to, is relatively religious and must, as soon as the Israelite
has returned to the general human relationship,
for him to stop." That is also our view. The old-
testamental religion is the revealed religion on its
national preſtage. But Holdheim hopes the meſſianiſche
Religion that breaks through the barrier of nationality,
of the future; for us, Christianity is the meſſia≠
Niſical religion. Since this came into the world,
the people as such, what Malachi 2, 10 in the name
Israel says: Do we not all have one Father?

P. 65: The Talmud hunts: Whoever restores a Goy’s lost
God will not forgive anyone who gives.

The passage Sanhedrin 76b reads: “Whoever has his daughter

married to an old man and whoever is less-
year-old son takes a wife and whoever gives what is lost to
Gentiles, what Deut. 25, 19 f. applies to this.
ſcribed ſtstand: he mates in a before God unanswered-
lich way the full with the thirsty.” The opinion
is that with this return he does something that

not required. For it is concluded from Deut. 22:3,
that only the brother, not the Gentile, should be forgiven the lost
to be reproduced, so as not to increase the power of the heathens
to strengthen. But on the other hand, the reproduction will be em—
committed and vowed wherever they are used to the glory of God—
and the non-reproduction is frowned upon if it violates God’s
Name would be desecrated. This is where the beautiful story
of Simeon b. Shetach, who made his living from flax combing
and to whom his pupils were given a donkey by a Saracen
buy, on whose neck they find a pearl hanging. They
bring him the donkey, and the pearl, holding out to him
they shout: Now you don’t need to torment yourself so much anymore!
He asked: Does the Lord know about this? No, they answered.
ſhe, whereupon he said: Go and give him back
(Jer. Mezia II, 5). The Jew who was among Christians
according to the Talmudic maxim of the lost pagan
If one wanted to act well, one would also be from the Talmudic standpoint—
point is considered as profaning the name of God, from—
considering that his actions were contrary to state law,
which the Talmud recognizes as binding (dina demal-
chütha dina). Incidentally, the non-Reform Jews—
thum is touched by the spirit of Christianity to the extent that
it from Talmudic legal propositions such as those concerning lost
pagan goods as being of “reprehensible injustice—
geſetzen“ (Faſſel aa OS 195) ſays away.

58 VI. Unfair disposals.

P. 86: It is also reported of the old Rabbi Zevi,
that he tries to convince the Christians that Goy is not
swear word; this attempt was soon eliminated by
that the first Israelite was addressed as Goy:
The Israelite understood this and forbade himself with the greatest
Unwillingness to use such a designation.

It is also not really a swear word.
Does not the New Testament Scripture also separate between Israel
and the Gentiles (ethns — goyim ?). Does not Paul speak to the
Gentile Christians as goy, by quoting Rom. 11:17 f.: “Whether
Although some of the branches [of the good Delbaum]—
brochen ſare and you, when you were a wild olive tree, are
grafted in and partook of the root and the
Sap in the olive tree: so do not boast against the branches!
The Christian Israelite does not cease to be an Israelite and
The Gentile Scripture does not stop a Gentile (ethnikos or
Hebrew goj) to fine, but also Israel itself is called in the Old
The Testament sometimes calls it Goj, “your Goj” in Pf. 106, 5
the one praying to God. The “old Zevi” (the brute in a
Winkel Eisenmenger's aufstöbert) is right: Goj means
ſhich the people and ſlanguſe the non-Israeliſtical people

and the one who belongs to such a person, it is not a swear word. The Jew can certainly make it so, as in the mouth the Jew-baiter “Jew” becomes a swear word.

P. 88: Some pages of the tract Aboda zara] continue of the Christian worship, the priests (as rasi), Candles and chalices mention and everything becomes idolsservice called.

That this is not to be read in the Talmud itself, recognizes the Talmud scholar immediately concludes that the usual Jewish Designation of the Christian priest according to his tonsure and thus as shorn (galüach) according to the Talmud entirelyly foreign. What Rohling means can be found in the Toſafoth zu Aboda zara 14”, where it is asked whether the Jew to Christian during the festive season incense, wax, etc. which is denied because he would thereby be allowed to sell would promote Christian worship. Not the Talmud says that, but rather his medieval interpreter. We We don't want to cover this up. Talmudic law is untolerant and in the Middle Ages the Talmud nurtured proud self-isolation against the Church. In Talmud itself, this lies almost entirely outside the Periphery of his caſuiſtics. He never speaks of Christian But consider what impression the Jew in Roman and Greek Catholic environments from the Christian cult and from there from Christianity must get! — That is why I have been representing since 1863 in a own magazine the cause of the Miſſion, which has the purpose has, to the Jew, Christianity in its documentary true being, and I mean: if that People whom we love with the love with which Jesus loved themloved, had open eyes, it would recognize which side his most sincere, loyal friends are condition.

P. 101: The Jew A. spoke to M., a Christian, among four Eyes the word: The Christian religion is noble, because it commands to love even the enemy, but the Jewish religion is more practical because it allows me to them and even if it were years later, because she stepped on my foot today.

The person who said this was, although a noble and rich, but an ignorant and impudent fellow. No, ſo Judaism and Christianity are not different. All—

However, Christianity has overcome the hostile world with the weapons of prayer and tears as well as no other religion to his ſoſe, namely the urkundChristianism, Christianity according to the model and the demand of Christ, but also the Talmud says Yoma 23a and others: Those who let themselves be offended and do not offend those who let themselves be scolded and do not scold again, who act out of love and rejoice in suffering, of whom the Scripture says (Judges 5:31): Those who love him ſare like the sun when it rises in its power. And Baba kamma 93°: Man always prefers to to belong to the persecuted and not to the persecutors, for there are none among birds more persecuted than turtles and doves, and these are a dear sacrifice to God on his altar. There we read with reference to Abimelech in relation to Sarah: “Do not despise the curse that an (idiot) (deep⸗ and distant) cast upon “speaks out” by showing that even such a A curse, if caused, is not without effect. And a Maxim to be read and often repeated in Sanhedrin 49a is: “Let yourself be cursed, but do not curse.” How can that statement of a malicious fool mean something prove!

[7 A 2

A —

VI. Monſkroſikäken from distant Finkeln.

P. 43 f.: A wise man of Israel once heard God cry: Woe is me, Who will release me from my oath? And when the ravenbiner this told his comrades, they scolded him a donkey, that he did not release God from his oath Meanwhile, between heaven and earth stands a mightytiger angel named Mi, who represents the holy God of all release and complete his oaths and vows can. — How God swears badly. Yes, he has after the Talmud also lied to distinguish between Abraham and Sarah

To make peace, which is why for the sake of peace, as the Talmud adds, may lie.

We take the manifold offensive Judaization of the concept of God in the Talmud, but 1) the Donkey story Baba bathra 743 is one of the burlesque Münchhausiads of the enigmatic fantasy pieces fallen Bar-bar-Channa, 2) the angel Mi, whom the older Kabbalah does not know!, is the creation of a J. 1603 deceased Krakow Kabbalist, and 3) that According to the Talmud, God lied, and peace The idea that one can lie for the sake of it is itself a lie.

1) ſ. Joel, Religious Philosophy of the Zohar (1849) p. 231. 235 f.

2) The Jewish-German Women's Chummaſch from 1693, on which R. refers to in the counter-writing p. 37, cannot be the counter-prove part.

Place Baba mezia 874, which this immoral maxim is burdened, contains an innocuous decency and moral rule in a subtle witty reference to Gen. 18, 12 f., where he- is counted: “Sarah laughed in her heart at this announc- impending motherhood]! and thought: After I I have grown old, should I still feel love, while but my lord (husband) is old! And the Lord said to Abraham: Why did Sarah laugh and think, Should I will indeed give birth, while I am old.” The Lord repeats Sara's comment in a way that for Abraham, perhaps, the vulnerable were eliminated by the old man- old Sara's ſelf in place of the old age Abraham's ſet. In this regard, the Talmud quoted there Commentator: Great is the peace, so that the Holy One himself, Blessed be He, for whose sake the expression changed (shinnah). The Lord reproduces Sarah's thoughts in a modified form, which is no less true, than the one reported in the previous verse. Is it not malicious, this harmless connection is a blasphemous contradiction to the Words of God 1 Samuel 15:29: “The Rock of Israel does not lie” to read into it?! As the New Testament Scripture says (2 Tim. 2:19): “The sure foundation of God stands, and hath this seal: The Lord knows his own, and: Let whoever names the name of Christ departs from unrighteousness,” ſays the Talmud: Lies and injustice are a hostile couple, false witnesses are even those

1) Equally, in the view which Sanhedrin 110b is a Individual pronounces, with blank according to Eisenmenger the blowphemie to find that God has sworn falsely — Retraction an oath or release from a vow is not perjury.

despised, who hired them — the seal of God is the Truth, its name is truth (Jer. Sanhedrin I, 1).

P. 53: After death, the soul of the Jews wanders into a other bodies etc.

This too is a monstrosity from a remote corner; The doctrine of transmigration of souls is an exclusively kabbalistic; the source evidence which Rohling in the Note, all date from around 1650. The very hateful against Christianity Spaniard Abrabanel — let us not forget that he Grand Inquisitor Thomas de Torquemada as representative of the Christianity had towards itself — searched in vain for the doctrine of transmigration of souls, which was his private opinion, according to ancient testimonies. In both Talmudas we find not a syllable of this kabbalistic and even in the Kabbalah itself is not an unchallenged dogma, which hebRaeſic word for the transmigration of souls gilgul ist im Talmud unheard of in this meaning. The Talmud Jew as ſuch aſo knows nothing about transmigration of souls.

P. 56: It is a great deal that an Israelite in Christian lands Redeemer publicly as an idol, born in fornication, born in adultery, may slander.

Rohling refers here to a sermon by the French Rabbi Auguſt Fabius of 5 Sept. 1842 (printed in Lyon) and Offrande au dien de l'Univers, which in blasphemy against Christianity and the person of Christ Extremely efficient (see my magazine Seed of Hope Year 1879, pp. 124-127). If this madman, who boasts of the mark of Cain and the blood of the unblasphemes the guilty Abel, would be the spokesman of the Jewish people,

then, however, a cohabitation of Christians and Jews impossible. Rohling, however, makes this Fabius the Reſentants, by describing the tales about Jesus-mudſtstellen beiſcharbt to which Fabius could ſely refer. But what does the Talmud say about Jeſus in the Censorship suppressed passages? Jesus was born out of wedlock-boren, be the disciple of Joſua b. Perachja, be with this in Egypt, from where he brought magic arts was excommunicated by his teacher at home and later hanged in Lydda on a preparation day for Passover That is all, at least the main point. There will also be a women's hair braider Maria called, but it is really uncertain whether the mother Jeſu or ſoſer a Mary is meant. Now consider that Joſua b. Perachja at the time of the Hasmonean King Alexander Jannai, who died in 79 BC, after Egypt, and so between him and Jeſus almost a whole century, this one is enough, to conſtate that the person of Jesus is important for Judaism the Talmud into the fog of dark hearsay disappeared. One reads that he was hanged in Lydda ſei (hanging is not in itself yet ſ. va crucify), ſo lets really doubt that our Jeſus is meant - he but is meant, however, that what is said about him confused madness. The Jew of the 19th century≠ hundred, which from these Talmud passages a picture of Jeſus would not be worth it, Air and light of German or French civilisation to enjoy. But in truth, even the educated Israelites of the present day of the Jeſus of the Gospels in so far known that he thinks of him in a more historic and respectful way.

VII. Monstrosities from remote corners. 65

We refer Rohling to the novellas of Ludwig Kompert and Emil Franzos - there he will convince himself, that even a Jew in Roman surroundings, where the images-service repels him, inoffensive, even lovingly incoming from Christ and Christianity can be spoken of.

P. 52: According to “all Jewish teachers” God created 600,000 souls of the Jews, because every verse in the Bible has 600,000 ex-interpretations and every interpretation concerns a soul.

Rohling's source is Bodenſchatz's constitution of the today's Jews, Erlangen 1748. As a teaching of all wise men Israel is rightly stated in a passage cited there the pre-existence of souls. The other passage is from a section of the Jalkut chadasch, and soil-ſchatz adds on his own initiative: “which also all Jewish

Teachers applauded”. But this Jalkut chadasch is from an obscure author from the medieval Zohar—literature compiled. It is unconscionable to condemn the Jewish religion for an otherwise unprovable nonsense, which is in a 1648 in Lublin published book, responsible to do, just as unscrupulous as if one were to read the writings of Theophraſtus Paracelſus as well as confessional writings of the Christian Church to its detriment.

P. 93 f.: The ban formula of the Cherem is thus: According to the original theil u. ſ. w.

This is not the synagogal excommunication formula, but those of Buxtorf in his Talmudic lexicon a gruesome stylistic exercise of a verſcrazy Kabbalists. We have had a mono— since 186? graphy of the Nachoder district rabbi Wiesner about the Ban in its historical development on the ground

of Judaism. There, among other things, the formula communicated, with which Spinoza on 6. Ab 5416 (1656) was excommunicated in Amſterdam. Such writings ignoriert blank and tischt ſits lērs a never in use a work of art which even an over-rehearsed Polish Chaſid will appear as a ridiculous curiosum.

Epilogue.

My criticism of Rohling's Talmud Jew has not exhausted here; I could make this reprimanding remark— easily follow a second row of the same circumference and will do so under certain circumstances. But I hope that accessible readers will already have this one series suffiſam will show that this Talmud Jew is a partisan and tendentious caricature. Ignorance has the palette held and rass hatred has the brightest colors to a A horrible image smeared together, in view of which one must ask how the honest Germany of 1848 and in 1871 could be so stupid as to fundamentally destroy such a peopleſentious vice with oneself on the same level.

There is a Talmudic book, Aboth di Sayings of the

Fathers, which contains the mottos and moral teachings of the
greatest Jewish authorities since about 300 BC to
about 200 AD. It is a component of the
Miſhna and has been a part of it for a millennium
of the Jewish ritual, one in the Jewish prayer books—
taken compendium of Jewish ethics. This book
Rohling has not mentioned a single word. It contains the
Contrary to all maxims of his Talmud Jew and
Therefore he passes by silently, because we
our neighbour “not to make a bad reputation, but
excuse him, speak well of him and everything to
Beſt best“ ſhall, this Lutheran declaration of the eighth
Commandment is not in his catechism.

5 *

68 Afterword.

The Christian Middle Ages were not suited to
Jews to be Christian-friendly.
no change in older inhumane principles can be expected.
And yet, let us hear what voices are
and not only in philosophical works, but
in traditionalist.

Judah b. Samuel from Regensburg around 1190 in Sefer chasidim
(Book of the Pious):

Do not intentionally deceive anyone through your actions,
nor any non-Jew; do not be quarrelsome with the people,
nor against those who believe differently. Act honestly in
your business; do not tell them that you have been given a product
wanted to buy for this or that price, if
it is not true; do not pretend to sell if
you are not serious — such things are of an Israelite
unworthy. If a Jew or a non-Jew comes and wants
borrowed money from you, and you don't like it because you
If you doubt repayment, do not say that you have no money.

If a contract is made between Jews and non-Jews
mutual assistance, those
Provide assistance if they fulfill their obligation.
If a Jew wants to kill a non-Jew, but the non-Jew does not
those, we must assist the non-Jew. One should
Do no injustice to anyone, not even to those who believe differently⸗
the . .. In dealing with non-Jews, be diligent
the same honesty as with Jews; make the non-Jew
be aware of his error, and better live from
alms than that you to the shame of the Jewish name

running away with other people's money. Do you see someone else?
believers commit a sin, then thwart them if

you have the power to do so — the prophet Jonah in Nineveh
Be your example. If a murderer flees to you, grant
no protection for him, even if he is a Jew;
you on a narrow, bad path a burden-bearer, jo
Make way for him, even if he is not a Jew.
Noachian basic commandments keep non-Jews give back
what he has lost, hold him in more honor than the gods—
Israelites who neglected the teachings.

On the money of people who mint the coins—
cut, make usury deals, dishonest measure and
have weight and are not honest in trade, is no
Blessing; their children and helpers must emigrate
and come to the begging stick . . Have you been with un—
correct weight cheated, stolen, false witness against
you, do not be tempted to take revenge
To do the same. Be silent when you are insulted, and endure
nor that your pupils and housemates should curse
and blows to those who insult you. Envy and
Hate be done away with. Have you been asked to write about your
Wealth is taxed so that richer people pay less,
not cause you and others quarrels and annoyances by
ſpeak — keep silent and concern yourself with the divine teaching!

Bechaji b. Joſeph from Saragoſſa (around 1050 - 1100) in fine
Arabic works “Duties of the Heart”:

The fourth rule that the one who bows before God
has observed is this: He must do good to people
do, speak well of them, use them to their advantage—
judge, do not give them a bad reputation, if
Forgive those who speak evil of him, even if they have no
Deserve leniency. This is what God's Word demands (Ecclesiastes 10:20).

Pi. 50, 19 and elsewhere . . . A pious man once went,
as they say, from the stinking carrion of a dog
past. Oh, how this carrion stinks! they said to him
his pupils. Oh, how white his teeth are! he—
he retorted and the students regretted having been so dismissive—
to have spoken. If it deserves censure that

one speaks negatively of a dead dog, in order to It is much more reprehensible if we do it to a person— That pious man of the Arabic legend is Iſa ibn Marjama di Jeſus Mary's son.]

Elazar b. Judah from Worms (d. 1238) in his book

Rokeach:

Maintain peace in and outside the city, for All who advocate peace are doing well. Be onright, deceive no one through pretense, smooth words and untruth. Because man lies, he dies before the Time; God the Lord is a God of truth, the truthity is the alpha of his creation. Be silent in Fear of God, because much of what is spoken is not without sin. But when you speak, speak the truth, do not praise yourself and Be humble. The humble man holds honors from ſt away. If one speaks of his mistakes, he thanks God, that in this shame he was given the means to his Beſſhing is required; but he is ſelf with good qualities conscious, he regards it only as an imperfect against what is demanded of him and forgives the who speaks ill of him.

Moſe b. Jacob of Couey in his Sefer mitzwoth (Book of Commandments) from 1245:

You should also, in your business dealings with the Gentiles,

Avoid deceit and deception. Robbery of the heathen

Afterword. 71

is, even if it causes significant damage to Israel, Talmudic decision forbidden, even deprivation of a Gentiles is an even more serious sin than robbery of a Jew, because they also give rise to blasphemy gives (J, 152, and II, 74:) I have long since told those in Spain and preached to those under Roman rule that now, where the exile lasts so long, the Israelites are concerned ſo more dilifently separate oneself from the vanities of the world and to be sure of the seal of God, which is truth— have kept; they shall not lie to the Israelites nor the non-Israelites, and deceive no one in any way, and also sanctify themselves in lawful things, so that when the Holy One, blessed be He, comes to redeem us, the Pagans say: It is right so, for they are true People who speak truth in their mouths. Be— If we act deceitfully against them, they will say:

How did He ſuffer such thieves and deceivers to His People can choose!

Toſafoth (from 1250 and onwards) on Ex. 22, 25:

If you do not give the poor man his pledge back in the evening, ſo you do not earn your pledge, the soul, in the morning, to receive back from God.

The Sefer ha-chinnuch (Book of Instruction) by Ahron from Barcelona between 1274 and 1310:

Every exploitation of a person is not only a offense against this, but at the same time a sin against God .. Every craft is honorable, even the outwardly befildingſt; but there is a filth which disgraces — the dirt of the soul.

Anyone who has granted a loan and knows that the

If the debtor cannot pay, avoid him in order to not to shame him.

A poor person who accepts a necessary gift refuses, offer a loan, which you then not demanded.

Dishonesty and robbery, whether against Israelites or practiced by people of other faiths is prohibited by law and is subject to the penalties of the law.

Aſher b. Jechiel (d. 1327), a German, in his testament:

Do not look at him who rises above you in wealth, risen, but on those left behind you. But in the service and fear of God, look to the Greater, never on the lesser .. Remain grateful to everyone who helped you to your bread; be sincere and true against everyone, even against non-Jews; greet everyone first without distinction of faith; do not anger those who belong to another religious community.

David Abudarham, the Spaniard, in his commentary on the Ritual (around 1340):

We are accustomed to bless the king and to the Lord
to pray for him, that he will support him and take charge of
fay his enemies, for Jeremiah (29, 7) has said
messengers: Seek the best for the city, where I have taken you—
and pray to the Lord for them; for if it
If you are well, you will be well too. And in the valley—
mud we read that if there is no awe-inspiring state≠
regiment existed, people would live together
devour, so pray for the good of the government! The
The blessing of the King takes precedence over the blessing of the
Community.

The Sefer hamiddoth (Book of Morals) from the 15th century:

Be merciful to your non-Jewish slaves, he—
Do not make their work difficult, do not treat them lightly—
fentiously through contemptuous words or even blows; felf
When you quarrel with your servant, speak calmly and listen
fhis arguments. Our old teachers have told the slave
from each court and for his needs rather
than cared for one's own.

These are the moral laws of famous medieval
Teachers in those centuries in which the Christian
State and the Christian Church as those created by God—
executioners and executioners summoned against the Jews—
beards and truly no reciprocal affection and gratitude
fpecial claim. Of course, there are also
Voices in multitude, which in more or less exclusive—
five way to hold on to the idea that “there is no salvation outside Israel”.
If Rohling pillories these rigorous
wanted, he would have read Zunz, “On History and Literature”
(1845) p. 373 ff. found a rich yield. But with
The voices are highlighted there with preference, in whose
Testimony despite hatred and suffering the victory of love—
If he really wanted to prove what to prove
he brings together all the skarteks of past centuries, fo
he would have called upon the latest Jewish literature to witness
But he'll probably leave it at that. The Jews—
ity of the present is at least insofar influenced by the light of
Christianity seemed to be the exclusivity of past
dark times. Or should there really still be such
among the Jews, who in the present, where state
and Church of their human and Christian duty against the

Jews have been reminded of those intolerant statements
of the Talmud, which from the outset is not for Christians, ſon—
which were applied to the Romans and Persians, to the Christians
apply and make it the guideline for their actions? I
I know many Jews, but none who does not shudder at this.
And yet the Berlin speakers in the
Reichshallen on 17 Dec. 1880 and in Fiebig's Salon on
13 Jan. 1881 not ashamed to speak to the “Talmud Jew”
Rohling's before those who are not capable of controlling this incendiary writing
crowd and convince them that in the valley—
mud be praised as a godly act, the Christians
to cheat and exploit! Ju of the fact, if ſhe
there p. 99 (ed. 6) had read out, according to which the ſpur≈
loose disappearance of men, women, children in ges
wiſſen major cities of Europe in connection
with the cannibalistic bloodlust of Rabbinism,
ſuch easily from one of those meetings a crusade
against the Jews. Around 1181,
Vienna, three Christian boys were trapped in the ice and drowned. Immediately
Witnesses were found, one of whom said that they had been taken to Jews≈
see him go to his house; the other said that a Jew had brought a host
pierced; the third knew exactly how the Jews had
secret sacrifices to gain Christian blood.
The result was that three hundred Jews were burned. When
happened, the bodies of the three children were found in the river

It is the same brute who in a writing “The Anti≈
Christ and the End of the World” (St. Louis 1875) the doctrine
Luther's, in which according to Revelation 9:1 ff. the fountain of the Ab≈
grunds sich aufdeckte, p. 58 in the following way charac-
riſirt: “God’s commandments are, according to Luther, for man
all equally impossible (tom. 2 f. 4. de lib. Chr.); sins

According to him, they cannot condemn anyone (t. 2 f. 171 de
capt. bab.). God is just according to Luther, although he
damned who do not deserve it (t. 2 f. 434. 466);
the good as well as the evil in us is God's work (t. 2 f. 444);
Faith without repentance brings forgiveness of sins, even repentance
makes man sinful, a hypocrite (art. 11 c.
Leon.) etc."! It is unnecessary - he continues - the
ſoſt shameful teachings of Luther, Calvin and all these
to present to society, they are well known.

We Lutherans and generally we Evangelicals are
ſomit for brute with the Talmud Jews in one condemnation—
niß, which is why in 1877 he published a catechism “for Jews and

Protestants.” How much do they disgrace themselves
all evangelical Christians who are behind this fanatic
march against the Jews! It is the spirit of the Inquisition tribunal, which speaks through him. After the auto-da-fés with
the Jews had cleared up, began on May 25 and
October 8, 1559 in Valladolid the auto dafé's, to which the Evan⸗
Spanish Spain. The Jews may not think
that in Spain alone they were persecuted to the point of blood
Since those first days in Valladolid, thous–
send our evangelical fellow believers there alive
burned, or strangled and then burned, and God
All that is known is the number of those who died in the dungeons.

1) I have added the previously omitted citations because
R. in the counter-statement p. 135 complains about the omission:
“ſo the good Protestant people are misled, I have Luther
was fabricated.” As if Luther's theology consisted of these five or
six places could be conſtruirt! A single song by Luther
like “Out of deep need I cry to you” proves the deception of that
Register of Heresies.

The Jewish question is here. How it can be solved, to show this
is not the task of these papers. They just want to add something
contribute to ensuring that we do not become brutalized over the Jewish question.
An example of this brutalization was recently given by the “Deutsche Landes–
newspaper” by criticizing my actions against the writing
Rohling's by means of a cheeky sniffing of my blood
to a partisan one.! But in truth it determines
ſt not according to flesh and blood, but follow the example
Bernard of Clairvaux against the Jew-murder preacher Rudolph.

1) Rohling (counter-writing p. 154) continues to do this to me.
He also makes Gutzkow a Jew on page 70, which he himself
in his writing “From Boyhood” 1852 knows nothing.
Dühring in his work “The Overestimation of Leſſing” 1881
P. 83: “The main thing remains that the overwhelming majority
racial Jewish character in the writings of Leſſing recognized
and that nothing stands in the way of this character in a
naturally by assuming Jewish descent
to make it sufficiently understandable.”

Second part:

Continued illumination of the “Talmud Jew”.

Leſer who still want to think something, those people who
Reformers called, had any personal morality
beſeſſen or expressed only halfway tolerable teachings, the
Reformation history of Mr. v. Döllinger browse: Red⸗
ity-loving Protestants, of which there are in this country [North⸗
America] are not a few, are rejected with disgust by their previous
ſocalled churches turn away when they find out what
for villains were those who brought Protestantism into being
shouted.

Rohling, The Antichrist, St. Louis 1875 p. 59.

Why — one will say — does this counter-
ſcritique against Rohling's “Talmudjuden” only after this
already experienced the sixth edition and in several foreign
languages? In fact, I
therefore a sin of omission. Only the exploitation
of the “Talmud Jew” in the Berlin public assemblies
reminded me irresistibly of my profession
and my duty to break my silence.

I am in the evangelical church, which Rohling as
a foundation of villains insulted, born into, in
you were baptized and confirmed in it, but in a time when
Rationalism reigned in Saxony. While
During my school days, the person of Jesus remained a mystery to me—
But since I was a student, through the incessant
Efforts of a friend who was on the way to
America died and buried in the depths of the ocean
has been found to be more than a great prophet in Jesus—
I knew, and since I have been in contact with the unforgettable
Miſionaries Goldberg and Becker the Jewish people, from
from whom the Savior sprang, love and his confession—
tion to the misunderstood Christ with to implore,
Since then, under the direction of Profeſſor Julius Fürſt,
who loved me warmly and faithfully, Jewish literature
my favorite study, and since hardly any Christian scholar

the present has been concerned with it for the same length of time, is
probably no one is as qualified as me to draw false conclusions
which takes us back to the time of the massacres of the Jews—
threaten to oppose.

The superstitious

Curiosa, which serves up raw material from the Talmud. They
reflect in Jewish coloring the educational level and pre—
ſtituſon of their time. The New Testament Scripture is
how the Old Testament is miraculously exalted above these
The faces of their parasites. The Epistle of Barnabas
does not remain free from it, and if the exegeses
of Papias, how much would we have with the
indulgent love, which without
proudly pointing at the position far behind us—
point of education!

But if Rohling really ſuch grotesque stories
and phantasms, it was still a
Duty of scientific and moral conscientiousness,
at least to accurately reproduce what he said in Eisenmenger
found, and not to interpret this in a tendentious or careless manner—
If, as he says on page 49, two rabbis all
Evenings a three-year-old calf ſhoofed and devoured, ſo
they would have to use the miraculous power of practical Kabbalah in
have abused the services of an immense voracity.
But the situation is different. Equally wrong is
it, what he says on p. 49, that a Rabbi Waſſer in Skor⸗
pionen. And just as wrong what he wrote on page 54 in
botched, muddled rendering of a meaningful fable
says: that Elijah covered Rabba's mantle with leaves of
the trees of heaven. The stories
sound different, as he ſes when he sees the von Raſſen⸗

>

hate-clouded eyes, from Eisenmenger over—
can testify. 8

In other cases he shows himself incapable of Eisenmenger's
To see through translation errors. That, as stated on page 42
According to the Talmud, God has been since the destruction of the
Temple in the world that he otherwise filled, no longer has room
than only a hand wide is based on a misunderstanding—
Eisenmenger's understanding, which “four ells wide space to
go.” In the opinion that the Talmud
a saying (a very nice one, by the way) as a
“Pearl” in Abaji's mouth, he uses p. 60
this pearl maliciously, but the word which Eisenmenger
a “pearl” does not have this meaning at all.
The Talmud says, as p. 38 states, that the Rabbi—
my chatter should be considered equal to the whole law,
is a clumsy distortion. The words mean something

Other things and the Talmud does not even talk about
Rabbis, but by disciples of the Wise Men and thus—
learned and pious men. In Rohling's head
teeming with rabbis. What of the Deuteronomy—
nomium appointed supreme court is said to be—
he falsely refers to the Rabbi on page 38. The Sanhedrin,
the wise men, the youth educators — all are rabbis.
Even a female raven is a rabbi in his eyes.

And ſo unlimited ſhis concept of the rabbi is, ſo
his concept of the Talmud also becomes blurred. He calls
ſo not only the Talmud text, but also the Middle Ages—
ly glosses and discussions surrounding it. On page 42
is that God with Eve, when he saw her like a bride
leader Adam, danced, Berachoth 613 quoted.
But in truth it is in a Jewish-German people—

book from 1602, where it is said what one should give the bride
It is similar to singing to Augustin
de eivitate Dei citirte and a passage from the ſchonen
Meluſine had in mind.

And since he himself is not well-read in the Talmud, conden—
He only follows the information provided by Eisenmenger
ſinn. So he indulges in the bizarreries on pages 40 — 41
of the Leviathan meal beyond. If one compares
with the “since the Six Days’ Work for the Pious in
fine grapes preserved wine” (Berachoth 34), jo
it is obvious to regard these bizarreries as images of spiritual things
to grasp what later literature also does. The fourth
Food in heaven — he says on p. 54 — consists, according to the
Talmud in incredibly fat geese. But it is not
of the world beyond, but of the time of the Messiah,
and this place belongs to the fairytale Münchhausen
Rabba bar⸗bar⸗Channa's, intereſſant through their pure folk⸗
Aramaic and has always challenged the ingenuity
by excluding the literal interpretation (cf.
Symbolism of the Goose (Berachoth 574). In any case, it is un⸗
turns a purely individual fantasy piece into a folk⸗
idea or even a teaching component.
against belong Leviathan feast and Leviathan tents of all
But it was not allowed to
be concealed that the Talmud also contains sayings
of a different kind like Berachoth 17°: “Not like
this world the world to come; in the world to come there is no
Eating and no drinking, and no procreation and childbirth,

and no trade and dealing, no envy and hatred and dispute, but the righteous sit there with crowns on their heads and enjoy the splendor of the Shechinah (God's presence), for it is said (Ex. 24, 11): They looked God and ate and drank.” So: the blessed one replaced the beholding of God, eating and drinking, yes it is their food and drink.

And when he registers the poſſes on page 49, that a Rabbi from pumpkins and melons deer and roe deer to make sense and the like, it was also to be registered, that where this is told (Jer. Sanhedrin VII, 13) also the saying goes: “If all who come into this world (ie all people) would ſt together, they would be unable to create and kill even a mosquito beſelieve.“ And Sanhedrin 67“ Rabbi Papa exclaims: At God! The magician cannot create a creature (neither a big one nor a small one). If you take the unreasonable in the Talmud, such words may also be used in where reason breaks through, cannot be ignored.

I would have to fear to bore the reader if I all the omissions, misinterpretations, consequences⸗ wanted to note down the machinaries where the Rohling's picture of the Talmud; perhaps another Place. Even in the chapter about Christ and the Christians, in which, however, from the Talmud and completely from the post-Talmudic writings only anger- There was nothing meaningful to report, but forgeries are taking place. That the Nazarene — he says p. 86 fg. — in the Talmud “the carpenter’s son” is called, ſts with the name, which the Lord according to Mt. 13, 55 during his lifetime of the Jews.! But nowhere is our Lord called so in Talmud. The word naggar, which means carpenter (not the carpenter) and then generally the master, is also figurative designation of the scholar, the master in his Fache. Jun this sense is hunted in Aboda zara 50”: “There is no master (naggär), son of a master, who

1) See also counter-script p. 75: “Son of the carpenter”.

who rebel against this extra-mural tradition—which could eliminate objections.” Rabbi Scheſheth says to it: “I am neither a master nor the son of a Master, and can this tradition nevertheless rightly to ſt.” How could in this context Jeſus the speech! Through whom has here ruffian be duped?

Where are the 1000 shiny thalers that he had with proud self-confidence for the inviolability of his citations Does he really still have the courage to come with me to the German Oriental Society? — —

However, he will insist on one thing, namely, to have shown that the moral teachings of the Talmud are “a coherent whole in which lies and deception, Theft, murder and adultery as closely related links daſtstehen” (p. 30). But this claim is also based on falsification of the facts. It is, of course, true, that the moral doctrine or, more aptly, the legal doctrine of the Talmud before the forum of Christian morality can exist — Judaism is within the the new era created by Christianity, unable to to hold on and has long since established it in principle given — but Rohling forgets that the morals or legal doctrine of the Moſaſic law before this forum cannot exist and that fine criticism of the Talmudic Right with this at the same time the Old Testament roots The conflict in which Judaism as a religion

gion of the pure mosaſic law with the modern state would be no less than the one in which it is transposed by the Talmudic ſpecialiſed law, yes The contrast would be even greater in the former case. the Mosaſic law sanctifies the war of extermination, sanctifies blood feud, sanctifies slavery, sanctifies polygamy, sanctifies the levirate — in these and other points the traditional law to the letter of the moſažic, and anyway, the uprooting of Israel from its Land a large part of the Moſai law incomplete—made drawable and objectless.

In December last year, the Sample issue of a “Patriotic Newspaper”, which is in the meanest invectives against “Moſche” the legislator and "the Jewish God Jehovah." This was not new: The antiſemiſic writings have been vying for a long time in Degradation of the Old Testament God. The Old Testament

Religion — we read in Reymond and Waldegg — was
a business contract between the Jews and their God,
based on gross selfishness on both sides. "Jehovah —
says one of the fires that appeared near Niendorf (Berlin)—
ſcritures — calls the son of Abraham only the Ver—
because of Abraham, rewarded by the promise
1 Mos. 22, 17, proves himself to be a prompt businessman."
In the same spirit and tone, Berlin Volks—
verſemblies Shem and Abraham ridiculed
These are the consequences into which the “Talmud—
Jew" runs out. This is the bird that builds its own nest
dirty.

Far from wanting to justify the Talmud,
In this polemic I merely carry out the

modern criminal proceedings to compensate for the misconduct—
intervening in the relationship between the accuser and the defendant
The activity of the defense attorney. In the following I will
continued to translate some of Rohling's excessive accusations into the right
to shed light.

I. Accusations concerning the fifth Gebok.

P. 72: It is right, says the Talmud, to chase the Minäer di heretics with
to kill with your hands.
P. 73: The commandment, you shall not kill, says the “eagle,” be—
indicates that no one from Israel should be killed.

But on the other hand, Joſua b. Levi brought to Aboda
zara 4b learned that it was already a sin to give the Minaean
to swear. According to page 73, Rohling's approach—
ſeem as if Talmudic Judaism even had the commandment:
Thou shalt not kill, exclusively on the relationship
of the Israelite to his fellow countrymen. Now
the fifth commandment was formulated as a national fundamental law, but
but only as a specialization of the Noachian commandment, which
forbids murder as crimen laesae majestatis divinae,
for man as such bears God’s image on himself
(cf. Maimonides, Hilchoth rozeach II, 1 with 3). All—
However, the killing of the apostate is considered a criminal offense—
ly permitted. The terrible demands of the Deuteronomium in chapters 13 and 17 continue to have an impact here. And
If one looks at those bloodthirsty sayings of the Talmud,
which blank puts together, without distinguishing between criminal law
to distinguish between determinations and mood words, ſo

one would think that the teachers who taught the Talmud

shows us something of that inhuman fanaticism
through which Peter Arbues, who was born
of the Roman Church, who have been beatified and canonized,
blood-soaked name. But the very opposite—
part takes place. Eisenmenger (1 p. 434) has all
Efforts have been made to find among the Talmudic rabbis some murder—
The result of his scouting is
worth taking a closer look at. The first ge—
The story is as follows: Rabba and Rabbi Zera commit—
together in a joyful celebration of Purim, the Jewish
Faſching, and when they were in a drunken state—
find, Rabba gives Rabbi Zera a deadly
But disillusioned, the next morning he prays to God
for mercy and calls him wonderfully to life—
back (Megillah 7). That from this passage it cannot be proved
It is clear that Rabba was a murderer. But
Eisenmenger (I p. 434) claims: “Some Talmudic
Teachers were murderers” and tischt two other
Stories from Shabbath 30b. Before Rabbi (Judah, the
Editor of the Miſhna) a cheeky man comes and says:
"Your wife is my wife and your children are my
Children." What does Rabbi answer? His behavior is described as
Example of why one should not judge the fool by his
He tells us that he should answer foolishness (Prov. 26:4). He offers,
as if he hadn't heard anything, this person a glass of wine
He drinks and bursts. The same is said by R. Chijja
told, to whom a man said: Your mother is my wife
and you are my son. He, too, dies suddenly. "It
must also — adds Eisenmenger — these two
gave their invited guests poison to drink,
because their bodies were burst.” The Talmud

but sees in this sudden death of those impudent
an answer to prayer and gracious protection from God. The
The charge of poisoning is nonsensical, but characteristic of
Eisenmenger's method.

The Mosaic law commands Deut. 21:18— 21 Stei—
nigung of the stubborn and disrespectful son and
Deut. 13, 13 ff. ſparless suppression of all—
inhabitants of an idolatrous city and burning of the—
themselves and all their possessions. Of course, the law—

provisions incorporated into Talmudic law and are specialized in the execution. But are they ever been implemented? The Talmud Sanhedrin 712 fays: “It has not happened and will not happen, and Why is it written? Consider it and receive Wage!” So: it is written to preserve the Princips, written to deter, written to the underlying and the teaching to be derived from it. It is also hardly conceivable that mercy towards animals, which is expressed in the Talmud, mercilessness against people should have had as its reverse side. The commandment not to hurt animals unnecessarily, is considered a divine commandment from Sinai. A Bei⸗ fhow high this duty was held, provides the Narration Baba mezia 85%. Rabbi (Jehuda) suffered from torture full stone complaints, and why - is there - asks — did he experience such pain? A calf that slaughter, hid himself with his head under Rabbi's skirts and moaned. But he said: Away with you, for this you are created! Then decided above that pain should befall him, because he had no mercy (on God's creatures). Later,

when he was given the opportunity to show mercy, The pain vanished. Rabbi's maid swept the House, in one corner lay the young of a weasel and fhe swept them away. Then he said to her, Let her lie, for it is said: the Lord is good to all and have mercy on all his works!

A mood word, which raw to a the the fifth commandment charge could have been used, Sanhedrin 594 is found. But he takes another Means to devalue it.

P. 88: When some Rabbis object that the Talmud says also, a Goy who studies the law shall be before the High Priest the Talmud itself explains that here the law of feven commandments of Noah are understood.

This declaration wants to make two extremifc and sharply contradictory judgments (“a fuch is guilty of death” and: “such a person is equal the High Priest”); Maimonides is based on this agreement and creates a legal or rather an unjust sentence, as he, the “eagle”, also while going astray. In Aboda zara 3% stands the beautiful far— Rabbi Meir’s kind words without the softening which is also a falsification of its meaning, because “where do we know we — says Rabbi Meir — that even a heathen, if he studied the law, is he as good as a high priest? Ant⸗ word: It says Lev. 18, 5: You shall keep my statutes and keep rights, for whoever does these, He will live by it. It does not say: which priest, Levite, Israelite, but: which man. From this — ſo concludes Rabbi Meir — it follows that even the Gentile,

who studies the law is esteemed equal to the high priest. This word of one of the greatest Talmudic authorities was always considered by non-exclusive Israelites as one of the most costly—most brilliant jewels of the Talmud. It certainly goes beyond the Spirit of the Talmud, it is more prophetic than geſetical, more New Testament than Old Testament. Similar things can be found in Tanna de-be Elijahu: “I take away heaven and earth to witness that, be it a Gentile (goy) or an Israelite, a Servant or maid, the Holy Spirit without distinction rests on the one whose works are corresponding.” And in the Jalkut (Par. lech lecha) God chases to Moses: “Sit for before me respect of person? May it be a heathen (goj) or Israelite, male or female, male or female servant — Whoever keeps my commandment will also receive the promised reward, for it is said: Your righteousness is like the mountains of God.” In the Weberian system of ancient synagogal theology P. 66 ff. have such statements, which the exclusive break the basic tone of the Talmud, not the due received attention.

II. Accusations, denouncing the Sixth Commandment.

P. 24: But first of all we must note that it is a strange moral is to teach — and this has Maimonides also taught according to Bloch — that a Jew, whom passion overcomes, in war it satisfies may.

This is one of Rohling's missteps on the Talmud or on legal scholars like Maimonides, who—immediately and above all the Old Testament law. ſuch examples clearly show the recklessness and

The excessiveness of his polemics. It is a piece of martial law, which Maimonides in Hilchoth melachim VIII, 2 before⸗ Blank gives the legal provision p. 74 of the following⸗ again: “No one may marry a woman in her state of unbelief (i.e., a non-Jewish woman).” Shudder⸗ haft! There is no such thing anywhere. The relevant law— beſtimung ıs not a general, but an exceptional martial law, and it does not permit this abuse, ſt, on the contrary, it wants to prevent it; ſorthermore, it is nor to the Jewish soldier in general, but in the event that the Jewish people as such were to become war— leading the enemy country across its borders — the whole martial law is only on paper, as in general a large, perhaps the largest part of the

Talmudic law, which is reflected in legal reasoning and spin-out of Mſaſa laws, for whose— filling in the state of exile and outside Palestine all preconditions are missing, or even those that never came to practical practice. “The Warrior may in the enemy country - says that legal provision in Maimonides — when passion overcomes him, approach a heathen woman carnally, but he may, after this has happened, not to be abandoned, but must ſhe takes her into his house and is allowed to give her a second not approach without actually having married her.” The is what Rohling reproduces in falsified abbreviations and which is such a great offense to his chastity. But that paragraph of the law is based on Deut. 21, 10 —14 and not by means of false interpretation.

P. 44: Thus one understands that David's adultery and the outrages of Eli's sons were not sinful according to the Talmud.! No, that is not the case, but Rabbi Samuel bar Nachmani narrates Shabbath 55 as a view of his teacher Rabbi Jonathan, that men who went to war in the time of David took away their wives' certificates of divorce— and that the sons of Eli only thereby ſerrected that they could help the postpartum women through delayed dar— bringing their pigeon sacrifice to timely return to their men. It is thus prevented by means of a admittedly eccentric fiction both times the fact of adultery and precisely in the presupposition that it is a mortal sin, but not one in reality

2
p. 31.

1) This false testimony is repeated in the counter-writing
43.

The sin of adultery as such is not
belittles, but artificially evaporates the fact. The blood⸗
The guilt of Uriah remains with David, but his marriage—
He is exonerated from the breach.

P. 76: Just remain stubbornly a Jew, and everything will be forgiven you.
The Talmud reports of Akiba: since Akiba was once a woman
on a palm tree ſaw etc.

According to Rohling, it should appear as if
what Akiba that would not be considered a sin. But in fact
The Talmud wants to show that even great men do not
for being above the accessibility for temptations to
sin. Akiba and Meir! were to their
Shame by divine providence of another be—
teaches. If God had not protected them, they would have
succumbed to Satan, who wanted to bring them down, and
despite their legal knowledge, they fell into mortal sin.
but wants to create the impression that the Talmud is fornication
not consider it a sin. And yet he also condemns
ſensual looking and imagining: the spell hits
the one who arouses pleasure in his thoughts and: He who ſews himself un⸗
Anyone who presents chaste images will never come close to God
and: The hand that touches the genitals—
serves to be cut off. Such sayings can be found
in abundance — you are handling the wrong scales if you
unconsidered and with faunistic pleasure only such
communicates what, taken out of context, the ent⸗
capable of producing the opposite impression.

1) Not also Tarphon, as R. hunts; here too he has iron⸗
menger I ©. 431 only read superficially.

76: But what causes the Jewish woman to do this, when her husband
under one's own roof to another? She has
According to the Talmud there is no right to say anything.

This is a slanderous untruth. The Talmud condemns adulterous and fornicating intercourse

in the faintest, most distant movements and efectives with
utmost rigor (the summary in Ebenezer,

Hilchoth ischuth XXI, 1). Only the case would the woman

no objection if her husband legitimately

married a second woman. But as is well known, the

Polygamy, which was still permitted under the Mosaic law,

a recognized decree of Rabbi Gerſon of Metz

(d. 1028) abolished.

N

III. Accusations, the fiehente Gebok
concerning.

(N
&
(3%)

The commandment “thou shalt not steal” means according to the
“Eagle” Maimonides, that one cannot blame a person, namely
no Jew, and elsewhere he adds that
one may steal from a non-Jew.

This “one” is probably a misprint, but a
more fatal – Maimonides says (Hilchoth genéba
I, 5) ſelbstverſtlich the exact opposite: “It is the same
Transgression if one harms a non-Israelite or if
he steals from an Israelite." So Rohling will think,
that according to the “Eagle” one can call a non-Jew, not
but could steal a Jew. Again the distorting
"may". It is not about ſtaſtment, but
legally about the death penalty, namely strangulation, which
It is true that it is true that he who kills an Israelite, but not that he who kills
Steals from heathens and makes them slaves. The traditional
The decalogue “You shall not
ſteel“ primarily refers to theft of human beings or souls—
buyer. And what the “eagle” says, the brute with
feristic horror of the moral judge, this ſays
the Old Testament law – the blow against Maimonides
This is also true. For while the Book of the Covenant Ex. 21:16

whoever steals a person is threatened with death,

ſet the legislation itself in Deuteronomy 24, 7 ſelf from this initial ideality by ſhe death penalty is imposed only on those who “have committed a Soul (perſon) steals from his brothers, the children Israel." The "eagle" has thus the written law on his side. We know well that Christ is the God- ſet end is, but the law is and remains a pedagogical revelation of God and an integrating link of salvation history. Blaspheming Christ with blaspheming Jehovah reply would be like driving out the devil by the devil want.

P. 63: The Talmud says: “You may deceive a Goy and take usury from him.”

No, the latter says the Mſaſic law and the former neither this nor the Talmud says; nor does the Toſafoth passage, which Rohling translates according to Eisenmenger II p. 577, Allows interest and price increases, but not Fraud.! Actual fraud is considered to be sinful towards people, and it is forbidden to rob or to print even the very least, be it to the Israelite or the non-Israelite (Choschen mishpat 259 $ 1). Eisenmenger II p. 574 - 576 presents several such testimonies together, but he doesn't let them make an impression on him, but crushes them through others, to whom he opposes In fact, however, the Jewish Law books all kinds of fraud against the non-Jew as well than towards the Jew. And one of the most famous

---

1) Just as aschak does not mean “to do wrong” (ſ. above p. 17) ſo hönah does not mean “to deceive”; the terms border on each other, but do not coincide.

The teacher of the law, Meiri, says: “All the peoples who are in Conformity to a particular religion somehow the God- worship, even if their faith differs from ours no matter how different they are, they are not included in those heathens, to which the Talmud makes exceptions, but ſhe ſare in reproducing what was lost, in non-exploitation of error and in every respect without any difference to be treated as completely equal to the Israelite (Schitta mekubbezeth to Kamma 1134).

Third part:

The three falſa of Rohling's writing
"Franz Delitzsch and the Jewish Question".

"What my rabbinic opponents have to say about the election cried – says Rohling in his counter-writing p. 64 – is easy to understand. I know what motivated Mr. Delitzsch not." I want to tell him. The facts are as follows.

In 1841 I held a lecture in the orphanage church in Dresden in front of a large congregation a missionary lecture on "three Main obstacles to the conversion of Israel on the part of the Christians"!, in which I, among other things, pronunciation:

The common hatred of Jews has in the emancipation dispute many of the most hateful libels, which the Christian name will be shamed the more, the more the authors of the same insist on this name. He has from time immemorial, not without the busy co-operation of lying

Proſelytes who take revenge on their former co-religionists and wanted to make them popular with their new ones, all sorts of unjust Accusations against the Jews, which they attributed to the Christianity became more and more alienated and lost in love, those who preach it are misled. This is where the accusation belongs, that the Jews put Christian blood under their unleavened bread mix – an accusation whose lies have long been Luther? and other orthodox teachers of our Church– have claimed and proven, but as if by a dark

---

1) It appeared as a leaflet and is in seed of hope Reprinted in 1863, 3.
2) Works (Walch's edition) Vol. XX

(N

. 2473.

Power transplanted from the West to the Levant, in

Damascus and Rhodes new bloody persecutions over the

there without the oppressed people. The stories

of Damascus and Rhodes, all those who fear the continuation
of the missionary work among Israel is dear to his heart, to holy

Anger and pain are right. If Israel, according to God's

just threat of violence and injustice should suffer under the

peoples whither it is scattered, God alone makes

the revenge is, but only the godless are to be scourged by his

Anger, violence and injustice remain a sin that He

will haunt his time.

Rohling not only has the medieval accusation that
the Jews slaughter Christians as supposedly irrefuted
renewed, but also the terrible suspicion=
added that even now the ſurſt disappearance of some
People in larger cities are associated with
the “cannibalistic bloodlust of Rabbinism.” It was
so the consequence of my ſince 1841 and further back
unchanged the same conviction and mood that I
against this Rohling immersion of the Jewish question in
Christian blood, against this transfer of the same to the
supreme court area custody.

In 1878 I gave a concert in the Gewandhaus Concert Hall
in Leipzig gave a lecture on “the Talmud and the
Colors“! I said among other things:

If I were to draw a character portrait of the Talmud from religious
ſtrative side, I would not do this in
the direction of Emanuel Deutſch, whose 10 years ago
widely read article published in the Quarterly Review on
the Talmud amounts to bringing the Talmud to the Ocean

to raise and to read the holy scripture of the New Testament
a lake fed from it, nor in

---

1) Published in Paul Lindau's “Nord und Süd”, May 1878.

the direction of Auguſt Rohling, who has the silliest and

The dirtiest thing that Talmudic excerpts from older Poles—

miker boten, swept together and used this rubbish for a

picture of the Talmud — I would, to build a bridge

between synagogue and church, with preference and
without falsifying the chronology that is connected with Christianity
turned to highlight what the Talmud contains, as ſich,
to speak with Reuchlin against Pfefferkorn, from a

“book written by Christ’s closest relative”

makes you wait.

This is the point of view from which I cannot
was allowed to remain silent when Rohling's book was published in new editions
experienced and the speakers in Berlin public assemblies
filled their fists with that rubbish to kill the Jews
and sometimes the horror, sometimes the laughter of the
to excite those gathered.

Now that Rohling's counter—writing has appeared, it is
I have encountered even more clearly than before that his
Polemics, apart from the one—sidedness and distortions
in detail, on the whole and in general, on three Falſa
ſupports, with which it ſtstands and falls.

1) He claims that the elements of the Talmud, which
contradict social morality, not in the Old Testament—
ical literature, but exclusively in Phariſäismns
or Rabbinism, in the traditional law—
omission of those Pharisaic scribes who told the world—
Savior the brood of vipers and adders and whitewashed
Graves. It is overlooked: a) that the same
also said: On the chair of Moses sit the scribes—
taught and Pharisees; everything therefore whatsoever they say unto you, that
you should keep, keep and do it, but according to their
You shall not do works (Matthew 23:2—3). Then

b) that Christianity is indeed subject to the Pharisaic super—
ſtension and de—intelligibility of the letter of the law—
entered, but incidentally not in Judaism in its

ſadducäiſischen or esſſäiſischen, ſbut in ſhis pharisaiſischen
Geſhigt has been linked. I have been a Phariſe —
chases Paul before King Agrippa Apoſtg. 26, 5 — which
is the strictest sect of our worship, and in the midst
of the Jerusalem Sanhedrin he presents himself in the same way. 23, 6
to the side of the Pharisees, exclaiming: “You
Men, dear brothers, I am a Phariſe and one
Pharisee's son, I am accused of the hope
and resurrection for the sake of the dead.” The Talmud itself,
lists five kinds of Pharisees whom he despises
and not the Pharisee who gives up the law from
slavish fear, but out of love for God,
legislator is considered to be the true one. But what the
The main thing is: c) the Old Testament law is the people's law
and indeed a law for a people who are against the idolatrous
World of nations penned and protected by all kinds of cautions from the
Danger of kinship and entanglement with this ſure—
had to be made in order to spread his true
knowledge of God and the initiation of salvation
to retain the professions. That this law
Behavior towards fellow citizens and towards foreigners
not measured by the same standard and that he still
not man as such without distinction of people—
tum, but the Volkscomſe is considered as “neighbor”, iſt
Self-consequence of its purpose and the temporal relations—
niſſen ſich beſtenden means to achieve thſe purpose.
Only Christianity has not without this already
within the literature of wisdom (Chofma) and prophecy

in the middle of the OT, the religion denationalizes
and with the removal of educational barriers to a
Relationship of man as such to God and thence—
raised according to a relationship of man to man.
If one considers this, one will be over the tal—
Mudic legal inequality sentences judge more cheaply: they go
from the national sanctioned by the Mosaſic law
Contrasts between Israel and the Goyim (Gentiles),
a contradiction which, on the part of the Goyim, denies—
nization of the One God and idolatrous being.
In addition, there are also other incongruities in the
Law with the moral ideal. The Torah of Jehovah
is indeed perfect, as the Psalmist 19:8 says, but—
ſolut completely their innermost motives and ultimate goals
but it is only relatively perfect according to its letter
after, because even apart from the fact that they are an order of life—
The formation of a people should not be subject to externality and independence—
ity, which afflicts nationality and state
ſt, they accommodate themselves to established institutions and
Customs such as blood feuds, slavery, poly—
gamy, the levirate, by dealing with mitigating, be—

restrictive, regulatory intervention. And here
and there, as for example in the grounds for divorce Deut. 24, 1,
leaves considerable gaps by limiting the achievements to
limited to what can be achieved at present (Matt. 19:8).
Compared to other legislations of the old world—
it establishes its divine origin, but on the other hand it is
ſit is no less human than divine, ſit is national, the
intellectual and moral level of their time and
precisely for the new created by Christianity
World a vanished standpoint. From this sub—

Rohling wants to distinguish between the Old and New Testament religions
know nothing. With reference to my claim that
Christianity first applied the concept of neighbor to the
Humans as such, he says on page 44 of his
Counterſcription: “I ask Mr. Delitzſch whether he might
a secret Manichaean is; for the Manichaeans said be—
know, the OT is inſpirirt by the devil, the NT
from the Holy Spirit.” He overlooks the essential
Unity of the two Testaments the different open—
barungsſtages, which they reſpoſt. He ſeſtiſes
little between law and gospel, that he from Deut.
17, 813 together with the infallibility of the High Priest
that of the Pope. In the same way, the
Mosaic laws the right and duty to condemn heretics
to execute. "God has already through Moses —
Rohling also says in his Catechism for Jews and
Protestants p. 218 — clearly shown how He, the Most High,
in this regard. Why should the Church be less
be worried, as the Old Testament community, their children from
from error? Is heresy in the eyes
of the Apostle (Gal. 5, 19 f.) a lesser evil than Che—
burglary and murder?“ But are we still under the
Disciplinarian? Is the Torah of Sinai still valid after
another Torah came from Zion? Is Christ
not the end of the law? — Strange! What the Talmud
from that law which is binding for the Jew
lich is, as long as he is not from the area of preparing—
the revelation entered into that of the perfected, the
ſhall be wrong and the same ſhall be right if it is the
Church derives from it. This leveling of the difference
Old and New Testament is the first great falsification

Rohling's. It has as its consequence the falsification of Christianity

and unjust assessment of Talmudic Judaism.
2) A second falſum of Rohling is his claim,
that the Talmud considers every Rabbi as such to be infallible
When on 27 April 1870 the victory of the
Infallibility dogma enforced and at the same time with the ab–
ſolutism of the Pope the victory of the Papal Church and the
rule of the Jesuit order was decided, then told
my magazine “Seeds of Hope” the simultaneous Cu–
rioſum that Rabbi Hillel in Omsk, a chafi–
Daeſich Zaddik, who as such is considered a divine oracle
is declared infallible and by the communities
ſhis diocese has received appropriſate adresses.
This foolish side–piece to the Roman Deeret er–
seemed like a strange sign of the times. And now about–
Rohling surprises us with the discovery that the infallibi–
lity, which Rabbi Hillel in Omsk claims, after the
Talmud belongs to every Rabb. In vain one will
Weber's system of old synagogal theology, which
ſvery detailed about the status and the diverse
Violence of the Wise (Chakamim) acts, after confirmation
This Rohling find. Every connoisseur of the valley–
mud will see it as a tendentious invention. Some
Talmudic sayings, which ruff to an important–
ity that does not belong to them, do not prove what
he wants to prove with it. If for the words of Scripture–
scholars even more attentive than for the words of the
Torah is required, this will be Erubin 21“ thereby
justified that transgression of the words of the scribes
di their legally binding decisions, which the
Torah against transgression, the death penalty

entails, while not every violation of the law–
ſtitſe letter ſtitſe punishable by death. An addi–
There is no reversion of the Torah in this, because the book of
Torah is considered so holy that it is considered a mis–
respect of the same is seen when one prophets
and hagiographers, let alone Mishnah or Talmud, above–
on it, and a declaration of infallibility of the words of the
Scribes do not lie in it either, because it is
That statement is not about beliefs and customs–
teach, but merely ritual and legal norms.
Nor is there a declaration of infallibility of the law–
ſentence of the schools of Shammai and Hillel in the Aus⸗
ſaying Chagiga 3, that both legal propositions, although one–
contradictory to others, are the words of God; for he only wants
ſay that they both have God's law as their basis and his
Holiness as a goal and (ſ. Rashi on Kethuboth 57a)
have their well–considered and noteworthy reasons, it will

but added that the practice is based on the legal provisions
the school of Hillel has to judge — it is a rough
Rohling's untruth that in cases of such contradiction
the practice of arbitrarily referring to this or that authority
ſupport. And the legal propositions
of Hillel's school, because they are repeatedly
ſubsequent legal decisions are eliminated. Even the decision—
ſuperſt Court rulings apply, although for ſpoor—
binding, but not infallible, because the Mišhna
Horajoth (cf. Rosh Hashanah 254) explicitly presupposes
that he too may be wrong in his decisions
The conclusion which Rohling draws from Deut. 17:8-13
that the High Priest and accordingly the Pope un⸗
fallible judge of faith is a false one, and if

Based on this conclusion he says on page 66: “God’s position—
representative on earth, the High Priest of the Old Covenant
and the High Priest in Rome, calls the world to
an error in matters of faith and ethics
convict": yes, that is the case in view of some of the Sylla's sentences—
bus and in view of the dogmas of the Immaculate
Conception of Mary and the infallibility of the Pope
a boldness which a connoisseur of the holy
Scripture and Church history almost brought blood to
Veins frozen. According to Talmudic principles, even
Miracles that happen in favor of the dissident,
not revoke the legal force of what the majority of
competent judge finds the law (jer. Mod katon III
(Anf.). And wherever a dispute of opinions takes place—
finds and the Talmud itself does not say which of them the
legally valid, there are usually fixed rules according to which
ſeſt whose authority is the decisive one, and
It is the task assigned to the post-Talmudic teachers
(the so-called Poskim) is placed, from the tangle of
different views to find out what
the practice has to be guided. It also happens that
a teacher of high renown in the morning and evening
otherwise (Beza 24%, and not infrequently confess nam—
worthy teachers that they have presented their ideas so far—
fight were mistaken (Chullin 56°. Erubin 16.
104 and more often). Rohling's claim that where
conflicting views arise, each of them equally
God's Word is therefore untrue. Outside of the right—
lichen Discuſion in the area of the so-called Haggada is directed
everything in the mind, heart, conscience of the listener, without
to oblige them by law; in the area of Halacha

but it is either explicitly stated what is legal, or it is to be determined by means of consideration and examination— The main thing that is important here in the heated ſocial question Everything comes out, is the behavior of the Jews to non-Jews according to Talmudic law. the relevant legal provisions if one ſtaking the standpoint of the Moſaic law, from from which they are derived, a different face than in Rohling. The Moſai law imposes on the Israelite higher obligation towards the brother (comrade)- obligations than towards the stranger. This includes also what Rohling ſo both in the Talmudjuden and in the Counterſcription from Baba kamma 1134 not without distortion and brings translation errors to light. If an Israelite and a Gentile proceſſiren and another Israelite the Brother neither according to Iſraeliſtic nor according to pagan law able to bring free (whereby the context presupposed that he is unjustly raped are in danger), he should free him by means of tricks to bring. It is the view of R. Eliezer, which is rejected by R. Akiba: he explains ſuche, tricks always as the sanctification of divine Namely contradictory. The offensive nature of this negotiation, which is also characterized by two (easily supplemented and therefore pointless) censorship gaps are noticeable, is undeniable. On the same page of the Talmud, repeatedly declared that the state law for the Jew has legal force, and that robbing the heathen is forbidden is, but it is declared permissible in itself to give the heathens to be confused (or at least: to take advantage of one's error) make) and to avoid his debt claim (cf. Choschen mishpat 348 $ 1 f.), and regarding the return of the lost one a wavering answer is given, which only makes the return mandatory under certain circumstances Elsewhere (Chullin 943 and others) the Prohibition, any man, including the Gentiles, to deceive, but it is difficult to do this with the other Legal provisions must be agreed upon. However, these are in irreconcilable contradiction with the social morality of the newer state, which Alex. Vinet in fine price publication on religious freedom (1826) under the main terms la süreté, la proprieté and la pudeur summarized. Um to participate in the rights of the newer state, which

this social morality as the basis and its upholding—
attitude to the task, the Jews must necessarily—
know those legal inequality propositions of the Talmud and further
back of the Moſai law. How they approached them
wrest, whether by directly rejecting them as a
antiquated pre-stage or at least by means of the assumption,
that they do not apply to Christians, because
these, religiously speaking, are not pagans, that can
State indifferent, but after this the Jews
granted equal civil rights with Christians
and they as equal members in the association of
nation, he may and must also accept the grateful
In return, they expect that they will respect the national differences
drop and become stricter against us Christians
and delicate conscientiousness as against their religious
comrades are obliged to recognize.

3) But have I really said too much when I
claimed that those Talmudic statutes which are in
Deſtment of duty and criminality a sub⸗

ſeſt betwſeen Jews and non-Jews, ſeſt, ſeſt
with Moſes Mendelsſohn a new era for Judaism
begun, long ago abandoned in principle? The reviewer in
the Leipzig Theological Literature Journal (1881 No. 8)
remarks: “We doubt the correctness of this statement
claim and express the wish that the author may
the references he had in mind, again
carefully examine their implications and, in particular,
the extent of their official recognition by the Ju—
dentums, ſpeiell des orthodoxes, reſearſchen.“ And Rohling
ſays in his reply: “He asks me to use the newer
To look at Jewish literature — now that is what I have to
Excessive and would be able to write a booklet
newest hell-shots, which Jewish hand prepared and
But this reply fits like the
That the denigration of us Christians
Saints by the newer Jewish press absolutely unbearable⸗
ly become, I feel no less deeply than Rohling; :
the utmost in hair-raising blasphemous meanness
in this direction the work of Rabbi Wise in
Cincinnati edited Jewish-American family newspaper
Deborah. But the frivolous blasphemous language of this free spirit,
whose Judaism is nothing but hatred of Christ and hollow
National pride exists, is supported by all better-thinking Israelis—
liten sentenced, and for us here it is about the
Question whether our German Jewish fellow citizens can help us Christians
ſts with the idolaters of the Talmud on the same line

and their social duties towards us lower than
against their own people. That they really ſuch
reprehensible principles, there would have to be evidence from
recognized Jewish writings. But Roh≠

ling does not bring a single one and also that reviewer ver—
suspects my claim, without the right of his—
I still declare the
Presupposition of Rohling's Talmud Jew that the
Talmu concerning the relationship of the Jew to the Gentile—
dic statutes still serve as norms of conduct
are considered to be a falſum. The matter is of decisive
importance, and woe is me if I knowingly ignore the true
Covered up the matter, and bad enough even if I
it would do it unwittingly! Here is keen observation and ſcho—
Unconditional frankness is the holiest duty. But as far as I
modern Jewish literature of the Germanic, ſlavic and
Romansh countries, I have encountered many testimonies,
which the guilt of unequal assessment of social

10 duties to defend themselves differently, but none which is two—

ſpliant way of acting. “What our
Moral teaching concerns — says Prof. Lazarus in fine writing
“Our point of view” — we only need to look at the
to point out what we really teach. I call such
Books like the religious book by Aub, according to which here in
Berlin is taught; I call many Ein wiſſen≠
ſcient work: the moral teachings of the Jews by Grüne≠
tree in Lindau, but especially a school book, according to which
the Jewish youth in Prussia on the recommendation
our miniſter is informed: which is now in 28th session≠
Herx's doctrine of faith and duty, published in 1894—
heimer, which teaches thousands and thousands
122 I don't know any of these three books. But why
at Rohling ignored them and instead withdrew his accusation from the
Talmud, which for most German Jews
an antique known only by name? As
8

*
I, still a young man, with Jewish literature

Salomon Pleßner in Berlin, a representative ſtrictest Jewish orthodoxy, ſhis “religious instruction for the Israelite youth” (Berlin, Fernbach 1838). The author, of course, does not let anything come down on the Talmud, but he adheres to what is said in the Talmud to be “the purest and most tolerant love of humanity” breathes, demands charity without distinction of ethnicity and speaks against the Usury is as rigorous as possible. In an Anremark he appropriates the following confession of an older moral teacher, which he based on Deut. 23, 8 (abbreviated Do not fear the Edomite or the Egyptian) “If we give those two peoples who ſhowever, we should be grateful, how much more should we only grateful to the current states and reigning kings and pray for their well-being, those who have so lovingly treat us and not only intellectual freedom in the exercise our law, but also physical freedom laſſen! This is also our duty under the law. Every fool who believes the opposite, that our Geſegesetz tells us to deceive the people, to take advantage of them and, Heaven forbid! whoever seeks their misfortune lives in a deep error and never knows the way of the Lord, who is all-just and has given Israel only just precepts given, yes, who out of love for us certainly never would have commanded things which would have made us discredit and expose us to their greatest abuses and persecution! Yes, if ever a Jewenemy peoples believe the opposite about us should do, we trust in the grace of God and on the authorities of those nations themselves, that they

will recognize how only unbelief and ignorance of the Jewish law such enemies of the Jews with their unfoundedcan bring to life the accusations made against them.” This is a Confession, which is not calculated to bring before the eyes Christian readers. Pleßner takes it from the Hebrew book Ele hamizwoth by Moſe Chagis, which 1713 in Amſterdam. Are blank and my reviewer in the Theologiſical Literature Journal in Able to bring to light newer testimonies which say the opposite? One should not refer to such old Corpus juris like Maimonides' Jad and such old Legal compendiums, such as the Shulchan Aruch, which are still always the rabbis' Vademecum in religious lawual questions are — it is in the nature of this legalbooks that they faithfully reproduce the Talmudic Halacha, including the offensive legal inequality clauses, But I claim, according to my experience—

experience and knowledge of literature that Judaism of the con—
wart, especially the German, these legal inequality propositions
denies the continued normative validity, also the
orthodox at least insofar as it applies to their—
ability to contact with Christians is fundamentally denied
and rejects with indignation.

This denial of applicability to Christians is
the minimum of what is conceded. We have
but pages 56 and 57 show that even on the Orthodox side
something further. “We admit,” says
an essay: Reform efforts and emancipation in the
Journal for the Interests of Judaism 1844 p. 329ff.—
that in the Talmud, besides the most excellent moral teachings, some
Statement regarding non—Jews is included, which

there is more than excused by the circumstances, the
but we will by no means sign it.” The reform, however,
does not leave it at this timid beginning of criticism
turn, she draws the bold conclusion that the moral
princip of the Talmud, although relatively excellent, but
exclusiv, particulariſtic, narrow—minded and also for the against—
current religious—moral consciousness unsatisfactory and
ſtobæssing ſe. But the representatives of the reform also con—
ſtate that the religious—moral consciousness of the Jews
has long since gone beyond the Talmud — just
Based on this fact, they demand from the actually
criticism that they are not halfway
The author's point of view is different again
of Zerubbabel (Warsaw 1875), which contains the letter
the Torah as particularist, but general people≠
love according to the saying of Hillel, R. Akiba and Ben≠
Azzai's as the spirit of the letter and the Christ≠
tum as one of such rabbinic sayings from≠
gone religious figure.! It is the glory of the
Christianity — says Em. Deutſch — those golden
Germs that are found in schools and the quiet community of
Whites hid themselves, brought to the market of humanity
It has that kingdom of heaven which the Talmud
from the first to the last page is full, to the common good
even the lowliest, the shepherds, even the lepers.)

---

1) JB Levinſohn (this is the author of that Apology of the Jew≠
tums) lists there II p. 76 a whole series of large Talmudans≠

leger and deciſors who express the same convictionſpeak, which we noted on page 26 from Toſafoth.

2) Literary Remains of the late Emanuel Deutsch (London 1874) p. 27. l

End. 117

In so many different ways, Judaism sets
Present the contested legal inequality clauses except
Validity. It fundamentally condemns the subsequent—
What more can the state demand? Its
The point is to prosecute usurers and swindlers legally and
to fight in court, and a matter of public opinion,
to ostracize them morally and to stigmatize them socially.

Register.

Abraham's Sorcery 3738.

Agriculture 34—35.

Anthropomorphisms 37. 61.

Antisemites 6.

Award, Haggadish, Great Rabbi's 36th

Babylon, Budapeſt, Vienna 33.
Taxation, behavior in this regard 69.
Do not repay evil with evil 60.

Chiliaſtic Images 54. 82.

Christians allegedly accused of carnal crimes 27 — whether idolsservant 11. 26. 98 — killing allegedly permitted 25 cf. 87.

Christianity, documented 59. 60 — practically distorted 11. 14. 59. 73 — scientifically distorted 12.

Christ doubly veiled for the Jew 13.

David's adultery fantasized away 93.
Theft, esp. homicide 96—97.
Differences between schools are not treated equally 43 —44.

Gemstone on Abraham's neck 38.

Oath in court and in private life 50--51.
Oaths (Kol nidre) 51–53.
Elazar b. Durdaja, the voluptuary 29-30.
Elias, Rabbi, the fictitious monster 18–21.
Desecration of the Name of God 44.
Excommunication formulas 65 66.

Exile, a fate wrested from God 37.

Cursing, sinful 60. 87.
Pious, non-Israelites 23–24. 55. 90–91.

Law, biblical and traditional 22. 8485. 103106.
Goy, whether swear word 58.

Heretics (heretics) 22. 30 Note.

Trade, the Talmud’s position on it 33–34.
Secret Sinning 45.

Hypocrisy, flattery, servility 46 –48.
Principle of humanity 9. 17. 56.

Dogs and Heathens 38 40.

Infallibility, foreign to the Talmud 23. 43 –44. 107110.
Inquisition 75 – Arbues 88 – Torquemada 63.
Jannai the King 51. 64 – in court 47– 48.
Jeſus in the Talmud 63. 83 – in the Arabic legend 70.

Chastity requirements of the Talmud 31. 45. 94. 95.
Female prisoner of war 92–93.
Christian cult 26–27. 58–59.

Blasphemies, Jewish 64 (Fabius) 112 (Wiſe) and Christian 85, 97.
Leviathan Meal 82.
Lies and sin, supposedly attributed to God 61–62. 36–37.

Maimonides, the “Eagle” 18 note – not authoritative everywhere 90.
Market price, whose standardization 34.

Mary in Talmud 64.

Man and Israelite 41 – M. and Cattle 54–56.

Meſſianic Religion 56.

Monogamy of the Talmud Teachers 24.

Murder is a crime against the sovereign 87.

Murder charge 7. 74. 101–102.

Murderous people, alleged, among the Talmud teachers 88.

Nationality principle 9. 56.

New Testament sayings: Matt. 5:27 f. p. 45 – Matt. 15:26

P. 40 – Matt. 23, 2 f. p. 103 – Acts. 23, 6. 26, 5. p. 104 –
Roman 11, 17 f. p. 58 – Eph. 2, 14 p. 49.

Non-Jewish woman, carnal offense against her 32.

Pope Pius IX. 4.
Pharisaism 103–104.

Preexistence of souls 65.

Pawnbroker, requirement to them 71.

Rabbi, the Calf and the Weasels IN. he
Legal inequality, Talmudic and 1000 inapplicability to
the Werra with Christians 9–10. 56. 57. 74. 84. 97. 140 11 0

Doctrine of transmigration of souls, not Talmudic 63. Ye 0
Sinai, Interpretation of the Name 40. e

Moral textbook, read 67.3
Moral teachings from the Middle Ages 68 – 73.5
State and State Regiment 72. Na Rau,
State Law 57.3
Criminal laws, unexecuted 89. er 1 4
Synedrium, not infallible 23. 108. Mar ® FUN

Deception, of any kind, forbidden 46. 68. 70 unt. – 71. 97–98.
Animals, duties towards them 89 –90.
Turtles and doves 60.

Translation error 16, 21, 41 (pounds for grains). 80, 81.
Wrongdoing and fraud, allegedly permitted 17. 97.
Sexual assault with a minor 42.

Lost property of non-Jews 56–57. 97.
Day of Atonement, condition of atonement 51– 52.

*
*

*

Usury, explanation against it 50. 69.

Magic, its limits 83.

Carpenter's son 83–84.

Interest⸗Maximum 49. 50. a
Taking interest according to the Bible and Talmud 41– 42, 48, 1 4
Intermediary trade prohibited 34. . 1 =

*

Printed by Ackermann and Glaſer in Leipzig.

I

1 *
. 0 N

' 9 5
Bin EN N 8
} aa er,
Nee e N

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

BM Delitzsch, Franz Julius
585 Rohling's Talmudjude
R642D4 illuminated

1881

German → English

= Dr. J. Fromer =

The essence of Judaism

Digitized for Unglaublichkeiten.com /.info
in Hornung 120 (February 2009)

Notes:

- The original scan is available in the NSL archive.

- Page numbers and page breaks were exactly retained.

- Formatting within the text (e.g. blocked) were not adopted, the interested reader can read it in the original if required check.

CULTURAL PROBLEMS
THE PRESENT

Published

from

Leo Berg

Second Series: Volume I

The essence of Judaism

from

Dr. J. Fromer (Elias Jakob)

Hüpeden & Merzyn Publishing
Berlin • • Leipzig • • Paris
1905

THE ESSENCE OF JUDAISM

from

Dr. J. Fromer

(Elias Jacob)

Hüpeden & Merzyn Publishing
Berlin • • Leipzig • • Paris
1905